

**PANDAIGDIGANG KUMPERENSIYA SA
NANGANGANIB NA WIKA**

International Conference on Language Endangerment
National Museum of Natural History, Maynila, Filipinas
10-12 Oktubre 2108

KATITIKAN | PROCEEDINGS

Tungkol sa Komisyon sa Wikang Filipino

Ang Komisyon sa Wikang Filipino (KWF) ay ahensiya ng pamahalaan na may mandatong magbalangkas ng mga patakaran, mga plano, at mga programa upang matiyak ang higit pang pagpapaunlad, pagpapayaman, pagpapalaganap, at preserbasyon ng Filipino at iba pang wika ng Filipinas. Naitatag sa pamamagitan ng Batas Republika Blg. 7104.

MISYON

Itaguyod ang patuloy na pag-unlad at paggamit ng Filipino bilang wikang pambansa habang pinangangalagaan ang mga wikang katutubo sa Filipinas tungo sa pagkakaunawaan, pagkakaisa, at kaunlaran ng sambayanang Filipino.

BISYON

Filipino: Wika ng Dangal at Kaunlaran

Tungkol sa Pandaigdigang Kumperensiya sa Nanganganib na Wika

Ito ay tatlong araw na kumperensiya na tatalakay sa iba't ibang isyu na may kaugnayan sa nanganganib na mga wika tulad ng isyu sa dokumentasyong pangwika, field methods, teknolohiya at dokumentasyong pangwika, praktika sa dokumentasyon at deskripsiyon, mga prinsipyo sa pagsusuring lingguwistiko, at batayang kaalaman sa pananaliksik pangwika. Mag-aanyaya ng mga eksperto mula sa ibang bansa at sa Filipinas na maglalahad ng kanilang mga pag-aaral, proyekto at gawain hinggil sa nanganganib na wika. Ang kumperensiyang ito ang magsisilbing panimulang gawain sa pagbuo ng plano/adyenda hinggil sa mga nanganganib na wika ng Filipinas. Magsisilbi rin itong introduksiyon o pagsasakonteksto ng pagsasagawa ng field work, pagkuha ng field notes, documentary corpus, metadocumentation, at mga kaugnay na gawaing mahalaga sa dokumentasyon ng mga nanganganib na wika.

LAYUNIN

1. Pagsama-samahin ang mga prominenteng iskolar sa pananaliksik ukol sa iba't ibang aspekto ng nanganganib na wika, dokumentasyon, at revitalization.
2. Mailahad ang mga karanasan at pinakamahusay na paraan sa pananaliksik at pagbuo ng programa; matalakay ang iba't ibang isyu na nakaaapekto sa mga wika.
3. Makabuo ng plano para sa pagtataguyod ng kongkretong proyekto tungkol sa mga nanganganib na wika ng Filipinas.

INAASAHANG MATAMO

1. Mailathala ang mga papel ng mga tagapanayam.
2. Makabuo ng pambansang adyenda para sa pangangalaga ng mga wika sa Filipinas.

MENSAHE**Virgilio S. Almario**

Pambansang Alagad ng Sining

Tagapangulo

Komisyon sa Wikang Filipino

Pambansang Komisyon para sa Kultura at mga Sining

Malinaw ang atas ng Batas Republika Blg. 7104 sa Komisyon sa Wikang Filipino (KWF) na magbalangkas ng mga patakaran, mga plano, at mga programa upang matiyak ang higit pang pagpapaunlad, pagpapayaman, pagpapalaganap, at preserbasyon ng Filipino at iba pang wika ng Filipinas. Sinisikap tuparin ng kasalukuyang pamunuan ng KWF ang nabanggit na mandato sa pamamagitan ng KWF Medyo Matagalang Plano 2017–2020 na nagtitiyak sa pagpapaigting at pagpapalawig ng saliksik sa wikang Filipino, mga wika ng Filipinas, at sa iba't ibang disiplina. Malinaw ding nakalatag sa Pambansang Adyenda sa Saliksik Pangwika at Pangkultura ang pagtataguyod ng saliksik sa wika/lingguwistika partikular na ang pagsasaalang-alang sa mga konsepto at pananaw ng singkronikong pagsusuri, diyakronikong pananaw, mutabilidad (kakayahang magbago), at mga sosyo-sikolingguwistikang penomena tulad ng katapatan sa wika (language loyalty), kawalang katiyakan ng pag-iral ng wika (language endangerment), at pagkamatay ng wika (linguicide).

Ang Pandaigdigang Kumperensiya sa Nanganganib na Wika (International Conference on Language Endangerment) ay isang hakbang ng (KWF) bilang paghahanda sa 2019 bilang Taon ng mga Katutubong Wika. Nag-imbiba kami ng mga ekspertong banyaga bilang isang paraan ng pagpapasok ng mga kaalaman at kasanayan hinggil sa pangangalaga ng mga wika. Sa ating bansa ay hindi pa gaanong malawak ang mga pag-aaral at programa para sa mga nanganganib na wika. Ito na ang panahon upang simulan ang panghihikayat sa iba't ibang organisasyon at institusyon ng pamahalaan na pagtuonan ito ng pansin.

May 130 wikang katutubo ang Filipinas. Ang ilan sa mga ito ay nanganganib nang mawala. Kung ipagwawalangbahala lamang ang pagkawala ng wika ay katumbas ito ng pagpapabaya sa yaman ng bansa. Kayâ kailangan natin ng sama-samang pagkilos at pagtugon upang mapanatili ang ating mga katutubong wika.

MENSAHE**Loren Legarda**

Senador

Republika ng Filipinas

Nakamamangha kung paano napanatiling buháy at matatag ng iba't ibang pangkat etniko sa bansa ang kani-kanilang wika at ugnayang kultural sa kabila ng katotohanang dumaan ito sa napakahabang yugto ng pananakop. Gayunman, hindi maikakailang maraming wika ng minorityang pangkat sa buong kapuluan ang patuloy na lumiliit ang bilang ng mga tagapagsalita. Hindi natin dapat hayaang magpatuloy ito. Kailangang magpamalas ng sigasig ang iba't ibang ahensiya ng pamahalaan, pribadong sektor, akademya, mga samahang sibiko, at iba pang organisasyon upang matiyak na ligtas at masigla ang linguistic ecosystem sa bansa.

Ang ginagawa natin ngayong Pandaigdigang Kumperensiya sa Nanganganib na Wika ay pagpapamalas ng matibay na gulugod para sa Komisyon sa Wikang Filipino (KWF) bilang pangunahing ahensiyang may eksklusibong mandato upang itaguyod ang preserbasyon ng mga wika sa buong kapuluan. Ang wika ay isang napakahalagang sangkap ng ating pagkatao hindi lamang bilang instrumento ng ugnayan kundi bilang pangunahing tagapamansag ng kultura at ayon kay Dr. Zeus F. Salazar (1996):

“Ang kultura ay kabuoan ng isip, gawi, damdamin, kaalaman at karanasan na nagtatakda ng maangking kakanyahan ng isang pangkat ng tao. Ang wika ay hindi lamang daluyan kundi higit pa rito, tagapagpahayag at impukan-kuhanan ng alinmang kultura. Walang kulturang hindi dala ng isang wika, na bilang sanligan at kaluluwa, ay siyang bumubuo, humuhubog at nagbibigay diwa sa kulturang ito.”

Hindi na dapat pagtalunan pa kung bakit mahalagang mapreserba ang mga wika ng bawat bansa sa mundo sapagkat ang pagkawala ng mga ito ay nagangahulugan rin ng pagkamatay ng maangking kakanyahan ng mga taong gumagamit nito. Ayon sa United Nations, ang mga wika ang pinakamakapangyarihang kasangkapan upang mapangalagaan at paunlarin pa ang mga materyal at di-materyal na pamanang pangkultura o ang ating tangible and intangible cultural heritage.

Kailangang irespeto sa akademya sa tulong ng mga dalubguro at lingguwista ang mga wikang bernakular bilang mabisang wikang panturo o wika ng pagkatuto ng mga mag-aaral sa lahat ng sulok ng bansa. Nararapat iwasan ang pagtangi, pagkutya, at paghamak sa isang tao nang dahil lamang sa pagkakaroon ng puntong rehiyonal dahil hindi ito isang linguistic defect kundi isang linguistic identity. Hindi kailan man dapat talikuran ang wikang kinagisnan o mother tongue sanhi ng politikal, sosyal, at academic pressures. Sa gusto man natin o hindi, mangungusap at mangungusap ang isang tao ayon sa nakagawian sa komunidad na kaniyang pinagmulan.

Nawa, sa pamamagitan ng Kumperensiya na ito ay maipahatid natin nang mas malinaw ang kahalagahan ng ating mga katutubong wika at makabuo ng mga hakbang upang mapangalagaan ang mga ito. Hangad ko ang tagumpay ng pagtitipong ito.

PROGRAMA
Unang Araw, 10 Oktubre 2018

8:30-9:30	Rehistrasyon	
9:30-10:30	Pambansang Awit Bating Pagtanggap	Jeremy Barns <i>Direktor</i> Pambansang Museo
	Pampasiglang Bílang	PWU-JASMS Rondalla <i>Kuwintas ng mga Sariling</i> <i>Himig ni Cayetano Rodriguez</i>
10:30-11:30	Pamaksang Tagapanayam Tema: Pagtataguyod ng mga Wika, Pagtataguyod sa Mundo Pampasiglang Bílang	Dr. Michael Walsh University of Sydney
		PWU-JASMS Rondalla <i>Filipiniana ni Cayetano</i> <i>Rodriguez</i> <i>Philippine Medley No. 2 ni</i> <i>Alfredo Buenaventura</i>
11:30-1:00	Tanghalian	
1:00-2:00	Plenaryong Tagapanayam 1 Paksa: Survey at Kasalukuyang Estado ng Nanganganib na Wika	Dr. Gregory D.S. Anderson Living Tongue Institute for Endangered Languages
2:00-2:30	Sesyong Paralel 1	Salem Mezhoud King's College London
2:30-3:00		Dr. Josephine Daguman Rosario Vilorio Lerma A. Abella Rodelyn A. Aguilar Translator Association of the Philippines
3:00-3:30	Meryenda	
3:30-3:50	Reaktor ng Panel	Gregory D.S. Anderson
3:50-4:50	Malayang Talakayan	
4:50-5:00	Paglalogom	

Roy Rene Cagalingan
Komisyon sa Wikang Filipino
Guro ng Palatuntunan at Tagapamagitan

Ikalawang Araw, 11 Oktubre 2018

7:00-8:00 Rehistrasyon

8:00-9:00	Plenaryong Tagapanayam 2 Paksa: Dokumentasyon at Deskripsiyon ng Wika: Pagbuo ng Resources para sa mga Nanganganib na Wika	Dr. Larry Kimura University of Hawaii-Hilo
9:00-10:00	Sesyong Panel 2	
9:00-9:20		Dr. Marleen Haboud Pontifica Universidad Católica del Ecuador
9:20-9:40		Dr. Mayuree Thawornpat Mahidol University
9:40-10:00		Dr. Brendan G, Fairbanks University of Minnesota
10:00-10:30	Meryenda	
10:30-10:50	Reaktor ng Panel	Dr. Larry Kimura
10:50-11:50	Malayang Talakayan	
11:50-12:00	Paglalagom	
12:00-1:00	Tanghalian	
1:00-2:00	Plenaryong Tagapanayam 3 Paksa: Nanganganib na Wika: Pagpapalakas ng Kapasidad: Pagbibigay Kapangyarihan sa mga Pamayanang Kultural	Dr. Ganesh N. Devy Peoples Linguistic survey of India
2:00-3:00	Sesyong Panel 3	
2:00-2:20		Salem Mezhoud King's College London
2:20-2:40		Dr. Purificacion G. Delima Komisyon sa Wikang Filipino
2:40-3:00		Dr. Suwilai Premsirat Mahidol University
3:00-3:30	Meryenda	
3:30-3:50	Reaktor ng Panel	Dr. Ganesh N. Devy
3:50-4:50	Malayang Talakayan	
4:50-5:00	Paglalagom	

Roy Rene Cagalingan
Komisyon sa Wikang Filipino
Guro ng Palatuntunan at Tagapamagitan

Ikatlong Araw, 12 Oktubre 2018

7:00-8:00	Rehistrasyon	
8:00-9:00	Plenaryong Tagapanayam 4 Paksa: Pagbuo ng mga Bagong Model ng Pagpapasigla ng Wika	Dr. Patrick Heinrich Ca' Foscari University
9:00-10:00	Sesyong Panel 4	
9:00-9:30		Dr. Marleen Haboud Pontifica Universidad Católica del Ecuador
9:30-10:00		Dr. Brendan G, Fairbanks

10:00-10:30 Meryenda
 10:30-10:50 Reaktor ng Panel
 10:50-11:50 Malayang Talakayan
 11:50-12:00 Paglalagom
 12:00-1:00 Tanghalian
 1:00-2:30 Pampinid na Programa

Presentasyon ng Resolusyon

Sintesis

Kultural na Pagtatanghal

University of Minnesota

Dr. Patrick Heinrich

Anna Katarina B. Rodriguez
Direktor Heneral

Komisyon sa Wikang Filipino
Claudette Ulit

Ateneo De Manila University
Stefanie Quintin at Padayon Rondalla

Kampupot ni Manuel Velez at
Bituing Marikit ni Nicanor
 Abelardo

Konta-GaPI
Palipisan

Likha ni Jaimar Palispis
Pagdiriwang at
Sayaw Pinoy Sayaw mga
 Likha ni Prop. Pedro R.
 Abraham Jr.

John Carlo Gloria
 Ateneo De Manila University
 Guro ng Palatuntunan at Tagapamagitan

TALAAAN NG NILALAMAN

Tungkol sa KWF
Tungkol sa Pandaigdigang Kumperensiya sa Nanganganib na Wika
Mensahe
Programa

Unang Araw, 10 Oktubre 2018

UMAGA

Pamaksang Tagapanayam: Dr. Michael Walsh

University of Sydney

Tema: Pagtataguyod ng mga Wika, Pagtataguyod sa Mundo

HAPON

Plenaryong Tagapanayam 1: Dr. Gregory D.S. Anderson

Living Tongue Institute for Endangered Languages

Paksa: Survey at Kasalukuyang Estado ng Nanganganib na Wika

Sesyong Panel 1

Salem Mezhoud

King's College London

Dr. Josephine Daguman

Rosario Vilorio

Lerma A. Abella

Rodelyn A. Aguilar

Translator Association of the Philippines

Reaktor ng Panel: Dr. Gregory D.S. Anderson

Malayang Talakayan

Ikalawang Araw, 11 Oktubre 2018

UMAGA

Plenaryong Tagapanayam 2: Dr. Larry Kimura

University of Hawaii-Hilo

Paksa: Dokumentasyon at Deskripsiyon ng Wika: Pagbuo ng Resources para sa mga Nanganganib na Wika

Sesyong Panel 2

Dr. Marleen Haboud

Pontifica Universidad Católica del Ecuador

Dr. Mayuree Thawornpat

Mahidol University

Dr. Brendan G, Fairbanks

University of Minnesota

Reaktor ng Panel: Dr. Larry Kimura

Malayang Talakayan

HAPON

Sesyong Panel 3

Paksa: Nanganganib na Wika: Pagpapalakas ng Kapasidad: Pagbibigay
Kapangyarihan sa mga Pamayanang Kultural

Salem Mezhoud

King's College London

Dr. Purificacion G. Delima

Komisyon sa Wikang Filipino

Dr. Suwilai Premsirat

Mahidol University

Malayang Talakayan

Ikatlong Araw, 12 Oktubre 2018

UMAGA

Plenaryong Tagapanayam 4: Dr. Patrick Heinrich

Ca' Foscari University

Paksa: Pagbuo ng mga Bagong Model ng Pagpapasigla ng Wika

Sesyong Panel 4

Dr. Marleen Haboud

Pontifica Universidad Católica del Ecuador

Dr. Brendan G, Fairbanks

University of Minnesota

Reaktor ng Panel: Dr. Patrick Heinrich

Malayang Talakayan

Sintesis Resolusyon

Unang Araw, 10 Oktubre 2018

Umaga

Dr. Michael Walsh

Pamaksang Tagapanayam

University of Sydney

Abstrak

Bakit pangangalagaan ang nanganganib na mga wika ng mundo?

Sinasabing mayroong higit sa 7,000 buháy na wika sa buong mundo. Lubos na nagbabago-bago ang pagtáya kung ilan sa mga wikang ito ang nanganganib, subalit tila may pagkakasundo na marami sa mga ito ang nanganganib. Umaakay ito sa tanong na: Bakit pangangalagaan ang nanganganib na mga wika sa mundo? Gagawa ng pagtatangka upang masagot ang tanong na ito na may tiyak na pokus sa mga Katutubong wika ng Australia. Sa isang pagtáya, mayroong humigit kumulang 250 wika na 13 lamang ang ‘matatag,’ sapagkat pinag-aaralan pa ng mga bata bilang kahingian. Nangangahulugan ito na ang mayorya ng mga Katutubong Wikang Australian ay nanganganib, ngunit marami na ang kasalukuyang pinasisigla.

Ilan sa mga bentaha ng pag-aaral ng mga Aboriginal at Torres Strait Islander Language ang tatalakayin, kabilang na ang: mas maayos na kalusugan para sa Katutubong komunidad—mental, pisikal, at panlipunan; mababang antas ng pagpapatiwakal ng mga kabataang Katutubo; bumabang antas ng rasismo sa mga katutubong komunidad.

Ipakikita rin na sa kabila ng nakababagabag na prediksiyon hinggil sa kinabukasan ng mga Katutubong Wikang Australian, nagkaroon ng malaking pagsulong sa pagpapaunlad ng mga wikang ito, ang pagpapanatili at muling pagbuhay, at sa pagkilos ng mas malawak na komunidad. Magtutuon din ng pansin kung bakit ang ilang programang pagpapalakas sa wika ay higit na mabisà kaysa iba.

Ang Pamaksang Tagapanayam

Simula noong 1972, si Michael Walsh ay nakapagsagawa ng fieldwork sa mga wika at kulturang Australian Aboriginal sa Top End of the Northern Territory, pangunahin sa rehiyon ng Darwin-Daly. Ito ay magkahalong gawaing akademiko at consultancy simula noong 1979 na nakatuon sa mga usapin sa lupa ng Aborigines. Mula noong 1999, kasangkot na siya sa pagpapasigla ng mga wikang Aboriginal sa NSW. Mula noong 1982 hanggang 2005, bahagi siya ng kaguruan ng Departamento ng Lingguwistika ng University of Sydney. Ipinagpapatuloy niya ang kaniyang mga interes pampananaliksik sa pamamagitan ng malaking grant ng ARC na kasama ang isang grupo ng mga lingguwista at mga musicologist simula noong 2004 hanggang 2010 [[http://azoulay.arts.usyd.edu. au/mpsong/](http://azoulay.arts.usyd.edu.au/mpsong/)].

Mayroon siyang mahigit 45 taóng karanasan sa Aboriginal Australia, lalo na sa Northern Territory at New South Wales, at may pananaliksik din sa iba pang mga nasasakupang lugar maliban sa Victoria at Tasmania.

Siya ay awtor, ko-awtor, editor o ko-editor ng 10 aklat/monograph/ koleksiyon. May naisulat na siyang mahigit 70 artikulo o mga kabanata ng aklat, 45 ulat para sa pamahalaan o consultancies, kasama na ang pagiging ko-awtor ng NSW Aboriginal Languages K-10 Syllabus (2003) at ko-awtor ng pambansang Balangkas para [ang pagtuturo ng mga] sa mga wikang Aboriginal at Torres Strait Islander(2015). Nakapagsagawa na siya ng higit sa 200 presentasyon sa Australia at sa iba pang panig ng mundo gaya ng Canada, China, France, Germany, England, India, Italy, Lesotho. Myanmar, New Zealand, Portugal, Scotland, Singapore, South Africa, Spain, Tajikistan, at Wales.

Panayam

The thing about Opie is it's a robot that works 24 hours a day, 7 days a week, never gets bored and can also improve your vocabulary, and so on. So that started with Kriol that has been extended to other languages, like Wubuy, Rembarrnga, Marra, and so on. So some of these people that work in social robotics that have come along and said, look I'm a specialist in linguistics and describing languages, but I'm not big on IT. Is Opie hard to use? No, any idiot can do it. Good, well, I'll get on with it. And can I shovel and language I like into there? Yes and to tell you it's easy. Next question, is it expensive? No. So my intention here is to deploy Opie and social robotics in the revival of some of these sets of languages that I am involved in.

So let me head towards the end about describing languages in 50 years' time. Back then, Annette Smith was doing her study of the loss and struggles of linguistics heritage. She at that time said 90 were spoken, 20 strong, 70 weak or dying, and 160 extinct. So this is the dismal discourse of the decline, death, and despair that I've talked about. My own PhD supervised by Bob Dixon declared around 1990 that everything extinct in southeast Australia, with a possible exception of the last couple of speakers of Bandjaling up in the northeast corner of New South Wales. Bob was being generous about southeast Australia. It was not just in New South Wales, but all of Victoria, most of south Queensland and a fair chunk of South Australia. Everything is dead. I didn't believe it when I started getting into a language survey in new South Wales in 1999 and it proved me quite false.

Moving ahead to 2005, the first National Indigenous Language Survey found 145 languages were spoken, 18 strong, 105 not spoken. Move it forward about 10 years, 120 spoken, 13 strong, 130 not spoken. Reaching into the future, to 2039, I'm suggesting, I'm guessing, 150 spoken, don't know how many of the strong, and perhaps a hundred not spoken. Now, 25 years in the future, 180 spoken which doubled in 75 years, 70 not spoken. Now, this is estimates in my view are fairly conservative given the rapid ride of progress I mentioned PDU and Uru, the language of Braun. I didn't realize I had 1500 speakers until less than a week ago.

So, why do I say this kind of thing? This is a guy called Jack Buckskin, about whom has a film called *Buckskin*, so it's easy enough to find, which sets out some of his journey through language revival. He started from scratch and became a teacher of Kaurua. In 2014, his little goal was becoming the first new fluent speaker 85 years after the last fluent speaker Ivaritji

died in 1929. And so, again, you know I can't be able to say the punch line because it's covered by musical instruments but, basically the head of the little girl in 2014 is the future of Australian languages, the first fluent speaker after 85 years. That's it from me, thank you for your attention.

Question?

G. Roy Rene Cagalingan:

Palakpakan natin ang ating susing tagapanayam, si Dr. Michael Walsh ng University of Sydney sa kaniyang pagpapaala na kailangan lumitaw 'yung mga ugnayan ng language reclamation pati na rin po ang mga positibong epekto nito sa iba't ibang salik sa lipunan tulad ng kalusugan. Kaniya rin pong nabanggit ang proseso ng language revival kasama po diyan, una, ang consultation, language documentation, language analysis, pati na rin po ang pedagogification. Kasama rin nga po dito dahil ang Australia sa kaniyang lapit, inilapit sa atin yung isa rin itong malaking lupain ng maraming aboriginal na wika. Kung titingnan po natin, tayo naman ay isang arkipelago ng mga katutubong wika. At sa ating kampanya para po sa revival ng ating mga wika at pangangalaga ng mga wika, hindi lang po dapat nagtatagapo, nabanggit ni Dr. Walsh, yung mga starry-eyed linguist, iyong mga nakatingala sa langit, sa panganorin ng mga lingguwista. Kailangan din ng tulong ng mga iskolar at mga tagapagtaguyod ng wika. Pati na rin po ang tulong ng mga nasa ibang disiplina tulad ng medisina, siyensiya. Napakaganda po ng pinakita niya doon sa social robotics na si Opie, kung sa KWF ay puwede pong gamitin si Opie para sa ortograpiyang pambansa. Iyong robot nila na si OP na ginagamit para sa pagturo ng wika.

At sa pagkakataong ito, mamaya ay mayroon po tayong panahon para sa inyong mga tanong mamayang hapon para po kay Dr. Walsh. Siya rin po ang magbibigay ng reaksiyon sa ating pong panel mamayang hapon. Simula pa lang po ito ng malawakang pagbahagi ng karunungan mula sa iba't ibang eksperto ng pangangalaga ng wika mula sa iba't ibang panig ng daigdig.

Hapon

Plenaryong Tagapanayam 1

Dr. Gregory D.S. Anderson, Living Tongues Institute for Endangered Languages

Abstrak

Banta sa lingguwistikong dibersidad sa Asia ang distribusyon ng mga nanganganib na wika ay nakabatay sa uri ng mga ekolohiya ng natuklasang antas ng panganib. Maiuugnay ang magkakaibang ekolohiyang ito sa maraming magkakaugnay na historikal at sosyo-politikal na pangyayari na may lokal o supralokal na manipestasyon. Naiiba ang Asia sa mga lugar na gaya ng Australia, Hilaga o Timog America na ang panganib na maglaho ang wika ay malawak at labis na abanse kung ang pagbabatayan ay ang kanilang mga nanganganib na wika: sa Asia ang paglilipatwika ay karaniwang bunga ng pagpapatupad ng mga bagong neokolonyalistang patakaran na may maskara ng pambansang kaunlaran o mga estratehiya sa pagbuo ng identidad. Gayunman, bagama't ang manipestasyon ng mga sosyo-politikal na ekolohiyang ito na umaayon ang bawat isa sa pagkawala ng wika ay tunay na naiiba at nakatali sa mga kasaysayang politikal ng mga kasangkot na estado, hindi kadalasang nakasalig ang mga ito sa isa't isa bunga ng mga pekulyaridad ng mga pangyayari sa

kasaysayan sa buong Asia ng huling bahagi ng siglo 19 at mga unang bahagi ng siglo 21. Ang pag-unawa sa maraming pangyayaring ekolohiko ay makatutulong sa paghubog ng mga priyoridad ng parehong tiyak na wika na nangangailangang idokumento sa siyentipikong pananaw, matukoy ang mga patakaran sa pagpapanumbalik (restorasyon) na maaaring ipatupad para sa mga nabanggit na lingguwistikong komunidad at masuri kung bakit maaaring hindi epektibo ang mga iyon.

Ang presentasyon ay magsisimula sa saklaw ng wikang Russian (Anderson 2015), partikular sa Siberia (Anderson 2017a, 2017b). Ang patakarang etniko at mga ideolohiyang pangwika ng Soviet ay may malaking epekto sa mga bansang nasa interyor ng Southeast Asia, kaya iyon ang sunod kong pagtutuonan. Sunod na tatalakayin ko ay ang balangkas ng neokolonyalistang pambansang pag-unlad na naglalarawan ng mga makabagong estado-nasyon ng mga pulông Southeast Asia/ Southwest Pacific at India (Anderson at Jora 2017), gayon din ng Taiwan at ng mga Isla ng Ryukyu.

Ang iba't ibang ekolohiya ng panganib na maglaho na matatagpuan sa mga lugar na ito ay may magkakaiba ngunit may malalim na epekto sa saklaw at antas ng pagpapalit-wika tungo sa mga dominanteng wika, gayundin sa mga uri ng naobserbahang muling pagsasaayos sa mga nasakop na wika. Ihaharap ko ang mga datos sa konteksto ng modelong Language Hotspots, at magbibigay ng pagtáya sa estado ng panganib na maglaho para sa mga henetikong yunit na bumubuo ng mga nabanggit na Hotspots.

Ang Plenaryong Tagapanayam

Si Dr. Gregory D.S. Anderson ay Direktor ng Living Tongues Institute for Endangered Languages at Research Fellow, University of South Africa. Nagpapakadalubhasa siya sa tipolohiya, historikal/ komparatibong lingguwistika, ugnayan ng mga wika, at nanganganib na wika. Nakapaglathala na siya ng maraming aklat gaya ng Auxiliary Verb Constructions, The Munda Verb at Language Contact in South Central Siberia. Nagsagawa rin siya ng malawakang pag-aaral tungkol sa mga wikang Siberian Turkic, mga wika ng pamilya Munda (Austroasiatic) ng India, mga wikang Tibeto-Burman ng hilagang silangang India, Burushaski, maraming wika ng hilagang/sentral Africa (Ogonoid, Chadic) at sa mga wika ng katimugang rehiyon ng Pacific sa Papua New Guinea at Vanuatu.

Panayam

Thank you. I just want to thank the organizers for putting this together and inviting me to be a part of it. I'm going to be speaking on a survey about language endangerment in Asia. It's applying a particular model and I call it a Language Hotspot's Model. First of all, we're here because the global language extinction crisis is a grave social issue facing us in the 21st century. Outside of our domain not widely known to be a grave extinction risk that outweighs most of biological species extinction risks significantly, and yet it still remains largely unknown issue outside of our fairly esoteric world.

Before I start talking about sort of averages and the levels of endangerment, I just want to establish some terms here. Occasionally I make reference to a 6-point numerical scale that various sources have assigned a level of endangerment to various languages. The higher the number the less endangered, the lower the number the more endangered on the scale. Down here, we're dealing with languages that are in extreme state of erosion as opposed to languages where this process of shift has just begun or has not actually started, but the

ecological or environmental circumstances are right for language shift to occur. Just so you understand what these roughly terms correspond to, “extinct” means there are no speakers “moribund” roughly means great-grandparent age is the average age and then, take a generation down from there back to, technically speaking, a language to be considered endangered at the point that children are no longer learning it. That is, once the inter-generational transmission has stopped or has been disrupted. Efforts have to be made to restore that process or the language will continue on this path and all things being equal unless changes are made then it will disappear.

Okay, so, how many endangered languages are there? Wow! How many languages in the world are there? How many dialects? This is just one set of numbers. Roughly speaking, whether or not these absolute numbers are correct assuredly they’re not. But, this is a particular data set that was counted and the one thing that we will see here is that fortunately, threatened is still the largest category, so the least endangered level. Now I should give you a little bit of information on what a level of 3 and level 5 are because they are not typical in the endangerment literature. So, locally endangered language would mean in some communities it’s healthy, that is, transmission is happening or is threatened and in others, it’s already starting the shift. So, this can be highly localized, village to village, that we would call locally endangered language. The next level of local distribution would be where it’s endangered or where okay in some areas and superiorly endangered or extinct in others. These are just the gradations that we used, because that’s the scenario that we find in a lot of different places in the world so, we’ve come up with these intermediate stages.

Why do languages become endangered? This is a complex question but if you wanted to reduce it to a general principle it has to do with the internalization of negative valuation of their identity, associated with that language use that’s held by the brother community. So there is an internalization of an ideology or an attitude that devalues that identity and then people shift because of a vector discrimination that they can’t control. So, it’s a logical response to discrimination. So, what does this mean? This means we have to stop discriminating. That is not as easy as it sounds. Language biases are deeply rooted. Once it starts, it rarely stops unless we hear some of the success stories that Michael was talking about earlier. These are such wonderful things to hear.

So, this is basically the demographic pyramid of the distribution of the languages in the world. The vast majority of the people of the world speak a very small number of languages and the vast majority of the world’s languages are spoken by a very small percentage of people. So, we have this inverse pyramid relationship going, and it appears that half, or more, of the world languages are spoken by 0.2% of the world’s population. These are the areas are inherently at risk regardless of whether it’s shifting or not.

Where are they concentrated? They are concentrated in certain areas. Language endangerment is not evenly distributed in the same way that language diversity is not evenly distributed and there is a very specific reason why language endangerment is found in the distribution that it is. And this has to do with what we call the ecology of the endangerment that is the social, psychosocial circumstances that have led to the endangerment or favor abandonment of languages are not evenly distributed for specific historical and political reasons. Where we find the gravest situations are former settlement colonies. So this is Siberia, most of the New World, and a few other areas, Southern Africa for example, the Nuba Hills is a special example. It is a type of colonization but it’s more of the old school

“let’s murder all the people in the area and take their land” type that was happening there. But it just happened in the 20th century and not in the 17th, 18th, or 19th century.

So, the areas that we find concentrations of languages endangered for this various reasons we call the “language hotspots.” The reason that language hotspots exist is because we have this historical circumstances that led to them from other perspective. There are metaphorical, a promotional metaphor for understanding language endangerment, sort of, on a smaller scale than 6000 or 3500 or 7000 number that made people’s brain shutdown. A thousand and a half language hotspot’s people can kind of get their head around hell rallies these areas. So it’s really kind of a promotional metaphor for raising awareness about language endangerment. What they are, are areas where we find a confluence of three factors: high level of genetic diversity, high level of endangerment, and relatively low levels of documentation. So, there are roughly a thousand and a half language hotspots around the world. There other areas where there are endangered languages but they don’t meet one or another set of those criteria that I just said, so it’s not that they are not important, it’s just that they are not included in the model.

So, we are going to talk about the four in the middle here in Asia. This is roughly the distribution globally of the global language hotspots. We’ll see on this next slide which has points correlating to the languages that correlate to the level of endangerment red and orange is more endangered, green and yellow less endangered. We can see very clear global trends of concentrations of the red in these former settlement colonies and we find more green and yellows in other circumstances. There is basically a split between settlement colonies where you have extreme levels of endangerment and shift that has already occurred. These new areas of expansion of powerful languages as it’s happening in the rest of the world.

There is a couple of other models here that explain this distribution. First case study I’m going to talk about Siberia. This is a map of Siberia at contact that is, say, 16th, 17th century time. Large areas inhabited by ethnic groups or related sets of ethnic groups or related sets of ethnic groups. These correspond to the language families, you can see Tungusic, a giant family in the old days. Exploitation by Russian authorities and government and economic concerns have left severe mark on Siberia physically, and in terms of demographics. This is an all too common scene in Siberia, clear cutting up the force. This is a more accurate representation of the languages of Siberia today where languages are found basically in the few speakers in a single village, not these giant spaces, not these huge polygons on the map, but points on the map that are more accurately reflective of distribution of the languages today. This would be that same map but with the color coding of endangerment. Awful lot of reds and oranges in Siberia. Siberia endangerment is very severe.

In addition to language shift that is abandoning native language in favor of the socially dominant language that is Russian here, we are also seeing a turnover and a structure of these languages as they basically become L-1 Russian users plucking words from their original language into Russian syntaxes would be a case here. So, Abakan Xakas is a Turkic language. Turkic languages typically have strings that nominalize non-finite structures followed by a single finite verb at the end. So, you have subordinate clauses that are nominalized and precede the main clause. This has been replaced now by a main clause then followed by a subordinate clause introduced by the borrowed Russian complementizers. So, it has fully restructured the sentences to look like Russian, but using native vocabulary. Except for the complementizers for which they had no native word because they didn’t use complementizers. So they borrowed the form and the syntax basically with this. This is

what's happening in Siberian languages. Even the ones that are still spoken are basically eroding and converging on the Russian type.

The language hotspot's models acknowledge that most languages are embedded within complex hierarchies and these hierarchies basically in a sense tap the upward mobility that many of the lower communities have. If you came from a lower rank on this hierarchy in the community, you're unlikely to be able to get passed to many of these languages. In the case of Siberia and settlement colonies, it almost doesn't matter what the gradations above the top level is. It's just like gradation of lesser things that are in trouble. Now, in other countries where you don't have a settlement or colony legacy, that is, most countries in Asia would fall into this category, you have a different dynamic going on where you often have several levels of layered hierarchies of languages. Now, there are some countries for which this isn't true, but it is true in a lot of them. We basically go from the official language to the kind of enfranchised minority groups to the less enfranchised groups to the fully invisible, non-recognized groups. So, that's the sort of hierarchy.

Turning now to a different area, one that has a very real connection in terms of the ecological conditions that have given rise to the endangerment in the areas, we'll turn to Southeast Asia. Southeast Asia is relevant here because most of the countries in Southeast Asia have official and unofficial minorities and the official minorities are once that are recognized due to a particular intellectual tradition that is derived ultimately from stadialist theories of social development like Morgan's Theory in mid-19th century ethno-hierarchies you develop from more primitive to more advanced, or whatever. Codified in Stalin's view of ethnicity which was then borrowed ultimately by China and then from China to Vietnam, and Vietnam to Laos. So, there was kind of chain hierarchy of understanding, official minority vs. unofficial minority, recognized ethnic groups and non-recognized ethnic groups.

The thing that you have to have, and this is true of most minorities conceived of as such across all polities, so this theory of what a minority group is very engrained and most understand this. So, they're supposed to have their own language, culture, territory, and mindset. These are however defined. This are clearly a codification of degrees of otherness as perceived from the basic standard of the dominant word. How did they differ from us and conveniently, if two ethnic groups seem to differ from us in the same way that is they have the same traditional clothing, for example? They're just the same group. It doesn't matter what languages they speak. They're just the blank ethnicity. This is true across most of Southeast Asia. You have a lot of conflating of ethnic groups and languages into official minority groups. And the one group that is actually speaks that language is usually benefiting and the other group that are subsumed under that official ethnicity are disappearing. So, this is the hierarchy at work in Southeast Asia.

In this part of the world, we're dealing with the state language, which also doubles as an ethnic majority language. So, this is why Southeast Asia has the national language and the state language and the majority ethnic language are all the same. This is promoting a national identity through an assimilation of policy towards the top group. But you have this intermediate stage of the official ethnic minorities and then you have various subjugated groups. Now, in Southeast Asia, we have different vectors of determining otherness and so verticality is important in southeast Asia. So the higher up in the mountains you come from, the more peripheral or marginal you are. Lowland people are more central, more close to the ideal and the higher up in the mountains you are, the more marginal you are. The one exception of suppression of ethnicity and degrading of the minorities' ethnicity that happens

in these countries, and this is true pretty much across Asian countries that have official minorities, you have a two-way discourse going on. You have, on the one hand, the official discourse that celebrates the people as community members on equal footing with the majority community as long as there are displaying their tribal of exoticness in clothing at state-sanctioned events. Otherwise, when they are in school, they better get rid of that tribalness and they better not show anything that shows they are indigenous. You have this official message of suppression in certain contexts. When it feeds state functions of inclusiveness, then you can express your indigeneity. But otherwise, you better not. We'll find this over and over.

Now, in the case of Southeast Asia, most of the countries involve some degree of a relationship of the state or the majority population towards the minority population that involves infantilization, that is, the state is the parent, the minority group are the children need to be scolded when appropriate and what not. There is a very extreme sexualization of the minority groups, almost all the tourist brochures. I'm going to show you some examples, have nothing but women. We barely have men but if there are men, they're old. So, you have dehistoricization as well. You strip them of their historicity, you sexualize them, and you infantilize them, so this is why the state must develop and control these people. They're children after all, they can't really mind themselves.

Here's one from China. No men apparently in minorities group in China. China has 55, 54 official ethnic minorities but roughly 250 languages. The two most ridiculous ones are the Yi and the Gaoshan that both subsume many, many different language groups. The Taiwanese aboriginals, of course, are uniting groups, whose cleavage is so deep with an Austronesian that is quite absurd on linguistic ground to consider one ethnic group or one, minority group. Deeper than Russian, Hindi, and Italian within Indo-European. Infantilization, we get lots of little children or nice little things in their tourist stuff. This is a more accurate map of China today. Again, if you look at this stock photo you'll see there's about five to one ratio of women to men so, there are very few tribal men apparently and lots of women. Huge percentage of women, mainly young, and men if they're there, mainly older. So sexualization of minorities.

So, just quickly in Vietnam 53 versus roughly 90. Of course, in Miss Hill Tribe contest they do the same thing there. Laos is an interesting case. Everyone in Laos is Lao, you are lowland Lao, midland Lao, or upland Lao. There recently have a gotten up to 48 ethnicities, roughly half of how many languages there are. There are new languages being emerging to science out of Laos all the time. Maps of Laos. This is Laos Hill tribe promotion. You will see there are 15 photos, one of a man. It's transparent.

Cambodia actually has no official minorities but roughly 25 ethnic groups. But, even so Cambodia manages to sexualize as non-existent minority groups in their tourist brochures. Thailand is interesting. Thailand is pretty close to having the fully recognized groups. Thailand, in contrast to country like Laos, has a very strong national identity I would say and maybe they can recognize all their ethnic groups now that they have salad ethnic national identity. It does seem to be a lot closer to reality than a lot of other Southeast Asian countries. And then, but of course you know, you find things like this out of Thailand, too.

Lastly, I want to talk about Myanmar and Burma, two highly politicized terms. They mean the same thing. They have come to mean in modern political discourse ethnic Burmese versus national Burmese. But one thing that's interesting about this country is that unlike the rest of

the countries, it overestimates the number of languages it has. And the reason it does that is because there are roughly 120 languages but a hundred and twenty is not an auspicious number. It wasn't an auspicious number for Ne Win who is obsessed with 9 and 5, and particularly multiples of those. So, there is 135 ethnic groups in Burma because it's a nice multiple of 9 and 5, and this fetishism of 9 and 5 actually went down into the money. So, Burma actually had 45 kyat and 90 kyat notes rather than a 50 and a 100. So, numerology is important in this country.

So, we've seen now two different situations. One is a settlement colonialist legacy in Siberia, endangerment is very severe. Then we've seen a promotion of a national majority language and the concept of official versus unofficial minorities and how that has a differential effect on the degree of the endangerment in these areas occurs because of the differential valuation of these groups in these ethnolinguistic hierarchies that are operating.

There's also one thing I want to talk about today. But it's common in parts of Africa and in, for example, New Guinea, where you have the legacy of trade or exploitation colonies where you basically have rather than the metropole language instituting itself and spreading out and killing all the other languages from the colonial center. You have the enfranchising of some middle man group or a creole-type community that becomes the lingua franca, or whatever. That's kind of a trade exploitation colony legacy, or middle man languages or contact languages becoming .the lingua francas.

Now the last thing we're going to look up is the last two remaining hotspots. We'll talk about the subcontinent and the western Austronesia. In these cases you have two very different types of environment but both trying to promote a sort of a quasi, de-ethnocized national languages as national identity vectors. The Philippines would be a country like that, where there's a national language that is centrally de-ethnocized "Tagalog" that is being promoted as a national identity vector.

First I'm going to talk about India and tribal people in India. India is obsessed with two things: development and their ostensible postcolonial present. The postcolonial present is not shared by the tribal people in India. They are living in neocolonialist present and the development has basically nothing but negative consequences for these people. Development means becoming Hindu and becoming a low class Hindu that is what development does. Officially, a tribal community in India, according to the constitution, has to have these characteristics, indication of primitive traits, a distinctive culture, shyness of contact with the community at large, geographic isolation, and backwardness. You can see that Morganian language, not really here but, mindset and territory and culture as defined by then as being backwards primitive from the perspective of mainstream Indian culture. Primitive and backwards are actually in the official definitions. You can imagine these people are now highly regarded amongst the general population when they're considered primitive and backwards officially.

So this is the Munda language family. Munda is a tribal family. There are no non-tribal languages in Munda. Unlike Dravidian and Indo-Aryan where we have a tribal and non-tribal peoples based on that set of criteria. They still sexualize. This is about the development but apparently you need a photo of a young woman smiling on your educational development book. This is my favorite. This came out last year, the *Encyclopedia of Primitive Tribes in India*. Apparently there are no men in these communities. I've already gone about this. This

is Peter Berger, who very scathingly critiqued the uses of indigeneity against and for tribal communities.

The language hierarchy in India is very and very deep. So, we're dealing with the community like the Birhor, the illiterate tribal at the bottom. When they get settled, they were nomadic people, they adopt the identity and language of Mundari in Nepal. There's one area where they adopted Santali. Santali has a special status because it's an official language in India. However, even though it's an official language of India, it's still valued lower than Sadani or Sadri, which is the tribal Indo-Aryan tribe. So, Indo-Aryan over non Indo-Aryan, that's one of the key hierarchies here. Hindu versus non-Hindu, that's another key hierarchy here. So there's religious hierarchies, we have, broadly speaking, ethnic hierarchies and such. What this means is that the Birhor never have access to English. They can maybe get up to the idea of the Bengali level. No Birhor has ever reached the Hindi confidence level, and certainly no Birhor speaks English or ever has and likely ever will. So, this hierarchy rigidly taps your upward mobility in India.

So, Gta' literacy and development. Well, in 1971, the state of female literacy was quite poor. It was at 0.0%. After 30 years of education, it managed to rise to 3.4%, a pretty stellar achievement of 30 years of development. Why doesn't it work? Well, it doesn't work because the kids get told in school that everything about their identity is terrible, that the fact that they eat beef, in fact, "If you eat beef, you cannot learn" was a quote that one of the school teachers interests us at. You have to drink milk and eat, not eat beef. Munda people think drinking milk is a form of bestiality, and that eating meat is exactly what you need to do with cows. They have completely inverted norms with relationship with cattle than Hindu people do. Now, these languages are still at the initial endangerment stage, but they are showing the shifts that I was mentioning. So, a new system has been introduced into these languages where their case marking on the nouns when it used to only ever go in the verb like it still does in Birhor. They've lost the agreement marking altogether in Gta' and just now mark it like Oria. Again, we're looking at using native lexemes but with converging on the syntax of another language.

So, what we've been doing in India is working together with communities to develop online resources. This is some of the dictionaries they've built. This is the Kora Aka, this is up in northeast India; Apatani, another Tibeto-Burman language from northeast India. We're doing another version of this. One of the things we've been working with here is... I've been together with this man since 2007 and this one since 2008 and we've been doing various documentation projects about native speakers of different Munda languages. He has a PhD, the other one has finished his MA, who is studying at the enter-level right now. We have good hopes. They are very useful in gaining access to the communities. Once they get into the communities, then we're welcome and we have no problems with them because they're from those areas. In that sense, access to these communities is not a problem for us because we have basically contacts everywhere. To finish up with the western Pacific, western Austronesia...

In here we have two countries I'm going to look at briefly. One is the Philippines and other one is Indonesia. So, here we have several hierarchies. You have the constructed national language, and then you have various regional dominant languages and then you have the threatened minority languages that we're concerned with here. Here in the Philippines, it's still pretty small. If you look at the valorization clines in the Philippines, we have the national language at the top, we have these eight languages of wider communication, the local ethnic

languages, and the most endangered languages tend to fall onto the Negrito. Again we're dealing with valorization clines here of the center-periphery, rural versus urban, Christian versus Muslim or animist, and Austronesian phenotypes versus Negrito phenotypes. So there's these different valorization clines that all go into this hierarchy of why certain languages are more endangered than others here. I saw this map earlier, it's a colorful one. I just don't remember these numbers but just want to remind you of them. So if you take all of the languages that are threatened or endangered here, this is just one set. Roughly we're dealing with four. So out of the endangered level. Siberia is below two. Siberia is terrible. Siberia can't be helped. This is the takeaway. Siberia is doomed. Basically, the languages of Siberia will disappear, except of one or two of them. Because there is almost no desire among the communities to keep them.

Now, Indonesia has a similar hierarchy. Different players, of course, we have Bahasa Indonesia as the nationally dominant language. We have these locally dominant languages, then the very localized vernacular languages, and then we have the Papuan languages, which are valorized at the very bottom. Again, we're dealing with center-periphery, urban-rural, lowland-upland, so we're again going back into the Southeast Asian hierarchies here. Christian, Hindi, animist, Austronesian, Papuan. Of course, Bahasa is a rebranded version of High Malay, de-ethnocized and promoted as a national language through this fairly insidious process of transmigrasi, which has effectively installed Indonesians in most places. There are really big languages in Indonesia. What's interesting in Indonesia, though, is that the hierarchy is very real and you have these endangerment shifts. So, we're finding situations where we have, like, Wayan Arka has done a really interesting study. I'm talking about a language of a fourth rank, that local vernacular rank, shifting to a language that's locally dominant. Speakers of Waerena are changing to Manggarai. It's one of the regionally dominant languages. But, in turn, Manggarai speakers are shifting to Bahasa Indonesia. So, we're finding this change of shifts as you go up the hierarchy.

Now, Indonesia has a lot more languages and a lot more endangered languages. Thus tackling the problem in Indonesia is going to be significant and more difficult than it is here. Exponentially more difficult simply because there's ten times more languages involved. The Philippines has a real chance to do something with their linguistic legacy. It really is at a threshold point where it can do something and make a difference in a place like I said like Siberia that ship sailed already. Now there's Asia in general overall roughly something this. Overall, Asia as a whole as a region, macro regionally isn't too bad. Four point three, so that's in between locally in danger and endangered that's not so terrible as a macro area if you compare that with north America, for example, it's significantly better.

Just to compare the different areas, so we see that in this former settlement colony we have severe endangerment as the result. In Southeast Asia, where we're having national language promotion, so national majority language promotion where, you know, not anywhere nearly as bad as Siberia but worst often the other places. In here we're promoting national languages that are de-ethnocized and don't belong to a majority, even if they belong to a plurality population. And then you have the subcontinent of course because they've only started implementing. The government doesn't have that much effect in India that's one of the great joys of the development scheme is that none of the kids are actually going to school which is the fact that they are learning how to not be tribal. So it's a great irony that is the disfunction of India that's keeping some of its linguistic legacies alive in a better state than similar ecologies would predict.

So, just to sum up, the consequences of imperialist subjugation and overtly racist ideologies are extreme shift and lots of language extinction. When Southeast Asia were dealing with the national majority language in a hierarchy that involves official versus unofficial minorities. In this region we're dealing with the national languages de-ethnolinguized in various degrees of locally dominant languages and in some cases this endangerment chains like we saw. Then India has all of this complex thing which involve religious indoctrination as well as linguistic assimilation and other things. So, it's really its own complex way in many ways. Let's just put in those into the numbers showing how the different ecologies acquire late to the different sorts of average levels endangerment and just in case you were wondering how the Asian polities, Asian languages hotspots line up with the other ones we have Southeast Asia, the Western Pacific subcontinent, the Himalayas down there. So overall, not too bad. Siberia, of course up there, looking kinda grim. As I said in some old settlement colonies like Siberia the shift is already so far advanced and with the lack of community desire to restore languages there's nothing linguist can do. We can document the languages for legacy because the community's desires isn't there. You can't force people to speak the language they don't wanna speak. We, as linguists working at Siberia, have a legacy to subsequent generations of that community and science because of this dynamic shift and we know this. Fortunately, as I mentioned, Asia is lagging behind some of the worst areas in the world, so action can be taken but that time for action is right now. Thank you.

G. Cagalingan:

Dakal a salamat. Thank you very much to Dr. Anderson for enlightening us on the current situation of our linguistic landscape particular our linguistic ecologies. They presented to us a wide range of situations ranging from Siberia to China to our Southeast Asian neighbors, in Myanmar, even to country really close to the Philippines like Indonesia. And here you presented the forces that play when it comes to the hierarchies present in our ecology, particularly the forces of ideologies brought about by the government that suppresses linguistic identities and at the same time promotes ethnic identities through a sanction of state sanctioning of indigenusness. There are also factors like infantilization, the treatment of ethnolinguistic groups as little children, sexualization, a really big problem; there are no men in the presentation of our linguistic identities and also that dehistoricization or stripping of modernity and historical context of our ethnolinguistic groups. And he ended it with saying that here in the Philippines, we still have hope in preserving our linguistic identity. May pag-asa pa, and we cling to that hope. Thank you very much doctor Anderson.

Sesyong Panel 1

Salem Mezhoud

King's College London

Abstrak

Wikang nasa Panganib: Paulit-ulit na estado o di-kasalukuyang proyekto

Sinabi ni David Crystal na “to say that a language is dead is like saying that person is dead.” Sa katunayan, kapag namatay ang tao, madalas ay may naiwan siyang mga anak at apo. Ang mga naiwan ay patuloy na nabubuhay. Ngunit kapag namatay ang wika, tila lahat ng tao ang namatay. Madalas na ito ang talagang nangyayari, ngunit karaniwang namamatay ang wika

sapagkat ang mga tagapagsalita nito ay nakapagsasalita na ng ibang wika. Ang resulta ay kultural na pagkalipol ng mga taong iyon.

Bagama't may pagkakataong may naiiwan ang mga namatay na wika, katulad ng kaso ng Latin, na nag-iwan ng mga “anak” na gaya ng French, Italian, Romanian, Catalan, o kahit ng mga apo, katulad ng mga iba-ibang Creole o ang mga maraming uri ng English sa Asia o sa US, madalas, kapag namamatay ang wika ay namamatay din ang mga tao nito. Sa kaso ng Latin, gayumpaman, bukod sa mga anak nito, nag-iwan din ito ng malaking pamana sa anyo ng panitikan at materyal na kultura na nagpanatili sa buhay nito kahit paano. Ngunit halos lahat ng mga namamatay na wika sa kasalukuyan, pati na rin ang mga namatay na kamakailan, ay walang naiiwan kundi lamang sa mga insiyatiba sa dokumentasyon.

Anuman ang merito ng mga gawaing pandokumentasyon at gaano man kahusay o kaepisyente ng mga ito sa pagpepreserba ng ilang aspekto ng isang wika at gayundin, ng kultura, walang makahahalili sa prebensiyon ng pagkamatay ng wika. Kahit ang muling pagpapasigla, depende sa laki ng pagkawala at kalagayan ng natitirang kultura, ay hindi laging nagagawang buhayang muli ang isang lawas ng kultura na naglaho na ang pagtangkilik at paggamit.

Bagama't prebensiyon pa rin ang pinakamainam na aksiyon, ang malinaw na hakbang ay tingnang mabuti ang sanhi ng pagkalalagay ng wika sa panganib at pagkamatay ng wika at umisip ng mga paraan upang mapigil, o kahit paano, maneutralisa ang mga ito. Susubukin ng papel na ito na ribyuhin ang ilan sa mga ito at tingnan sa partikular ang ilang natamong karunungan at paniniwalang nagbunsod ng mga karumal-dumal na mga patakaran laban sa wika. Sa pamamagitan ng pagsusuri sa kasalukuyang mga aktitud sa mga minorya at katutubong kultura, makikita din ang potensiyal o alternatibong mga proseso o aksiyon na maaaring makaambag sa mas sustenable na anyo ng prebensiyon ng pagkamatay ng wika.

Ang Tagapanayam ng Panel

Si Salem Mezhoud ay Senior Research Fellow sa African Leadership Centre sa School of Global Affairs of King's College London, at Kalihim Pandangal ng Foundation for Endangered Languages. Nag-aral si Salem ng antropolohiya at lingguwistika sa mga unibersidad ng London (SOAS) at Paris (Ecole des Hautes Etudes en Sciences Sociales at Institut National des Langues et Civilisations Orientales), nagpakadalubhasa sa mga kultura at sistemang politikal ng Africa na may partikular na tuon sa Silangan at Hilagang Africa. Dati siyang lecturer ng etnograpiya at sosyolingguwistika ng North Africa sa Sorbonne at sa maraming taon ay brodkaster ng BBC World Service at iba pang media, at regular na commentator sa mga usaping North African. Mahigit tatlong dekada siyang naging practitioner ng karapatang pantao sa mga internasyonal na NGO at sa United Nations, at ilan sa mga naging tuon niya ay mga karapatan ng mga minorya at katutubo, karapatan ng mga bata, at karatang lingguwistika, Dati siyang puno ng seksiyon ng Hilagang Africa ng Tanggapan ng Mataas ng Komisyoner para sa Karapatang Pantao ng UN at pinamunuan ang mga misyon sa larangan para sa iba pang ahensiya ng UN. Lumahok si Salem Mezhoud sa pagbuo ng UN Declaration of the Rights of Indigenous Peoples at naging kasapi ng mga kalupunan ng Human Rights Fund for Indigenous Peoples, European Coalition with Indigenous Peoples, at tagapangulo ng International Year of Indigenous Peoples sa UK pati na ang pagiging tagapangulo ng UK Human Rights Network. Mulang pagkabata, nakibahagi siya sa lingguwistiko, politikal, at pangkomunidad na mga inisyatiba para sa pangangalaga at muling pagpapasigla ng wikang Tamazight (Berber) ng Hilagang Africa at naglingkod bilang

Rehiyonal na Editor para sa Hilagang Africa ng UNESCO Atlas of the World's Languages in Danger. Humawak siya ng mga guest fellowship sa King's College, Columbia University at Woodrow Wilson International Center for Scholars.

Panayam

Good afternoon everybody and I also join Gregory and wish him to thank everybody who invited us. It's a great honor to be here. A couple of months ago, I would not have thought that I would come here and talk about endangered languages in the Philippines specially that I've been working mostly recently in Africa and most of the work that we've been doing is through the foundation for endangered languages and which invites you all of course to get in touch. If you don't know, we provide grants for research on endangered languages. I am conveying the greetings of the foundation to everybody. I really am very happy that Gregory has explained all these because basically he laid the grounds to most of the work that has been done in endangered languages and most of the research that has been done, I think he summarizes it quite well and you'll see that each one of us who would come here and talk about different communities will find most of the things exposed by Gregory here could apply and will apply and do apply to other situations. Therefore what I was thinking of doing is actually take you out on linguistics take you out of the research that has been done in terms of documentation, etc. But just explored some other ways of promoting and defending languages and trying to prevent or at least stop endangerment.

So most of this time we talk about language diversity, but what I really want to do is make everybody think that when we're thinking of language diversity, we're thinking also of biodiversity. Many linguists in fact have put language diversity in the same boat as part of biodiversity because it's part of biodiversity. In the earlier sessions Greg was talking about all the different animals that are disappearing. One of the things that is very fashionable to think about and has become extremely important to think about is the disappearance of bees, for instance. Just one little insect, one little tiny animal. If it disappears, it endangers all of us, the lives of all of us. Think of each language as a bee.

So, what I want to say is, language is part of the plan of diversity and the second thing that I want to say is that most of the threats to languages come from humans not from anybody else and therefore what do we do to stop humans from endangering this diversity. Well, it's easy. Diversity is about variety. It depends into relatedness and sustainability and same can be said of languages. Most languages are interconnected and interrelated and they altogether contribute to the sustainability of living environment. It's an ecosystem and there's a threat of disappearance, as I said earlier much of the bees. So, this is what we have to think about and I think they want to impress you the idea, try to make you think that this is how we could probably look at it. It's another way of looking at it.

So, imagine if only one species, for an instance I picked up zebra, but you can imagine any other things, wherein all the animals in the planet die and only one species was there. Wherever you go you find zebra. Zebra to write, zebra to read, zebra to listen, zebra whatever. So, I started my abstract with this quote from David Crystal. Yes, it's like a person is dead, but as I try to explain, when a person dies the human beings continue if the ecology is sustained. They will produce little ones, the children and grandchildren, when languages die they don't. Sometimes when they have died they do have offspring. As we said, the Romance languages all came from Latin, which is dead, and Proto Indo-European died but left lots of other things. But when the language dies completely, it doesn't actually. Most of

the time it gives birth to offspring. And this is what a great Malian anthropologist-turned-writer Amadou Hampâté Bâ said, “In Africa, every time an old man died, it’s like an entire library has burned down or up in flames.”

This, I think, can be said of all the continents on earth. I usually quite like to take this whenever I think of our languages. So, I just wanted to add when he says, it's not just the language itself, but all the culture of the vehicles. I mean, we read Greek, we read Latin, we read Sanskrit, we read several things, and we have a body of literature that has been left over. But most of the time, we have nothing and we don't know anything about the cultures that have gone gone by. So most of the responsible to this is the human threat. And, of course, as you have read it many times and you have even thought about it, I'm just summarizing it, it could be the result of aggression like war and conflict. And most of the time, it's dominance, dominance can be, as the colonial or imperialist dominance, through conquest. But sometimes, it's just people inheriting it. I mean, the present day Americans, for instance, are not the ones who killed the American Indians. It's their ancestors but they've inherited this dominance anyway. Sorry for the Americans in the in the room, but it could apply to everybody. Thanks. It could be imposed immediately after conflict. But as we say, there's the insidious dominance that continues on nothing. Gregory gave us some very good examples of that.

Sometimes it's not even insidious. It's quite there, plain to see to everybody. It vehicles itself this thing through national channels, as we have seen in the Himalayas and things, but also through international channels, dominance from the outside and dominance from the inside. It's either inter-ethnic, inter-community or inter-nations. And that's we had all those international awards, etc. So anyway, this is a summary of human aggression. So, we have the prestige language of the national community or the international language. I think I'll go quickly because I think again, we've heard it from Greg who summarized it very nicely.

Think of the United Nations, which is today composed of 192 countries. You can take 192 countries, multiply all the languages that they have. We just say that 192 countries represent about 8,000 languages, and yet there are six official languages in the United Nations. How did they pick them up? How did they pick up those languages in 1946, when the United Nations was created. It was because it was the languages of the victors, the ones who won the war. Is Spanish a bigger language than German, or is it bigger than Italian? Or say, French bigger than Russian? No, but the French and the Spanish and the English and the Russian won. The Germans didn't. The Italians didn't. Therefore, their language was not represented. So it's not even a matter of the what languages, let's say more developed to use a cliché. It's who speaks or does the rest in that language. The French linguist Andre Martinet once said that what a language is a dialect with a navy and an army. This is reproduced all the time. It's who has the money, the other navy and the army and the politics, basically. And then at the beginning, there was French, Spanish, and English, and then Russian was more or less the official language.

But what happened afterwards? Chinese and, good heavens, Arabic became an official language of the United Nations. Why? Why Arabic and not Chinese before it. Why any other way, not German, for instance? Because in 1970s, when it was adopted in the late 1960s, the Arabic speaking countries, had the upper hand with the oil after the oil crisis, for instance, and everybody thought oil dollars were important and therefore will buy the oil money with the language, Arabic. And yet when you look at the way that these languages are used at the United Nations, they say official languages, but actually six official languages. In the

beginning, it was four working languages and then we had six and then three: French, Spanish, and English and then say where we could all have them as working languages. And now in fact, in de facto, especially after all those U. N. huge conferences like the World Conference against Racism in South Africa, the World conference on Human Rights in Vienna in 1993. They cost so much in translations. Forty tons of paper were shipped from New York and Geneva to Vienna for just that conference of a few days, and every day, in the work of the United Nations, if you have to translate every document that is produced in all the six languages, then more than two thirds of the budget of the United Nations will probably go there. Then what do you do? In fact, there's a de facto thing now. English is the working language even in the UNESCO in Paris, where French was usually the working language. Now English has superseded it basically, and the same in Geneva.

How do you weigh up the power? Which has more power? I mean Russian. Hardly anyone at the United Nations uses the Russian language documents apart from Russia, because even the old countries which were part of the Soviet Union, who usually are fluent in Russians, they don't like Russian sometimes. I'm using clichés and stereotypes here, but a lot of them actually don't like to use the Russians. The Georgians and Azerbaijanians, they prefer to use English. There we have an official language, a working language of the United Nations, which one member state uses. And Chinese, only China uses it because Taiwan is the only member of the United Nations. Spanish? Yes, but I mean, Arabic, most of the people use English, anyway. And the other thing is that the number of countries which speak Arabic has been conflated and lot of the so-called Arabic speaking countries are actually not Arabic speaking. So, I'll let you reflect on that.

So one of the things that we're talking about, the policies, where did it all start? Why do we take one language and make it this big thing? Because there is this legacy of the European colonial heritage basically which says there has to be a national language for everything. So most of the colonial administrations imposed the colonial language, that's perfectly normal. After the colonialism was finished, the ideology stayed. So you have a country with 60 languages let alone 200 but we have to have a national language, but without actually even thinking or looking at whether there is actually a useful way of dealing with it. It's just that have to have one national language.

It has been, and very often, you pick one, as Gregory was saying about the ones that they've been thinking in Africa, for instance. It was Swahili and Hausa. Swahili is spoken throughout the east coast of Africa so there is a certain amount of things, it's a lingua franca. Hausa is spoken in about two countries in Africa, but because one of them is Nigeria it's huge and has a lot of population, it was picked up to replace English or French as one of the national languages, or whatever, of Africa.

That is based on nothing either linguistically or sociologically founded, but mainly on ideology. Colonial, post-colonial etc. So I went back and I looked that the first time that apart from Latin, which we use of course throughout the Latin empire or Greek which was also a lingua franca but in modern states since the Renaissance, the first time that somebody decided this could be a national language was King Francis I of France. He had this ordinance, Villers-Cotterêts is the village where he was at the time when he signed it. He decided at the time that nobody understood the Latin and most of his citizens were actually not even schooled or they were illiterate. When they go to court, they don't understand the people who were giving all this Latin legal language so it has to be in the language of the people in everyday life, which is a fantastic idea. He was the Renaissance king par

excellence. He did something that no one probably had done before that the language of the people is going to be officially used in the court and everywhere. However, the language that he thought about was the language spoken in this tiny little thing around where the king lives, in Isle de France. That became the French language, but then huge chunks, basically the entire 90% of French territory who spoke Occitan, which is now an endangered language, and all the other languages, like the Celtic language Breton, basically disappeared. So then we create the national language, sometimes even for the good cause. That's why I chose this for two reasons. One, it's probably the oldest. Other one is probably for a good cause from his point of view. And yet it endangers all the other languages, like Catalan or the Occitan and all that.

You all know this one, of course. When somebody said that we're going to have German or Spanish recognized as a language of the United States. Somebody said, why? Why do we have Spanish or German in the United States? English is good, if it's good enough for Jesus, it's good enough for me. They're still fighting now because the Hispanic community is supposed to be going to the point that it's going to be much larger than the English speaking community in the United States, and this worries hell of a lot of people in the United States. The campaign for true English or for one English, or whatever it's called, it started in California in the 1980s, because there is no legal national language in the United States unlike many countries. So it's just, well, it's there. And some people think that we should have English as the national language of the United States, and it was stopped somewhere in California I think by a Japanese speaker.

Right. So now I'm coming to the things, I'm not the only one to think this, a lot of people have organized themselves in order to fight this aggression and stop it. And, I believe anyway, that it can only be done through international action. No country as we have seen can do it by themselves, no ethnic group, no language community can do it by itself. It has to be through solidarity. That's why we're all here. It's because we have to work together and have norms and standards, which are recognized and respected by everybody on the planet. We are planted by, again, biodiversity. That's the only way we can fight this. It's through international actions. Yes, of course. There are United Nations and regional legal instruments which protect languages. I mean, I mentioned the UN Declaration of the Rights of Minorities, the UNESCO Declaration of Cultural Diversity, the Declaration of the Rights of Indigenous Peoples and other things like the Atlas for endangered languages. Some of us have participated in these. Michael was one of the editors of the UNESCO atlas of endangered languages. I'll come back to the reason I'm mentioning it. The UN Declaration of the Rights of Minorities, for instance, was a very good as a declaration but as soon as it was adopted, it was practically forgotten. In Europe, for instance, which said, okay, now we've done something. We have to do it. They have a framework convention on regional languages. Who do you think wants it? So some of the central European countries have followed it. But one of the biggest obstacles to its adoption and promotion is France. France does not want to recognize that in France there are other languages than French. Why do we want regional languages? You know, we have French, the best language in the world. This is where we're stuck in many ways. That framework, it's a convention. Most of you know that the difference between the declaration and convention. A declaration is just a set of principles that everybody agrees on and a convention is a legal instrument, which is binding. The declaration is not binding.

So this is the important thing and we go back to the UN Declaration of the Rights of Indigenous Peoples, for instance. It took about thirty years to draft, and I was part of the

drafting over the last five years or something like that. What was interesting in that declaration was not necessarily the text itself, but the process. The process was unique in international law because it was actually not like most conventions that are drafted by the member states, by the ambassadors of the member states. The Declaration of the Rights of Indigenous Peoples was actually drafted by the representatives of indigenous peoples. They were there all the time. And because of that, it was fantastic for the indigenous peoples and extremely worrying and threatening for the government. Why? Because the standards that indigenous peoples were bringing in were actually so far, far, far out, and so higher than the normal legal that governments can't usually come up with. That started worrying people. Just to give you an example, we started with, in English it's actually called the indigenous population, the working group. In other languages, like French and Spanish, it's people's. In English its populations. A lot of people say, we're not a population, we are a people because if your people you have in existence in law as well in international law so we have to be called peoples. Then okay, the English speakers changed it to people, thus the UN Declarations of the Rights of Indigenous People. On the other side no, in French and Spanish, its peoples. So we are not a people which is abstract entity which nobody said, we are people, that means we are entities with rights and legal face.

Before people even started to discuss the adoption of this thing, there was a big fight on "s" at the end of peoples in English. And you can see how these things can become really, really heated for something that looks totally silly, "s" at the end of an English word. But that really is extremely important because in French and Spanish, I'm citing the other working languages, it's "peoples" and each people has the right where's there's indigenous people as though we have the peoples of the United States and indigenous people are just this sort of undefined entity which is outside. So that was one of the first things. The second thing went through the actual drafting, then started was how to start it. We're talking about sovereignty. We're talking about self-determination. Self-determination has become an extremely important thing for indigenous peoples.

But where to do it, where to put it in the declaration? There were several weeks of debate on how to phrase it. And then someone had the idea and said, why don't we go back to the Universal Declaration of Human Rights and what followed it? The Universal Declaration of Human Rights, which is just a declaration, found its life as a legal instrument in 1965 as two separate instruments. The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights. Each one of them begins with Article I, which is "all peoples have the right of self-determination." So, it's usually referred to as Common Article I of the two covenants. So it was decided that to take exactly as it was that Common Article I from the two covenants and begin the declaration with that. In the end, it became Article III. But the self-determination was so important that many countries then started to stop their cooperation. Because if you're talking about self-determination of independent indigenous peoples, what happens of the states? In fact, back in 1965, when these two covenants were adopted, two countries objected to the first article, India and Brazil. They put on reservations. That's what they do for these international conventions, which means you adopt the text. But for this particular article, you reserve the right to interpret it differently. On the text of India, it said, non-verbatim, we reserve to interpret Article I as applying only to the self-determination of a nation against another nation. That was the two reservations back in 1965. So when in 1993 afterwards, this became Article III of the Declaration of Indigenous Peoples. Then, the country said, oh, here we go again. If the indigenous people have a right of self-determination, how far do you go with that? Secession in the autonomy, independence, and then you start having problems. And

then for the entire two thirds of the process, you had developed countries like Britain, United States, Canada, Australia, New Zealand, France supporting the text because they see it as empowering indigenous peoples against perhaps, you can quote me, but just for my own opinion on this, against the dictatorship, etc. That's one of these things. But we have indigenous peoples in Canada, in the United States, in New Zealand. And then you found those four countries where the greatest obstacles. Canada was fine at one point and then there was Quebec. When Canada bought into the declaration, Quebec said, oh my god, but we have the American-Indians. They don't want separation from Canada, for instance, but Quebec wants.

Skipping the linguists, we've heard all of that. It says that the linguists have responsibility to do this. That's the main thing. We say linguist, linguist, linguist, but it's not just up to the linguist to defend endangered languages. It's up to every one of us. So if language is fundamental to human beings, this is the main thing, the free enjoyment of language is a fundamental right. We have protection. The Convention of the Rights of the Child, for instance, protects the right to...the language, for instance, the right of the child to be educated in his or her own language. So there are international instruments which actually mention language, but there are none which are dedicated to language. So we basically don't get to talk that in international law and human rights, these group rights and individual rights and the entire human system. Since the international legal systems since the Second World War is about individual rights. But then we had confronted with the system of universal human rights and cultural rights and that's why the language has been used sometimes. We have different right. If each country has a different right, then we have no universal rights, and that applies to language. We can discuss this later.

This is one of the interesting things that's been taking place since the late 1990s and mid-2000s. There was an international conference in Barcelona, the Barcelona Declaration, which is talking about linguistic rights. But, lo and behold, this was not organized officially. It was organized by the PEN International and a lot of the United Nations and international organizations actually did not even, including UNESCO, but UNESCO is also a club of governments. The reason I'm saying all of this is because I want to bring you back to another details. For those of you who are not really familiar with international law and human rights law, there are certain rights which are called non-derogable rights. That means whatever happens in any circumstance these rights stand there. Even if he can change the law of certain conventions, amend them, etc., these cannot change. And that's the freedom from torture, slavery in slave trade, the right to life, and genocide. There are half a dozen of them. Non-derogable right. Even if it's in state of war, state of emergency, these rights state that you cannot derogate from them.

So this is really why I'm coming to that. If there are non-derogable rights, we have to use all the instruments to everything. As I said, it's all of us. We have to use everything. Not just linguistics, not just documentation. This is a biodiversity, it's an international thing. We have to act together as a planet, as a biodiverse planet in effect. When I say we work together, first of all, look at what are the existing instruments. For instance, the Declaration on the Rights of the Indigenous Peoples should become a convention. So we have to stop the fight now to make a non-binding instrument like a declaration to become an international convention, which is then a binding instrument. It's a legal instrument. The other thing, it does not exist yet, but all the ones which already exist are actually violated every day. They're not promoted. They're not employed. They're not used and they're being ignored. This is when we have every day of our life. We have to make sure that this law is applied in our own

countries. A law is violated. We take people to court, we call into things, we have this and that arrested whatever. It should be the same with this interaction, and we have to fight for them. And so where I'm coming through I've promoted this idea since 2004 at the foundation for endangered languages conference in Barcelona. The topic was linguistic rights. This is where I came up with this idea, but it has not been pursued yet. If some rights are absolutely necessary a part of human beings and things, and we cannot derogate from them. And we've just tried to prove that language is part of our culture, part of our identity, language is part of the human personality. So you cannot torture somebody because you violated their personal integrity and therefore you cannot take language from them because you take away their dignity. This is why I think we should campaign for linguistic rights to become non-derogable right. It hasn't really advanced very much. But I hope, as John Lennon said, I'm probably a dreamer, but I hope I'm not the only one. Thank you very much.

G. Cagalingan:

Maraming salamat kay Dr. Salem Mezhoud ng King's College London for reminding us of different nuances of our language, particular in history, talking about language being used as a tool being weaponized. We need to understand the history of language and understand history in order to articulate the history of our languages. Also, he mentioned other particular rights and the instruments we could use. Mga babasahin natin, uunawain natin nang ganap, katulad po ng Universal Declaration of Linguistic Rights na ginawa po ng mga manunulat. And also reminding us that the defense of indigenous languages is in our hands. Everyone is invited and everyone is enjoined to defend indigenous languages all over the world.

Josephine Daguman, Rosario Vloria, Lerma A. Abella, Rodelyn A. Aguilar

Translators Association of the Philippines

Abstrak

“Yu Tagbanwa!”

Ilalahad sa panayam na ito ang nakahihikayat na kuwento kung paanong ang pagtatangkang ipakilala ang ilang konseptong sosyolingguwistiko at survey sa mga wika ay nagpasimula sa pagpapaunlad ng wika sa mga taga-Calamian Tagbanwa sa Munisipalidad ng Coron sa Palawan, Filipinas. Itatampok dito ang mga kagamitang ginamit sa participatory action research na isinagawa sa dalawang baryo sa Coron Island at ang impormasyon, mga sentimyento, hangarin, at planong binuo bilang resulta. Dalawang miyembro ng komunidad ng Tagbanwa ang magsasalaysay kung paanong ang kanilang komunidad ay tumugon alinsunod sa plano at ibabahagi ang ipinapalagay nilang mga susunod na hakbang na kailangang gawin.

Ang mga Tagapanayam ng Panel

Si Josephine S. Daguman ay Senior Consultant sa Field Linguistics of Translators Association of the Philippines, Inc. (TAP). Siya at ang kaniyang pangkat ay tumutulong sa mga Katutubong Pamayanang Kultural na nais masuri ang kanilang mga wika, tungo sa pagbuo ng istandard na ortograpiya, pagbuo ng mga materyales para sa pag-unlad ng kanilang mga lipunan, at pagdisenyo ng mga programa sa muling pagpapasigla ng wika.

Si Rosario S. Vilorio ay bahagi ng pangkat na ito. Siya ang coordinator ng ladderised training program sa Community Development major sa Language Development na magkatuwang na pinatatakbo ng TAP at Asian School of Development and Cross-Cultural Studies (ASDECS). Siya at si Josephine ay mga cofacilitator ng kursong Language Development ng programang iyon. Magkasama nilang pinangasiwaan ang participatory action research ng mga mag-aaral sa mga pamayanan.

Isa si Lerma Abella sa mga trainee ng programang Transformational Language Development program noong 2016. Siya at si Aries Aguilar ay nagsagawa ng participatory action research hinggil sa kalagayan ng wikang Tinagbanwa sa isang bayang kanugnog ng kanilang bayan sa Coron Island, Palawan

Panayam

Good afternoon everyone. In 2014, the Translator's Association of the Philippines, in consortium with Asian School of Development and Cross Cultural Studies launched the Community Development Major in Language Development Program. The program aimed to have a learning community that attempts to raise agents of transformational language development for the language communities of the Philippines and beyond. It has a ladderized course offerings from certificate, to diploma, to masters level. It also has courses under three disciplines of community development, linguistics, and language development. It culminated with a participatory research that has an output of mini thesis.

Two of such researches were conducted in the island of Coron. So it is this part of the Philippines, and this is the island on close up. In 2015, the research was conducted in Banuang Daan and in 2016 in its neighboring village of Cabugao. The general objective of the research was to determine the state of Calamian Tagbanwa language in these two villages and the specific objectives included: to identify the languages Tagbanwa residence used inside and outside of the community; to determine the two most used languages and the people who speak them well; to make an initial determination of the state of the mother tongue using the Expanded Graded Intergenerational Disruption Scale henceforth EGIDS; and to document the initial language development plans expressed by the community.

Those were participatory action researches and data were gathered through focus group discussions. Here is the sample of grouping when the research was conducted in Barangay Cabugao. The primary tool was a guide to planning the future of our language, which provided the guide questions for the focus group facilitation. It also suggested participatory tools like language mapping and the use of Venn diagram for discussion and discovery of multilingualism.

Then, there was a mountain illustration that provided popular metaphor for the state of use of the language. It was translated into the mother tongue. So this is a picture of the mapping exercise, and of the use of the Venn diagram, and this is the mountain illustration used as a metaphor of the EGIDS. This was redrawn and translated into the mother tongue.

Answers to questions and results of the discussions were organized in two matrices. And then in the course of the research, the first group of researchers used hula hoops as a metaphor over powering of the mother tongue by other languages that come into the community. Okay, so this is one of the researchers and the matrices which organized the results of the research.

Okay, and that's the use of hula hoops which serves as a metaphor of overpowering mother tongue. Lots of colored papers were used as materials and seeds from local plants.

Resulta ng research
Results of the research

Una, tinanong ang mga participants kung ano ang tawag sa salita at kung ano ang tawag sa tao na nagsasalita nito.
First thing, participants were asked what the name of the mother tongue is and the name of the people that speak the language.

Name of language: Tinagbanwá
Name of people: Tagbanwá

Mga wika na ginagamit sa komunidad
Languages used by the Tagbanwá

Sa Banuang Daan, Tinagbanwá, Tagálog, Bisaya, Kuyunón at English
In Banuang Daan, Tinagbanwá, Tagálog, Bisaya, Kuyunón, English

Sa Cabugao: Tinagbanwa, Kuyunón, Tagálog, Bisaya, Cagayanën, English
In Cabugao: Tinagbanwa, Kuyunón, Tagálog, Bisaya, Cagayanën, English

Nakasulat sa mga kulay ng papel ang mga wika na ginagamit sa komunidad.
The languages were written in colored paper, hence color coding the responses.

Kulay pula ang nag-representa sa salitang Tinagbanwá.
Red represented Tinagbanwá.

Ginamit ang mga kulay ng papel upang idikit sa mapa at kung saan ginagamit ang mga salita sa lugar.
Colored papers identical to the ones chosen were used to indicate the language used in certain which parts of the community.

Dalawang pinakagamit na wika
The two languages mostly used by the Tagbanwá

Sa Banuang Daan: Tinagbanwá at Tagálog
In Banuang Daan: Tinagbanwá and Tagálog.

Sa Cabugao: Tinagbanwá at Kuyunón
In Cabugao: Tinagbanwá and Kuyunón

Nakasulat po sa Tinagbanwá ang mga grupo na Tinagbanwá lang po ang alam na salita.
Here are the people written on the sheets of paper that speak only Tagbanwá.

At nakasulat din po sa gitna ng Tinagbanwá at Kuyunón ang mga grupo na ang alam ay Tinagbanwa at Kuyunón lang po ang salita.
In the intersection of the two circles are names of people who can speak both Tinagbanwá and Kuyunón.

Gamit ang hula hoop, ipinaliwanag sa mga participant kung ano'ng puwedeng posibleng mangyari sa aming salita kapag hindi na ito ginagamit.

Using multi-colored hula hoops, I explained to the participants what may happen to our language if we allow other languages overpower our mother tongue.

Sinabi ng mga participants na kung posibleng mangyari po iyon sa aming language, kailangan daw pong kami ay magtulung-tulong upang maibalik ang aming lengguwahe.

The participants said that if such a thing, meaning, overpowering the mother tongue can really happen to our language in the future, then we should get together as a community and defend our language.

Dahil po sa kanilang realisasyon sa mga kabataan, nakapagbahagi po sila ng kanilang naranasan Sa school dahil po nilalait ang mga Tagbanwá.

Because of their realization, the youth, they expressed their experiences in school because their Tagbanwas being oppressed.

Nagkaroon po sila ng lakas ng loob at nagkaroon po ng kasabihan na sasabihin na, “Yuu Tagbanwá hindi ikaw yako Tagbanwá.”

They gained strength, they gained confidence and came up with a slogan, “I am Tagbanwá and I’m not ashamed to be called Tagbanwá.”

Ipinakita po ang mountain metaphor at tinanong po ang mga participants kung saang banda na po sa bundók na ‘yan ang paggamit ng aming salita.

This mountain illustration as metaphor of the EGIDS level was shown and participants were asked to identify where in the mountain they think their language is at right now.

Pareho po yung resulta sa Barangay Banuang Daan at Barangay Cabugao: spoken by all, written by some.

The results for the two venue of the research were the same: spoken by all, written by some.

Pagkatapos lumabas ang resulta ng pag-aaral tungkol sa kalagayan ng salita sa Barangay Banuang Daan at Barangay Cabugao, napagdesisyunan ng mga matatanda na hindi lang dapat sinasalita, dapat isunusulat din po ito.

So after the results were made in the research in the two villages, the elders decided that the language should only not be spoken but also be written.

At napagdesisyunan din po nila na kailangan din pong maidokumento at magawaan po ng libro upang maisulat ang aming tradisyon at kultura, lalo na po ang gramatika ng Tinagbanwá.

The elders also decided that it should be documented and a book will also be produced so that our tradition and culture will be written, especially the grammar of our language.

Noong Hulyo hanggang Agosto, taong dalawang daan libo’t walo, nagkaroon ng facilitators’ training sa opisina ng Translator’s Association of the Philippines na kung saan dinaluhan po ito ng mga matatanda ng komunidad at ilang piniling kabataan upang sila ang unang magsanay ng aming tunog, pagbigkas, at ponema ng Tinagbanwa.

In July and August of 2018, there was a facilitator training done at the Translator’s Association of the Philippines office. This was attended by the elders from the different

island communities villages of Palawan, of Coron and other chosen youth from the villages also so that they will be the first to learn and be trained in learning the sound and phonemes of our language.

Upang sa kanilang pag-uwi sa kanilang komunidad, sila na po ang mag-facilitate sa kanilang Barangay.

So that when they go back to their villages, they will be the one to facilitate the sessions with their community people.

Ito po ‘yong phoneme ng Tinagbanwa.

These are the sounds and phonemes of Tinagbanwa as analyzed by the elders.

At pagkatapos po, ‘yong buong team po ay nag-ikot sa buong barangay, upang ang komunidad naman po ang makadiskubre din po ng aming pagbigkas, tunog at ponema

So the team elders and youth went around the island villages of Tagbanwá so that the people also will be the one to realize and analyze our language, our sound, and phonemes.

Noong ikasiyam hanggang ikadalawampu’t apat ng Abril taong dalawang libo’t walo, nagkaroon po ng malaking pagpupulong sa Barangay Banuang Daan na tinawag na “Kumperensiya na yang Bitalang Tagbanwá.”

In April of this year, there was a big conference in our area called “Language Conference of Tinagbanwa Language.”

Dinaluhan po ito ng matatandang lalaki at babae ng bawat komunidad, mga guro, mga kabataan, at ilang opisyaes ng ibang barangay.

This was attended by the elders of different village islands and also adult women, teachers, youth, and also the barangay officials of the different communities.

Kanila pong napagkasunduan ang mahahalagang parte ng ortograpiyang Tagbanwá.

They decided and they agreed upon the important parts of the orthography our language, Tinagbanwa.

Kasama po sa pagpupulong na iyon ang taga-Translator’s Association of the Philippines at ang kawani ng Komisyon sa Wikang Filipino.

Together with us, representative from Translator’s Association of the Philippines and the Commission on Philippine Languages.

Pumili ang mga matatanda ng siyam na mga manunulat ng ortograpiyang Tinagbanwá.

The elders chose nine writers of our orthography.

At noong Hulyo dalawang libo’t walo, sinimulan po ng mga siyam na pinili ang paggawa ng mga parte ng ortograpiya.

So the nine writers chosen by the elders put together the results of the conference and they started in July writing all those things, putting them all together.

Sa ngayon po, dalawang beses na po kaming nakapasa ng draft sa KWF at hinihintay na lang po namin itong maaprobahan.

At this time, we already have submitted two drafts to the Commission on Philippine Languages. We are just waiting for the Komisyon sa Wikang Filipino for the approval of our orthography.

Thank you po.

Paiigtingin po namin ang aming pakikipag-ugnayan sa Departamento ng Edukasyon upang makasali po kami sa MTB-MLE.

We will also intensify our working together with the Department of Education so that we can join the Multilingual Education Program the mother tongue first multilingual education program of the country.

Tawanganami yang Ampuwanta.

God will help us.

G. Cagalingan:

Maraming salamat po kina Dr. Josephine Daguman, Rosario Vilorio, Lerma A. Abella, Rodelyn A. Aguilar ng Translator's Association of the Philippines pati na rin po sa komunidad ng mga kapatid nating Tagbanwá sa Coron Palawan. Our conference is also a showcase of best practices of the primary stakeholders like the Tagbanwas of Palawan working together with dynamic organizations like the Translator's Association of the Philippines in upholding their linguistic and cultural rights. At nais ko po muling patayuin ang mga kapatid nating Tagbanwá na sina Lerma Abella at Rodelyn Aguilar. Palakpakan po natin sila. They are the hope, our indigenous hope of Tagbanwá language. Mabuhay kayo.

Reaktor ng Panel

Dr. Anderson:

In this type of thing. In particular we were encouraged to rightly consider linguistics rights to be you know one of this unshakable fundamental human rights and very cogently argued that you have the right to your identity and your language is your identity so you really can't suppress language. I was struck by the comments, though not surprised, to hear that even among this six official languages of the UN we see de facto language hierarchy is at play and that English seems to be first among equals in the global context. Even in a body like the United Nations and that reminded me of the issues that we have in the US which was also alluded to this nonsensical movement of English only. Anyone who promotes English in United States simply doesn't understand the dynamics of linguistic markets. Okay. That's a monopoly already so there's no reason to throw money at something in a contest that's basically over. Funnily enough many of the same people that promote English only in United States also alleged to be physically conservatives but you couldn't have a less physically conservative action than throwing money at something that is already completely solid in status.

And then we heard a really interesting report about how top down and bottom up movements can have a synergy and lead to a reinvigorating of claiming one's ethnic identity. I was struck by the use in that presentation of the term "overpower," the language being overpowered. So this reinforces these power dynamics that exist among these languages in these multilingual settings. It was really nice to see what other areas have proven to be successful contacts where we saw elders, the traditional knowledge holders, being paired or put together with the sort of... In some ways most important stakeholders, that is the soon to be parental generation who can regenerate this new speaker generation so you know it was nice to see some of the results. One question I did have on that presentation was they said they were awaiting the orthographic sort of sanctioning from KWF. I was wondering what the plans were to see how

well that is implementable with the communities. Because often once a small group of community members come up with orthography and you try to get it out to the broader group, man can get some pretty contentious and ugly attitudes getting expressed. So, orthography is a heavily political issue. I'd be interested to see and I wish you great success in the implementation of that. There might be few stumbles in the road, but you'll get there. You're in the right path.

As a last comment I would say that I was also struck in a sense by the embodiment of the language hierarchies at work and that we had a bilingual presentation where we had people who were speaking English whose native language is presumably not English, but some other Filipino language or Filipino or Tagalog, I don't know what their native language are, I don't want to assume. Whereas we had some Tinagbanwá speakers, Tagbanwá people speaking Tinagbanwá language, that were speaking in what I was assumed of Filipino being translated into English so I'm not saying that I cannot distinguish between the two. I don't know either language, they both sound Austronesian or Philippines, that's the farthest I could go. So, again we're seeing at play these different hierarchies and language power dynamics that exist and permeate our lives and interaction in this multilingual world we're trying to negotiate.

G. Cagalingan:

Thank you very much Dr. Anderson. You may now be seated, and now may we call on our panelists and our speakers for our question and answer portion. Dr. Michael Walsh, Dr. Salem Mezhoud, and the members of the Translators Association of the Philippines Dr. Josephine Daguman, Rosario Vilorio and our Tagbanwa sisters, Lerma A. Abella and Rodelyn Aguilar.

Malayang Talakayan

Kalahok 1:

Hi, good afternoon. Thank you very much for this conference. I think it's highly stimulating that's why I'm here. I am Dr. Sison from the Philippine General Hospital. So I come from totally different perspective from a lot of people here. Working on the premise that language is evolving and really a reflection of evolving social zeitgeist, and I know our topic is on endangered languages, my questions specifically are when you save language, probably this is a basic question, are we only referring to verbal language vs. language of communication in the age of social media when you don't need face-to-face interaction anymore when using a text and image, and that's one form of communication. Do you consider this dimension as part of language? My second question is that I think language is indeed important but the more important think to highlight in my opinion, the reason why endangered languages are important is because they enrich our experiences. As a Filipino, I actually realize, admittedly so, I don't speak the language very well, but I think in doing so I limit the nuances of the delicacy of Filipino language I think because of this I'm inspired. So what I'm saying is that if we say language is the key of social interaction, which leads to social identity that maybe with me as Filipino, I should appreciate a multidimensional identity, maybe being able to speak you know English as well as the Filipino language as part of a richer social identity.

I want to be enlightened on a framework in terms of operational definition of language. I do know the topic is endangered languages; however my question is that with modern technology, with social media, you can communicate through text, which is completely

abbreviated that it's completely outside from the normal spelling. Is this considered part of language when it is not verbally spoken? Is this considered language? If not, what do we call it then? That's my first question. My second question is that I think one main reason why we need to preserve endangered languages is because of the richness of experience and nuances that I think it brings. But more importantly you're able to sell that if I appreciate my own identity in multi-level dimensional terms wherein one will be English, one will be Tagalog, and one will also be endangered species. It therefore enriches and expands my identity as well.

Dr. Walsh:

I'm going to respond to what I think the first question is. So the issue arises as to whether endangered languages get used in new outlets like social media, email, Facebook, and so on. So in the talk this morning I gave the example of Kamilaroi, which is an endangered language where a virtual community is being created using Facebook. But even leaving aside social media, which personally, I don't like very much. I barely emails 30 years ago when was it pretty difficult to use and still use it. But social media, if you want to use it, fine, go for it. I want to spend my time on lot of other things; even talking face-to-face with people is quite good. In the endangered languages environment, there are people who are nervous about their ability to communicate in spoken terms. But I can send an email to someone in some language like Kamilaroi from Sydney or whatever. I can spend 15 minutes composing the written email and then hit the button and the person on the other end doesn't know that you spent 20 seconds or half an hour. So that's a safe way of using media for a new purpose.

The other issue if I understand you right is the extent to which people's life are enriched by embracing an endangered language. One of the things I didn't talk about this morning, one of them was the thirst for endangered languages amongst non-indigenous people. Each year, there's a festival, the Festival of Sydney in January. In 2017, a new director of the Sydney Festival was appointed, who is an aboriginal man himself. He decided to have a new thing starting January 2017, which is called "Talk Sydney." So the language of Sydney, which is Darouk, the idea was that bring some people in to learn this language intensively for about a week. The initial event in 2017 was completely out of surprise I kept running into people, these are non-indigenous adult saying we really wanted to go over there but I got in too late. So in 2018, the program was greatly expanded and in 2019, it is going to be greatly expanded again.

Another example, this one is not an endangered language but to the extent that if I fully agree, also is potentially endangered, a language I mentioned in passing Nyangumarta has been taught by distance education through Charles Darwin University. But the aboriginal elder might be sitting under a tree at a station at a remote part of northern Australia. There's been a satellite link and Skype, which brings the language lesson not just to the people in Darwin which is at least in the same territory but also to Sydney to California and various places in Japan. When I last spoke I talked about bringing the language to Germany and Hungary so this apparent thirst amongst non-indigenous people to expand their linguistic repertoire.

Dr. Anderson:

I think I have two brief comments to your questions as I understood them. If you're texting and you're using non-literary conventions, that's just another convention that texts are setting

upon. So whether you write “you” as “yu” or “you” as “u”, it’s still a representation of the spoken word “you.” So, it doesn’t really change. It’s just a new conventionalization. Now, of course, there are non-spoken languages that are legitimate languages. Many of them are endangered; there are many endangered sign languages, for example. They’re amongst the most underrecorded and underdocumented languages come into existence and disappear and not being documented. Sign pidgins exist in many communities where you have a deaf member for generation. So, there’s all kind of interesting things there that aren’t spoken.

About the second question, linguistic identity is a complex thing and if you are a monolingual speaker, you only have one linguistic identity. If you are a multilingual speaker you’re likely to have a multiple or amalgamated complex identities. There’s a lot of, for example, urban youth or slangs and other things that are used, which define individual groups and users communities, though how to define them as grammatical systems or languages per se is not necessarily straightforward because they’re constantly negotiating multilingual utterances and things like that to construct this sort of cosmopolitan, urban mixed linguistic identity. It’s a very complex issue. You can consider yourself as a Filipino speaker or an English speaker; it doesn’t really matter in that sense.

Dr. Mezhoud:

We’re talking about multilingualism and endangered languages. The thing is, when we talk about endangered languages, we want to save a language that is dying. It doesn’t mean that we have to do it to the detriment of the others, which is exactly the opposite of what we’re fighting for. So multilingualism is actually great. In fact many societies in Africa, for instance, in western, southern Africa, people grow up as children who start speaking three languages. Now when reach adulthood, they end up speaking about eight languages. Because very often they are small communities, they live next to each other, and you have one woman to one community and another man from the another community, both of them are bilingual at least or trilingual, so each brings their languages and their children will pick up the dominant language. So they speak two or three language at home already and they speak others in the streets. That’s what actually enriches them. Multilingualism is not a problem. Multilingualism could be a solution. What is bad is when one language or two languages dominate all the others and basically lead to their exclusion and probably to their death.

The other thing with the new media, obviously it’s still early days because we’re in the early transition with new media and there’s this treasure trove of opportunity and there’s a lot of danger behind every corner basically with new media. When you say if it’s written then it’s a language, it’s not a problem because most endangered languages are oral languages and they are oral because they haven’t had a written literature. It’s a tautology and they haven’t had it because they haven’t had any opportunity for political or other reasons. For once the new media are giving them the opportunity to create their own written language. So in fact there are a lot of people in small communities who have never written their own languages and suddenly they have this thing and can write it. In the beginning, each person sort of writes in their own little fashion. But then the convention decrease because wouldn’t understand each other and lo and behold after one generation, then that language that was not written will be written in the new media. As I said, the problem with the new media as we’ve seen even in the bigger politics, the so-called fake news and all that, it has dangers and it has opportunities. In fact, again I’m doing my commercial bit for the Foundation of Endangered Languages. One of the conferences we had in 2001 in Morocco was about the media and we

came up with the slogan, “The media heals and the media kills.” The media can kill you as much as it can heal you. It gives you an opportunity and open the traps for you. Thank you.

Dr. Daguman:

To the first question as to whether language in the social media is part of the scope of this conference, the answer is yes. We might not have focused on it in our talks so far, but it is because it is also language. As to the connections of social media and the indigenous languages that are likely candidates to be endangered. At this time in our country when we are developing orthographies for our indigenous languages, part of the consideration is whether we could text those languages using the orthography, and we’re happy to say that there are ways to text them now. So we see the future as bright.

As to the second question regarding multilingualism, as Filipinos, we are really rich because I don’t think there’s anyone of us who is monolingual. I think every Filipino speaks at least two to five to ten languages, so that’s something to celebrate. The richness of our linguistic environment and you are welcome to increase your linguistic repertoire.

Kalahok 2:

I’d like to first of all thank the panelists for your expertise. The first one is addressed to Dr. Walsh. I was struck by your pronouncement in regard to suicide in Australia as well as racism. I’m wondering if racism, discrimination and what is the percentage of suicide rate in Australia in connection with endangered languages. Is it because of the discrimination in regard to the employment of these people? Are they being discriminated because of their national origin, their age or other forms of discrimination? You mentioned the cost of racism Australia is 44.9 billion dollars and that’s high amount to begin with. To reflect on what is happening in the States, like the American Indians, suicide is also a big problem in America as well as alcoholism.

The other question like to point out is in regard to the attitude of Australians when it comes to revitalization efforts of the indigenous languages. Thirdly, now there have been so many refugees in recent years that have been coming to Australia, whether they are Arabs or from Southeast Asia or in other parts of world. In regard to what Dr. Mezhoud said that we have linguistic rights, all people have linguistic rights, how does Australia treat these new refugees or new population coming to Australia in regards to their linguistic diversity in that respect?

I’m sorry, I have another. If I can pass forward to Dr. Mezhoud. You also mentioned about language diversity as well as biodiversity and I do agree with that. Any death in regard to the ecosystem like the trees, the animals, the plants will have a corresponding death or demise in regard to people’s languages. Their dialects their languages will also be affected. I’d like to point out to the public or to everyone in this conference. I am from Zambales in the town of Sta. Cruz. I am not like an immigrant there. I come from Pampanga my native province. The past several years now the mining industry, five mining companies in the Philippines and with collusion of Chinese companies, have desecrated they have rapes the mountains in Sta. Cruz And now they are going to do their ferro nickel plant in Candelaria. If you’re going to look at our town or the town of Santa Cruz or Candelaria, you can see the expand of Zambales ranges, beautiful mountains, and in my town, in Sta. Cruz, they have already destroyed these mountains and it has affected the lives of a lot of people in my town. Now

this Chinese company is going to Candelaria, establishing this ferro nickel plant and that would even destroy not only the agricultural lands, not only the forest lands, the mountains, but the even the drinking water of the people from Sta. Cruz, Masinlok, and also from Candelaria. I'm bringing this out because we can do something about this. Not only our languages but also people will die as a result of these mining companies. What they have done now in my town is also be happening all over the world. All over the Philippines, we've seen a lot of this thing happening, even in other countries like, for example, Nigeria. Thank you.

Dr. Walsh:

I hope I can remember everything that was said. First of all, the issue of suicide. That's got a lot of questions within the question. But think I'm gonna be short. First of all why would indigenous youth commit suicide? There are many reasons, but basically, aboriginal people or indigenous people in Australia are the most disadvantaged group of all. They've got the highest mortality rates, child mortality, highest rates of imprisonment, massive unemployment. So there are youth who basically lose hope because they feel, my White counterpart is no smarter than I am. He or she's gonna get a decent job; I won't get a job, unless I move far away from my own people. Something that would tear you apart anyway. So there many reasons why people might be tempted to commit suicide and what we found is that regaining of languages or retaining of them can reduce that level of suicide.

For the third question, I referred to a Filipino salt maker, Antonio Cabilao who went to Darwin in 1895. And his grandchildren are instrumental in the revival of the Larrakia language. That kind of intermarriage between indigenous people and people especially from Asia has been going on for at least a hundred years. So there are Chinese aboriginal people, Japanese aboriginal people, and Filipino aboriginal people. Aboriginal people tend to be very tolerant of languages other than English so they will embrace the migrant's language. But I mentioned the monolingual mindset in Australia. What non-indigenous Australians what basically think that it should be English only and to even learn another language, be it Japanese or French or whatever, is essentially a waste of time and money. So don't think I answered all of your questions, but there parts of non-indigenous Australia, which are quite racist and dismissive of languages other than English.

G. Cagalingan:

I guess on the issue of mining, we all know that mining destroys language and the culture it articulates. So I guess there should be a better and concerted effort among the Filipino people with regards to making the people accountable for the irresponsible mining that is taking place in our country.

Dr. Walsh:

I might just go to that issue of mining, there is a language, which I won't mention by name but it sits on a very rich deposits of manganese. The non-aboriginal view for many years has been that manganese that gets into the rain water or the ground water creates all sorts of horrible diseases. The aboriginal view is that, that person died because he was exorcised so people were casting spells on him or her that's why they died. Which view is correct? Well, the aboriginal people say it's obvious that the spells being cast is what causes the damage and the non-indigenous viewers say its manganese. So, in the extent that manganese is the enemy

is there anything good that comes out of it? Well, yes. Because the mining of all of these manganese in that particular case support very strongly, much more so than other language groups, their language maintenance and revival.

Dr. Mezhoud:

I just wanted to point at a little thing when we talk about racism, I don't want to go into it. But let's not forget that discrimination based on language. Language is the second most perceivable difference after skin color. And a lot of racism can be based on language as much as it is on the skin color. The only thing is that if you don't open your mouth, people don't know what language you speak whereas when you just go to the street, they will know what color is your skin. It's the same in many ways. Racism is easy to apply to anybody. Anyone who has prejudiced you find all sorts of things to be prejudicial about, and language is an easy one as well.

The biodiversity thing, I just want to clarify something. It's a complex things but most of the people who have been working on endangered languages, and make this comparison between endangered language and biodiversity, we say there is a comparison. Biodiversity is all the species and we look at language if we talked about biodiversity as botanic species and animal species and we're adding different dimensions which is language is like a species in fact. So it's not biodiversity then language diversity, separate. My own opinion anyway is that language diversity is part of a general biodiversity. First of all, most linguist notice that one of the causes of language endangerment and language death is actually change in ecology. When the ecology changes, whether it's drought or anything like that, people move, die, or the community is basically disbanded and language is affected. So it's a direct impact between real ecology on language. But the other thing is that language diversity itself is made in the same vein and the same structure as the rest of material diversity or national diversity. So my own opinion is that language diversity is part, and not only similar to biodiversity, it is part of biodiversity in general. It's just one species that we don't consider.

Linguistic rights is a concept. It's not engraved, it's not enshrined in law. It is a concept that is developed by non-official bodies like the other international law that is developed by the UN, the European Union, the African Union, the American or whatever, all the regional bodies. Linguistic rights are still a principle. If you look at the period before the United Nations was created, we were thinking of human rights, but it was still an idea that came from the enlightenment from the philosophers from the enlightenment, etc. But when the UN was created, they became law through the Universal Declaration of Human Rights. The linguistic rights are in its embryonic stage where there is still a concept but they cannot become a tangible law. They cannot become binding until we work for them, we lobby, we advocate, we agitate to make them happen. And this is the point where, I don't know if some of you know a famous American in the 19th century called Frederick Douglass, he was an escaped slave before the Civil War in the United States and he became one of the famous advocates of abolition. Later in life, after the war he became sheriff of Washington, DC and became famous over the world. People came to him for inspiration. A young student once came to him and said, Mister Douglass or sheriff or whatever, what can you recommend a young man like me who wants to defend the rights of the Black Americans? What do you recommend that I do? He said, young man only one word agitate, agitate, agitate. This is part of the message that I think we should really care. We have to make it. Which brings me to a slightly conclusion I want to correct what Gregory said earlier. We're talking about top down. Yes, most of the world systems are run by governments, the UN system, the European Union

System, the African System, its top down. But what we're trying to say is let's make it from bottom to top. This is the agitation. This is the work. This is what we want to do. The Declaration of the Rights of the Indigenous Peoples was done by indigenous peoples themselves, and it's different from the rest. That's what we want to do. Reverse the trend. Make it bottom, because we're all the bottom, to the top.

Dr. Daguman:

In addition to what the colleagues have already expressed, yes, we know that language is not an isolated phenomenon that we have to deal with. Language is part of an entire ecology that includes our environment, the other species in life, industrialization, business, politics. So, even though we as linguist applied linguist, our focus on language issues, we try to make our service as holistic as possible and for those areas where we can no longer address the language speakers problem, we try to network, so that the holistic need of the people we are serving are met.

Kalahok 3:

My name is Nora Gamolo and I'm a technical consultant for communication of the National Anti-poverty Commission. First let me express my appreciation for reminding us that linguistic rights are non-derogable rights, the right to life, the right not to be tortured, the right to have food, and the basics of survival needs of human beings. Thank you very much for sharing some of your experiences in language revival, language revitalization. By the way, since I'm involved in communication, let me now tell you outright that linguistic rights should be considered as a very important component of anti-poverty initiatives in our country and other third world countries, too. My concern is that, I'm just wondering if you want to start a movement to revitalize dying languages isn't this something that also requires a broad base of professionals that can provide the technical basis for such a movement. The people of course will provide the political basis but I'm also thinking that this is probably something that requires a broad base of practitioners. So that means linguists, and I'm not exactly sure how broad is the base of linguistic practitioners in the country. Another thing isn't this something also that probably requires to start of a program even if it concerns only small communities, but if this is going to be a broad movement then there's probably a need for stable logistical funding to conduct researches, to conduct a language familiarization, trainings, and retrainings. So this is going to be considering that the governments actually look at the issues of other socioeconomic issues and probably will not be so predisposed into funding these. So maybe you can share with us some of the ideas and also your experiences about how language revitalization has taken off in other countries. Thank you. And thank you, by the way to the people of Coron. Maybe you can give us more data and share with us. Make your movement in Coron more popular. Maybe you could bring this to radio, TV. It's right to get the journalists to be interested in your story. Thank you very much.

Dr. Walsh:

Well, in my talk this morning I had a wish list of the 15 factors that could contribute success in the language revival program. A good funding is nearly last. The reason for that is that the funding is nice when it happens, but if you don't have it, you can still make all sorts of progress. Getting practitioners that are suitable is an on-going problem. There are some language revival projects in Australia where if one individual died for some reason, the whole thing might stop instantly and not get started again. So one of the things we've tried to do in

Australia is to create more practitioners and partly we do that through linguistics courses at various Australian universities where we encourage linguistic students to become engaged in the language revival process. In fact, next year, but the dates keep changing, there's going to be a workshop which is modeled on a program that's started in Berkeley, California quite some time ago called the Breath of Life. Basically the idea here is that you bring some aboriginal people or indigenous people and put them together with the linguistic partner and they breathe life into the early manuscript. You saw some of that early this morning under the documentation and analysis section. This will be the first time that such a program is operated in Australia and we're expecting maybe five or more groups of aboriginal people to come together with their linguistic partner and so on.

Another factor is, at the University of Sydney, we created some years ago, well, I have a small part to do with it, but the Masters of Indigenous Languages Education, this is the specialized degree specially for indigenous people where despite the fact that I'm in linguistics and have been for a long time and love linguistics to bit. I was proud of the design of this course and we had sort of that much linguistics and that not language pedagogy and various other skills. I might say that at least half of the graduates of the Masters of Indigenous Languages Education are not doing anything to do with language, whether it's revival or whatever. So, what happens is they get a master's degree from higher prestige institutions like the University of Sydney. They are offered a job that pays twice as much, but it has nothing to do with language. Is this a bad thing? No, because it's building capacity in indigenous communities. If we didn't create a Masters of Generic Studies, which would give the skill like time management and computer literacy, research training, etc. And no one would do it. So the motivation to get these high qualifications was through their involvement in indigenous languages. I wanna say a little bit about that top down, just to partly annoy Salem, but my own experience is rather negative. You may have got that impression this morning that I'm an optimist and mostly I am except for the top down stuff to do with language policy and so on.

My own experience in the state of New South Wales, the state government had decided at some stage that it would be a good idea create a New South Wales state government policy for aboriginal languages. It took years to create the document. In 2004 it was eventually passed. Building into it as a matter of "law," it was to be made after five years to have a review of this particular language policy. The five years went past and there was no review. Another five years went past and no review. Eventually the language policy disappeared off the worldwide web and because I was involved in the writing of it to some extent, I've got a copy of it, but other people gone so my experience with language policy documents is don't spend a lot of time or in my case don't spend any time at all on language policy documents. Just get on with language revival because that will actually produce something. No offense meant.

Dr. Mezhoud:

You say what I thought I said. Now, as I was saying, It's been done, talked down all the time and we should reverse the trend. Although only bottom up movement often is allowed so in my mind, the really successful ones is when you get strong bottom up movements with some support from top down. That's the most effective way.

Dr. Walsh:

That's why you use the institutions like the UN, the European Union, whatever.

Dr. Anderson:

America and Canada are filled with unsuccessful grassroots revitalization movements. You could basically make a case study of what not to do based on many of those experiences. They each failed in their own way, but there's been a lot of unfortunate starts and stops that weren't successful.

Dr. Mezhoud:

That's the whole point because we learn from experience. We keep the institutions because we cannot live without the institutions. But those institutions are not born with the structure. We change the structure over time. And most of the time governments in general have the upper hand. But what we want to do is, you know, the usual government by the people etc. We want to at least participate using sort of European hackneyed thing. It's a participative democracy. It's everybody. The people who governs us works for us not the other way around. But, you know, it's just when we're talking about experience, the main thing is to be talkative about it. You know what you want to do. You revive the language. If you're a linguist, you do linguistics. If you're a lawyer, you do law. If you're a historian, that's very important. That's why I'm saying we work together. It reminds me of whatever you do, how the money... I don't know if it's Confucius or Sun Tzu who said, "A journey of a thousand leaps begins with a single step." You have to make that step. A language is only has good as people who speak it and it will only be revived to be successful as the will of the people who speak it want it to be. But it's a fight, it's not going to happen just like that.

Just coming back to the question again and it's the same thing, when we think these highfaluting ideas perhaps the planet etcetera but you have to begin, as Michael says, with reviving your language and that's what the professionals of development, especially the nongovernment organizations see. Think globally, act locally. You know that one. That's what all the development organizations say. But one thing that I think is a very good idea, we try and hardly thought about is to think of putting it into different words, but it's the last question. You're all familiar with the Millennium Development Goal, the goals that were set by the United Nations Secretary General to achieve for improving education, fighting world poverty, etcetera by the year 2000. After the year 2000, 15 years later, some of these goals were achieved, others were not. So they became the Sustainable Development Goals and they're still on and we're still waiting for them. But it's one thing, it's a great idea to think of putting endangered languages, native languages, mother tongue, etc. among the sustainable development goals. I haven't thought of it, thank you very much for that, I think that's a great idea.

Dr. Daguman

Thank you very ma'am for the ideas that you have shared. Yes, we agree with the you that we need to raise more specialists in the area of language to sustain and develop the discipline and provide the scientific basis for the things that we do. But history has shown us that that alone is not enough. It has to be coupled with empowering people on the ground empowering those who own the language so we say that even though we develop academically in linguistics and applied linguistics we also bring linguistics to the owners of the languages because if they do

the analysis themselves and discover the features of their language then they get to own it and the things that you own you are able to protect and fight for.

G. Cagalingan:

Maraming salamat. Bago po ang ating ikatlong tanong dagdag ko lang po iyong tungkol sa pondo. We need a lot of funds, but right now, iyong KWF po ay ginagastos ang pondo, halimbawa po, may dalawa po kaming proyekto. Iyong una po ay ang linguistics ethnography. Challenge din ito sa mga linguistics workers to fill in the gaps in the study of language here in the Philippines because we own 130 languages. And also we have Bahay-Wika or language house to be presented by Commissioner Delima for the dying languages of the Philippines. We've already launched one Bahay-Wika in Abucay, Bataan. Sa totoo nga po ay kasama natin sila ngayon. Nais ko po silang patayuin. Si Nanay Rosa mula po sa mga Ayta Magbukun, kasama po natin sila. Doon po na pupunta ang mga buwis po ng taong-bayan, sa mga nanganganib po nating wika. Gusto po natin to have more language houses in the Philippines.

Kalahok 4:

Magandang hapon po. Ako po si Rosalyn ng University of Santo Tomas. To balance the pendulum, I'll be asking a question to TAP. Natutuwa po ako na makita iyong application na ibinigay ng SIL. Kami po ay kaisa ninyo sa pagdodokumento. Ako po ay narito para manaliksik ng dokumento ng Ayta Mag-Anchi na nakatira sa Bamban, Tarlac, at isa sa mga challenges namin ay ang pagharap sa NCIP FPIC. Ang tanong ko po ay, kayo po ba ay dumaaan sa proseso na iyon at ano po ang mga challenges ninyo sa proseso ng pag-interview at FGD sa community?

Dr. Daguman:

Siguro po ang kaibahan ay hindi ito top down. Ang request ay nanggaling sa komunidad. Ang mga elders mismo, ang mga matatanda ng komunidad ang siyang nagpahayag ng kanilang pangangailangan. Ang organisasyon ng NGO ay nag-respond lamang sa kanilang request, so every step of the way, ang sinusunod po natin is what is anthropologically and culturally sound. So, tinitingnan po natin kung ano ang angkop sa komunidad at sinusunod po iyon. So there is a lot of respect for the structure of the community and it's waiting upon the people to express their need and responding to their needs. Ewan ko lang kung may masasabi ang aming kasamahan.

G. Cagalingan:

Nais magbahagi din nina Lerma at Rodelin sa kanilang karanasan doon sa sama-samang pag-aaral din ng komunidad, pati na rin ng mga eksperto.

Dr. Daguman:

Gusto mo pa magbigay ng question para makasagot sila. Kasi galing sa kanila, issue ng rights.

Kalahok 4:

To my understanding, you did not go through the process of NCIP.

Dr. Daguman:

Ano po ba'ng ibig sabihin ng proseso?

Kalahok 4:

Kasi po, kami po bilang isang mananaliksik, kami ay naatasan under the mandate of the NCIP FPIC so we have really difficulty. I have my friend here and I think most of the universities can attest to this. We really have difficulties. Now, in my understanding Ma'am, kapag top down puwede po, na walang process ng NCIP.

Dr. Daguman:

Top down po or bottom up?

Kalahok 4:

Bottom up, sorry.

Dr. Daguman:

A, okay.

Kalahok 4:

At tama po ba ang understandings ko?

Dr. Daguman:

Sa aming karanasan, sila ang nag-request so nag-respond lang po kami.

Kalahok 4:

Thank you very much for giving me a new perspective na how we can document without that process thank you ma'am.

Dr. Daguman:

Hindi naman siguro kung meron pala kayong alam na proseso na sa tingin ninyo ay hindi namin nagawa, gusto din namin makinig ng ganon kasi practice din namin at policy na talagang sumusunod kami sa lahat ng alam naming mga batas at nagreresperto sa lahat ng mga ahensiya ng gobyerno na kinakailangan namin.

Kalahok 4:

Sobrang masaya na po ako may bago akong kaalaman na natutuhan mula sa inyo. Iyon lamang po.

Kalahok 5:

Good afternoon. I have one question for Dr. Michael Walsh and one question for Professor Salem Mezhoud. First one, for Dr. Walsh, how do we measure the success of a language revitalization program and how are we to know when a program is more effective than the other programs and that such a program deserves the support of the government. I ask this question because working and coming from the government, this is a question of priority given that the government has a limited resources.

For Professors Mezhoud, we learned from your presentation that a way to address the political and legal challenges is to consider the linguistic rights as non-derogable rights. I believe that some of our participants here find the concept of non-derogable right a little vague and abstract. How do we operationalize that concept of non-derogable rights and how do we convert it into actions and outputs? Thank you.

Dr. Walsh:

That's a difficult one. The government of course will look to prioritize language revival efforts. In that wish list of successful language revitalization programs, I've listed about 15 different factors and basically the ones that are most successful, I've got pretty well all 15 and the ones that don't, sometimes the crucial one, like community cohesion, that just stops the language revival project in its tracks and what we've sometimes gotta do is well, we'll just have to wait until people sort themselves out and begin focusing on language rather than land or mining or whatever also happens to be. Now going to government for support, when they ask you, well, which is the top priority? The honest answer is, I don't know, but then I try to give some answers which more or less works at time for the people I'm talking to. Not a very satisfactory answer.

Dr. Mezhoud:

First of all, I want to reiterate that this campaign that I want to advocate in many ways is just my own idea. I don't think anybody; even they have thought about it, they have not brought it up publicly, anyway. I know I've done that in 2004 and since then people have been talking about that perhaps, but not officially. Having said that, it's perfectly natural that it remains an abstract because if you're not familiar with the whole system of human rights you may not know what it means. But suffice it to say that we're all familiar with the UN system of international human rights through at least the most of iconic instruments of that, which is the Universal Declaration of Human Rights. Most of the present systems come from that. That was the first thing, when it's adapted that means the new states, the new nations which were borne out of the Second World War want to build a new world and this new world should be based on principles on which everybody agrees. Obviously this is just the basic because in reality people don't agree. They fight with about ever article. But once they finish that, the Universal Declaration of Human Rights is a set of principles which all members of the United Nations agree on. Any country, which is not a member, which wants to join the United Nations as a member state has to approve of the Universal Declaration, otherwise they're not admitted. Because that's the fundamental principle of the international system.

Having said that as I've said earlier, it is just a principle. This principle has been applied into real law, which is binding on states and the first ones were the Covenant on Economic, Social

and Political Rights, the second one was Economic, Social and Cultural Rights. After that, a lot of other international conventions were drawn from each one of these. Then we have the Convention on Refugees, which predated that, but then weren't reached afterwards. We had many conventions as I mentioned some of them like the Convention on the Rights of the Child, the convention against all forms of discrimination against women, for instance, the convention against all forms of racial discrimination. There are over a hundred of them. Think of national law. These are laws that apply internationally and to states, not to individuals. They apply to individuals through states. But once this system has been designed in the principles a lot of people thought, okay, a law can be amended and can be changed, and sometimes even if it's fundamental we have a state of emergency, for instance, in the country. Whether its drought or war or anything, the government declares the state of emergency which is limited in time usually, three days or four days and sometimes 15 years, some laws are suspended and sometimes the constitution is suspended. That's the state of emergency. What they said is they picked up, in the beginning, half a dozen, and then some others said that these rights are so fundamental to the human being that you cannot violate them. Because if you do that, then the whole system sort of falls basically. And so they're called non-derogable rights. Whatever the circumstances, they stay. You cannot derogate from them. So what I advocate is that linguistic right can be one of those, we can add them to it. So that's the principle. If it's abstract, I'm sorry but that's how these things work and you have to learn to work with that. The main thing then is how did we get to the UN Declaration on the Rights of the Minorities, how did we get to the UN Declaration on the Rights of Indigenous Peoples? Because sometimes it's a small NGO which started it. With the rights of the child, it was the Polish delegation to the UN in 1959, which said, look, our system is not very good because we're confused, we talk about adults but children's sometimes have different rights from adults. So why don't we stop that. They put it down, that a state not an NGO. They put it forward. They are there in 1959. A convention came out of it in 1989. Can you count how many year it has taken. It's a slow process. Then an NGO boycotts it, saying, what you do is you work on your work, you create the work yourself, with NGOs, with other people, with organizations. What you are doing, what is the commission doing? And then when you work with everybody else, you push the idea, and one thing to do if you want to be practical about that is if you're an NGO which is solid, whatever, you ask for observer status at the UN. You don't go to the United Nations. You go to the economic social and cultural rights, the ECOSOC of the United Nations. That's the one that gives observer status to NGOs. When you have observer status with an NGO then you can go to UN and advocate any idea you want to advocate. So whether it's linguistic rights or minority rights or the right to grow beans in your garden, you can do that. There are lots of things we can talk about later and I can give you some pointers and also the basic principles. Thank you.

G. Cagalingan:

Meron rin po akong tanong kay Lerma at kay Rodalyn, lalo na doon sa kanilang ginawang pagtrabaho para sa wikang Tinagbanwá. 'Yong una, 'yong reaksiyon ng komunidad, partikular doon sa mga kabataan. Kasi, we should start young, di ba, doon sa involvement sa language, 'yong reaksiyon lalo na kayo ay nasa sektor din ng kabataan at 'yong mga tulong pa na posibleng maibigay sa pambansang gobyerno ng pamahalaan, 'yong mga susunod nating tatahaking landas do'n sa ating pagbantay sa wikang Tinagbanwá. Una, 'yong reaksiyon kung paano nila natanggap at ano 'yong mga reaksiyon o mga naobserbahan na pagkilos ng mga kabataan partikular sa Coron.

Bb. Lerma/Rodalyn:

Yung reaksiyon po, una, noong wala pang orthography, ‘yong salita po namin ay natatakpan na po talaga. Iyong kahit nag-aaral sa amin, ginagamit, Tagalog na. Iyong salita namin, parang kinakaharap na. Noong dumating po ang orthography, malaki po ang nagbago. Parang nabuksan po ang isip nila na parang ‘wag natin itong balewalain. Kasi po, parang narealize nila na napakahalaga po pala ng aming wika. Kailangan po namin kasi naisip po nila na kapag tuluyang nawala na ang wika naming, wala na ang Tagbanwa, wala na ang tradisyon, ang kultura namin.

Na-realise po nila na ‘pag nawala po ang aming salita, hindi lang po salita ang mawawala sa amin, kundi tradition, culture at lahat na po mawawala na po iyon sa amin. Lupa, iyon po. At tsaka narealize din po nila na ‘yong salita po namin ay bigay po ng Panginoon kaya po dapat po naming pangalagaan.

Kalahok 6:

I’m Tuting Hernandez; I’m a historical linguist from the University of the Philippines. My question is for Gregory. I have two questions, actually. First is, I’m just curious about the status of Chulym and Sora 10 years after you’ve done the documentation and revitalization of these two languages. What worked and what didn’t? And the second is, most of the hotspots that you have identified, they’re located at the global south. Is there a correlation between globalization and capitalist expansion and the endangered language phenomenon. In my field works in the Philippines, I’ve done field works from north to south, most of the languages are suffering due to the intrusion of big businesses followed by the militarization of the area and that destroys the speech communities.

Dr. Anderson:

The first question is easy to answer. Chulym is nearly extinct. There’s one fluent speaker remaining of the language, the Vasya, the guy in the film. We lost the second to the last speaker about two months ago. Sora is thriving. The areas where the language shift was happening, it’s happened basically, sort of the classic example of a locally endangered language. In fact, it’s extinct in some areas and thriving in others. It’s doing quite well. The issue with Sora, Sora actually seems to be about two or three languages we’ve finally figured out now. There are a lot of different things in there that get called Sora that aren’t actually Sora per se, but are closely related languages.

The second question about the global south and globalization, I actually don’t think that’s true because the vast majority of the most egregious endangerment areas are in the northern hemisphere. So we have Siberia and North America being actually the two worst places and then you have Australia, which is the next worst, but good things are happening in Australia. Things are faring better a little bit in North America as well. As I said before you have very clear legacies of both earlier historical processes that we conveniently call colonialization and more recent processes that you could attributed to globalization but if you take the sort of language hierarchy perspective again the access to the globalized culture, if it was truly a process of just abrupt mechanical globalization kind of thing, then English will be replacing all languages everywhere.

When you say globalization, what you really mean is the spread of English, in a way, a sort of Hollywood Western constructed culture, or something. To a certain degree that’s true, but

it's not through the vector of solely and only English. The dominant force in various countries linguistically and socially differs. And thus, they're the vectors of power that the mobility towards the disenfranchised communities are striving to get to. If you're looking to international business or something, the English is going to be your target. But if that's not your end game, then it's unlikely necessary to access certain benefits of the globalization culture. But you may still abandon your native language, but you're more likely to be shifting towards the locally dominant languages as oppose to a McDonaldization of language if you will or whatever. When people say globalization, I think they're like, why are there so many McDonalds everywhere? Or Starbucks, 7-11, Pizza Hut? Pick your American company that is being exported everywhere.

G. Cagalingan:

Maraming Salamat. We are also catching up with our Jollibees across the world. Dito po nagtatapos ang ating Q&A.

Ikalawang Araw, 11 Oktubre 2018

Umaga

Oryentasyon

Abo. Anna Katarina Rodriguez:

Good morning everyone. We would like to apologize for some technical difficulty, but I would like to take this opportunity to tell you more what the Komisyon sa Wikang Filipino is doing in terms of saving and preserving the languages of the Philippines. As you may have already read in the souvenir program, the Philippines has 130 indigenous languages. This encompasses the entire archipelago of the Philippines, what makes the richness and the diversity of the Philippine languages. It also poses some challenges in terms of preserving and recording these languages. But knowing all of these elements and knowing all of these considerations, what the Komisyon sa Wikang Filipino is doing is espousing and promoting the different languages, so that people will be aware that we do have this kind of richness and this level of intangible heritage.

One of our projects is called the Bantayog-Wika. Maybe later we will be able to show you some videos. Bantayog-Wika is a monument for languages. What we do is work with different local government units or state universities so that they may help us choose which language in their area they would like to put up a monument for. This is one way of making the intangible tangible. By having that kind of monument, we hope that it will be part of the awareness and the consciousness of the people in that area and it becomes a part of the tourism plans of the local government unit. So that when there are school children who wish to go around their area and learn more not only about the dances and the food and the flora and fauna, but they may also be aware of the language that is used in their area and they know that there are stories that are behind that behind that monument. So, this is one of the initiatives of Komisyon sa Wikang Filipino.

The second project which I would like to share with you is the linguistic ethnography. We are fortunate that Senator Legarda, who is also funding this activity, also set aside funds so that we may have a linguistic ethnography. We have been made aware that we don't have enough

of documentation and studies of the 130 languages. We are fortunate that some of the major languages are well-preserved. They have a robust group of writers who write in those languages, but not all of the 130 are as fortunate. So, what we're doing is we have worked with different researchers and they have been given grants for this year. The output or the end goal of this project is to begin documentation and ethnography of these different languages. As we speak, we have researchers who are doing field work and they are gathering the data that they have been able to record and document, so that at the end of the cycle of the research period, they will be able to give the Komisyon sa Wikang Filipino the same level of documentation and recording. So, somehow, the design and the documentation is being standardized so that there will be equal attention and equal analysis given to each language that is part of this linguistic ethnography. We have begun with 33 languages, but we hope that the funding and the project will continue so that all the 130 languages will be well-documented.

The third project that we would like to share with you is the digital archiving workshop. This is in combination with this international conference on language endangerment. So, while we are talking about the substance of why we should save endangered languages and how we can do the documentation. The digital archiving workshop, which will happen in November, will be a more technical aspect. Since it has been discussed in some of the talks yesterday the technology poses a very optimistic path for archiving and documentation of the languages. We want to optimize that opportunity and be a building capacity for that. While the three days is for the substantive aspect of language endangerment, in a month's we will come together again, but it will be a hands-on and very technical kind of workshop. We will hope to curate the people who will be part of that workshop to make sure that they will be able to implement the digital aspect.

Those are the three projects that are on-going for this year, but as mentioned yesterday by the chairperson of the Komisyon sa Wikang Filipino, this is just the beginning. I mean, we are preparing for a 2019 that is more robust and more in tune or focused on indigenous languages. As you already know, 2019 has been declared by UNESCO as the international year of indigenous languages. The initiatives and the efforts that we have done for this year are only a runup to the 2019 activities that we will have. Because we also expect that other institutions in the ASEAN or in other parts of the world are also celebrating or also focused on this kind of year. So, the networks that we have built among ourselves during this conference will be a springboard of larger and stronger networks that we hope to have in 2019.

One thing that we request from you is to please use the time that we have for this conference to also network among yourselves. As many of you have learned, we have chosen you among the different applicants who sent letters of their interest. What this means is we hope and we think that you are critical in the work of language endangerment. Our request is that you use the time to get to know each other. The IDs that you are wearing are so huge, so it is easier to start a conversation.

So that you can also build networks among yourselves because we want you to be able to apply the insights and the theories that we hear about in the next three days. So that when you go back to your own communities and to your own work, you will have that new dimension of knowledge. But you will also have new networks that you can tap if you wish to further the advocacy or to further your research. Whatever work you find yourselves in will be greatly enriched by the knowledge, but more so by the networks that you build during this

conference. We hope that you will use the breaks, which are more informal and more relaxed, so that you can also reach out to the other members of this conference and perhaps exchange ideas and brainstorm. Maybe begin social media groups like Viber groups or Facebook groups, whichever is more efficient for you. But the important thing is to keep in touch and to know the right people, so that when you want to have support or additional insight for the project that you have in mind for the research that you want to work on, you will have the help that you need.

As mentioned during the talks yesterday, it's not only the government or not only the community that is needed in this kind of work, but what we are looking for is a synergy and to build the ecology of the people and the institutions who will make this kind of language endangerment advocacy and developmental work be sustainable and to continue whether we come together again as a group or not, we know that the bridges that we have built will be lasting and will be helpful for this kind of work. If you have questions, maybe I can enlighten you or explain further. I will be open to maybe two or three questions about the work of Komisyon sa Wikang Filipino and the projects that I have shared.

Kalahok 1:

Good morning. First of all, I'd like to introduce myself. My name is Bert Ocampo from Philippine Normal University. I'm a graduate student. Now, in regard to the advocacy that you mentioned, I'm wondering, the use of theater to solve these issues in regard to language endangerment. Now, I'm referring to the theater of the oppressed. Now, the theater of the oppressed has been used in many areas of the world so that people will not only be aware of the important issues inimical to their conditions, to their settings, to their environment, but even to their languages. I'm trying to forward this proposal that the organization, the Wika, would look into the use of the theater, especially the theater of the oppresses, so that people who have been oppressed by so many factor, including some government agencies, some capitalists. In this regard, the use of the theater so that people's mind will be opened, and it's not only creating awareness, but the theater of the oppressed is used so that actions could be done. In regard to linguistic endangerment, now, with the use of theater of the oppressed, people will not only learn about how to look into these issues, but they will take active action so that these issues will be resolved. So if your organization will be able to create or to provide some kind of a workshop, invite people who are well-known in the theater of the oppressed, or even the Brechtian theater or the epic theater. Now, this will help a lot in creating awareness throughout the Philippines and so linguistic endangerment will be resolved. Thank you.

Abo. Rodriguez:

Thank you for your insight. Yes, it's very important that the work we do is just the beginning. It will be helpful if I tell you that my background is in the publishing industry. The lesson that we've learned in the publishing industry is that writers will create content. By content, we mean the story that is written and printed in a physical book. That's the delivery platform. So, now we have a bifurcation because you have the content, you have the story, and you have the delivery platform of a physical book. But what we're learning in the digital disruption is that the content can be expressed in different platforms. Now, you have stories that are being translated into movies, into music, into theater, into games. So, there are now different ways of expressing and containing the stories. It would depend on how the audience or how the right age group or interest group will be engaged. We now have that kind of freedom.

As you have said, it's important that people are made aware not only of the language that we seek to preserve, but also the experiences of the people who are using those languages. Inevitably, when do the work of linguistic ethnography, we will come across and we will have access to the stories that the people will say about their own experience of marginalization, of, what was mentioned yesterday by Dr. Anderson, the internalization of negative valuation. It begins with the experience of the indigenous people who fear that it's not helpful for them to use the language and to continue teaching the next generation. The first order of the business is to help them overcome those hurdles as individuals and as people. These are wells-springs of stories that can be translated into different platforms of expressions, so the Komisyon sa Wikang Filipino will begin the work of language documentation, of recording. But it's true that we can also build a bridge towards other government agencies like the NCCA so that the artists in their networks can also work with the indigenous communities, so they can process this negative valuation and make stories that can be translated into songs, into books, into theater. We will keep that in mind so that we know that the work that Komisyon sa Wikang Filipino does is just the entry point. It's just the first step and it will continue so that there will be some sort of enrichment in everyone's consciousness and it will be a step towards healing.

Kalahok 2:

Good morning everyone. I'm Sam Garcia from the DILG, Department of Interior and Local Government. You mentioned a while ago that Bantayog Wika is a project that you coordinate with local government units, right? As the department which has direct supervision over LGUs, I'm just curious, do you actually talk to the LGUs, or are there other networks that you go through in terms of coordinating the project down to the LGUs, down to the local government units?

Abo. Rodriguez:

Thank you for that question. To be very candid, at first, the Bantayog-Wika project was a challenge for us. The Komisyon sa Wikang Filipino was ready with the monument, it's an artwork by Luis Yee, Jr., it's a very beautiful monument to languages. We were ready to transmit and donate these monuments, but it was up to the communities and it's up to the LGUs, the state universities to engage us and to tell us that they're willing to take care and to have these monuments in their area. While we were preparing for the production of the monuments, we also begun reaching out to our friends or the communities that we've worked with to find out if they wish to be part of this project. We cannot impose this project on them. There were a few groups or SCUs or LGUs who initially expressed their interest, but at some point there were changes, so we had to proceed with the other LGUs who were consistent and determined with their interest. Now, we have 10 Bantayog-Wika, we have 10 monuments and as we celebrate these monuments, we've learned that there's a snowball effect. Other communities are now reaching out to us and are more receptive of this project.

To be very practical, the networks that we've tapped are the mayor's office who refer us to the tourism office of the different municipalities or cities who engage or who sign a, well, very practical, memorandum agreement with the Komisyon sa Wikang Filipino. But I think the lesson we should learn from your comment is we must reach out to the DILG so that it can be a more institutional kind of support, so that there will be a department who will pave the way for other LGUS and make it easier for the local government units to agree to this kind of

project. Maybe we can talk later and you can help me with the practical aspect of that initiative.

Kalahok 2:

We were talking about doing a top to bottom, so I think this is the better option for us to go through so that now the advocacy of the KWF would be led to the local government units.

Abo. Rodriguez:

Yes, you're absolutely right.

Kalahok 3:

My name is Marvin Abreu. I've been documenting the Southern Alta. It's a Philippine Negrito language. They live in the boundaries of Bulacan, Nueva Ecija, and Aurora. Well, basically, I don't know how to explain this, but I have lots of experiences in the field. I just want to say that there are some things that we have to connect the loose ends. For example, when I started doing the field work, I found out that there are replications of researches. There are lots of Negrito or Dumagat researches in the field. What happened is, when the IPED started developing Negrito or Dumagat materials, they just happened to write materials for a particular Negrito group. They call it Bulos. When I entered the field, I found out that there are two Negrito groups there. One is Alta and the other one is Umiray, which is commonly called Bulos. When I entered the school inside the community, it's a mix of Southern Alta ang Umiray and the teacher is explaining in Bulos. I contacted the IPED and talked to the people there. Then I explained to them how to examine if there are two languages in the community. We had this intelligibility test. From then on, they started believing that there are two languages. But the problem is, until now, they're still using the old framework that, okay, we're protecting the language, but they're still using the language of the Bulos. They compromise the other children who are really Alta.

So, my question is, should there be a clear framework so that even the Language Society of the Philippines, which is also helping in the language preservation, could be part of the inter-agency and inter-department or just like that. I found out that it's like I'm doing alone a different research and they're also doing their own research and there are some replication of data and replication of analysis, or sometimes, there are errors in analysis.

Abo. Rodriguez:

Maybe what we can do is, I will not presume to know all the answers because this is the more substantive aspect of the topics, which we wish to discuss during the next two days. So, I'll leave it to the other experts in our conference to answer the issues on documentation. But two points I will leave you with. First, yes, it's important to have frameworks. Yes, it's important to have a general awareness or an audit of what is an existing and what is not existing. But, as we have learned, it's difficult if it only comes from one direction, whether from top down or bottom up. What we're looking for is a synergy. At the end of this conference there's a part there where we will have resolutions, so the end goal is to prioritize and say that these are the next steps that we will undertake so that we can move this advocacy further. So, thank you.

G. Roy Rene Cagalingan:

Maraming salamat kay Direktor Heneral Anneka Rodriguez at magsisimula na po tayo. Magandang umaga sa lahat. Maradjao na buntag, sa Surigao. At sa lahat po na mga kalahok natin sa ikalawang araw ng Pandaigdigang Kumperensiya sa Nanganganib na Wika dito po sa National Museum of Natural History. Sa araw na ito ay nasa hapag natin ang mga paglalapit ng mga karanasan mula sa mga nagtataguyod ng katutubong wika sa kani-kanilang bansa. Hahanguin natin ang mga karanasan at kaalamang ito mulang Hawaii hanggang Ecuador, mulang nanganganib na wikang katutubo ng Hilagang Amerika hanggang sa malapit na mga realidad ng mga wika sa kapuwa ASEAN na bansa tulad ng Thailand. Simulan na natin ang ikalawang araw para sa pagpapakilala ng ating plenaryong tagapanayam at mga tagapanayam sa sesyong panel.

Plenaryong Tagapanayam 2**Larry Kimura**

University of Hawaii-Hilo

Abstrak

Ang Midyum na Katutubong Wika at Pilosopiya ng Edukasyon; ang Halaga ng Dokumentasyon at Resource Development mula sa Karanasang Hawaiian.

Ang pagtatalâ at dokumentasyon ng nanganganib na mga katutubong wika ay mahalagang hakbang sa tatahakin ng pagpapasiglang pangwika. Sinasaklaw ng aking panayam ang paglalakbay ng nanganganib kong katutubong wikang Hawaiian, upang humango ng pamilyar at marahil ng hindi pangkaraniwang mga hámon para sa iba pang nanganganib na mga wika ng mundo.

Ang literasi sa wikang Hawaiian ang unang kritikal na hakbang sa dokumentasyon ng Hawaiian, at gayundin, tulad ng dobletalim na tabak, nagbunsod ito ng pagkakaroon ng bago at higit na namamayaning pananaw sa bayan nito. Bandang huli, ang independiyenteng Kaharian ng Hawaiian ay pinabagsak noong 1893 ng mga maka-Americanong interes, at isa sa mga unang hakbang ng bagong Republika ng Hawaii noong 1896 ay ipagbawal ang Hawaiian bilang wika ng pagtuturo at isagawa ang lahat ng edukasyon sa pamamagitan ng English bilang midyum. Ang makapangyarihang batas na ito ay nilabanang ilang aktibista ng wikang Hawaiian noong 1983 sa pamamagitan ng pagtatatag ng Pūnana Leo Hawaiian medium preschools. Batid ng grupong ito ng mga nagsasalita ng ikalawang wikang Hawaiian ay na, He wa'a ke kula a na ka 'ōlelo e uli—ang eskuwelahan ay bangka at wika ang sasagwan dito. Ito ang batayang pilosopiya ng direksiyon ng kasalukuyang pagsisikap na nagpapamalas ng mga positibong hakbang upang bigyang buhay ang nanganganib na wikang Hawaiian. Ang dokumentasyon at resource development ay mahahalagang ruta sa hangaring ito samantalang ang nalalabing tatlumpu o mas mababa pang katutubong nagsasalita ng Hawaiian ay papanaw sa loob ng darating na sampung taon.

Ang Plenaryong Tagapanayam

Si Larry Kimura ay associate professor ng wikang Hawaiian at araling Hawaiian sa Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, University of Hawai'i sa Hilo. Madalas ilarawan na "Lolo" ng pagpapasigla ng wikang Hawaiian sa modernong Hawai'i, ang kaniyang mga saliksik ay mauugat sa pagkakabuo ng mga pangunahing programang edukasyonal noong 1980's na nagbunsod sa muling pagkabuhay ng wikang Hawaiian.

Ilan sa mga pinakakilalang ginawa ni Kimura ay ang kaniyang pagiging ka-tagapagtatag ng non-profit na 'Aha Pūnana Leo na nagtatag ng unang Hawaiian medium preschool noong 1980's, isang mahalagang muhon sa pagpapasiglang pangwika. Nag-ukol siya ng 20 taon sa paglikha ng audio documentation ng natitirang mga katutubong nagsasalita ng wikang Hawaiian, isang mahalagang koneksiyon sa modernong mga nagsasalita nito. Tumulong din si Kimura, na kasalukuyang naglilingkod bilang tagapangulo ng Hawaiian Lexicon Committee, sa paglikha ng mga bagong salitang Hawaiian.

Si Kimura ay ka-tagapagtatag ng 'Aha Pūnana Leo Hawaiian medium preschool noong 1980's na nagpasimuno sa pagbabalik ng wikang Hawaiian sa mga tahanan sa pamamagitan ng mga batang nasa edad tatlo at apat at patuloy itong ginagawa hanggang ngayon. Kasabay nito, instrumental siya sa pagtatatag ng UH Hilo's Hale Kuamo'o Hawaiian Language Center, isang sentro na kaniyang ipinanukala bilang testimonya sa Native Hawaiian Study Commission, isang komisyon na nilikha ng Kongreso noong 1980 upang magsagawa ng pag-aaral sa kultura, mga pangangailangan, at suliranin ng mga katutubong Hawaiian.

Panayam

Dr. Larry Kimura:

Aloha nui kakou! Thank you very much for having me at this conference for endangered international languages. I have to remember that in Hawaii, of course, we have one language, but here you have over 130. Other parts of the world have many, many languages that we are all conscious about. So, it has become a world concern, and we are all part of the world. We would like to all address this singular issue, so thank you for having this conference. I was told by one of your commissioners here that I could be a Filipino. I said, well, I guess because to make a Filipino, you need Japanese, and you need Hawaiian. But of course, I think we are related. Not only because we are in this big ocean here, Pacific Ocean, but also we are part of the Austronesian language family. Not only our languages, but of course, our connections to our genealogy over a long period of time. But time is of essence, so I shall proceed with my presentation.

As you see, the topic here is Indigenous Language Medium and Philosophy of Education: The Import of Documentation and Resource Development from a Hawaiian Experience. I have to say that I am not a linguist, I was not trained as a linguist. I explained to the organizers of this conference that I will be talking from our experience in Hawaii only and I know that what we're doing in Hawaii is also very relatable to many situations throughout the world, although there are different considerations, different factors. Wherever you may be in your own places, it's not all the same.

I would like to talk about documentation in Hawaii, I guess, for general areas here, and that would be documenting—I presume we all have a general idea of documenting—recording our languages. However, they are first recorded and continue to be recorded and documented.

So, documentation for us in Hawaii was done very early on, and I'm sure throughout the world without reclamation in mind because we were all healthy at one time. And then, of course, documentation to preserve for future scholars and record it for language revitalization. That doesn't mean that it was actually used, so the next category in Hawaii, lots of products of language revitalization. In other words, utilizing documentation in our experience as it is proceeding now for over 30 years since 1983, as sort of the beginning of Hawaiian language revitalization. I will get into that date a little bit more.

These are kinds of areas that we are experiencing the use of documentation and how documentation has become very important to us in the progress of revitalizing the Hawaiian language. Some of these images you see here, the Māmaka Kaiao for example, is a new word, a dictionary. The lady in the middle there is Mrs. Mary Pukui, who is the co-author of our current most used Hawaiian dictionary. She, along with Sam Elbert, linguist, compiled this beautiful dictionary and was published in 1957. Of course, the Kumu Honua, with the fish hook there is the documentation of our Hawaiian philosophy for education. As I said, the topic here in Hawaii revitalization is occurring by utilizing the very institution that was quite instrumental in its demise because, as we all know, education system is very powerful. That's what we're using, the power of current technology as we all use it. For whatever purposes, we're using the power of organized education for bringing back our language.

Down there, that's me when my hair was a little bit blacker and darker, interviewing one of our kupuna or elders. Most of our native speakers in Hawaii have passed on. That was in 1975. What we have left today is less than 30 native speakers of Hawaiian and most of them are very, very old. The image below there is an example of the early printing that occurred at one of our early missionary schools, Lahainaluna. The printing house is still standing. The newspaper shows the main feature of our documentation in Hawaii through publication of Hawaiian language newspapers from 1834 all the way to 1948. Over a hundred years of Hawaiian language documentation to what I call very cheap publishing. Newspaper print is cheap, and that's one of the reasons we are very concerned in preserving and the best way to preserve it today is to digitize it. We do it and have it available by pressing our little finger on it and we access all the Hawaiian language newspaper.

Just a bit of history, and everybody has their history and very similar, I understand. First contact was with our great captain James Cook who came in 1778 from England and exploring the Northwest Passage, which later led to his demise right in Hawaii at Kealahou Bay in 1779 over some misunderstanding on the very valuable item of metal. Our great king, Kamehameha, set up his dynasty or his monarchy that set up the whole government system in Hawaii, which is the kingdom or monarchy. Other significant individuals were American missionaries that came from Boston, Massachusetts, arriving in Hawaii just one year after the death of the great king Kamehameha. The country was in turmoil and was convenient for the establishment of the Christian philosophy or religion throughout the Hawaiian Islands. The major thing that the missionaries brought with them was the great intent to spread the word of God, and the way knew how to do that was to translate the Bible into Hawaiian. In order to do that, they had to set up an alphabet.

The American missionaries were not so great in learning languages, but they did get assistance from a London Missionary Society and he was stationed in the island of Tahiti, and he came to Hawaii to assist the American missionaries. Tahiti, Polynesias, all the way down to New Zealand to Rapa Nui, the Polynesian Triangle as we know it today, that vast area is one language family. So it was quite easy for the language to be assisted by the experience of

what was already happening in Tahiti as we know it today as French Polynesia. So, French has taken over that part of Polynesia. Everybody, the Philippines, Hawaii, we all have our history. The main thing here is that when Kamehameha and our kingdom was established, from 1779 all the way to 1893, the main language of operation, especially of government, was through the language of Hawaiian.

In 1893, the Kingdom of Hawaii, the independent country of Hawaii, was overthrown by American business interests. And this is where we have further connections to the Philippines because like my Japanese side, they all came to Hawaii to seek employment because we were starting the sugar industry in Hawaii that went on for a hundred years. Many immigrants came from different countries, not only Philippines, Japan, Portugal, Puerto Rico, China, all over. This is what makes up Hawaii today a mixture of many races, but at the foundation of our indigenous identity is still Hawaiian. The world was upon Hawaii from, well even possibly before, Captain Cook's discovery so to speak. As soon as the missionaries came in 1820, the alphabet, which looks somewhat like you see here on our traditional *tapa* cloth or paper mulberry cloth that we produce as our clothing, and on the clothing we would do designing, and the designing is called *palapala*. So, writing appeared to be like *palapala*. That's the word we use for literacy, writing, reading.

As this quote said, this is from an 1888 report from at that time the Department of Instruction in the Kingdom of Hawaii, and the report is saying about how *palapala* or literacy had spread from the beginning and how interesting it spread quickly and affected a mass of people. The report says the high chiefs with their immediate attendants, were the first peoples of course, the chiefs would have said, "You teach us first then you teach the citizens later. We want to learn about this." Then, each chief sent the most proficient scholars in his retinue to his different lands as teachers, with notice to his tenants to attend school. The eagerness of the people to acquire the novel, wonderful arts of reading and writing was intense. Almost a whole population of both sexes, all ages, went to school.

That's the report in 1888. Now, the consideration is what made our people so interested in something that was on piece of paper? Those things. It's not recorded. I can only think that with the arrival of these ships to Hawaii, our people saw pieces of paper, which is very similar to our paper mulberry cloth, and on it some scribblings. They saw how it was being handled and are being very curious of what was occurring. So the effect of something like this being passed between two individuals, persons looking at it like this, and some kind of an action or outcome. That's my only guess. From early on, before the missionaries even came there, they knew about this magical thing. Another consideration is the connection of the people throughout the eight major islands of Hawaii and their leadership. At that time, as I said, we had a kingdom. The king Kamehameha had died just a year before the arrival, but his two sons who were inheriting the monarchy that he set up with. First son was a bit young. Kamehameha had a favorite wife, Ka'ahumanu, who became the Premier, the Kuhina Nui, and began to help her two sons work their way as they got older into the positions that they had inherited. They were very much in touch with their people, and that's another reason I think the masses, the citizenry throughout the islands were also very aware that our leadership is getting involved with this piece of paper and the black and white stuff on it. It must be powerful, and it is according to what we saw. So when it came their time to receive this instruction, and it was through Hawaiian people, as this report says, from among the retinue or the people who were associated with the leadership who were assigned to go out and who were supported by the kingdom to set up what we call today schools. This was the beginning of that kind of education, that kind of schooling through literacy, through writing.

The start of Hawaiian literacy from 1822 on the first publication, the missionaries had set up a little printing press. They had this picture here of the first paper that was printed, it's the alphabet. At formal gathering sites, they would set up a temporary building. They would have a teacher, they would have a lesson. The report also says, in 1888 they were not only teaching the use of these letters and how they fit together and work, but the producing of meaning. The two content areas were used in the meaning part. One was in mathematics and the other one was in geography. So they began to set up subject areas through literacy, the main objective was to teach people to read and write, but to do that, they had to express the true meaning as well. The content area was simple mathematics and simple geography. This is where the missionaries played a role in their printing press, in producing very basic, simple materials. We must remember that this is all being conducted through the language. This is the rich documentation not intended for reclamation, but intended to spread the Word of God. However, as our people began to understand the power of writing and what it brought to them, foreign concepts, about lands they had never been to, they had never seen in geography, or how this mathematics would work in simple combination of numbers and what that meant in trading, for example, that was going on. This became very, very powerful, this whole concept of literacy bringing the world to their shores on a piece of paper.

The Hawaiian language revitalization uses this very powerful medium of education today to go back into our school system because in 1893, when we were overthrown by American business interest, the whole education system in Hawaii was changed into English. By the late 1870's, the movement into the power of capitalism—making money, developing sugar a crop to sell and get big bucks for it and other kinds of economic development that was very foreign to our people—had already become quite evident. The people were doing this kind of capitalism involvement with English speaking people. Therefore, this great story that spreads throughout the world about how to get ahead in life, how to get a good job, is to go into, well for our case, and I don't know here in the Philippines as well, and many other countries, English is that language. In other countries it could be Mandarin, Chinese, or whatever we have. In our case, it's English. The missionaries set up their own private school because they didn't want their own children to be, I'll just say, contaminated by native schools or native speaking children. They wanted to maintain their children as English speaking children, so they established that school that former President Obama attended, which is Punahou, which still exists as a private institute. Other private institutions were set up during that time as well. But before Punahou, there was the Hawaiian school Lahainaluna, which was really more like a college and only males were selected to be educated during the kingdom to take charge of various agencies throughout the government of the kingdom of Hawaii.

By then, the Department of Instruction, as it was called, was already set up in 1841. It was, as I said, conducted through the medium of Hawaiian and in the late 1870s, parents began to say, "I want my children to go into the English school. I want my children to make money. I want them to get ahead. By the time 1893 occurred, there were less than maybe 20 schools throughout the islands that were maintained in Hawaiian. The medium of Hawaiian language is going to be changed. By the time 1898 came around, the formal taking over of the Kingdom, the Department of Instructions now made it very formal that we could no longer use Hawaiian as the medium of instruction. That had to be changed when we got involved, the start of the Hawaiian medium, Punana Leo program in 1983 that initiated this journey of Hawaiian language revitalization.

When we started that program, it was for our infant toddlers from two and a half years old to regenerate Hawaiian language and bring it back into the homes, not in the school because preschool is a school, and we couldn't enter into a home. The most quick and convenient way was to set up a place to have children come to us and conduct 100% immersive experience in the language and the philosophy of Hawaiian culture, the Hawaiian perspective. That is a major challenge as well. But with our language, we are constantly reminded to be true to who we are and connect us to that identity. As we opened our first schools, and we, when us we, this is a bunch of five or six people. We had no authority, until today we have don't have any commission or anything like that, but some of us were professors at the university.

Hawaiian was taught at the University of Hawaii since 1921 as a subject, like you would take French, German, or Spanish. It's a foreign language. Later, it changed because we objected to the term foreign language. Now, the university system calls it a second language requirement. They don't use the term foreign language anymore, and that helps. In 1919, the university was established as an agricultural college. Then they wanted to get into arts and sciences. In arts and sciences curriculum, you have language. The territorial government at that time still consisted of many members who were part of the Kingdom, Parliament, or Legislature. They were wondering why Hawaiian was not one of the languages that would be offered at that time College of Agriculture going into the College of Arts and Sciences. This is how Hawaiian became established way back in 1921 as a subject to be taught. I did a paper on that subject--the early teachers, the qualifications, the materials they used. Basically, it was taught mostly by Hawaiian ministers. The first teacher was actually a doctor, but they were all native speakers, but never encountered teaching it at college or university level. The course appeared to be quite simple. Lots of athletes took the course to get credit.

It wasn't taught seriously until maybe late 1960s, or a little bit earlier, the Hawaiian dictionary came out in 1957. Maybe after that. Dr. Elbert who had been hired as a linguist at the University of Hawaii was quite influential. I was a student of his. When I was a student at the university back in the 1960s, it was taught as more like a translation class. We have all of this documentation from the history of our Kingdom. All kinds of documentation, not only court case, not only land deeds, because Hawaii went into peace temple with the Great Mahele in 1848 or so. There are all kinds of records. The best records, of course, would have been our cheap publication, which is the Hawaiian language newspapers. Hawaiian language newspapers were very unique because they were not news only. People decided we need to write all of these cultural topics, information--our classic stories, our medical understanding, our fishing, our agriculture, our lamentations because somebody had passed away and this is a way of expressing our grief, these chants and songs--were all sent into the newspaper over a hundred years of publication. At the time I was a student, they would take these stories that had been collected by some people, put into little collections of books, and conveniently made available for us to use for translation into English. It was not really focusing on conversational use of Hawaiian, very kind of an academic university course.

We became a state in 1959, so in 1969, ten years following statehood there was a great kind of awakening on Hawaiian things. What about Hawaiian culture? What about the dance? We were not really using the traditional dance to learn the way it's supposed to be danced in the traditional style. The industry of tourism had already started before 1900s, in 1888 I believe. Whatever that date was at the world's fair in Paris, France, the king had sent over a delegation of Hawaiian people set up in a beautiful exhibit, they wore feather cloaks, and were dancing. The world became very familiar with Hawaii as a destination, a fascinating place to go to. The tourism industry started early.

Hawaiian renaissance brought a reawakening to language as well. In the early 1970s, the enrolment increased over 300% in basic Hawaiian language classes. This has been very significant, because today we rely on the quality of education at that level in order to have fluent second language speakers. Even if we had native speakers, not all of them can be good teachers. They can be good providers of information where we could document certain practices, certain knowledge, language use, etc. But to be in a formal institution of learning called schools, not all native speakers are born teachers. You have to be trained. Anyway, this is the story of Hawaiian medium in education.

So, I'm going to play a short video where we're using this system called Hakalama. It was taken from the early days of teaching our alphabet is 13 letters. We have a guttural sound. We use the glottal stop. We have five vowels, A, E, I, O, U and eight consonants. The way that these teachers who were sent out by the chiefs to different places throughout the islands, they developed this because as I was interviewing some of our older people, they would say, my grandmother or grandfather would sit me down and he'd say *ga, ka, la, ma, na, pa, wa* and they started to do this chanting or reciting, not just reciting it boringly, but with a little bit of melody, a chant to it. So they could get you this whole alphabet.

That is the system that we're using today and it works beautifully. This is our, how do we say it, Hawaiian advantage because our language, our orthography, the writing was created at the time where it was based on the sound of the language. These symbols represented these sounds. Not like in English being influenced by French, Latin, and Greek, very difficult to read and write. But because we have this advantage in Hawaiian, we're taking advantage of it so that our children can become literate in two years. In other words, learning how to read and write at four years old.

An English speaking child will take about kindergarten or first grade to begin to become literate, begin to be able to read and understand and write. So, we have this advantage in Hawaiian and we're taking full use of that advantage. Here's a short video of that. What's happening today in our preschool called Punana Leo.

That's the progress that has been made over 35 years, say 1983 to present. Since 1994, our first high school graduation in Hawaiian immersion was 1999. And since 1999 to current times, we continue to graduate high school students who are being educated entirely in the medium of Hawaiian language. The question is, what are some things that Hawaiian immersion, or any school, would require? Being this is in Hawaiian, naturally, everything would be in Hawaiian language. Naturally, we have to train teachers. As you saw, some of our teachers in that short video, they are second language, but they learn the language at good teaching at the university. I'd like to brag about our college of Hawaiian language. I think we have excellent approach to making our students fluent. Four years is a typical time a student goes to earn a bachelor's degree. We never had degrees in Hawaiian before. The first bachelor's started in 1982. Then we progressed and have now a graduate program, a master's program that you can earn a master's in Hawaiian language and a PhD program also in Hawaiian language, Hawaiian and indigenous language and culture. I was just talking to Brendan there. We have a colleague from his country, from Wisconsin, actually, who is now a current candidate in our doctorate program for Hawaiian and indigenous language and culture revitalization. This is all grounded on our experience over these years, 35 years, of Hawaiian medium education.

We're jumping right into something that works for us. That is, the institution called school. From the preschool in 1985, 1986, 1987, our first graduating class, little children, and our parents, and teachers, and our few families were the impetus at the state legislature that said our children deserve and need to continue in Hawaiian language medium education. By that time, we were very fortunate that our two years in, because you know children grow up very quickly from two and a half to five moving into kindergarten and first grade, was successful. We had to go to the state legislature to testify against this law that had been passed in the Republic banning the use of Hawaiian medium. That affected not only the continuation of using Hawaiian as a medium in our public schools, but also to certify our teachers. At that time, we wanted our children to be in contact with native speakers. We knew they won't be going to be around for long. We needed to have an exemption for those kinds of teachers who are native speakers to come in contact with our children from 7 in the morning until 4:30-5 o'clock in the afternoon, five days a week. And our parents as well. The parents affected their families in the community.

So, when we first started we had two sites, the Hilo site and one in Honolulu, where I was there at the time starting that school. We only started with seven children, because families naturally are going to say, what are going to do with our child? You're reversing, going back to the Stone Age in Hawaiian language. We had to convince them, we're not going back to the Stone Age. We're moving forward with our Hawaiian language. As we were testifying at the state legislature, we took our children, our staff, our curriculum, our mission, and they began to understand more. It still is a process. It's brand new. The United States of America is not accustomed to having a native language take charge of a child's education.

I think we are doing a pretty good job. But we still have a far way to go. These are the kinds of things that documentation will come into play. You need to have qualified teachers, how do they build the curriculum up, how do they become fluent in algebra, in any school topic that needs to be conducted through the language. We are always constantly concerned about the standards of our language. Thank goodness, we have many forms of documentations, videos, we have films, very little of that, but we have lots of audio recording. And of course, lots and lots of written material.

Textbooks for teaching, of course, we rely on that tremendously to develop teaching grammar books, textbooks, or books that we use in our schools. We have a Hawaiian language center that we started in 1989 to support that Hawaiian medium program. The Hawaiian language center, Hale Kuamo'o, is also the center that, since 2001, established a teacher licensing program for Hawaiian immersion. It's a whole process. You have to start. The first Punana Leo graduates, the little children, entered into public school in 1987. From 1987, we have survived until today, and we intend to be there forever. Then we have learning culture content taught through language, that's very important. I mentioned to you how our people were very concerned. They thought about documenting chants, stories, classical stories that fill, like, 500 pages of a book for one story. They were just prolific in publishing. As I said, cheap publishing, newspaper prints. Today we have that all online.

As to our awareness of other languages, I think Dr. Wilson mentioned the Japanese (Kanji) writing, the Japanese alphabet. So we are teaching Japanese writing to our students at the school. From kindergarten, they are beginning to learn those. They think of it as a game, they think of it as fun. So, by the time they get to fourth and fifth grade, they learn 45 characters, they're respelling Hawaiian through a different orthography, because they can pronounce Hawaiian using those symbols. We are also teaching Chinese Mandarin. The teacher we have

teaches Mandarin. We'd like to have Cantonese, but we can't. We haven't gotten into Filipino. We are also teaching Latin. Our children in Hawaiian immersion or any language immersion program have that kind of awareness and advantage in picking up languages and also different understandings of different cultures through that language lens. So, this is something that we take advantage of while we have that kind of education. Connecting, of course, we like to do outdoor and indoor things. You have already heard about our voyaging canoe. Those kinds of things help a lot to get our people interested again back in our culture.

There are other kinds of requirements: parent involvement, place for school, funding, evaluation, and accreditation. It's a big issue right now because the way you evaluate Hawaiian perspective on education, the kinds of content, the way our language works is not the same as English language. Linguistically, English is not the same as Hawaiian, although they are both languages. Spelling is quite simple in Hawaiian, whereas it's very difficult in English. The one area that they evaluated on is Language Arts and the other would be Math and Science. There are different ways of understanding Math and Science through our language. Anyway, that's a topic, and I had mentioned earlier that we came up with our own philosophy of Hawaiian education. I've written it, documented it in 1996, 1997. It's called the Kumu Honua Maui Ola.

Documentation, of course, today is preserved. The best way to preserve all these things, I believe, they're making it accessible, is to put it into digitized form so it could be put it online, organized, and make it available. Thank goodness for lots of our local institutions in the state of Hawaii. We have Bishop Museum, for example. They may have some documentation that they're working on or making it more available. We have the Office of Hawaiian Affairs. They have made many sources of Hawaiian language material available through their website. We have, of course, the Hawaiian Mission Houses, which is really a legacy of the missionary history in Hawaii and they have set up a digital archive available to the public. We have our own college, the Ulukou, website that has posted all textbooks, new development, new curriculum material that has printed through our Hawaiian Language center. That's available on that website. I'm just emphasizing that we have material. We are using this main medium of technology to make that available and also especially to preserve it for the future.

I'd like to just say that, if I didn't say it earlier, that there's a group of people that got together. There was a linguist, our linguist, maybe two linguists, there's an anthropologist. We were just friends, we're still friends, thank goodness. I mean, it's hard to still be friends, you know, when you have to work on all of these kinds of stuff. You all know that. We're colleagues because we're still teaching, and we have to coordinate between higher education all the way down to the babies. We even have infant toddlers now. We're taking them at 9 months old. We used to take them at six weeks. It's just kind of expensive because taking care of small babies requires more personnel.

But this is how we're affecting our families so that 30 years ago, that child that was in our Punana Leo right now would be a parent. Therefore, their parents are now grandparents. That family, three generations, are speaking Hawaiian at home. They have this opportunity to send their children to education through the medium of Hawaiian that is continually being worked on so that we can survive and make it known to our country for now. We've got to start with our little place in the United States that we can do this. Any language can be used to educate a people, and the ramifications, as we've been hearing from different presenters, are outside of just having us using our language, make it live. It's just tremendous, just tremendous. This

is what we're all looking forward to. That kind of evaluation or assessment on the well-being of a people and how we can save our government millions and billions of dollars, or whatever. We have those kinds of statistics among our own Hawaiian people.

That's some of our websites I don't think we can go into all the home pages. I'd love you to take you to some of these items. This is the Hawaiian missionary legacy that they left in Hawaii. They kept letters, possibly one of the earliest writings by our leaders, Ali'i Ka'ahumanu and others, they had written notes and letters in their hand. Beautiful penmanship, too, that occurred through this writing learning.

And other websites that our staff here has. Maybe we'll just end with that last slide of us. Mighty heroes back in, I think that photo was taken in 1980s. As I said, we had no authority, we had been, as we've been hearing from our presenters, starting from the ground up. Some of you here, what you're doing now is wonderful, and it's not easy. But we have to begin that way. And we have to believe in who we are as very, very, positive. We have to show that we can be successful. That's the proof in the footage so to speak. I don't have enough time to go through these other documentations or dictionaries. We're also very active in doing a new words dictionary, Māmaka Kaiāo, because as you get into this current world and new knowledge are being taught and new ideas being built just can keep up with the amount of information. We need to say these things and interact with these things in our own language. So, we do have our own Lexicon Committee and we're just bombarded, we cannot keep up with the words. The main thing is, we have to keep our language up with new concepts and new developments because we're going to have our children live for today and tomorrow in their language.

Those are the guys over there, some of us. As I said, these are linguists, activists, educators, parents, anthropologists, friends, native speakers, colleagues, and we're still friends. Can I show a little of the video that's called "Change Agents." We'll see that as our ending for this presentation. Thank you very much.

G. Cagalingan:

Dr. Kimura reminded us that the task of language revitalization should involve the cooperation of different sectors in society. *Mahalo*. Thank you very much, Dr. Kimura. *Aloha aina*, or "love for the land of Hawaii," is really inspiring and also it manifests in your love and passion for the Hawaiian language. Maraming salamat po, Dr. Kimura. Palakpalaan po nating muli.

Sesyong Panel 1

Marleen Haboud

Pontifica Universidad Catolica Del Ecuador

Abstrak

Sosyolingguwistika at Aktibong Dokumentasyong Kultural bilang mga Kolaboratibo Proseso: Kaso ng mga Wikang Katutubo sa Ecuador

Ang Ecuador ay isang multilinggwal na bansa na, bukod sa Español, mayroong paring 13 wikang katutubong sinasalita. Sa nakaraang 30 taon, dumaan ang bansa sa mga pambihirang

transpormasyon hinggil sa opisyal na pagkilala sa mga katutubo at kanilang mga wika. Nagsagawa ang mga dayuhan at lokal na mga mananaliksik ng maraming imbestigasyong lingguwistiko at antropolohiko sa halos lahat ng wikang ninuno. Gayumpaman, maliit lamang ang naging epekto ng lahat ng mga politikal at akademikong pagpupunyaging ito sa sigla at pagunlad ng mga wika. Bukod dito, lahat ng wikang ninuno ng Ecuador ay nagpakita ng sistematikong tunguhing nakakiling sa paglipat at pagkawala.

Nakabalangkas sa mga batay sa komunidad na interdisiplinaryong pananaliksik, susuriin ng presentasyong ito ang mga prinsipyo at pamamaraan ng kolaboratibong pananaliksik na binuo ng Orality Modernity Research Program na may pangunahing layunin na gawing mga aktibong proseso ang dokumentasyon na pakikinabangan ng mga nagsasalita ng wika.

Pagkatapos ng maikling paglalarawan ng Oralidad Modernidad, at batay sa mga espesipikong kaso, ipakikita namin na tanging mga awtentikong pamamaraan ng pagdeskolonisa, pati na patuloy na paghahanap ng mga bago at malikhaing sagot, ang magbibigay daan sa atin upang kumilos na lagpas sa mga produkto at patungo sa mga matagalang resulta, gaya ng paglitaw ng mga ahenteng may kakayahan at handang harapin ang mga hamon ng pagpapalakas ng kanilang wika at kultura sa loob ng mga masalimuot na sitwasyong panlipunan. Walang duda na ipinahihiwatig nito ang muling pagpoposisyon ng ating mga sarili sa loob mismo ng ating lipunan upang tumungo sa makatarungang palitan ng kaalaman at kasanayan.

Mga Susing Salita: Ecuador, mga wikang katutubo, mga pamamaraan ng pagdeskolonisa, kolaboratibong pananaliksik, pagiging interdisiplinaryo, makatarungang palitan.

Ang Tagapanayam ng Panel

Si Dr. Marleen Haboud ay isang propesor ng lingguwistika, sosyolingguwistika, bilingguwalismo, edukasyong intercultural, at pananaliksik sa PUCE.

Siya ay may Ph.D. sa Lingguwistika (University of Oregon, 1996), mga pag-aaral na postdoctoral sa sosyolingguwistika at contact linguistics (Universidad Autonoma de Madrid at University of Illinois, Urbana-Champaign). May MA siya sa Cultural Anthropology (Pontificia Universidad Catolica de Peru), isang programa para sa higit na mataas na kalipikasyon sa mga Metodolohiya sa Etnolingguwistika at Pagtuturo ng French (Universite de Bordeaux, Pransiya), at BA sa Lingguwistika mula sa Pontificia Universidad Catolica de Ecuador (PUCE).

Si Dr. Haboud ay naging visiting professor sa maraming unibersidad sa Europa at Hilagang America at pinagkalooban ng gawad ng Ford Foundation, Pamahalaang French, McNamara Foundation, Oregon State of Higher Education, Ministri ng Kultura sa Ecuador, at ng iba pa. Noong 2014, tinanggap niya ang Fulbright Visiting Scholar Award, at noong 2016 naman ay tinanggap niya ang US Ambassador's research grant upang magtrabaho sa mga proyektong muling pagpapasigla. Noong 2017 ay kinilala siya bilang Researcher of Excellence.

Sa loob ng huling sampung taon ay nakabuo siya ng mga proyektong interdisiplinaryong batay-sa-pamayanan at malawak na dokumentasyon-muling pagpapasigla ng mga wikang katutubong Ecuadorian. Ang isa sa kaniyang mga patuluyang proyektong dokumentasyon, Oralidad Modernidad (www.oralidadmodernidad.com), ay nag-uukol ng pansin sa pangangalaga at pagbabago ng mga wikang katutubo. Salamat sa metodolohiyang

pagtutulungan sa gawain, siya ngayon ay abala sa mga proyektong pagpapasigla sa mga pamayanan sa bundok, lalo na sa larang ng Ancestral Health Practices Narratives and Storytelling. Marami siyang nailathala tungkol sa mga usapin sa lingguwistikang bitalidad, mga patakaran at kalakarang panlingguwistika at pangedukasyon, mga karapatang pantaong panlingguwistika, pagkakalipat at muling pagpapasigla sa wika, Español sa Kabundukan, Wika at edukasyon, Wika at edukasyon, Interlingguism at Interculturalism, mga metodolohiyang decolonizing, at iba pa. Dahil sa kaniyang permanenteng pananaliksik na interdisiplinaryari at sa kaniyang pakikilahok sa mga pamayanang minoritized, napabilang ang kaniyang pangalan sa pinakaprestihiyosong Ecuadorian National Research Award.

Panayam

Dr. Marleen Haboud:

Buenos dias a todos. Good morning. It's great to be here. It's wonderful for me to be here. I know we're just sharing so much and learning so much. I'm coming from Ecuador, which pretty much means, it's the other side of the planet. Pretty much, what I want to do today, because I have very little time, I'm going to speak very, very fast and I hope you understand my non-native English. And then we'll questions in the afternoon, I think. I just want to give you a hint of what we're doing. Pretty much, what I want to do today is to talk a little bit about this project that we're working with for years now and it's a community grounded interdisciplinary project working with indigenous people in Ecuador.

Before I do start with the talk I do want to underline some very important statements, at least important for us, for people working on the project. First of all, I think we really need to keep in mind that documentation and revitalization are processes. They really take time and we need to work on them as process. Then, documentation and revitalization, of course, must be collaborative processes. We need to work with the communities. If we don't work with the communities, we are really wasting our time and their time. Documentation, I think, really must be active. What do I mean with active? It must serve, most of all, the speakers. If we just keep what we're doing, we're archiving, and we end up doing archivism, which is, you know, letting papers be there somewhere, but not useful for the speakers. And documentation and revitalization processes must serve not just to get products, but to have long term outcomes for the speakers and for the communities.

So, today, first of all, I'm going to talk very, very little about Ecuador so you'll see the context. Then, I'll give you one little example of what we're doing, or part of what we're doing, and hopefully, we'll have some time to summarize. So, this is Ecuador. In Ecuador we have three regions. We have the coast, the highlands in Amazonian region, and we also have the Galapagos, the Galapagos Islands, they belong to us. It's a very small country in South America, with over 16 million people. Our indigenous population according to the official census is only 7%. I did put a question mark there because we know it's not really a straightforward figure. We need to be careful with those figures. Our indigenous people in Ecuador are officially recognized as *nacionalidades*, nations, peoples. Right now we have 13 indigenous languages that are still alive. These languages are in the coast. Just remember this guy because I'm going to talk a little bit more about this *nacionalidad*, this group of people. And up in the highlands as you can see down at the bottom, we have Kichwa. That is the largest language, and we think "Ah, Kichwa, it's not endangered." It is. It is at a very, very rapid rate. We are losing speakers. The most diverse region is the Amazonia, where we have, like, seven to eight different indigenous languages.

With the project I'm working on, I have directed for years, Oralidad Modernidad, we have worked with all the indigenous nationalities in Ecuador. One of the main things when we started the project was to say, okay, how many people are there, how many people do speak indigenous languages. When you see the official information, unfortunately, it's very, very ambiguous and contradictory. You cannot start any program of any kind or do anything if you really don't know where they are and what they speak, if they speak or not. So, in 2009, we started trying to assess language vitality in Ecuador. And it's not just one factor. You just don't ask, "What language do you speak?" "Oh, I speak Kichwa." "Good, one speaker." It's so many different factors. Yesterday, Gregory already talked about this, and Michael talked about this. Then we started with this sociolinguistic service keeping in mind that we need to collect qualitative data and quantitative data, and we need to put the speakers in context and we need to think about the historical context of the speakers. Those are dynamic. So, whatever we saw 20 years ago is not happening now. Things have changed so very much.

To put in some kind of order to all this information, which is a lot, we do use a sort of the UNESCO scale that we kind of changed a little bit. And as you can see down in the bottom we have the sleeping languages. Those languages that are there somewhere, but they are not really dead. I did draw this sort of a continuum because the scale is very difficult to cope with. When would you jump from stage five to four? So, I think what we're dealing with is more a continuum that probably you can think of the top there as a hundred percent, a very, very healthy language, and down here in red, a language that has gone to maybe total displacement.

Now, remember, too, that one of the most important things for a language to survive, to be vital, is intergenerational transmission. But it's not only that, you know. It depends on how we use it in all different communicative contexts. It's very important, formal instruction, of course. I was so jealous of you, Larry. And the entire new context, are we using the languages or not. Then documentation, qualitative and quantitative documentation, and the target of documentation. Then the linguistic attitude of the speakers and the non-speakers. We have so many other things and I just want to point out a few. I'm moving to my point two. My point two is the recent sociolinguistic studies and the one study, the one case that I want to talk about a little bit more in detail.

So, Oralidad Modernidad, I choose the name in Spanish because it makes more sense, is a project that was born with these main questions: How do languages with an oral tradition confront new realities? All the changes, very rapid changes. Ecuador is a place where things have changed so very fast. Of course, we do have a dynamic perspective of language. Languages change, so we're not dreaming of these pure languages that don't exist. Also, we do support initiatives that favor language reinforcement. In that sense, pretty much, I summarize Oralidad Modernidad wants to document languages but also work with revitalization. Today, I'm just going to say a little bit about what we're doing to document languages. Another must in our work is the following. We do work from the community. We always say that we want to work from the heart, the core of the communities, to go back to them, to reach, to just take them back to what they do have and they own. But, of course, we also want to impact in our mainstream society, including our politicians.

So, what do we do? We usually combine techniques, you know, methodological techniques. We do a lot of observation of language used in communities. We live with communities. We do a lot of ethnographies. That's the best part. It's wonderful. We collect narratives and

poetry, we do interviews and conversations, and we collect life stories, traditional chanting, and traditional cultural demonstrations. And we do workshops. Because we are working with the communities and the idea is the idea of fair exchange. There are things that academia knows and we're ready to do some good documentation. We have the technology. They have the knowledge. What we try to do all the time is exchange. In order to do that and to work with the communities, we offer workshops that can be technical, like georeference, techniques in division of production and so on and so forth. We do a lot talking maps. We work with art. We do a lot of workshops in art, theater arts, and we get products out of that. Just for you to see the picture of one of many of our art workshops.

To have enough quantitative and qualitative data regarding the use of language in language vitality, we do use this georeferenced bilingual interviews. I know they look like a questionnaire, but they are used as interviews. These interviews have like 95 questions talking about how to use a language, where you use the language, when you don't use it, what do you speak to your children, everything. The kind of traditional sociolinguistic survey we have. These are always bilingual. You can have diversion in the indigenous language you're going to work with and also in Spanish. Some of our languages are not really written, although they have an alphabet. That is a plus to have everything written in each one of the languages.

Total in the country, we have already got 6,700 interviews with the families. For the example I'm going to give you today, I'm only going to talk about like 290 questions. For the project, we develop our database. We use platforms, if it's just impossible to work as fast. The steps we always follow no matter how or where or who with. First of all, we do read a lot about the language. Then we do sharing with the communities. I mean, we need to share with the community. We need to make sure they really want to do this. If they don't want it, we don't do it. As simple as that. That is a very nice time to start with revitalization in the sense of becoming aware of who we are. Why language is important? How much power, how much knowledge am I going to use if I lose the language and so on and so forth? Then we do the training, we do a pilot project, we develop the project, we validate the data with the communities throughout the process and at the very end, and then we edit our materials and go back to the communities to give them back the product.

So, now I'm going to my case study. I'm going to show you an example of a little bit of what we do. I'm going to talk about the Tsa'fiki language. This Tsa'fiki language is located in the coast, do you remember the picture of the man there, of the leader. Tsa'fiki is a Barbacoan language. It means a "true language." So, the Tsa'chila people that speak the language are the "true people." There are, according to their own census, almost 3,000 people and we did talk to 249 families in seven different communities. You see the red part there? Those are the Tsa'chila communities, right here. The first thing we do, it's really nice. This is the way the Tsa'chila people were represented before. They are a circle. It's a very nice circle, but it just doesn't work. So, we did georeference their positioning in their own territory.

That helped us define each one of the communities and their locations, and how close to urban locations they are and how close to the highway they are, and so on and so forth. So, these are the seven communities, and what you can see here is each one of the interviewed families and also the age of the interviewee. Because we are georeferencing everything, you can see these up in Google Earth with very, very detailed information. What do we find? We find that 77% of the people have Tsa'fiki as their native language. Just for you to remember, when I use green, it means the native language. Yellow means bilingualism with Spanish and

red means Spanish. What happens when I compare? You see the grandparents mainly use Tsa'fiki and so are the parents. But the young people don't. They mainly have become bilingual or monolingual Spanish speaking people. Well, this is what they say about the language they use in the household. You see what happens with the children. It goes lower, much lower.

So, we have represented the way the grandparents, the parents, and the children use the language georeferencing in the map. So, we know which one of the communities has lost or kept the language. This is the way in the seven communities the grandparents use the language. It's mainly the native ancestral languages, Tsa'fiki. Although here we see that the grandparents use also Spanish. They are bilingual, but it's very little. Now, what about the parents? It's almost the same except for this where we have a lot is Spanish. Of course, the main highway is very close to this place. And there are so many other conditions and not just the highway. Now, you know what happens to the children. Remember the colors. That's what happens. For you to see it, in comparison, that is the way language is shifting.

Let's put it in our famous scale. Probably we can say that regarding intergenerational transmission, we are between three and four. It's very difficult to pinpoint exactly, but that's the way it is. Now, what about the other factors. Do you remember the other factors? Formal education, new context. No matching formal education, although we did have at the time in a very interesting program of bilingual education. Then, new context, really, nothing, very little in the language. Maybe some commercials in the radio or so. What about attitude? Speakers and non-speakers have a very nice attitude towards the language. It's not enough to maintain the language. There is a very nicely done documentation about the Tsa'fiki language. Unfortunately, it has not become the basis for the people's revitalization.

So, a little bit of result, from three variables out of 95. What do people say about it? Remember that we are getting narratives, interviews, and so on so forth. So, Don Jose, in one of the interviews, says exactly what we find. His parents did not know the mestizo language. The mestizo language is the Spanish. Look at the bottom, "Some people don't even know Tsa'fiki now." At the end, what we find, is that 60% of the people still use the language, speak the language somehow at a certain level, and that 50% of them are bilingual. It's great to be bilingual, multilingual. It is. Nevertheless, the problem with indigenous language is that they end up having this what I call "minoritized bilingualism," which means subordinated bilingualism, where one of the languages has no prestige and the other one has, in this case, the Spanish. The problem with minoritized bilingualism is that we tend to shift and forget our language on behalf of the dominant language.

I told you that one of the steps we always follow is going back to the communities and discussing results with them, and returning products. You'll see the products tomorrow. This is one of our meetings in the community where many different communities have come together to get results, to see what we do, and to tell us yes or no. Remember, too, that the team working in the communities is local. It's not me asking. It's just local people speaking in their own language. We also have this more academic presentations of results where the speakers of the language come and talk and discuss. We give them back all the visual materials we have collected through narratives, for example, and any kind of material that we have developed after art workshops, such as histories, or videos, or theater arts, or animated designs.

To summarize, just this: Remember, we were lucky to be able, in the very first map, to map their own territory in all the languages. Number two, we not only find where they are in their territory, but also their migratory trends. Where are they moving? Where are they going? What is the effect of migration on the language? We don't know. We can also map language contact. Then, the one you already saw. But you know, it's not just a map. It's the relationship of the people with their land, with their ecosystem, with buildings, with houses, with family, with a community, with a production, and their cultural traits. So, language in contact. The most interesting thing out of this, just as this type documentation, is that many of the individual and collective identities as part of the Tsa'fiki nationality, or Kichwa, or any other of the languages really emerge and emerges with such a force that many young people turn into real activist of the language. They then are really ready to demand for their human rights-- rights for the land, for the language, for the culture. Those are some of the outcomes I was talking about. Right now, we're starting to build these archives that will be open mainly for the speakers, but then for academia, too.

That is what I meant with active documentation. Documentation that is ready to respond to the people's need and to the needs of our minoritized languages. That must be active, that must be flexible. It cannot be rigid, although we're very well-organized and we follow step-by-step, but we adjust to what's going on. I have beautiful cases. Maybe next time when I come, I can tell you. So, that's it. Overall, after these years, we find that all the languages in Ecuador are endangered. Some of them are in discontinue up at the top a little bit, some others way down. We do have cases of the last speaker of one of the languages who passed away three years ago. Thank you very much.

Sesyong Panel 2

Mayuree Thawornpat

Mahidol University

Abstrak

Dokumentasyon at Paglalarawang Pangwika ng Nanganganib na mga Wika sa Thailand.

Ang Thailand ay bansa ng sari-saring kultura at wika at mayroong higit sa pitumpung pangkating wika. Sa mga ito ay mga labinlimang wika ang “malubhang nanganganib,” na nangangahulugang mayroon lamang ilang aktibong nagsasalita nito, at ang resulta, malamang na mawala ang wika kung walang gagawing hakbang. Mula noong 2004 hanggang ngayon, ang Resource Center for Documentation Revitalization at Maintenance of Endangered Languages and Cultures at Research Institute for Languages at Cultures of Asia (RILCA), sa Mahidol University, ay nagsasagawa ng pagdodokumento at pagpapasigla sa nanganganib na mga wika at kultura upang pigilan ang pagkamatay ng mga wika at paglalaho ng katutubong karunungan at pamanang pangkultura.

Tatalakayin ng panayam na ito, sa pangunahin, ang dokumentasyon at paglalarawan ng nanganganib na mga wika at kultura sa Thailand. Dalawang pamamaraan ang ginamit sa dokumentasyong pangwika. Una, ang mga lingguwista ay nagtatrabaho sa loob ng lokal na komunidad ng mga nagsasalita ng wika, pinag-aaralan ang wika, nagtitipon at nangangalap ng datos, at pagkatapos ay ilalarawan ang ponolohiko at sistemang panggramatika ng wika, tulad nina Chong at So (Thavung). Ikalawa, ang mga lingguwista ay tumatayong facilitator at nakikipagtulungan sa lokal na speech community gamit ang batay-sa-komunidad na

pamamaraang pampananaliksik. Humango ng mga halimbawa sa Urak-Lavoc, na mga seagypsie, na nakapaglabas ng libritong nagdedetalye sa seremonya ng paglalayag, at maging sa iliteradong Moken, na nagdokumento ng pangalan ng kanilang lugar at kaalamang pang-ekolohiya sa palibot ng Islang Surin sa VDO, na kanilang itinala kasama ng lingguwista.

Mga Susing Salita: dokumentasyong pangwika, pagpapasigla, nanganganib na wika

Ang Tagapanayam ng Panel

Simula pa noong 1995 ay naglilingkod na siya bilang mananaliksik at lecturer sa Research Institute for Languages and Cultures of Asia, sa Mahidol University. Kasama siya sa dokumentasyon ng pagpapasigla at pangangalaga ng nanganganib na mga wika at gayundin sa bilingguwal na edukasyon para sa mga pangkating etniko sa Thailand. Ang kaniyang espesyalisasyon ay pagpapaunlad at pagpapasigla, at pangangalaga sa mga pangkating etniko at etnolingguwistiko. Natamo niya ang kaniyang MA at PhD sa Lingguwistika sa Mahidol University.

Panayam

Dr. Mayuree Thawornpat

Good morning everybody. Today, I will present about language documentation and description of endangered languages in Thailand. My area is language diversity and language situation in Thailand, endangered languages in Thailand, language documentation, and description. Thailand is situated at the heart of Southeast Asia and as such exhibits remarkable characteristics of regional situation with 65 million people speaking more than 70 languages belonging to five language families: Tai Family, Austroasiatic Family, Austronesian Family, Hmong-Mien, and Sino-Tibetan.

Languages in Thailand are related hierarchically. The top of the ladder is occupied by international languages, such as English, Chinese, and ASEAN languages. The second level is standard Thai, which is the official national language used in education and mass media. The third level of the hierarchy comprises of the major regional language which include four languages, which are spoken by the majority in the various parts of Thailand: Kammuang in the northern part of Thailand, Lao Isan in the northeast, Paktay in the south, and Central Thai in the central part of Thailand. And the lowest level includes local vernacular languages or minority languages, classified into five groups.

The first includes local regional Thai languages, spoken as vernacular language of the majority of people in the eastern region of Thailand. Second is displaced language, spoken by migrating people moving from their homeland to settle in Thailand because of work opportunities. The third one is town/market language which is Chinese or Vietnamese spoken in urban areas. The marginal languages are merely Thai minority languages found at the border, with the majority of speakers living in the other side of the border. The last one is enclaved languages. At the bottom of the language ladder, they are languages spoken by small, isolated ethnolinguistic groups, such as totally unrelated languages and wholly spoken in other country. This is least, for the last one nearly to extinct because we take care of these languages.

Okay, language situation in Thailand. Now, to date, we have so many ethnic groups in Thailand. At least 15 languages are seriously endangered. All major non-dominant languages are potentially endangered and show signs of contraction, especially in vocabulary and grammar including oral traditions and musics. I will show you the map of the indigenous languages of Thailand. On the left side are the 50 indigenous languages. Some are moribund, some are seriously endangered. The right side is about the languages that are in the borders of Thailand. Now they are the least to lose their languages, too.

Why care about language loss? If you lose a language, you lose cultures, knowledge system, philosophical systems, literary and musical traditions, environmental knowledge systems, medical systems, cultural practices and artistic skills. We will lose the inherent value of language diversity and value systems. Language reclamation is identity reclamation. We will lose social development because language has the content/context such as ecological sustenance and linguistic and cultural rights. Yesterday, somebody mentioned about linguistic rights. It's very important to help them know their rights.

What can be done? As linguists, we will have language documentation and description, language development, and revitalization, language archive, and reconsideration of regional language policy. But today, I'll just mention about language documentation and description. In the afternoon, Dr. Suwilai will present about language revitalization in Thailand. She will give more information about this in the afternoon.

How different is language documentation and language revitalization? Language documentation focuses on knowledge of language/culture and enriches records, resources, tools. It also helps to create knowledge and "things." Revitalization focuses on practice, expanding and creating communicative practice, helping by participating in the community's search for values of their traditional language/culture. They're somehow different, but if they work together, that's very good.

Why language documentation and description? It is one way to preserve a language from dying. It is important in absence of a revitalization program. Revitalization and revival are difficult without documentation. It is one way of passing on knowledge to anyone. To know what kind of documentation of the language exists is the beginning stages of any revitalization program. Do you agree with me? As to the linguistic loss, if we lose the language, we will lose phonological systems, we will lose semantic system, we lose syntactic system. If we try to collect more and more, we can keep these systems and we can transfer these to the other generation.

How about change in phonetics and phonology? There is a great variation in the pronunciation of elderly and younger speakers (segmental and suprasegmental phonemes). Register Complex and Tonogenesis development are in process in different languages and dialect such as Khmu, Kasong, Thavung which need to be recorded before they are lost. For syntactic structure, grammatical words, auxiliaries, final particles, and conjunctions are heavily borrowed from Tai languages and only a few affixations are still productive. The syntax of several ethnic minority languages especially Mon-Khmer and Tibeto-Burman languages in Thailand are becoming more like Thai. A large percentage of words are borrowed. More than half of the lexical inventory are influenced by Thai languages. If we do not do anything, it will be lost.

How and what to be documented? First, principles and methods in recording the data. Also, training and consultation with the people not only for the community because nowadays there are new knowledge about digital archiving or about the technology to help in recording the data. Record document, old vocabulary old genres, grammar, traditional tales, ethnographic texts, publications, field notes, and recordings, social interactions (rules and patterns). Most of endangered languages are little known and written about and are previously unrecorded. Too many activities involved in the test of recording or documenting language. The collection, transcription, and translation of the primary data, editing and distribution to interest parties and researchers, the descriptive analysis of the data including the presentation of the analysis of grammatical and lexical format.

Who will do it? Only linguists? Only communities? No. Every partner has to try to do this. In the language documentation and description in case of Thailand, we use two methods. The linguist work in the local speech community studying the languages, gathering and eliciting data, then describing the phonological and grammatical system of the language. There is urgency for lexical/grammatical/text documentation to preserve local knowledge to preserve local wisdom, and to preserve ecology, everything in the community's daily life. Compiling lexicon, making dictionary, or recording grammar and discourse is needed.

I'll show you our work. This is the language I work with. We record and collect data and then we use the FLEx program to input the data and analyze and then produce the dictionary. This is very useful and easy to use. Making dictionary is not difficult if you can use this program. In the past, I worked with Dr. Suwilai making dictionary. I used many, many programs like Excel, like Word. But now we can learn how to use it. It's really convenient and easy to put data in it. This is an example for story telling from the community. This is the law of a linguist. You see, when we record or collect the data and then this is written in IPA symbols. The community cannot use IPA symbols. They just only use their script. This is an example of dictionary that I have and Dr. Suwilai to collect the data, *The Thesaurus of Khmu Dialects in Southeast Asia* We use only one database. We have only one database, but we can expand many kinds of dictionary by using the program. In the past, we used Toolbox. The community make their dictionary by themselves, with the help of linguists. We also have theses of MA and PhD students on language documentation and description.

For the second method, the linguists work as facilitators together with the local speech community using community-based research methodology. The language of ethnic groups in Thailand are documented by their native speakers. Examples are drawn from the Urak-Lawoc sea-gypsies, who produced a booklet detailing the floating boat ceremony. Then they have the tool like writing system. They collected the data by themselves little by little and then they documented the floating ceremony by themselves and they produced this. Now, you can see the alphabet used differently from that of the linguists. They used their own. This is Urak-Lawoc language is based on transcript. They produced or developed the writing system by writing Thai and then they can write out everything that they like.

This is an example from illiterate Moken ethnic group. The illiterate Moken documented their place names and ecological knowledge of the area around Surin Island in VDO. Because they are illiterate, they cannot read and write, but we tried to help them to use the VDO recording. Then the data in VDO was transcribed by the young generation who are literate. You see, they worked together, the younger generation and the older generation. The image on the right shows the detail of the map of their knowledge. When we go to this island, we cannot collect everything. But when they know how to collect, they can.

The other group is Saek. The native speaker can make their dictionary by themselves. The man knows how to use the computer, but the lady, she has the knowledge. They work together, collect the language and produce the dictionary. There are many endangered languages of ethnic groups in Thailand documented by native speakers. Now, we work with their community to preserve their language.

This group is Lavue. They collect local food and they produce the booklet. They survey and map local food resources, gather information and knowledge about each kind of food, and make a seasonal food calendar. The project on the young Chong involves reflection/review of food situation, revision of Chong orthography, documenting Chong recipes, and keeping records of Chong cook. They can work by themselves if they know how to use the material or if they know how to collect the data.

Where to keep? Microfilms, audiotaping, internet, dictionaries, local archives, libraries, clearinghouses, county museums, national archives.

Why keep? For language preservation, for language maintenance, revitalization and revival, or for digital archive.

There are many things we can do for this. If you are interested in our experience, we will talk to you later.

These are selected references that I study from especially from Professor Suwilai. In the afternoon, she will give more information about language revitalization in Thailand.

Thank you very much.

G. Roy Rene Cagalingan:

Khob Khun kaa Dr. Thawornpat for sharing with us efforts of the Thai people in preserving their indigenous languages. One of our ASEAN neighbors. Maraming salamat. And now for our last speaker in our panel session, he will be talking about the newly implemented BA in Ojibwe degree program at the University of Minnesota which strives to produce students who are proficient in the Ojibwi language, here is Dr. Brendan Fairbanks from the University of Minnesota.

SESYONG PANEL 3

Brendan Fairbanks

University of Minnesota

Abstrak

Sa diskusyong ito, tatalakayin ni Fairbanks ang mga bagong ipinatutupad na programa para sa digring BA in Ojibwe sa University of Minnesota, na naglalayong makapagpatapos ng mga estudyanteng mahusay sa wikang Ojibwe. Bilang bahagi ng programang ito, magkakaroon ng mga lingguhang pananghalian ang mga guro ng Ojibwe kasama ang kanilang mga estudyante na tanging Ojibwe ang sinasalita. Binibigyan nito ng pagkakataon ang mga estudyante na matuto ng bagong salita at mapraktis ang kanilang natutuhan sa klase.

May plano rin na magkaroon ng Ojibwe immersion house, isang bahay o apartment na maaaring tumira ang mga estudyante sa isang kaligirang pang-Ojibwe lámang.

Tatalakayin rin ni Fairbanks ang kolaborasyon ng Department of American Indian Studies at ang lokal na adult Ojibwe immersion program, na tinatawag na Ojibwemotaadidaa Omaa Gidakiiminaang (“Magsalita tayo ng Ojibwe sa sarili nating bansa”), na matatagpuan sa Fond Du Lac Ojibwe Reservation dalawang oras mula sa norte ng University of Minnesota sa Minneapolis, MN. Ang programang ito ay nangangailangan ng tulong ng mga matatas sa wikang Ojibwe upang makalikha ng kaligirang Ojibwe-lámang na hindi pinahihintulutan ang English. Layunin ng programang ito na bigyan ng pagkakataon ang mga nag-aaral ng wika na makasama ang mga matatas sa wika habang nagkakamit ng mahalagang kaalamang gramatika na susuporta sa kanilang pagkatuto.

Ang dalawang inisyatibang ito ay kumikilala sa mahigpit na pangangailangan para sa “matatas” na nakatatandang nagsasalita ng Ojibwe sa komunidad upang maibalik ng mga magulang ang wikang Ojibwe sa mga tahanan at masuportahan ang mga lokal na immersion school para sa mga bata.

Ang Tagapanayam ng Panel

Si Brendan Fairbanks (Oklahoma Kickapoo at Leech Lake Ojibwe) ay associate professor sa Department of American Indian Studies sa University of Minnesota na siyang direktor ng programa para wikang Ojibwe. Pinangasiwaan niya ang paglikha ng bagong degree program na BA in Ojibwe (cla.umn.edu/ojibwe) at nagtuturo sa ikatlo at ikaapat na taong kursong wikang Ojibwe. Nagsasagawa din siya ng pananaliksik sa maraming aspekto ng wikang Ojibwe sa pag-asang makakuha ng mga bagong konsepto sa kaniyang mga estudyante. Lumalahok din siya sa komunidad sa pamamagitan ng pagbibigay ng gabay sa mga immersion teacher at nagtuturo ng konseptong panggramatika sa isang lokal na programang immersion na tinatawag na Ojibwemotaadidaa Omaa Gidakiiminaang (magsalita tayo ng Ojibwe sa ating sariling bayan).

Panayam

Dr. Brendan Fairbanks:

[Greeted the delegates in Ojibwe] Alright, you guys understand Ojibwe, its pretty good. Hello everybody, it's my pleasure to come and speak to you with the little I know. My name is Brendan Fairbanks. I'm an Associate Professor at the University of Minnesota. This is my home right now and I am an Ojibwe. I don't know if you know if you ever heard of the Ojibwe tribe sometimes call the Chippewa but really it's Ojibwe. In the Southwest Chippewa, Otchipwe and in the East like Michigan and near toward the East like Quebec and in the Northern United states, they call it Odaawaa. Have you heard of Ottawa? That comes from Odaawaa. In the Northwest like Scotland and Ontario we're all the same people but they call themselves Saulteaux (Soto).

This is Minnesota reservation where a lot of Ojibwe resides; there are also many communities in Wisconsin up to Canada, there are many Ojibwe people. The Ojibwi language is a polysynthetic agglutinative language. So this is a typical word in Ojibwe language *Indaaggiowaabamaanaanig* (We should have went and seen them). So here are the morphemes and this is how it's broken up *in-daa-gii-o-waabam-aa-naan-ig*. It's a sentence

in English but a word in Ojibwe. This is how you say blueberry pie in Ojibwe *Miinibaashkimasiganibadagiin wesijigananimoshiwibiitoshki ganibakwezhigan*. That actually means blueberry pie with dog underwear in it. I don't know why we put dog underwear in there but I'm just kidding, I really don't have to do that. But it's a long word and these are the component that made up that word miin (blueberry), baashkimasigan (jam, preservers), badagiinwesijigan (pie), animosh (dog), biitooshkigan (underwear), bakwezhigan (bread). In Minnesota, this is an estimation we don't really know, and these are reservations which are pot of lands that the government was so kind to give us. So Red Lake with 400 speakers they have a strong speakers community (400 speakers are strong to us); Leech Lake, it's where I'm from has about 90 speakers; Mille Lacs has 150 speakers (the elders estimated there are 80 speakers left about 10 years ago and it's a little bit high); White Earth: 15 speakers; Fond Du Lac with 0 speakers (my friends don't like to here that. I think there are one or two speakers left. The tally isn't always right. We think there's no speaker left and then sure enough somebody walks out of the woods and say *hey, I speak the language*); Nett Lake: 20 speakers; Grand Portage: 3 speakers; St. Croix: 10 speakers. So in Minnesota alone we are looking around 500-700 speakers of Ojibwe.

So what I wanted to talk about today is what we have done at the University of Minnesota to revive the Ojibwe language. Typically, the university is not the usual place where language revitalization movements accure. Normally, university tries to gives revitalization language class to give students an exposure to other languages to expend, so just to give a taste of the language. I actually took Chinese one semester and I don't remember it but it gave me an appreciation for the language. Language revitalization movements tend to be grassroots. In other words, it's usually a group of people (they're not part of a certain organization or anything, they just decide because their language is dying so they save it) just figure out to do that. This is what a lot of our communities in the United States are doing. There's no money in it so don't think that you need a bunch of money to save your language. The way I learn the language was by hanging out with the elders, picks their brain, and that was free and they give their time for free. I don't pay them. And I did that for seven to eight years, I just hang out with the elders and say things like *hey, how do you say this; how do you say that; what about this; write it down; record it*. That was for free but that was just one way. There's not only one way.

But at the university, I kinda made it language revitalization movement. I don't know if the university knows this or not. I just single handedly said, you know what we're gonna use in the University of Minnesota to save the language if we can. The university was built on the land belonging to the Dakota Nation. I don't know if you've heard of them. That was one of the tribe in Minnesota. It was a land grant given from the State of Minnesota but that land was taken by the federal government and the Stae of Minnesota from the land from the Dakotas and they made their reservations even smaller, very big deal. So it makes sense and very appropriate that we try to provide the language to the indigenous population here. I am indigenous my self. I'm Ojibwe. So I'm using them for now.

The Department of American Indian Studies at the University of Minnesota-Twin Cities currently teaches both Ojibwe and Dakota languages. There are three years of Dakota language instruction. They are working on the fourth year. For the Ojibwe program there are four years of Ojibwe language instruction. The BA in Ojibwe degree language program is brand new; it's only two years created to give heritage students (and non-heritage students) an opportunity to gain a high proficiency in the Ojibwe language. The students needed wanted a degree program because a lot of them are saying they were coming to the University

of Minnesota to learn Ojibwe but the degree that they were seeking was American Indian Studies Degree. Since the student wanted it and I wanted it, I said let's write a bachelor's degree in Ojibwe language with the sole focus is Ojibwe fluency. So this allows Ojibwe heritage to students and non-heritage students to take the Ojibwe language at the university level. I just want to make it clear that our goal is not exposure even though students (non-Ojibwes and Ojibwes) can take two years of Ojibwe and satisfy their language requirements (like their language exposure requirement), the ones that usually go to the third and fourth year and I want to make it clear now that the goal is speaking, it's fluency. We want our students to graduate after four years and be highly proficient and can carry conversations and tell stories as much as possible. And we can revamp our program to figure out how we can make them more fluent quicker because I believe that the ultimate test of your program (whether it's a good program or not) is whether or not your producing fluent speaker. Fluent is a loaded word but you know what I mean, highly proficient, conversational, can speak it, know all the issues or most of the issues around the language, about how it works, those kinds of things. If you have this really big nice program but the students in your program are not highly proficient or they can hardly speak at all after four years, it's time to revamp your program.

I wanted to show you a video of our language students talking the language at all in Ojibwe with English subtitles. [The video was played for less than nine minutes]. Those were students in our program and I am so proud of them when we made this video because they did so well. So at the University of Minnesota the way our language program works are primarily taught in Ojibwe with English to explain difficult grammatical concepts. Ojibwe language is highly inflected, it's very complex and so it does require some explanation in English so the students can quickly get an idea on how the language works. So when they start producing the language (because we're not just trying to give them an exposure, we're trying to get them to a point where they can produce language) so in the classroom we don't let them speak English. So one of the things I do is that I have this underwear ball (if they want to speak English they raise their hand up and I throw the ball, and if they're holding the ball they can speak English).

We usually do weekly immersion lunches with our students and me and the other instructor will meet the students once a week so they can have the opportunity to use the language and practice what they've been learning in class. At the beginning students are very shy and really afraid of making a mistake. So I tell them it's okay, just come and listen. When you're ready start talking. Talking usually comes last. So I tell them don't worry about them, just come and listen. It's an opportunity for students to hear the language in use and learn new vocabulary. When you're having lunch you don't know what we'll talk about. It can be about anything and it reinforces their overall language learning. There's no underwear ball in use. The rule is no English. There's no planned activities here. Sometimes students are trained to think (we always have to plan an activity for them). They cannot learn the language unless we give them an activity. I always tell my students that the language serves the needs of its speakers. You need to have a need to speak it. If you just walk around with a blanket and you don't have the reason to use the language, you'll never learn it. So language serves the needs of its speakers. So you have to come with your brain and whatever you want to talk about, talk about it. If you don't know the word, ask.

We have another program that we have not been able to implement yet and this is the Ojibwe immersion house. This is a program where students will live together in an apartment where there is no English rule in effect. So the immersion house allows students to live together

preferably with a native speaker living with them. But for a lot of our communities we can't do that. We're not gonna be able to provide a native speaker to live with them but it's an opportunity for them to get together because classes are not enough, four years of instructions are not enough for our students because the classrooms are very sterile. There are so many things that you have to do with language like go shopping, do laundry, those kinds of things. There's so much of life that you can't experience (it's difficult to experience in the classroom). So that's why the program is created. We just need to have enough number of students willing to live with each other and do it. Immersion living (immersion education) is usually quite scary for a lot of students.

We do have one area where you can speak English in the house and that's the bathroom. So one person has to sit on the toilet and the other has to sit on the edge of the tub, then you can speak English. Sometimes when in an immersion they get frustrated, they get angry, and sometimes they just need to talk it out and air out their frustrations. This idea came from the foreign language houses that they've done at certain universities. It doesn't have to be a widespread thing over a lot of universities and colleges. But in some universities and colleges like Birmingham University which has a foreign language housing and the student from those foreign language house are learning language like Japanese, Russian, whatever. It's a foreign language and they live together and they provide a native speaker and live with that native speaker from the target language. Students who have lived in that foreign language houses reported that they actually felt like they were able to learn the language better than being in the country. A lot of them has been in the country of the target language that they are trying to learn but they felt living in a group and having a native speaker there all the time helped really in learning the language. But we don't have that luxury. Our entire native speakers are sixty and seventy years older and I don't know if they wanna live with a bunch of college students.

The idea in a foreign language house is they eat heir meal together so they can have conversation. We planned to have instructors and native speakers to do rotation meals with the students if that's possible. We also have to have a native speaker or advance speakers next with the beginning students. If you have beginning students in the immersion house, it doesn't work very well. They have to have a good mix and that's why we haven't been able to do it in the last few years because we don't have enough advanced students to do that yet. In our language classes, there are only maybe four five students taking our classes so it's very difficult to do sometimes.

A nother program that we partner with an Ojibwe adult immersion academy and it's located on the reservation two hours north of the twin cities of Menneapolis. There is a no English rule in effect so when we are at this academy we can speak English at all. But this is not just immersion. We combine it with grammatical description. And that's why I'm there. My job is to make grammar. It's an ugly work for a lot of people but it's my Job. I am a linguist. I am Ojibwe and this is my language and I am an academic linguist so I demystify the language for the students. Thjat is my job. I don't go in there and say hey, this is a transitive verb, no way. I don't do that. I leave all those technical stuff and jargon at the door and I make up new words to describe how the language is working.

We found out that if the students know how the language works. If they understand the fundamentals of how words are put together especially the long words, how they work, and then we have found that they benefit from the immersion. Or that they are able to benefit from the immersion environment more. That's why in this academy we don't allow students

with zero knowledge (either classes or personal study). They need to have a working knowledge of the language before they can come and do this. Because if you throw an adult who has no knowledge of the language and you throw them in an immersion environment, one or two things will happen. One, they'll start crying or they'll punch you in the face, or both. I did that in Japan. I lived in Japan for two years. The guy I was working with was an American too. He decided to speak nothing but Japanese to me for the whole day. I punched him. It made me very angry because he didn't tell me that he was gonna do that. That's it. Any question? I believe we can do it later. Thank you.

Gr. Roy Rene Cagalingan:

Thank you Dr. Fairbanks for reminding us that to make language programs fun (as the testimonials of his students at the University of Minnesota showed us that language learning should and will always be fun for the speakers who always use their hearts for all its metaphysical and biological functions. Let me try this Dr. Fairbanks, *Anishinabimowin awanigabao*. Maraming salamat po.

And now its time for Dr. Kimura to give his brief reaction to our panel before we proceed to our Q&A or malayang talakayan.

Dr. Kimura:

Thank you very much. I'm gonna keep it short because we are hungry. The first presenter from Ecuador mentioned the importance of documentation and I think the essence of one of her points is they can begin to document this endangered languages with complete information about the location and number of speakers. But in locating them they have also engaged the community to participate in preparing documentation of their own languages. Training members in the community to participate is similar also to what is happening in Thailand especially. Documentation as we've heard is an active initiative so it has a purpose, it has training, it has a process, and we need to maintain and use the results for valuable purposeful use.

I am looking at both Ecuador and Thailand is similar in a sense that they're both talking about mapping. What is also interesting was the mention of these apps that is available on websites or in our internet and we can actually utilize them to create our own lexicon (list of words or dictionaries) and it's not that hard. We can do it. It's been demonstrated. It's been done so let's make our own dictionaries and since we're doing it online, it can be spontaneously used. We don't have to wait for the publishers but ofcourse we want it to be as accurate as possible. But we can get to use it much faster.

As to the University of Minnesota, it sounded very familiar landscape to me because that where I'm involved directly on a daily basis. So we connect. The use of documentation in a sense that he has learned his own language on his own from the elders. In doing so he got free education and it's fabulous. Now utilizing that with this fashion and as shown in the video, his students saying we are using our language with our hearts and with our passion so we are going to worry about this things because when you get a little older it's always harder to move beyond when you're just a little kid and who cares how you say it. You just say it and they'll hear and understands you. As to the university age group, it's a little harder but regaining and seeing what can happen and getting inspired, we saw how it is being returned

into the home by these young university age students who are the becoming parents and using it at home and eventually becoming the teachers.

G. Roy Rene Cagalingan:

Thank you very much Dr. Kimura and now may I invite our speakers Dr. Marleen Haboud, Dr. Mayuree Thawornpat, and Dr. Brendan Fairbanks for our Q&A. We only have time for two to three questions since we will be having our lunch by 12:30 and I'm reminding the participants to keep your questions short so we won't be running out of time for lunch.

Kalahok 1:

Good afternoon, I'll keep it short since it's almost lunch time. I am Randy Nobleza from the Center for Language and Culture under the National Language Commission. So for non-linguist and for those who are interested, we have talked about preservation of languages in other parts of the world and there should be a tool kit for language revitalization, what should be included in the tool kit for non-linguist apply in their own community?

Dr. Kimura: Well there is big tool kit, big principles, not a little tool kit that you can carry in your hand. I think language revitalization is a pretty big building you're gonna build. So it's not just a house or if you're interested in a Hyatt or something, I don't think so it's like that. We need lots of tools on a variety not all in one tool kit.

Dr. Marleen Haboud: Well pretty much the same thing. It's not like you have this fixed recipe to revive the language that has step one, two, three. It doesn't work. It depends on each case. Every situation is very specific even if we are talking about the same language with different varieties. We need to first know what the situation is and then there is something that is very very important and it is the willingness to learn, the commitment, and the willingness to do it. It's not an easy task when we are talking about languages that has been historically diminished and subordinated. No matter what the tools we get, I think we really need to be committed and we need to start working with our mind and our heart and every possible tool we will be able to get. Of course we need the resources for that. We need to the speakers so we can have documentation. I just wanna take the words you said that you don't always need money. We have been working a lot without money. We have been working with a lot of volunteers and a lot of love for the languages. So to me that's the most important thing. As to the tools, yes. But there's not always a fixed tools that you can use. Actually I didn't talk a lot about reviving the languages because I'm gonna do it tomorrow.

Dr. Mayuree Thawornpat: In the case of Thailand, we work with the community to preserve their language. First of all, as linguist, you need to know about the language structure and then we encourage the people who know about their language but they don't know how to record, how to analyze. That's the role of linguist. And after that, when we know about the language structure, we work with the community but it depends on context of the community. If they want to preserve their language, we work together and we start a plan of activities to preserve and revitalize their language. So it really depends on the villagers if they will refuse but once they say it's okay, then we we perform the role of linguist which is to record their language.

Dr. Brendan Fairbanks: If I understand the question right, it's about in learning your own language, what kind of a tool kit? I would say, you won't need anybody's permission in

learning your own language. If you're an adult who want to learn to speak your language, find an adult who is a fluent speaker, who is crazy enough to sit with you once a week, twice a week, whatever. As to the kit, you'll need a video recorder or audio recorder and just start. And that's free. You just have to find someone who can deal with you. In my experience, it does help to have a language specialist like a linguist around but that may have to be you. You may have to train yourself a little bit in linguistic strategies and methodologies. And if you live with a language community adults, in other words, leave it to their devices and your trying to learn a language they kinda change their language a little bit and a lot of things can go on there. So it does help to have a language specialist around to help you out and I said that might be you.

Dr. Marleen Haboud: May I say something else? We've been saying that it depends on the situation and I just remember a case in one of the languages in Ecuador where the one I told you about (the last fluent speaker passed away a few years ago), the language association has been trying to recover the language. Well right now it's very difficult to create like fluent speaker but they are totally devoted in learning something about their language and most of all the ancestral knowledge that they think is getting lost with the father passing away. Along with that a language is also a very strong symbol of identity and also the power of showing themselves viz a viz the other as a coherent nation that has a heritage language and knowledge. So it depends on every language case as to how it goes.

Kalahok 2: I have two items that I need to bring out. First, with regard to dictionary making. Now at the time that I did my trilingual dictionary that includes Sambal, Tagalog, and also English. I wasn't aware of any application software that I can use to write a dictionary. Now my question is in regards to parts of speech because in Zambale there are no terms or words that would directly translate a noun or verb to Sambal. Now how do you process that? And then the second one, since you spoke about phonology or phonetics, how will you demonstrate the use of another way or another mean so that you'll be able to capture the sound system of the native language that you are studying? Are you happy with the IPA?

We've been working for two days but we are learning a lot more on the form and the structure with regard to the documentation. The issue that I would like to bring out here is more on the emotionalism when you go out to field to research about endangered languages. How would you be as a researcher versus political so you won't be subjective in what you are doing as a documentarist or as a researcher in this field of endangered languages?

Dr. Larry Kimura: I won't address all the questions because I am not qualified to do a miraculous. As to how do you put phonetics I think everybody here can answer that. What I would like to answer was the last question about the objectiveness or subjectiveness and your question seems to say that subjectivity is not very good and objectivity would be a better approach. I guess scientifically that's supposed to be good. But I think we need to change our thinking about our own languages. I am talking about Hawaiian because when I was growing up in Hawaii, you are ashamed to say you are a Hawaiian. You don't wanna identify which language you speak and who you are which I think is the worst objective thing to do. How can you be objective about that? So I think we have to move on from there and we cannot do that. I don't know what tool kit is gonna help. Thank you.

Dr. Marleen Haboud: Can I choose the question that I want to answer? I pretty much wanna chose the same one because I think it's just impossible to be in the field to work with people, to live with people, and not to become subjective. I really don't know what that is at that

point. Maybe we can be objective with placing the verb or the directional or talking about grammaticalization processes in categorization. But then when it comes to working with the people and in living with the people trying to understand the way languages work in the plight that people have everyday, I think it is just impossible. No matter what tools we have, no matter what the schemata can be, languages mean people, languages means human being. So you cannot leave aside your feelings and your commitment to working with the people. We do a lot of ethnographic work so we do live with people who are thousand meters up high with no water and no electricity and need to work and send their children to school and the children needs usually two hours just to go to school and two hours to come back with pretty much no food. The believe me; you will realize you cannot think about language without thinking about everything else in their lives.

So we can be a tool, an instrument to make more, not just for the language. We are interested in the language but what about people who are hungry and the community don't have anything to give to their children? People did see their child dying in the door of a hospital because it not open for an indigenous people. You know, you cannot be objective. You really need to commit, to work with the people, thinking that the language needs to be in context.

Dr. Mayuree Thawornpat: In my experience it's the same like when we were beginning to make a dictionary, I go to the field first to know the people and to find the people who can give us data and then we live right in the village and after that we invite them into our institute because we have a lot of materials to record and after that we go back to the village again to check the data. When we work with the native speaker, we care for everything. We take care of them very well and when they come to our university we teach them how to use the materials (like tape recorder, computer, etc). And if they have computer in their village they can input the data in the computer in the local community. After that the community can arrange the data by themselves. When ethnic groups in Thailand know how to use computers and the other materials, they can make the dictionary by themselves. I think it's very important because linguist cannot do everything. But if we work with the community, we will keep adding more and more data. So when you start to collect the data, that's the time you'll learn about the life, history, and traditional knowledge and everything that will remind them to record the memory.

Dr. Brendan Fairbanks: To answer your question about the IPA. Just real quick, IPA is one of those things that your language learner should never see. The International Phonetic Alphabet is a tool for linguist to try to describe the sound system of a language. It is usually used in order to create a writing system that's base on the sounds system that will make sense to the language learners.

Usually, language learners do not benefit from IPA. I wouldn't recommend you use an IPA as a writing system for the language learner community who's trying to revitalize a language. There's just certain things that I as linguist, as a specialist, I have to do behind close doors. I gotta figure these stuffs out. Once I figure it out, then I can kind a reshape it in a way as digestible to the language learners. As long as they understand how language works, how the language sounds, and they're producing really good language, then you're doing your job.

Dr. Marleen Haboud: I just wanted to say something about dictionaries since that was the first question I think and pretty much I wanted to share something we're doing with you. We are working in an ethnographic lexicon using this very useful tool LexiPro. One of the communities asked us to collect, to recollect, to find again, to retrieve more about medicinal

plants and the ancestral knowledge about health and sickness and prescriptions, and all that. We went to our normal channels (the one I told you) after talking to the member of the community who come to us. We talked to everybody in the community and they all agree that it was important because people were forgetting how to have a better health and a better life with their own resources. And that meant listening to the elders again, because the elders are the ones who have all this knowledge somewhere back in their minds. So we started to work with LexiPro and from the very beginning we worked with the people (the speakers) so we decided which fields they want it to have. The beginning of the whole situation actually was in their hands depending on the information they wanted to get. So after longer than a year now, we had the first ethnographic lexicons. The beauty of this is that we are able to use media which makes things a little bit cheaper. We now have this bilingual lexicon not only in the native language but also in Spanish and also from the scientific viewpoint and this is what they really want.

And then we have the voices of the people. They can have the narrative talking about each one of the plants and how they used them, how they plant them, how they combine them with different plants. For the person who doesn't know the language it's a treat because you are able to see the plants, see where they have been growing the plants, how they use it, and you are able to train your ear in the language. So then you know which part of speech goes where and that's wonderful. Another outcome of this is that the younger people who didn't know much about this had to communicate with the older people and they could really raise their voice and say the wisdom is here and I'm gonna pass it to you for you to pass it on to your children. So it's been a great source of communication within the families and the communities and a source of empowerment for anyone at the end.

So new technologies really help to make things faster and cheaper and then this documentation project can be the revitalization program for the family can guarantee present participation from the community members.

Ikalawang Araw, 11 Oktubre 2018
HAPON

SESYONG PANEL 1

Salem Mezhoud
King's College London

Abstrak

Muling Pagbuhay sa isang Wika, Pagkabuhay ng sang Kultura: Ang Pakikidigma ng Berber (Tamazight) sa Hilagang Africa.

Ang pagiging nasa panganib ng wika at tiyak na kahihinatnan nito, ang pagkalaho, ay maraming sanhi, na naidokumento sa iba't ibang konteksto sa buong mundo. Marahil, ang pinakakritikal ay ang politikal na pagkilos na linguicide na madalas, nangangahulugan din ng kultural na genocide o ethnocide. Isa itong pagkilos na may kakabit na politikal na tunggalian

at komprontasyon at nagreresulta sa samot-saring anyo ng pagkasira at, gaya ng lahat ng komprontasyon, pagsubok at hirap. Ang ganitong uri ng pagiging nasa panganib ng wika ay madalas nakikita at matinding nagaganap sa Hilagang Africa. Kasabay nito, nagbubunsod ang malulupit na pagkilos ng matinding oposisyon, at ang komunidad ng wika ng Tanzania na siyang nagdurusa sa opresyon, ay tumugon na may matatag na panggigiit ngunit walang anumang karahasan na pinangunahan ng isang rehiyon, ang Kabylia sa Hilagang Algeria na naging huwaran ng katatagan at determinasyon para sa ibang rehiyon sa maraming bansang ginagamit ang Tamazight, at ang mga tagumpay nito ay humikayat sa iba pang komunidad ng wika.

Susuriin ng papel na ito kung paano gumamit ang mga Estado ng mga paraan, kapuwa materyal at ideolohiko, upang supilin at sa huli’y patayin at buwagin ang wika at kulturang Tamazight. Ilalahad dito ang iba’t ibang yugto ng pagsisikap, mulang pagtatwa sa pag-iral ng kapuwa wika at mga tao, sa paggamit ng relihiyon at ideolohiya, at sa huli, digmaang sibil at terorismo.

Susuriin din sa papel ang iba’t ibang tugon ng mga komunidad at ang paggamit ng samot-saring anyo ng aksiyong sibil at kilusang panlipunan bilang paglaban sa mga pagsalakay, at kasabay nito, ang pakikilahok sa proaktibong inisyatiba ng muling pagpapalakas ng wika gaya ng pagpaplanong wika, pagbuo ng script, at pagtataguyod ng mga bagong anyo ng panitikan, musika, at iba pang sining.

Sa huli ay ilalarawan sa papel kung paano binago ng komprontasyon, lalo na ang tugon ng mga komunidad, ang naging buhay ng wika at kultura—mula sa lubos na pagkalimot tungo sa halos ganap na pagkakilala, at paano, bilang resulta, umunlad ang Tamazight mula sa pagtangi ng lugar patungo sa pagiging pambansa, at pagkaraan, sa pagiging opisyal na wika, habang nagbubukas pa rin ng mga bagong posibleng hinaharap at bagong komprontasyon.

Panayam

Dr. Salem Mezhoud:

This time, we're talking about a specific case of revival and survival, as I call it, of the language and all the efforts that have been done. Most of you perhaps are not aware, this is about North Africa and there have been so many stereotypes and clichés regarding it that a lot of the stuff I'm going to say are probably not very familiar.

I said from oppression to officialization because it's really a very political thing and you will see it soon. And this flag is a very new flag that has been adopted throughout the whole of North Africa, unofficially, but still completely widespread in the region. So this is the thing for language endangerment lot of courses have been identified and I'm just citing two of the authors who have been talking about the origins and the process of language endangerment and specifically Stephen Wurm said that it is political influence, cultural influence, and economic influence, but Jane Aitchison talked about the interference basically of either another language or other entities to call them that, political entities and otherwise. And you can see the words that she used “language dies,” “language suicide,” and “language murder.” That is, some languages commit suicide because the speakers adopt another one and basically kill their own language. Language murder is probably quite explicit, but not many people know how it happens and it's actually a real murder when you prohibit a language to be spoken.

So, I really want to concentrate on the politically induced endangerment and death because this is the situation I'm going to describe. As Claude Hagege, one of the prominent student of language endangerment, said it, language has always been sacrificed on the altar of the state. And the state committing linguicide kills the state, definitely language murder. David Crystal said that when the language dies, it is like a man dies. In this case, you kill a language is like you killing a people. Killing a man or killing the person killing the people. And the instruments of persecution that the state has, the military, or the army, or the armed forces in general, basically all the security forces that enforce oppression and in some cases, repression.

The media, obviously, has taken another dimension these days. This could be both ways as I try to say yesterday. And of course, the administrative-legislative power of the state has the means to ban a language or to ban a culture. So, in North Africa case we have a state policy, which plans the death of a language. So there's a language planning, which is very familiar to linguists, but planning language death is something totally different. It doesn't happen all of a sudden, but the state actually wants it and plans it and executes it. And it's being supported by all these things. That is what I call a death foretold of a language long before it happened. Now, this is the North Africa you'd probably know without any other features. I call it Terra Nullius because most of what you probably hear in the news in the radio or in the books etc., North Africa is made of Arab countries. To some extent, it may be true because officially those states claimed to be Arab and all the states are members of the Arab League. When you try to object to that, and say there were no other people in North Africa than the Arabs. When the Arabs came in the 7th century they didn't stay very long. They bought Islam and basically they died out. Most of the development of Islam and the Islamic civilization in North Africa was not done by the Arabs at all, which is the case in fact in most so-called Arab countries because in fact in the late 19th century, the Lebanese and Christians and Syrians wanted to be considered as Phoenicians again instead of Arabs. In fact, there's a renewal of that movement now albeit very small. In Egypt, after the Second World War, one of the prominent writers there said they created a Pharaonic movement which says "We are not Arabs" in Egypt. Although lot of people speaks Arabic, they are not Arabs, they're Egyptians. And my criterion usually for explaining that is that the Arabs did not build the pyramid. So in North Africa the people who are called Arabs or the ones who could speak a language that is called Arabic today are actually not Arab but Arabized Berbers.

So if there have been been demographic calculations now, there are gene studies, DNA studies, you will find that there are probably 5% of people of Arab stalk in the entire North Africa region. This is the region that we are talking about. This is Egypt. This is the only place, which is linguistically almost completely Arabized. We don't actually consider it part of North Africa. It's the Middle East. In the political language or language of geostrategy of today. Even in Egypt there is an Oasis, which is still today Berber speaking. Everybody there speaks Berber but the state doesn't recognize it. It is the famous Oasis because Alexander the Great actually, when he finished conquering the world, went there because he was told by the oracles that Zeus was going to speak to him, and he was the son of Zeus. So this is the only thing that the history remembers about it today.

Libya is almost linguistically completely Arabized as well. There are few pockets of Berber speakers here and it's mostly this part and another part here. The rest of the Berbers live in Morocco, almost entirely, in Algeria, tiny bit in Tunisia in this little island of Gerber, which many of you know. Then there are some of them in the south, and, of course, Mauritania.

This is another group I'll be talking about. For those who are not familiar with it, the Touaregs, the famous nomadic ethnic group who live in this area who have been partly responsible for the problems in Sahara since 2012.

History began basically by the coming of Islam North Africa and this has been dished out many times even the present days. So this is what I was telling you about even if all these people originally Berber these are not the places where Berber is spoken. These are the places where Berber only is spoken. Because all the rest which is considered most of the time as Arab is actually bilingual. Algiers, for instance, is a very good case. So are Casablanca, Marrakesh, etc. Algiers is completely Berber in origin, but as soon as people go to the town, this time they speak in Arabic. When I say Arabic, I mean North African Arabic.

We are talking about the shame of speaking one's language. That's exactly what happens. When they go into the open areas, the language of the open places is Arabic, the lingua franca. Of course, everybody speaks French officially for the media, for everything cultural, speak French or read and write French. The North African Arabic is spoken in the street as the lingua franca. That's true for Morocco, for Algeria, and the rest. So, people are ashamed to be heard speaking Berber in the larger towns. All these, for instance, with this concentration, what it means actually is, it's not that they speak Berber here, they don't speak Arabic. In fact, we should reverse it. It's on Arabic speaking areas.

Yesterday, somebody was asking me how many Berbers there are. As I said if you're talking about Berbers that is over 90% throughout North Africa but when we are talking about the speakers, in Morocco, for instance, that would be about 70%, in Algeria it's roughly 50-50 or 49-51 just like the judges of the Supreme Court. In Tunisia this is about 70%. The official figures would tell you the most 35% in Morocco, 17% in Algeria, and 2% in Tunisia. Somebody said, how do you know? My answer is, how do they know? There's never been a census based on linguistic proficiency. There's never been a sociolinguistic census or anything like that. The governments came out of the blue, bought these figures and basically dished them up because they officially have to believe them. They say the 70% is 35%, prove it 35% I'll prove it prove it 70%. It's a dialog of the deaf, but that is not the most important thing, obviously. It's whoever speaks it they want to retain it. Whoever doesn't speak it but wishes to speak it that's when you will revive it and then create new speakers in many ways.

For me, the death of a language is the death of an identity. It's not just for me. Many people do that. When we say linguistic, we don't mean ecological disaster or accidental death of a language. Linguicide is actually the equivalent of a word, which was coined after the 1950s, "ethnocide." Robert Jaulin took the expression ethnocide from the guy who coined the word "genocide." Robert Jaulin decided that genocide is just for people in general and ethnocide is specific people. And linguistic is in fact equivalent to or leading to in many ways.

So you saw all the areas that I've showed you. Most of the Berber revival movement, which has been very widely reported in the international press, I don't know if it arrived here, came from one area which is this one, Kabyle. These are the two largest Berber speaking areas in North Africa and this one has been the form in the back of the French government and the Algerian government, and now the Moroccan and Tunisian governments ever since the independence in the 1950's because this is where most of the revival movements had started, this is where it continues, and it is the one that dictates the pace and followed by the other ones in the six or seven other countries.

As I say we revitalize the language to ensure the future of the culture. The way to survival is through the survival of their language. And the language is called actually Tamazight. The word Tamazight is actually the Berber word for Berber. We actually don't have a problem being called Berbers, we call ourselves Berbers when we use international languages. But this word practically disappeared from North Africa. It was only kept in Morocco, in one area, they call themselves Tamazir, and the Tamazir in the south have a variant. So when it was revived, it was a militant. Just that word is a signal that you're actually a militant activist for the revival of your language. Therefore, you are an enemy of the state. And in the 1960s and 1970s if a young Berber uses the word Tamazight, he or she could land up on jail, just by using this word. It's like, if you read the things about Iraq, for instance, the Kurds, they talk about the Peshmerga. It is the freedom fighter of the Kurds and when you say Peshmerga, that means you define the state of Iraq and all the others. Here, it is not even freedom fighter, it's just pronouncing the name of your own language and your own ethnicity. And you can end up in jail. So that's why I say oppression and repression, you can see now the thing. These are the tools that the government used. Berbers do not exist. We are an Arab country. We are in, we are all Arabs. We are Muslims, obviously, because Islam has to justify Arabness and vice versa. So, there are no Berbers.

As I've said, the mention of the word is suppressed and all education in Tamazight is strictly forbidden. There was a Chair of Berber Studies at the University of Algiers since 1889 or 1890 or something like that. Immediately after the independence he was suppressed by the newly so-called government of the independent country. It was suppressed. The guy who ran it was very prestigious scholar and novelist, and therefore they could not suppress him personally so they let him teach Berber totally unofficially at the University. And of course, everywhere else it's prohibited. There were no media. There were radio programs, which preexisted independence, they were there during the French rule, but they were all curtailed one way or another. The number of hours was diminished; even the power of transmitting stations was reduced so they didn't get very far. Then some of the people who animated these programs were forced into adopting Arabic words. So you can see the linguicide going through. I'm mostly talking about Algeria, but this is true for all the other countries. The reason I'm talking about Algeria is because I had been involved in it but also because this is the place where all the movements basically start from and spread out.

If you have a new born child and you want to register him or her with a Berber name, you can't do that. You are forced to adopt an Arab name. Even in the Berber speaking areas in most places especially the large towns, the traditional names in Berber of the places were changed into Arabic names. This is the justification. This land is Arab. Why it is Arab? It is Muslim and why is it a Muslim? It has to be Arab. If it's Arab, then it must be Muslim. This dichotomy of Islam and Arabic is not, in North Africa, an accident. In the Middle East in Lebanon, Syria, for instance, in Palestine, there are a lot of Arabs, so and Christians sort of are in Egypt in different denomination and they accept it very briefly. And those of you who know history, there are two movements since the late 19th century: the Arabic Renewal Movement and the Islamic Revival Movement.

One Lebanese guy and the other Egyptian, they bought these two movements together to create an ideology which is Arab-Islamism. If you just say it's Arab, how do you justify the existence of non-Arabs, you have justified Arab as well as Islam, and Islam then is the vehicle through which you justify the Arab. This is the ideology. When I say officially, it's not called by the Arab-Islamic, but everybody in the country calls it that and the media call it that. It's the *L'Arabe Islamisme* in French, that's the common thing but it translates as Arab

Islamism. It cannot be Arab and Christian in North Africa. Because if you are Christian, if you don't, then you commit a severe crime because you live your religion in other places. This is why in many ways. So you have to be both Arab and Muslim. This is what led to the development of the Islamic fundamentalism, Islamic extremism in North Africa. The seeds and the roots of it lay there. They go back to the 1930s but mostly after the independence especially of Algeria. Morocco and Tunisia were left out of it for a while, but when Algeria became independent, it was instituted as an official ideology and it was adopted all over the place.

In order to achieve this, what did they do? French was a colonial language and you cannot sustain this ideology if everybody is educated with French because French is the international language of the international culture and it liberates and you don't have to do that. So all they have to do is that they have to make Arabic the official language of the education, culture and everything. However, the actual language that is spoken in North Africa is not written neither. It's an oral language, it's not developed, it doesn't have any so-called high culture vehicled by. So they imported it a language which responds to all the needs that doesn't have the thing of French, basically the colonial stigma. They went to the Middle East and imported classical Arabic and made it an official language. So, just to make you think for a second, imagine France, Italy, Spain and all of a sudden King Francis I as I explained yesterday, made the French language the official one. Now, all these countries go back and say, from tomorrow French, Arabic, Spanish, Catalan, Roman, etc. and the official language will be Latin., will be forbidden. Even the Arabic speakers in North Africa, in Algeria, Morocco, etc. isn't even close to what I'm saying because in fact, the Arabic spoken in Morocco and Algeria and Tunisia is not mutually intelligible with the official language of the country, which means it will be more like Germany or Britain or Scandinavia adopting Latin as their official language. This means that most people didn't understand even their national anthem.

So North African colloquial Arabic itself is not allowed. That's the language of the people. There are two languages spoken by the people, what we call colloquial Arabic and Berber. Both of them suppressed, and you have to adopt the Middle Eastern Arabic. Tamazight as I said you can guess, and of course, you have to create Arabs and in order to do that you also have to create Muslims. You're not allowed to be an atheist; you're not allowed to be non-observer Muslim. In order to do that, they imported another movement from Egypt, which is called the Muslim Brotherhood and this Muslim Brotherhood later became, you remember perhaps, the civil war that Algeria went through in the 1990s that which killed about 300 thousand people, and that's the seed of it. Islam is in the constitution, the religion of the state, therefore it has to be enforced, and therefore it has to be enforced with force so to speak. Non-observants are banished and, of course, Islamic studies institutes and mosques were proliferating. This was also helped by the fact that in the neighboring countries, the same thing was happening, that the Saudi government and Qatari government and specially Muammar Gaddafi were funding the construction of mosques all over the North and West Africa especially the Sahara.

So, what is the response? If the death of our language is the death of our culture, if the death of our culture is the death of our identity, we must preserve our language. We have to prepare for a fight. We have to prepare for a struggle. So, this is bottom to top war in many ways. Its bottom to top at the same time, you proceed from inside out. As I was saying, think globally, act locally. You start with your own, and then spread the word. That's exactly what has happened. It has started with a little headache, I was telling about Kabyle, and it has spread throughout the whole of North Africa. This is part instinct, part science, part resistance, part

struggle. It's a movement which was not planned. It was a reactive in a way. The active documentation that Marleen was talking about earlier was exactly what people were doing unplanned, and in most cases totally improvisory or improvisional. Everything was improvised or reactive and all that. In the revival, the aboriginal people in Australia may instead be recreating it. That means he's warning us against the revival. When you think of reviving all language in fact you're recreating something else. In North Africa they didn't care whether they were recreate it or whatever if they want to revitalize or recreate this. They want a language that is lively and can be modernized, use modern technology even if it involves creating new tools, neologism, that's not important. The important thing is that we don't want a museum piece, we want a living tool. That has really worked. What is authenticity? Authenticity is not the past. No big European language today resembles the language of the 17th Century. Today's English, as you know, is very far from Shakespearean English, even further from Chaucer's English. It's the same with French, the French of today and the French of jubilee. That's not the problem. The problem is we want our own language. We want a language that we can modernize, a modern tool and a modern instrument, so that we can live in a modern world. We don't want to be in a museum both as a language and as a people.

I'm just going back through some of the criteria that have been mentioned by linguists. So, increased prestige within dominant community because if you're ashamed... We have to write the language but we have to speak. Just to give you an example of the first word, the increased prestige within the dominant community. When I was a kid, we used to go around the villagers telling the people that they should not be ashamed of speaking the language. When we were in towns, in Algiers for instance, where it's very shameful to speak it, we'd organize ourselves as a commando. Six or seven students of the University of Algiers and we'd board the local buses two at the front, two at the back, and we'd be shouting and screaming in Berber in order to take a stigma away from the people who are ashamed of it. We are not ashamed, why should you be? That was the message. We really had raids on official institutions and commandos. I called it an all out war specifically because this is not just one thing. You have complete oppression, the media the military, the administration, etc. You have to respond with everything that you have because they don't pull their punches and you shouldn't pull your punches as well. Unfortunately, Algeria is probably the worst case of this thing. It's a real war because people went to prison for that and some even got killed.

These are the things that we have to do. Vivid and active documentation means you create the material as you go and you use everything, and activism, remember what Frederick Douglass said as I mentioned yesterday, agitate, agitate, agitate. That's what we're doing all the time, producing material, scientific, etc. So, yes, it's a struggle. The road is long. You have to fight very far. The very important thing is that if you don't write your own narrative, they will write it for you. Therefore if they say you're dead, then you are dead. That's what nearly happened to North Africa. Most of you probably think North Africa is an Arab country or there are number of Arab states, and that's it. That's their narrative. We have to change it. Churchill did that and that's exactly what most of the Berber activists were trying to do. So the official narrative is, oh, Berber is an oral language, orality is not good. We have a written language with a history. Arabic is prestigious. If you speak an oral language, which is not written, it's bad. You have to tell them that it is good, and one of the ways they did it is the official argument is that Arabic works from national...etc. This is not really true. You have to develop the means, and one of the things, for instance for orality, you have to develop a script.

In the 19th century a lot of people sort of went out and in their own volition created new script. However, when science started to kick in, it was realized that actually Berber had a script, a script which actually antedates the Arabic script by several centuries. The Berber script has existed 3,000 years or 2,000 years at least before the Arabic script was developed from Phoenician. It was not used because we're in the middle of the Roman Empire and Latin was the main thing. Then we went straight...we were Phoenician, we're with Carthage...we adopted Phoenician and the Roman as script. Then Islam came. Actually, we never adopted the Arabic script in the writing of Berber. But it was there. Of course, we wrote in French, or we wrote in Arabic, or we wrote in Latin. Again this is the counter narrative and this is what you have to think about.

This is an example of the script, which is quite new. It dates back to about the 7th century BC. This script in Berber sometimes is a bilingual tool with Phoenician, sometimes with Latin, and we realize, in fact, there was an one Berber group, the Tuareg, which never seized to use the script. They've been using it every day. But it's the only one because they are nomads in the middle of the desert. They were not as well-known or whatever as the others. So, what we have to do then? In Morocco, some of it is written but these are the scripts that we wrote about. What you have to do then is take the old script and revise it. When you write Berber in the Latin script, it doesn't have prestige because you borrowed it. But when we took our own old script, it was psychologically so intense. It was worse than for the regime. It was worse than an atomic bomb, perhaps. But you can't take the alphabet that I have shown you. You have to modernize it. So, in the beginning what I called the spontaneous thing in French and then became the Latin script, phonological scripts were being developed against the wills of the government because Arabic was the official language, French is the working language, just like in the United Nations. People in that region adopted the Berber script, which they used on official buildings or road sign. Of course, the government objected to that, but because of the fight, they could not eliminate it.

These are the developments of things which I called the Bricolage Period, when people were improvising stuff. At one point this region developed the script for their own region and then spread to all the rest and then they realized that they needed scientists. That's why I said linguistics was found to be quite sexy because it could help you to develop your own language. You cannot rely on linguistics only, but linguistics is a major tool or major instrument at least that's what we realized.

In order to revitalize, you've known this as people spoke about this yesterday, you are okay when you acknowledge the existence of the people but you reduce them to objects of folklore, whatever. It's a revenue boon, it's an eraser exercise, and elsewhere. We doesn't talk about it, therefore it doesn't exist. We don't have to do anything about it. And so, falsify history...Oh, anthropology was banned from the university supposedly because it is a colonial science but because, of course, it was dangerous as it was, ah...that's their thing. It was anthropologists and linguists who worked on digging out the truth. They didn't like so they got rid of anthropology, and then later the government decreed they could not suppress archaeology, for instance. They decreed that all archaeologists in the region should only work from the Islamic period onwards. So, anything that preceded the Islamic period doesn't exist. All the great Roman, Byzantine. When we say Roman, it doesn't mean that the Romans built it. There were Berbers in the Roman Empire so this is another misnomer. Also, Spain, for instance, the great Spanish civilization, Islamic civilization, which everybody calls Arab Spain. What I usually say, there were probably two and a half Arabs in the whole of Spain for seven centuries. It was conquered by the Berbers, occupied by the Berbers and the culture

was developed by the Berbers. It's Islam, it's in the Arabic language, but it was done by the Berbers. Just like most of Arab science is not Arab, it's in the Arabic language and it's Muslim. It was created by the Egyptians, Lebanese, Syrians, Palestines, the Iraqis, all sorts in the Arabic language.

In order to explain this, think of Europe at the same time. This was Middle Ages from 7th century to 15th century in Europe at the same time. People spoke Scandinavian languages, spoke English, spoke German, spoke French, spoke Romanian. But the official language of scholarship was Latin. The official language of the church, so to speak, was Latin. Descartes in the 17th century wrote his masterpieces in Latin. Isaac Newton in the middle of the 17th century he wrote his most monumental work, the *Pricipia Mathematica*, in Latin. Nobody called them Latins, but all the ones who developed Islamic science were called Arab scholars, Arab scientists, Arab that. So, this is the thing. Of course, in order to do it we have to exceed all the different modern things in order to develop it. So we went into printing, developed poetry, went from an oral literature to a written literature. Even things that did not exist before, you have to create, like modern literature, novels started to apply. It doesn't mean that novels did not exist in North Africa. In fact the very first novel of the history of mankind, perhaps a novel in the modern sense, was the Apuleius, the Roman prose writer. Apuleius was actually a Berber who wrote in Latin and that was in the 3rd century AD. So it existed but you have to do it in your own languages. Those are the translations of all the modern things that we created.

Folktales and legends, that's how we started. That's the bricolage period. That's all we had. Kabylia alone, this region, it's supposed to have one of the top five richest bodies of folktales in the world and it's certainly one of the two or three richest in the Mediterranean. So, this is the thing, the art painting we're all going through all that, and also films. This film was adapted from a novel, in fact in French, by one of the prominent Berbers. Of course, it was prohibited in North Africa. It had to be released in France. In fact, there was a scheme between the writer and the filmmaker to shoot it officially in Arabic but to do a parallel version in Berber. Only Arabic films were allowed in the country. You could not use any other languages for that thing. In the end, it was shown in France and it was extremely successful.

So, the Berber Spring, if you talk about the Arab Spring and all those springs, these were the first ones the people were talking about in 1980. It's the first time since independence that a regime was threatened of being toppled by this Berber movement in 1980, it was called the Berber Spring. Now, you have to duplicate all those things. So, you have to question the ideologies, the state. One should not be afraid to question the official ideology. The official ideology is supposed to represent us, not us them, so to speak. When I say Pan-Amazigh union, it means all the countries of the region, all the seven or six at least because Egypt doesn't really count, they haven't gone into it or have adopted most of these. It went through a bigger movement called the Berber Movement and these are all the different things that they started. There were numerous strikes in schools. There were demonstrations to demand that the Berber was taught in schools. In order to do that, school kids went on strike and refused to go to school unless Berber was taught. So, there were all these things at university and they created teaching materials, as you can see, this is in Latin script and this is in Berber script. So, it's in different places, different levels as you can see.

You know La Lucha Continua is a Latin American thing. It is symbolic of all the people's fights that's why we use it sometimes. In fact, one of our jingles because song was one of the

most important ways of fighting the ideology. In fact, one of the song in Berber but adopted from a slogan of the dictatorships of Latin America of the 1960s and 1970s, “Viva el Presidente,” and translated into Berber, so la lucha continua as well.

So, you can see there’s a regression. Then we had the Berber Spring in 1980 where the regime was nearly toppled and the Berber cause really went up several shots. Then in 2001 they decided to strike back and 160 people died in the thing. It's continuing and we cannot anymore talk about this. In the end, they started to understand that in order to beat the people they have to give them, to make some concession. Morocco started it with adopting Berber as a language in school and then put it as the national language in the constitution, and it’s taught at the university but very vividly. The thing is even if they do that, it’s national language, but it does not really translate into facts. They realized that they could actually do that. This is the kind of chronology that I was...We started with, oh, Berbers don't exist. Okay, they exist, but they're only in folklore. Okay, they exist, but they're just the foundation of our history and they don't really go far. And then it's introduced as a subject, but it doesn't go very far. Then it becomes a national language. In Morocco it's institutionalized in various places. They created all these commissions.

The president of Algeria in 2004 said Tamazight would never be an official language. Last year, it became an official language. That's the thing. La Lucha Continua really sort of summarizes it. You have to go on and on and on. Never accept your fate as it was dictated you. So, now Libya was the most repressive state. Kaddhafi refused to even acknowledge the existence of the Berbers up to the recent past. Yes, he said that American Indians are of Berber origin, but Berbers don't exist. It's the contradiction. But now since the fall of Kaddhafi in Libya, the Berbers in Libya are now even more active. They're developing it. They have television stations, they have all that. And some of you probably watched television during the fall of Kaddhafi, you would have seen the trucks of the people, the militia, etc. who conquered Tripoli had the Berber flag on their sides, the Berber flag as you saw it in the beginning of the first slide. They have it there. They're now really into it. That flag itself is also a, I said six or seven countries, but there's another one. The Canary Islands, some of you know Los Guanches. The Guanches, the original inhabitants of the Canary Islands who were exterminated by the Spaniards, but a lot of them had their culture. They reclaimed their Berberness, their Berber culture, their Berber origins. In fact, they're the ones who designed the flag. You can see the blue is the Mediterranean (the Atlantic as far as they're concerned), the green is the whole of North Africa, the land, and the yellow is the desert. Then there's a Z-looking sign, which means Berber.

I want to finish with this thing. Let's do it ourselves. Let's not have it done by other people. Please don't tell me what I'm going to be happy with. Thanks very much.

G. Roy Rene Cagalingan:

Thank you very much Dr. Mezhoud for sharing with us the plight of the Berbers particularly their struggles for the recognition of their language and what triumphs awaits people or groups who refuse to accept their faith. We will be having more questions for Dr. Mezhoud in our Q&A later. For now let us listen to the presentation regarding community empowerment and endangered language revitalization to be given by Dr. Suwilai Premsirat from Mahidol University, Thailand.

SESYONG PANEL 2

Dr. Suwilai Premsrirat
Mahidol University

Abstrak

Sa 70 wika ng Thailand, 15 dito ay itinuturing na lubhang nanganganib nang maglaho (Suwilai 2007). Hindi rin ligtas ang iba pang wika na nagpapakita ng mga palatandaan ng pag-unti samantalang ang malalaking grupo ng wika sa mga nakapaligid o kanugnog na rehiyon ay humaharap sa mga usaping identidad ng wika, tunggaliang kultural, at kaguluhang politikal, lalo na sa timog-silangang Thailand.

Sinisikap ng papel na ito na siyasatin ang mga pagtatangkang pangalagaan at muling buhayin ang pagbabago ng wika sa pamamagitan ng tulong-tulong na mga pagsisikap ng etnolingguwistikong komunidad at mga tauhan ng Resource Center for Revitalization and Maintenance of Endangered Languages and Cultures, Research Institute for Languages and Cultures of Asia, Mahidol University.

Ang mga akademiko ng sentro ay nakikipagtulungan sa mga aktibista ng komunidad upang magsagawa ng participatory action research gamit ang “saliksik na nakabatay sa komunidad” (community-based research) na ang komunidad ang nagmamay-ari ng proyekto at sila mismo ang aktibong nagsasakatuparan ng gawain. Ang akademikong suporta ay mula sa mga lingguwista gayon din sa mga akademiko ng iba pang kaugnay na lárang. Pinagsasama nito ang lingguwistika sa iba pang lárang ng pag-aaral upang ang mga katutubo o etnikong mga wika ay umunlad nang buong kakayahan nito upang mapalakas ang indibidwal at ang komunidad. Ang pokus ay sa pagpapaunlad ng mga komunidad ng wika sapagkat sa pagkawala ng wika ay kapanabay ring pagkawala ng lokal na kaalaman at kalituhan sa kultural na identidad at halaga. Ang hakbang-hakbang na metodolohiya ay sumusunod sa “Mahidol Model” para sa pagpapaunlad at pagpapasigla ng wika, at edukasyong bilingguwal at multi-lingguwal. Maliwanag ang tagumpay sa bilang ng etnolingguwistikong grupo (25+ grupo) na sumailalim sa programang pagpapasigla. Ang natatanging modelong ito ay nakapokus sa paglahok ng mga miyembro ng komunidad sa pusod ng mga pagsisikap na pagpapasigla dahil sa kanilang pakikibahagi sa halos lahat na bahagi ng proseso upang matiyak na maipagpapatuloy, gaya ng pagbuo ng ortograpiya, at edukasyong batay sa inang wika. Kinuha ang mga halimbawa mula sa Chong at Patani Malay. Ang papel na ito ay tumatalakay sa mahahalagang elementong ito at ang tagumpay ng proyekto, gayon din ang iba’t ibang kinakaharap at inasahang balakid.

Ang Tagapanayam ng Panel

Si Propesor Emeritus Dr. Suwilai Premsrirat ang Direktor na Tagapagtatag ng Resource Center for Documentation, Revitalization and Maintenance of Endangered Languages and Cultures, Mahidol University, Thailand. Nakapagsagawa siya ng saliksik sa etnikong mga wikang katutubo simula noong 1975. Kabilang sa kaniyang mahahalagang publikasyon ang limang bolyum na Dictionary and Thesaurus of the Khmu Language sa Thailand, Laos, Vietnam, at China, at mga Etnolingguwistikong Mapa ng Thailand. Sa ilalim ng kaniyang pangangasiwa, nagsagawa ang mga kawani ng Mahidol University ng mga programa sa muling pagpapasigla ng wika at edukasyon sa 25 wika ng minorya. Mula 2006 ay pinangasiwaan niya ang Patani Malay-Tahi Bi/Multilingual Education Project sa magulong

timogsilangang Thailand, na tumanggap ng UNESCO King Sejong Literacy Prize noong 2016.

Panayam

Dr. Suwilai Premsrirat:

Good afternoon. First of all, I would like to thank the organizing committee for giving us, my colleagues and myself, the opportunity to share our knowledge and experience working on revitalizing endangered languages in Thailand. So, I will bring you back to Thailand.

Again, I want to show that in Thailand, we have 70 plus languages. Right here in the Philippines, your languages belong only to one language family, that is Austronesian. In Thailand we have five language families. Thai is the only official national language and is derived from a variety of central Thai. It is used as a medium of instruction in school and also in the mass media. In the old days, people in the local communities are bilingual or trilingual, they used their own language and also their regional language and national languages, but at the moment, because the 21st century has brought us rapid change. The language loss like the loss of biodiversity is accelerating at an alarming rate. So, there is a change in language ecology that leads to language shift and language loss in Thailand. In the courses of globalization, English is promoted everywhere. English also is used as a language of ASEAN, and also ASEAN countries encourage to study. For nationalism, this can be seen through the language policy and the education policy of Thailand. We also promote only Thai language. So, there is no room, no place for all the local languages. At the moment, the speakers have negative attitude about using their ethnic language. The younger generations do not see the value of the ethnic languages and use more and more of the language by their communication.

For the situation in Thailand, at least 15 languages are seriously endangered. You can see the red star language group. It means they have very few speakers and there's no hope for revival. For the other map, that shows the languages around their borders of the area. Those languages are large group and they go across the country. These languages are also declining because they don't have political power. They're not in education. So, they are declining. At the same time, they cannot reach the government services, especially in education.

So, the situation in general is that language endangerment results in the loss of local knowledge and confusion related to language identity and value. The ethnic minorities feel insecure, lack ethnic identity, self-confidence, and self-esteem. Large ethnolinguistic groups at the border resist the central government's activities and services, such as the ethnic Malays in the south of Thailand. Most children are not accepted in school, they cannot get higher education, nor could get job prospect as desired, and language identity issue and cultural conflict underlying the violent resistance against the central government in some areas. That is the situation.

What are we doing now? Three things. One is documentation and description. That's what Mayuree talked about this morning. The second thing is working with the communities on language development and language revitalization because working from the outside on the language documentation is not enough. It's not in time for the loss of their language. So, we have to work with the community. The last thing, we work with the government department that is the Royal Society of Thailand, with the consideration of the national language policy

that supports the use of ethnic minority languages in public life, in school and in mass media, alongside the official national language and in the national languages. That's what we're doing. We are working with the community on that.

For language revitalization, we need community motivation. We can see that there is community motivation. About 10 years ago, a group of Mon speakers came to see us at the university. One of them, a lady, used a vivid metaphor to describe the Mon language endangerment as a fruit, which is breaking out from the stem, and the language revitalization activity is the last breath of the speakers. Actually, Mon language is a big language. We finally decided to work on this language to help them revitalize their language. When we talk about language revitalization that we carry at the Mahidol University, the language revitalization program started off as a small collaborative work between linguists and language speakers of seriously endangered language group. Then we have expanded to larger groups, when the language speakers felt the need to conduct the work on the revitalization and maintenance of their language.

The language revitalization program is the attempt to add new linguistic forms of social function to an embattle minority language with the aim of increasing it's used and users. So, it's a cooperative work between academic linguists and ethnolinguistic community to conduct community-based research on language revitalization program by working on language development, such as orthography development, literature production, teaching language as a subject in school, and providing mother tongue-based bilingual education in the formal education system. This is done through a resource center for documentation and revitalization of endangered languages and cultures at Mahidol University. The mission is to preserve and revive languages in crisis by linguists and also community activists. The focus is to put the community members at the heart of the revitalization efforts through involvement in every step of the revitalization.

For our approach, it's central to reverse the role of language speakers from being informants to project owners or to be researchers working on language revitalization, and academics or linguists act as facilitators, helping them to do the job. There are many groups interested in taking their language revitalization program with us. We have been working more than 25 language groups now. After 10 years of working with the community, we have worked out a model or a process of working on language revitalization with the community. It's called the Mahidol University Model, a community-based language revitalization and maintenance.

There are 11 steps. The first one is preliminary research. It's something about linguistic analysis, language situation, literacy, that is to get the information about the target language. Then when we are done, we go on with the awareness campaign and mobilizing partner trying to talk to the groups whether they are interested in working on language revitalization or not. We use seminar, research, and study visit. Once they understand they start revitalization activity. The first thing that people would like to work on is the orthography development, developing the writing system for their language. Normally, the ethnic minority languages are not written. The first they want to do is develop their writing system. There are ways to do that.

After they have a tool for writing, they can start writing stories. So, we organize a workshop for literature production in vernacular languages. Then they can write stories, things like that. Normally, they would like to have their language taught in the school. It's a dream of the people because they think that their language is dying in school. If they are going to revive it,

that should be in school as well. There are two ways. One is teaching it as a subject and the other one is providing a mother tongue-based multilingual education. I know in the Philippines, you have been working on this kind of thing. I'll tell you later what we have been doing on that. Also, there are some who are outside the school. Those elderly people are interested in working on community learning center or local museum. So, it is a place for cultural activities for disseminating information and also doing some other things outside the school.

The next thing is, there are some classes outside the school like language nests working with the elderly people learning languages outside the school. The next thing is the study of local languages and revival efforts. People normally want to study and document forest and local plants, food culture, herbal medicine, ritual, or ceremony. They are also working on that. So, the community people can choose what is suitable for their local context. In helping them, we have a group of research team who visit them every month. From administering evaluation and also facilitation, helping them because they have to write reports, do some financial report. We have to help them. Another thing is to connect them with other organizations for sustainability. So, we have a stakeholder networking, such as local and central agencies, academic institutions, local administrative organization, or international organization. The last thing is also to work on the supportive national language policy and education policy.

So, there are 11 steps. For the blue color, they can choose whatever they like or whatever fits their local context. The yellow one is something that we try to provide for them. For working on this process, the first and crucial thing in the process is to secure the participation of the community and help the language speaker change the negative attitudes, which have led to endangerment in the first place and develop a positive group identity best impact on language. For working on the language revitalization, we encourage or support them to get funding from the Thailand Research Fund, a small funding to have enough in organizing and traveling. So, the community becomes the owner of the project. They become the researchers of the project, the owners of the project. They actively carry out the work by themselves with the cooperation of outside scholars, from the academics.

I would like to say something about some of the revitalization activities that are quite important, like the orthography development. Orthography development is a big issue in language revitalization because to most language speakers, the language is real when it has a written language. So, the first activity that they would like to do is to create a writing system of their own language. They really like it. It's the most popular language revitalization activity. Orthography development is actually a complex process of developing a writing system for an unwritten language. For the people in the community, it's a mission impossible for them because they always say that their language cannot be written. But using the linguistic knowledge of background, we can help the people to create their practical writing system that they can use as their linguistic tool to expand the knowledge of a language beyond a traditional oral state.

So, the orthography is designed to represent the phonological system accurately and consistently, giving a maximum transfer to the learning of Thai, which is the national language using the existing resource of Thai writing system. This shows the orthography development workshop. So, we have speakers of different age groups. The elder people would have lot knowledge, the middle-age people would know most culture, and can read and write, and also the younger generation, linguists, and educators, if possible. So, we work on the orthography together. I have an experience where I worked orthography for a group

but they never used it. When we start the language the language revitalization program, we try to involve them from the very beginning to think about what to do. So we work together and they really enjoy it.

For the developing a writing system, in order to get it accepted and used by the community, it's very important that we must have the community involvement. The community should actively participate in the orthography development from the very beginning. What they can do is that they can select the script, what kind of script they would like to use, Latin script or Roman script, Thai script, or other script. Then they can look for the different outstanding features of their language. They can look for minimal pairs, they can select the symbol for each sound, they can look for example for showing the consonant, vowel, or tone register. So, they can help from the very beginning. When they work on it, they are very proud. And then they have their tool for writing. The people can start writing everything in their own language. But they normally prefer to use the Thai-based writing system because they are forced to learn it in school. So, they know a little bit of the system of the script. The people are really proud of their work. One of the village headman said, it is the best thing in my life to be able to develop a Yakur writing system for the younger generation. This is something that they are very proud, so they use it. Some languages, bigger languages, have traditional writing systems. For these traditional writing systems, I think for language revitalization, we cannot use it right away because the language is old and it's not the same as the present language used in the community, especially the younger generation. So, we have to use another kind orthography as a bridge for learning the language and for writing story before learning to use the traditional version later on.

This is the Mon group. They have the traditional writing system, and the Thai-based writing system. For language revitalization, we use the Thai-based first before going back to the traditional Mon writing system. This is the Tai Dam. They also have the traditional writing system and also have the Thai-based writing system. Once they have a tool, they can have literature production. We organize writing workshop for them so they know how to write, to do some writing, they can write their experience, stories, songs, poetry, personal experience. Make it into small or big book, all those things. Some of them prefer to collect lexical items and they compile village version dictionary by themselves.

The linguistic tool using the mother tongue, the local language, is very useful because all the people can join in and they can write the stories, song, poetry, or personal experience. Their elderly people, the middle-age people, and also the younger generation. So, the small children can really enjoy reading stories written by the people in their community. This group also work on their writing system. Again, this is the Phraya group, they work on more something more complicated. That is something about boat floating ceremony. The method is rather complicated, but anyway they can do that, and they are very proud. This is the textbook for their ceremony. If they don't write it down, it will disappear. And also, it will change. People cannot do it the right way. So they write it down and say this is a textbook for the Phraya boat floating ceremony. They can also do something complicated like geography, the names of the islands, some history, things like that.

There are cases when a man has a lot of knowledge, but he cannot read and right. But the girls can do it. Girls are always very good at writing and the love writing using the new practical orthography. Another thing that people like is their knowledge about forests. Normally, they would like to work on their herbal plants, food culture for security, local botany. They have medicinal doctor and they have a lot of knowledge about medicinal plants

so they can give a lot of knowledge and the younger generation can record or document it. They organize a class so the younger generation goes out to the forest to write down, to collect some of the plants. They really enjoy. Also, the local song, poetry, and performing arts are documented. They can write down and compose a new one.

Another thing, which is very important and they really want to work on is their revitalization through the schools or school-based language revitalization program, because it's the dream of all the speakers. It's prestigious. There are two things that they work for the smaller groups. They work on teaching their ethnic language as a subject in the school about two or three times a week. But for the bigger group with a lot of energy, a lot of people, they can work on the mother tongue-based bilingual or multilingual education.

So, I would like to present to you one of our projects in the south of Thailand. In the south of Thailand, we have Thailand Melayu where 80% of the populations speak Patani Malay. There is a political unrest and violence there and we believe that language identity issue and culture conflicts underlie the political unrest and violence in that area. There are two main problems there. One is the language identity issue. The Patani Malay, which is the mother tongue of the people there are not accepted and cannot be used in education. Their language is declining and at the same time they have a chronic underachievement in school. They have the lowest score in the country. The students at Grade 3, they are supposed to be able to read and write. But they cannot read and write, about 40% or 50%. That is a big problem there. So, in general they have a fear that education provided by the government is being used as a means to destroy their language and religious identity.

So, we introduced the Patani Malay-Thai mother tongue-based bilingual education. It's a participatory action research or project implemented in four pilot schools. It's a timely project and is already finished. The goal is to facilitate Patani Malay speaking children to speak, read, and write well in both Patani Malay and Thai and to retain their Malay identity at the local level and Thai identity at the national level, contributing to national social cohesion. The Ministry of Education called it multilingual education element or something like language development. So, this is something that we have. This is a step-by-step language learning literacy process we use in our project. That is, you start from the very beginning when the student goes to the kindergarten level. So, when they go into school, the teachers use the oral Patani Malay as a medium of instruction. So that the students learn about life in the school, about everything, in their own language. At the same time, when they get used to the school, in the second semester, we start the oral Thai for them to learn easy oral Thai using the method that is easy for them. There's a kind of TPR in the second language. We know the TPR (total physical response) and at the same time, they go on using their Patani Malay.

Then in Kindergarten 2, they start reading and writing in their own language, in Patani Malay, while also learning oral Thai, collecting some knowledge about their vocabulary. In Grade 1, they are able to read and write in Thai. So, they are literate by Grade 1. They begin to be literate in Thai. From Grade 2 to Grade 6, they learn other language like introduction to Bahasa Malaysia and also to English. This is a step-by-step learning process and literacy, so it's not too difficult for them because they start with the language they know and understand that's also bridging them to the national language.

There's no writing system before in Patani Malay. So, in order to use it in education, you have to establish the Patani Malay writing system. Actually there are three scripts available in

the area. One is a Jawi script. It's written in the religious text and is used in classical kind of Malay language that is not the same as the Patani Malay language. The second one is a Thai-based orthography, which is naturally used in the area for writing names, village names, and everywhere using the Thai-based for writing Patani Malay. Another one is the Roman script. They call it Rumi script. That is the same as in Malaysia or in Indonesia, but people are not familiar with that. Only those who study from Indonesia or Malaysia, they prefer to use it.

So, after all the discussion, finally we've come to the conclusion that for language revitalization and for helping students to be successful in the school in the Thai system, we introduced Thai-based Patani Malay writing system. So, we work on developing the Thai-based orthography for this. So, these are the language speakers who work on this. We have worked out a system, the Thai-based Patani Malay writing system, using the Thai script. It's not too difficult for them because they are used to the Thai writing system. This man, he is writing about children's game. He said that using the Thai-based writing system is easy for him because you can write everything what you have in your head. But if you use the Jawi script, it's rather difficult because they're used to using and reading that only in the religious context.

Using their mother tongue, we can get a lot of help from the community, from the people in the area. They can join in writing stories, editing, drawing bookbinding, curriculum development, everything. So, they have produced Patani Malay-Thai and Bahasa Malaysia dictionaries. So, that can be produced as well after having the script. They can produce a lot of reading materials or instructional materials in the mother tongue. This is their culture and it starts to stimulate talking and thinking of the small children. The language speaker, also, can be trained to be the teacher. This teacher has been trained. She is teaching the story, the big book with a picture and a story. The small children cannot really read the script, but they know the language, and they see the structure. The technique is that this kind of story should have repeated structure so that they can see it and learn about the structure naturally. This is to help them for reading.

Another thing for reading and writing is a kind of primer. They work on primer particularly how to break up the word and also for composing the words in the sentence. So, primer has been prepared for teaching the student and the teacher has been trained to teach. So, the students learn how to read. Once they know how to read. They really enjoy reading. You cannot produce enough books for the children to read. Also, they love writing. The parents are very happy. They always come to the windows of the school, looking at the performance of their children. Before this, the children were very quiet, but now they are very happy. They are very clever, talkative.

For the academic assessment, we have the experimental school and we have the comparison school. Our experiment school shows better academic achievement. This is clearly shown. Also, because it's rather good, successful, at the moment it is institutionalized in the teacher education in the Faculty of Education of the local university in the area. So, these are the teacher students in the area. So, there are a lot of successes. The working model is community-based language revitalization process. It's a cooperative work between academics and ethnolinguistic community. Results have been satisfactory. People are happy and enjoy working on their language revitalization program. It makes people aware of the language crisis that has a direct impact on the loss of traditional wisdom.

Thai-based ethnic language writing system has been standardized and approved by the Royal Society of Thailand. It helps documents languages and local knowledge of various types. We have a large amount of collections of stories, tales, poetry, songs, herbal medicines, traditional food, and everything. It also helps slow down the death of a language. It contributes to the environment and biodiversity preservation. It brings back the people's language and ethnic identity through community empowerment, which is the foundation of sustainable development. This is the one submitted to the Royal Society and the Royal Society for the orthography accepted it, and publishes the Thai-based orthography for non-dominant languages. These are some of the published manual for Thai-based writing system. Also, this kind of work contributes to the current draft of the national language policy. So, the mother language is accepted to be the foundation or to be the core for learning other languages. It is accepted, but it is not yet passed through the cabinet. It's still in the process. It takes a long time.

I would like to conclude that despite all the numerous successes, there are challenges. I want to say that despite the numerous successes, continuing support is vital for community empowerment and language revitalization, and this includes technical and academic support. This is what the academics at Mahidol University are doing and we are happy to have them. The second thing is some financial support. We got it from the Thailand Research Fund and in case if the education in the South, we got it from the UNICEF as well, and also the EU, the European Union. Another thing is the institutional support. The government agencies and academia like the Royal Society, universities, and schools should also be involved. The last thing is the moral support. That is, the society at large, they need a lot of moral support. The big challenge is that most people underestimate the value of the mother tongue and the local language. They don't see much value, the power of the language and that's a reality.

Thank you very much.

G. Cagalingan:

Thank you very much Dr. Suwilai Premssirat from Mahidol University for giving us a concrete program and with eleven steps we could use, look into, and adopt eventually for our plans with the preserving our ethnic languages. Thank you for presenting the situation of the languages in Thailand of particular interest also in the Philippines, because we are already implementing our mother tongue program here in the Philippines. Last but not least, may I call on our beloved commissioner, Purificacion G. Delima for her presentation of "Bahay-Wika for Ayta Magbukun: The Case of the Philippines." Once again, Commissioner Purificacion G. Delima.

SESYONG PANEL3

Purificacion G. Delima

Komisyon Sa Wikang Filipino

Abstrak

“Bahay-wika para sa Ayta Magbukun: Ang karanasan ng Filipinas”

Ayon sa nagkakaisang prediksiyon ng mga eksperto, ang kalagayan ng kayamanang pangwika ng mundo ay papunta sa masama. Sa bilang na 6,000-7,000 na mga wika ng mundo, kalahati dito ay posibleng maglaho sa loob ng isang siglo, sabi ni Michael Krauss noong 1992. Ayon din sa 18th edisyon ng *Ethnologue: Languages of the World*, 20 porsiyento ng mga ito ay namatay na mula pa noong 1970. Ngayon ang parehong reperensiya ang nagsabi na ang pandaigdigang language diversity index (LDI) ay 0.8. Magandang banggitin kaugnay nito na ang Filipinas ay may 0.842 LDI. Ito ang dahilan ng layunin ng papel na ito upang ipahayag nang may pagmamalaki ang kauna-unahang lokal na modelo ng programang pagpapalakas-wika upang isalba ang isang katutubong wika ng bansa—ang Ayta Magbukun, isa sa 41 nanganganib na wika sa Filipinas, sa kabuoang 130, na nangangailangan ng maagap na pagpapalakas. Tinaguriang “Bahay-wika”, ang programang ito para sa Ayta Magbukun ay may labing-isang mga matatandang kalahok ng komunidad. Gagamitin nila ang kanilang wika sa mga kabataang may edad dalawa hanggang apat sa mga interaktibong aktibidad na pang-araw-araw na gawaing pambahay at nakagawian sa kultura. Isa pang bahagi ng programa ay ang Master Apprentice Language Learning na tumutukoy sa mga nakatatandang miyembro ng komunidad na Ayta Magbukun at di-Ayta Magbukun na resulta ng pag-aasawa, at walang alam sa wikang Ayta Magbukun. Naitakdang ipatupad nang dalawang taon, ang Bahay-wika ay natukoy na isang pilot program upang mabigyan ito ng pagkakataon para sa kailangang pagbabago sa mekanismo ng programa kung ito ay gagamitin din sa ibang mga nanganganib na wika sa bansa. Sa ngayon, ang kampeon ng programa, ang Komisyon sa Wikang Filipino, ay umaasa sa halagahang maka-Filipinong bayanihan bilang pangunahing salik sa tagumpay ng Bahay-wika, bagaman hindi isinasantabi ang materyal at pinansiyal na pangangailangan.

Ang Tagapanayam ng Panel

Si Dr. Purificacion Delima ay may digring BSE, major sa elementary education, at minor sa TESL (magna cum laude, Central Luzon Teachers College, ngayon PSU); MA Linguistics, PhD Language Teaching (UP Diliman, outstanding dissertation award by COED-DOST); Advanced Diploma in Education and Professional Development (University of East Anglia, UK); at Online TESL Certificate (University of Maryland, USA). May mga saliksik papel siyang binasa sa lokal at pandaigdigang forum at mga publikasyon sa mga paksang pagpaplanong wika, semantiks, gramatika, pagkatuto at pagtuturo sa una (L1) at pangalawang wika (L2), ponolohiya, morpolohiya, discourse analysis, at teacher development. Nagturo siya sa Philippine Military Academy, University of Baguio, St. Louis University, at retiradong propesor ng UP Baguio sa 33 taong pagtuturo at pangangasiwa. Kasalukuyan siyang fultaym komisioner sa Komisyon sa Wikang Filipino at kinatawan ng wikang Ilokano. Siya ay katutubong Agoo, La Union pero residente ng Lungsod Baguio; may dawalang anak at dalawang apo.

Panayam

Komisioner Purifacion G. de Lima:

I’m just the second Filipino presenter and the last one. And hopefully, all eyes and ears will be towards me. But because this conference is a bilingual conference which is really intended to showcase also the Filipino language, Philippine national language, I chose to present my paper in Filipino. But my PowerPoint is in English so our guests, foreign guests will not get lost. So, there should be no problem, unless I’d cite some quotations which I will read of course in the original language for that purpose. The paper is entitled “Bahay-Wika for Ayta

Magbukun, the Case of the Philippines.” Ang Bahay-Wika para sa Ayta Magbukun: Ang Kaso ng Filipinas. Yara wa apon. Yara wa lu. Magandang hapon. Magandang araw. Good afternoon. Good day. In my own language, in Ilocano language, “Naimbag a malem tayu amin apu. Naimbag nga aldaw.”

Ang aking papel ay tatalakay sa mga paksang nakalahad. Ang pambungad tungkol sa mga wika sa Filipinas, ang kanilang vitality, ang kaso ng Ayta Magbukun, ilang demographics, ilang datos para sa profiling ng wikang Ayta Magbukun at ang kaso ng revitalization, pagpapalakas at pagpapasigla ng Ayta Magbukun, na kinabibilangan ng dalawang komponent: ang Bahay-wika at ang Master Apprentice Language Learning Program. Tuwang-tuwa ako palagi na ginagamit itong nabuong mapa ng mga wika ng Filipinas, nabuo ng Komisyon sa Wikang Filipino noong taong 2014. Dito sa mapa ng mga wika ng Filipinas, nakatala ang 130 mga wika, kasama doon ang Filipino. Ibig sabihin, tanggalin ang Filipino, merong 129 na mga wikang katutubo at wikang malalaki. So, magbibigay lang ako ng kaunting pagpapakita rin ng mga wika ng Filipinas. Ang UN, sa taong 2018 ay nagpalabas na ng populasyon ng Filipinas na 106 na milyon at limampu’t isang populasyon ng Filipinas. Sa populasyon na ito, ang language diversity index o LDI ng Filipinas ay 0.842, mataas ng 0.042 sa Global LDI na 0.8. Ibig sabihin, napaka-diversified ng mga wika sa Filipinas.

Ang 18th edition ng Ethnologue ay tumukoy ng isang daan walumpu’t pitong mga wika at diyalekto combined para sa Filipinas. Ang Komisyon sa Wikang Filipino noong taong 2014, nakita ninyo sa mapa, ay nagpakita ng 130 wika, 27 dito ay may isa hanggang walong mga diyalekto. Gano’n ka-diversified ang ating bansa. Meron tayong tinatawag na pambansang wikang tinatawag na Filipino. Ang gamit nito ay bilang pambansang wika, subalit nasa sistemang pang-edukasyon din, kasabay ng Ingles. Kung kaya’t ang Filipino at Ingles ay parehong official language (wikang opisyal at wikang panturo sa sistemang pang-edukasyon). Gaano kasigla, vitality, ang mga wikang ito ng Filipinas? Nakatutuwang banggitin din, subalit ito ang mapa ng mga nanganganib na wika na binuo din ng Komisyon. Ayon sa datos ng census ng National Statistics Office data noong 2010 at ng ilang balidasyong ginawa ng Komisyon sa Wikang Filipino.

So, ipakikita ko na ang mga wikang nanganganib ng Filipinas ay nasa buong bansa. Ang tinatawag na dying or threatened languages ay nakikita sa pamamagitan ng pagkaunti ng mga populasyon ng etnikong grupo o/at kaya ay ang pagkawala ng nagsasalita noong unang wika. Sa World Data na pandaigdigang datos, may naitala si Hinton (1999) na 83.8 porsyento o 5,028 mga wika, sa total na 6,000 na may 100,000 tagapagsalita o mas kaunti pa. Ang UNESCO ay nagtala ng 10,000 lamang para masabing ang wika ay may estabilidad. ‘Yan ang threshold ng UNESCO. Nakatutuwa na ang Ethnologue din ang may kompletong datos ng demographics ng mga wika ng maraming bansa, kasama diyan ang Filipinas. Sa itinala ng 18th Edition Ethnologue Languages of the World, sa 187 mga wika ng Filipinas, 157 ang katutubo, walo ang hindi katutubo; 41, institusyonal, ibig sabihin, malakas; 72 ang umuunlad, umuuswag; 45 ang vigorous, masigla. Subalit nagtala ang ang Ethnologue ng 14 na medyo nanganganib, 11 ang malapit nang mamatay. At nakapagtala din ng apat nang patay na wika ng Filipinas.

Kung kaya’t nagtrabaho din ang Komisyon sa 2014, na tala nito ng 130 wika. Sa mapa ng nanganganib na wika noong 2015 na ginawa, 25 lang ang naitalang nanganganib nang binalida sa pamamagitan ng field validation at datos pa ng 2010 Household Population ng NSO, mayroong 41, subalit tanggalin natin yung apat nang natukoy ng Ethnologue at dalawa pa na nabalida ng Komisyon sa Wikang Filipino, anim, tanggalin mo doon sa 41, may

naiiwan na lang, nabawasan pa, 35 nanganganib ng mamatay. Magandang tukuyin ito na dalawang natuklasang namatay na mga wika ng Filipinas. Dahil sa tala ng Ethnologue, sila ay nearly extinct pa. Ibig sabihin, may mga lima o dalawang natitirang nagsasalita pa ang naiiwan. Subalit nang aming personal na ibalida, inakyat ang komunidad, dalawa o tatlong bundok iyon at pagdating namin sa taas ng bundok, wala nang nagsasalita. And it's a good chance perhaps for our linguists that when we reach the community of this extinct... we've declared... the Commission, the KWF has declared this as extinct based on the field validation. For instance, the Agta Sorsogon, which I personally saw; we were met by the community. So, there's the community, strongly asserting their cultural identity, saying "We're the Agta Sorsogon." There's another name. "We're the Agta Simaron" Okay. Just one group. We've learned that there's one remaining speaker. So, we had to go to the community to finally document the remaining speaker. Unfortunately, the 94-year old or 96-year old remaining speaker couldn't even recall a single word of their language.

So, maybe our linguists could start. Because linguistic theorist says, "the language is your culture and your culture is your language." But now, how do we identify them? They have a strong cultural assertion. They say, "This is our culture. We are this." "But how come you don't have the language?" So, language and culture are inseparable? But now, there's language that's missing? There's the culture, with strong assertion. So, maybe some linguistic theories on language endangerment could be more written, or, however. The KWF also has documented, walong mga wikang Ayta taong 2014-2016, 34 na minoridad at majority na mga wika pa ang kasalalukuyang dinodokumento. That's from the project we call Linguistic Ethnography. We continue to document Philippine languages. Thanks to Senator Loren Legarda for funding so we are able to do this job.

I quote Hinton (1999) saying "the decline of linguistic diversity in the world is linked to the world political economy which invades and takes over the territories of the indigenous people, threatens the ecosystems in which they live, wipes out the traditional means of livelihood, and at best, thrusts them into low class workers in the larger society in which they must now live on the margins." True. Sa mga karanasang pinahayag ng ating mga tagapanayam, tunay na masalimuot at bayolente pa nga ang pangyayari. Pasalamat tayo. We are very thankful still. We're still diverse. And even if there are contentious issues between and amongst the Philippine language groups, we do not resort, or we have not resorted to the kind of a Berber experience that Salem shared with us or we'll be horrified.

The case of Ayta Magbukun, and at this point, I'd like to recognize our community representative. May dalawa tayong Ayta Magbukun nandito—isang elder at isang youth teacher. Tinatawagan ko po si Elder Rebecca Reyes sa harapan, at si teacher (young teacher) Joy Maanyo, sa harapan para makilala at mabigyang ng tamang pagkilala. So, si Elder Rebecca po siya, at si Joy Maanyo. Sila po'y nasa ating Bahay-wika. Maraming Salamat, Rebecca, Joy.

Ano ba ang kaso ng Ayta Magbukun na karanasan ng Komisyon sa Wikang Filipino at unang-una na kaso sa Filipinas? Ang grupong Ayta Magbukun ay kasama sa Negritong grupo ng mga katutubong tao na dumating sa Filipinas. Tipikal na sila'y may dark skin, curly hair, small nose and dark, brown eyes. At sila ay nakakalat hindi lang sa Luzon. Nasa Amianang Luzon, Gitnang Luzon, at Timog Luzon sila. Marami sa Luzon. Subalit meron din sa Panay Islands, at meron din sa ilang lugar ng Mindanao. Alam namin ito dahil sa aming dokumentasyon ng walong grupo ng Negrito, 'yong dalawa ay sa Panay islands at yung anim ay dito sa Luzon. So, normal na sila'y ay pagala-gala. Nomadic. At dahil na rin sa tinatawag

nating pressure o tensiyon na binibigay ng socio-economic sa kaligiran nila. At pati na ang kanilang buhay ay nagugulo. Magbukun ang tawag nila sa kanila at ayon sa naging dokumentasyon, “bukod” at “magbukun” na ang ibig sabihin... , “bukod” at “magbukun” ay Filipino meanings, “magbukun,” in their own language. At diyan nila gustong makilala dahil sila ‘yong humiwalay sa Ayta Ambala, isa pang Negritong grupo doon din sa bahaging iyon ng lalawigang Bataan. Kaya’t sila ay bumuo ng sarili nilang identidad.

Dinokumento ng KWF ang Ayta Magbukun noong 2015, kasama ‘yong pitong iba pa. Kaya nga nabanggit ko kanina na meron ng walong nadokumentong mga grupong Negrito at isa diyan ang Ayta Magbukun. Kung kaya’t katulad ng nabanggit mismo ni Suwilai kanina, kailangan muna ng isang malinaw, komprehensibong dokumentasyon even before you can proceed to revitalizing, which the KWF did. Ang lokasyon, ang lugar ng mga Ayta Magbukun ay nasa lalawigang Bataan. So, dito makikita ang Ayta Magbukun, nakakalat sa probinsya ng Bataan—Abucay, Bagac, Balanga, Limay Mariveles, Morong, Orani, Orion, Samal. Ang ating Ayta Magbukun na kaso para sa Bahay-wika ay nasa Abucay. Ginawan matapos yung kaunting pagtuon sa mga datos sa dokumentasyon, ginawaan ng language profiling para matukoy talaga kung ano ba ang estado ng Ayta Magbukun bilang wika ng mga Ayta Magbukun.

Sa lahat ng siyam na lugar ng mga Ayta Magbukun sa lalawigan ng Bataan, merong 383 sangkabahayan. Walang makapagbigay ng definite population, but they’re counted as households. So, 383. At limampung porsiyento nito sa total na populasyon, sa total na 383 households, ay napag-alamang passive bilinguals. Ibig sabihin, nakakaintindi ng Magbukun, subalit hindi nakakapagsalita. Limampung porsiyento. Sa Bangkal, Abucay mismo ay 167 resident sample ang ginawaan ng profile. Ang 148 ay nakaiintindi, 167 ay nakapagsasalita ng Tagalog kung kaya’t sila’y bilingual. Isandaan at tatlo ay balanced bilingual, ayon sa instrumento na ginamit sa language profiling. Walong elderly ay dominante pa sa Ayta Magbukun. Dalawampu’t anim ang dominant sa Tagalog sa kanilang bilingual na estado.

Ang Ayta Magbukun ay gamit sa bahay ng mga matatandang Ayta Magbukun. Gamit din ito bilang mother-tongue subject sa K to 3 sa Bangkal. Ano ang estado ng Tagalog? By the way, in the province of Bataan, it’s the Tagalog ethnic language tha is spoken in the province. Tagalog is the basis of the national language, Filipino. Anyway, we distinguish. So, Tagalog ay dominante sa pang-araw araw na pananalita ng mga Ayta Magbukun, subalit sa paaralan, gamit din ito sa literacy skills development—pagbasa at pagsulat. Karapat-dapat ba, o kailangan ba ng revitalization effort para sa Ayta Magbukun? Kung ito ang kanilang profile na halos nasa ilang matatanda na lamang yung L1, Magbukun, wala ng kabataan, kailangan ba? At puwede ba? So, hindi pa naman patay. Meron pa rin naming mga nagsasalita.

Ano ang pinakamalakas na salik o factor to say that Ayta Magbukun immediately and urgently needs revitalization? Even as the young or the youth, and perhaps even the elders, do not create anymore L1 speakers in the households. It’s this—the attitude, the desire, the motivation. Ang perception at attitude ng mga Ayta Magbukun elders ay napakataas at napakapositibo. They’re very positive to associate with the language for ethnic identity. So, they call themselves Ayta Magbukun. They’ve a very strong desire to learn the language given the opportunity. They’re very comfortable to discuss traditions and daily routines with those knowledgeable in the language. And they believe that the language is losing its users because of the absence of reading materials in the language, and the lack of opportunity to use it in major domains of their society. Meaning, alam nila na ang wika nila ay nanghihina na. Subalit, positibo din sila na ito ay mapalakas, mapasigla.

At sa interview no'ng dokumentasyon, sila ang nagsabi, “Wala kasing mabasa sa Ayta Magbukun. Wala kasing nakasulat sa Ayta Magbukun. At wala ring mga lugar kung saan naming puwedeng gamitin maliban sa kapuwa namin Magbukun, sa bahay, at mga malalapit na kaibigan.” “Yon ang kanilang sinasabi. At dahil na rin sa datos na meron ang Komisyon sa Wikang Filipino, at dahil nagkaroon din ng oportunidad para sa pondo, nabuksan ang programang Bahay-wika–revitalization effort, Bahay-wika para sa Ayta Magbukun. Ito ang unang modelo sa Filipinas na tinatawag natin sa pandaigdigang mga programa sa revitalization, language immersion program. Sa mismong ancestral domain ng Ayta Magbukun sa Bangkal, Abucay, Bataan, engaging elders to transmit their language to preschool children 2 to 4 years old for a period of two years.

Take note, do'n sa siyam na mga lugar ng kung saan nandoon ang mga Ayta Magbukun, sa Barangay Bangkal lang ang merong nagsasalita na mga matatanda. Sa ibang lugar, wala na. So, ang konsepto ng Bahay-wika ay dalawang taon, pilot program ito at inaasahan na ang mga preschool 2 to 4 years old ay matuto makalipas o magandang makakuha ng proficiency sa dalawang taong susunod. The program is the result of the Filipino cultural value I call “maka-Filipinong bayanihan,” that engaged the collaboration, largely of the Komisyon sa Wikang Filipino, with the Bataan Provincial Government, the Abucay Municipal Government, the provincial National Commission on Indigenous Peoples, the Bataan Schools Division teachers working with the consultants and the Ayta Magbukun community.

At this point, we recognize one of our consultants, learning material consultants, from the University of the Philippines, Dr. Leonor Diaz over here. Isa siya sa ating kalahok. Thank you, Ma'am Diaz. Faculty siya ng University of the Philippines. She's one of the two or three consultants that gave the curriculum guide for the Bahay-Wika. Compared to experiences that was given by Thai, Marleen's Ecuador experience as well, and especially Larry's of the Hawaiian program. You have, like, reached almost or more than three decades program running, ongoing.

We started the Bahay-wika program just on September 10. The building was inaugurated on September 27. Just the other day, the Bahay-Wika revitalization program was just one-month old. Gano'n tayo kabata. Ayaw naming sabihing we're three decades far behind, you know, in revitalization efforts. And to think, we're so diverse in language a country. But, better late than never, right? So, there was the launching and you can see the opening rituals of the Ayta Magbukun elders on the 27th. And you can see here the ribbon cutting ceremony. This is the Bahay-wika building for the Ayta Magbukun in Bangkal, Abucay, Bataan. So, you see here our chairperson with the municipal mayor of Abucay. The governor came late, and so he missed the ribbon cutting. But look, this is all the effort... This building is all the effort of the provincial government costing over one million, or close to two million for the Bahay-wika, I'll go to that point later on inside.

So, nag-umpisa September 10. So, nakita niyo ang Bahay-Wika classroom. Nakita niyo rin ang elders at mga bata, engaged in interactive activities. So, ang Bahay-Wika, nag-umpisa September 10. May dalawang klase, 2 to 3 years old, 13 kids na 2 to 3, 3 and a half, and 4 na labing-isang mga bata. Tatlong guro—dalawang regular, isang alternate. Labing dalawang elders, isang elder handling three kids. Session schedules—those 5 hours each day for 5 days a week. Elder profile: L1 Ayta Magbukun, 41 to 80 years old. Children profile: pure and mix parental marriage, no Ayta Magbukun knowledge. Some Bahay-wika classroom materials and kitchen facilities: not as great as the Hawaiian, the Thai. But look, for a start, hopefully to

develop with better facilities next time. So, there's the floor mat, some reading materials, some kitchen facilities over there.

Curriculum content aiming for linguistic and cognitive skills development for early literacy: the listening, speaking, reading, writing, the physical and motor development for fine and gross motor skills, health and hygiene routine. There's the socio-emotional human relations development, the self and relations with others, creative and aesthetic appreciation development, from music and the other arts. The schedule? There's rest time, nap time for kids 2 to 3. They're easily tired, sleepy, etc. Some, identifying of body parts. You can see down there. The approach: direct use of the target language Aya Magbukun only classroom. Typical daily classroom schedule: greetings, playing, dancing, singing, counting, manipulative plays, eating, etc. That's in the morning. And the similar activities repeated in the afternoon, with more chanting, storytelling, thanksgiving and prayer, poetry as well. So, we see here an active classroom.

Did you see elder Rebecca over there? That's elder Rebecca. So, the second component, the master apprentice language learning program. It's engaging elders to transmit their language to young adults, this time, of the Aya Magbukun community, also for the period of two years. The number of elders engaged: three. Number of apprentices: six, with ratio 1 is to 2, 1 elder is to 2 apprentices. Session schedule is 3 hours each day, for 5 days a week. Direct use again of Aya Magbukun, no translation. You know the usual process of direct approach. So, here you see the master apprentice program participants just find themselves comfortably everywhere around the area of the Bahay-Wika. This was before. One, you can see before the Bahay-Wika final construction was done, and then below, here you can see a renovated, it's a renovation of the old structure. So, here is one master apprentice.

Again, the objective of the master apprentice, it's targeting the language functions – greeting, introducing, describing, narrating, explaining, nothing formal. The curriculum contents: the self-introduction, knowing others, family and home, the community and environment, cultural traditions and the way of life. The Bahay-wika and the master apprentice goes, at best, to slow down the process of language loss, if not, to totally halt the process, at any rate, the negative attitude toward the language and ethnic group, because there's still the discrimination and marginalization around them. And raising people's awareness where appreciation and respect for linguistic and ethnic heritage, and foster people's sense of pride, self-esteem, identity, and ethnicity.

I quote Fishman on revitalization efforts. I find these quotes very significant because they're related to Filipino experience. First, "it is the people of the community and not outsiders who must do the job." Nabanggit din ito ni Ms. Suwilai kanina. "Conflicts within the community regarding the writing system, standardization and intactness of the language, hinder revitalization efforts. Writing systems and publications provide indigenous languages with status, and to bring a sense of pride and self-esteem to the people." On the orthography development, this was fully developed and discussed by Suwilai a while ago. And Fishman is saying, "partial acquisition of the language is far better than no acquisition at all." And he recognizes that "stable bilingualism will hinder language shift and facilitate language maintenance."

What are the factors for success and failure? Bakit matagumpay or bakit hindi nagtatagumpay? Again, I will address so much on them, the same in the Thai experience. You need government support, parental involvement, community support, and then, the

writing system. The existence of many writing systems may create an unfortunate situation, when members suffer fractional struggles over which one should prevail. And in the case of the Philippines, this is being observed or felt. The Ayta Magbukun has not lost hope, and is not losing hope. They continue to pose hopes and prayers for their sustainability of the Bahay-wika. And sustainability of the maka-Filipinong bayanihan is a must, by the local government, both provincial and municipal, the provincial NCIP, the DepEd, Department of Education Schools Division, and then, of course, the community. And to end the presentation of the Ayta Magbukun, you can see, there's not much data I can give with a one-month old program. But still, we go with hopes of the community, for their wika Ayta Magbukun. So, we quote from the documentation... is a poetry recited:

Habok hako'y nang malatung
Sabik ko nang marating (I'm eager to reach)
 Ti pag-unlar
Ang pag-unlad (progress)
 Aong into ha kabangor
Na nasa dulo (that's at the end)
 Aong abagat.
Ng ulan. (of the rain).

Very metaphoric indeed. If there's such hope at the end of the rain, their metaphor for that, Ayta Magbukun. That's the Ayta Magbukun. Mabiyay! Mabuhay ang mga katutubong wika at kultura ng Filipinas. Long live all indigenous peoples and their languages in the Philippines and in the whole world. Maraming salamat po. Agyamanak unay apu, para sa mga Ilocano.

g. Cagalingan:

Agyamanak, Commissioner Delima. We call her also, Apu Ping. Salamat po, Commissioner de Lima for sharing to us the concrete projects, actually, a house made concrete for language, and a concrete example of KWF's passion for preserving indigenous languages here in the Philippines. Sa totoo nga po, kung titiNgnan natin yung mga tinitirhan ng mga Ayta Magbukun, mga kapatid po nating Ayta Magbukun, nakatira po sila sa Abucay, Bataan. 'Pag titignan natin ang matandang diksiyonaryong *Vocabulario de la Lengua Tagala*, isang uri ito ng puting loro, Philippine Cockatoo, White Cockatoo. Ang gusto sana natin talaga, kung irerepresenta yung ibon na 'yon, nais nating magpatuloy yung awit. For the song of the Ayta Magbukun to continue. At ipe-preserve natin 'yong mga wika nila. Sana po, mas dumami pa ang mga Bahay-Wika sa Filipinas.

Malayang Talakayan

Kalahok 1:

Hi, how are you? Naimbag a malem yo, apu. Maayong hapon. I really enjoyed the presentations ever since this morning, and I'm very appreciative to KWF for organizing this conference. I would like to, perhaps, bring out the elephant in the room. We've seen several presentations about Hawaii, about Ojibwe. It was so inspiring to see children speaking this local languages that were very vulnerable or very threatened, and I commend those efforts. However, I also don't want us to wait until it's too late or until our Philippine languages are so small that we are reduced to these efforts.

I'll give you an example. When I travel around Luzon, I go to La Union, which is a traditionally Ilocano speaking area. I hear many parents not speaking Ilocano to their children. I go to Pampanga and I hear many Kapampangan parents not speaking Kapampangan to their children. I go to Pangasinan and I hear many Pangasinan parents not speaking Pangasinan to their children. And I go to Bicol and I hear many Bicol parents not speaking Bicol to their children. They have shifted, many of them, to the national language and in some cases other regional languages. Bukidnon shifting to Cebuano, Cordilleran groups shifting to Ilocano. This language shift is a phenomenon not affecting just minority languages, but even our major regional languages. So, I don't want to wait for all of these languages to become virtually moribund before we begin language revitalization.

My question to you, and maybe a challenge to KWF, is how do we fix the ongoing or existing situation or policies, how do we fix the big elephant in the room, that continues to cause this language shift. Perhaps, we need to rethink some of our activities. We're not doing enough. When we have a national language celebration month, maybe we should celebrate other Philippine languages as well. Buwan ng mga Wika, instead of Buwan ng Wika. Even in the name itself of Komisyon sa Wikang Filipino, it's Commission on the Filipino Language, not Languages. So, we are affected by a historical idea of monolingualism being superior, and perhaps with KWF's efforts like this, we can rethink some of our activities and gradually move towards multilingualism and how we can embrace pluralism, multilingualism. So that small language or big language, they will stop their eventual decline.

I'm very happy to Ma'am Premssirat for her presenting their efforts in Thailand and mentioning that in addition to working with local communities, they're also working with the national government to rethink a national language policy that is more inclusive and embraces all languages. So, thank you very much and I would just like to hear your reflections on how we can fix the systemic, bigger issues at the national level to give all our languages a chance. Thank you.

Komisyoner Delima:

Thank you. Well, I'm also from La Union. One, changing, for instance, Buwan ng Wikang Filipino to Buwan ng mga Wika, would entail, of course, because we're just following the proclamation order that was issued to celebrate the Buwan ng Wikang Filipino. That can be done, but it will entail a change of official legal documents, whatever. Doing more for indigenous languages, no doubt, and I can guarantee you that the current administration of the Komisyon sa Wikang Filipino is not only into nurturing of the Philippine national language, but as well, all of the indigenous languages of the Philippines. So, if you find, for instance, we're just too slow in this effort, I think the fault lies, one, we're just a very small agency, with 57 employees to do an entire national revitalization, if you will. But we're doing as much as we can for now. And I know that for a fact because I'm the full-time commissioner for programs and projects. We can make a list of not only Bahay-Wika, which is a language revitalization effort, we're doing many more projects and programs for the indigenous languages. No doubt about that, we're taking care of that. But, of course, depending on how much collaboration we can get from other institutions, including government institutions like the local government units. I mean, this Bataan experience for Bahay-Wika is exceptional. The Bataan province, for instance, has started with us not only Bahay-Wika, in fact, Bahay-Wika came later.

The celebration of Balagtas, Kampong Balagtas for the training of the youth on creative writing. It's also collaborated by the local government. This is even a special case. We hope it would be the same reaction we get if we go to the other LGUs or to the other locations. For now, we see if we have enough data, convincing data to show to the local governments. We're also networking. From their own initiatives, they come to us to work for some other projects. With them, we do collaborate, and these are even NGOs. Special mention I'd like to do is the TAP, the Translators' Association of the Philippines, newspaper you heard earlier. We're doing that. No doubt about that.

Dr. Preamsirat

Is there a possibility that you can have the government or relevant department to have a reconsideration of the national language policy to be more supportive to the local languages? Thailand is very conservative, but in the current drafting of the new language policy, we have six policies. One is on Thai, the national language. The second one is on the foreign languages, languages of commerce, and things like that. The third one is on local languages. The fourth one is on the language of the deaf and the blind. We also have the language from migrants and also the policy for the translation and interpretation. So, you have this kind of multiple policies for the big policy. And one is on local languages. I think that's how it should be because in there we can mention something about the use of the local languages in public, in education and in other areas. If that can be reconsidered in the future I think the Philippine government will be very progressive. You have implemented the mother tongue-based multilingual education all over the country. So, this is really good. We would like to see something like this in Thailand, too. But we don't have it. Because you have done something very good and to go with it, it should a policy that supports the use of the indigenous languages or local languages in public life in education, so it will go together. I think if you can push that, maybe KWF can propose something. Thailand is very conservative. But still, because it's not only the policy for local language, but it's just one of the languages among others important languages, so they accept it. But that has not gone through the cabinet yet. That drafting is already finished. We're just waiting for the right time to submit it.

Kalahok 2:

Hi, Tuting Hernandez from the Linguistics Department of the University of the Philippines. This is more of a report than a question. Early this year my thesis adviser and I embarked on a rather exotic quest. We decided to go search for the Isarog Ayta. I would just like to report, that as of June we've now come up with a grammar sketch of the group. We went to the mountains, well, he did, because I'm just too arthritic to climb mountains. He went there, but we found them in several municipalities in Pili and surrounding areas. So they have moved from the mountains down to the municipalities. We've now worked on a grammar sketch of Isarog Ayta. We also now have a grammar sketch of Ayta Magbukun and we're coming up with the grammar of Mag-antsi, which will be launched this November. I also think that we should be quite careful about using the ethnologue scale, the vitality. It has to be more nuanced, it has to be more applied to our experiences. We also have to look at the colonial experience of the Philippines in applying the scale. Because the scale really is, reads like a checklist. If you have a book written on the language, there's a language existing about the language, etc. So, you just check all of these little boxes. And then you come up with generalizations whether it's healthy or anything like that. But with our colonial experience, we know that a lot of smaller languages would have existing grammars written by colonizers,

but are not you know, but are quite endangered at this point. What I'm saying is we have to be more critical about using the ethnologue scale. It's a good to know that the Agta is still there. Barangay Pingit, actually. It's not extinct. And there are linguist in the Phlippines too.

Komisyoner Delima:

About the ethnologue data, if you notice, well, ethnologue presents its data, but if you noted in my presentation, KWF validates and we come up with our own data. Even with some gaps or differences, for instance, most of our Negrito languages are threatened relatively. And so, we have to address the concern immediately. I mean, we don't take data, hook line and sinker, but we do validate. That's why I was saying that two languages still recorded nearly extinct on the ethnologue data, but upon field validation. We found that language gone. So that's it.

Kalahok 3:

Thank you for the last three presentations. I have taken note that you have actually discussed the campaign for language revitalization or revival in three different regions of the world and you have come up with varying degrees of success: one is a startup, one is a decades-old campaign, and in the case of Mahidol, you have leveraged academia for the purpose of language revitalization. My question really is how sure are you that all these initiatives you have started could be sustained?

In the case of the Berber, which is already a decades-old campaign, were you able to build a network of community-based Berbers and are you able also to leverage government resources since apparently there were anti Berber sentiments and movements before on the part of the governments where the Berber are located. Have you already neutralized that situation now? That's my question to Dr. Mezhoud.

In the case of Dr. Premsrirat, congratulations on your program. I have personally witnessed the death of some academic programs that died in the University of the Philippines where I graduated from, and one of the reasons why these programs died is the very little enrolment in these programs. There's not much money coming in to support the continued delivery of this academic programs. Do you not foresee that kind of problem also in your university? And in the case of Dr. Delima, I wonder, you said you have just started with Bahay-wika, and as a Filipino, I'm very, very happy about that, but I wonder also exactly how long can this very beautiful initiative be sustained? You, know, the Philippine government is quite notorious because they would push on with very innovative programs and projects only for a very limited time, like three to five years, but the problem with language revitalization is that it necessarily takes a long, long time, maybe decades to really turn it into a roaring success as a social program. So, those are my questions. I think they basically related to the three speakers.

Dr. Mezhoud:

Thank you. Sustainability, that's the whole point. Sustainability is what you do with it. What I was trying to explain, unfortunately I couldn't get through all the different steps that happen both in Morocco and Algeria and in Malian-Niger and all these things. Everything you do, when you have a repressive environment like that, when you have people who believe that only one language should be the national language of the country, only one culture should be predominant, what you do is arrest it from them. You take it by force, practically. When you

take it, the next for them is to try and stop it from working. That's what has been happening. That's why my slogan over there is "the fight continues" or "la lucha continua" in Spanish. There were 12 steps or whatever in the chronology, which I couldn't go through. Every time we do something, they recognize something, they come back to something else. Okay, we were not recognized at all, now the language is in the constitutions of three countries. First as a national language, which doesn't mean anything. It just means it's recognized as existing. Secondly, as an official language. Now, we realize even having it in the constitution as an official language doesn't mean anything. Because if it's not applied, if it's not given a certain form, it doesn't mean anything. So, the sustainability is that you continue following up on that. Well, if the language is official under the constitution, let's apply the constitution. Let's have media in both languages, the national language and the two official languages under the constitution. Let's have a tribunal. This is the most important thing. Let's have lawyers, and judges, etc. plead or judge in both languages that people who speak that can go without the support of an interpreter or anything like that because they have the right to speak in their own language and be spoken to in their own language. This has not happened. Therefore, these are just steps and sometimes if you just leave it to them like that and you think acquired a fantastic victory, which if we think of 50 years ago until now to have it in official language, when it was even recognized, it's an immense victory. But it doesn't really lead anywhere. So, the next thing now, is to force all the governments, and Libyans are having great problems again, to put it into practice. As I mentioned, the United Nations, there's an official language and a working language. It's official, but if you don't write documents, if you don't use it, it's as though it's not there anymore. So, sustainability is really what you do. Do not stop at the first step because governments are very good at throwing little bones and tokenism, It has happened in the British aristocracy and they managed to avoid the revolutions in the late 18th-19th century because they made more concessions than the other monarchies in Europe. Now, Britain still has an aristocracy, which is extremely important and the other have lost theirs. And it's the same thing, tokenism. Sorry, I don't want to take most of the time on this. But we have, just one last example, we obtain the languages are taught at schools. I showed you the manuals of teaching in schools. We wanted them to be written in the, well, the Tamazight script is really psychological, but for everyday life, we use the Latin script. Because then we have access to computer keyboards and we don't have to reinvent them and spend a lot of time. The government wanted us to write the Berber in the Arabic script, which nobody in North Africa wanted, in Morocco, Algeria, or wherever, it was really a big fight. So, the manuals at first were written in Berber in the Latin script, and now, all of the sudden, about a year ago, they launched the debate again that it's going to be written in the Arabic script without asking anyone. And then the manuals all of the sudden appeared, but now they were taken up by the government, and written in both script, which no Berber speaker wanted. But it's there now. Of course, there are some more activist teachers who, the first thing that they told these people, take your manuals, open it to page in the middle, tear it in two, throw away the one with Arabic script because it's the same text. But not everybody does that. The insidious way of every victory will be turned into a defeat if you let, you know, the old people there. So, sustainability is what you create and it's an everyday fight. It's like when you're trying to get it, you try to push it forward, and you try to put it into play.

Dr. Suwilai:

The question about the sustainability, I think it's actually up to the group, up to the community, the language group, if they would like to continue without the good things that they have done. They will try. I think they will try to pass it on to the younger generation. But still, the local community, the indigenous community, they normally need support, moral

support, institutional support, economic support. So, if the outsider also shows sympathy, tries to help them, gives them some support as much as possible, I think it can be sustained. From my experience, I found that teaching in school cannot last very long because sometimes, the policy of the Ministry of Education is not pretty much interested in small languages. They are interested more in the language of wider communication. So they give more support to that, but not to the local community. This does not last very long because they have quantified some budget for hiring the teachers. Because they cannot be volunteer for life. They add up rich people, they have got to work. They can spend some time, you know, helping the group, but not all their life. So, they need the support from the government. Institutional support, they need that. But, there's one thing that I notice that lasts very long. It's the writing system or orthography development. If they are involved in developing their writing system for their own language. From our experience, all the activities stop after the project is finished. Still, even now, 10 years have passed, they still use the orthography. Sometimes, they work on other projects and they can still use it. So, this can be sustainable specially if they develop it by themselves, they practice it, they use it. For sustainability, I think it's rather difficult to expect. It may be too ambitious. We should expect something that is possible. Outsider, the society at large, can help. If you talk about supporting the smaller group like the heritage of the humanity, heritage of the nation or something like that, maybe you can get some support, moral support, psychological support, and also, institutional support. Something, you know, that can be in the policy. We have the Ministry of Culture. They try to find the national treasure, something like that. So, we try pushing the indigenous language in not only dancing and some of the handicraft, but to get them interested in the language of the indigenous group because they have been trying to work on revitalizing their own languages. Finally they accepted. They are now registered, some of them, one by one. They are now registered as a national treasure, and that is really helpful atleast psychologically. The media is also important. Everybody can help. It's up to the community whether they would like to keep it sustainable or not. Even though they need outside support, but their own initiative is also very important.

Komisyoner Delima:

Sustainability para sa Bahay-ika. Kung napansin ninyo, may prayer ang aking concluding slide. Prayer na sana ay patuloy iyong suporta at kolaborasyon ng mga institusyon at ahensiya na nag-umpisa at nag-initiate nitong programang ito. Subalit nabanggit ko rin sa ilang slide ko na ang prgramang Bahay-wika ay itinakda para sa dalawang taon na pilot. Ibig sabihin, data gathering etc. for improving the program hopefully will be enough for the two years and then it is supposed to be a capacity-building program. I mean, all revitalization efforts should not be manned by outsider's efforts, but it should be a capacity-building thing. So, we foresee that it will be ready for turning over by end of second year with the community owning it and the local government and the other efforts within the provine. Dapat 'yan, ganyan. So, lalabas na 'yong KWF diyan. Para makapunta rin ang KWF sa ibang lokasyon, sa ibang nanganganib na wika, I mean. Ganoon 'yon. It's capacity-building and empowering the community. Nagpakita nga ako ng quotation kay Fishman and he has the same frame of mind that it should be the community that's foremost interested and fully determined to continue the program. By two years, siguro, meron na kaming enough data of fluency, proficiency to tabulate. And so we'll see a more positive output and outcome. Dapat lang na matuwa ang community na nare-realize ang natukoy na layunin ng programa in two years' time. So, dapat ang pagpapatuloy ng programa ay nasa komunidad na. May ganoong pagpapalano para sa programang Bahay-Wika. Hindi naman palaging nandoon na lang iyong effort at initiative ng isang ahensiya tulad ng Komisyon sa Wikang Filipino, lalo na at maraming naghihintay.

There are many other cases that also need that kind of attention, and can be empowered, can be prepared to run the same program. Thank you.

G. Cagalingan:

At dito po nagtatapos ang ating ikalawang araw. Sa pagbabahagi po ng kaalaman at karanasan ng ating mga tagapanayam mas lumilinaw ang ating mga gampanin sa tinatahak nating landas para sa preserbasyon ng ating mga wika. Napakarami pa pong trabaho at magtulongan po sana tayo sa gawaing ito.

Ikatlong Araw, 12 Oktubre 2018

UMAGA

Plenaryong Tagapanayam 4

Dr. Patrick Heinrich

Ca' Foscari University

Abstrak

Pagmamantene at Muling Pagpapasigla ng Wika para sa Kagalingan

Ang kabatiran hinggil sa nanganganib na wika ay nagpapakita na ang wika ng mga nadominang pamayanan ang laging nalalagay sa panganib, at “hindi nakikinabang” sa pagkawala ng wika. Ang pagkakalagay ng wika sa panganib ay resulta ng transpormasyon ng kaayusang sosyoekonomiko ng mga pamayanan, na nagsisimula sa pamamagitan ng pagkakaroon ng ugnayan (paglusob, kolonisasyon, modernisasyon, globalisasyon). Ang pagiging nasa panganib ng wika ay nangyayari lámang kapag ang ugnayan ay batay at pinanghihimasukan ng maykapangyarihan, at ito ang dahilan kung bakit ang nanganganib na wika ay negatibong nakaapekto sa kapakanan ng tao. Ang pagiging nanganganib ng wika ay indikasyon ng hindi pagkakapantay-pantay sa lipunan. Samakatwid, ang kawalang kakayahan na mapanatili ang nanganganib na wika ay nagpapahiwatig ng problemang higit na malaki kaysa “mismong wika”. Ang pagkakaiba-iba ng wika ay napakahirap na panatilihin sapagkat madalas na ang “pagkakaiba-iba” ay nagsisilbing isang batayan upang tratuhin na “mababa.” Ang dibersidad ng wika ay naglalaho sa mga lipunang makabago sapagkat binibigyang-diin ng mga ideolohiyang modernista ang idea ng “pagkakapantay sa pamamagitan ng pagkakaisa” at naglalayong makamit ang “pagkakaisa sa pamamagitan ng pagkakapareho.” Sa mga gayong sitwasyon, ang pagsisikap para sa panlipunang mobilidad ay hindi naiiwasang humahantong sa sariling asimilasyon ng pangkat minoritya, na iniwan ang kanilang mga wikang walang mahalagang gampaning panlipunan. Masama ito sapagkat walang kinabukasan kung walang gámit. Batid natin ang asimilasyong lingguwistiko ay madalas na may negatibong epekto sa mga nagsasalita ng nanganganib na wika. Ang mga pamayanang nakararanas ng pagpapalit ng wika ay naglalaho at sama-samang dumadanas ng paghihirap sa panahon ng sosyokultural na pagpapalit. Ang welfare linguistics, isang konsepto na nadevelop sa Japan noong nakalipas na 20 taon, ay nagbibigay ng isang bagong pananaw kung paano harapin ang mga nanganganib na wika sa isang mabungang paraan. Humihiwalay ang welfare linguistics sa pananaw na ang dibersidad wika ay laging nauugnay sa isang uri ng hindi pagkakapantay-pantay. Samakatwid, natutukoy ng welfare linguistics ang (1) mekanismo ng pang-aapi o eksklusyon at (2) pag-aaral sa mga estratehiya kung paano makaagapay sa mga ito. Kinikilala nito ang (3) mga alternatibong praktis at (4) nagtataguyod

sa mga ito. Mapagpalayang pagsisikap ang welfare linguistics. Batay ito sa pagkaunawa na ang wika ay maaaring magtaguyod o pumigil sa kagalingan.

Ang muling pagpapasigla ng wika ay nangangahulugan ng transpormasyon ng institusyon, asal, pakikitungo, at mga kaugalian upang ang wikang nanganganib ay muling nagiging daan ng pagtataguyod ng kapakanan ng mga nagsasalita nito. Sa panayam na ito, tatalakayin ko kung paano ito isasagawa, partikular sa dalawang halimbawa ng wikang Hawaiian sa US at mga wikang Ryukyuan sa Japan.

Ang Plenaryong Tagapanayam

Si Patrick Heinrich ay isang Associate Professor sa Department of Asian and North African Studies sa Ca' Foscari University sa Venice. Bago maging bahagi ng Ca' Foscari, nagturo siya sa mga unibersidad sa Germany (Duisburg-Essen University) at sa Japan (Dokkyo University). Ang kasalukuyan niyang interes sa saliksik ay nakatuon sa sosyolingguwistika at nangangananib at muling pagpapasigla ng wika. Kamakailan ay naging editor siya ng mga aklat sa English gaya ng *The Routledge Handbook of Japanese Sociolinguistics* (kasama si Yumiko Ohara, Routledge 2018), *Urban Sociolinguistics* (kasama si Dick Smakman, Routledge 2017), *Globalizing Sociolinguistics* (kasama si Dick Smakman, Routledge 2015), ang *Handbook of the Ryukyuan Languages* (kasama si Shinsho Miyara at Michinori Shimoji, Mouton de Gruyter 2015), at *Language Crisis in the Ryukyus* (kasama si Mark Anderson, Cambridge Scholars Publishing 2014). Ang pinakahuli niyang monograp ay ang *The Making of Monolingual Japan* (*Multilingual Matters* 2012). Pinagkalooban siya ng Japanese Association of the Sociolinguistic Sciences ng taunang gawad sa saliksik noong 2010 at pandangal na miyembro ng Foundation for Endangered Languages.

Panayam

Dr. Heinrich:

Thank you very much. Kind introduction. It is a pleasure and honor to be here. I was asked to talk today about new methods how to study endangered language, how to document endangered languages. As you could hear in the presentation, I'm a sociolinguist. The main part of my work is the sociology of language and language endangerment is caused by economic and social changes. So, I would be talking about that mainly—what is the state of the art, how sociologist of language look at language endangerment. And also I would like to point out that promising new directions that we should engage in. On the picture here you see Venice. This is actually the place, Ca' Foscari. Ca' Foscari is the name of a palace. Let me start right away. I'll be talking about language shift lost and adaption because in order to understand what we can do to revitalize language is very, very important to understand and to differentiate the individual cases. I'll begin talking about something called language endangerment dynamics. That's an idea I developed a few years ago because I did not like most of the ideas about language endangerment because they tend to be ad hoc. That is, people talking about that case, and then they add and add and add, while they theorize about it. And that is still the very difficulty that we have to do when we talk about language endangerment. We have to do justice both to every individual case that we study. But, at the same time, we have to identify common features that all cases of language endangerment share. And I think we've been a bit weak on the second part. We have not sufficiently talked

about what all endangered languages share and part of that is that the first words in language endangerment set out theory very much so I'm thinking of the work of Susan Gal, Joshua Fishman and so on and so forth which were based on the very, very few case studies at that time. And since that in the past 30, 40 years, a huge amount of case studies have been added but we have not theorized the outcome so far. So, I think there's an urgent need to do that. And I'll be talking about that in the second point. Then I will talk what consequences this has for research on endangered languages. And finally, I'll be talking about endangered language and well-being, a topic very similar to that of Michael Walsh. That is something that I currently moving into. I'll be sharing my ideas about that which are slightly different from those of Michael. But that is not the contradiction. But just a compliment. How to look at language and well-being.

Okay. So, what are endangered languages good for? It's the main thing. I mean, we really have to clarify that because we all share concern for endangered languages but not everybody does. So, let us just look at what we know so far. Endangered languages are good for economical reason and you see that, for instance, there is a street sign in Japan. In the island of Okinawa, there is restaurant called Paikaji. And Paikaji is an Okinawan term, right? So, they named their restaurant with an Okinawan term. It means "southern wind" in Okinawan. Because they think it's more appealing. You know, more people come to the restaurant. So, endangered languages have specific functions. And if you look for them, you can trace them very, very easily, for instance, in the linguistic landscape. They're also important as knowledge resource and great amount of work on that has been done and we've heard about that knowledge that is encoded in the language—about the environment, about the culture, about fauna and flora, and so on and so forth. So, that is what endangered languages are good for. And then, aesthetical resource. I was very pleased to hear that in the Philippines, the language of revitalization movement seems to be always somehow connected also to art and literature. So, aesthetic effects. We all like foreign languages. Very often, if we meet somebody and we find out, you know, "Oh. That person speaks Finnish" or, you know, any language that we haven't ever heard. We very often ask, "Could you please speak a bit?" Because we genuinely enjoy diversity. We, as humans, like diversity. We really enjoy it. You see that endangered languages have material, which is aesthetically pleasing. And as a matter of fact, it is put into effect for that. And finally, and we also talked about that—language is a tool for self-empowerment. So, if you say, this is our language, this is our people, you can use that to make political claims to steer your own course – to ask for cultural, political autonomy. So, language is very, very important tool. And if you lose the language, you lose basis to make these claims. And all of this, I think, summarizes that language is a tool to promote well-being. All of that is very, very good for its speakers. Losing that means losing resource to be well, to be healthy, to be happy, to live a meaningful life. I will be returning to this argument. So, language shift and lose, I myself, am starting endangered language in Japan mostly in the south of Japan—the Ryukyu languages. So, if I use a concrete example, it'll be mostly taken from the Ryukyus.

So, one thing that we understood, and maybe a big success story in the research on language endangerment was the idea of domains. To understand that, we don't lose language word by word or speaker by speaker. But we are actually losing places where you could use the language. So, domain is just, to repeat very quickly, it's the topic about which we talk, the

people involved in it, and the place. So, all that together creates a domain. And if you study language endangerment, usually the first step is to identify the domains. And it is based on the assumption that peoples use specific language in a specific domain. Right? It's not that people make up on the spot which language to use, but it's linked to domains. And language becomes endangered because the dominant language replaces the endangered language, domain after domain after domain. And this results to a problem, that even if you speak the language, you no longer have a context where you can use it. So, language revitalization is not simply documenting the language or teaching the language. It's driving back the dominant language and creating new spaces where the language is used. We saw that yesterday in the presentation of Professor De Lima, right? When she quoted Kendal King on her book on Quichua in Ecuador, saying language revitalization is bringing language to new users and it implies new uses as well. Alright? So, this is what language revitalization is about. So, this language shift in the Ryukyu Islands, you know, you can study that, you see that. It started the administration. Education plays a major role both in language endangerment and also in language revitalization, you've heard that already. You have, then, written language, basically being Japanese. It's starts in the domain of work and the crucial domain, of course, is family. We all know once it reaches the family it becomes endangered because it's no longer transmitted naturally. Once the family is reached, it just takes a certain amount of time until the neighborhood is affected because there's increasing number of speakers no longer speaking the language and then there's a tip face where you just decide, oh well, you know, there's no point in using the endangered language in the neighborhood because, you know, the number of people not speaking it is getting so big that you just use the language everybody speaks which is the dominating and replacing language.

There are two secure domains in the case of the Ryukyu languages. These our religious. So, there is Shamanism in the Ryukyu Islands, ancestor worship. And your ancestor, of course, speak Ryukyu languages. You cannot talk to them, you cannot pray with them, you cannot communicate with them in any other language but Ryukuan. And the other is performing arts. So, songs in theatre is very, very strong and that's a real blessing for the Ryukyu Islands that they have this and that is widely popular and appreciated.

Along with language shift comes something which is very often confused but something very, very different, namely, language loss. A language undergoing going language shift means it's using... it's been used in the increasingly fewer domains and that has an impact on the language system, right? Language shift is the lose of use where language loss is the loss of linguistic material if you want. It's a simplification of the language. So, one thing, for instance, since the language is shifting in what we call higher domains—usually like work, education, administration—the first thing that gets lost are usually polite registers. So, that is getting lost. And you see that, for instance, that's a very easy example about eliciting data on a slack. So, that's the Okinawan word for “slack” in Okinawa City, and you see here the date when the informants were born. And you find out that some of the words are just getting lost. So, this is the case of dialect leveling. So, some dialects are getting lost and you also see that some of the youngest speakers come up with new terms which are usually terms which incorporate elements of Japanese, whether that is in the pronunciation or in morphology. So, language lost means there's getting less and less language, if you want to. And we've had that

already. The expansion of the dominating language into the endangered language. So, Greg talked about it and we had other people talking about that, right?

So, it's very important to keep the two things apart when we think about language revitalization. First, we have to create new uses. We have to make space, where the language can be used. It's not sufficient to train new speakers. And then, the language that you have at hand is very often a thinner version of what it used to be. Okay? And not long ago, it's also important to remember because we are all here and seeking to revitalize language. This was seen as progress and Salem talked about that yesterday. I guess they were all orchestrated and driven by language policy. So, you know, it was the objective of driving languages out. So, things have changed. This is now again data from the Ryukyu Islands. When a language is getting endangered, we get different types of speakers and this is one of the major reasons why we have such puzzling number of speakers that Michael, for instance, presented us because everybody probably define speaker differently. So, these are speaker types in Okinawa which are based on analysis of the actual language use. So, what is FS? It is called full speakers. These are native speakers, and native speakers who are able to talk in all social settings in Okinawan language including polite registers, polite speech. We then have rusty speakers. These are also first language speakers—native speakers— but they have not learned to make, for instance, in public speech in Okinawan. They would not be able to use the language on formal occasion. So, they have a reduced register, right? They have suffered language loss. We, then, have the semi-speakers. These are people who have been exposed to it but have been discouraged from speaking it. And very often, you can work with them very, very well in the field because they're able to help you with transcription and they understand a great deal of the language. But if they have to put together language, it takes forever, right? They very often like to write emails because they can think about it, you know, look up stuff. And if you give them enough time, they come up with small text in 15-20 minutes. And then you have non-speakers. And this is, then, the data that we received from the case of Okinawa itself. And you would see when were the last speakers born. When were the last rusty speakers born. When were the last semi speakers born. And then, you can look at, of course, life expectation and you can clearly understand how language shift evolves over time. So, the language is still there but the fluent speakers, you know, the full speakers are getting less and less. So, you have to rely on the rusty speaker. Further, you have to rely on the semi-speakers. And language revitalization takes time at a specific point of time, namely, right now, 2018. So, this is the situation, right? You have very few full speakers left, rusty speakers. So, bringing language back to higher registers is getting very, very difficult and you would need to rely on documentation on that. And you also see that there's a real urgency to move because language revitalization is difficult. And the further you delay it, the more difficult it is. So, when you do research on language shift, language endangerment in your communities, look for different types of speakers, understand what the dynamics is, understand how long they will be around. And you see, the prospects for Okinawan without language revitalization are bleak. So, these are languages that would be set for extinction in this country if there's no counteraction is taken because you already see that the last active speakers will die out before 2050. The semi-speakers would be those who can help you analyze the data. They will be gone by 2085. So, even if you sit on data, there will be nobody around anymore who can actually work with the data, explain it, transcribe it, analyze it. Okay? So, the early you start the better it is, right? That is very, very important and I think it's encouraging to see from the

little information I could gather from the situation in the Philippines that you have a lot of languages. Well, language shift is in its early stage. So, if you start now, you have a very, very good opportunity to strengthen the language, to make sure that it stays in important domains. That is something very, very different from a language that has arrived here. Revitalizing that language is a whole different task.

So, language revitalization, then, is restoring inter-generational communication. So, this kind of people, all of them, if they talk to each other, the easiest language to do that is Japanese. Everybody speaks standard Japanese. And very often, if rusty speakers, full speakers, between them, they speak in informal settings. They speak Ryukuan languages. But the semi-speakers already are discouraged to speak. They have always been discouraged to speak and if they learn the language and they try to use Okinawan very often, the response is in Japanese, more often than not. So revitalizing language is restoring inter-generation communication and it involves two sides. It takes people to take the courage to speak, to say, "Now I'm going out and I'm using it." But more crucial yet, the speakers to respond to them. And we see, I think, in any endangered language setting, we see traces of language purism that people say, "Oh well if you speak in dead way, Okinawan, I prefer to speak Japanese to you." So, that works against that. And that's very, very difficult to overcome, right? And of course, if that purism is at work and if people answered to people, trying to make an effort in speaking the endangered language and you speak back in the dominant language means it will never improve. And so you enter vicious circle. Well, language purism make sure that people don't get the exposure and because they don't get the exposure they don't build up the proficiency. And proficiency is very, very important. That is something that Brandon reminded us yesterday and the success of the Hawaii Revitalization Movement is also very much based on the high proficiency that this program is generating. You find that nowhere in language revitalization theory. But it's so obvious that proficiency is the most important thing. Because what you have to produce is unmarked language where people say "Yeah, that's natural." That's natural to talk in that way because otherwise people just step into role and step out of the role. And this is not enough to bring back the language.

So, we have three types of reaction and I think you have these reactions in all endangered speech community. You would find out people discourage you from speaking. You would have people who listen to but respond to you in the replacing languages and you have very, very few people. And these people are really, really important who will listen to you and will talk back to you in the endangered languages. So, these people are the central pillars of any language revitalization attempt. So, finding them, working with them is very, very important. And anybody who's been working on endangered languages and has been successfully doing studies on revitalizing the language will have had such kind of people in the program. Okay. What you also need when you revitalize the language is language adaptation. We talked about that, or people talked about that you don't want to be put in the museum corner. You don't want to be put in the 19th century saying "This is your authentic language. This is your authentic culture. Put on the costume, make a dance, make a greeting. But that's enough." The language has to be meaningful for everyday life. It has to have a function. It has to benefit its speakers. Nobody uses the language who does not form benefit for herself or himself, right? And its benefits have been eroded in the endangered languages. They have to be restored. So, these links, these functionalities, these benefits were there. This is the reason

why language was widely used before but have been cut off, eroded, destroyed. So, you have to restore these functions and these benefits. That is one thing. But at the same time, you inherit a language system which was spoken by a society which no longer exists because it did not adapt to the changes of the society. So, if you study Ryukyuan languages, you would find out that it's the language of feudal society, of an ancient kingdom, whereas the distinction between gentry speak and commoners speak. And so, if you now onto revitalize the language, you basically have to pick a choice. Which one will you choose? The gentry version? There's good reason for doing that because you know it's very cultivated and it's written and the songs sign it and the theater play sign it. But the same time, of course, you know, they were oppressing the commoners. The majority were the commoners. And people will remember that the life in the kingdom, or they can read it up, was not great fun. It was harsh. People working themselves basically to death just making sure they would stay alive. So, what we're having, however, in Okinawa is that people have chosen the gentry honorific versions. And all the others are getting lost. So, you purposefully also has to trim down the language sometimes because you no longer need a distinction between gentry and commoners if you make the language relevant for the 21st century. Alright, that's language adaptation. Language adaptation is not only developing new vocabulary to talk about stuff that is existing there. It also means sometimes getting rid of stuff because you no longer need it. It no longer reflects the basics of society and this is a bit of a problem when you revitalize the language it has taken many, many years of debate to bring back Okinawan in public sphere. And the first one was actually... This one in the monorail which connects Naha Airport with the ancient castle of the kingdom Shuri Castle. It took many years until they were convinced that they should also have the Okinawan version of announcement. So, the version said *Haisai Okinawa toshi monoreeru yuireeru nkai noi ga mensoochi kimisoochi ippee nifee deebiru. Naafa kuukoo yaibin.* And it was on for a couple of months and lots of people were very, very happy with it. Until the old gentry speakers, the Shuri speakers said "Well, that's not polite enough. This is commoners' speech." So, purism kicked in and it was instantly taken off. It was taken off. And there was a lot of debate for two years and now it's still not on the monorail. But they put a similar version on public bus now. So, you see, there's conflict in language revitalization because people want to have different ideas what the language should do and what variety, social variety, in this case, you should choose to represent the language, okay? So, these are conflicts, right? It's not that community sets its goal to say "We want our language to stay. We're proud of our language." So, Okinawans have arrived at this point. But if you are at this point, you face these kind of problems, that you have to make a choice. And this is something that community members have to discuss between themselves and they need space to discuss that. It takes a while. So, linguist can play a role. I was asked several times what my point is on that and I said "Well, I'm fine. I think that version is good enough and I also said "I think if you'd want to choose which language to revitalize, taking the gentry language is very, very good because it's cultivated." It has been used in much more domains. It has also been, to some extent, written. So, you can draw on that. It's a shortcut in revitalization because you have more stuff that you can use. So, that's my suggestion and then they go on and discuss these kinds of things. So, if we look at language revitalization, there's various schools of thought about it and I thought it's very important that you understand that people have different ideas and different approaches when they talk about that. An outmoded school of thought was that of language engineering which was very positivist. They thought, there's language problem. You fly in the linguist. He looks

at it. Propose the solution. And everything works fine. So, nobody believes in that anymore. But the early stuff in the 60's, 70's is very, very positivistic. If there's a problem, you fly in the specialist and propose something. Please implement it. And your problem is gone. It's more complex than that. The school of language management which evolves from that where people said "Well, sometimes you cannot solve the problem. But you can manage it. You can make it less pressing. You can see what is at hand. What can you actually do in order to improve your lot." And that was more hands on, more pragmatic. You have the school of language rights. We talked a lot about language rights. Salem mentioned that in two talks here. So, that is another concept of trying to support language revitalization. There's a school of language regime. And I will be talking about in more detail because that's mainly the approach that I'm using. You have also language as a heritage. So, this is the kind of stuff that you find in UNESCO Atlas, right? It sees language as intangible cultural heritage and as such, should be protected and for human kind, not just for its speakers. So, that is a very, very particular approach, okay? And I don't want to say that it's a bad approach. But just make sure that these various approaches, how to do language revitalization, how to discuss language revitalization. And you come up with different research agendas and agendas how to act upon that. And then, there is language ecology which I think is a very, very good approach because it's very comprehensive. Language ecology studies language in its cultural, historical, economic, political environment. And this is why it has to be studied in order to understand why it's endangered because no language is endangered for the language itself. The languages such. Very often, it does not play a very important effect. I don't want to say it doesn't play any role, but not the most important factor. And if you look at language ecologies, you should identify types of language ecologies. So, you have emergent ecologies, multilingual ecologies, replacement ecologies, exploitation ecologies, and glocalizing ecologies. And they are very, very different. The main distinction between them is that most ecologies are competitive. So, most language in contact across the world are languages in competition. And guess who wins—the stronger, the more powerful language, the more powerful, stronger community, right? So, language revitalization has to try to arrive at stable multilingualism. It has to arrive at the situation, whether language is no longer in competition. Otherwise, you permanently have to put in effort to keep the weaker language alive, right? It's like pumping air in a tire with a hole, right? So, it has to stable. And it can only be stable if different languages do different things. Nobody speaks two languages with exactly the same stuff. It would not make any sense to revitalize say Okinawan, if Okinawan would exactly do the same stuff as Japanese, if it does the same stuff as Japanese, just speak Japanese. So, if you want to revitalize Okinawan, it has to do something better than Japanese. It has to do something else than Japanese. And of course, endangered languages do that. Otherwise, we'd all be wasting our time here, alright? So, identifying what are these other endangered languages are good for and you have again the idea of welfare and well-being in here. Okay. So, create stable non-competitive language ecologies and the best work I can recommend on that is the work of Peter Mühlhäusler. He has done really, really an amazing stuff on that. And he's sort of a pioneer in adapting the idea of language ecology to endangered languages. Okay. This now is language endangerment dynamic. That's the model I developed and it took me, like, a year despite the fact that it's so simple. So, I was trying to come up with the model where you would not always end up permanently out to talk stuff to say "Well, in my language, or in my community, we have this or that." But a model which would explain all settings of language endangerment across the world, across time. Because

as long as language has been there, there has been language replacement and language endangerment. So, I thought for a while and the first thing, of course, that I understood, and it is most important that everyone understands is that language endangerment and language revitalization has to do with equality and inequality. It's very easy to say that it is always dominated the people who use that language. It has to do with domination, it has to do with inequality. Language endangerment is a sign of inequality between two groups in contact and this is why I sometime call it "good problem." Because if the language is endangered, you understand that something much bigger is at stake than only the language. There's inequality. There's discrimination. There's different life chances. And it sets very, very bad effect, of course, on the speakers. And then we arrive again at well-being. So, equality, inequality. If they see equality between people in contact, there will never be language endangerment. So, you understand. If you want to save languages, you have to create more equality, more *égalité* in the society. And that is where you see so clearly that language revitalization has to do with moving forward, as Larry Kimura said. It's not going backwards. It's creating a better, more just, more egalitarian society. It's moving forward. I was struggling for a year with the second axis and I choose, then, after many failed attempts, community and society. This is mainly based in a works on sociology so as the famous book a classic in sociology called *Community Society* by Ferdinand Tonnies and he writes in detail that community society is very differently organized. So, community has people who know each other. So, the aborigines in Australia, clear case of community of people who know each other and you would not need written laws to organize how society functions and so on and so forth. Society is society of strangers. We live in societies of strangers. We go out on the streets. You are part of Filipino society. I'm part of Italian society now. And we feel at home and we feel safe and among ourselves but we actually don't know the people. That's something very, very strange. So, if you then put various kinds of societies, communities on this scale, you would find out that economy or the economic organization of these societies is key to understanding where they are placed. So, if you take hunter gatherers, for instance, there's, of course, great *égalité* between them because they have to be more bold. There is no possession basically no division of work. So, there's strong *égalité* where people would know each other, right? With agrarian revolutions starts in equality. So, the groups get larger and some people come to dominate others and hunter gatherers, being in contact with agrarians, were the first big wave of language endangerment and language loss, language extinction. So, if put agrarian societies in contact with hunter gatherers, the hunter-gatherer languages die. So, in Africa, for instance, bound to speaking agrarian societies in contact with Khoisan hunter-gatherers and the Khoisan language as well. And as the history of this language shift across the entire world, because until twelve thousand years ago, we all survived as hunter-gatherers, we, then, developed agrarian language. And this agrarian language, then, replaced hunters-gatherer languages. There are very few of these languages around. So, you see, why did agrarian displace hunter-gatherer languages? Well, because they came to dominate them. They were more powerful. It's very, very easy to predict. You put them in contact with others on the basis of inequality, and the language will go away. The second big wave is when we shifted from dynasty realms, kingdoms usually based on concepts of religion into the modern nation state. So, there's the second big wave of language. This is the case we're discussing now. These are the cases of endangered languages in the Philippines, endangered languages in Northern Africa, we talked about in Europe. So, the nation-states claim to have *égalité*. But, of course, there is inequality in the nation-state and anybody whose studies are language

society, culture, history from the point of view of minorities will immediately understand that there is no *égalité* in the nation-state despite the fact that it claims to be. Like all socio-linguistic models, I became keenly aware two days ago that it lacks the socialist world. And I was thinking how come that Siberian languages are so endangered. So, there's no room of socialist world in that. I will incorporate that. Of course, socialism will tell you the entire world being equal. And if that was true, the Siberian language will be thriving. That is not the case. So, they should be probably up here. So, very, very large society going over language borders, but, of course, big in equality. So, I will adapt this model and include that as well.

So, revitalizing language is now, we understand, is either moving towards more equality. And, of course, the people that have to move is the majority. Minorities, you know, it's inherent that they want to be treated equally. That they won't do the same mistakes as everybody else. So, it's the majority who has to move. And sometimes you see that happening. I think the case of Wales is a good example where the majority, partly by accident moved and open the way to more *égalité* and that paved the way to help to ignite language revitalization there. And if the majority does not play along, if it keeps up discrimination, well, you have to retreat to community. I think this is what we see, for instance, the case of Hawaii. I think Hawaii choose to say, "Well, if we cannot be on equal terms, we no longer want to be part of what you represent. We just retreat to ourselves. We become our own center. We no longer want to be the margin of the US. We become the center of ourselves, the citizens of Hawaiian language and culture, and Hawaiian identity." So, the idea of periphery is very, very dangerous because periphery means down and one way to revitalize language is just stop playing that game. If you are being discriminated against, if there's no move into equality, you can always retreat to yourself. And we see both of these happening in language revitalization. There are only two options to do that. Either there is change for more *égalité* or people will retreat to themselves. So, the best thing you know to revitalize language is to treat minorities fairly, equally. It's very, very progressive. You do good. And living in such a society is also good for society. Everybody profits from *égalité*. It's not only good for minorities. It's good for majorities, as well.

So, you need to understand, what are the present-day dynamics in the Philippines. And I think the work of this commission, the school we saw yesterday, I see that as a sign of creating a more egalitarian society of understanding. What they want might not be what the majority wants but you support them, you show solidarity to their concerns. So, it's a change. It's a good change. You're creating a better society if you do that. Another thing that I would like to point out is that we have to understand that language endangerment is very, very complex because it involves various, varied different phenomena which interact on one another and this is what I call a language regime.

So, language regime is made up of language policy and all of us study language policy. We go there and look at what does the state say, what are the other official languages, what is the status of the language, where can it be used? Can it be used in education? Can it be used in the linguistic landscape? Are there radio/TV programs on it and so on and so forth. Many of us work on language attitudes. We look what people think about that language. Do they think positively about it? Are they ashamed of it? So, we heard a lot of it in this conference so far. And then there's the actual language behavior. How do actual people speak? Will they reply

to you if you've given an effort to speak their language? And all of these three interact. And the modernist dream, the dream of the nation-state, the dream of the 20th century was this—creating monolingual societies. And you had the language policies supporting that. Standard – dominant language— the language attitude was there. This is good language. This is important language. Learn the language and you are someone. And people were speaking that way, and this is why we have shift in language and language endangerment everywhere. So, all of these three layers being on the same category means you have a stable language regime. Now the good news is that this language regime is no longer stable. We've seen shifting. We see shifts in language policy. Very often, language policy is shifting to something I call double monolingualism. Let's just say all that's left are languages well, and they just treat the languages on the same par. You know, every language has to do the same thing, but language can only coexist in a stable ecological system if they do different things. So, you need functional diversification. You only need to say "This language is good for that. That language is good for the other stuff. So, doing as if a minority language would be the same as the majority language, and the same as the global language is naive to put it friendly. It will not work. We very often have that because you know the idea of monolingualism is so strong that when people say "Oh, we need to do something about the endangered language," they just took the monolingual idea and expanded it to minority languages. So, if you think ecologically, if you think you know how to do things, where is the link to language, to culture, to nature, to knowledge, those kind of stuff. You immediately understand that language is two things differently. And that also means language do not have to be in competition. Your local endangered language does some stuff really, really good. Your national language does stuff really, really good. English does stuff really, really good. This is why we speak in English here. So, they don't have to be in competition. They just have to make sure that everyone plays the role it plays best and that you give it room to do that.

Language attitudes have shifted dramatically. This is why we're here. This is why we're concerned about it. This is why we're saying language revitalization, basically in most places where language is endangered, you always find some person being concerned, some person doing something. So, to have shifted very much to what I call communalist-postmodern paradigm, that means people want to strengthen community and identity. Identity, I think, was the most used word we had in this symposium so far. So, people move and say "You know, well, for our identity, language is important. It is about rebuilding community." Language behavior is shifting but it's more like functionalist that people say "Where I use my language in that situation, but not in another one." So, what we have we arrive in the situation where we have unstable language regimes. Language policy, language attitude and language behavior is no longer in sync and that means language regime is changing. The language regime is in transformation. And now, if we want to revitalize language means we have to take on influence on that changing language regime. And the other thing that professors, educators, commissions, consultants can take is to remove obstacles in existing language policy and to create supportive language policies.

Okay, let's talk about two very different approaches. One is, you could say, the classic paradigm. You know the work of Joshua Fishman in particular, reversing the language shift is one which I call functionalist because it is based on the belief that in order for two languages to co-exist, you have to have different functions and it even would say that the endangered

language should be what is called the private domains. It should be used if you take the Ryukyuan languages as an example. You should be using it in the family, in the neighborhood, in religion, performing arts. Whereas in public domains or in higher domains, in administration, education and newspaper work—functional diversification. And reverse in language shift theory is basically built on bringing back the situation. I say bringing back because every language shift has this stage. There's a stage in language shift where you have a bilingual generation which has exactly that language behavior. And so Joshua Fishman propagated this model and he called it diglossia. You know that he confused societal multilingualism and diglossia. He put together in one category which was I don't think very useful but he says we have to arrive at this situation. Now this is very, very difficult for language revitalization as everybody knows and it is not working. So, it's very good to understand that language has to play different functions but we all understood that school is very, very important to bring back language. If you'll actually look at successful language revitalization movement, you will find out they did not follow the Fishman model. As a matter of fact, I got personally interested in the Hawaiian language revitalization because the first time I went to Hawaii, I was picked up by the airport, by Professor Wilson who said to me "Oh, you know, we have a language revitalization and it's going well despite the fact that we're doing it the wrong way." That's what he said. He said we're doing the wrong way. We don't do it as Fishman tells us to do it and after all it's very, very interesting." And so, I started talking to him and talking to Larry and I found out that they are doing something else. In Hawaii, people are building networks and this is what I call the approach where you strengthen some community. If you look at Hawaii, you'll find out that they started with old native speakers and there's an island where language shift did not occur and pioneers like Pila Wilson, Larry Kimura and you know his bunch of friends that he talked about, they are called the pioneers. So, they went to learn the language, to document the language, to have them on the radio and in order to strengthen their own language, and then they created the language education system. And they created new fluent L2 speakers in their immersion programs. Or since, you know, they had children and raised them in Hawaii. They raise new native speakers of Hawaiian. So, this has nothing to do with domain. The thing that I found very interesting when I was in Hawaii, in particular, first time, is that I hang out with Larry Kimura and all his friends and I found out they used Hawaiian the entire day, morning to evening. And when the phone rang and Larry would speak in Hawaiian. And I gave a presentation and the beamer did not work and there was Yumi Koowahra, she had to call the technician and say the beamer doesn't work and she had to do it in Hawaiian. It would have been much easier to do that in English. So, there was no functional diversification. This was a network of people who used Hawaiian everywhere.

And I think, the case that Brendan talked about yesterday looked very, very similar. Creating a place where people live together. It's building a network of people who use the language as no functional diversification. It's just use the language as much as you can, if possible, use it exclusively. So that's a different approach and it's working very, very well so it should be considered as well. And what is more, what we see in the case of Larry's presentation but also of Brandon's presentation that they then work to a network strength, of course, they did not call it network strength but they did it more intuitively. But first they started out as teacher, pupil relationships, somebody teaching Hawaiian to somebody else they became friends. Some of these friends got married, they had children, they had families, they started

working together and they moved to Hilo because they found out that it works better in a smaller community. So, this is a very, very interesting model and I think that it's a model to follow if there is no *égalité* in the society. Remember that there are two possibilities— if the majority does not grant you the same rights, choose the network-building model. And it seems to be no coincidence that we have two cases that is imposing from the west that has chosen this particular approach. That's the kind of stuff that works in America, maybe in the Philippines, if there's readiness to acknowledge diversity to show solidarity. Functional diversification, but in a different way from Fishman. Start with school but school has to be different from the old-style school where people are just trained to rise in the social ladder, to be successful, to earn money. Put community stuff in there. The community stuff is always taken for granted. But it goes away with your language and you'd find out that it is very, very precious and important in everybody's life. So, assimilation creates problems.

This is data from Ainu in the north of Japan showing you that in modernity or in the modern period, as opposed to the postmodern or late modern period we find ourselves, people thought that minorities are not doing well. If there's health problem, mental problem, lower life expectancy, alcoholism, drug abuse, dropping out of school, low achievement. The answer would be more assimilation, more majority stuff, more majority culture, more majority language. We know that this is wrong. It is exactly the other way around. Assimilation has been responsible for creating all these problems because the problems were not there before assimilation started. And it takes forever to get that stuff out. Here you see high school attending rates among ethnic Japanese if you want. They are called Wajin by the Ainu. And these are the Ainu. So, you see, it took like 150 years. Hundred fifty years, five generations until they reached it. That means four generations lived a terrible life having to assimilate themselves. Instead of having the functional diversification where they would have spoken standard Japanese anyhow, just leave them the Ainu languages as well. And there you see the university attendance rate, and you would see university attendance rate until 2000 is basically non-existent. There's now and then specific individual who'd make it to university. And you see here in 2009, a sharp decline. And 2009, of course, is the year of the worldwide economic crisis after the Lehman Shock. So, you see, they're very, very vulnerable. If there is some problem, the first who will suffer will be them. So, assimilation is not the solution to the problem of minorities, it's the cause. It's the cause of it. So, that is really, people has to stop thinking. They have to stop thinking in these terms – to think that making people the same is *égalité*. This is inequality. Making people the same is not *égalité* because people are different. Treating different people differently, that is *égalité*. People treating different people the same is inequality. Very easy example, we all have different body height, right? If we say, now who set the standard. We're all like Michael. Michael will win all the games that involve reaching out high and I was like “Hey, you know it's your own fault. It's your own fault.” If people are diverse, treat them diversely. Hang up the stuff higher for Michael, a bit lower for me, a bit lower for Larry, that is *égalité*. Treat different people differently. But that was not happened in the modern period. The modern period thought make everybody the same and in this way you create *égalité*. It is the source of all problems of minority people.

Okay. So, understand language has an impact on your life. Language can be an obstacle to be well and language can be a tool to be well. And our work, of course, is to understand how can we employ minority language that people are well, healthy, happy and have meaningful lives

for themselves. So, language can make you feel incompetent, isolated, alone, dependent. I know that myself very well because I've learned language after language in my life. Changing employment, changing countries, it's very, very hard. I'm not indigenous but I'm a migrant and the first year in a new country is very tiresome and you suffer, you really suffer because you become the weaker, the thinner version of who you are. And anybody who is indigenous will know that, experience the same. So, language can be used to be competent related autonomous and this is where we have to work on. So, language can be a problem. It can cause these things. And language can be the solution. So, indigenous languages have to become the solution to make people live better, healthier, happier, more meaningful lives. So, this is why we need to complement the talk about language identity, with the talk of language and well-being, language and health, language and happiness. This is very, very important because this is the kind of stuff which will convince both minorities and policy makers.

So, one thing we did in Okinawa is to clarify what the Okinawan language is actually good for. We had a panel discussion on that. I asked the question and I noted down all the answers they were giving me. And we came up with twelve reasons in half an hour. So, here's what the answers that Ryukuan language activists were giving me. To say that Ryukuan languages are better than Japanese in order to transmit and promote deeper reflection about the Ryukus. If you want to think about your community, your history your language is best. There's no language, not even English, not even Chinese, will do the job as good as your own language. Restore self-esteem. If you want to be proud of yourself, language is very, very good. I was so impressed by the video that Brendan showed us today because he's not saving the languages. His program is saving people. It's making them live a good life, a happy life, a meaningful life. Promote local perspective. So, language, history and culture. No language will do that as good as a local language because it was developed by the people there, in this ecological system. If you want to talk about your environment, whether its culture, natural, historical, nothing beats your language in that. There is a seamless fit between your language, your history, your culture, your beliefs, your practices. Restore cohesion between the generations. There is something I found very, very shocking when I started doing field work. Then, I understood that endangered communities have basically two societies. There are the elders –the speakers, and the younger. And the younger are very often not even aware that they are excluded. But it's us field workers. We have to enter the other society, right? That is our job. It's very, very difficult, right? It's very, very humbling to become part of that and to restore that, to make sure that young people, non-speakers, semi-speakers, become part of that community again. And nothing can do that but your language. The replacing language will not do the job. Never. Familiarize young speakers with the heritage, of course. Nothing beats your local language in that. Strengthen and apply heritage culture. Strengthen. Adapt it to modernity, to everyday life. Contemporize heritage culture. You don't want to end up in the museum. You don't want to be entertaining the masses with fancy clothes, good food and a colorful festival. You want to make it meaningful for everyday life. So, contemporize it. Your language must be good also for getting your job, for putting gasoline in the car. For getting your children a good education, for making sure your children have a good and meaningful life. Control self-image and your own education to set things. For instance, in Okinawa is that there is a strong image of Okinawan as happy and nice and laid back. That's not their own image, that's not how they see themselves. This is how they're presented in order to promote tourism to the Ryukyu Islands. So, if you want to restore your self-image if

you want to control it, your language is the best tool to do that. Maintain choices for language identity and culture. We should not ram it down people's throats. We should not be absolutists. But give them a choice. Choice is supreme in language policy. A good language policy is a policy which leaves choices to people and they may walk down the way if they want and others may not, there's nothing wrong with that. But give them a choice. Stop conforming to outside models. It's okay to be different you cannot maintain a language just for the language itself. It comes in a set. You have to really, really appreciate difference. One of my Okinawan students once said "While everybody talks about Okinawan language revitalization and we have to revitalize the language, but at the same time, we have to behave as if we're Japanese. We have to work like them, we have to esteem value as them." And she said "It makes no sense if we use Okinawan language. We should also have our own values and behave in our particular ways and have our own preferences in what we do." So, language is a powerful tool to do that. Recognize diversity, promote tolerance and there you see all of these also benefits the majority because we live in the age of diversification. It will not go away. Develop tolerance. Don't start with English. Don't start with migrants bringing money and supporting your economy. Start with your indigenous people, because you either like diversity or you don't like it, saying "Well, I like it if it comes in the package of Chinese economic help or English as a global language." It means, you're just interested in power and money. You're not really interested in diversity. If hindrance and diversity, you all like diversity, right? So, this is the litmus test. Yes for that, but not for that, you don't like diversity. Let's be frank and contribute to communal happiness and well-being. So, the conclusion of that is that endangered languages, say, serve very, very important functions and people are not aware of it is because people don't talk about that, right? It's us who have to talk about that, not as promoters of that. This has a really strong scurry basis. We can go out there and show this, case for case for case, that this is the case. And this is important. Life is not only about social mobility, climbing the social ladder, buying yourself fancy stuff, a bigger car, bigger house and so on and so forth. This is really, really what matters in everybody's lives. Okay. So, let's be very quick on that.

So, indigenous language is the kind of research I'm currently entering and I will not have the time to talk about it. Indigenous language function as protective layer for the well-being of community members because it closes community. So, closure is important because otherwise there is no "we" without keeping other people out and not being able to keep other people out, not being able to rebuke yourself to think what is important for you to be yourself is what triggers all these social ills, all these health problems. So, my research question which I'm now starting in the Ryukuan language is to what extent does language have people know and speak their well-being and I'm linking their language proficiency that they have, language repertoires together with happiness studies. So, I'm studying subjective well-being which is different from the phenomenon that Michael is investigating. He's looking into mental and physical health. But basically, it's the same thing. Language has something good for you and losing it means you will suffer. You will suffer from losing your language.

Keep onto your language. That's the message. Let me end with probably the most impressive person I've read about in more than twenty years of studying language and society in Japan. This person you see here is Chiri Yukie. Chiri Yukie was one of the generation which was bilingual. She was Ainu, bilingual. She knew Ainu and Japanese. And she wrote down

religious songs and translated them into Japanese. It's a very tragic figure because she died when she was nineteen years old. So, she only wrote one manuscript and tragically died, and she wrote in her foreword. And I think the foreword encapsulated everything that we have been talking about. And let me quote my translation. *“Our eyes are field with anxiety, then, with discontent. And I saw dimmed that I cannot make way ahead. We are compelled to rely upon the compassion of others. We are a beautiful sight. A dying people. That is our name. What a sad name we bear. In the past, surely, our happy ancestors never imagined for a moment that this, our homeland, will, in the future, be reduced to a kind of miserable fate at hand.”* And I think this really wraps up what language can do for you and your community. Thank you very much for your attention.

G. John Carlo Gloria:

Once again, we would like to thank Dr. Patrick Heinrich for his very, very informative and very provoking insights about language revitalization. It is very interesting to know that not all changes in language must be seen as progress as Dr. Heinrich said and it's also interesting to think that language revitalization could be seen as political as it is and I think it is very notable to say that to revitalize language we must move forward to equality and move in back to our old self and old concept of community. Once again, we would like to thank Dr. Heinrich for that very, very insightful talk and lecture. By now we would like to acknowledge the presence of our National Artist for Literature and the chair of our Commission on the Filipino Language. Our National Artist, Virgilio S. Almario.

G. Garcia:

Welcome once again to our session. May I request everyone to be seated now. Thank you. I hope we are able to enjoy the food and take the opportunity to engage in a meaningful discussions with our fellow participants. Now, we will continue our panel sessions to be led by Dr. Marleen Haboud and Dr. Brendan Fairbanks. Let's greet them with a warm round of applause. Thank you.

Sesyong Panel 2

Marleen Haboud

Pontifica Universidad Catolica Del Ecuador

Abstrak

Ang Muling Pagpapasigla ng Wika ay Kailangang Kolaboratibong Proseso: Mga Karanasan sa mga Katutubong Wikang Ecuadorian

Ang Ecuador ay isang multilingguwal na bansa na, bukod sa Español, ay mayroon pa ring 13 wikang katutubong sinasalita. Sa kasamaang palad, lahat ng mga ito ay vulnerable at nawawalan ng mga tagapagsalita kada araw.

Nakabalangkas sa Orality Modernity Research Program na bumuo ng pangmatagalang proyekto sa mga komunidad, susuriin sa papel na ito ang ilang panukala ng muling

pagpapasigla ng wika na binuo kasama ang mga pamayanang katutubo at mga pamayanan ng kasanayan sa iba-ibang rehiyong Ecuadorian.

Pagkatapos ng maikling paglalarawan ng bulnerabilidad ng wika sa Ecuador, ibabahagi naman ang mga espesipikong kaso na humimok sa amin na ang muling pagpapasigla ng wika ay kailangan na:

- a. isang prosesong kayang umayon sa sosyolingguwistikong realidad ng mga tagapagsalita, tumutugon sa kanilang pangangailangan at inaasahan; kung kaya't ang mga proseso ng dokumentasyon ang ideal na batayan sa pagkamit ng mas matatagumpay na proseso ng muling pagpapasigla,
- b. isama ang lahat ng posibleng sosyo-komunikatibong konteksto,
- c. maging holistiko, na laging isinasaalang-alang ang ugnayan ng mga tagapagsalita sa kanilang teritoryo, kasaysayan, at kapaligiran;
- d. maging matapat sa etika ng pananaliksik.

Ipinakikita ng mga binanggit na kaso na ang muling pagpapasigla bilang sistematiko, pleksible, at kolaboratibong proseso, na naging matagumpay na modelo ng research action na nakabatay sa tiwala at matagalang ugnayan.

Sa huli, ibabahagi din namin ang ilang suliraning aming kinaharap sa buong proseso at ilang posibleng tugon.

Mga susing salita: Ecuador, Mga wikang katutubo, Muling pagpapasigla, Kolaboratibong proseso, Etika sa saliksik, Dokumentasyon at muling pagpapasigla bilang mga holistikong proseso

Panayam

Dr. Marleen Haboud:

Buenos dias. Thank you very much. I just love being here. I feel so homey here. Thank you very much for being here. For talking, for asking for being part of this. Thank you again for the invitation. It's wonderful to be able to share, you know. And, I was really craving to come here not because I like acting but I really wanted to continue with my talk from yesterday. Yesterday I said pretty much linguistic documentation must be a collaborative process. Today, it's revitalization. Okay. And again I'm gonna run, I'm gonna talk kind of fast because I don't have much time.

So, just a reminder for you to remember how Ecuador is. It's a very small country and the population we have, the indigenous population, there are conflicts and problems we have with official figures about the indigenous people. And also remember we have our fourteen nations or nacionalidades, and the thirteen indigenous languages. Kichwa here, many different languages in Amazonia. All these different languages in the coast, yesterday we talked about the Tsafiki language spoken by the Tsachila people, the two people. And also in Galapagos,

we do have some Kichwa. Okay, it's just a reminder or maybe for people that didn't come yesterday. Okay so, no. This is gonna be a challenge, you know. Also reminder about Orality Modernidad. This program, interdisciplinary program, community-based working with the communities and mainly two big things – documentations, we talked a little bit about that, and revitalization. What I'm gonna do really is give you some illustrations, some of this actions here. Also, maybe as a reminder, yesterday I did say and I wanna say it again, documentation and revitalization should go hand by hand and they both are processes. And from the start, when we document, when we do it with the people, that turns into revitalization.

Our main question when we started working with Orality Modernidad was how do indigenous languages deal with global society and then I also wanted to remind everybody that we do have this very dynamic perspective of language and culture and people, right? And we also support initiatives favoring language reinforcement. I am talking about support because we work with the communities and if they don't want it, we don't do it. When they want it, we really try to work together. And my final slide to remember from yesterday is the way we work, we always work from the community, starting in the community. I always talk about the core of the community, the heart of the community in Kichwa shungo for you to learn that word, “shungo” from your very deep heart. And the idea is to go back to the community first of all and then we also want to impact and the rest of the society. So, these are the steps we follow, I just put it there for you to remember. We start with the community, and then that, at the community.

So, now I'm going to go with some of the revitalization illustrations the very first one is the one about the mapping in a way that it's Sander voices and images of indigenous languages. Yesterday I show you a little bit of the way we were mapping language vitality. But today I also wanted to let you know that we have also been mapping through history starting 1950, the entire official census. Did the indigenous people appear there? Not really. Languages? Not really. So, we map the results of the census in 1950 that is the very first census where we asked a question about indigenous languages and then 1990 and 70, we didn't have a question there. And then 2000. And we do see that people are invisible because of inequalities, right? People were invisible except for the Kichwa language, the other languages appear that dialect. Dialect from Amazonia, dialect from here and there. Well, this is our final map where we do have like the Kichwa people just for you to see what happens in history. If you're gonna tell me “Is that revitalization?” Yes. Because that gives us the opportunity of talking to people in the communities and looking at each one of these maps and noticing that we were invisible, many indigenous people were and are invisible. And I really push people up to fight for their right. And then this map, the kind of map you saw yesterday, this comes from a different place, the ones we've been building about language use and laws and migrations trends and everything. I should tell you I already worked with the thirteen languages and also with the varieties of some languages like Kichwa. So, overall, right now, we have like fifteen hundred maps out of this. And it really helps people see where they are, how they are, where they were, how're they moving from one place to another, what's happening in niche, small location with the language.

We also map based on the census, on all the census information, the way people self-identify. This is very important if we want to see the official territories indigenous people have been assigned by the government. So, you see, this little spots where they mainly are. So, then we know the Sionas are there, the Tsáchila are there. But, of course, they keep on moving everywhere. So, in this map, one that, is one person, that's wonderful. We are not able to trace language use all over the country, we all the migratory movements. But at least we know how things are and we know people are in contact. They move around.

Also, we didn't even mention that yesterday, I thought it was very important to think about ourselves in reviving our lives and our history when we do talking maps. In many, many occasions we do, what we call talking maps. That is a map that talks, talks in a way that people do the map, create the map, depending on what they did, what's more important for them, what's the problem, what are some of their worries, what's happening with their children and their elders and all the changes they've had in their town. And these are sometimes unpredictable in results. For example, in this meeting which was up in the border between Ecuador and Colombia, and we're working with this group. They originally were in Colombia and moved to Ecuador. Not entirely. But they are now in three different provinces in Ecuador and they decided to write their own history. Nobody asked for it. So, there you understand how writing about yourself freely, writing your own biography, and the biography of your people becomes the way of decolonizing writing which is usually imposed.

So, then, in this section of voices and images, although all of them conflate in a way, I also told you about all these narratives and conversations and interviews we had with people in what we do with them. The very first thing is that we have this individual DVD's that we give to people in the communities so they will see themselves talking and people can also see them if they want to. And also, we can find the most interesting and touchy stories about elders being alone with their language, being unable to talk to anybody. So, Mama Maria tells us "*mi voy a morir y no tenía con quién hablar* (I'm just gonna and I have no one to talk to)." And this is very common when you're walking in the field and talking to people, okay? And then, something else, how through this very simple step of just giving people back we have Tayta Jorge who is the founder of one of the poorest communities in the highlands in Ecuador. He always wanted to transmit knowledge. Well, he passed away couple years ago and when you go to the community you see his videos passing on and on and on in the community and that's a great way to learn from him, although he's not there. So, that is a little bit about voices and images which have been recorded and has given us hundreds and hundreds of hours in text which are now been transcribed and also many people are working about it from the more linguistic view point.

Now, the last thing I wanna say about that is that, well, you can see a lot of this on Vimeo. You can also see it in Oralidad Modernidad web page. But it's not just the older people. We talk to younger people. We have recorded chants, songs, and new creations from the people, okay? Well, I told you we transcribe, and then we have like a final text we always go back to people and talk about the text to see if we are making sense because our students do most of this work.

That's pretty much very brief, brief summary about 2-1 voices and images. So now, I'm just switching to 2-2 and 2-3, actually. And as this project that works with us to do different things with materials, the name of the project is Asi Dicen Mis Abuelos. So, again following the same policies, we have is a community-based activity. Actually, a community-based project that wants to meet with our languages, not only in indigenous languages. Also, different Spanish dialects from the coast and from the highlands. And the idea is that we're going to talk, we go there to talk mainly with people that usually do not talk. Although they are able to speak. They are ashamed to talk because they are old, because they have been told they are poor, they haven't gone to formal schooling, they are ignorant and so on and so forth. So, their voices have really been silenced. And this is a great opportunity for them to talk to the communities, okay? Now, this project is the one that actually produces culturally-appropriate materials that return to the communities as always. And promote intergenerational transmission, and also watch out, intercultural encounters. I'll talk about that very briefly. And they use a lot of new technologies.

So, just for you to have an idea how this so-called art workshops that we do. Art you know we get together in communities. They are the ones who decide what they want to do, how they wanna do it and somebody was telling me "But that's very childish." Well it's not. Because this is usually organize by the older people, by high school students. We do very little. We just facilitate the space sometimes, something to eat, materials and that's it. We also do theater arts, you can see it there, and actually the members of the community are the ones who really control this. These are great opportunity to see language in action, people are talking to each other, how the children talk to each other, the elders to the children, the children to the elders, and so on and so forth. And it's a great opportunity to really have natural language in your hand for the linguist.

This is one of the workshops we did in Amazonia with the work to the people. Everything was organized by the high school students. They brought the stories, they said what they wanna do and so on and so forth. So there is a very short video of a very tiny piece of a workshop for you to see how it goes. Everyone is different. It just depends on who we are and what the situation is. So look at everything there are very great details.

[Video playing]

I don't know if you noticed some very important things about this event. We were supposed to work this workshop. It was our very first one in a school. So, we have sent all these very official letters to the school saying "Excuse me. We would like to have this." And they say, "Yeah. Come." The day we arrived, the teacher closes the door and says, "I'm sorry, I need to go to town. So, there's no way that I am staying here." And everybody kind a freaks out like "What do we do now?" And then, actually, Fernando said something like "Well, we can go anywhere. We can go to the stadium and we can just sit there and work." You know, it was the best thing that could have happened because everybody was able to participate. The parents were there as you can see, working together with the children and helping the children. There we could hear what languages they were speaking to each other, and there were some foreigners visiting and they also join the workshop. So, we could just see all this

code switching and all the codes that were used, and the way people talk to each other. Then, I don't know if you noticed that these children, without having asked for it, decided to write a story that the grandpa have told them. And also, they decided to read. So, there you see how all these for a skill about learning a language are emerging naturally. Nobody asked for it. I mean, it was not graded. Nothing. It was so natural, you know. Of course, some of the linguists have told me, "But that's not well-written." Who cares? They're writing because they wanna write and they wanna read it, right? So, there. You also know these children are bilingual. Of course we have not gone through with this very specific test to see which type of bilingual they are but they are bilingual as most of the children in indigenous communities right now. And then, what we do actually is, we get all this material, go to Quito and produce things like this little story which is multilingual and it has kept all the designs from the children and the elders. So, they really identify with this. And then we do have some animated designs just for you to see how it goes. It's a lot of work. So these are the original designs from the children that we kept and some of the production we have. And maybe I wanna pay a little bit of attention to this. This is one of the last books we edited where we have like four different stories in five different languages with a DVD where you can choose the language you wanna listen to. It could be two indigenous languages or Spanish or English or French or sign language. I tell you why it's French and English later.

So pretty much, this is some of the materials. I mean, very little, where you have games and you have cards, flash cards, and stories most of them are multilingual because we're also aiming to do more multilingualism? Multilingualismo. Okay. And then, we go back to the community. We do this all the time and we give them back everything so people are able to see and enjoy and play and take home this material. And we have also given these materials to schools, as much as possible. So, you know what's interesting? When you go back to the community with some of these materials, and they see it, no speakers emerge out of nothing. It's like "Well, you want a story and you also have story. You want me to speak Spanish or my own language?" And you can see Gina and listen to Gina pretty much in Vimeo and actually she tells us the wonderful story of the way her people were born. And we've done this in many different communities, many, many different ways. So, now they are organizing different things like "We want to have a movie about our oral tradition." And they're looking for producers to go on and do their own movie. Maybe it's really worth it to introduce you to Fernandito. In one of these workshops in a community where everybody told us children don't speak in any language, in indigenous language. They're Kichwa speakers. All of a sudden, when we're doing our workshop, Fernandito arrives. And Fernandito, without saying anything, starts to talk to everybody in the workshop straying Kichwa, with wonderful narratives. Narratives that had all the intonation of a narrative, all the metaphors, all the ideophones. Perfect. As he grew up, he was ashamed to use Kichwa in front of people and decided that he just want to narrate in Spanish. He wasn't as fluent in Spanish as he really was in Kichwa. So, little by little, he's gained so much confidence and right now he goes and talks to people and tells the stories everywhere including the movie. He's going to be the main actor of this movie. So, we do this cover, this very positive and encouraging things when we do our work. So, the other thing we did that time is to start working with more

animated designs and I did bring one for you, so you can see a little bit of what we do. Everything is real.

[Video playing]

Thank you. I don't know how much you understood of Quechua or Kichwa from Amazonia and Spanish, but pretty much, this is the way all the sickness and diseases appeared because the devil decided to take this husband's soul and he wanted to pretend that he was part of the community. When he went back home with the haunting stuff that he had got, he said "I only got this" and gave her a heart and said "Please cook it. I'm hungry." But then, the heart talks to the wife and says "I'm your husband. I'm your husband. I'm your husband." You know what's very interesting in this is one phrase. When you listen to the speaker, you see the way we say that phrase in highland Kichwa. And Amazonian Kichwa is different. So, that's wonderful, one phrase can tell you about dialect and the logical differences. But going back to the story, she actually discovers that the man whose there is the devil. So, she runs to the community and the community helped her. They helped her. And finally the devil comes, trying to look for her and he got drunk. They kill him and then revenge. He decides to comeback as all the mosquitoes and viruses and every little thing that may kill you. So, that is the origin of sickness in our region. So, you see, what's going on, all the transmission, all the performance, all the learning you know about well-being are not being very well.

So, in addition to this and many of the things, I just wanted to show you that we usually do a lot of walking and recognizing the field because we talked about places, we talked about food, we talked about many different things, so, this is the way of going back to the field and walking through it and looking at the plants and seeing what they have. But, of course, that means we also need to know what we eat and how we eat it and what's traditional, what we're forgetting and what's the meaning of each one of these products and how we cook it. But this is something usually organized by the community, and maybe "We need to talk about this because people are eating junk food. So let's do something different, let's go and try to find our traditional healthy foods." And they cook. And they eat. And they have a great time. They do a lot of theater and they enjoy and they learn you know. Learning, smiling or something like this.

So, that could be a little bit of the art, workshops that you see. How complex they end up in. Very, very complex. But we also do this intercultural encounters, and we're talking about intercultural relationships We cannot continue thinking that intercultural means indigenous people, mestizo people, or Spanish-speaking people in our case, right? No. It is also indigenous to indigenous. So, we do this, like in this case, where two, three different indigenous nations come together to work on the mapping.

These are indigenous people that are now living in Galapagos come together with people that still in the continent to talk about their problems and their issues and everything. Or when we invite people from the highlands to visit Amazonia or to walk up to the north to the coast. Many, many of this people have never been out of their communities. So, this an opportunity for them to speak in different languages, to learn about their own traditions and so on. Also,

we do intercultural encounters in the city. So, we bring all this material in giant form for people to play and learn about indigenous people and about themselves. And multilingual international schools, and also in schools where people with different capacities are. And thanks to that, we also create specific materials for everybody.

So I go to my very last one with just the Andean voices and the ethnographic lexicons. We talked a little bit about this where we told you that the idea is to retrieve our ancestral knowledge about disease and treatments and so on so forth. As usual, we go to the community, agree with this, and then do the training sessions. And pretty much this is the way this lexicon looks, and the LexiPro and the LexiPro program or somewhere. Okay. And can we see this for like three minutes? Maybe thirty seconds, two seconds, ten seconds? Somebody was asking yesterday, “How can I hear the way they talk? What do they say?” We cannot hear. But there’s this lady talking about the way she uses the pans, how she uses it.

[Video playing]

So, fortunately, right now I wanna tell you, we’re very, very happy to see our printed version is pretty ready, the bilingual version and Kichwa in Spanish. Don’t talk about the standardized alphabet please. And also, it’s gonna be in our webpage. For now, it’s just with PDF. But it’s gonna have a different formatting so that we’re able to link each one of the plans with the sound and the visuals. And we have done some nice cards that I can give to you afterwards where we have some of the plans with the uses in Kichwa, Spanish and English. And people are very happy to go to this very fancy offices, official offices and hand them in. It’s a trilingual picture of our plant. That’s wonderful. Okay. And we have something else for the public in general. It takes thirty seconds, please.

[Video playing]

This captures our different languages and the ideas that we just pass them over and over again, everywhere we go. Indigenous communities and non-indigenous communities, and then everybody does what many of you have been doing including myself, you know.

So, I already told you yesterday I think that one of the things is that many of these people who are working in this project have been coming to universities, teaching our students and professors at the university how to use new software for language revitalization but for any purposes this includes subtitles. They have been in the United States already. And because of all these and all the media, we have gone in touch with indigenous people who are now abroad especially in this case the United States, New York. And because they have in life program in the radio, they are really seriously thinking about podcast.

Long term outcomes, I wanna say it again because I don’t even have the time, but it’s a way of retrieving our history, bringing back our ancestral knowledge, being proud of who we are, and regaining some recognition in what they say self-powerment, not empowerment. Self-powerment. Most of this is gonna be in our linguistic corpus webpage, that is just baby, baby born where we gonna have Spanish and different varieties but also indigenous languages little by little. We are always looking for volunteers, just in case.

And the last two things, we're always thinking, how can we really work at the local-level announcer or niche? And we have this wonderful surprise when this year, a group of indigenous people from the northern part of Ecuador came to ask, asking we need to think about a language policy that really responds to our needs were becoming bilingual we need to do something else. We want to think and write a linguistic policy that brings the people's opinion and desires, this is brand new and it was wonderful because that was their demand to the university and to the team, the Oralidad Modernidad team. I was paralyzed, like, "Oh, my God!" But we should do it. So, then in a way we're going to respond in different way to what they really think they need. So, this is our university, my little office. You know, many people in the office discussing this when one of the authorities at the university. Hopefully this is gonna work, and we'll get it. So, you remember this, we work from the heart of the community, to go back to the community, and then to try to impact them and the rest of the society. That's a very low expensive process. We are patient. We are very poor, too. There's no way we can just go everywhere. But I really think that what happened in this last day by just talking to you really shows how these efforts to revitalize the language come from the community, to go back to the community. And we don't have the time to see this. So, we don't have the time to see this either. I just wanna thank you very much.

G. Garcia:

Muli, pasalamatan natin si Dr. Haboud para sa kaniyang pagbabahagi ng mga inisyatiba nila sa Ecuador sa pagsasalikop ng mga tradisyonal na pamamaraan at mga moderno, sa pagsangguni sa maraming mga indibidwal sa lahat ng ito ay napakagandang marinig na sila'y nagsisimula sa komunidad para rin sa komunidad. The talk of Dr. Marleen Haboud will be followed by Dr. Brendan Fairbanks of University of Minnesota. Let's all welcome him.

Sesyong Panel 3

Brendan Fairbanks

University Of Minnesota

Abstrak

Sa ilalim ng "Mga estratehiya, teknik, at programa na ginamit upang maragdagan ang bilang ng mga nagsasalita at mabigyangkapangyarihan ang komunidad"

Sa diskusyong ito, tatalakayin ni Fairbanks ang gamit ng lingguwistika bilang suporta sa programang BA in Ojibwe sa University of Minnesota at sa komunidad ng mga nag-aaral ng wika. Sa maraming pagkakataon, sa mga kilusan sa pagpapasigla ng wika, ang wikang natutuhan sa adult language learner community (at maging sa mga bata na immersion school ang setting), ay "umuusbong na wika," ang wikang nahahawig sa target na wika (ang Ojibwe, halimbawa) subalit nagkukulang sa ilan o marami sa pattern ng mga likás na nagsasalita ng gayong wika. Sa ganitong pananaw, maaaring kunin ng target na lengguwahe ang lingguwistikong katangian ng wikang kinakalaban. Ang pangunahing kahulugan nito ay ang wikang natutuhan ng mga nag-aaral ng wika ay ang karaniwang wika na gumagamit ng mga salita sa target na wika upang makapagsalita ng namamayaning lengguwahe.

Upang maiwasan ang pagsulpot ng gayong wikang Ojibwe, kung kinakailangan, gumagamit si Fairbanks ng lingguwistikong pagsasaliksik at paglalarawan para higit na maintindihan ang komplikadong ebidensiya at pattern ng wikang Ojibwe upang ang wikang mabubuo ng kaniyang mga estudyante ay higit na makakatulad sa katutubong pagsasalita, at hindi ng English (ang namamayaning wika). Bagaman kinikilala na ang pagkamit ng perpektong kopya ng target na wika ng nakatatandang nag-aaral ng wika ay halos imposible, ang paggamit ng lingguwistika upang palawakin ang ating kaalaman sa wikang Ojibwe ay nakapagdagdag sa tila-katutubong gawi ng mga nag-aaral ng wika sa unibersidad at sa komunidad. Ang patuloy na lingguwistikong pagsasaliksik ang naging daan upang mapangalagaan ng komunidad ng nag-aaral ng wikang Ojibwe ang mga detalye hinggil sa wika na kung hindi isinagawa ang pagsasaliksik ay hindi napansin at nawala.

Panayam

Dr. Brendan Fairbanks:

Well, let's get started. Just listening to the other presentations, I just wanted to say that my journey in language revitalization really started off with a selfish reason. I really didn't start off to save any language, to save anything. I just wanted to learn my language because for an Ojibwe Kickapoo tribal member, it's very, very difficult when you grow up and nobody has given you your language. Nobody spoke to you. And so, what happens is you have this really big gaping hole in your identity. And it is a lot of shame in that. So, because it's very difficult. Someone says "Oh, you're an Ojibwe! Do you speak Ojibwe?" And you have to say "No." Or "You're a Kickapoo?" And they ask you, "Do you speak Kickapoo? I have to say "No." But in answering that, there's a lot of shame. Right? So, learning Ojibwe, learning my own language was not to save it. Well, it was really to save me, because it is very difficult to go through life and not know who you are. Right? To not know who your people are, it is a very difficult thing to do. But having learned Ojibwe and be able to speak it now, I'm not perfect at it, but I'm able to speak to the elders, I speak to my friends in Ojibwe all the time. I text in Ojibwe, I think in Ojibwe, I dream in Ojibwe, and it really has made me feel good about who I am. So, my personal identity is fixed. I don't know if it's fixed. But you know, I'm doing good. But now, ever since then, I've become a linguist. I went to school to be a linguist, to learn academic linguistics because I felt that would help me to learn my own language. I didn't go in and think I could help anybody else. I didn't care about anybody else. I just cared about my own identity as an Ojibwe, Kickapoo, and I was gonna learn my own language. Having learned it and learning linguistics has really helped me to understand my language, and be able to help my fellow natives, my fellow Ojibwes to learn their language too. I used to be an immersion teacher. I did that too. So, I'm not just a linguist. And what I do is not really common as an indigenous person. As a linguist who's doing research on my own language, usually, they (linguist) do research on a language, they get a data set, they take it to a conference and they present it on a screen for other linguist. And, I do that to and there is value in that, because linguists, they are smart people, they can pick a part of your language, and understand how it works. They can even speak it. So, there is incredible value in linguistics and having the linguistics training to look at your own language. But as part of that, I was an immersion teacher for preschool kids. That's me. We're doing *Itsy Bitsy Spider*.

Incidentally, I didn't know that. I didn't know it when I was an immersion teacher. They told us before the class that "Oh, you're going to teach Itsy Bitsy Spider in Ojibwe." And I didn't know it myself. So, one of my co-workers had to teach me Itsy Bitsy Spider and all the sign language, and then had to make up the song on the spot. So, these are some of our kids. This was the elder that I worked with who was in our room with us. And these are our kids, our preschool kids and this was our helper. She didn't really speak Ojibwe that much, but she had the license to be in the classroom. I, who was the Ojibwe speaker and she was the native speaker (second language learner). Now, I thought that when I got put to a classroom, I thought that, I don't know why I thought this. But, I thought that she would run the class. And the first day we had, I ran the class. I did circle time. We had fun, sang some songs. At the end of the day, I said, "Okay. Whose turn is it tomorrow to run class?" And both of them looked at me like "You are! You're running class." Okay, then I realized, "Oh, this is my class and they're helping me." So, alright. So, these are our other immersion teachers. We had Ojibwe and Dakota in these immersion programs. So, we have some Dakota immersion teachers, along with the native speaker. She spoke both of Ojibwe and Parwanami. And the rest of us were second language learners and we were immersion teachers. This was with my preschool kids. I was teaching them how to point with their lips. Not kiss. I wasn't teaching them how to kiss. So, in Ojibwe, in lot of cultures in the world, it was really rude to do this. Right? Like I'm doing this to you now. In Ojibwe, it is really not polite to point to people. Because, the idea is when you point to somebody, it could be something sacred that you're pointing at. It's disrespectful. So, we use our lips. So, we wanna say "Oh, yeah. Where's Sarsa?" And "Oh, it would be." Right? We're not blowing kisses at you, bro. It could be "Over there." Right? I don't know if you guys point with your lips. You point with your lips? I thought it was just us. So, all those times, I thought you guys were blowing kisses at me. Well, maybe, some. So, these are back in my immersion teacher days. So, I was a graduate student in linguistics at that time. So, I was learning Ojibwe from the elders. I was teaching little kids in the classroom. And then, I was learning linguistics in the classroom.

Today, what I wanna talk about are adult language learners. Yeah, I'm not going to talk about kids. I don't know how many of you in here right now don't know your native language. Your heritage language. Let's say you are a part of a tribe here in the Philippines and you don't know it yet. Raise your hand if that fits your context, like you wanna learn your tribal language. Raise your hand if that's you. You wanna learn your tribal language? So, you don't know your tribal language yet? But there are elders out there who are native speakers, who speak it, but you don't know it. Okay, she's one. Anybody else? Who's in that position? No? Okay. Just one. Well, they don't wanna raise their hand. Well, what I've noticed is what I wanted to talk about, as language learners in Minnesota; we have a community of language learners who are successful. What that means is, we figured out a way as adult to learn our language and be able to speak it fluently. When I say fluently, we are not native speakers fluent where second language speaker fluency, high proficiency, we can use the language, we can speak the language, we can talk it all day long. But we're still learning. But some of us, we kind of get like "Man, you can't correct me. I know the language now." I call this the "untouchable syndrome." We get to the point, these are adult language learners. This occurs in this context where we have language learner community, and some of them get to a point

where they can speak it pretty good, but the problem is, we think that we're done after we can communicate and learn everything that is written in books. We kind of get this "untouchable syndrome." And you can't correct them either. I corrected... we... me and that elder, we were going over the books that one of the other immersion teachers translated. And they asked us to look at it and make corrections. And we did, because when he translated, he wanted to translate "They ate an ice cream cone." What he said though in Ojibwe was "They crapped on an ice cream cone." And we had to change it because that was in a children's book. But when he found out we changed it, he doesn't like me anymore. He doesn't talk to me. He doesn't like me. So, you see, he got to this point where he thought, "I'm uncorrectable. I know everything in the language now." So, that's why I call it the "untouchable syndrome." It happens.

But as language learners, as second language learners, we kind of plateau. We plateau. We stop noticing things. I notice it in our community. I don't know if this is true for every language learner community. But in our community, if they've reached a certain level of proficiency, they kind of stop noticing new things from the native speakers. And so, the tendency also is for Ojibwe to start being English-y. In other words, we can start to speak Ojibwe, or Ojibwe words, on top of English words. And so the native speakers, the elders, can tell. When someone speaks this way, they can tell "Oh, they're speaking Ojibwe but they're thinking in English." And maybe that's inevitable. And we know, in any language learning across the world, that's probably a little bit inevitable. It kind of goes with the territory. So, as language learners, if you are an adult and you're trying to learn your tribal language, there's a paradox. We, as the language learners, we don't know what we don't know. We don't know. We don't know. The native speakers don't know what they do know, right?

As linguists, as native speakers now after Gallego, Filipino or whatever language you speak, or English, you are largely not aware of your own language. Right? And you're probably not aware of that fact, right? So, as language learners, we have to stay vigilant to the differences between language learner's speech and native speaker's speech. We cannot stop as language learners. We can't stop noticing new things, new grammar patterns in words that the native speakers are using. And we must always strive to produce language which approximates the speech of native speakers. So, this is really an advanced, maybe a little bit of an esoteric if you're not a language learner of your tribal language yet, it may not make a lot of sense to you yet. But I wanted to talk about today about what has been, what's called an emergent language. And this has various definitions depending on which context you're using it in. But the definition I'm using, my working definition the one I'm talking about today is the language that may be created by the language learners in pursuit of learning the target language. Okay? So, here, our language, our target languages is Ojibwe. We want to learn Ojibwe. But sometimes the language that the language learning community creates is this emergent Ojibwe language. And it can resemble the actual native language. But in this immersion, Ojibwe language can resemble, have a lot of English-y type tendencies— English word order, but also the loss of certain Ojibwe or syntactic things or a loss of a lot of details on language that go unnoticed.

This I know is kind of dense. I don't know if this is really resonating with you guys or not, but I'll you the idea. So, it's going to get very linguistic-y right now. So, bear with me. One case is the concept of “after.” Every language in the world seems to have a way of saying “after,” right? You're thinking right now in Tagalog, “How would I say ‘after he left, after I eat’?” You have a way, right? In Spanish, in English. So, now it turns out now... English has this word “after.” It's very convenient. In Ojibwe, there is no word for “after.” There is no single word. Now, there's a way to instantiate the concept, but there's no road for it. But our language learners have taken this word here that means “stop.” This word is [speaking in Ojibwe] and have labeled it as being equivalent to the English “after.” So, this becomes... but what it really means is “stop.” I get very linguistic-y. Okay. So, this is how we know that [speaking in Ojibwe]. means “stop” and not “after,” per se. So, you look at the word first word is [speaking in Ojibwe]. “Here she stops an activity.” “It stops raining.” “He has stopped drinking.” So it's pretty clear. And then here's a sentence here. [speaking in Ojibwe]. “If you stop eating,” like if you go on a hunger strike or something, I don't know. “If you stop eating, you're gonna make her sorry.” So here's an example of their [speaking in Ojibwe] meaning “stop now.” So, the language learners, they'll have labeled a [speaking in Ojibwe]. So, now if you ask any Ojibwe language learner how to say “after,” in Ojibwe, they'll tell you [speaking in Ojibwe]. But I've been on this crusade based on my research. I go out to the community and say, “Look, you think it means ‘after’, but it doesn't mean exactly what you think it means and you're using it and you're overproducing.” So, here's an example here. This is why presumably why [speaking in Ojibwe] got labeled as “after.” So, if we look at the first example: [speaking in Ojibwe]. “After you go to the bathroom, wash your hands.” I used to tell my kids this all the time, the preschool classroom. But you can tell where it occurs in the English translation. It kind of occurs in the same spot. Right? So, the language learners all of a sudden think, “Oh, okay. That's the part that means ‘after’.” But really... what you're really saying, literally saying, “When you stopped going to the bathroom...” or “When you're done going to the bathroom, wash your hands.” So, that's really what the Ojibwe is saying. Okay? So, you can... it's easy to see why [speaking in Ojibwe] got labeled that by language learners. Okay. So this is... this is the language learner rule. I call it Ojibwe 1.0, or the emergent language rule that gets taught all across Ojibwe country—Minnesota, Wisconsin, Ontario, everywhere. This rule gets taught. [speaking in Ojibwe]. You use it like this. We call this a conjunct verb. I know that means nothing to you, but the form of the verb is important. So, you use a [speaking in Ojibwe] with a certain form of the verb and you'll get an English, an “after” sentence. Okay. But here's the native speaker pattern. Notice we use the word for [speaking in Ojibwe]for left, leave. The native speaker pattern though is [speaking in Ojibwe]. There's no [speaking in Ojibwe]. That's the native speaker pattern. [speaking in Ojibwe]. But it still means right. The meaning of [speaking in Ojibwe] still means “after she left”, “when she left”, “as soon as she left.” Alright. Well, Ojibwe 2.0, the upgrade. This is based on my own research and other research from other linguists. So, if you wanna say something, but you got a... So, the first sentence here, [speaking in Ojibwe]. “After she got done eating, she left.” And then if you look at this sentence here, the second one, [speaking in Ojibwe]. “After she kissed him, she ran away.” So, that you notice that these are both “after” sentences... in English, anyways. They instantiate the meaning of “after.” But, in the first case, there's the use of [speaking in Ojibwe]. The second sentence there is [speaking in

Ojibwe]. But they both still instantiate this concept of “after.” Okay? So, you gotta ask, “Alright. What's going on then? Why is it here?” You use a [speaking in Ojibwe] and you don't use a [speaking in Ojibwe] here.” Right? Well, the answer turns out to be that it's really what's going on here. Let me see if I got... this process of initial change we call it. And this initial change on the verb is the part that instantiates the meaning of “after,” not the pre-verbal unit [speaking in Ojibwe]. Okay? So, for example when we say initial change, we take a form right here. So, when we take this sentence here, [speaking in Ojibwe]. So, the verb here is “arrive.” So, [speaking in Ojibwe] means “come.” [speaking in Ojibwe]. “When you get home...” But if you received your initial change on [speaking in Ojibwe], then this means “After you got home...” or “When you got home...” Right? And there's [speaking in Ojibwe] here. So [speaking in Ojibwe] has really nothing to do with it. But the reason why [speaking in Ojibwe] is used sometimes is that, the rule I always tell my students is, “If you can do it all day long, you need to stop pre-verb [speaking in Ojibwe].” But where verbs like [speaking in Ojibwe], like arriving, find those... those don't need to be stopped. Those are over in an instant. So they're instantaneous. So, the goal here... what I do anyways... My goal as a linguist, as an indigenous linguist, as an Ojibwe linguist, is to do the linguistic research in order to more fully understand the language and the more subtle aspects of the language. Because the subtle aspects are very difficult to get at, especially if you don't have those processes in English or your native language or whatever. And we want to try to minimize. Now, I'm not so naive to think that we're gonna completely avoid an emergent language. So, that's okay. That's off the table. I realized that what we want, to minimize the creation of an emergent language, that's so emergent that it looks like English. Right? Because after I've done the research on Ojibwe language, after doing a lot of research, I realized there are a lot of beautiful processes and thought processes going on in the language that in the English language cannot inform you on. So, there might be aspects of your own native language and when you try to learn your tribal language, your native language will not inform you on some of those processes in the target language. So, we want to minimize. And there's a lot of talk these days about decolonization or whatever. I usually don't use that term very much. Really, I just want... I don't want to lose the good stuff is my point in the... because to me, Ojibwe is a beautiful language and I don't wanna lose the native speaker mindset, the Mineta speaker, how they see the world just to impress. When I give to my children... I don't want to give my children a language that largely looks like English, right? Because there's so many beautiful things in the language that I would love to preserve. We're not going to get it all. I get that. Okay. And also, we want to do the research in order to help our language learners. Our students— our adult language students— to approximate the speech of native speakers, so that we do not create language that is fundamentally based on English, but that the language is not... does not sound like English. In our context, that's our native language. We don't want Ojibwe to sound like English. So part of the goal is to do that. Okay. Well, that's all I have for that. I thank you. I don't know if that's helpful or not. But thank you.

G. Garcia:

Maraming salamat, Dr. Fairbanks, para sa inyong pagbabahagi tungkol sa halaga ng pananaliksik panlingguwistika sa daigdig ng wika at kultura. Higit lalo sa pag-iiba ng isang

tiyak na wika sa tinatawag nating source language o iyong tipikal na mga ginagamit na intelektuwalisadong wika na kagaya ng Ingles.

At this moment, ladies and gentlemen, once again we invite Dr. Heinrich here in front to give his reaction to Dr. Haboud and Dr. Fairbanks talks. Warm round of applause, please.

Dr. Patrick Heinrich:

Thank you very much. This was interesting. It's inspiring. I admire the energy that goes into your work. I admire the results you have produced. I admire the effects it has on people. So, it's a real honor, you know, to comment that and I'll do that just trying to link what you said with some of the things I pointed out because I think in that way we create really a panel where you know each presentation, the whole panel is more than sum of its parts. With Marleen, I thought I would start. There are various people involved in language revitalization and there's conflicting interests. We have institutions of the state, of the regions. We have minorities itself and they very often want something different, you know. What institutions know, what does the government want, what policies aim at, and what do minorities really want? What do they really want? It's not that easy to find out because you need to stop, and, you know, to stop thinking deeply, thinking about this. Most people just repeat what they have heard. Most people don't really go inside and said, "Let's start from scratch," you know, what is really at hand. But there's discourse out there and people are using bits and piece of that. And when you talk with them, you'd find out if we listen to them and we take time to listen to them and you very often find out that it's not coherent, or is too strong. It's contradictory. They would say something, and then, something else. And they behave in a different way. So it's very important for us to analyze this, what is going on. And I think your project addresses this straight on in asking them for their own stories, for their own voices, to give them the opportunity not just to write something, produce something in the language, but to reflect on it. And we also saw exactly the same kind of approach in Thailand, right? That people write down the stories and you encourage them because you find out that they were interested on what you were doing, when you were writing down field notes, you were doing the stuff and they want to do that as well. So, that is such a sharp observation, such a good ethnographic eye to say they want to do the same on their thing. So this is really, really important and something to be followed by everyone working in an endangered community. When I did that, I was sometimes... well, first of all, I did not create all the work you did, and I sometimes find myself always impatient. Listening to the stories, well I thought "I've heard that before." And I thought, that's contradictory and it kept being repetitive and sometimes I was unhappy with the stuff that people were telling me. Well, the Japanese novelist Haruki Murakami once said, "What we know is the sum of our mistakes. So you make enough mistakes, and then the penny finally drops." And the penny that dropped on me is that this discourse that indigenous people are telling us is not factual discourse that we, scholars, are after. It's not like, what has happened, when and why and how we can fit that in a model. It has to do with healing. They're trying to rationalize what has happened to them.

Today's discourse, whether trying to come to grips with what we cannot understand, that's not indigenous people real psychological trouble, identity trouble, and stigma. It's very touching

to see this little children who at one point and very early on will discover that the parents are not respected by some people, that they will find out that what they take as natural... they see culture as natural, and it's obvious... is looked down upon. And they go through this when they are four, five, six to become aware of this. So, this is a burden on people. And when they talk, they talk about this, somehow come to grips to that and I myself look back when I did the first interviews as a deeply silly scholar trying to look how all of that fits into a scholarly scheme. How that relates to something factual, to something that I could measure and quantify. And me being impatient with that was just very, very poor fieldwork and let not anybody fall into this trap. Even if it's not the kind of stuff that you go in... sell at the conference and publish in a journal. This is really, really important for them. And having that outlet is just as important I think as the language itself and it's probably something that we call decolonization. You need to talk that, you need to get that off your chest. And so this is a great activity because not only did you produce something, you help overcome the problem. And what I thought about it in both presentations, they were not talking about it at all in this symposium, that language endangerment, language shift, language revitalization has deep psychological tie. I mean, there's real trauma behind it and having to go through that. It's really unsettling. Let me tell you just one little example. You know, I'm not indigenous. But I was once put in a situation where I had to make a very important language choice. And that language choice was when my daughter was born. We were living in Japan at the time. And my wife, of course, you know, being Italian very, very Italian decided, "I will talk Italian to our daughter." And I'm bilingual French and German. But we lived in Japan, and she would pick up Japanese. And I thought, "Well, what will she do with French or German?" Well, I thought, I'll speak English to her. I speak English, you speak Italian, and she will learn Japanese. And then there were complications during the birth. So my wife had to be operated. There was caesarian cut. And I was there with our new born daughter, still bloodied and crying her heart out because she had no idea where she was. And so, as the father, you did what you do. I put my hands on her and I started talking to her in German. There's just no way in that situation where you want to calm down and say, "Don't worry. It's okay. It's me, Dad." Saying that in a foreign language. You understand how difficult that is. And in language endangerment, people have taken that choice. They've done that. So, imagine how difficult that is to cut that tie.

So, there's a real psychological issue in language endangerment that you know we need to address in research. Another topic that I think we need to address in symposium, in research. Another topic that I saw that in both talks. That link was very, very obvious, in these stories. And children are probably good points to start with, because children are awe-inspiring in their energy, how relentless they are, how courageous they are in tackling new things, right? So, that's probably a very, very good age to start with. And since you both had this element of working with very, very small children thought that's a very good idea. It becomes much more difficult the older you get. And when I said I started out what do institutions want, what does government want, what do minorities really want from, it's very important, how do we position ourselves as academics. It's too easy to just say, to take the Laissez-faire stance, to say "Well, I'll just do the research but that's it. I'm not involved. I'm a scholar kind of stuff." Laissez-faire is siding with a strong. Laissez-faire means approving of domination. That's

what it boils down to. It boils down to siding with people, imposing terms of contact based on inequality, on power, on domination. So, as scholars we need certain values. We've never talked about that, right? We talked about research ethics and stuff like that. But us, what is our position as people in Humanities, right? Like every doctor has like certain ethic to have to contact stuff. We should need something like that as well. And I think we should side diversity, égalité, culture-freedom, solidarity. And I thought that was very, very present in your works. So, you know it's very inspiring to see that. Both of you have really achieved so much and that is important as well. It's not just enough to have right attitudes, to go out there, to be a bit smarter than I was when I started out, to really listen to the stories and think about that and sometimes drop your categories and concepts and the theory that you take in the field. You need to create success because success will align more people. If you work on indigenous communities, in indigenous language, indigenous language education, you will always have to be better than the majority system, than the majority institutions. And most often, it is doing that. So, because we can start from scratch. You're not working in an old system with like strange attitudes towards diversity, ambiguity, and all that kind of stuff. You can start from scratch and you can start where people really are and not some preconceived notions as to what education ought to be, which stems from the period of nation building, basically.

But it's very, very important. It's not easy. Anyone engaging will have to be very, very good. But it's hard to be good, right? There's something which makes you feel good about yourself, which draws more people into these projects, and probably, maybe when you discussed this, maybe you could talk how other people have obliged to this project. You talk about lack of funding and voluntary work. So, voluntary work only happens when there's equality and when you are doing well. And also like maybe you could talk about what kind of group is there, what kind of dynamic is there, what kind of support do you get very often unexpectedly. I think that is something important to understand, that we are in a situation where we have to be excellent. There's no way you can revitalize a language. There's no way you can engage in something. There's no way you can align people by being average. You need to be very, very good. With regards Brendan and Marleen's linguistic spots, I like that a lot because that is a huge issue, and we move away from psychology, about which we all think we should engage, move into a route where we are familiar with. And that is indeed something we need to discuss because there is a thin line between language purism where you say, "Oh, if it's not like in that particular case, that particular speech, we don't want to have it." And what we call verbal hygiene. That is to say, "Come on, we can do better than that." There's a system there and that system is lacking here and that system has a place and a function. And you know its doing things particularly well, kind of stuff. So I would know how prominent that is actually, language revitalization. I think there's a real necessity also to take that great concept of verbal hygiene when people say just discourse on cultivating language. That's what it's about, right? I mean, everybody agrees that we have to cultivate English and Filipino and Italian but you also have to cultivate all endangered languages. So, anything goes is not a good approach. But language purism, too, will just drive people away. So, that is something that we need to talk about. You will never be a native speaker, right? So, we have to come to grips with that. The many endangered languages will have to do with that 1.0, 2.0 kinds of version. And I

think we can learn from the field of language cultivation– what did people do when they cultivated French? What did people do when they cultivated Filipino? Well, they wrote. They wrote the language. They gave public speeches. They employed the language and in so doing that polished it. That's probably the only way that we have in order to make sure that the language that is used is systematic, is functional and is not just, as he said, English version of the language as a final comment. And with that, I'd like to stop here. Sorry for talking so much. Looking forward to the discussion. Thank you.

G. Garcia:

Maraming salamat muli, Dr. Heinrich. Sa puntong ito ay aanyayahan natin ang ating dalawa pang mga tagapagsalita na magtungo sa gitna at sagutin ang mga tanong. Sa puntong ito ay bukás na ang ating hapag para sa inyong mga tanong at reaksiyon. Mangyari lamang pong lumapit sa mikropono sa gitna, ipakilala ang sarili bago ihain ang tanong.

Kalahok 1:

Okay. My name is Bert Ocampo from Philippine Normal University. I have two questions. The first one is directed to Dr. Fairbanks and then the other one is directed to Dr. Heinrich. Can you hear me? Okay, I'd like to ask Dr. Fairbanks in regard to his acquisition or learning of Ojibwe as his second language. Now, when you were learning this language, at what age did you start? Okay. Because we have, as you everybody knows here probably about the age hypothesis issue and it seems though. Although I don't know your language, the way you spoke it... I think you... I would classify you as a new native proficient of your second language. And when you were learning this language, during what age and were you exposed when you were younger to an environment where this dialect or your native language was being spoken at home or in the community. That's why with that or that regard, you are actually doing or have attained a new native proficiency of the language. I know as Dr. Heinrich mention that nobody, I'd like to, well, disagree with what he said though, that you can never achieve nativeness or native proficiency of the language. You can comment on that.

Alright. And then, my question with Dr. Heinrich is in regard to honorifics. You mention about gentry honorifics, as well as the commoner-honorific. Now, I'm concerned that when you work on the revitalization of any indigenous language, is there a room to the study or learning of some words that are hateful, words that are unpleasant, angry words, for instance. Everyday language or words that are spoken by the commoners. Is there a room for that in revitalization or we just concentrate ourselves in the pleasant language or the pleasant forms of words that we usually do as a cultivated individual. So, what is your definition of uncultivated language and when I use, for example, four letter words, will this be part and parcel of revitalization program? Thank you.

Dr. Fairbanks:

Okay. Yeah. When I was growing up I didn't hear the language at all. I think my aunt named her dog [Speaking in Ojibwe] which means “women” because I think that is a female dog.

That's all I've heard. And maybe "hello" and "thank you". That's all I've heard growing up. And so I was about 18 years old maybe when I started to dabble in learning it and I wasn't until, I know I just read Ojibwe texts and stories and listen to audio recordings and kind of was teaching myself. And then, when I got a linguistic knowledge and linguistic capability, I started using that to teach myself the language by reading and but I started hanging out with the elders for about a seven-year period once a week and I just spent time with the elders picking their brains and just interacting with them when I was able to and if you have it, technical knowledge of linguistics, at least in my case, I was able to use that, to teach myself to a higher proficiency whereas friends of mine come with me to hang out with the elders. I'm teaching them now. It's amazing how, if you don't have the linguistic technical skills that the language learner, comes a ways sometimes with less. But not able to sometimes know this or teach themselves the language. So, technically when it comes to syntax, phonology, and when I was hanging out with the elders, I was listening to everything they were saying. I would record it. I would write down things, write down phrases. I would note the context and I still have those notes today and I use that. And because they will never come out and say, "Hey Brendan, how did you know how to say this." "Don't ever say that." I had to listen to their patterns. And when I notice the patterns, and it was replicated time and time again, I knew that it was, that's a pattern of the language that I can use for myself so I was constantly stealing their patterns from them. I wasn't stealing, I was, well, you know what I mean. So, I'm still learning. Still learning. It is not perfect and so I'm not sure if I answered your question but that's basically my journey.

Dr. Heinrich:

I'd like to be brief with my answer. First of all, how do we choose that? Well, you see, what works in the communities. So that's altogether seventy populated islands in the Ryukyu Islands. There's sixty from languages with 753 different dialects. And we find out that between communities, things work differently. The speakers react differently. Some insists on honorifics being used, otherwise, I would not talk to you, I would not reply. Other people adapt to the new speakers and so you know, some of the honorifics go away. And I did not want to oppose or elude to a binary between cultivated language, uncultivated language. What you often have in language shift is that the language very often survives in particular speech acts which include swearing, shouting, being angry, telling jokes, right? So, this is not very, very prestigious and it's not that kind of stuff that you can then take and bring to school and revitalize the language on, right? And so, you have to look you know for uses before the language got to marginalize, to dysfunctions. And then, you'd find out that some sociolect to some regional dialects of these languages have more to offer because they were used differently. I mean, these are languages of an agrarian society where there was no mobility whatsoever, so, it was just used to speak among peers, usually these dialects, but for the Shuri dialect which was used you know for all kinds of performing arts, for writing kind of stuff. So, if you want to take the language and adapt it to the present day, you find that that language has a lot of material that is helpful. And so this is why you have the pattern that people in Shuri-Naha in this city are choosing that particular kind of variety. But you have a

people in some islands, smaller islands very nearby Okinawa, who are going in another direction. They are using the commoner variety to revitalize their own local speech.

G. Garcia:

Paalala lamang po, sa mga susunod na magtatanong gawing tiyak lamang at maikli ang pagtatanong ng sa gayon ay higit na mahaba ang oras para sa pagsagot.

Kalahok 2:

Máyap a ábak pu. My name is Joy Cruz. I'm the Heritage Culture and Arts Officer of Angeles City, Pampanga. First of all, I'd like to say the presentations today resonated with me very well. Kapampangan, our language, has two million speakers and yet the measure of UNESCO is not with the number of speakers but by the level of speakers. So, right now the speakers are of parental age and are not passing the language to their children. I, for one, am guilty. This is my job and yet my own children do not speak the language. And our mayor, our vice-mayor saw that, and so we took steps. And we created the law last year in safeguarding the language. Maybe this is because of so many reasons. But maybe this is because consciously or unconsciously I was or many of us were penalized in schools during my time for speaking in Kapampangan. You had to pay one peso for every word that you uttered in Kapampangan, aside from the humiliation that you'll be getting. So, I think we do not want our children to experience that, that's why we don't want them to speak in Kapampangan right now. But then again, we're taking steps. My question is, we are confronted with guests, immigrants who are not speaking the language. We want to implement our law, but then we have to adapt, or to adjust to them. My question, how do you balance culture and enforcing or safeguarding your language? When I say culture, like hospitality. We've seen this in the past three days. Filipinos always try to accommodate or very apologetic when talking to people who do not speak the language. So, my context in my city, our population is 500,000. But during the daytime our population, goes up to 1 million because of those who are studying, who are working there and having business. So, every day we are bombarded with people who do not speak the language. So, do we enforce them to learn the language while they're there? Or do we still have to be hospitable and that's what we're seeing every day. People are saying that, "No. We must be hospitable with the guests." Thank you.

Dr. Heinrich:

That's a sociolinguistic topic side, I'd quickly say something on that. The phenomenon we're talking about is called language adaptation. So, we know that people in contacts, one people know language accommodation. That one person accommodates the other. So, if you over-accommodate, you'll do damage, right? So, I would encourage you, don't link hospitality with accommodation. The two things are not linked to one another. You know you can be hospitable and insist on not accommodating the people. I mean, this is your community, this is your town, and this is your city. You live in it 24 hours, you've always been there. You

should not accommodate. When it comes to language shift and language use of parents, look, I'm not in favor of continue telling people what should I do or what should I not do, right? Language shifts started from people running around and telling people, "Speak Tagalog. Speak standard Japanese. Speak this. Speak that." And once they do, coming a new group of linguists say, "No, we we were wrong. Please use your language." So, the task is rather to create a situation where it's easier to pass on the languages. Sometimes, if people have been exposed to this situation, said to be made ashamed of it. This is deeply-ingrained. This is very, very difficult to overcome. Language attitudes that you have in general are very, very stable. Very often, what works... what I see, works in the Ryukus, if you jump one generation, because somehow the link is established to parents' children. But the grandparents might talk to their grandchildren. And sometimes, once you are in that pattern, it's very, very difficult to change because the personal relationship is based on that particular language. So, the friendship, the familiarity is based on that language and moving them to another language damages the relation between them. That's not at all easy to do. That's like the initial thing that you have. That was wrong. Let's change the language. Very, very difficult to do. I don't like the idea of prescribing and prescribing, prescribing, whenever attitudes change, right? So, maybe find something more subtle to do that, more eluding to do. That would be my suggestion.

Dr. Haboud:

About the migration, I mean, I think that's just happening everywhere. And it's so nice to see and to stay with you guys that are so nice and gentle and caring. But still, I see you keep on speaking your language and that's wonderful because then, the foreigners, start feeling guilty. I felt guilty, even when I was looking in Manila and then, Manila with the Y. And the desire to learn something, at least the basics like saying "Salamat," with the wrong intonation in accent, it helps you become part of the community. So, when you're telling about your town, it happens in all our towns, really and truly. And many indigenous communities now, and more foreigners come and they're so worried about learning English or speaking Spanish in a very nice way. But I think the more people get to be proud of their language, and their ancestral language, talk to foreigners, maybe in their language, they try to accommodate for a while. Foreigners should learn the language in such a place where they have decided to stay or live, should be the language they need to start learning even for little things. In some of indigenous communities where I worked, they started to have this indigenous local tourism, ecological tourism, whatever name we give to it. And at first, we were trying 100 percent to accommodate to foreigners like "Oh! There is this people coming from Europe and they want to have orange juice. So, let's prepare orange juice for them to be happy." But it happens to be that their cooking with fire in small hut in Amazonia and the orange juice ends up being smokey. And the foreigners complain. So, these guys started to discuss this, and they decided, "Well, they are coming to us, they should learn what we do, how we live, how we talk. We'll try to help them with some little lessons about our language for them to know the basics." Of course, you cannot take every single migrant and foreigner to learn the language and lessons. But I think, the more you speak your own language in front of foreigners, the more they are going to feel the need to learn it. It is the same with dialects. Right now, we

have so many Colombian people in Ecuador. So, many people from Venezuela. The Colombians and people from Venezuela always complain about our ugly, highland Ecuadorian dialects. “They speak so ugly. They eat so ugly. They are so ugly. They are so small and so on and so forth.” And there are YouTube videos and they’re talking how we are ugly when we speak. And you know, more and more, I do see some of our young students trying to speak as if they were from Colombia or from Venezuela or from Spain because of big migration of Ecuadoreans in Spain, going back and forth. So, I really think this has to do with being proud of our own heritage and knowledge, and the way we are and the way we talk. It doesn't mean, not being nice to the others. So, I think it is difficult to combine. But we should, we should.

Talking about how we should teach our children. You know there is almost a difference between the way we talk at home and we talk in the community and the way we talk in school. Although, more and more of our young people can choose any kind of swearing words anytime. But in the end, that's different. And I do see with our indigenous peoples that because of all these prescriptions about speaking proper Kichwa, speaking your proper language the way it is. How is it? You need to communicate with family and friends and you need to use your everyday language. You know, that has really damaged a lot of general communication because the interns start to hear “Oh! That's not the way I should pronounce this because my son, Tommy, hear it a different way. And that's not the way I should use that word. So, I better don't use the language. So, all these prescriptions do not help to reinforce and revive our languages. We need to communicate, we have to communicate. The way we speak in every specific situation—our home, our community and so on. I'd just give this very small example. I pass it to you. I was in this indigenous community up in the mountains. I was looking to a little guy and say, “How do you call this?” That was a car. And he said “Antawa”. I said, “Is that Kichwa?” “Yes. Antawa.” And I said, “Really? Do you have any other word for ‘car’?” “No.” “Somebody told me you should say ‘kazu’ from Spanish.” So finally, “Okay, I'm gonna tell you the way it is. When I'm here with my family, I do say ‘kazu’, but then when I go out, I need to say ‘antawa’ because that is the proper, standard word we're able to use in school. So, the grandparents and parents say, “Now they are using this new word ‘antawa’ which I don't know. So, really and truly, I'm not gonna talk Kichwa to my children because I am damaging his Kichwa.” So, I think we need to be very careful with that because being so prescriptive all the time may damage communication. So, we need to kind of separate the spaces when we speak how and who with, right?

Dr. Fairbanks:

Okay, I'll keep it real short. I would just say, if you're looking at the death of your language, I would say, you never need to apologize for speaking your language. Speak your language. Who cares what everybody else thinks. Right? You might care a little. But if that means your language is gonna be used less, then, it's going to be endangered, it's going to die. To hell with everybody else. You have to speak your language. And I know that our situation were similar, the reason why our language became endangered because of... largely because of... well, there's a few factors. But boarding schools... a lot of native users were sent to boarding schools where they were not allowed to speak their native language. And when they spoke

their native language, their mouth were washed with soap. Right? Instead of paying money, their mouth got washed with soap or they were spanked or they were punished. So, a lot of those kids grew up and did not speak to their own kids in their native language because they don't want kids to suffer either. So, that's a similar context. So, I would say, speak to your kids. If you speak your native tongue, speak to your kids at home. It's really effective, right? So, speak to them at home. You don't need to apologize, you don't need anybody's permission. If you speak to your babies at home, they'll learn it. Okay. Thank you.

G. Garcia:

Mr. Michael Walsh is next in line. Mr. Walsh will be followed by the gentleman at the back.

Kalahok 3:

Alright. All three talks were terrific, obviously. But I wanted to react particularly to Patrick's talk, especially on the psychological angle. So, some years back I attended a national meeting of Australian indigenous people, who were interested in their languages, maintaining them, reviving them and so on. I was called into this meeting, and those favoured in discussion, but most of it was essentially abusing linguists in general and me, in particular. After a while, I came out of the meeting and was hanging around. And one of the aboriginal guides came out and said "That was pretty rough. You know. You were really kicked around in there. And it's just not fair." And I said, "Don't worry about it. People are just frustrated and letting off a bit of steam." But I'm mentioning this because I saw a certain amount of literature now, about non-indigenous linguists working on endangered languages. There's another category that I would like to propose which is not endangered languages, but endangered linguists. Now, maybe this sounds funny but a fair number of indigenous people said of linguists, "You come along, you collect stuff from our elders. Write it up in a book, and then become a movie." I think, well, if I'm a millionaire, how come I only got five pairs of shoes? Shouldn't I have five thousand pairs, just as an example. But there is this kind of disconnect between some views and the indigenous communities and what linguist do. Now, when I'm talking about endangered linguist, there is someone I was in touch with, who was involved in reviving languages in the southeast of Australia. And she mentioned to me a number of times that she received quite a virulent feedback. She was abused simply by a whole lot of people. Now, my reaction to that stuff is, I don't really care. I mean I prefer people like me. But, if I wanna criticize, well, that's okay because, let's say, lack of patriotism. I'm pretty tough, I can take it if they wanna dish it out. But one woman in particular was increasingly disenchanted, completed the PhD and said "I never wanna do anything to do with indigenous languages, or linguistics ever again in my life." So, she's not just endangered. She's lost in the indigenous communities. So, what I've sometimes said to groups of indigenous people interested in preserving their language is, "You need to try and preserve the linguist. By all means, you can insult me if you like. But some of the younger people, they're really gonna target the heart and I just lose the field. And she's not the only one who's left. One of the projects I'm working on in language revival involves a woman who was a professional linguist for years. She's now retired and asked whether she wanted to become involved in the language revival project and she said "Not. I retired of the community. I'm leaving it completely. I don't

wanna put up with anymore aggravation.” So, that’s the issue. Now, it’s hardly a question, but I guess, Patrick, have you experienced this kind of treatment and what’s your reaction?

Dr. Heinrich:

Thank you very much. You’re touching on a very important topic here. You know, when I went today to the store, I had decided myself. I made up my mind and I thought, you know, “Be calm and do not be emotional.” And I thought, you know, and I think, “why would I be emotional over these things?” You know, I am emotional about these things, I am passionate about these things. But I thought, there’s all this indigenous people here. You have all the rights to be emotional, right? What is happening to them, to the languages? They have suffered. I’m German-French, why am I emotional? I had to think about that and I somewhat wanted to offer a calm perspective because that’s I think what our job is. And you pointed that out. Our job is somehow to be strong, take a position, be calm, point out that this is a good, sound way to go about. How come we are emotional? You pointed out why. We know because we get a bunch of abuse out there. We are producing scholarship and turning out evidence after evidence just to find out that some people are so powerful and they don’t care about the stuff and just go with totally outmoded models, ideologies, perception kind of stuff. It makes you angry and I personally stop doing Ryukyu linguistic for seven years. I have just returned this year. I edited the handbook of Ryukyu linguistics which was a nightmare because there was so much hostility into it, so many people trying to influence me, people trying to stop the project and so on and so on. There’s bullying and harassment. There’s academic bullying and harassment. If you side with indigenous communities, you will have powerful linguists, powerful universities convince you. You will fail job interviews. You know, I had a hard time getting a position. It took much longer than it should have taken. There are these elements out there but I think we should not carry that around without self, somehow, keep it hidden. Try to be calm about it. Try to convince people because emotionalism... if we get emotional, Michael, we undermine our own course. We come across as people, we know what’s Michael about, what’s Patrick about. He’s not even Ryukyu, he’s not even Japanese. But of course, one, being so long in the field, there’s friendships, there’s passion, you understand these kinds of stuffs, you take these kinds of attitudes. You know yourself being pushed and bullied around. So, it’s not easy to do. And I totally understand if people drop out of their fields. You know, it’s not easy. And it’s difficult to build a career in our field, I think. It’s not easy at all. So, somehow, we need to think on how to prepare the students for that. And I think we need to organize. We need to organize. We need to stop this academic harassment. It’s quite common. If you don’t side with the powerful and, you, an academic, it will have consequences no doubt about that.

Dr. Haboud:

I agree with you. Well, also, there is this harassment on your own, academic environment. And that has happened to me for years and years. I mean, this school of linguistics, there two trends— one is teaching English as second language, and the other one is translation to English, mainly to English and French. So, to work with indigenous peoples for so many years has been becoming a weirdo in the school. And actually for us, for that, you know,

getting all sort of nicknames and very discriminatory expressions against me and my little team which is mainly students and the people I work with. So, as you have noticed today, I'm very emotional. When it comes to this, I'm not that emotional. I'm really sure that what I do is what I want to do. And hopefully, I will be able to do whatever I want to do some years from now. But it's very difficult to cope with that. It's difficult. You just keep on going, somehow. And then, of course, working with indigenous communities and working with endangered languages put you to think about yourself all the time – What's your role? What's the role of academia? What's the role of me, myself as an individual going into this communities whose languages I don't speak. I cannot speak 13 languages. Well, maybe I could. Many of you do, 15, 20. Well, I don't. So, I think this kind of reflection I share with you and this kind of situation we face like every day, should be a source of lessons for ourselves and then for our students. For those, in my case, very few students who are also interested on the same thing and all this sociolinguistic study, and anthropological studies and minoritized languages, I don't think that's gonna stop. Because we're working with impoverished people, minoritized people, people of low status. I think that's gonna continue but we just need to be strong often and make sure that, that's we want to do and that's what we want to continue doing. I think little by little in academia, things are changing. I'm talking about my own institution which has changed a lot in the sense. I was very surprised about the University of Minnesota having a BA in Indigenous Languages. That's wonderful. I've been telling you that. And then, with the indigenous communities, I think it's very important for them to know, for us to let them know, we are there who took change. We were able to have this like, fair trade, exchanges, maybe things could be easier for us, as academic people. It's not always easy, but that's what we've been trying to do all this years working in communities. I know this much, but there are so much, I don't know, you know all this much and actually I couldn't show you the last video with these indigenous people saying "Here we are the people from the universities and people from the United States and we're here to exchange knowledge." They don't know anything, they are not the superstars of knowledge. That's the way he says it. And we don't know everything. Let's exchange and I know it's difficult. But I think we are able to do it.

Dr. Fairbanks:

I've actually experienced that myself with one of my elder. It's really hard when one of your own elders tells you that you're foolish. Yeah. That's pretty tough and so I experienced it myself. I pretty much let that elder go. It's hard because he carries the language that I want, for myself. But if he disrespects me like that, it's tough. And I had to let them go and I don't work with them anymore. But it's rare. Yeah, it's tough.

Moderator 2:

Maraming salamat. Sa interes ng oras at panahon ay panghuling tanong na ang siyang ibibigay ng ginoo sa likod. Pakiusap lamang po gawing maikli at tuwiran ang pagtatanong. Maraming salamat.

Kalahok 4:

I just wanted to greet everyone, Happy Indigenous Month and National Museum and Gallery Month this October. My question is regarding technology and tools. So, is the LexiPro program open source? And can we make use of this? Because in Filipino, as we say, “yong mga katutubo, palaging pinag-aaralan.” We study indigenous people but the point is we should also make them learn or teach new things and learn from them as well. And technology is a tool that we can use, so let me just know if this tool is available for everybody? Thank you.

Dr. Haboud:

Yes, those are free software. As I've been saying all the time. We have zero money for our project, so I always work with free software, free web pages. Now, were trying to get something more sophisticated. But yeah, those are free. You download... And actually, they are very friendly. If you just kind of follow instructions, they are not that difficult. It depends on how sophisticated you wanna go. Right now, you have all sources of information and you can use it now because they are free software especially LexiPro. Sometimes, it's get little bit difficult. It stops all of a sudden or something changes or you have this kind of funny instructions. If you don't push this, then everything is done. But we've done it, we do it, and it's working for us very nicely actually, I think. Yes, my students in first semester of linguistics are learning both softwares and they're so happy, you know, doing this little lexicon about love and bread and festivities and drinks. You just get used to it, to get to kind of mastering the program. The other interesting thing in this free software, as you saw, you are able to include voices and videos and music and whatever you want. And that makes it different, especially when people don't know how to read or write for the indigenous communities. It's really, really nice, if they have access to wi-fi. So, yeah, it's free.

G. Garcia:

At dito ay ipinipinid natin ang hapag para sa malayang talakayan.

Sintesis

Claudette M. Ulit

Pamantasang Ateneo de Manila

It is impossible to give full justice to the intriguing observations and insights that were put before this conference regarding the current and future state of endangered languages around the globe. I carefully took notes throughout the conference but the discussions were so heavy, and as a result, this summary reflects the principal categories of issues that arise during the discussions and represents no attempt to deal thoroughly with each of the many interesting and challenging ideas put forward.

The Komisyon sa Wikang Filipino (KWF) invited teachers, researchers, and language scholars to be a part of the first International Conference on Language Endangerment, with the theme "Pagtataguyod sa mga Wika, Pagtataguyod sa Mundo" / "*Sustaining Languages: Sustaining the World.*" This three-day international conference from Oct. 10-12, 2018 aims to integrate prominent research scholars on various aspects of language threats, documentation, and revitalization; address issues that affect all languages and share experiences and best practices in the field, and develop a plan for promoting concrete projects to support endangered languages in the Philippines.

As the conference proceeds, along with exchange of information about experiences in various countries, and delegates contributed information on local initiatives and participation, it became clear that languages, like species, may be considered as endangered and they go extinct when the last speaker of a language dies. When that happens, the language and culture disappear with little trace, typically because many of the languages we're losing have not left written or recorded evidence behind. When we lose a language, we lose the worldview, culture and knowledge of the people who spoke it, constituting a loss to all humanity.

Presentations from day one of the conference made by Dr. Michael Walsh, Dr. Gregory Anderson, and Professor Salem Mezhoud, enlightened us on the importance of preserving the world's endangered languages; we learned about the character of the problem - why and how languages become endangered. They also provided us a global overview of some of the causes of the loss of linguistic diversity. According to them, there are a lot of reasons why languages become endangered. One of the most common reasons is the failure of the elders to teach the language to the younger generation. The young ones may have also been exposed to other communities where there is a different lingua franca. In other cases, native speakers feel like their language is inferior compared to that of another. Thus, they end up using another language instead of their own. The moment tribe members start to embrace modern civilization, they end up abandoning their old ways and that could potentially include their language. Many indigenous peoples, relating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining. They abandon their languages and cultures in hopes of overcoming discrimination, to secure a livelihood, and enhance social mobility, or to assimilate to the global marketplace.

On day 2 of the conference, Dr. Larry Kimura, Dr. Marleen Haboud, Dr. Mayuree Thawornpat, and Dr. Brendan Fairbanks raised ideas on how languages can step away from the path of endangerment and instead flourish within society at large. The possibility of the loss of linguistic diversity on such a large scale has prompted both communities and scholars/intellectuals to propose programs of intervention to preserve and revitalize languages. Because much needs to be done quickly with too few resources, setting realistic priorities is predominant. There is no one-size-fits-all solution for revitalization and preservation. The urgent need is to identify and stabilize languages under threat so that they can be conveyed and transmitted to the next generation in as many of their functions as possible. This means assessing and evaluating which functions are essential to intergenerational transmission and have a reasonable chance of successful revival and continuation. Some programs are revitalization through immersion wherein communities around the world have increasingly looked to schools and other teaching programs as a way to revitalize their languages; all of them agreed that documentation and revitalization activities go hand in hand, although documentation of a language is sometime seen as passive exercise that does not work towards creating new speakers, some indigenous groups advocate for preservation activities to save what remains of the language before it is too late. Preservation activities include creating dictionaries, writing books, engaging in performance arts / theater arts, taping elders speaking the language, etc. Other ways mentioned are curriculum development, development of standard orthography, teacher training, policy development and political advocacy, research, language classes, bilingual schooling, encouraging universities to open degree programs or special courses for learning endangered languages. Aside from these, Prof. Salem Mezhoud, shared to us how the State itself use drastic means to suppress and ultimately destroy the Berber or Tamazight language and culture and explore various community responses and the use of diverse forms of civil action and social movements done to counter the onslaught. We also heard from Dr. Suwilai Premssirat, from the Translators Association of the Philippines, and Dr. Purificacion Delima, respectively, concrete examples of ongoing and may say successful community-based language revitalization model like the one in Thailand known as the "Mahidol Model" which is the result of a decade cooperative method between ethno linguistic communities and Mahidol linguists and their partners in related fields such as education, botany, public health and cultural experts; and here in the Philippines, the inspiring story of the community driven language development among the Calamian Tagbanwa people of the Municipality of Coron in Palawan, and the launching of the first "Bahay-Wika" in the country, a language immersion program aimed at saving endangered Philippine languages.

And this morning, three scholars, shared their expertise on new perspectives on how to engage with endangered languages in productive ways. Dr. Patrick Heidrich discussed a new perspective on the study of language endangerment dynamics where diversity serves not only as a benchmark for assessing equality, but represents the very basis of equality. He introduced a framework from the ecology of language and language diversity loss. Also, Dr. Haboud analyzed several revitalization proposals developed with indigenous communities and communities of practice in different Ecuadorian region where she reiterated once again the importance of documentation processes as the ideal basis to reach successful

revitalization processes and to be faithful to research ethics. We also learned from Dr. Fairbanks several strategies and programs use to increase the number of speakers to be able to empower the community. He also pointed out the importance of continued linguistic research in preserving details about the language that would have been otherwise overlooked and lost had the research not been conducted.

As this international conference ends, speakers emphasized that preservation of a language in its fullest sense ultimately needs the maintenance of the group who speaks it, and thus the arguments in favor of doing something to reverse language death are ultimately about preserving cultures and habitats. Languages can only exist where there is a community to speak and transmit them. Extinctions, whether of languages or species, are part of a more wide-ranging pattern of human activities adding to drastic alterations in our ecosystem. Not only do biodiversity and linguistic diversity share the same geographic positions, they also face common threats. Since the past and present causes of the threats facing the earth's languages, cultures, and biodiversity are the same, the solutions are likewise from the same place -- liberating and empowering local people and communities. The measures most likely to preserve indigenous languages are the very ones that will help elevate the long term sustainability of their speakers' standard of living.

Resolusyon

Panukalang Kapasiyahan ng mga Kalahok sa
Pandaigdigang Kumperensiya sa Nanganganib na Wika
(International Conference On Language Endangerment)
10-12 Oktubre 2018
National Museum of Natural History, Maynila, Filipinas

**PINAGTITIBAY ANG KAPASIYAHAN NA NAGPAPANUKALANG
BUMUO NG PAMBANSANG ADYENDA AT PLANO HINGGIL SA
PAGPAPASIGLA NG MGA NANGANGANIB NA KATUTUBONG WIKA**

SAPAGKAT naniniwala kaming mga kalahok sa "Pandaigdigang Kumperensiya sa Nanganganib na Wika – International Conference on Language Endangerment" na ang pagtataguyod sa mga wika ay pagtataguyod sa mundo;

SAPAGKAT kami ay nagkakaisa sa pagsusulong sa pagyakap sa lingguwistikong dibersidad ng ating bansa at ituring itong mahalaga dahil ito ay yamang pang-ekonomiya, yamang pangkaalaman, yamang pangkultura at pang-estetika, at paraang nakapagdudulot ng kapangyarihan para sa mga mamamayan;

IPINAPASIYA, gaya ng ginagawang pagpapasiya ngayon, na mariing iminumungkahi sa mga ahensiyang pampamahalaan na tuwirang sangkot sa pagbalangkas at pagpapatupad ng mga gawain ukol sa pangangalaga sa mga wika at kultura, gaya ng Komisyon sa Wikang Filipino, Pambansang Komisyon para sa Kultura at mga Sining (NCCA), Pambansang Komisyon para sa mga Katutubong Mamamayan o NCIP, Kagawaran ng Interyor at Pamahalaang Lokal o DILG, Kagawaran ng Edukasyon o DepEd, at Komisyon sa Lalong Mataas na Edukasyon o CHED, na bumuo ng pambansang adyenda at komprehensibong plano na kakatawan sa nagkakaisang adhikain para sa pangangalaga at pagpapasigla ng mga nanganganib na katutubong wika sa Filipinas;

IPINAPASIYA PA na iminumungkahing bumuo ng mga paraan upang maitatag ang network ng multi-disiplinaryong tungkulin at gampanin tungo sa makabuluhang konsultasyon, dokumentasyon ng mga wika, pagsusuri sa mga wika, at pedagohiya;

IPINAPASIYA RIN na iminumungkahing gamitin ang teknolohiya tungo sa pagpapaunlad at pagpapalaganap ng virtual resources na magiging paraan upang makapag-ambag ang publiko ng kanilang mga idea at resources;

IPINAPASIYA SA WAKAS na kailangang tiyakin na ang lahat ng proseso at pamamaraang isasakatuparan ay may pagsasaalang-alang sa pagtataguyod sa kagalingan ng mga mamamayan at komunidad; na ang mga ito ay sang-ayon sa kanilang pangangailangan, paniniwala, at lunggati.

NILAGDAAN ngayong 12 Oktubre 2018 sa National Museum of Natural History, Maynila, Filipinas.

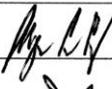
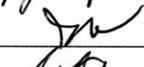
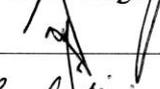
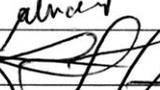
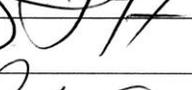
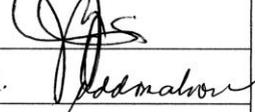
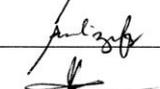
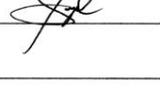
**Kapasiyahan ng mga Kalahok sa
Pandaigdigang Kumperensiya sa Nanganganib na Wika
International Conference On Language Endangerment
10-12 Oktubre 2018
National Museum of Natural History, Maynila, Filipinas**

Pangalan	Institusyon	Lagda
LEONARDO M. ABELINO	Baguio City National High School	
JENELVA J. XGAYO	RIZAL NATIONAL HIGH SCHOOL - DepEd Baguio City	
ADELaida A. BOGAYAD	Dept. - SOC - ASEA	
HILOA N. IMMANGDUL	IFSU, Patina Campus	
Jiggy M. Tomarong	A. Luth. N. Camp. Dept. - Region X	
JOSUITO MADRER	IFSU	
Jeannet Abad	UP ASIAN CTR	
Melanie R. Chellam	MMSU - CTE	
Marie Joy Banama	MSU - IIT	
MARIA ELIZA S. LOPEZ	MMSU	
JESUSIE RAMOS	OSU - Surin	
MITZI G. CANAYA	DEP. ED - ATTENDANCE MATR. COMP. HIGH SCHOOL	
ALICIA M. BINWAG	IFSU, Nagon, Lamut, Ilogao	
Jomar Adaya	PUP	
Romeo Peña	PUP	
Jenilyn Manzon	PUP	
Diana Grace Tada	PUP	
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MICHAEL M. CEESTE	UPV - Iloilo	
Josephine H. Villegas	UST	

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Pangalan	Institusyon	Lagda
Ryan Pesigan Reyes	Centro Escolar University	
Risabelle G. Magdang	Isabela State University	
RIZANNA LAPUAN	NAPC	
Ronna Lanson	CUMARU SH	
Reynold B. Jimenez	UST	
Roselyn Mirasol	UST	
Randy T. Hubler	Marikina SWK	
Radj. Maatamban	USM	
Raymon Riturban	Ateneo	
Pauline Michaela Perez	Ateneo	
Reynold B. Jimenez	PEPED	
Romaldo Mabion	UP	
Reggie O. Cruz	DEPED Angeles City	
RDSALIE MOPANG	DepEd, Neg. Occ.	
ROCHELLE MORALES	DLSU	
RILAN S. GARCIA	WMSU/DLSU	
Rolyn M. Yanday	DepEd - Bukvan	
Robilyn P. Curran	Batistanu	
ROSARIO S. VILORIA	TAP	

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International Conference On Language Endangerment
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National Museum of Natural History, Maynila, Filipinas

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**Kapasiyahan ng mga Kalahok sa
Pandaigdigang Kumperensiya sa Nanganganib na Wika
International Conference On Language Endangerment
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