

3 LYON
LEIDEN
LONDON

4th

International 3L Summer School

**Endangered Languages –
From Documentation to Revitalisation**

1-13 July 2012

Lyon, France

Important information

Police.....(European Centre – English).....117
Police.....(France)..... 17
SAMU (Ambulance) 15

Summer School Contact (Emergency)

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or http://www.ddl.ish-lyon.cnrs.fr/colloques/3l_2012

Many thanks to:

All the volunteers who are helping run the Summer School

They are all identifiable by a **red tag**.

DDL - June 2012

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Introduction

The 4th 3L International summer school will be hosted by LED-TDR (Langues En Danger – Terrain, Documentation, Revitalisation), DDL & ICAR CNRS laboratories, University Lumière-Lyon 2, France.

The focus of this summer school will be on the links between work on description, documentation and archiving of endangered languages and the conservation, revalorisation and revitalisation of these languages.

The summer school will include morning lectures by major figures of the field, afternoon courses and workshops and thematic evenings. One goal of the school is to facilitate networking between on-going field projects and provide support for the launching of new field projects linked to revitalisation projects. The Summer School will be trilingual: English-French-Spanish.

On Friday 6th and Saturday 7th of July, the 3L Consortium will host an International Conference on the Evaluation of 20 years of focus on Endangered Languages (1992-2012), with the participation of UNESCO, the CTLDC and the major foundations for Endangered Languages.

On Wednesday 11th July the Summer School will also include a student conference.

More information at http://www.ddl.ish-lyon.cnrs.fr/colloques/3L_2012

Programme – Week 1

	July 2		July 3		July 4		July 5		July 6 and 7	
	Monday		Tuesday		Wednesday		Thursday		Friday	Saturday
9h00 10h30	Conference 1 L. Grenoble Revitalisation: Definition approaches <i>(English)</i>		Conference 2 J. B. Martin Franco Provençal and revitalisation <i>(French)</i>		Conference 3 F. Ameka Training in Documentation <i>(English)</i>		Conference 4 S. Mufwene Views from Africa... (re)valorisation <i>(English/French)</i>		International Conference 20 years on: Reassessing language documentation and language revitalization	
	Discussion groups <i>(fr, sp, en)</i>		Discussion groups <i>(fr, sp, en)</i>		Discussion groups <i>(fr, sp, en)</i>		Discussion groups <i>(fr, sp, en)</i>			
	MEAL		MEAL		MEAL		MEAL			
14h00 15h30	Session 1 - Course choice		Session 1 - Course choice		Session 1 - Course choice		Session 1 - Course choice			
	Break		Break		Break		Break			
16h00 17h30	Session 2 - Workshop choice		Session 2 - Workshop choice		Session 2 - Workshop choice		Session 2 - Workshop choice			
17h30 19h00	Project presentation <i>(fr, sp, ang)</i>		Library / meeting with actors of revitalisation		Library / meeting with actors of revitalisation		Library / meeting with actors of revitalisation		Reception at the Lyon City Hall	
19h00 20h30	Welcome drink		Theme night 1 M. Bert, C. Dunoyer, J. B. Martin, B. Pivot ... Franco Provençal <i>(fr)</i> - or - Project Presentation Africa-Gabon <i>(en, fr)</i>		Theme night 2 J.-M. Hombert, F. Idiata, R. Mayer L. Van Der Veen ... AFRICA-Gabon <i>(fr)</i> - or - Project presentation <i>(sp)</i>		Theme night 3 F. Ameka, J. Freeland, C. Grinevald, S. Mufwene Exchanging viewpoints Africa/America <i>(en, fr)</i>			
	Opening University, Rhône-Alpes Region, Laboratories Conference 0 C. Grinevald Introduction to the Summer School & Presentation of the 3L Consortium									

Programme – Week 2

	July 8	July 9	July 10	July 11	July 12	July 13
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
9h00 10h30		Conference 5 D. Nathan Archiving and new technologies for revitalisation <i>(English)</i>	Conference 6 M. Jones Language Obsolescence and Revitalisation: The Case of the Channel Islands <i>(English)</i>	Student Conference Break	Conference 7 S. Perez Literacy and Revitalisation <i>(Spanish)</i>	Conference 8 J. Costa Ideologies of Revitalisation <i>(en, fr, sp)</i>
11h00 12h00		Discussion groups <i>(fr, sp, en)</i>	Discussion groups <i>(fr, sp, en)</i>	Student Conference MEAL	Discussion groups <i>(fr, sp, en)</i>	Discussion groups <i>(fr, sp, en)</i>
14h00 15h30		Session 3 - Course choice		Student Conference	Session 3 - Course choice	
16h00 17h30		Session 4 - course / workshop choice		Break	Session 4 - course / workshop choice	
17h30 19h00		European Launch for the Consortium for Training in Language Documentation and Conservation (CTLDC) C. Genetti, <i>- or -</i> Student conference assistance <i>(sp)</i>	Theme night 4 J. Freeland, L. Golluscio, D. Pellicer, T. Rojas, M. Rojas Torres, A. Vidal Latin America <i>(en, fr)</i> <i>- or -</i> Student conference assistance <i>(fr, sp)</i>	Free evening	Theme night 5 J. Costa, L. Grenoble, C. Grinevald, S. Mufwene Revitalisation Critical Viewpoints <i>(en)</i>	<i>Closing meeting</i>
19h00 20h30		Library / meeting with actors of revitalisation	Library / meeting with actors of revitalisation		Library / meeting with actors of revitalisation	

Morning Conferences

All conferences will be held in the morning from 9am to 10:30am in the amphitheatre **LaPrade**.

Reception – July 1st

4pm to 8pm: **Opening** and registration at Dynamique du Langage Laboratory.

6pm: Conference 0 "Introduction to the Summer School", (University, Rhône-Alpes Region, Laboratories); Presentation of the 3L Consortium.

Conference 1 – July 2nd

L. Grenoble: Revitalisation: definition and approaches (*English*)

Conference 2 – July 3rd

J. B. Martin: Franco Provençal and revitalisation (*French*)

Conference 3 – July 4th

F. Ameka: Training in Documentation (*English*)

Conference 4 – July 5th

S. Mufwene: Views from Africa... (re)valorisation (*English/French*)

Conference 5 – July 9th

D. Nathan: Archiving and new technologies for revitalisation (*English*)

Conference 6 – July 10th

M. Jones: Language Obsolescence and Revitalisation: The Case of the Channel Islands (*English*)

Student Conference – July 11th

See programme on page 18

Conference 7 – July 12th

S. Perez: Literacy and Revitalisation (*Spanish*)

Conference 8 – July 13th

J. Costa: Ideologies of Revitalisation (*English, French, Spanish*)

Courses and Workshops descriptions

Week 1

Afternoon Session 1 - Course/Workshop choice

from 2:00pm to 3:30pm

- **Fieldwork on Endangered Languages: Speakers and actors of revitalization (1)** (ROOM CR06)

M. Bert & B. Pivot (*French*)

Ce cours se divise en deux parties. La première sera consacrée à la question de la diversité des profils de locuteurs dans les situations de langues en danger et des paramètres utiles pour l'établissement d'une typologie des locuteurs.

Au-delà des seuls locuteurs, une identification des autres acteurs impliqués dans les projets de Revitalisation (membres de la communauté, institutions et pouvoirs socio-politiques, ONG, linguistes ...) sera proposée, donnant lieu à une discussion sur les liens entre ces acteurs et les attentes, parfois contradictoires, de chacun.

Ce cours est en français mais les intervenants peuvent répondre à des questions qui seraient posées en espagnol et en anglais.

- **Sociolinguistics: issues in revitalization (1)** (ROOM CR34)

J. Sallabank (*English*)

This course will investigate what it means to 'revitalise' a language, using examples from around the world. Students will examine case studies and examples of revitalization projects in terms of their methods, materials, appropriacy, effectiveness, and applicability in local contexts. By the end of the course, students should have a broad understanding of the main issues in language revitalisation, and an understanding of factors that affect the success or otherwise of projects.

- **Literacy, education, training for revitalization** (ROOM CR07)

S. Perez (*Spanish*)

Este curso abordará algunos puntos centrales para la formación de agentes educativos, así como las metodologías, para la revitalización de lenguas minorizadas apoyándose en algunas experiencias llevadas a cabo en México. Se plantean las problemáticas principales encontradas ¿Cómo abordar los procesos de lecto-escritura en contextos de plurilingüismo y multiculturalismo? ¿Cómo elaborar programas de enseñanza de lenguas que no se encuentran normalizadas y sobre las cuales existe poca información en cuanto a sus características estructurales y comunicativas?

¿Cómo dar cuenta de los aspectos culturales de los pueblos que hablan dichas lenguas? ¿Qué hacer cuando la cultura de los pueblos entra en conflicto con la mayoritaria?

Estas interrogantes se abordarán en cuatro sesiones distribuidas de la siguiente forma.

1. Contextos y situaciones de las lenguas minorizadas en México.
2. Bilingüismo, lecto-escritura y estandarización: La transferencia de la habilidad lecto-escritora y la alfabetización en contextos multilingües.
3. La elaboración de programas de enseñanza de segundas lenguas.
4. Lenguas y culturas en los programas de enseñanza.

Al finalizar el curso los asistentes podrán:

- Interrogarse sobre las problemáticas metodológicas y de formación a que se enfrentan las lenguas minorizadas en su propio contexto
- Reflexionar, o comparar con las que llevan a cabo, estrategias de documentación didáctica para la formación y la elaboración de metodologías de enseñanza de lenguas minorizadas.
- Identificar algunos factores ideológicos y actitudinales en la revitalización de lenguas

Las lecturas se encuentran ordenadas en dos bloques, en el orden en el que se irán revisando. El curso es en español con recurso al francés para preguntas y explicaciones.

Afternoon Session 2 - Course/Workshop choice from 4:00pm to 5:30pm

• Ideologies of revitalization

(ROOM CR34)

J. Costa & A. Duchêne (*French & English*)

This course will question the notion of language revitalisation and associated practices in order to uncover and analyse what is at stake in ideological terms for the different types of social actors involved.

The four sessions will be organised as follows:

1. Critical approach and language ideologies: approaches and definitions, methodological approaches, and relevance of a language ideology approach in the study of language revitalisation.
2. Case studies
3. Discussion around Jane Hill's (2002) article: terminology and regimes of truth.
4. Alternative approaches and terminologies: what does it mean (and entail) to approach the field from a critical perspective?

At the end of this course, participants will be able to:

1. ask a number of relevant questions in relation to their field in terms of approach, methodology, and implications for the social actors involved;
2. identify certain underlying language ideologies in relation with their own work;
3. question their own practices;

- **FLEX training**

(ROOM CR07)

P. Sans (*Spanish*)

Este taller se propone ofrecer una formación al software FLEx. Los lingüistas de campo conocen bien el software Toolbox que permite crear bases de datos sobre las lenguas estudiadas. Sin embargo, Toolbox es un software que tiene algunos defectos. Desde hace unos años, el SIL (creador de Toolbox) propone un nuevo software, FLEx, que ofrece posibilidades similares a las de Toolbox (diccionario, análisis morfológica, etc.), pero con una interfaz gráfica mucho más intuitiva. Esta formación presentará las funciones básicas del software, tanto como algunos casos típicos de análisis morfológicas. Durante el taller, el estudiante mismo manipulará el software.

- **New technologies for revitalisation (1)**

(ROOM CR05)

T. Rojas & L. Besacier (*French*)

Cet atelier a pour but de présenter de nouvelles technologies pour la revitalisation des langues.

Après une présentation générale du problème de revitalisation s'appuyant sur l'exemple de la communauté virtuelle nasa (lundi), les technologies du langage naturel pouvant être utilisées pour le traitement automatique des langues peu dotées et en danger seront présentées (mardi). Comme l'apprentissage des langues menacées est un point important pour leur revitalisation, un "atelier" de création de jeux (phonologiques et morphosyntaxiques) pour l'apprentissage d'une langue sera aussi proposé (mercredi). Enfin, un bouquet de démonstrations et d'outils technologiques pour les langues peu dotées ou en danger clôturera la semaine (jeudi).

- **Documentation and promotion: specialised lexicon** (ROOM CR06)

L. van der Veen & P. Paulin (*English*)

According to Sapir (1949), "language [is] a symbolic guide to culture. Vocabulary is a very sensitive index of the culture of a community." Therefore, "linguistics is of strategic importance for the methodology of social science". The aim of this course is to discuss various theoretical and practical aspects of investigating, handling and valorizing (i.a. sustaining) so-called "special vocabulary". Valorizing special

vocabulary is one of the means of attempting to revitalize a language and its associated culture. The instructors of this course will draw on their extensive experience of the study of (special) lexicon from (mostly) African languages. The following issues will be explored:

- What is special vocabulary?
- How to study special vocabulary?
- Why study special vocabulary?
- Valorizing and revitalizing special vocabulary.

Week 2

Afternoon Session 3 - Course/Workshop choice from 2:00pm to 3:30pm

• **Fieldwork on Endangered Languages: actors and methods (2)**

C. Grinevald & R. Vallejos (English & Spanish) - (ROOM CR34)

This course will focus on the relationship of field linguists with both the academic community and the speech community. It will explore choices of methods to collect data from different types of speakers, and for different purposes. It will draw upon concrete field projects from Latin America.

1. Review of a typology of speakers and actors.
2. What methods to collect what kind of data with what type of speaker.
3. What types of data are appropriate for revitalization.
4. How to balance demands from the academic world with the needs of the community.

• **Sociolinguistics: issues in revitalisation (2)** (ROOM CR06)

C. Genetti, J. Freeland & L. Grenoble (English)

This course presents discussions of three programmes of revitalization by different linguists. The four sessions will be as follows

1. The work of Consortium for Training, Language Documentation and Conservation: establishing the extent of language revitalization in the area, the levels of community access to training and resources that support revitalization, and the types of training programs that might be effective within the local context. *C. Genetti*
2. An experiment in training indigenous people: a Community Diploma in Language Revitalization for the Mayangna Indians of Nicaragua's Caribbean Coast. *J. Freeland*

3. & 4. Based on the situation of Arctic languages, these classes will look in depth at issues of language policies and planning (looking closely at the case of the eight Nation-state Arctic council). They will consider issues of education and assessment of language revitalization programs. The question of who the experts are (community experts, external academic etc.) will also be asked. How these issues are played out on the ground in language revitalizations context we will also be considered. *L. Grenoble.*

- **FLEX training**

(ROOM CR07)

P. Sans (*French*)

Cet atelier propose une formation au logiciel FLEx. Les linguistes de terrains connaissent bien le logiciel Toolbox qui permet de créer une base de données sur la langue étudiée. Cependant, Toolbox est un logiciel présentant quelques défauts. Depuis quelques années, le SIL (créateur de Toolbox) propose un nouveau logiciel, FLEx, qui offre des possibilités similaires à Toolbox, mais avec une interface graphique beaucoup plus intuitive. Cette formation présentera les fonctions basiques du logiciel, ainsi que quelques cas typiques d'analyse morphologique. L'atelier se déroulera sur quatre séances, et sera axé sur la prise en main par l'étudiant lui-même du logiciel.

Afternoon Session 4 - Course/Workshop choice

from 4:00pm to 5:30pm

- **From language obsolescence to revitalization**

(ROOM CR34)

M. Jones (*English*)

This course will consist of four separate lectures introducing the basic notions to understand processes of language obsolescence and how they relate with issues of language revitalisation. The lectures, based on extensive fieldwork on the Norman dialects spoken in the Channel Islands will be organised as follows:

1. Language death: a general introduction
2. Contact-induced language change during language obsolescence: Can we ever be sure? (I): Convergence
3. Contact-induced language change during language obsolescence: Can we ever be sure? (II): Determining the Syntax of an Obsolescent Language
4. Identity planning within language revitalization

Each lecture will be followed by the opportunity for group discussion

• **New technologies for revitalization**

(ROOM CR07)

T. Rojas & S. Ruano Rincón (*Spanish*)

1. Introducción: Presentación general sobre nuevas tecnologías de la información y la comunicación y la revitalización de lenguas en peligro de extinción. Tulio Rojas.
2. Presentación de reflexiones y discusión a propósito del desarrollo de herramientas informáticas y lenguas en peligro como trabajos asociados a la revitalización de lenguas. Santiago Ruano
3. Presentación, explicación y uso de juegos informáticos asociados a la revitalización de lenguas. Esteban Díaz – Geny Gonzales.
4. Diversas aplicaciones utilizables para informática educativa, ejercicios, en función de las necesidades e inquietudes de los participantes.

• **Documentation and promotion: specialised lexicon**

L. van der Veen & P. Paulin (*French*) - (ROOM CR06)

D'après Sapir (1949), « les langues [sont] un guide symbolique (menant) aux cultures. Le vocabulaire est une indication très fine quant à la culture d'une communauté. » Par conséquent, « la linguistique occupe une position très stratégique dans la méthodologie mise en œuvre en sciences sociales ». Un des objectifs de ce cours sera de discuter des notions relatives au « vocabulaire spécialisé », tant sur le plan pratique que théorique. Il sera ainsi question de traiter des méthodes d'enquêtes, de l'exploitation et de la valorisation (i.a. le maintien et le renforcement) dudit vocabulaire spécialisé. Valoriser ce type de lexique est un des moyens de tenter de revitaliser une langue et, de fait, la culture qui lui est associée. Les intervenants de ce cours s'appuieront sur leur expérience étendue de l'étude du lexique (spécialisé), principalement dans le domaine des langues africaines. Les questions suivantes seront abordées :

- Qu'entend-on précisément par vocabulaire spécialisé ?
- Comment étudier le vocabulaire spécialisé ?
- Pourquoi (à quelles fins) étudier le vocabulaire spécialisé ?
- Valoriser et revitaliser le vocabulaire spécialisé.

- **Graphisation**

(ROOM CR07)

M. Gasquet Cyrus (*French & English*)

Ce cours vise à rendre les étudiants conscients des dimensions symboliques, des enjeux idéologiques, politiques et pratiques sous-jacents à l'élaboration d'une graphie. Seront considérés la variété des acteurs de la graphisation, la place et le rôle des linguistes dans la co-élaboration d'une graphie, l'évolution dans le temps (normalisation, divergences).

Les principales études de cas présentées seront un projet de graphie pour l'occitan de Val Jouffrey (France), et un projet de normalisation des alphabets des langues des terres basses de Bolivie.

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For further information about courses and workshops, visit:

http://www.ddl.ish-lyon.cnrs.fr/colloques/31_2012/ProgrammeEN.htm

July 6 and 7 - International Conference

Twenty years on: Reassessing language documentation and language revitalization

Day 1: Institutionalizing endangered languages: from language documentation and archiving to revitalization

9.00-9:45	<p>Colette Grinevald <i>LED-TDR, Dynamique Du Langage (DDL), Université de Lyon, Lyon, France - Consortium 3L</i> <i>20 years since (VW, DEL, UNESCO)</i></p>
9:45-10:45	<p>David Nathan <i>ELAR SOAS, University of London - Consortium 3L</i> <i>Training for documentation, archiving</i> & Julia Sallabank <i>ELAP SOAS, University of London - Consortium 3L</i> <i>Thinking about revitalization</i></p>
10:45-11:00	<p><i>Coffee break</i></p>
11:00-11:45	<p>Alejandra Vidal & Lucia Golluscio <i>Universidad de Formosa & Universidad de Buenos Aires, Argentina</i> <i>The VW DoBeS Argentina Chaco project: from documentation to revitalization</i></p>
11:45-12:15	<p>Anahit Minasyan <i>UNESCO – Paris</i> <i>The UNESCO Atlas of the World's Languages in Danger (2009-2012)</i></p>
12:15-14:00	<p><i>Lunch</i></p>
14:00-14:45	<p>Felix Ameka <i>Leiden University Centre for Linguistics, Leiden, Holland - Consortium 3L</i> <i>The Volkswagen foundation: on-site training for documentation</i></p>
14:45-15h30	<p>Carol Genetti <i>University of California, Santa Barbara, USA - CTLDC</i> <i>Networks for building capacity in language revitalization:</i> <i>the Consortium for Training in Language Documentation and Conservation</i></p>
15:30-16:15	<p>Ameka, Genetti, Grinevald, Nathan, Sallabank & Vidal <i>Roundtable</i> <i>Looking back and looking ahead: what now?</i></p>
16:15-16:30	<p><i>Break</i></p>
16:30-17:15	<p>Julien Meyer <i>HRELDP & Museu Goeldi – Belém - Brazil</i> <i>Documentation and revitalization of traditional verbal arts of the Amazon</i> & Ana Vilacy Galucio <i>Museu Goeldi – Belém - Brazil</i> <i>Presentation of the Museu Goeldi Indigenous Languages Archive</i> <i>(Acervo de Línguas Indígenas do Museu Goeldi (ALIM))</i></p>

Day 2: Taking stock and looking ahead: a critical approach to language revitalization

9:00-9:45	<p style="text-align: center;">Grinevald, Costa, Bert & Sallabank <i>3L Consortium, LED-TDR, ELAP</i> <i>Current and future issues in revitalization</i></p>
9:45-10:30	<p style="text-align: center;">Lenore Grenoble <i>University of Chicago, Chicago, USA</i> <i>Language revitalization: retrospect, prospects, and beyond...</i></p>
10:30-10:45	<p style="text-align: center;"><i>Coffee Break</i></p>
10:45-11:30	<p style="text-align: center;">Salikoko Mufwene <i>University of Chicago, Chicago, USA</i> <i>From The ecology of Language Evolution (2001), to Language Evolution: Contact, Competition and Change (2008)</i></p>
11:30-12:15	<p style="text-align: center;">Alexandre Duchêne <i>Institut de plurilinguisme, Fribourg, Switzerland</i> From Discourses of Endangerment (2007) & Ideologies across Nations (2008) to Language in Late Capitalism (2012): What is language used for in late modernity?</p>
12:15-13:45	<p style="text-align: center;"><i>Lunch</i></p>
13:45-14:30	<p style="text-align: center;">Jane Freeland <i>Honorary Research Fellow, University of Southampton, UK</i> From Language Rights and Language Survival (2004) to future issues of revitalization</p>
14:30 -15:00	<p style="text-align: center;">Colette Grinevald <i>Dynamique Du Langage (DDL), Université de Lyon, Lyon, France - Consortium 3L</i> <i>Honoring 2012 Linguapax awardee Jon Landaburu for his work for the endangered languages of Colombia</i></p>
15:00-15:15	<p style="text-align: center;"><i>Coffee Break</i></p>
15:15-16:15	<p style="text-align: center;">Costa, Duchêne, Freeland, Grenoble, Mufwene, & Sallabank Round table: a critical approach to revitalization & Final Public debate</p>
16:15-16:30	<p style="text-align: center;">Bert, Costa, Grinevald <i>LED-TDR, and conference organizers</i> <i>Closing remarks</i></p>
16:30-17:45	<p style="text-align: center;"><i>Closing cocktail</i></p>

July 11 - Student Conference

3L-Colloque Jeunes Chercheurs

9H00 9H30	Opening : James Costa (IFE-ENS-ICAR, Lyon 2) & Bénédicte Pivot (DDL, Lyon 2)	
9H30 10H00	Grzech Karolina (SOAS-London, UK) Language and identity construction in a minority community : two perspectives	Sánchez Avendaño Carlos (Universidad de Costa Rica) Desplazamiento, documentación y revitalización de las lenguas en peligro en costa rica : la perspectiva de los investigadores externos y de las comunidades etnolingüísticas
10H00 10H30	Morel-Lab Anne (Université Nouvelle-Calédonie) Les passeurs de langue, ou comment la (re)valorisation des acteurs de l'interculturel contribue à la (re)vitalisation des vernaculaires	Cru Joseph (University of Newcastle, UK) El proceso de promoción del maya yucateco y la necesidad de una clarificación ideológica
10H30 11H00	BREAK	
11H00 11H30	Andrea Rolando (Aoste, Italie) Francoprovençal en Val d'Aoste	Cruz García Fanny & Cruz Ramírez Francisco (universidad pedagógica nacional de Mexico) La revitalización de la lengua tu'un savi o misteca a través de la enseñanza de sus sistema de numeración oral.
11H30 12H00	Lema Martinez Rebeca (Universidad de Vigo, Spain) Galicien : langue en danger ! le vrai danger c'est dans la mentalité	Gonzales Castaño Geny & Díaz Montenegro Esteban (Universidad de Cauca, Colombia) "Una mirada (auto) crítica a los procesos de revitalización lingüística en el Cauca, suroccidente de Colombia"
12H00 12H30	Kakou Foba Antoine (Université de Cocody-Abidjan, Cote d'Ivoire) A la recherche d'une méthodologie pour l'enseignement des langues en danger à tradition orale : l'expérience de l'éotilé, langue Kwa de Côte d'Ivoire	Fagua Rincon Doris (CELIA, Paris, France) Nuestro compromiso de reciprocidad va más allá de la documentación. Reflexión en torno a un par de experiencias de revitalización en Ocaïna
12H30 14H00	LUNCH	
14H00 14H30	Goodchild Samantha (SOAS, London, UK) On the use of Mauritian Creole in London across generations	Delgado Amanda (University of Leiden, Netherlands) Cartoons, video, singing and playing in Yokot'an : a proposal for revitalization
14H30 15H00	Nandi Anik (University of Santiago de Compostela, Spain) Preservation of linguistic diversity in india through mother-tongue-based multilingual education : reality and myth	Kondic Ana (Universities of Sydney, Australia & Lyon 2, France) South Eastern huastec : the first revitalization materials
15H00 15H30	Wojtowicz Radoslaw (A.Mickiewicz University, Poznan, Poland) How wide the great divide : language endangerment awareness and the school curricula	Grey Alexandra (Monash University, Australia) What role does literacy play in developing countries (china)

Abstracts – Student Conferences

SESSION 1, ROOM CR34 – 9H30

Language and identity construction in a minority community: two perspectives

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This presentation is based on the research I conducted for my MA thesis in Language Support and Revitalisation at SOAS, London in summer 2011. In my study, I investigated different approaches to maintaining a heritage language within a minority community by comparing linguistic strategies used by speakers across three levels of discourse: public, semi-public and quasi-private (cf. Wodak et al. 1999). The study in question was that of Spanish-speaking Ecuadorians in London. The repertoire of linguistic means of identity construction used within the group was examined with the objective of discovering how a minority group linguistically caters for its identity needs. The presentation will contrast two sets of language maintenance efforts within a minority community: that previously described, of the Ecuadorian diaspora in London, and that of a minority, endangered language in Ecuador: Amazonian Kichwa, on which I am currently working for my PhD.

The three main research questions the presentation will attempt to answer are the following:

- How can cultural and political activities of a minority community affect its linguistic identity practices;
- How can such activities be interpreted within the framework of language planning [and policy];
- What linguistic strategies are used to construct a common identity.

The presentation will examine different community activities and the role of language therein. Following from the research framework used by Fishman (1999), and García and Fishman (2010, 2011), significant attention will be granted to the political grounding of identity discourse. Political and institutional circumstances surrounding language maintenance and revitalisation efforts will also be examined.

Through comparison of two substantially different, but related situations of minority language maintenance, the presentation will aim to explore the role which institutional support on the one hand, and community-driven initiatives on the other, play in language maintenance and revitalisation.

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Les passeurs de langue, ou comment la (re)valorisation des acteurs de l'interculturel contribue à la (re)vitalisation des vernaculaires

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L'étude de terrain menée en milieu professionnel plurilingue (les grands projets miniers en cours de développement) en Nouvelle-Calédonie, dans le cadre d'un doctorat vise non pas à:

- examiner la pertinence des programmes de revitalisation des langues vernaculaires développés par des organismes tels que l'Agence de développement de la culture kanak (ADCK)

- évaluer les résultats des actions menés en milieu scolaire tel le programme ECOLPOM (Ecole plurilingue outre-mer),

mais à démontrer en quoi et comment les vernaculaires, leurs usages, les pratiques qui s’y rattachent et plus globalement la vision du monde qu’ils véhiculent, participent activement à la construction de la Relation, au sens où la définit Edouard Glissant : « La Relation ne peut pas être « prouvée », parce que sa totalité n’est pas approchable – mais imaginée concevable par déport de la pensée. »

En outre, les entretiens de type biographiques en cours de traitement selon les modalités de l’analyse de conversation ont d’ores et déjà permis d’identifier un lien très net entre le sentiment d’appartenance à une identité plurielle, des pratiques langagières multiples avec un fort ancrage dans des vernaculaires et des compétences interculturelles, alliant plurilinguisme et pluriculturalisme. Ces compétences qualifiées de rhyzomatiques en référence à Gilles Deleuze participent à la revalorisation d’acteurs souvent déconsidérés professionnellement et socialement (par voie de conséquence).

Ainsi, la communication s’attachera à développer l’hypothèse selon laquelle cette (re)valorisation des acteurs a un effet indirect mais néanmoins capital sur la (re)vitalisation des langues vernaculaires puisqu’elle participe à l’expérience de nouvelles dimensions de l’altérité.

SESSION 2, ROOM CR06 – 9H30

Desplazamiento, documentación y revitalización de las lenguas en peligro en costa rica: la perspectiva de los investigadores externos y la de las comunidades etnolingüísticas.

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En la actualidad, según se desprende de lo reportado en diversos informes etnográficos y estadísticos (Sánchez 2009), se puede afirmar que cuatro de las lenguas minoritarias habladas en el territorio costarricense se encuentran seriamente amenazadas o, al menos, ya han entrado en un claro proceso de desplazamiento: el malecu (o guatuso), el bribri, el cabécar y el inglés criollo limonense. Si bien se trata de la lengua amerindia con mayor vitalidad en Costa Rica y con el mayor número de hablantes en Panamá, parece que el ngäbe (guaymí o nove) también está experimentando un proceso de sustitución en las comunidades asentadas en Costa Rica. Asimismo, es probable que la situación sociolingüística no sea nada esperanzadora en el caso del buglere (bocotá o guaymí sabanero), idioma cuya vitalidad y número de hablantes en Costa Rica se desconoce con exactitud. Todas estas lenguas – algunas de las cuales solo se hablan en Costa Rica (tal es el caso del malecu, el bribri y el cabécar)– parecen estar encaminándose a la misma situación de obsolescencia y muerte que caracteriza al boruca (o brunca) y al térraba, respectivamente, los dos idiomas indocostarricenses que en época reciente han alcanzado los grados máximos de desplazamiento. En este panorama, también habría que considerar el grave estado de la lengua de señas costarricense “más autóctona”, la cual desde hace varias décadas ha venido siendo progresivamente reemplazada por una nueva variedad con fuerte influjo de la lengua de señas estadounidense, de modo que solo es hablada en la actualidad por algunos ancianos, hecho que se torna aún más preocupante cuando se considera que no ha sido ni descrita con detalle ni documentada (Woodward 1991, 1992; Retana 1993).

Si bien el trabajo de descripción y documentación de tales idiomas, inscrito en una tradición académica sólida y continua en Costa Rica, se ha plasmado en múltiples publicaciones en los últimos cuarenta años, y si bien, asimismo, la vitalidad y el desplazamiento de tales lenguas han sido estudiados con cierto detalle con metodologías cuantitativas y cualitativas por parte de investigadores profesionales (Portilla 1986; Constenla 1988; Margery 1990; Herfeld 2002; Quesada 1995, 1999-2000, 2008; Rojas 1997-1998; Sánchez 2009, 2011), se le ha prestado poca atención a la perspectiva de los miembros de las comunidades etnolingüísticas involucradas con respecto a la situación de sus lenguas vernáculas y las implicaciones de la pérdida de estas en lo que concierne, por ejemplo, a la construcción de su identidad étnica y su continuidad etnocultural, así como en relación con la forma en que las comunidades etnolingüísticas conciben las causas del proceso de sustitución lingüística y responden a las propuestas

de revitalización surgidas de agentes externos (v.g. lingüistas, maestros, el Ministerio de Educación Pública). Con excepción del pueblo malecu (Sánchez 2011), tampoco se ha investigado a profundidad la valoración, por parte de las comunidades, de las publicaciones sobre sus lenguas vernáculas y su arte verbal tradicional.

En la presente ponencia, examinaremos brevemente, en primer lugar, los datos sobre la vitalidad, así como el estado de la documentación y las iniciativas de revitalización de las lenguas en peligro en Costa Rica. En segundo lugar, confrontaremos dos perspectivas con respecto a dichos temas: la de los investigadores expertos (sobre todo, lingüistas y antropólogos) y la de los miembros de las respectivas comunidades etnolingüísticas. Nuestro trabajo de investigación se ha centrado hasta el momento en la comunidad malecu, así que la mayoría de nuestros datos versarán sobre ese pueblo. No obstante, también procuraremos examinar alguna información preliminar acerca de la perspectiva de personas bribris, cabécares, ngäbes y afrolimonenses. Esta segunda parte de la ponencia tratará, por lo tanto, acerca de cómo conciben los individuos de diversas comunidades el proceso de desplazamiento de sus idiomas autóctonos y las consecuencias de este en la continuidad etnoidentitaria y etnocultural de sus respectivos pueblos, todo ello en contraste con lo afirmado o propuesto por los agentes externos. Del mismo modo, se profundizará en la valoración de las publicaciones realizadas hasta la fecha, sobre todo en lo que respecta a la documentación del arte verbal tradicional.

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El proceso de promoción del maya yucateco y la necesidad de una clarificación ideológica.

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El maya yucateco, como muchas otras lenguas minorizadas de México, está sufriendo un proceso de desplazamiento lingüístico por parte del español. Aunque existen pocos estudios microsociolingüísticos cualitativos que corroboren o maten el fenómeno del desplazamiento, si nos atenemos a las cifras que arrojan los censos oficiales realizados en ese país cada diez años, el porcentaje de mayahablantes en el conjunto de la población yucateca es cada vez menor debido a la interrupción de la transmisión intergeneracional de la lengua. Como reacción a la progresiva erosión de la lengua maya en Yucatán han surgido una serie de discursos en la última década que abogan por la necesidad de promover la lengua maya, entre otros motivos, por ser un elemento primordial de la identidad regional yucateca. Esta contribución analiza cuáles son los términos claves utilizados en los discursos públicos (principalmente de los medios de comunicación y también de instituciones oficiales), y que se centran sobre todo en la *revalorización* y en el *rescate* de la lengua. Partiendo del concepto de 'clarificación ideológica', ya apuntado por Fishman (1991) y elaborado más tarde por Kroskrity (2009), se plantea la urgente necesidad de llegar a una estrategia coordinada y con políticas lingüísticas concretas, proactivas y horizontales que vayan más allá de los discursos de la revalorización y se adentren en el terreno de la revitalización, el desarrollo y el fortalecimiento de la lengua maya.

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SESSION 1, ROOM CR34 – 11H00

Francoprovençal en Vallée d'Aoste

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La situation du francoprovençal dans une région plurilingue comme la Vallée d'Aoste (Italie). Son statut, sa place à côté du français et de l'italien, son caractère de langue d'identité et de langue d'intégration, crise et renaissance d'un « Patois », avec P majuscule. De la transmission en famille au francoprovençal comme « choix », choix des gens de vouloir le parler ou l'apprendre, choix de la Région Autonome Vallée d'Aoste d'en gérer la promotion. Les différentes possibilités offertes de s'initier au francoprovençal et de l'apprendre, atouts et difficultés d'enseigner une langue non standardisée.

Galicien : langue en danger ! le vrai danger c'est dans la mentalité

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Ce travail a, tout d'abord, le but de faire connaître la culture et la langue de la Galice.

Cette communauté du nord-ouest d'Espagne est, comme la Catalogne et le Pays Basque, une région avec deux langues officielles: la langue vernaculaire et l'espagnol. La différence entre la Galice et les autres deux communautés c'est qu'en Galice il n'est pas possible de parler d'un vrai bilinguisme. La langue galicienne a été victime de nombreuses répressions qui ont semé le stéréotype de langue propre des classes sociales plus basses: les paysans et, en conséquent, les connotations de langue de la pauvreté, de l'ignorance et du retard.

Heureusement, maintenant la langue galicienne fait partie des couches sociales les plus élevées comme les moyens de communication, l'administration publique ou l'enseignement. L'université joue un rôle très important dans la revitalisation de la langue galicienne, car, des nombreux chercheurs travaillent à démentir le stéréotype, en faisant preuve qu'elle est une langue apte pour l'art, pour la science, pour la technologie... en définitive, pour la modernité.

Ce travail veut montrer quelques projets de revitalisation de la langue galicienne mis en place par plusieurs entités et leurs conséquences sur le public galicien, concrètement sur une partie du public très concrète: les jeunes. Les différents exemples nous permettront de valoriser la mentalité des galiciens sur sa langue et culture ainsi que l'influence des stéréotypes sur les personnes en général et sur les jeunes en particulier.

Ces projets nous permettront aussi de valoriser l'avis sur le galicien des personnes plus âgées par rapport aux jeunes et l'avis des galiciens par rapport aux personnes d'autres communautés d'Espagne et d'autres pays.

Dans un contexte de mondialisation être bilingue est devenu un rêve pour la plus partie de la population. La revitalisation de la langue galicienne a, donc, maintenant plus sens que jamais. D'une part, du point de vue de la communication, parce que le galicien permet de rendre plus facile la connaissance d'autres langues comme le portugais, l'italien, le français ou même l'anglais. D'autre part, parce qu'une langue remplit une fonction identitaire et culturelle très importantes.

A la recherche d'une méthodologie pour l'enseignement des langues en danger à tradition orale : L'expérience de l'éotilé, langue Kwa de Côte d'Ivoire.

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La revitalisation peut être définie comme une opération qui fait concourir des méthodes et des moyens dans le but de redonner vie à une langue en difficulté. L'une des méthodes les plus utilisées est sans doute la revitalisation par l'enseignement des langues. C'est une démarche qui consiste à se servir du canal de la formation pour vulgariser l'usage de la langue. Cette démarche de redynamisation des langues par la dispensation des notions de base est une mission délicate pour les spécialistes, faute de méthodologie consensuelle. Mais elle devient plus délicate quand on fait le pari d'enseigner les langues en danger à tradition orale où en principe l'enseignement ne peut être lié à une documentation écrite antérieure. C'est bien le cas de plusieurs langues dans le monde notamment celles de l'Afrique sub-saharienne. Or les statistiques révèlent que les groupes de langues de cette région sont fortement menacées d'extinction. Face à la difficulté, il importe de trouver une méthodologie homogène et consensuelle qui prendra en charge l'enseignement des langues en danger à tradition orale.

Pour apporter notre contribution à cette proposition, nous acceptons d'exposer la méthodologie que nous utilisons dans le cadre de la revitalisation de l'éotilé, langue en danger critique mais aussi langue à tradition orale.

L'éotilé ou bétiné est une langue kwa de Côte d'Ivoire rattachée au sous groupe des langues West-tano. Cette langue comporte deux variantes : La variante du Département d'Adiaké et la variante des villages de Vitré dans la Sous-préfecture de Grand-Bassam. L'on dénombre 06 locuteurs pour le parler d'Adiaké et environ 3500 locuteurs pour celui de vitré. A la différence du parler de Vitré qui demeure encore vivant, le parler d'Adiaké est tombé en désuétude et sert à célébrer des cultes ou évoquer des souvenirs anciens.

Les populations éotilé de cette localité communiquent entre elles au moyen de l'agni, la langue de l'envahisseur. Mais depuis 2008, elles ont entrepris d'œuvrer pour la revitalisation de "leur" langue. En pratique, la communauté a instauré un programme d'enseignement de la langue aux enfants qui savent lire et écrire. Le contenu prend en compte, la lecture, l'écriture, le vocabulaire, la grammaire, la conjugaison et l'histoire du peuple.

Notre objectif à travers cette communication est de présenter notre méthodologie pour l'enseignement des langues en danger à tradition orale. Nous espérons par la suite recevoir des propositions qui permettront d'améliorer notre démarche et tendre vers une méthodologie commune pour l'enseignement des langues en danger à tradition orale.

SESSION 2, ROOM CRO6, 11H00

La revitalización de la lengua tu'un savi o mixteca a través de la enseñanza de sus sistema de numeración oral

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En México son reconocidas 68 lenguas nacionales además del español como lengua oficial. Una de estas lenguas es el *tu'un savi* o "mixteco" que se habla en tres estados del país; Oaxaca, Guerrero y Puebla, y ocupa el cuarto lugar de las lenguas mas habladas en el territorio mexicano; sin embargo esta siendo desplazada paulatinamente por el español.

La presente colaboración propone revisar qué factores han influido en el desplazamiento de la lengua *tu'un savi* por el español en dos poblaciones mixtecas del estado de Oaxaca; San Juan Mixtepec y Cosoltepec. El estudio se realizó con niños estudiantes de educación primaria y los datos encontrados nos conllevan a suponer que el sistema de cuantificación puede ser uno de los aspectos más frágiles de la lengua que propicia la pérdida de ésta. La población de San Juan Mixtepec, Oaxaca, México, se comunica en *tu'un savi* en la mayoría de sus quehaceres cotidianos, pero en las actividades que requieren cuantificación se utiliza mayormente el español. Los niños difícilmente cuentan más allá de quince elementos.

En Cosoltepec, Oaxaca, México, el *tu'un savi* se habla entre adultos y en las actividades de cuantificación se utiliza solamente el español. Los niños ya no hablan *tu'un savi* y desconocen que se puede cuantificar en esta lengua.

Este estudio fue experimental y consistió primeramente en tener claro cómo funciona el sistema de numeración oral mixteco de carácter vigesimal comparado con el sistema de numeración decimal indo-arábigo; posteriormente se diseñaron actividades de enseñanza de dicho sistema, dirigidas a niños de educación primaria.

Así además de observar los posibles conflictos cognitivos al que se enfrentarían estos niños al reflexionar sobre un sistema de numeración diferente al decimal, buscábamos que los niños se identificaran y reconocieran este sistema de cuantificación como propio de la gente mixteca.

Concluimos que la noción de cuantificación es un aspecto de la lengua que se ha ido debilitando y se ha ido perdiendo; la educación primaria básica que se ofrece en estas poblaciones puede ser un agente activo que contribuya a la revitalización del *tu'un savi* en tanto se reconozca la enseñanza del sistema de numeración oral mixteco dentro del programa de estudio de matemáticas, además de la enseñanza del sistema de numeración decimal indo-arábigo.

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"Una mirada (auto) crítica a los procesos de revitalización lingüística en el Cauca, suroccidente de Colombia"

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¿Por qué y cómo revitalizar una lengua indígena? Estas preguntas guían y cuestionan nuestra acción y reflexión en el ámbito cotidiano de trabajo con las lenguas indígenas nam trik (guambiano) y nasa yuwe (páez) en el suroccidente de Colombia. Sin embargo pocas veces ponemos en cuestión las motivaciones de las acciones emprendidas en estos procesos y menos aún los marcos explicativos de cada uno de nosotros, los actores involucrados. Con el propósito de exponer la compleja red de relaciones sociales, políticas y académicas involucradas en los procesos de revitalización de estas lenguas, haremos un recuento crítico de sus condiciones sociolingüísticas, las propuestas vigentes, sus posibilidades y limitaciones.

Nuestro compromiso de reciprocidad va más allá de la documentación. Reflexión en torno a un par de experiencias de revitalización en ocaina

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El ocaina es una de las lenguas incluidas el programa DoBeS: "Documenting languages of the People of the Center" (2004 -2009). La proposición de documentar las lenguas fue acogida con curiosidad, entusiasmo y gran expectativa por las comunidades del complejo cultural conocido como "Gente de Centro", que incluye los grupos etnolingüísticos: ocaina, (h)uitoto, nonuya (familia witoto), resígaro (familia arawak) y bora (familia bora) de la Amazonia noroccidental.

Paralelamente a la documentación y descripción del ocaína (tesis doctoral), los hablantes de esa lengua en colaboración con una lingüista llevaron a cabo de manera informal y no prevista, un par de iniciativas de revitalización con públicos para quienes el español es su primera lengua. La primera de ellas se desarrolló con niños de preescolar (3 a 6 años) y la segunda fue puesta en práctica con adultos y adolescentes, a pesar de haber sido inicialmente prevista para alumnos que hubieran adquirido las bases de la lecto-escritura, en español. Aunque hubo limitaciones, sobre todo de tiempo, una prueba del interés que despertaron estas acciones es el hecho de que la primera iniciativa se renueve esporádicamente de manera espontánea en una de las comunidades ocaína del Perú. En esta conferencia queremos compartir dichas experiencias y sobre todo suscitar una discusión sobre nuestro compromiso de reciprocidad con las comunidades con las cuales trabajamos. Reflexión que se inspira en las peticiones y motivaciones de los propios hablantes, para quienes a menudo tiene mayor eco y afinidad con sus expectativas el trabajo de revitalización que estudios descriptivos e incluso de documentación. Presumimos que la utilidad de estos últimos no siempre es aprendida, a pesar de múltiples explicaciones, por no corresponder a prácticas concretas y de incidencia directa en la vida cotidiana.

SESSION 3, ROOM CR34 - 14H

On the use of Mauritian Creole in London across generations

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Mauritian Creole (hereafter MC) is mainly spoken on the island of the Republic of Mauritius where it is one of the home languages for 826,152 people, which is 80% of the population (Republic of Mauritius, n.d.). MC is also understood by virtually everyone else on the island as a second language (Eisenlohr 2006: 30). There is a sizeable Mauritian community in Great Britain, which is the largest outside of Mauritius, and in London in particular (Mannick 1987: 5). My study will focus on the use of MC in London. Although there have been some studies of Mauritians living in London, for example Lingayah (1991) and Mannick (1987), these have as their main focus the integration of Mauritians into British society. However, these studies have brushed over the question of language use, and are, in any case, now rather outdated.

What the above studies do mention about language use is rather cursory in nature. For example, Lingayah's questionnaire (1991: 137–150) does not contain a single question on language use. Mannick, on the other hand, devotes barely 2 pages out of 136 to the languages used by Mauritians living in London. Furthermore, these pages are filled with general observations such as 'Creole is the widely-accepted language among Mauritians in this country (England)' (Mannick 1987: 52). The situation of language shift is, however, briefly mentioned (Mannick 1987: 53):

Mauritian children address their friends or brothers and sisters in English and their parents in both English and Creole depending on the fluency of both parents and children in the languages. But with the new generation it is English all the way.

In the above quote, one observes a classic 'anecdotal' representation of language shift. My study, which is part of my Masters' dissertation, will provide a more rigorous assessment of the use of MC in London. During the junior researchers' conference, I will present my findings from a qualitative and quantitative perspective (interviews and questionnaires respectively) regarding the state of intergenerational transmission, and the use of, MC. The domains of use will be examined in order to further understand the transmission of minority creole languages in immigrant communities. The study will further explore the patterns of language use and intergenerational transmission of MC. It will be interesting to see how the findings of my study relate to the increasing use of MC in Mauritius.

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Preservation of Linguistic Diversity in India through Mother-Tongue-Based Multilingual Education: Reality and Myth

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In my paper, I discuss the decay and loss of tribal languages in India. This will be examined with reference to the existing models of multilingual education policies: three-language-formula (L1, L2 and English) and Mother-Tongue-Based Multilingual Education (MTBME) leading to an examination of the larger issue of maintenance of linguistic diversity in Indian multilingual context.

A number of India's regional and tribal languages are at present in a threatened category. Out of 3372 mother tongues in India only 22 have official status. There are 613 tribal communities and they speak around 304 mother tongues. As the UNESCO records go, India has 196 endangered languages, most of them having tribal origin.

The official language policy of Indian Government – the three language formula is no less than a muddle. Paradoxically, through the influence of so-called mother-tongue-medium teaching a tribal child receives instructions only in the national or the dominant regional language instead of his mother tongue. Since 2004 Mother-Tongue-Based Multilingual Education (MTBME) has been introduced in Orissa and Andhra Pradesh. In 2007, 200 schools in Orissa have started MTBME in the first grade with tribal children from 10 different language groups. In 2008, 16 more languages have been added to the programme. In the state of Andhra Pradesh MTBME has been put into practice in an experimental but a very meaningful manner under the govt. sponsored educational movement *Sarva Shiksha Axiyan* (i.e. Education for All). Here MTBME seeks to incorporate 8 tribal languages of the state apart from the official languages in 220 schools from grade I to V. In these states MTBME has not only reduced the percentage of dropouts and repetition among tribal children considerably but also made schooling more comprehensible and relevant to them. With its initial success, recently few other states such as Jharkhand, Chhattisgarh, Assam have also started MTBME (S. Nag et.al. 2011). It is thus logical to conclude that MTBME could provide a possible and healthy solution to the hindrances relating to the maintenance/revitalization of tribal mother tongues in India.

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How wide the Great Divide: language endangerment awareness and the school curricula

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In his keynote speech of 2003 and the revisited paper of 2011, David Crystal raises the question of the so called 'Great Divide'. Although the question of language endangerment has been receiving considerable attention since 1990s, there is still a very large discrepancy between the awareness of language endangerment among academic scholars and among the general public. In both of the above mentioned papers, Crystal presents four ways of interacting with the general public in order to increase the awareness: the arts, the media, the Internet and the school curricula.

The current paper deals with the last of the four. Special attention is being paid to the issue of language diversity and language endangerment awareness among the general public as a factor that needs to be established before effective changes could be made to school curricula. Within the scope of Innovative Networking in Infrastructure for Endangered Languages Project, a multi-media supported language endangerment component is to be prepared in order to be implemented into secondary school syllabi in several European countries. For discovering what issues should be included in such material, school pupils' prior knowledge of the topic was assessed during the first stages of the project. Thus secondary school teachers and pupils, as well as educational officials were recently interviewed in Poland – one of the countries involved in the project.

After the curriculum research had been completed, it became obvious that language endangerment is not an issue whatsoever in any of the Polish secondary school curricula. In this overwhelmingly monolingual country, with Polish being the only language spoken at home for 97,4 % of the population according to the most recently published census data, still very little is known about language diversity, even among the educational officials. There is a difference in awareness between school pupils living in regions where minority languages are spoken and those who do not interact with language minorities in their everyday lives. The question that follows is: how to raise the awareness among that vast majority unfamiliar with language minorities, let alone communities that speak endangered languages?

The results of interviews with teachers and pupils suggest that in order to get secondary school pupils interested in language endangerment, the focus of such awareness-raising school package may largely be on local identity. Still, there are questions that remain: which aspects of language endangerment should be included in the package? Are the existing teaching materials appropriate for secondary school pupils who live in a monolingual country? This paper aims at presenting possible solutions to these problems.

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SESSION 4, ROOM CR06 – 14H

Cartoons, video, singing and playing in Yokot'an: a proposal for revitalization

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The aim of this paper is to present a language revitalization proposal project for Yokot'an job kids in the community of Tapotzingo, Tabasco, Mexico. Yokot'an (chontal de Tabasco) is a Mayan language spoken by around 36 810¹ people in all Mexico. In Tapotzingo there are around 2000 speakers of Yokot'an. All of them are bilingual speakers in both Spanish and Yokot'an. According to Fishman (1991), the key to success in language revitalization is to achieve the "intergenerational and demographically concentrated home-family-neighbourhood: the basis of mother tongue transmission". This paper shows the results obtained in a workshop during two months of fieldwork in the community of Tapotzingo. In the past 10 years an alarming situation to the language maintenance is that even

¹ According to The National Institute of Statistics, Geography, and Information (INEGI) 2010 national census. http://cuentame.inegi.org.mx/hipertexto/todas_lenguas.htm

though kids are fluent in Yokot'an they never use it to speak among them while they are playing or chatting. They only speak Yokot'an at home and never at school, open squares or church. On the other hand, even though most Yokot'anjob communities have bilingual schools yokot'anjob kids do not read or write in Yokot'an due to the lack of teachers' fluency in the language. Moreover, community members will only make the commitment to learn and use a language if they see it as not just part of their past but also an important part of their future. Therefore, all this complex linguistic situation leads Yokot'an to a vulnerable state of language loss. How to create new spheres where children feel free to speak their language outside their home? How to teach kids to read and write Yokot'an to strengthen language maintenance? How can we help to decrease loss of interest in Yokot'an language and culture? The projects intend is to motivate children to use their language in spheres outside home. We intend to create a new place where they can discuss and play in Yokot'an. Moreover, we want kids to start learning how to write and read in their language by singing and drawing. In this first attempt we used a popular Mexican song Pim Pom "Ajpin pon" to teach how to write and read in Yokot'an. In order to refresh their perception of the Yokot'an language, we invited the kids to create a cartoon animation of the song which is then presented to the community and uploaded to the internet.

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South Eastern Huastec (Maya, Mexico): The First Revitalisation Materials

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South Eastern Huastec (Ethnologue code HSF) is an endangered Maya language spoken in the region La Huasteca, northern Veracruz, Mexico, by about 1700 people. It has not been passed to the new generations for about twenty years. The author spent 12 months on a field work in the village of San Francisco Chontla collaborating with the members of this indigenous community to document and describe this least known Maya language and its culture. This project was supported by a SOAS HRELP grant and a Mexican Government scholarship.

The materials for teaching that the author has produced are the first ever in South Eastern Huastec. They have been made with the aim to facilitate the future revitalization efforts. The author hopes that these materials will be used by future speech community to learn, teach and revitalise South Eastern Huastec, at least to some extent. These materials include stories (personal and legends), songs with exercises, a thematic Spanish-Huastec dictionary. They are illustrated by the photos taken in the village and by drawings produced by local children.

The author would like to share her experience in collecting the data for this task, the community response to it and the process of elaboration of these teaching materials.

What role does literacy play in developing countries (china)

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Overview: My intended presentation offers a critical reflection of: "*Transmission and language socialisation: patterns of language use and transmission*". Problematizing this issue in the context of the linguistic diversity and political centralisation of China should lead to interesting and fruitful discussion of revitalisation processes and hurdles. In particular, I will present an extension of a recent paper of mine on the role literacy plays in developing countries, which analyses difficulties integrating New Literacy Studies, sociolinguistic ideas and ethnographic methodology with development and education policy in minority language communities in China. Many of these communities' languages are in stages of endangerment and their cultural identities are at times in conflict with the Central Government and Han ethnic majority.

My contribution will be based on my personal observations and experiences in China: interacting with minority language groups; observing and discussing attitudes to minority language groups with members of the majority language group; undergoing formal teaching in the majority language; and analysing academic works about Chinese linguistics, endangerment and language identity in China.

In order to analyse the role of literacy in developing countries, in particular in China, two analytic conditions must be met. First, an understanding of the central goals and principles of development, and second, an understanding of what is meant by literacy in this context. A narrow understanding of literacy sees it as skills of reading and writing existing to be taught independent of the learners' lives i.e. "autonomous", the Functional Approach. In contrast, the New Literacy scholars note different forms of power which affect: what counts as 'literacy'; who uses literacy; and for what purposes. This analysis of power is highly relevant when understand literacy's role in development, as a major concern of development is redressing power inequalities. As Maddox points out, "*The idea that literacy is a 'universal' skill that is devoid of class specificity, and has implications for understanding the role of literacy in economic and social development*" (2001:144).

What Street calls the "*ethnographic perspective*" on literacy (quoted by Robinson-Pant 2008:779), has not sat comfortably with the largely economics-centred discipline of development studies because linguists document literacies rather than evaluating or participating in social change (Basu et al 2008:770,772). This is particularly clear in China. China has 55 officially recognised ethnic minority groups, each with one (or more) languages. These people generally live in the least-developed areas of China. Discrimination against both minority cultures and their languages exists (Wang and Phillion 2009:2,5). Officially, Mandarin is the language of instruction only from Grade 3 in minority regions (Wang and Phillion 2009:1), but in practice it is most often the *only* language of instruction. Illiteracy rates are significantly higher for minority-language children than their Han counterparts (Wang and Phillion 2009:4). **This is the launching point to discuss why? How is State-sanctioned literacy policy and practice interacting – or interfering – with patterns of language use and transmission (particular literacy practices) in these minority-languages societies?**

The Chinese experience of development centres on a perception of Mandarin literacy as being crucial for progress in the minds of both those in charge and those in under-developed communities. As these latter are mainly minority-language speakers, the role of Mandarin literacy in their development is set against preservation of a distinct cultural identity in the face of dominance by the culture associated with Mandarin. As Abayasekara observes, (2010:111) "the nation-state is inclined towards language convergence, there will necessarily be a struggle to maintain linguistic diversity." In China, the central role of an autonomous and government-lead approach to formal literacy in development means the potential of literacy in development is not being sufficiently realised.

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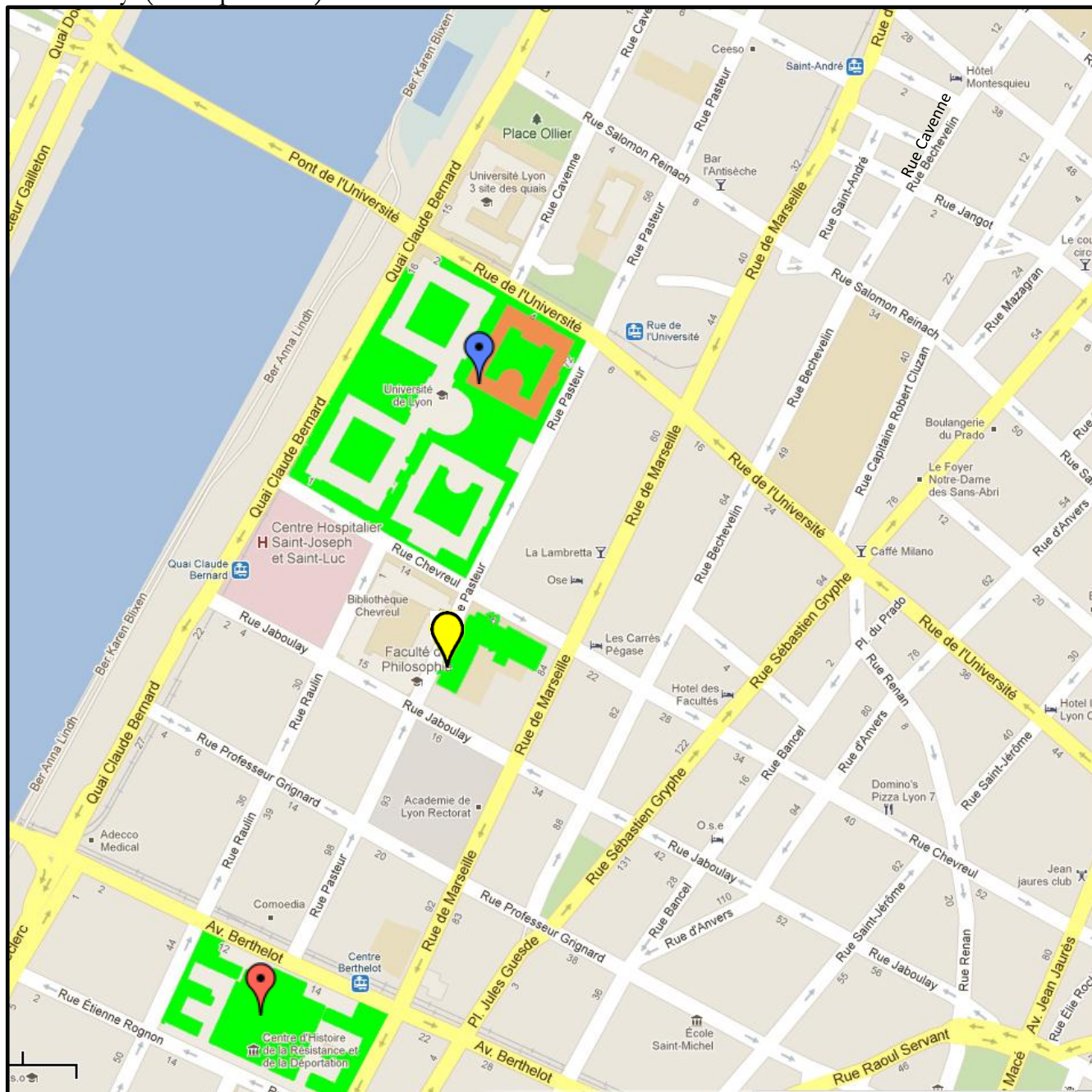
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Practical Information

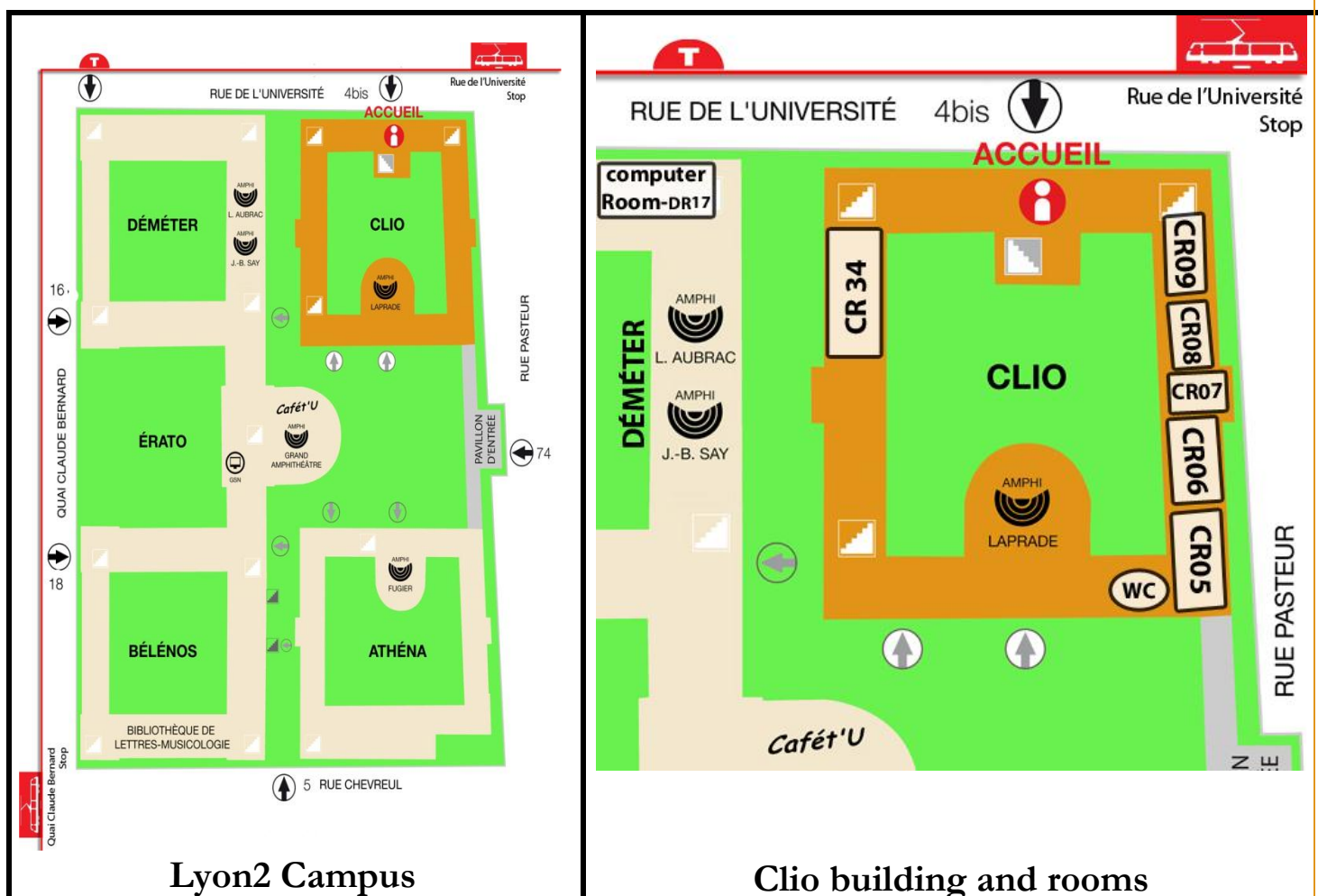
Maps - Around the university

All conferences will take place in *Berges du Rhône* campus at Lumière Lyon 2 University (blue pin ).



Located in front of the Rhône River, this campus offers optimal infrastructure for our meetings. You can easily reach this location using the public transport. *Quai Claude Bernard* and *Rue de l'Université* Stops are served by the Tram1 line. DDL Laboratory () is a 5-minute-walk from the main campus. The restaurant () for our lunch is right across the street, in front of the library (*Bibliothèque Chevreur*).

Main campus and building



Lyon2 Campus

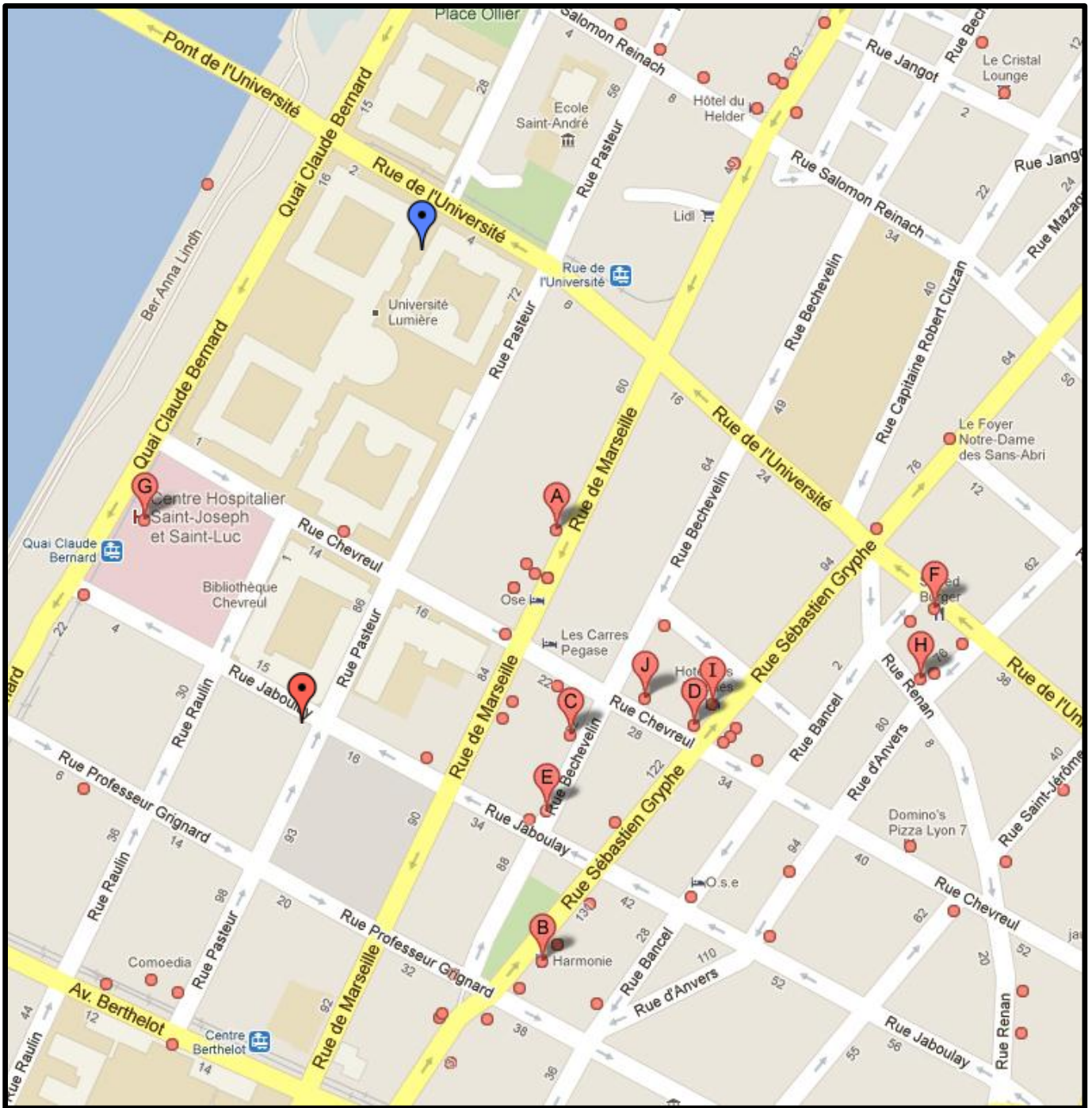
Clio building and rooms











The conferences will be at Laprade Amphitheatre in the CLIO building. The main entrance is at **ACCUEIL** (Reception). **The Summer School Office will be in room CR09.** If you have any question, come and talk to us.

Photocopies

If you would like to make photocopies, you will easily find many places around the University. We suggest COREP. They offer solutions for all your needs and they are located just 100m away. 29 Rue Cavenne, 69007 Lyon, France +33 4 78 58 04 37

Restaurants



 La Lambretta (Pizzeria) 74 Rue de Marseille	 Speed Burger (Sandwich) 32 Rue de l'Université
 Harmonie (Vegetarian) 141 Rue Sébastien Gryphe	 A Point Café 22 Quai Claude Bernard
 Le Saint Laurent (Restaurant) 82 Rue Bechevelin	 Wasabi (Japanese) 76 Rue d'Anvers
 En Mets Fais ce qu'il te Plaît 43 Rue Chevreul	 Le Café 7 111 Rue Sébastien Gryphe
 Bento House (Japanese) 88 Rue Bechevelin	 Square Chevreul (Cakes) 28 Rue Chevreul

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