



**Inaugural FESTPAC Indigenous Language Conference**  
**“Moving, Owning, Having, Sharing Our Pacific Heritage Languages into Our Pacific Futures!”**

**May 27 & 28**  
**8:00 A.M. – 5:00 P.M.**  
**UNIVERSITY OF GUAM, MANGILAO, GUAM**

**MAY 27, 2016**  
**8:00 – 8:50 A.M. – BREAKFAST & WELCOMING –HSS CLASS LECTURE HALL**  
**8:50 – 9:00 A.M. OPENING CHANT**  
**OPENING CEREMONY –HSS CLASS LECTURE HALL**

**8:50 – 9 :00 A.M. - MAGA’LÁHEN LINALAI : Leonard Iriarte – I Fanlalai’an Oral History Project**

**OPENING KEYNOTE ADDRESS**  
**Dr. Robert Underwood**  
**9:00 A.M. – 10:00 A.M.**  
**HSS CLASS LECTURE HALL**



The Honorable Robert Underwood is a former Member of the U.S. Congress and is currently the President of the University of Guam. As an educator, he has served as a high school teacher, curriculum writer, administrator, Dean of the College of Education and Academic Vice President. He is a distinguished scholar with many publications to his credit on educational issues, regional political matters and language change. He served as the Congressional Delegate from Guam in the 103-107th Congresses (1993-2003) during which he sponsored major legislation for Guam, played an active role in Department of Defense authorization bills and was a forceful advocate for political development for insular areas and the extension of educational and social opportunities for Asian Americans and Pacific Islanders.

In recognition for his efforts in building good relations in the Pacific, he received a Presidential Merit Award from President Gloria Arroyo of the Philippines and congratulatory resolutions from the Pohnpei, FSM and Northern Marianas Legislatures. He

has also been honored by several national Asian Pacific American organizations and was named citizen of the year by the National Association of Bilingual Education in 1996 and Alumnus of the Year by Cal State University Los Angeles in 2000.

His public service includes an appointment to the National Advisory Council on Bilingual Education during President Carter’s administration and an appointment by President Obama to the National Board of Education Sciences. He also served as Chairman of the Chamorro Language Commission for over a decade and is widely acknowledged as a leading authority on cultural, educational and linguistic issues in Guam and Micronesia. He was awarded a lifetime achievement award by the Guam Humanities Council and is the only Professor Emeritus of Bilingual-Bicultural Education of the University of Guam.

In 2003, he helped create the Asian Pacific Islander American Scholarship Fund and served as the first Chairman of the Board. He has worked on several research projects with the East-West Center, the University of Hawai‘i and the Asian Pacific Center for Security Studies.

Robert was born in Guam (1948) and educated in Guam and California. He graduated from John F. Kennedy High School in Guam (1965) and received a Bachelor’s (1969) and Master’s Degree in history (1971) from Cal State University, Los Angeles. He holds a Doctor of Education degree from the University of Southern California.

10:05 A.M. – 11:55 A.M.  
*Sharing Pacific Nations' INDIGENOUS LANGUAGES*

An opportunity for various nations from Oceania to share with the general assembly the current state of our languages and various revitalization efforts.

LUNCH  
UOG CAFETERIA- STUDENT CENTER BLDG  
12:00 P.M. – 1:00 P.M.  
YOUTHSPEAKS

KEYNOTE ADDRESS  
Dr. Apolonia Tamata  
1:00 P.M. – 2:00 P.M.  
HSS- CLASS LECTURE HALL



Dr. Apolonia Tamata is a linguist and achieved a Master of Arts in Linguistics from the University of Hawai'i and a Doctor of Philosophy in Linguistics at the University of the South Pacific. She has been a Fulbrighter, a Rhodes Scholar and a Visiting Professor at the University of Hawai'i at Mānoa, the Australian National University and Tokyo University of Foreign Studies. An educator, researcher and more recently a playwright, she has held lectureships in Linguistics and Pacific Language Studies at the University of the South Pacific and as a researcher for the Fijian monolingual dictionary. Her career has branched off into readings in orature, culture, heritage and indigenous studies. She is currently 'Senior Culture and Heritage Specialist' at the iTaukei Trust Fund Board in Fiji. In it, she spearheads the Trust's mandate to support, promote and fund research and programmes in Fijian language, culture and heritage. Supervised projects include training programmes in traditional leadership and management, scholarships for Fijian language teachers, university program for Fijian

Language, publications, play writing and drama productions. Two new projects undertaken currently include developing digital apps in the Fijian language and developing an ethnology museum focusing on indigeneity in Fiji.

Session 1: Milestones in Language Restoration, Revitalization, and Preservation  
2:10 P.M. – 3:00 P.M.

SBPA LECTURE ROOM ALG 129  
First Languages Australia  
Paul Paton

First languages Australia is the national body working to support Aboriginal and Torres Strait Islander languages. The organisation takes a lead role in identifying local, state, national and international policies and issues impacting Australia's first languages. It facilitates communication between the first language communities, government and key non-government agencies throughout the country. First languages Australia supports the language communities, which are often isolated by vast distances from others, to share knowledge, experiences, resources and expertise, and to develop effective partnerships to enrich the broad-spectrum of Indigenous language endeavours. *In the late 18th-century there were more than 500 distinct traditional Australian languages. At the start of the 21st-century fewer than 150 languages remain in daily use and all except around 20 of those are highly endangered.* The presentation will overview some recent projects First Languages Australia has undertaken in conjunction with its key roles of communication and advocacy: (1) **National Indigenous Languages Collections Strategy**- unlocking language knowledge held in major collecting institutions. Encouraging greater access to these materials and the collation of contemporary language resources. (2) **First Languages Australia Mapping Project**- community led development of the interactive map of Australia's first languages. (3) **Promotion of First Languages Project**- spreading awareness of the value and importance of the first languages of Australia to a broad national and international audience. (4) **Review of Digital Resources**- a comprehensive report on the range of digital tools that have been developed for use in language projects during the past decade. (5) **Guidelines for Producing Language Resources**- providing information on the many stages and considerations involved in creating Indigenous language teaching resources.

### SBPA LECTURE ROOM IT&E 133

Putting a \$\$ value on our language  
Sandy Morrison, University of Waikato

In June 2015, a project team at the University of Waikato in partnership with Te Taura Whiri i Te Reo Māori/ Māori Language Commission commenced research on the Value of Māori Language and Culture to the NZ economy through predominantly the identification of the characteristics of the Māori language and Māori culture economy and to quantify the goods and services provided by these economies. This ground breaking research negotiates the interface of language and culture with economics. Moreover, whilst there has been some analysis of the economic impact of Indigenous culture to the tourist industry for example, the larger project's aim to comprehend and calculate Indigenous languages and cultures within broader economic and social frameworks, I believe is world-leading. In this presentation, I explain our process, our methodologies, our conceptual models as we set to quantify our language and cultural rituals.

I te Pipiri o te tau 2015, i kōkiritia e tētahi kahui nō Te Whare Wānanga o Waikato me Te Taura Whiri i Te Reo Māori he rangahau e pā ana ki te Uara o te reo Māori me te ahurea Māori, ki te ōhanga o Aotearoa, mā te hōmiromiro mārika ki ngā āhuatanga ake o te ōhanga reo Māori me te ōhanga ahurea Māori, me te ine hoki i ngā hoatutanga a ēnei ōhanga. Wānangahia ai e tēnei rangahau whakahirahira te mahinga tahitanga a te reo me te ahurea ki te ao ōhanga. Ka mutu, ahakoa kua kōkiritia kētia ētahi arotaketanga e pā ana ki ngā whakaawenga o te ao ōhanga ki runga i te ahurea o ngā iwi taketake, pēnei i te ao tāpoi, ko te tirohanga whānui kē, ko te mārāma me te inea o te reo me te ahurea taketake mā ngā karu ōhanga, pāpori anō hoki, waihoki, e ai ki a mātou, he kaupapa puhitaioreore tēnei. Hei tēnei whakapuakitanga whakamāramatia ai ā mātou tukanga, ō mātou ihomatua, me ō mātou ihoatua i a mātou ka ine ai i tō tātou reo me ā tātou mahinga ahurea.

### SBPA LECTURE ROOM 149

Manāmkō' Memories

Ignacia Demapan, Patricia Kapileo and Lino Olopai, Chamorro Carolinian Language Heritage Studies

Project Traditional Technology uses technology to record and translate stories in the Chamorro or Carolinian language. Eleven (11) students will share their experience in recording the stories, told to them by their Manāmkō' (elders). This sharing will be followed by a panel discussion. The eleven students are: Alexis Cabrera, Daviann Saito, Davierrin Camacho Blas, Nina Valdisimo, Angelina Aldan, Alexis Aldan, Kalene Ngotel, Camia Sablan, Emelsha Cepeda, Gil B. Agulto Jr., and Thomas William Benavente. These are 3rd grade, through 8th grade students. The purpose of Project Traditional Technology is to increase intergenerational relationships. The project was first proposed by San Vicente Elementary Students who wanted more technology. They promoted the idea through the school council, the PTA, and the teachers. Some of the feedback they received was from elders, who felt technology was more of a problem than an educational solution. The elders told of grandchildren who no longer joined the family dinners because they needed to go where they could get a wifi connection to do their homework. Even when the students did eat together with the family, they were distracted with calls and texting. The main activities of the project include: ● **Annual Family History Fair** modeled after the Guam Family history fair. The fair is open to the public and includes classes on genealogy research, using technology to collect stories, and how to save and share the stories. The fair ends with an evening fireside where the Manāmkō' share stories and songs on the beach. ● **Manāmkō' Book Fair** project books. Each project book is designed to collect one elder's story. The project books are part of the Chamorro Carolinian Language Heritage Studies curriculum. A completed book includes the story tellers' genealogy, one story, a media release, and a survey on how the story teller felt about sharing the information for the project book. The students are encouraged to make videos of the stories that includes recording the storyteller, adding pictures of the storyteller, and artifacts related to the story, as well as using technology to make the story more interesting by adding music and special effects. ● **Field trips to the Manāmkō' center.** Each week, a different class goes to the Manāmkō' center, with their project books, to collect stories. The visit starts with the students introducing their class by sharing a poem, dance, song, or other activity. The students then go to their relatives, or if they do not have a relative there, they are adopted by an elder, who shares experiences, memories, and stories with them. ● **Annual Manāmkō' Memorial Day Memories Program.** This is where selected videos of student collected stories is shown at the American Memorial Park theater on Memorial Day. The presentation will include: 1. A sample, student produced, video. 2. The twelve students who had their videos selected for the Manāmkō' Memorial Day Memories Program will share their feelings related to making the videos. 3. The presentation will conclude with a panel discussion where students and members of the project team will take questions from the audience. Project books and DVD's of selected videos we be given out. For more information see our website: [www.pttech.org](http://www.pttech.org).

I hangai este na planu sa' para ma na'chetton yan aomenta i inatungo' entre' famagu'on, man hoben yan i Man'Amko-ta. I Planu ma hangai finenina ginen i estudiante siha gi eskuelan elementario giya San Vicente ni man malagu mas tecchnology. Ma atbansa i ide'a guato gi student council, PTA, yan i maestro siha. Bula na hinasso ma reside ginen i manamko, ilek-niha na i technology para u na guaha mas problema kini u satba edukasion i famaguon-ta. I manamko masagan na i nietu yan nieta ti manis'i a man sena sa man hahanao para i internet para u ma chogui i homework. Achoka estudiante man siha manochu yan i familian-niha, guaha distrakto komu i'nagan yan text ginen telefon. Pues ma chochu para i planu Project Traditional Technology. Asikomu para ma atbansa inter-generational inatungo' gi ma usan technology. I aktibidat siha ni este na planu ha na'sasaonao:

A. FERIA historian i familia kada sakkan. Ma modelu ginen feria historian familia giya Guahan. I feria ma baba para publiku ya guaha finanagui geneology research finanagui ma usa' na i technology para uma rikohi estoria yan taimanu ma satba yan a'patte i estoria siha gi finagpo i feria, guaha lakkue puenge "fireside" anai i Man'Amko man a'patte estoria siha yan kanta gi kanton tasi.

B. FERIA lepblo Man'Amko siha. Kada lepblo ma planu para ma na'etnon i estorian uno na Man'Amko-ta. Este na lepblo atte gi Lingguahin Chamorro yan erensia. Este na lepblo gi eskuelan publika giya CNMI ma usa' ni estudiante siha. I echu na lepblo siha ha na saonao i geneology i storyteller, media release, yan dididi na tinige' ginen i storyteller pot i sinente-na ni ha apatte i infotmasion para i lepblo. I estudiante siha sina ha mamatinas video pot i estoria, saonao i litratun storyteller, kosas gi estoria, yan kanta siha ni poro na mas gatbo i video.

C. Ma bisita i sentro Man'Amko. Kada semana, diferentis klas estudiante siha man hanao para i sagan Man'Amko yan i lepblo- niha para uma rikohi estoria siha. I Estudiante siha ma introdusi siha ya ma patte poema, baila yan kanta pues ma'espia i parentis-niha na Man'Amko. Yangin taya' parentis, makonni otro na Man'Amko para uma kuentusi pot eksperensia-niha, memorias-niha yan estorian-niha,

D. Man'Amko dia memorias kada sakkan. Todu i man ma tancho' na Video ni man ma rikohi ni estudiante, ma fatta gi American Memorial Park theater gi dia memorias. Mana'e respetu yan onru para i Man'Amko-ta. Biba Man'Amko!

I presentasion hanasaonao:

1. Ehemplo produkto estudiante, video
2. Dosse na estudiante ni man ma tancho' i video-niha para i dia Memorias para Man'Amko, yan sinente-niha anai mafatinas i video.
3. Uma'uchom i presentasion, kon diskuti yan i panel, komo estudiante yan membro i gurupo, ma'oppe' kuestion siha pot i planu ginen i aodensia.

Lepblo i Planu yan DVD's ni man ma tancho' na video para u ma na'i huyong. Para mas infotmasion atan i website: [www.pttech.org](http://www.pttech.org)

Yaal angaang mille Traditional Technology nge ebwe ayoora maas yeelághiir olighát me tufeey. Atel akkabwung me gakkool San Vicente Elementary re ghommwal ayooraite milleel bwe igha re mwuschel maas llól mille technology. Re ayoora te mwóghutughut yeel sáangi yaar council, PTA me bwal school afal. Ppalawal kka e toolong mereer toulap nge re máfiy bwe mille technology nge eyoor problemaal, saabw ebwe alillis llól meleiteey. Re ira bwe yáat nge re saa mwuschel fitiir lo le mamma bwe raa ló ghutta igha emmwál rebwe connect te wóol wi-fi bwelle rebwe féérú yaar angaangal gakkoo. Igha mwo re mamma fengál nge rebwal túúl le faffay me text fetál. Mille raa tabweey ngáli nge rebwe ayoora maas yeelághiir olighát me tufeey igha reghal yááyá technology. Milikka eyoor llól angaang yeel nge:

- Annual Family History Fair nge re aweey ngáli miliwe Guam History Fair. Yeelagh yeel nge e suusu ngaliir toulap. Ebwal eyoor class kka: Geneology Research, yaayal Technology bwe rebwe aschuul tittilap, me afaisul rebwe aghatchu me amwuschu bwe ebwe kke yoor schagh, rebwe ngalleer ngare tittilapa ngaliir akkescheey. Eghal mwutch lo yeelagh yeel ngare raa schu me leppi me toulap atol lefaaf ighila rebwe le schu me tittilap fengal.
- Fferúl Tiliighi fengál me Tufeey. Tiliighi kkaal nge bwal peighil yaal curriculum Progrómaal CCLHS. Kkada tiliighi nge ebwe apasa tetteli schóol tittilap, ebwe towow me mwet ngáliir toulap, me abwal yoor survey la ebwe abwáari meefiyet schóol tittilap igha rekke féérú tiliighi. Yáat nge reghal tingór ngáliir bwe rebwe fféer video wóol tittilap. Rebwe rikood liir me litiróotoor schóol tittilap me peirágh kka eyoor llól tittilap, yááyá technology, ayoora kkéel, me meeta kka ebwe ghi allinga tittilap kka re féérú.
- Mwetelóol leliyeer Tufeey. Llól Simwóola nge atel gakkoo rebwe ló leliyeer tufeey me tiliighi kka yaar bwe rebwe bweibwogh tittilap. Rebwe bwel wóol tittilap, bweila, kkéel me bwal meeta maas kka eyoor. Etakk raa mwetengáliir yaar schó, ngáre esóor yaar schó kka re lo llól leliyeer tufeey nge ila emmwál rebwe schuu ngaliir tuffey kkela akkascheey le tittilap.
- Memories Program ye yaar Tufeey llól ghal Ráágh. Ighal igha video kka re filil me reer yáat rebwele abwáari ngáliir toulap.

Meeta kka eyoor:

1. Yaar olighát angaang wóol video.
2. Re seigh me rúscháy olighát ikka re afili yaar video reel Man'Amko Memorial Day Memories Program nge rebwe tittilapa meeta re schungi igha rekke féérú video.
3. Ebwe bwal yoor panel discussion iye aramas rebwe aiyeghir olighát me members aiyegh reel project iye yaar. Imwu rebwe isiwow tiliighi me DVD wóol project yeel. Ngáre ów mwuschel ghuleey maas, ów téetá wóol website: [www.pttech.org](http://www.pttech.org)

### SBPA LECTURE ROOM 150

Is Peace the same color in different languages? – Challenges of Working with Popoki to Chamoru

Ronni Alexander, Kobe University

Michael Lujan Bevacqua, University of Guam

Isa Kelley Bowman, University of Guam

Satoko Katsuragi, Hyogo University of Health Sciences

Popoki, the cat with the rainbow tail, is the main character in the *Popoki's Peace Book* series and features prominently in the Popoki Peace Project. The illustrated books use episodes from Popoki's life to ask questions about peace, friendship and health, encouraging us to use our bodies, senses and emotions to imagine and create peace. Popoki's books consist of simple questions in Japanese and English, but the answers are not easy; Popoki asks that we think, imagine and feel. This poster will feature some pages from Popoki's books, and examine some of the challenges and opportunities Popoki's questions offer for those teaching and learning indigenous languages. In particular, these questions not only encourage discussions about peace and explorations of how concepts of peace and safety vary in different cultures and situations, but also allow entry into discussions of militarization and other issues that are often controversial and difficult to discuss.

#### DISCUSSION QUESTIONS FOR THIS THEME :

1. What are the best ways to memorialize accomplishments or pioneers in the struggle to revitalization and preserve our indigenous languages ?
2. What role must an indigenous language play in a 'cultural renaissance'?
3. What are the differences, in practice between restoration, preservation and revitalization ?
4. How can we facilitate more productive dialogue between language activists and educators from different generations in order to build upon milestones and achievements from the past ?

#### Session 2: Teaching Indigenous Pacific Heritage Languages 3:10 P.M. – 4:00 P.M.

### SBPA LECTURE ROOM ALG 129

Eskuelan Fino' Håya gi San Diego

Peter Robert Onedera

The School of CHamoru Language began at the Sons and Daughters of Guam Club of San Diego in October of 2014. At the request of Peter R. Onedera who moved there during that summer, his proposal was met with overwhelming support by Jess "Bataik" Cruz, president of the organization. Many attempts to teach the language have been made in the history of the over sixty years of Guam's oldest organization outside of the territory. Many have fallen on the wayside. Some disappeared into oblivion. Mediocre periods of language lessons were taught but didn't extend beyond a sustainable length of time. Interest by both volunteer teachers and students who were sporadically enrolled didn't reach beyond three to six months. It appeared that the only period of enthusiasm and interest had peaked was during its annual recruitment of queen candidates who eyed the prize incentive of travel to Guam to participate in the island's annual observance of the Liberation Day celebration. Often volunteer speakers of the language rendered these teaching services and taught very basic to none conversational CHamoru that was methodically memorized by winning beauties, did not get to be used while on Guam, and thereafter disappeared upon return after their trip to the island. It renewed again the following year when a new batch of candidates graced the time and attention for this coveted opportunity. But the school of CHamoru language was not without problems encountered by Onedera who introduced cycle periods of ten weeks, two hour lessons, one night a week. The facility of the Sons and Daughters of Guam Club of San Diego served as the campus of the school where many interested students came from all over the surrounding cities that comprise the county of San Diego. The challenges encountered by the operation and management of the school will be presented in this fifty minute presentation by Peter R. Onedera.

Ma tutuhon i Eskuelan Fino' Håya gi iya Sons and Daughters of Guam Club of San Diego gi Oktubri 2014. Sigun ginen ginagao Peter R. Onedera ni' ha muebi gui' guatu guihi gi i dirānten fañomnākyan, inapreba as Jess "Bataik" Cruz, prisedenten i inetnon. Meggai kinalamten para fina'nā'guen i lengguāhi ma cho'gue ni' este na inetnon gi sanhiyong tirituriāt Guāhan ya nomāsdi sienta āños ha takka' tiempo-ña. Bula pumoddong para este na intension. Guaha manmalingu ha' ya ti ma tungo' taimanu uttemo-ña. Guaha manma fa'nā'gue na leksion lengguāhi siha lao ti ha hago' inapmām-ña na tiempo. Mumalingu tengnga enteres entre mam-bulontāriu na mamfafa'nā'gue yan parehu estodiānte siha. Mātto enteres yan fuetsa gi kada sāk- kan yanggen manma e'ppok mañottera para u fanmalāgu para kandidāton raina ni' takhilo' i premiu para u hānao para Guāhan put para u saonao gi i silebrasion Ha'ānen Libirasion. Sesso di mambulontāriu ayu na taotāgues ni' mamfifino' CHamoru para u fanma fa'nā'gue i fino' hāya ni' ma dimimoria ha', pues ti ma usa tiningo'-ñiha gi iya Guāhan, yan mumalingu ha' gigon ma bira siha tātte ginen i isla. Ma tutuhon despues ta'lo gi sigente sākkan yanggen ma ripiti i inayek raina annai guaha tiempo yan atension para este na opottunidāt. Ma usa i fasilidāt iya Sons and Daughters of Guam Club of San Diego para i eskuela ya manmātto manenteresao na estodiānte siha ginen siudāt siha ni' hihot yan gaige gi i destriton San Diego. Para u prinisenta as Peter R. Onedera i minapopot kinentra para kinalamten yan minanehan i eskuela gi singkuenta minutos na presentasion.



### SBPA LECTURE ROOM IT&E 133

Promoting tanka poetry at an American Pacific island university  
Yukiko Inoue-Smith, University of Guam

This presentation describes an educator's journey to teach tanka, which is an ancient form of poetry that continues to speak to modern writers and readers, to students at a Pacific island university: home to students from the indigenous population of the American territory of Guam, along with European, mainland American, Asian, and Micronesian populations. Based on the assumptions (1) that emotions are a universal language, and (2) that literacy is a psycholinguistic process that is socially based and constructivist in nature, the educator sought to create opportunities for students to express their emotions in a way informed by their cultures, traditions, and lifestyles. The presentation shares some of the students' tanka poems in celebration both of the universality of human feeling and of beauty in the diversity of its expressions.

論文の要約 この論文は、一人の教育者の短歌を教えるための旅路の記述である。日本古来の詩形である短歌は、現代人の心を詠むにふさわしく、それを太平洋に浮かぶ島の大学生に教えたかった。この大学には、米国領グアムの先住民とともに、欧州や米国本土やアジアやミクロネシアからの人々も集う。人間の感情（喜怒哀楽）は世界共通語であり、読み書きは社会性に基づき又は構成主義的要素を持った心理言語学的プロセスである。そう仮定して、この教育者は、文化や伝統やライフスタイルを織り込んだ感情を表現する機会を学生に与えたかった。この論文には、学生たちの短歌も含まれており、まさに人間の喜怒哀楽の普遍性とそ表現の多様性との祝典と言えよう。

### SBPA LECTURE ROOM 149

Indigenous Languages in the Classroom: Challenges and Rewards  
Margaret Ngauha'a and Timothy Matzke, Solomon Islands Ministry of Education and Human Resource Development.

Research on language vitality from around the world has convinced language scholars that the most significant and effective way to preserve a language is to have that language taught in school. The Solomon Islands Ministry of Education and Human Resource Development (MEHRD) is in the early stages of implementing a new Languages in Education policy which uses indigenous vernaculars as languages of instruction in primary education. This presentation will discuss lessons that have been learnt in the initial two years of implementation of the new policy from the perspective of a practitioner. Specific examples will include the practical challenges of writing and editing good indigenous language books and materials, and the struggles of teachers to use correct grammar, proper spelling, and academic language in the classroom. Additionally, the presentation will report on encouraging and sometimes surprising educational and cultural benefits that have already been observed. These include significant improvements in literacy outcomes as well as positive impacts on individuals and families that have resulted from these efforts to strengthen and preserve their indigenous languages.

Naani mareho na raau adoiai sae na ra sukurunga'ini'i ha'atee agaa'i gariiai marewana. Ha'ausuri 'ini'i ha'atee agaa'i suri'i sukulu, 'ai matai 'a'auhi gaau 'anai omesuri'i mana ha'a tahi'tahi'i tarau ha'atee agaa'i 'isi. Solomon Aelan Ministri anai Edukeison mana Hiuman Risos Developmenti, 'a ta'eha mai be'inia 'e polisi haouru. Polisi haorusi 'anai ha'ausuri raau gare suri'i sukulu na'i ha'atee na raau huta bei'i na'i praemari edukeison. Naani mamaani 'Abaia taha na to'o na'i rua harisi nara uranga'inaia polisi haorusi. 'Ai hadanga'i raro'i ro'ui taha nara to'o nara bwara na'i aba 'anai usuusu mamaani mana tagorahi'i buka, ma tara'i mareho ro'u 'anai ha'ausuri. 'Ai hadanga'ini'i ro'ui mareho na sae ra ha'ausuri raau ado'i, nara gere bwara na'i aba 'anai usu'i ha'atee mana tatarai ha'atee. 'Ai mamaani abai'i ro'u tara'i mareho na ra goro na'i aba 'anai edukeison mana herehere agaa'i. Ma 'ai hadanga'ini'i ro'u tara'i mareho nara ha'abu'Oahu mara ha'a wa'ewa'e'a raau sae. 'Ai hadanga'ini'i ro'ui orisi nara to'o na'i aba 'anai usuusu mana 'oha'i mana orisi nara to'o bei'i sae. Taha nara to'o 'isi ra boi baaniai bona na raau hauai sae 'anai ha'a tahitahi'i ahoi'i ha'atee 'adaa'i.

### SBPA LECTURE ROOM 150

Educational Methodologies: Indigenous Language in Palau  
Rachel Ngiruos, Indigenous Language Committee Chair, Belau and Jefferson Thomas

Palauans, like other Pacific Island nations' population, are experiencing the influx of foreign influences in almost every aspect of their daily life. Language, as being quoted by others, is the "umbilical cord of the traditions and cultures" does have the same perspective in Palau. The Palau Indigenous Language group will be sharing how the language stakeholders in Palau collaborate to share, retain, and educate children to hold on to their culture, especially language, in any circumstances to be faced in the future. Sharing will focus on practices and methodologies that government sectors in Palau are engaging to effectively teach Palau heritage language in and out of the classroom. The sharing will include displays of Palau Ministry of Education's official curriculum framework, teaching materials and approaches for Palauan Studies in public and private schools. The Palau Language Commission, an arm of the government of Palau that oversees, regulates, and disseminates the practices to promote preserve and protect the language will be sharing the progress of its mandates accordingly as well as the collaborations and alignments amongst other government agencies, community leaders and citizens in order to promote, preserve and protect the Palauan language as our identity.

A Belau el di ua bek el beluu er a Pacific a mla mo melechesuar a eltel a beches el teletelel a klechad el ngar er a bek el bedengir a rechad er ngodech el beluu el mla me sokedid e ngmodech a betok el teletelel a klebelau me a klechibelau er kid. A tekinged el ledu rebebil er a rechad el kmo, ng okud el mo er a klebelau me a klechibelau er kid a dirrek el mangedechang.

A cheldellel a delal a tekoi el a Belau a mo olecholt er a teletelel a bek el chelechad er a Belau a lekaingeseu el olsisechakl, olecholt e olekebai er a rengalek me bo el longeluolu el losebechak e lomekerreu a klebelau, klechibelau me a tekingir. Aki mo mengutukl teletelel me a urerel a kabelemengt er a Belau el kirel a osisecheklel a tekoi er a Belau er a chelsel me a ikrel olsechall er a omesuub. Aki dirrek el mo olecholt a klekedellel, kerbil, me a teletelel osisecheklel a tekoi er a Belau er a skuul.

A Chelechad er a Tekoi er a Belau (PLC) a chimal a kabelemengt el omes, meruul a llechul, olekebai, mengeluolu a tekoi er a Belau a mo olecholt a bla el ruul el ultuil er a llach el milkdebechii tia el chelechad. Ng dirrek el mo olecholt a bla el ruul el kirel a tekoi er a Belau el obengkel a kakerous el chelechad er a kabelemengt er a Belau. A tekoi er a Belau a olengcheled...ng kired el kolueluii.

**DISCUSSION QUESTIONS FOR THEME:**

1. How important is academic knowledge of linguistics to the teaching of indigenous languages?
2. How can we expand the teaching of indigenous languages beyond the now-traditional school classroom, and incorporate more indigenous-Pacific ways of learning?
3. What can be done to help elders and other fluent speakers with little formal education, be more effective at teaching an indigenous language to younger generations?
4. How can we build more capacity at the academic level for the teaching and studying of our indigenous languages?

**1st Day - WRAP UP DISCUSSION**  
**Dr. Michael Lujan Bevacqua – Assistant Professor UOG Chamorro Studies**  
**HSS -CLASS LECTURE HALL**  
**4:10 P.M. - 5:00 P.M.**

**MAY 28, 2016**  
**Breakfast**  
**8:00 A.M. – 8:50 A.M.**  
**HSS Class Lecture Hall**

**KEYNOTE ADDRESS**  
**Dr. Larry Kimura**  
**9:00 A.M. – 10:00 A.M.**  
**HSS – CLASS LECTURE HALL**



Dr. Larry Kimura is an Associate Professor of Hawaiian language and culture of Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language, University of Hawai‘i at Hilo. The College of Hawaiian Language is responsible for both undergraduate and graduate degrees up to a Ph.D. in Hawaiian and Indigenous Language and Culture Revitalization. He is a Co-Founder and first President of ‘Aha Pūnana Leo (‘APL), Hawai‘i’s first effort to revitalize the Hawaiian language using Hawaiian as the language of formal education, currently as a Hawaiian revitalization consortium from preschool to the college level. Dr. Kimura is the Chairperson of the Hawaiian Lexicon Committee to create new Hawaiian words focusing on the needs of Hawaiian Language Public Immersion Schools. The Committee’s over 6,500 new Hawaiian entries published in the new Hawaiian words dictionary, Māmaka Kaiao, is online at [ulukau.org](http://ulukau.org). He served as the first Director of the Hale Kuamo‘o Hawaiian Language Center started in 1990 at UH Hilo to create Hawaiian medium curriculum and to train Hawaiian medium teachers. He continues as a faculty member of the College of Hawaiian Language’s Kahuawaiola program for training and licensing Hawaiian immersion teachers. He served as the Hawaiian Culture Planner and Interpreter to establish the ‘Imiloa Astronomy Center of Hawai‘i at UH Hilo to bring together modern astronomy with the Hawaiian culture.

**Session 1: Policy Implications for Indigenous Languages for Vitality & Sustainability**  
**10:10 A.M. – 11:00 A.M.**

**SBPA LECTURE ROOM ALG 129**  
Re-Owning Pacific enigmatic Papālangi  
Timote Vaoleti, University of Waikato

The term that most West Polynesian communities use to identify people of Caucasian background, objects, thought and systems that are European in origin is Papālangi or Pālangi. The word Papālangi emerged in the 1600s and since the 1800s, its’ meaning explained as derivatives of the Polynesian rootwords "pa" (meaning: gates) and "langi" (meaning: sky or heaven). In particular, the technology, appearance and fair skin of the European Missionaries led people of the Pacific to believe that Europeans had heavenly origins. It is suggested that Europeans also encouraged the argument they were ‘people who came from the gates of heaven’ for obvious benefit to themselves and the goals they brought with them to the Pacific. However, this paper argues the genesis of the word Papālangi from epitomic, linguistic, earthly and contextual platforms and will reveal very different circumstances and origins for Papālangi. It will propose that Pacific peoples re-own their own enigmatic Papālangi; a term first coined at the fateful collision between two civilisations, which would mark irreversible change in the Pacific.

Koe fo’i lea ‘oku ui ‘aki ‘ehe kakai toko lahi mei he ‘otu motu hihifo e Pasifiki ‘a e kakai mei ‘Iulope pe ko ha me’a pē faka‘iulope koe Papālangi pe koe Pālangi. Ne kamata ‘asi e fo’i lea koia koe Papālangi he senituli 16, ka ‘ihe senituli 18, na’e kamata ai hono fakamatala’i koe tupu’anga e fo’i lea ni meihe ongo tefito’i lea fakapolinisia koē koe ‘pa’ (‘uhinga: matāpā) moe “langi” (‘uhinga: langi pē hēvani). Tokua ‘i he sio ‘a e kakai e Pasifiki ki he tekinolosia, fōtunga moe kili hinehina e kau faifekau misiona ‘Iulope, ne pehē ‘enautolu ia koe ha’u e kau ‘Iulope mei hēvani. ‘Oku pehē foki ne faka‘ai’ ai ai pē ‘ehe kau ‘Iulope ia e talanoa’i ko ‘enau ha’u mei he ngaahi matapā ‘o hevani he na’e kau lelei ‘aupito ia kia kinautolu moe taumu’a ‘enau ha’u ki he Pasifiki. Kaikehe, koe pepa ni ia tene fakakikihi’i ‘eia e kamata’anga e fo’ilea ko ia koe Papālangi ‘o makatu’unga’aki e fakafuofoa ki hono ngaue fakaono’aho ‘aki, fakatatau ki he taimi moe feitu’u na’e ‘uluaki ngaue’aki ai, pea ‘e mahino ai e kehekehe ‘aupito e ‘uluaki ‘uhinga mo ia ‘oku faka’uhinga ‘aki he senituli 18 moe onopooni. ‘E fokotu’u atu he’e pepa ni, ke toe fā’ao mai e faka’uhinga ko ia e lea mahu’inga ko ‘eni; koe fo’ilea ne fa’u he fepaki e ongo sivilaise he Pasifiki, ‘aia koe faka’ilonga’i ia e kamata’anga e liliu ta’e toe foki ‘oe ‘ū fonua e Pasifiki.



### SBPA LECTURE ROOM IT&E 133

Transnational communities as an extension of the nation and the state

John "Niko" Patu

It is often assumed that the 'homeland' should be the bastion of language maintenance and transmission. However, this paper argues that the diaspora and transnational communities, as an extension of the nation, have a responsibility to preserve and perpetuate indigenous language and culture. The unique political statuses of the Samoan archipelago have given rise to both demographic and language shifts. Given that most of the Samoan population has shifted outside of Sāmoa, shared responsibility over language transmission within a broader 'national' context outside the state becomes more crucial to maximizing survival. Despite certain trending opposition to bilingual education, this paper argues that the state, as well as individual communities outside of it, should invest in the perpetuation of its heritage language speakers. Furthermore, the state should share the burden of facilitating language transmission in its vested communities overseas as well as at home.

'O le fa'amoemoe o le atunu'u, e tatau ona a'oa'ia tama fānau i le gagana fa'apea ai ma tū ma aga a Sāmoa e pei ona māsani ai, 'o le matāfaioi ma le tofi lea o ē 'olo'o soifua ma ola a'e i totonu o Sāmoa ma 'Amerika Sāmoa. 'A 'o le tāofi o lenei pepa, 'ua 'avea tagata 'ua faimalaga i nu'u 'ese ma alaala ai ma isi 'olo'o soifua ma ola tuputupu a'e i fafo ma sui o le atunu'u i fafo, 'aemaise i le fa 'aogāina o le gagana ma le fa'atinoaga o aganu'u ma aga'ifanua a Sāmoa. 'Ona 'o lea 'ua sili atu le aofia o tagata 'olo'o soifua a'e i fafo o Sāmoa i lo 'o 'ilātou 'o soifua i totonu o le atu Sāmoa, e tatau ona fa'asoasoa le tauatinatiina'eina o la tātou gagana ma le aganu'u 'ina 'ia mafai ai ona lauolaola ai le fa'asāmoa i so'o mea e alaala ma nonofo ai alo ma fānau a le atunu'u. E ui lava ina iai ni manatu e tete'e 'i le a'oa'oina o alo ma fānau a le atunu'u e ala i le gagana taumualua ('o le gagana Sāmoa ma le gagana Peretānia), 'o le manatu o lenei faipepa, e tatau ona 'avea e le mālō mona tiute ma matāfaioi, fa'apea ai fo'i ma tagata ta'ito'atasi, e ono una'ia lenei tiute 'o le fa'aauaiina o le gagana i le tautala i so'o se ituala o le olaga. Peita'i ane, e tatau fo'i e le mālō ona 'avea lenei matāfaioi i ona tagata e lē gata i le fa'atupeina 'a 'o le sapaapaiaina o polokalama fa'asāmoa i totonu fa'apea ai fo'i ma fafo ane o Sāmoa.

### SBPA LECTURE ROOM 149

Revitalization and Standardization of the Te Kiribati Language through Ministry of Education in Kiribati  
Mariateretia Nauree

Te Kiribati language is one of the Micronesian languages from the Austronesian language family. It has two main dialects known as the Northern and Southern dialects which obviously differentiate the origins of natives by having different pronunciations of some words. The language is considered to be far from extinct because most speakers use it daily. About 97% of the population in the country can read in Te Kiribati while over 99% can speak it fluently. The Kiribati language reflects changes and in the last or more twenty years, advances in technology, changes to the environment, and the advent of the internet and world wide web has resulted in many new words and terms being introduced globally. Te Kiribati language does not have words or terms for many of these new phenomena and therefore Te Kiribati language borrows English words or invents new words to accommodate these foreign concepts. The Ministry of Education for the government identified risks such as having inconsistent use of language, terminologies and spelling across the country which are bound to be confusing and more importantly make the acquisition of literacy skills difficult for both teaching and learning. The Kiribati Language Board was disbanded in the 1990s. While it was in existence, it made decisions regarding language conventions, spelling, grammar and terminology. In 2014 the Cabinet advised the Minister of Education to reconvene Te Kiribati Language Board to provide leadership and advice on all matters related to Te Kiribati language. The Curriculum Development and Resource Centre within the Ministry of Education has spearheaded these changes through the development of curriculum materials and resources with the use of terminologies or spelling recommended by the Editorial Committee and put forward to Kiribati Language Board for Minister's endorsement. From these curriculum documents, the Kiribati Teachers College conducts training with teachers for implementation process at the school level.

Te taetae ni Kiribati bon teuana mai i buakon karinanin te utuu n taetae man te Mwaikoronitia ae e aranaki bwa te Aotoroneetia. Iai uaaekaki tein te taetae aika a rangi ni kinaaki bwa man te itera meaang ao maiaki. Aio are e kona ni kinaaki ke n ataaki iai te aomata bwa kaa in te aono raa. Te kaantaninga naba bwa e na bon raroa ni mauna ke ni bua te taetae ni Kiribati kiaina ngkai angia aomata a bon kabonganaa ni katoa bong. E nakon ruabwi ma itua te katebubua mani mwaitiia kaain te aba ake a konaa ni wareware ni kabootauaki ma ruabwi ma ruaiua te katebubua ake a kona n taetae iai n akea aia kaangaanga. A mwaiti bitaki nakon te taetae ni Kiribati ake a tia n riki i nanon uabwi tabun te ririki ke e nako riki. A kaoti bitaki aikai ma i mwiin rokon rabakau ma kukune aika a boou, bibitaki nakon te ootabwanin, ao ai te reitaki ma te aonnaaba rinanon te intanete. Akea raio rairan taeka aika a raka aikai ni kaineti ma bitaki ake a roko ma ngaia are e a karaoaki tangoan taeka n I-Matang tabeua ao ni karioaki naba bwa a aonga n oota raio nanoia. A nooraki kaangaanga aikai iroun te tautae rinanon te Bootaki n Reirei n aron kakaokoron kabongaanaan te taetae, kario ao ai kakaokoron korean taian taeka ake a kona ni karekea te aki maataata ma ai moaraaraa riki te kangaangaa ibukin reiakinana ao kamatebwaiana. Iai te Baba n Tararua n te taetae ni Kiribati are toki ana mmwakuri n te ngaa ruabubua tabun. Oin tabena i mwaain te tai anne bon baaronga te taetae ni Kiribati, kaetan korean taeka, irakin te tua ni korean kibuntaeka ao ai kario. N te ririki uoua tengaa ao te bwi ma aua ao e tua te Kaebineti nakon te Botaki n Reirei bwa e na manga moan kamaiua te rabwata anne. Te rabwata n te Bootaki n Reirei are e babaarongaa te kanoa n reirei boni ngaia are e mwiokoaki bwa tabena reiakinan taian bitaki aikai rinanon karaoan te kanoa n reirei ma bwaai n reirei n ikotaki ma ana ibuobuoki te komete ni kaetieti are e aanaki iroun te Baba n Tararua n te Taetae ni Kiribati ao ni kabwaataki iroun te Minita n te Bootaki n Reirei. A kaboonganaaki bwaai n reirei aikai n aia Kuura Taan Reirei ibukin reiakinaia taan reirei bwa a na kona ni kaboonganai n reirei nako. Kanoan te marooroo aio bon aanga ibukin kamarurungan te taetae ni Kiribati ma kaangaangaana nako ao iango ni katamaaroa nako iai.

## SBPA LECTURE ROOM 150

First languages finding a place in education in Vanuatu  
Robert Early, Pacific Languages Unit, University of South Pacific

While we are used to talking of our Pacific “Ocean of islands” as a single entity, the need to acknowledge “unity within diversity” is never far below the surface. This is particularly the case in relation to language, and the varying linguistic ecologies of different Pacific sub-regions and states result in quite distinct sociolinguistic environments. This can be seen in regard to how indigenous languages are placed in regard to formal education. In Polynesian and Micronesia, the use of first languages in early grade education at least has been contested from time to time, but is now well established. There is now better recognition, understanding and acceptance of the social, cultural, economic and especially pedagogical rationale for mother-tongue or vernacular education, whereby children begin their schooling with their own first language being the medium of instruction in the classroom. However, in Melanesia, with its large numbers of small languages, the implementational hurdles to developing vernacular education approaches within the formal primary education sector have usually been regarded as insurmountable, and colonialized mentalities privileging metropolitan languages have also been more entrenched. However, a major policy turnaround has taken place in Vanuatu in recent years, and this paper describes the hugely ambitious effort currently being undertaken to provide first language education for children in 46 languages.

Plante taem yumi stap tokbaot bigfala solwora blong Pasifik olsem hem i wan bigfala eria we i stanap hem wan, be yumi mas save se insaed long hem, i gat ol defdefren kantri mo kastom. I olsem tu long saed blong lanwis, mo insaed long ol smolsmol rijen mo long ol wanwan kantri, i gat ol defdefren kaenkaen situesen wetem olgeta plante lanwis we oli stap. Wan impoten eria long saed blong lanwis, hem i olsem wanem yumi yusum ol lokel lanwis insaed long sistem blong edukesen. Long tufala rijen ya, Polinisia mo Maekronisia, i bin gat samfala defren tingting long ol yia we i pas, be tedei, klosap evri kantri i gat polisi blong yusum lokel lanwis, olsem fes lanwis blong pikinini, long stat blong praemeri i go kasem Yia 3 o sipos no i go moa. Naoia, yumi luksavegud se i gat ol tru poen o ol risen from wanem i moagud blong pikinini i statem skul blong hem insaed long wan klasrum we tija i toktok mo i tij long stret lanwis blong pikinini. Ol risen ya, i gat long saed blong sosel, komunikesen, kalja, aedentiti, mo tu long lening blong pikinini. Be long rijen blong Melanisia, ples i fasfas wetem fulap smolsmol lanwis, mekem se i no isi blong mekem evri pikinini i save statem skul wetem stret lanwis blong olgeta. Sam kantri oli jes gat sam nyufala polisi we oli sapotem ol lokel lanwis, be i gat plante tingting se bae i no posibol blong implementem ol polisi ya. Plante toktok i kam antap tu se i moagud blong stap yusum nomo ol bigbigfala lanwis blong ol ovasi kanri we oli bin rulum ol kantri blong Pasifik long taem blong koloni bifo. Vanuatu hem i wan kantri we i no longtaem i bin gat wan bigfala jenis long polisi blong lanwis insaed long edukesen, mo wok i stap gohed blong traem mekem i kam wan rialiti. Pepa ya i tokbaot sam long ol bigfala wok ya, we i tajem 46 lokel lanwis, mo i tokbaot tu sam long ol bigfala jalenj we i stap yet.

### DISCUSSION QUESTIONS FOR THEME:

1. What roles can government play in effectively sustaining our indigenous languages?
2. What types of policies and laws can be proposed and passed to help support the preservation and revitalization of our indigenous languages?
3. What models exist in the world today for language maintenance that other Pacific Islanders can draw from in modeling their own policies?

## Session 2: Policy Implications for Indigenous Languages for Vitality & Sustainability 11:10 A.M. – 12:00 P.M.

### SBPA LECTURE ROOM ALG 129

Te reo Māori ki ngā umanga Kāwanatanga: The Maori language in government departments.  
Gianna Leoni

The Māori language was made an official language by law in 1987 and the Māori Language Strategy was created in 2003 with a renewed version in 2014. However, this presentation will demonstrate that the Government itself does not successfully implement this law or the Strategy evenly across its services. As a member of the research project ‘Te Kura Roa’, the presenter conducted interviews with 11 staff members from five anonymous New Zealand Government departments regarding the use and attitude towards the Māori language within the workplace. This presentation will discuss three key themes that emerged from the interviews; 1) the Māori language is heard in their workplaces, but is often only diminutive and formal, 2) the application of the Māori Language Strategy is erratic and uneven within Government departments, 3) proactive leadership is important to the implementation of strategic documents.

Ka aro tēnei kauhau ki ngā tāhuhu matua e toru i puta mai i ēnei uiuinga, 1) e rangona ana te reo Māori ki roto i ngā umanga, heoi, he iti noa, he reo ōkawa hoki, 2) he hārakiraki te whakatinanatanga o Te Rautaki Reo Māori ki roto i ngā hinonga Kāwanatanga, 3) ko ngā kaiwhakahaere matua tētahi mea whakahirahira ki te whakatinana i ngā tuinga rautaki. He mea whakamana-ā-ture te reo

Māori ki Aotearoa i te tau 1987. I te tau 2003 *Te Rautaki Reo Māori* tuatahi i hangaia ai, ā, i whakahouhia i te tau 2014. Heoi, ka aro tēnei kauhau ki te whakatinanahia mūhoretia o tēnei ture, o ēnei rautaki e te Kāwanatanga ki ōna ratonga katoa. He kairangahau te kaikauhau mō te kaupapa 'Te Kura Roa', ā, i uiuia ngā kaimahi 11 nō hinonga tūmataiti kē o te Kāwanatanga o Aotearoa e pā ana ki te whakamahinga o te reo Māori me waiaro mō te reo Māori ki roto i te umanga.

### **SBPA LECTURE ROOM IT&E 133**

Promoting Language and Cultural with the Pacific Islands Bilingual Bicultural Association

Dr. Jose Q. Cruz

Learn how the Pacific Islands Bilingual Bicultural Association (PIBBA) promotes activities in the Pacific island areas of Guam, Commonwealth of the Northern Mariana Islands, Republic of Palau, Republic of the Marshall Islands, Hawai'i, American Samoa, and the Federated States of Micronesia through the development of policies, dissemination of information, involvement of the community, and encouragement of quality education programs.

### **SBPA LECTURE ROOM 149**

The language revitalization process in Taiwan

Kolas Foting, Director of Taipei County's Indigenous Peoples' Bureau

Indigenous Peoples in Taiwan have been living in the island for more than 7,000 years. There are 16 tribes and 46 sub-groups and its languages are listed by the United Nations as endangered languages. Currently, people are starting to notice the importance of the languages and are beginning to preserve indigenous languages and cultures. The government also promotes the revitalization of the language. The language revitalization process is divided into 4 stages: 1) Japanese colonization and National Government of ROC; 2) 1970s-1986: indigenous languages could be used in various fields; 3) 1986-2013: indigenous languages could be taught in elementary schools and the launching of the first phase of 6-years program of indigenous culture revitalization and development; 4) 2014-2019: the launching of the second phase of 6-years of indigenous languages revitalization. In our current education system, we have one hour per week for learning indigenous languages in elementary school as it is required in the syllabus; yet in junior high school and senior high school, the classes are set to be elective course. Learning mother tongue with one hour per week is obviously a striving task in saving endangered languages; therefore I proposed an entire educational system for indigenous peoples. We are always competing with time, and the government's revitalization project never seems to catch up with the speed of language loss. Having gone through all the efforts in language revitalization and further measures in preservation, our government officials still have little interest in establishing an indigenous education system. Since all the policies are confined to the mindset of the grand Han-culture, it gives us the reason to fight for autonomy in Indigenous Education in Taiwan.

### **SBPA LECTURE ROOM 150**

Na'lā'la' i Mimon Linahyan i Hila'-ta Siha: Language Revitalization in Political Movements, Moving Forward Through Our Tongues

Kenneth Gofigan Kuper, Ph.D. student, University of Hawai'i, Mānoa

This presentation will attempt to link language revitalization efforts to political movements in various communities. The primary question to be explored is, "How has and how can language revitalization been utilized in political movements of sovereignty and decolonization?" Furthermore, what are the detrimental effects for making language revitalization depolitical? This presentation argues for a model of language revitalization that is directly involved with decolonization, and hopes to show how critically intertwined these respective movement/s is/are. To explore the creation of this model, case studies in Guåhan, Hawai'i, and Basque County will be historically analyzed. The presentation will conclude with looking at indigenous futures through the realm of language revitalization, particularly amongst the Chamorro language in Guåhan.

Gi ini na fina'nu'i, malago' hu ina i chinettōn entre i nina'lā'la' fino' i tano' siha yan i kinalāmtēn para ta na'suha i hinekse-ta. I gof takhilo' na finaisen ni para bai hu ina "Taimanu na siña ta usa i fino'-ta siha gi kinalāmtēn-ta?" Bai hu na'klāru na anggen manmamā'tinas hit prugrāman nina'lā'la' fino' yan ti ta fanadingan put i finaloffan-ta komu hinekse, pues ni ngai'an na ta na'lā'la' magāhet i fino'-ta siha. Anggen malago' ta na'lā'la' i fino'-ta siha, debi di ta fanachu para i tano'-ta lōkkue' sa' anggen ti ta na'suha i hinekse-ta komu pulitikāt, ni ngai'an ta na'suha i hineksen-ñiha i fino'-ta siha. Bai hu atan i kinalāmtēn-ñiha giya Guåhan, Hawai'i, yan Basque County kosaki siña hu hātsa ini. I finakpo' i fina'nu'i-hu, bai hu hasso i tiempon mo'na giya Guåhan sigon i fino'-ta. Anggen ta na'lā'la' i fino'-ta, siña ta na'matatnga i taotao-ta.

### **DISCUSSION QUESTIONS FOR THEME:**

1. What roles can government play in effectively sustaining our indigenous languages?
2. What types of policies and laws can be proposed and passed to help support the preservation and revitalization of our indigenous languages?
3. What models exist in the world today for language maintenance that other Pacific Islanders can draw from in modeling their own policies?

**LUNCH**  
**12:00-1:00**  
**Cafeteria/Student Center**  
**YOUTHSPEAKS**

**Session 3: Dreaming & Visioning Futures and Intentionality for Indigenous Languages 100 Years from Now**  
**1:10 P.M. – 2:00 P.M.**

**SBPA LECTURE ROOM ALG 129**

Fijian and Pacific Island Indigenous Languages: Addressing Current Issues and Meeting Future Needs  
Nacanieli Sikinairai Tuivavalagi- College of Micronesia, Pohnpei

This paper explores two topics in reference to Fijian and other indigenous languages in the Pacific islands. The first topic is on current issues (e.g., local languages' endangered status) and how they could be addressed. The paper looks at the topic from various perspectives to gain a more comprehensive understanding of the situation and show various/innovative ways of addressing the issues. The second topic explores the relationship between "language" on one hand and "concepts," "values," and "worldviews" on the other. Pacific islanders have excelled in sports on the global stage – Fijians, and Samoans in rugby, and Micronesians in weightlifting. The paper argues that Pacific islanders can also excel in other fields (e.g., finance, science, and technology) on the global stage and their progress could be greatly assisted by a review of their "concepts," "values," and "worldviews" in relation to their language. The paper suggests how this task could be approached.

Na pepa oqo e dikeva e rua na ulutaga. Nai matai: Na veileqa era sotava tiko na noda vosa (me vaka na nodra sa mate se tawa-vakayagataki-tiko mai eso na noda vosa) kei na veika e dodonu meda cakava me baleta na veileqa oqo. Nai karua: Na nodrau veimaliwai na noda vosa kei na noda - nanuma (concepts), na ka e bibi vei keda (values), kei na noda rai raraba (worldviews). Eda sa vaka-i-rogorogo na kai Pasifika ena buturara ni qito e vuravura: na kai Viti kei Samoa ena rakavi, kei na kai Maikoronisia ena lave kabibi. Na pepa oqo e vakabauta ni rawa nida vaka-i-rogorogo talega e vuravura ena veitabana tale eso me vaka na ka vaka-i-lavo, na sainisi (science), kei na tekenolodji (technology). Nai sausau oqo ena rawarawa na kedra rawati kevaka eda vakayagataka vaka-vuku na noda vosa me vaka e vakamacalataki ena pepa oqo.

**SBPA LECTURE ROOM IT&E 133**

Hawaiian language media  
Ku'ulei Bezilla

The Hawaiian language revitalization movement began in the late 1980s during a time of cultural resurgence throughout the state. Beginning with limited funds and immersion school programs, the Hawaiian language educational system has grown into a full preschool to doctoral degree (P-20) program. Over 30 years since the movement began, the Hawaiian language has expanded from the four walls of the classroom to the four corners of the Earth through the development of news television, film, and alternative educational materials. In the past decade, Hawaiian language television has enhanced the Hawaiian worldview and ensured the validity and relevance of Hawaiian language in a modern society that assumes the opposite. In an effort to share global strategies of indigenous media, this presentation focuses on the beginning stages of Hawaiian language media as well as its value and role in enhancing Hawaiian language education.

**SBPA LECTURE ROOM 149**

A Sustainable Linguistic Future for the Pacific: What role does the University of  
the South Pacific play?  
Fiona Willians, University of the South Pacific

Participants at an indigenous language conference surely believe in the importance of safeguarding Pacific languages. But for a sustainable linguistic future of the Pacific to be guaranteed requires this same conviction to be held at every level of society, from pre-school to adulthood, from grassroots to government. It requires new generations who understand the value of their languages, and who will stand up for their linguistic rights in their schools, in bureaucratic institutions, and in international negotiations. The University of the South Pacific should play a key role in supporting this vision and yet, throughout almost 50 years, it has faced challenges in ensuring the development, sustainability and localization of Pacific language expertise. This paper discusses these challenges, and outlines the Linguistics programme's strategy to produce a new generation of Pacific language specialists within whose safe hands a truly sustainable linguistic future can rest.

A laatou ka fai mo sui kite fonotaga e uiga mo 'gana tootino a fenua ka talitonu katoatoa kite taaua o puipui kae tausi a 'gana ate Pasefika. ... Dekhor, agar humlog apna baat manta jiwit rakhe, tou ... dai lando hoko ginie lo vataha level lo tokakivenue, tavuiki lo maresu dadari lo sesea, tavuiki lo tangaloi weweriki dadari lo tangaloi lalawua; ... e gadrevi na itaba vou era doka na nodra dui vosa, ka ra makutu na tutaka na dodonu ni vosa e koronivuli, tabana ni matanitu, kei na veivosaki kei vanuatani. ... Ana kuura n reirei ae rietata te Betebeke Maiaki (USP), e riai ni karaoa tabena ni boutakaa te kanoanimi aio ... ia ... tata lima ngavulu vuaheni ... Yunivesiti blong Saot Pasifik i stap stragol blong bildimap wan stamba blong save long saed blong ol lanwis blong Pasifik, blong putum save ia long han blong ol man ples, mo blong mek sua se bae yumi kipim save ia i stap strong. ... O lenei pepa, o le a ou talanoa e faatatau i luitau ma le ootootina o nisi o iloiloga o sini autu ma tulimatai alafua ua fa'ataoto e le Iunivesite a le Pasefika I Saute mo le tapenaina o nisi o ia lava taoso i le itu tau i le gagana, ina ia mafai ona latou aoaoina ma tauaveina le gagana a atumotu a le Pasefika i se itu e maualuga ma amanaia i le lumanai. (a multilingual composite of Tuvaluan, Fiji Hindi, North-East Ambae, Fijian, i-Kiribati, Roviana, Bislama and Samoan)

#### SBPA LECTURE ROOM 150

The Power of Integrating Our Indigenous Languages, Cultural Knowledge and Stories across the Curriculum as a Platform for Nation-Building and Student Success  
Laura Souder

Cultural affirmation is profoundly influential in shaping a student's self-efficacy. Students who can connect to what they are learning at an experiential level are better able to participate effectively in developing their authentic literacy skills in both their indigenous language for continuity of peoplehood and the medium of instruction (English), which is key to academic success. The power of using our languages, our cultural ethos and stories in empowering students with a sense of belonging, relevance and pride leads to meaningful engagement in listening, reading, writing, discussing, analyzing, meaning-making and reflecting on what they are learning. This paper seeks to demonstrate why culturally relevant pedagogy – that is incorporating and teaching Pacific Island Indigenous Languages and Literature as an integral part of standard curriculum across subject areas - is not just enriching but essential to nation-building, cultural continuity and the socio-emotional and character development of our island students.

#### DISCUSSION QUESTIONS FOR THEME:

1. What can be done to encourage more youth to speak their indigenous languages?
2. How can language activists address the realities of Pacific diasporas, where communities are spread out across thousands of miles?
3. What types of media can be most effective in terms of providing the foundation for future language sustainability?

#### KEYNOTE ADDRESS

Dr. Upolu Va'ai  
2:20 P.M. – 3:20 P.M.  
HSS – CLASS LECTURE HALL



Dr. Upolu Luma Vaai is currently a senior lecturer and Head of Department for Theology and Ethics at the Pacific Theological College, Suva, Fiji. He is at the forefront in promoting the importance of Pacific relational consciousness as ground for articulating and approaching theology, hermeneutics, education, and ethics. He is known in the Pacific churches in his strong involvement in the 'Rethinking and Renewing Oceania' campaign for decolonizing and re-shaping the Pacific from the ground-up. He is the Pacific coordinator of the G20 Pacific Regional Interfaith Summit and current convener of the 'Pacific Relational Hermeneutics' network. He has written and published mostly on relational theology, relational hermeneutics, and Pacific relational philosophy and ethics. His recent publications: Vaatapalagi: De-Heavening Theology in the Islands (2014); Motu male Taula: Towards a Pacific Island 'Let-Be' Hermeneutics (2015); and A Theology of Talalasi: Challenging the 'One Truth' Ideology of the Empire (2015), all aim in decolonizing the Pacific. His passion is in

promoting approaches that encourage Pacific creative thinking as well as ways of thinking that are indigenous, contextual, relational, and progressive to assist in decolonizing the Pacific mind.



**WEAVING IT ALL TOGETHER –SHARED VOICES VISIONING AHEAD  
SHARING MILESTONES IN LANGUAGE RESTORATION EVERY FOUR YEARS (FestPac)  
3:20 P.M. –5:00 P.M.  
HSS CLASS LECTURE HALL**

**INEPPE' SIHA - RESPONDENTS :**

- A. RESPONDENT 1: Comments on ideas presented: Dr. Michael Lujan Bevacqua
- B. RESPONDENT 2: Comments on ideas presented: TBA
- C. RESPONDENT 3: Comments on ideas presented : TBA