

# Vocabulary

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## Social linguistics

- **ambivalence**
  - The coexistence in one person or one work of contradictory emotions or attitudes towards the same object or situation; an instance of this.
- **multivalence**
  - *Linguistics & Literary Criticism.*
    - Having or susceptible of many applications, interpretations, meanings, or values.
- **diglossia**
  - *Linguistics.*
    - The systematic use by a community of two different languages or varieties or dialects of a language in different situations.
- **pedagogy**
  1. A place of instruction; a school, a college. obsolete exc. hist.
  2. The art or science of teaching; teaching; transf. discipline, training.
- **ideology**
  1. The branch of philosophy or psychology dealing with the origin and nature of ideas
  2. Ideal or abstract (esp. impractical) speculation.
  3. A system of ideas or way of thinking pertaining to a class or individual, esp. as a basis of some economic or political theory or system, regarded as justifying actions and esp. to be maintained irrespective of events. Freq. with specifying word.
- **methodology**
  - a system of methods used in a particular area of study or activity

## Language Community Dynamics

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### varying fields, goals, approaches

- **people**
  - birth speakers
  - partial speakers
  - second language speakers
  - new birth speakers
  - linguists

- administrators
- **places**
  - home
  - school (immersion, bilingual, monolingual)
    - preschool
    - elementary
    - middle
    - secondary
    - higher education
  - community
    - language centers
    - adult immersion centers
  - regional
- **training**
  - teachers
  - researchers
  - speakers
- **philosophy & approach**
  - linguistics
  - pedagogy
  - ideology
- **engaged organizations**
  - internal
    - language organizations
    - schools
    - researchers
  - external
    - school boards
    - education departments (state & federal)
    - legislatures (state & federal)
  - collaborative
    - national coalitions
    - model programs
    - partner programs

## Indigenous Educators as Change Agents: Case Studies of Two Language Institutes

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suggestions for community-based language restoration:

1. Talking about what to do to rescue endangered languages is important, but it will not in itself reverse the shift toward English. Begin using the language now—at home, in the community and school, and in other domains reserved exclusively for the heritage language.
2. Do not criticize or ridicule errors; use them as learning and teaching points.
3. Be a risk taker; look at your children and learn from them.
4. Learning is fun; don't stifle it by making it overly difficult or boring.
5. Through children, involve the parents; through parents, involve the grandparents. Start small and expand the circle.
6. Set aside internal community/school/tribal politics for the benefit of the language renewal work at hand.
7. Recognize that your language is a gift. In this sense, it is the speakers' responsibility to ensure that the language is used and given life in succeeding generations. "Our Creator has created the world for us through language," AILDI participants have observed, "If we don't speak it, there is no world."
8. This is the time for each person to do her or his part. Each must assume responsibility. The stakes are high. Begin now—don't wait for someone else to do your part.
9. Finally, remember that others share your mission and are part of your network of support. Together, educators, parents, elders, academics, and other allies can create a powerful team for securing the future of indigenous languages—and the indigenous communities and identities these languages represent.

## Promoting Advanced Navajo Language Scholarship

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Clay Slate

- Of greater importance is the fact that when talk and writing are in Navajo a social solidarity and synergy arise from the specificity of audience identification that speakers and writers make. Navajo language professionals on the Navajo Nation are struggling with the ongoing demise of the language while working at perhaps its most significant growing edge. In general they cannot waste time on

marginal matters or be distracted by topics possibly more taxonomic than physiological. There is a forum that needs, most of all, ideas, energy, and creative problem-solving talk. When the talk is in English, this same group (including non-Navajos, who often dominate talk) immediately becomes more disjointed. Some of the reasons are social: a Navajo speaking Navajo presents a different social self to other Navajos than does the same person when speaking English. Other reasons have to do with the structure of discourse: when talk or writing is conducted in English the presupposition pools, remarkability set, and general background knowledge of English speakers tend to constrain or propose what is said.

- There have been some recent advances. Official tribal education policy states that Navajo will be taught "to every child, at every grade level, in every school on the Navajo Nation." However, the tribe does not control funding for the 240 schools, which have largely ignored this 1982 mandate.
- The voluminous material about Navajos has mostly been produced by non-Navajos, in English, for non-Navajo purposes (such as the drive for tenure or self-promotion in the marketplace of "Indian experts"), and for a wealthier non-Navajo audience.

- **Concepts**

- Teachers make money, cultural paraprofessionals make minimum wage
- Educators as Change Agents: Case Studies of Two Language Institutes

- **Courses**

- linguistics & literacy for fluent speakers
- language learning for partial speakers
- second language learning
- philosophy & life
- literature & composition
- community language practicum
- teaching
  - educational philosophy
  - methods & materials
  - language teaching techniques
  - assessment methodologies
- teaching
  - teaching
  - practicum
  - professional development
  - language maintenance