## Glossary of Terms

In order to assist with the discussion of overcoming the external and internalized modes of oppression in language revitalization, the following terms will be utilized. These definitions are adapted from Prilleltensky and Laurier,[1] with additional source material noted where relevant.

**battered person syndrome:** The medical and psychological condition of a person who has suffered (usually persistent) emotional, physical, or sexual abuse from another person. Also called battered child syndrome or battered woman syndrome depending on the circumstances. In the case of a woman, her husband or partner inflicts the injuries.[2]

**cultural hegemony:** Italian *Marxist scholar Antonio *Gramsci adopted this term (possibly as a codeword for ideology) in his prison notebooks to theorize what is known today as 'soft' power, that is to say power that maintains its authority without the need for violent coercion. Hegemony is not something governments can achieve on their own; they require the active complicity of the population they administer. As is obvious, revolution is impossible, or at least highly unlikely under such conditions, and that is what concerned Gramsci. He realized, too, that culture is in this respect a more potent political tool than mere force of arms. For Gramsci the clearest sign of this is the willingness of a population to not only tolerate dreadful living and working conditions, but to die to preserve them too. Benedict Anderson's work on the imagined community demonstrates how the concept of nation functions in a hegemonic manner to create a sense of bonded coherence amongst a large group of people who could not possibly know each other.[3]

**domains:** In sociolinguistics, refers to a group of institutionalized social situations typically constrained by a common set of behavioral rules, e.g. the domain of the family is the house, of religion is the church, etc. The notion is seen as of particular importance in the analysis of multilingual settings involving several participants, where it is used to relate variations in the individuals' choice and topic of language to broader sociocultural norms and expectations of interaction.[4]

**internalization of hegemonic self-rejecting views:** the process by which individuals or groups solidify internal oppression as a result of explicit verbal abuse and subtle stratagems such as negative expectations that become self-fulfilling prophecies.

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[1]  Prilleltensky, Isaac and Wilfrid Laurier. "Polities Change, Oppression Remains: on the Psychology and Politics of Oppression." *Political Psychology*, 17, No. 1 (1996): 127 – 148.

[2]  *Webster's New World Law Dictionary*. ed. Jonathan Wallace and Susan Ellis Wild (Hoboken: Wiley Publishing, Inc., 2010).

[3]  Buchanan, Ian. *A Dictionary of Critical Theory.* Oxford Paperback Reference. Oxford: Oxford University Press, Kindle Edition, 225

[4]  Crystal, David. *Dictionary of Linguistics and Phonetics.* The Language Library. Malden: Blackwell Publishing, 2008. Kindle Edition, 2010 Kindle Locations 5552-5556.

**interpersonal oppression:** lateral oppression of those in close personal relationships that is achieved by mirroring the oppressor, assigning values of such as useless, inferior, incapable, lazy, unlovable, and/or stupid while actively denying access to love, caring, nurturing, friendships, support, compassion, ability to communicate, and/or the ability to leave.

**intrapersonal oppression:** a decreased perception of self-value that results in feeling useless, inferior, incapable, lazy, unlovable, and/or stupid while dealing with a perceived absence of love, care, nurturing, friendships, support, compassion, ability to communicate, and/or the ability to leave.

**lateral violence:** occurs within marginalized groups where members strike out at each other as a result of being oppressed. The oppressed become the oppressors of themselves and each other. Common behaviors that prevent positive change from occurring include gossiping, bullying, finger-pointing, backstabbing and shunning.[5]

**learned helplessness:** the state of passivity developed in response to repeated experiences of failure that helps solidify apathy toward adverse living circumstances. Feelings of hopelessness are reinforced when people explain their misfortune in terms of personal inadequacies and regard their suffering as pervading their entire lives, both in the present and the future.[6]

**legitimizing myths:** Attitudes, values, beliefs, or ideologies that provide moral and intellectual support to and justification for the group-based hierarchical social structure and the unequal distribution of value in social systems.[7]

**macro level language policy & planning:** Language policy and planning development and implementation at the level of governments and large-level administrations, in forms covert and overt, that determine the social norms for language use for individuals and groups in various domains.

**meso level language policy & planning:** Language policy and planning development and implementation at the level of institutions and smaller-level administrations, in forms covert and overt, that determine the social norms for language use for individuals and groups in various domains.

**micro level language policy & planning:** Language policy and planning development and implementation at the level of families, social groups, and individuals, in forms covert and overt, that determine the social norms for language use for individuals and groups in various domains. obedience to authority: A reluctance to resist or reject the authority

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[5] "Lateral Violence in First Nations Communities." *Kweykway Consulting*. last modified March 2, 2011, http://www.kweykway.ca/lateral-violence-in-first-nations-communities

[6] Seligman, M.E.P. *Helplessness: On Depression, Development and Death*. San Francisco: W.H. Freeman, 1975.

[7] Sidanius, J. "The Psychology of Group Conflict and the Dynamics of Oppression: A Social Dominance Perspective." *Explorations In Political Psychology*. ed. S. Iyengar & W.J. McGuire. London: Duke University Press, 1993, 207.

of oppression, often maintained by legitimized myths of the oppressor's superiority and apathy fueled by hopelessness and perception of low personal and group value.

**pessimistic explanatory style:** A cognitive approach fostered by repeated instances of failure, which in turn, cyclically promote a learned helplessness response.[8]

**political oppression:** The use of multiple forms of power by dominating agents to advance their own interests at the expense of persons or groups in positions of relative powerlessness through the creation of material, legal, military, economic, and/or other social barriers to the fulfillment of self-determination, distributive justice, and democratic participation.

**psychological oppression:** The internalized view of self as negative and as undeserving of resources or increased participation in societal affairs, resulting from the use of affective, behavioral, cognitive, linguistic, and cultural mechanisms designed to solidify political domination.

**surplus powerlessness:** Feelings of personal impotence beyond and above the actual limitations placed on the individual by the social context.

### Indigenous Hyperconciousness in Language Revitalization

The following terms were coined and defined by a team of researchers at Ka Haka ʻUla o Keʻelikōlani College of Hawaiian Language at the University of Hawaiʻi at Hilo in the summer of 2016. This team included doctoral students X̱'unei Lance Twitchell, Jeremy Tehotaʼkerá:tonh Green,  J. Tinakpåhnge S. Teria, and faculty members Scott Saft and William Wilson.

**dynamic unstratified hybrid coexistence:** An active resistance to all notions of superiority in social and mental spheres that relies on Indigenous Hyperconsciousness to create safety zones for Indigenous and non-Indigenous consciousnesses to occupy the same spaces and times without the need to stratify into higher and lower structures. By accepting the limitlessness of time and space, and rejecting the limited perspective of a binary "one thing or the other" existence, then times and spaces can be seen as limitless and accepting of multiple and simultaneous consciousnesses without the need to rank them or determine which ones are superior for given uses and places. This resistance must be continuous and steadfast in order to render powerless deeply rooted notions of white superiority that are foundational in many colonial spaces and structures.

**Indigenous counter-hegemonic transformation:** A theory that identifies social hegemony as an illusion that can be replaced with concepts of equity and co-existence in colonial spaces, given that agency is claimed and utilized by Indigenous voices of particular places. The process of counter-hegemony relies on Indigenous Hyperconsciousness to actively identify and dismantle social structures, norms, and laws that inhibit equality through processes of othering, ignorance, and perceived social diminishment. In order

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[8]  Seligman, M.E.P. *Learned Optimism*. New York: Alfred A. Knopf, 1990.

to initiate and maintain the re-establishment of the Indigenous voice, social planning and engineering are seen through a lens that refuses to fragment and rejects colonial problem identification and solving methodologies.

**Indigenous hyperconsciousness:** A theory of Indigenous awareness that operates simultaneously in multiple times and spaces, superseding individualism and fragmented viewpoints of reality, and is based in the thought world of Indigenous languages of particular places. This critical lens can be used in analyses of colonial forces that continually attempt to reshape Indigenous consciousness in relation to the Euroamerican ways of knowing, and operates in continuous hyper-awareness of those invasive consciousnesses.

**Indigenous language ecosystems:** The totality of a language and everything it is connected to through time and space, including the physical landscapes upon which the language was born through, people who speak it, domains where it is spoken, various social structures through which the language may theoretically move, and animate, inanimate, and spiritual beings that have co-existed with the language.

**Indigenous metacognition:** An awareness of all social macro, meso, and micro policies governing people, places, and expected social activities, including how these policies influence individual and collective thought processes, particularly within oppressive systems. Individuals and groups decide which policies they internalize and which ones they externalize in their own realms of morality and desire, allowing them to determine which policies will be followed and which will be violated, either overtly or covertly. This must occur in continuous time while deconstructing cultural hegemonic value systems and methodologies in order to engineer the recovery of Indigenous spaces of thought and existence.