SIL International® Presents

A Guide for Planning the Future of Our Language

First Edition

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After a number of preliminary versions, this is the **First Edition** of this tool (August 2016): *A Guide for Planning the Future of Our Language.* Many language professionals and local communities have contributed to its development, and we are very thankful. Please continue to give us feedback (gpfol_intl@sil.org) so that we may improve this tool for the sake of the language communities around the world.

Disclaimer: The material in the Guide has been tested in a limited number of language communities in South America, Africa, Asia, and the Pacific. Though the Guide is based on commonly accepted sociolinguistic principles, SIL and the authors do not guarantee any specific results for communities that use this Guide. We have seen many encouraging results from our preliminary pilot tests, and believe these show the general usefulness of this tool. However, each community will have its own specific outcomes depending on its own unique situation. To those communities that engage with this material in an effort to better understand and perhaps even shape the way they use language, we wish you the very best.

Note: An increasing number of minority language communities are using their traditional language in digital forms, such as creating and viewing internet sites, and using social media and texting. The Guide development team recognizes that we must keep abreast of these changes if we are to make sense of the ways minority languages are being used in today's world. This version of the Guide provides an initial attempt to recognize when this usage exists, but it does not offer a way to evaluate the sustainability of that usage. Such an evaluation must be left to the next edition after we have learned more about the long-term effects of such tools in the mother tongue.

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Introduction

This Guide is meant to be used by a local community as a tool to help their members talk together about the future of their language. It allows insiders to make decisions without the distractions that outsiders may cause. The Guide is not intended to influence the direction the community goes, but rather seeks to enable the community to make informed decisions.

The Guide is available in several languages. Write to the Guide Development Team at gpfol_intl@sil.org for information.

Why should a community use this Guide?

The easy-to-use format allows communities to talk together in order to:

- Raise awareness of the current situation of their traditional language.
- Raise awareness of how they use all of the other languages at their disposal.
- Help the community decide what they want to do in the future with each of the languages they use.
- Come up with a plan to reach these language-related goals.
- Know how to communicate with interested development and partner organizations about their community's needs.

Who is meant to use this Guide?

- **Members of a defined 'speech community'** who are interested in the future of their traditional language, as well as any other language they may speak. Generally, a speech community that uses this Guide will speak more than just their traditional language.

  It is important to understand what the term 'speech community' means. It is not just any group that speaks a particular language. It is a group of people who:

  - ☐ Live in community with one another,
  - ☐ Speak the same set of languages,
  - ☐ Use those languages in the same way, in the same places and with the same people.

- **Mother-tongue (MT) facilitators** are native speakers of the traditional language (or at least members of the larger language community), who have been selected *by* the local community and *from* within the local community to facilitate the group discussions around the Guide.

  It is important that the community choose MT facilitators in a way that is natural to them using the criteria below. MT facilitators should:

  - ☐ Be members of the same language community (not necessarily from the same speech community)
  - ☐ Have a good relationship with the rest of the community
  - ☐ Have at least a high school education
  - ☐ Be good at interacting with people
  - ☐ Be able to relate abstract concepts with concrete examples
  - ☐ Be both men and women (wherever this is culturally acceptable)
  - ☐ Be chosen in pairs whenever possible so that facilitators can work together and share the task
  - ☐ Receive training from an outside training organization in how to use the Guide before using it among their own community members

  (In a few very remote places, or in communities with low literacy, training mother tongue facilitators may not be possible. In such cases, we recommend using facilitators from neighboring communities or from the national culture.)

- **Trainers of the facilitators** are typically members of institutions that have expertise in language development. They will train local facilitators, but ideally should NOT be present when the community uses the Guide (unless they are members of the local community themselves), so as not to have direct or indirect influence on the community as they make decisions.

  It is important that the trainers:

  - ☐ Firmly believe the community has the right and is able to make their own decisions regarding how they want to use the languages at their disposal
  - ☐ Have a thorough understanding of the Sustainable Use Model (SUM), the approach to language development upon which the Guide is based
  - ☐ Possess the skills and background to provide the training the mother-tongue facilitators need to use the Guide in their communities
  - ☐ Be geographically accessible to the facilitators for training purposes

- ☐ Be willing to provide ongoing orientation and tutoring to facilitators as they use the Guide in their community and later as the community carries out the activities they planned as a result of the Guide discussions
- ☐ Receive specific training before training others in the use of the Guide
- ☐ Have established a positive relationship with the leaders of the community prior to attempting to introduce the concept of the Guide

WE STRONGLY ENCOURAGE TRAINERS TO RECEIVE SPECIFIC TRAINING IN THE USE OF THE SUM AND THE GUIDE BEFORE ATTEMPTING TO TRAIN MOTHER-TONGUE FACILITATORS TO APPLY THEM IN LOCAL COMMUNITIES. Without proper training, the community might arrive at an inaccurate assessment which could lead to wrong conclusions about their language. If you are interested in receiving training, contact the Guide Development Team (gpfol_intl@sil.org) for information.

When could this Guide be used?

- When members of a speech community **suspect that their language is gradually being lost over time** and they want to understand why.
- When members of a speech community **want to develop their language**, this tool will help them see how they currently use their language and what steps they can take to maintain or strengthen it.
- When a community is **seeking development help** for their language from an outside organization, this tool would be a good place to start.

The Guide Team recognizes that this tool will not be appropriate in every context, language or community. For instance, it would be very hard to apply this tool in the following places: 1) where the speech community is so mixed that it is impossible to define, 2) where the community does not have sufficient education to handle the level of language found in this tool. 3) where there is no established norm for making communal decisions. 4) where the languages are extremely strong and being used at the national or international levels.

How long does it take to use this Guide?

This Guide is not meant to be applied within a community at a single sitting. It is long. It should be looked at as a journey of discovery together, not just a document to get through. This means that it will take time. The actual discussions within the local community should be done carefully and should not be rushed in order to make sure that the best decisions possible are being made. This means it may require meeting over several days, or meeting several times. Cultural calendars will also need to be consulted and respected (for example choose a time when the community is most available, such as when they are not overwhelmed with extra seasonal work.)

Background for this Guide

This Guide is based upon the Sustainable Use Model (SUM). The primary reference work for this is *Sustainable language use: Perspectives on community-based language development*, by M. Paul Lewis and Gary F. Simons, 2015. The mountain picture for language use in this Guide has been adapted from a model originally presented by Mark Karan.

Mother-tongue facilitators and trainers would benefit greatly by participating in the workshop *Participatory Methods for Engaging Communities (PMEC)*, offered periodically in locations around the world. Many of the community discussion activities used in this Guide are based upon the general approach taught in that workshop.

Notes for Facilitators

If you want to become a Mother Tongue Facilitator, it is highly recommended that you receive training in the Sustainable Use Model (SUM) and the Guide before leading a discussion in your community. Contact the Guide Development Team of SIL (gpfol_intl@sil.org) for information on training near you.

This tool assumes decisions can be made by a group of representatives and by building consensus. If either of these is not appropriate in a given culture, the manner in which the tool is applied will need to be revised. The most important thing is to respect cultural norms and practices throughout the entire process, including how to choose participants in the community conversation and how to make community decisions. Other things to keep in mind:

- Ask good questions that help the participants talk about how their language is used.
- Resist the urge to give your own opinion about a given topic. This is your opportunity to listen to what the community thinks.
- Make sure everyone gets to participate. Find ways to involve quiet participants.
- Read the Guide ahead of time and become so familiar with it that you know what you are working on at any given moment and what comes next.
- Prepare all the necessary materials ahead of time, so that the conversation can flow without interruptions.
- Follow the sequence and flow of the Guide carefully. The development team has based the wording and order of the activities on experience and feedback to ensure it is clear, accurate and effective. After you have used the Guide, you may see things that need modifying to fit your context better. (Your modifications may be a help to others. Please write to us at gpfol_intl@sil.org.)
- Encourage community leaders to choose participants from your community. We recommend they choose a cross-section of the people because this will give a clearer understanding of your language situation. Consider inviting men and women, people from different generations (old and young), people with different levels of education, leaders and community members, etc.
- Decide whether it would be better to meet with certain groups separately. Women may need to have a discussion separate from men; the younger generation may need to have a discussion separate from the older generation, etc.
- Try to keep the group to a reasonable size (we recommend 12-15 people). If it gets too big, not everyone's ideas get heard. It is better to have several meetings in smaller groups than one big meeting.

A Word to Trainers of Facilitators

Those who would like to train mother-tongue facilitators will need training themselves. Understanding the theoretical framework and key concepts will help ensure that the guide is properly applied. For information about training and facilitator training curriculum, write to gpfol_intl@sil.org.

Avoiding Outside Influence

So as not to unduly influence local decisions with the presence of outsiders, ideally a trainer is not present when the Guide is used in a community. Trained mother tongue facilitators oversee the group discussions without outside help. There may be rare situations, however, where no facilitators can be found who are comfortable handling discussions on their own, and extra help from the trainer may be needed. Such cases should be the exception rather than the norm, and in all cases extra care should be taken to ensure the least amount of interference in decision making.

The importance of mentoring and feedback

An important role that every trainer of facilitators should play is to maintain a mentoring relationship with the MT facilitator. This will be important for many reasons:

- **During the Guide discussion –** The fact that the trainer is not present in the community discussions makes it challenging to be involved in helping MT facilitators evaluate and adjust the discussion process according to the needs of the group. Establish ahead of time a way for the trainer to check in with the facilitator during the discussion process to answer questions which may arise. One way to do this is to provide the Guide training in a step-by-step process, allowing time to debrief, make adjustments and learn the next section of the Guide between each phase.
- **After language development plans are made –** The trainer should help the community establish a clear method for documenting the results of the community plan at regular intervals (every 3-4 months) during the project. This may require regularly scheduled visits (or calls) by the trainer to the community. These evaluations are critical in case the results are not what the community expected, giving opportunity to adjust plans if necessary.
- **In relating to outside agencies helping the community –** The long-term results of the activities implemented by the community help agencies to know if the Guide has been useful, if more assistance is needed, and whether they should encourage other communities to use the tool. By walking along side you can encourage this communication flow.
- **In providing valuable feedback to SIL –** If the community is willing to share their vitality assessment, language development plans and the long term results of using the Guide with the Guide Development Team, we would greatly benefit from having this kind of feedback in

order to monitor and evaluate the effectiveness of this tool around the world. This will contribute to SIL's ability to provide ongoing support to Community Based Language Development. As a trainer, you can help facilitate the appropriate transfer of this information. See the last section of the Guide '**For Facilitators: Reporting after using the Guide**' for a form that could be used.

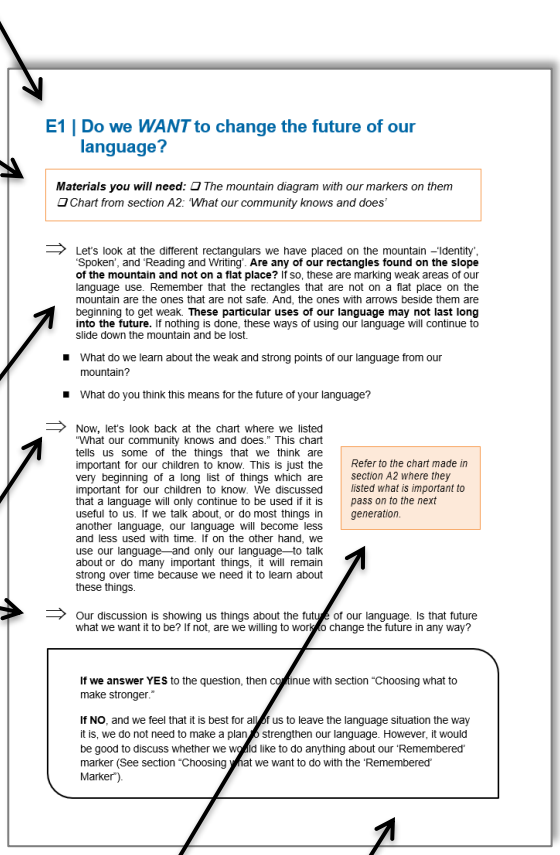
Helpful Resources

- Sustainable language use: Perspectives on community-based language development, by M. Paul Lewis and Gary F. Simons, 2015
- http://www.leadimpact.org/language/#the-future-of-our-language
- See References at the end of the Guide.

Guide Notations and formatting used in the Guide

To use this Guide, it is important to understand the notations and formatting used on each page.

- There are five major sections in the Guide, each marked with a letter.
  - Section **A** helps communities describe how they use all the languages they speak.
  - Section **B** helps them assess the strengths and weaknesses of their traditional language.
  - Section **C** helps them understand what their language use means for the future.
  - Section **D** helps them discuss the importance of documenting their language.
  - Section **E** helps them write plans for what they want to do in response to what they learn about their language use.
- The **box below each section title** contains information for the facilitator about why the following section is important and a list of materials needed to lead each section. The list of materials is based on the assumption that discussions will be done with the whole group and therefore only one set of materials will be needed. If you are going to work with several small groups, you will have to adjust the amount.
- The **larger text** indicates what the facilitator says to the participants. **Bolded text** contains key information.
- **The arrow** (⇒) used to the left of the text indicates that a new activity is beginning. Before the participants begin the activity, the facilitator should read/say everything after that arrow and stop just before the next arrow. Sometimes this is just one paragraph of instruction, but at other times it is several paragraphs.
- **The shaded boxes** are facilitator notes. These should not be read to the participants but are meant to help you as you lead.
- When words the facilitator is to say are inside a **box with rounded corners**, this means the group will need to make a decision about what section of the Guide to go to next.



E1 | Do we *WANT* to change the future of our language?

Materials you will need: ❑ *The mountain diagram with our markers on them* ❑ *Chart from section A2: 'What our community knows and does'*

⇒ Let's look at the different rectangulars we have placed on the mountain –'Identity', 'Spoken', and 'Reading and Writing'. **Are any of our rectangles found on the slope of the mountain and not on a flat place?** If so, these are marking weak areas of our language use. Remember that the rectangles that are not on a flat place on the mountain are the ones that are not safe. And, the ones with arrows beside them are beginning to get weak. **These particular uses of our language may not last long into the future.** If nothing is done, these ways of using our language will continue to slide down the mountain and be lost.

- What do we learn about the weak and strong points of our language from our mountain?
- What do you think this means for the future of your language?

⇒ Now, let's look back at the chart where we listed "What our community knows and does." This chart tells us some of the things that we think are important for our children to know. This is just the very beginning of a long list of things which are important for our children to know. We discussed that a language will only continue to be used if it is useful to us. If we talk about, or do most things in another language, our language will become less and less used with time. If on the other hand, we use our language—and only our language—to talk about or do many important things, it will remain strong over time because we need it to learn about these things.

Refer to the chart made in section A2 where they listed what is important to pass on to the next generation.

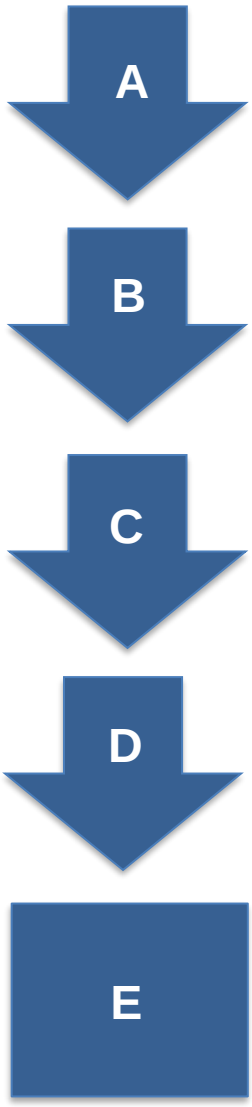
⇒ Our discussion is showing us things about the future of our language. Is that future what we want it to be? If not, are we willing to work to change the future in any way?

If we answer YES to the question, then continue with section "Choosing what to make stronger."

If NO, and we feel that it is best for all of us to leave the language situation the way it is, we do not need to make a plan to strengthen our language. However, it would be good to discuss whether we would like to do anything about our 'Remembered' marker (See section "Choosing what we want to do with the 'Remembered' Marker").

Note: Throughout the Guide we use the word **'our'** to describe the traditional language of the community. This is because the assumption is that facilitators are members of that language group and thus will guide a discussion about their own language.

Steps in using the Guide



Identify all the languages we use, who uses them and how they are used

Analyze how we use our traditional language now

Understand what our current language use means for the future

Identify whether our language has been sufficiently documented

Set goals and make plans for how we would like to use our language in the future

A | Where is our language going?

Read or tell the following to the participants.

⇒ Today we will begin to talk about all the languages that are used in our community and what we use each of those languages for. This will help us decide what our community would like to use each of these languages for in the future. If our community would like our grandchildren and great-grandchildren to still be able to understand and speak each language, our time together will help us plan how to do that. We will especially focus on the language of our ancestors or the language people in our community use in their homes.

A1 | Languages we use in our community

Why is this conversation important? *Identifying the languages that we use and where we use them is foundational to every other conversation we will have as we use this Guide. We will continually look back at the map we make and use it as a discussion starter and guide. This visual aid will make it easier to evaluate where our language is now and will also help us be more accurate in our evaluation since it helps us keep all aspects of society in view in each conversation.*

Materials you will need: *❑ a large number of small objects of different types. There should be as many different types of objects as there are different languages we speak. You will need several handfuls of each type of object. These objects could be anything that is small and that can be easily found in your region, such as different seeds, grains, stones, shells, leaves, small pieces of colored paper, etc. ❑ A large piece of paper for the community map ❑ Pencils ❑ Erasers ❑ Colored pencils or markers ❑ Tape or glue to attach small objects*

⇒ What is the name we use for the people who speak our language?

⇒ What is the name we use for our language? If there is more than one name, we need to decide which name we will use in our discussions. Write that name on a small piece of paper.

If small objects are not available, small pieces of different colors of paper can be used instead. In this case, write the name of each language on a different color paper.

⇒ **What other languages do we use in daily life inside and outside our community? Write the name of each language on a small piece of paper.**

⇒ We have different types of small objects to help represent each language. Which small objects would you like to use to represent each language, including our language? **Attach each object to the corresponding small paper with the language name to remind us which language it represents.**

⇒ **Now let's draw a map of a typical community.**

Put the name of the community or language at the top.

Leave some space around the edges of the paper to use later.

Make sure we draw on the map all the places we spend time each week—our homes, fields, hunting grounds, market, school, health post, places of worship, festival sites, and other places. Also include roads, paths, rivers, mountains.

⇒ Now let's use the space you left around the edges to **mark other places we go outside our community.** What other villages, towns, or cities do we go to? Where else do people from our community go?

⇒ **Which language (or languages) do people** in our community **normally use** when they are in each of the places on the map? Put one small object [or piece of colored paper] for that language on that place on the map. Some places you might use more than one language. You should mark those places with more than one type of object.

⇒ When you are done making your map, take a picture and then tape, glue or mark your answers on the map and put it someplace where you can refer to it later.

Give each group a large paper. *Drawing in the dirt can also be used if you are outdoors. But we will refer to this map many times, so it needs to be in a place where wind or rain will not destroy it.*

Encourage them to draw, *rather than write the names of the places on the map. This will help those who do not read well in the group.*

Include *places where they might make or perform their own art forms whether dance, song, drama, teaching proverbs, etc., as well as places where they pass skills onto their children.*

They should end up with many small objects or small pieces of paper on the map.

If the group does not mention where they use one or more of the languages they listed earlier, ***ask them where they use each of those languages, too.***

A2 | Who uses each language well?

Why is this conversation important? *In the previous activity we identified where we speak different languages. Now we will identify who is speaking those languages well. Knowing who speaks well will help us think about what the future might look like. If only the older people speak our language well, we know that in the future we might not continue to speak it. If some or all children are speaking it, the future of our language is more secure!*

Materials you will need*: ❑ Small objects (or small pieces of different colors of paper) ❑ Large piece of paper with the title 'Who speaks well'? ❑ Lots of small pieces of paper ❑ Markers ❑ Two to four Strings about 1.5 meters long. Different colors of string are best.*

⇒ Write the name of our language on a small piece of paper and the name of one other language people in our community speak on another paper. Attach to these labels the small object that corresponds to each language. Place them at the top of the large paper 'Who speaks well?'

The second language should be one anyspeak well.

If they used colored paper instead of small objects, have them write the language name on the colored papers.

⇒ Now, using two long strings make a circle under each language name. Each circle is like a different language.

Give each group 2 long strings, rope or twine.

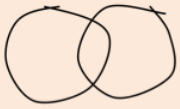
⇒ **Which groups of people within our community speak our language well**? Write a short phrase or description of each group on a separate piece of small paper or draw a symbol or picture to represent that group. Place these small pieces of paper inside the circle under our language.

Allow the participants to mention different groups of people. If they have trouble, you could mention some examples like: different age groups such as children one to five years old, children in school, parents, and grandparents. Also, consider men and women, people who have been to school/university or those who have not, those who have married people from outside the community, the children of these mixed marriages, those who work/travel outside the community, etc.

⇒ Now look at the other string. **Which groups of people speak and understand [the other language] well**? Again, write a short phrase or description for each group on a small piece of paper or draw a symbol or picture to represent that group. Place these small pieces of paper inside the circle under [this other language].

Use the name of the language in place of [the other language] in brackets.

The overlapped circles will look like this:



⇒ **Are there any groups of people in the community who speak and understand both of these languages well?** If so, let's overlap the circles and put those groups where the circles overlap.

This means the groups of people in a single circle, only speak that language well. Those in a space where circles overlap, means they speak both languages well.

If they do not mention children, ask them specifically about whether children understand and speak each language well. This will be important for later conversations.

If there is a third or fourth language used well by many people in the community, you could continue by adding string circles and small objects or colored strips of paper for each of these languages. Try to place these at the bottom of the large paper. Follow the same steps as above to ask participants what groups speak each language well.

⇒ When you finish the discussion, draw circles where the strings had been and tape down the loose papers so they do not blow away. Be sure to take a picture of the finished chart.

A3 | What our community knows and does

Why is this conversation important? *The future of a language is dependent on its usefulness. Languages are useful only if they help us gain knowledge and experiences which we consider important for life. By thinking about what we want future generations to know and do, and deciding which language is needed to gain each kind of knowledge or ability, we begin to evaluate how useful our language is to our future.*

Materials you will need: ❑ *Our community map* ❑ *Large paper with title 'What our Community Knows and Does'* ❑ *Markers* ❑ *Small objects or colored papers that represent each language.*

⇒ **What types of knowledge do we have as adults?** Name those which are important to us. **Let's write them on the board as we think of them**.

For now, **let's focus on broad categories**, rather than specific ones. **A few examples** are: Agriculture, religion, education, technology, medicine, government.

Use our community map to help us come up with other categories of knowledge.

Other kinds of knowledge would include history, math, the market place, traditional leadership, hunting, fishing, sports, ceremonies, art, domestic issues, music, traditional medicine, modern medicine, traditional law/customs, job searching skills, etc.

Include categories for both inside and outside knowledge. Inside knowledge is knowledge that comes from our own world. **Outside knowledge** comes from outside our community.

⇒ Of all these broad categories of things that we know and do, **choose six that you consider most important** for future generations in your community.

Make a blank version of this example chart on large paper ahead of time. The categories on the chart below are examples only:

On the large paper: *'What Our Community Knows and Does,'* **write each category at the top of a different column.**

What our community knows and does					
Ag	**Rel**	**Ed**	**Tech**	**Med**	**Gov**

⇒ On small pieces of paper, **write specific things that our community feels it is important for the next generation to know or be able to do related** to the six general cateogories we chose.

Put these on the large paper under their category.

For groups that do not read well, pictures can be drawn instead of writing these specific things we know or do.

⇒ On each of the small papers, let's mark whether it's inside knowledge (from our culture) or outside knowledge (from outside our community). We can write an 'I' for inside and an 'O' for outside.

⇒ Looking at each small paper again, **which language do we use to talk or learn about each of these specific kinds of knowledge?** Mark that language (or languages) on each paper with the same small object or colored paper we used to represent that language earlier. Why do you think it is important to identify which language we use to talk or learn about each of these specific things?

What do you think might happen over time if we don't use our language to talk about many of these things? Why?

What do you think might happen over time if we use both our language and another language

to talk about many of these things? Why?

A language will only continue to be used if it is useful to us. If we talk about most things in another language, our language will become less and less used with time. If on the other hand, we use **only** our language to talk about many things, it will remain strong over time because we need it to learn about these things.

⇒ **Which of these specific kinds of knowledge or activities are becoming more important and are growing?** Mark them with an UP-arrow (↑).

⇒ **Which are becoming less important and being lost?** Mark them with a DOWN-arrow. (↓)

⇒ Let's take some time to think about **what we can learn about the future of our language from the poster 'What our community knows and does'** that we just made. Here are some questions that might help us:

- Which language (or languages) is used for outsider knowledge? Which is used for insider knowledge?
- What kinds of knowledge are growing? Why? Which kinds are growing weaker? Why? Is there a pattern or tendency? Is there anything that surprises you?
- Are there certain things we talk about or learn using only our language?
- What do all these observations mean for the future of our language and culture?

⇒ Based on what you have learned about language and knowledge, would you want to use your language to talk about more things, either knowledge you have lost, or new knowledge? If so, make a list of possible ways you could start to use your language to talk about these things.

⇒ When you are done marking your papers, glue or tape down the small objects and papers. Hang it on the wall or set it aside to look at later. Be sure to take a picture for future reference of both the chart and the list we made at the beginning of this activity.

A4 | Languages and mountains: The way you use a language can change over time

⇒ Each language used in our community is usually used for a certain purpose and in a certain way. Because the world is changing, day to day life is also changing. This section will help you understand what effect those changes can have on the way our community uses each language.

Why is this conversation important? *In this module we will compare the way we use our language to climbing a mountain. The mountain diagram gives us a picture that will help us talk about where our language is now and where it is heading. We will use this picture again and again throughout the workshop. NOTE: Some language groups will not be familiar with mountains. It is important to choose a different picture or comparison for them that will help them understand. Refer to the Facilitator Reference Materials for ideas.*

Materials you will need: ❑ *The mountain diagram (or other comparison) printed as a wall poster or drawn on a large piece of paper. See* ***Section A5.***

⇒ **Look at the large poster titled 'Where is our language going.'** What do you observe?

Post the large mountain poster in the room where participants can easily see it.

You may use another comparison if that would be more appropriate for your community. See Facilitator Reference Materials. If you choose a different comparison, you will need to adjust each section of this Guide so that it refers to the comparison you have chosen.

⇒ Listen to the following presentation about the poster of the mountain.

While you say what is written in the ***framed text below****, point to each part of the poster when you mention it.* ***Point often to the poster*** *to help participants who may be unable to read the labels well.*

We can picture a mountain to help us think about how we use any language. In the picture, we see a mountain rising high into the air. We could imagine ourselves there on the mountain somewhere. Let's imagine that the way we use a language is similar to the way we hike up or down a trail on the mountain. We could imagine that the trail has markers along the way, to tell us how high up we are on the mountain. And, on a few flat places there are villages where we can stay for a while.

Thinking of language, we could imagine that each of these markers on the mountain is like a sign that explains what we are able to use our language for at that place on the mountain. If we are lower down on the mountain, it is similar to being able to use a language for fewer and fewer things. If we go higher up on the mountain, that is similar to being able to use a language for more and more things.

Let's imagine how each part of the mountain is similar to the ways we use a language. We can picture it like this:

We see that in this picture, there are several markers on the mountain--each of which marks a certain way we are able to use a language. The first marker near the bottom of the mountain tells us that the language is ***Remembered****. People know that their ancestors used to speak that language because there are written or recorded materials which have been passed down which tell them something about how the language was spoken. As long as there is a way to keep these documents of the language safe, people will remember these things for a long time.*

Moving up the mountain a bit we find a flat place with a village and we see a marker for ***Used for uniting us.*** *This means there is no one still alive who speaks that language* ***well****, but there are still many people who know some words and greetings from the language. Or, people may remember some phrases of the language by using it in a few customs, art forms (like songs and dances), or traditions passed down from their ancestors. Since there is a flat space here, it means that a language can stay here for some time.*

Next up the mountain, we see the marker for ***Seldom spoken even by the elderly****. Only a few of the very oldest people in the community can still speak the language well. This means that when they die, no one will be left who can speak that language well.*

A bit further up is the marker for ***Spoken well only by the elderly****. This means that only those who are now grandparents or older are able to speak that language well. Everyone else is using a different language even in their homes.*

Next up the mountain is the marker for ***Spoken well only by adults****. In this situation, no parents are speaking the language with their children anymore. Parents and the elderly speak the language well, but no children can speak it well.*

Climbing up a bit further we see the marker for ***Spoken well by some children****. This means some parents are speaking the language with their children in the home, but a number of children or younger adults are no longer speaking it well.*

*Just a bit further up there is another flat spot with a village marked **Spoken well by all children**. This is a place a language can stay awhile. This means that people of all ages in the community--from children to the elderly-- speak the language well and use it for daily communication. In some places, it might mean that if children are not speaking the language in the home, they are at least learning to speak it well when they are teenagers or young adults. This marker means that people speak the language but do not normally write it.*

*Continuing up the next steep section of the trail, we see the marker for **Spoken well by all, written by some**. This means that there is a way to write the language (like an alphabet or other writing system), and that someone is teaching at least some people in the community how to read and write--although there is no government school or social institution that teaches the language. This also means that everyone in the community speaks the language well.*

*Climbing up a bit further we see another flat spot with a village that has a marker for **Used for education**. This is another good place to stay for a while. In this place, all children and adults speak the language well. In addition, most children or youth are learning to read and write in their language. This could be because teachers in government schools use that language when they teach. Or, it could be because there is a community institution that provides a regular way and place for many young people to learn to read and write that language.*

*Finally reaching the top of the mountain, we see a city and the marker labeled **Spoken in whole countries and regions**. This means that we are able to use that language not only in our community but also in communities all throughout the province or larger region, and perhaps even in some other countries.*

As we climb up the mountain, the trail doesn't just go straight up--instead, there are some places that are steep and other places that are flat, where there are villages to live in. The parts of the mountain that are steep are hard to climb, and we naturally tend to slide backwards down the trail, until we reach one of the flat spots below.

We could imagine that the steep parts of the mountain represent ways of using a language that are hard to keep going over a long period of time. In order to keep using a language in one of these more difficult ways, we would have to put out a lot of effort, just like someone walking on the trail would have to use a lot of energy to stay on the steep parts of the trail without sliding down. We would also have to put out a lot of effort to move upward on these steep parts of the trail.

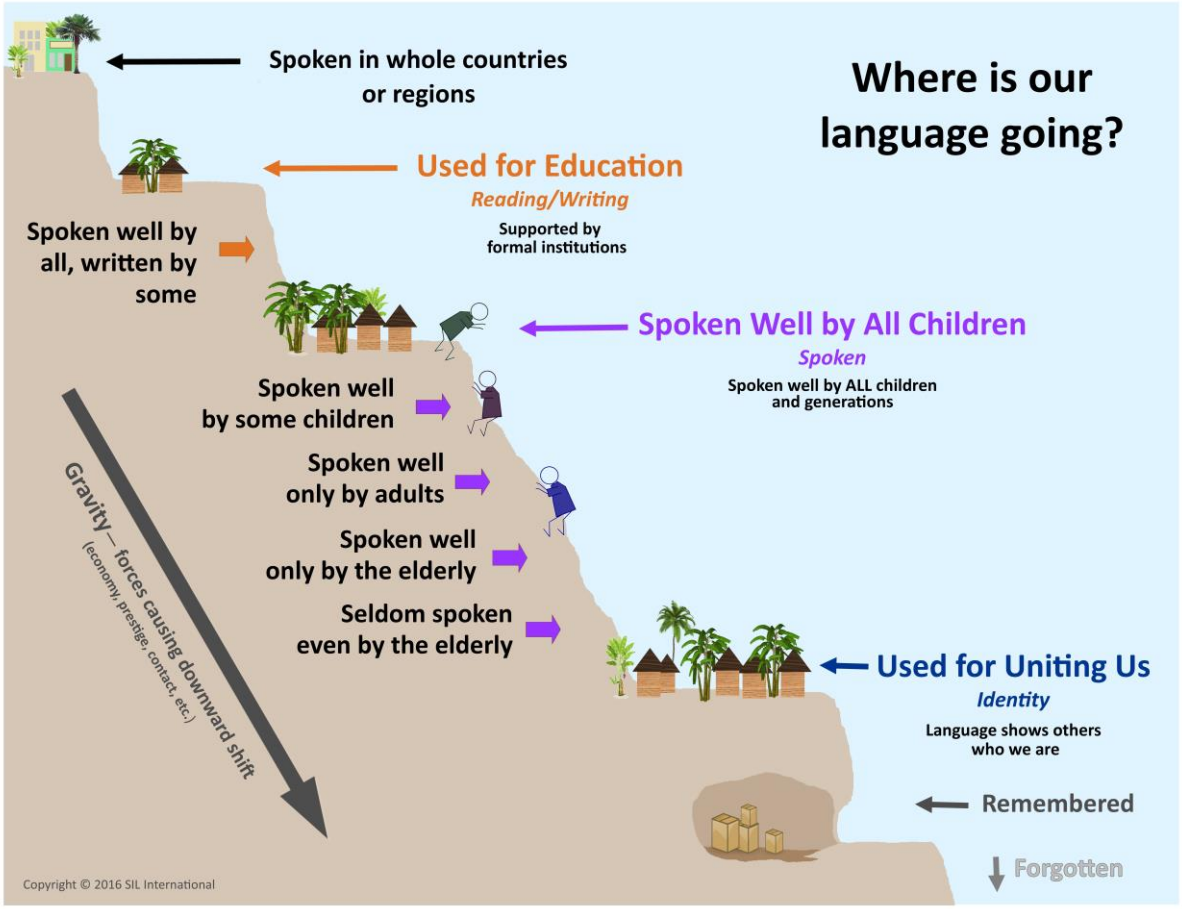
It would be the same if we wanted to change how many things we use a language for--it would take a lot of work. There are many things that make it difficult to continue using a language the same way over time. Those things are like wind blowing down on the mountain or falling rock which make it hard for people to keep climbing upward.

On the other hand, the flat places with villages represent ways of using a language that are easier to keep going over a long period of time.

What questions or comments do you have about the mountain diagram?

A5 | Mountain poster

See alternative pictures in the **Facilitator Reference Manual.**



A6 | A review of what we have done

⇒ Let's review what we have done so far

- We have identified all the languages we use.
- We have drawn a map of our community showing where we use each language.
- We have made a poster of the people in our community who can speak each language well.
- We have discussed what things our community feels are important for the next generation to know and be able to do when they are grown up. We have shown what languages are used to learn and talk about those things.
- We have seen that the way we use our language is similar to the way we hike up or down a trail on the mountain. There are markers along the way, to tell us how high up we are on the mountain. And, there are a few flat spots that represent ways of using our language that will make it easier for us to keep using it over a long period of time.

If you didn't use the mountain comparison, talk about the comparison you used instead.

⇒ In the next sections we will talk more about how we use our language now, and that will help us determine where our language is on the mountain. We will also talk about whether our community would like to change the way we use our language, and if there is anything we will need to do to make that happen.

B | Discussion topics and decisions

Why is this conversation important? *In section B we will assess the current situation of our language. This is important because although we might sense changes in the way we use our language, we usually don't know how to think about those changes in a helpful way. This assessment will help us look at the way we use our language based on five specific factors which will influence the future. These will help us make decisions about how to work toward our desired future.*

Materials you will need: *❑ The map of our community ❑ The chart 'Who speaks well?' ❑ The chart 'What our community knows and does' ❑ The three assessment charts written on large paper (see section B4) ❑ three Helps and hindrances charts written on large paper (Section B, Statements 5, 10,15) ❑ Fifteen X's and three △'s (triangles) written on small papers or sticky notes ❑ Markers*

⇒ Now that we have thought about who, where and why we use our language today, we are going to use our community map, our 'Who speaks well' chart and our 'What our community knows and does' chart to answer three main questions about our language.

- Will our people still be **united** by our language and traditions in the future?
- Will our people be able to continue **speaking** our language in the future?
- Will our people be able to **read and write** our language in the future?

These questions match the three levels on the mountain picture of 'Used for uniting us,' 'Spoken well by all children,' and 'Used for education.'

This is an introduction to what we will do later. ***The participants should NOT discuss these questions right now.*** *They should just listen to the facilitator explain what we will do next. They will answer the questions beginning in the next section titled: 'Spoken.'*

Point to the three levels on the mountain diagram as you mention them.

⇒ For each of these three levels we will look at five factors to help us decide how strong our language is. They are as follows:

- What our community **uses** our language for
- When and where people in our community use **only** our language

- Why people in our community **want** to use our language
- How people in our community **acquire (learn)** our language
- The **things that influence** how people in our community use our language

⇒ We have made a chart for each of the three levels on the mountain ('Used for uniting us,' 'Spoken well by all children,' and 'Used for education').

Each of these charts has lines or scales on them that will help us think about the five factors for each level.

REMEMBER: The statements in section B are all referring to what we do when using our language with other members of our own speech community.

Draw the three assessment charts in section B4 on large pieces of paper, or on a board, or even on the ground. You and the community will need to look at these charts while you are discussing the next section. Post them now and point to them as you speak.

As you prepare beforehand, it might help to look at the scoring of the example assessment chart in section C2 so that you know how we will use the charts later.

Our answers to the questions in section B will be recorded on these assessment charts (not just in this book).

***NOTE:** Some of the scales used to assess how many people use their language in a certain way say 'All' and 'None' on the ends of the scale (see 3-4, 8-9, 13-14). In large speech communities it may be helpful to change 'all' to 'almost all' and 'none' to 'almost none' on the scales to make it easier to answer the question.*

B1 | Spoken

⇒ The key question for our first discussion centers on **SPEAKING** our language. It is:

Does everyone in our community speak our language well?

We want to try to answer this question by talking about five different statements. We will decide how true each statement is on a scale from never to always, with options in between.

Write the key question on a board if one is available.

*Hang the assessment chart: **'Spoken'** and refer to it often as you talk.*

⇒ Let us begin our discussion by talking about statement 1. **How true is this statement?** True? Not true? Or, somewhere in between?

Use the map we made of our community **and the charts** 'Who speaks well?' and 'What our community knows and does' to help us remember what we said about who speaks what language when, where and why.

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

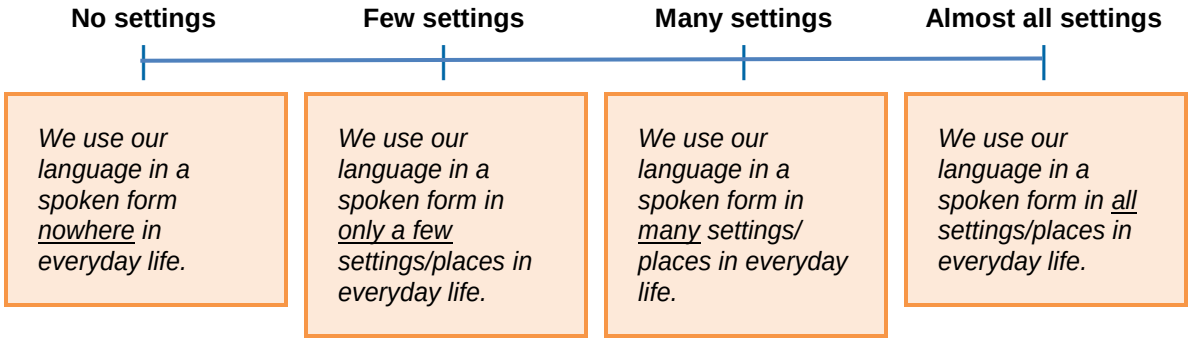
Use the statements below each point on the scale to help participants.

If the group finds the scales difficult to use, you may find the '10 Seed' method easier. See the 'Facilitator's Reference Materials' for a description of how it could be used.

1 All generations use our language to speak in the house, in the community, and in many other places, such as religious gatherings, in the fields, etc.

⇒ When you have decided where you think our language is now, **mark the spot on the scale with an X**. The X can go between points on the scale.

Writing the X on a sticky note, rather than directly on the poster, allows them to make changes later.



⇒ Using our community map and other charts we made, let us think about statement 2. **How true is this statement?** True? Not true? Or, somewhere in between?

When you have decided where you think our language is now, **mark the spot on the scale with an X.**

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

*Ask them in what place, in what situations and for what topics they **only** use their language.*

2 Members of our community talk in certain places, about certain things or with certain people using **only** our language.

No situations | **Few situations** | **Some situations** | **Many situations**

*There are no situations where we talk **only** in our language. For example:*

-There are no special topics which we talk about only in our language, AND

-There are no special places or events where we speak only in our language, AND

-There are no particular people we talk to only in our language.

*There are very few situations, where we talk **only** our language exclusively and not another language. For most topics, places and occasions, we generally use other languages.*

*There are some situations where we **only** talk our language.*

*Even though we speak more than one language, there are many situations where we talk **only** our language.*

-There are many special topics which we talk about only in our language, OR

-There are many special places or events where we speak only in our language, OR

-There are many particular people we talk to only in our language.

⇒ Using our community map and other charts we made, let us think about statement 3. **How true is this statement?** True? Not true? Or, somewhere in between?

When you have decided where you think our language is now, **mark the spot on the scale with an X**.

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

3 Members of our community think that our children benefit from speaking our language in daily life.

No one	Some people	Many people	All people
We <u>do not</u> think there is any good reason for children to learn or to speak our language.	*<u>A few</u> community members think it is important that children speak our language, but most people do not think there is a good reason to do so.*	*<u>At least half</u> of the community members feel that it is beneficial that children speak our language.*	*<u>Everyone</u> in the community feels it is beneficial for children to speak our language, and to use it to talk about many different kinds of things.*

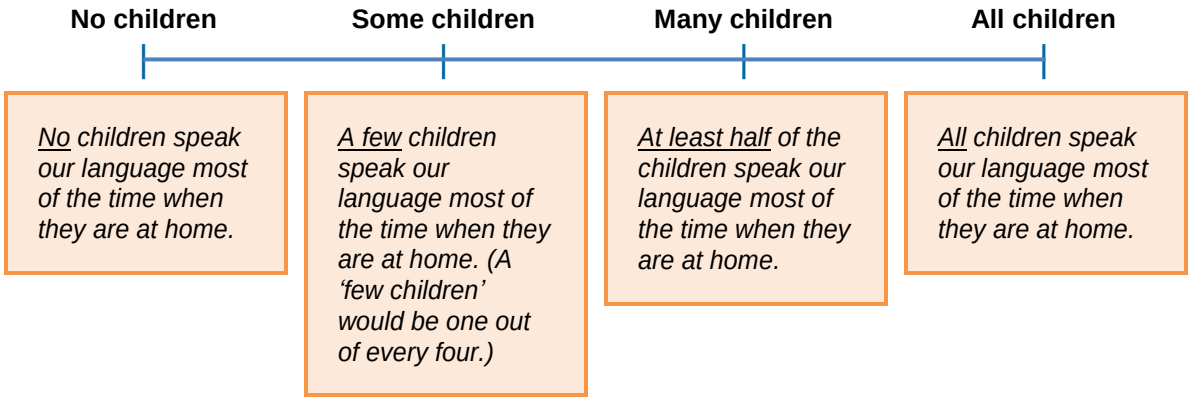
⇒ Using our community map and other charts we made, let us think about statement 4. **How true is this statement?** True? Not true? Or, somewhere in between?

When you have decided where you think our language is now, **mark the spot on the scale with an X.**

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

Statement 4 can also apply to those communities where the local language is regularly learned by all at an older age (as teenagers or young adults).

4 Children under 12 years old usually speak our language when they talk at home.



⇒ Using our community map and other charts we made, let us think about statements 5a and 5b. **Are these statements true?** True? Not true? Or, somewhere in between?

When you have decided how true statement 5a is, **mark the spot on the scale with a △.**

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

If the community finds that different institutions have different policies and attitudes, consider marking several places on the scale using different symbols for each institutions.

In some situations, it may not be appropriate to discuss policies in strong negative terms. In these situations, it might be necessary to carefully consider how you can appropriately discuss the policy environment. This would affect statements in 5, 10 and 15. You should rework these sections ahead of time

5 a) Policies and/or attitudes of institutions in our region support us in speaking our language (government, schools, NGOs, businesses, churches, etc.).

No support	**Little support**	**Some support**	**Strong support**
There are policies or attitudes that would like to <u>prevent us</u> from speaking our language.	*There are policies or attitudes that try to <u>discourage us</u> from speaking our language.*	*There are policies or attitudes that <u>allow us</u> to speak our language.*	*There are policies or attitudes encourage and <u>support us</u> in speaking our language. This support could be financial, materials, training, etc.*

⇒ When you have decided how true statement 5b is, **mark the spot on the scale with an X.**

5 b) The application of these institutional policies and/or the effect of these attitudes actually help us to continue to speak our language.

Hinder — **Neutral** — **Help**

These policies or attitudes <u>in fact hinder us</u> from speaking our language in the ways we want.

These policies or attitudes <u>do not help or hinder us</u> in speaking our language in the ways we want.

These policies or attitudes <u>in fact help us</u> to speak our language in the ways we want.

Keep in mind that just because a positive policy exists does not mean it helps us. If it is not acted on, it could actually be a hindrance. On the other hand, a negative policy might actually help us by motivating the community to resist and use our language even more.

⇒ We just talked about five important statements regarding how we speak our language today. Now we will **make a list of things which help** (or encourage) **our children to speak the language and things which hinder** (or discourage) **them from speaking our language at this point in time.** List them on the large paper titled: *'Spoken: helps and hindrances.*

⇒ Take a picture of the assessment chart and the 'Helps and hinders' charts for future reference.

They can write directly on the paper, or write their responses on small pieces of paper and place these in the appropriate column.

Point to the 'Spoken' assessment chart that they just filled in.

Prepare and post it where everyone can see it.

Spoken	
Things that hinder	*Things that help*

⇒ Let's look at the scales on the 'Spoken' assessment chart again. **Did we mark the far right point on all the scales?**

YES – This means that our spoken language is clearly a strong part of our identity. We do not need to discuss the next section on Identity. Instead, simply **place a mark on the far right point on each of the scales on the 'Identity' assessment chart.** Then complete the 'Reading and Writing' section B3 by working through each discussion topic and marking the scales based on your discussions.

NO—This means that it may be important to talk about our identity. We will now **work through section B2 'Identity.'**

B2 | Identity

⇒ The key question for this discussion centers on our **identity**. It is:

> Do we use **our language to distinguish ourselves from those around us**? Do we use it to unite us?

We will again answer this question by talking about five different statements.

Write the key question on a board if one is available.

*Hang the assessment chart: **'Identity'** at the front of the room and point to each scale as you talk about it.*

Using our community map and other charts we made, let us begin our discussion by talking about statement 6. **How true is this statement?** True? Not true? Or, somewhere in between?

When you have decided, **mark the spot on the scale with an X.**

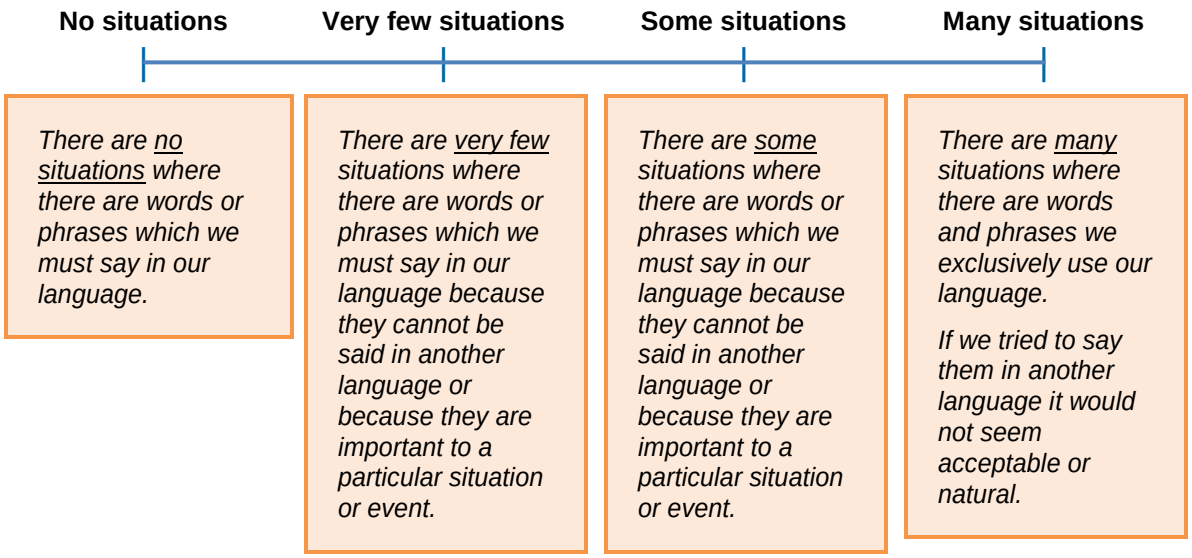
If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

6 Members of our community use phrases or words of our language for one or more of the following situations: greetings, farewells, ceremonies, local community events, ethnic songs, or ritual speech.

No situations	Some situations	Many situations	Almost all situations
We <u>no longer use</u> our language for any communication between us or for any other purposes (see list above).	*We use specific phrases or words from our language for <u>only a few</u> situations like local community events, or for greetings or farewells (see list above).*	*We use specific phrases or words from our language for <u>many</u> situations like local community events, or for greetings or farewells (see list above).*	*We use specific phrases or words from our language for <u>almost all</u> situations like local community events, or for greetings and farewells or in everyday life (see list above).*

⇒ Using our community map and other charts we made, let us think about statement 7. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

7 Members of our community **always** use specific phrases or words in our language in certain situations. They never say these things in another language when in that situation. These might be greetings, farewells, or words, phrases or songs used in a particular ceremony or at a particular local community event.



⇒ Using our community map and other charts we made, let us think about statement 8. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

8 Members of our community believe that it is important to use some specific phrases or words of our language for one or more of the following: greetings, farewells, ceremonies, local community events, ethnic songs, or ritual speech.

No one	Some people	Many people	All people
We see no reason for using simple phrases in our language, like greetings or farewells (see list above).	*A few people think it is important to use at least some specific phrases or words in our language during local community events, or as greetings or farewells (see list above), but most people do not care.*	*At least half of the people feel it is important to at least use some specific phrases or words in our language during local community events, or as greetings or farewells (see list above).*	*All or almost everyone feels it is important to use at least some specific phrases or words in our language during local community events, or as greetings or farewells (see list above).*

⇒ Using our community map and other charts we made, let us think about statement 9. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

9 The next generation is at least learning some specific phrases or words of our language for use in one or more of the following: greetings, farewells, local community events, ceremonies, ethnic songs, or ritual speech.

No one	Some of them	Many of them	All of them
No one or almost no one of the next generation is learning any specific phrases or words from our language for use in local community events, or as greetings or farewells (see list above).	*A few of the next generation are learning at least some specific phrases or words from our language for use in local community events, or as greetings or farewells (see list above), but most are not.*	*At least half of the next generation are learning at least some specific phrases or words from our language for use in local community events, or as greetings or farewells (see list above).*	*All or almost all of the next generation are learning at least some specific phrases or words from our language for use in local community events, or as greetings or farewells (see list above).*

⇒ Using our community map and other charts we made, let us think about statements 10a and 10b. **How true is each statement?**

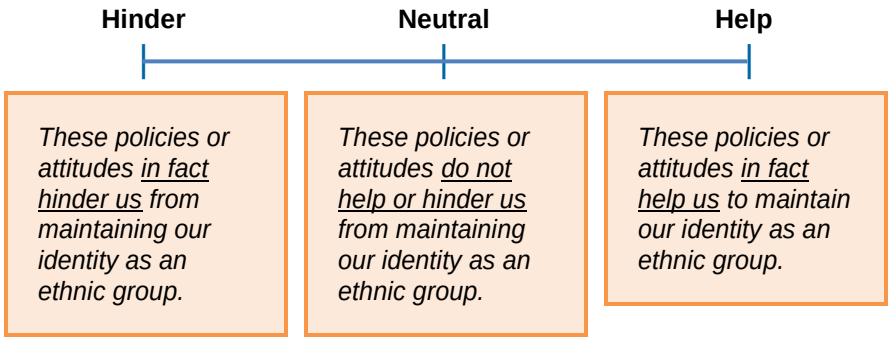
When you have decided how true statement 10a is, **mark the spot on the scale with a △ .**

10 a) Policies and/or attitudes of institutions in our region support our identity as an ethnic group (government, schools, NGOs, businesses, churches, etc.).

No support	**Little support**	**Some support**	**Strong support**
There are policies or attitudes that would like to <u>prevent us</u> from maintaining our identity as an ethnic group.	*There are policies or attitudes that try to <u>discourage us</u> from maintaining our identity as an ethnic group.*	*There are policies or attitudes that <u>allow us</u> to maintain our identity as an ethnic group.*	*There are policies or attitudes that encourage and <u>support</u> our identity as an ethnic group. This support could be financial, materials, training, etc.*

⇒ When you have decided how true statement 10b is, **mark the spot on the scale with an ✗.**

10 b) The application of these policies and/or the effect of these attitudes actually help us to maintain our identity as an ethnic group.



⇒ We just talked about five important statements regarding how much we identify with our language and culture today. Now we will **make a list of things which help** (or encourage) **us use our language to unite us and give us an identity and things which hinder** (or discourage) **us from identifying with our language at this point in time.** List them on the large paper titled *'Identity: helps and hindrances.'*

Point to the 'Identity' assessment chart that they just filled in.

Prepare a large paper like the one here and post it where everyone can see it.

They can write directly on the paper, or write their responses on small pieces of paper and place these in the appropriate column.

Identity	
Things that hinder	*Things that help*

⇒ *Take a picture of the assessment chart and the 'Helps and hinders' charts for future reference.*

⇒ **Has our language ever been written down, or used for writing any of the following things:** books, newspapers, articles, other documents?

YES – Then complete the next section '**Reading and Writing**.'

NO – Place marks on the **scales of the** '**Reading and Writing' assessment chart** at the **far left point of each scale.** Then, continue with **section C 'Where are we now?'**

B3 | Reading and Writing

⇒ The key question for this discussion centers on **reading and writing** our language. It is:

Do people in our community read and write our language?

We will again answer this question by talking about five different statements.

Using our community map and other charts we made, let us begin our discussion by talking about statement 11. **How true is this statement?** True? Not true? Or, somewhere in between?

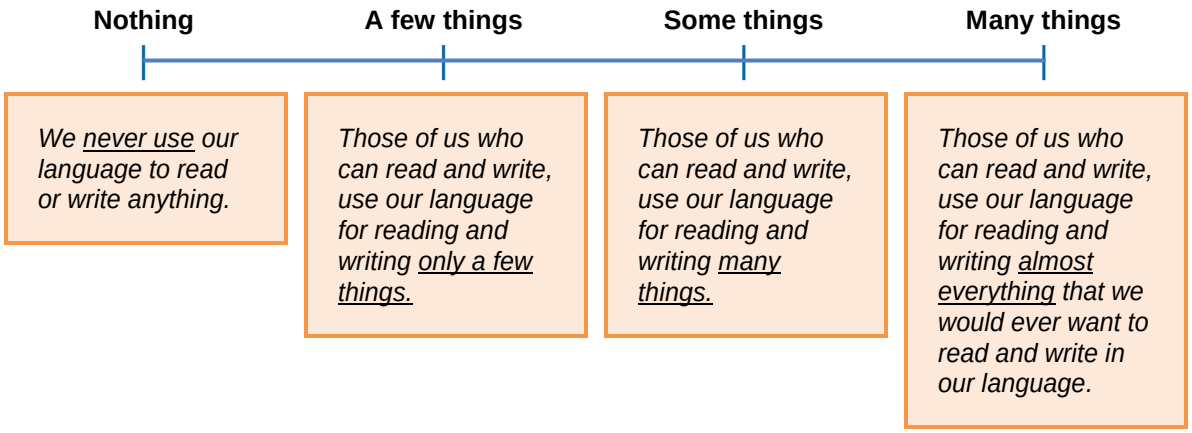
When you have decided, **mark the spot on the scale with an X.**

Write the key question on a board if one is available.

*Hang the assessment chart: **'Reading-Writing'** at the front of the room and point to each scale as you talk about it.*

If they say the statement is true, then start the discussion on the right end of the scale and move left to clarify how true it is. If they say it is not true, start on the left.

11 Members of our community write things in our language for others to read. This could include printed (like books) and digital (like webpages) documents.



⇒ Using our community map and other charts we made, let us think about statement 12. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

12 Members of our community read and write in certain situations using **only** our language.

No situations	Few situations	Some situations	Many situations
There are no situations where we read and write only in our language. For example: *There are no special topics which we read or write about only in our language, AND* *There are no special events where we only read or write in our language, AND* *There are no particular people we write to only in our language.*	*There are very few situations where we read and write only in our language. For example:* *There are very few special topics which we read or write about only in our language, OR* *There are very few special events where we only read or write in our language, OR* *There are very few particular people we write to only in our language.*	*There are some situations where we read and write only in our language. For example:* *There are some special topics which we read or write about only in our language, OR* *There are some special events where we only read or write in our language, OR* *There are some particular people we write to only in our language.*	*There are many situations where we read and write only in our language. For example:* *There are many special topics which we read or write about only in our language, OR* *There are many special events where we only read or write in our language, OR* *There are many particular people we write to only in our language.*

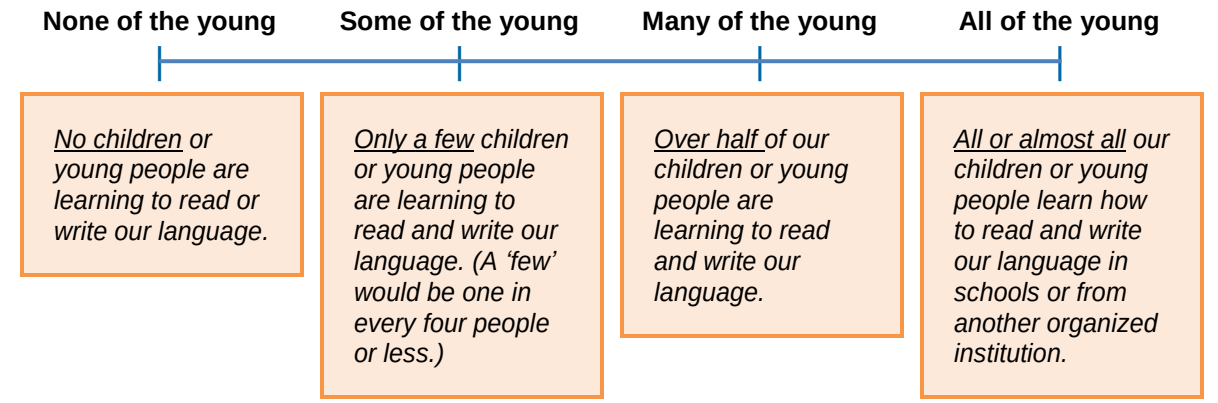
⇒ Using our community map and other charts we made, let us think about statement 13. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

13 Members of our community believe that there is a benefit to reading and writing our language.

No one	Some people	Many people	All people
Our community <u>does not</u> feel there is a good reason to read or write using our language.	*<u>A few</u> people in our community think there is a good reason to read and write our language. However, most people do not. (A few people would be less than one in four.)*	*<u>At least half</u> of the people in our community think there is a good reason to read and write our language.*	*<u>All</u> of the people in our community think there is a good reason to read and write our language.*

⇒ Using our community map and other charts we made, let us think about statement 14. **How true is this statement?** When you have decided, **mark the spot on the scale with an X**.

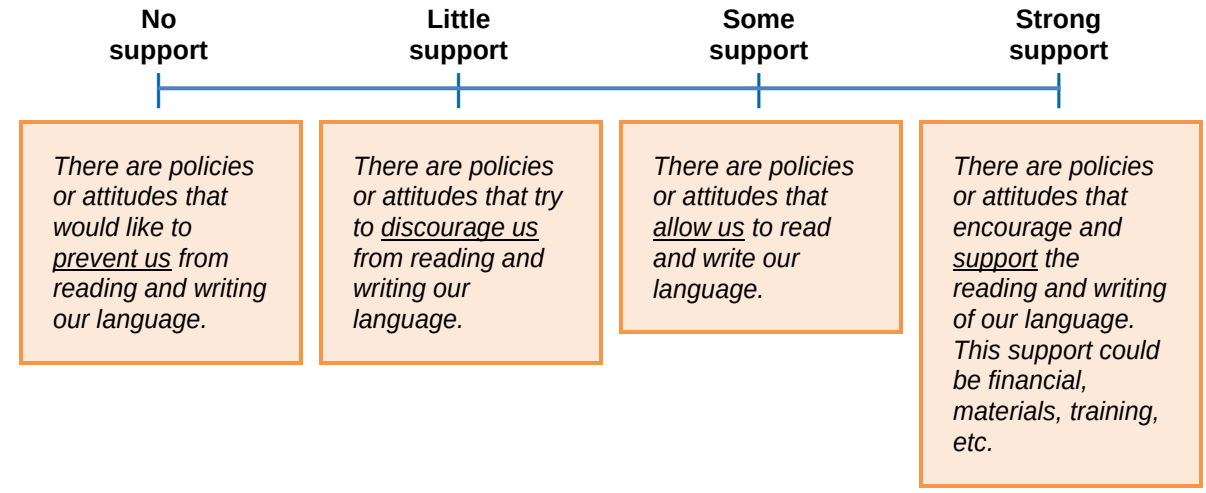
14 Children or young people are learning to read and write in our language in official schools or another organized institution.



⇒ Using our community map and other charts we made, let us think about statements 15a and 15b. **How true is each statement?**

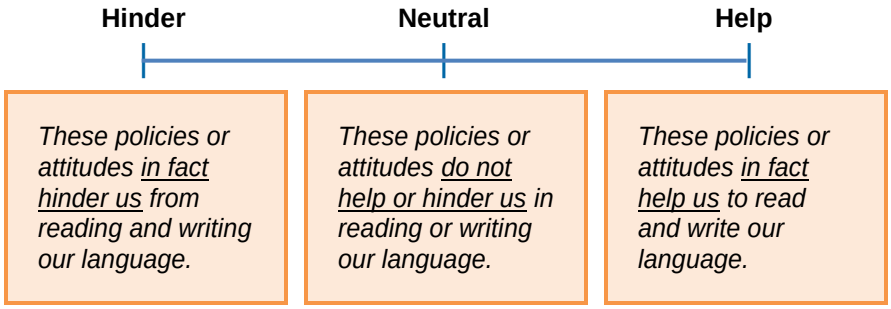
When you have decided how true statement 15a is, **mark the spot on the scale with a △ .**

15 a) Policies and/or attitudes of institutions in our region support the reading and writing of our language (government, schools, NGOs, businesses, churches, etc.).



⇒ When you have decided how true statement 15b is, **mark the spot on the scale with an X.**

15 b) The application of these policies and/or the effect of these attitudes actually help us to read and write our language.



⇒ On the top of your 'Reading and Writing' assessment chart draw the following, if they apply.

- Draw a phone if you use your language for text messaging and social media regularly.
- Draw a book if you use your language in school for reading and writing.

⇒ We just talked about five important statements and drawn pictures on our chart. Now we will **make a list of things which help** (or encourage) **us to read and write in our language and things which hinder** (or discourage) **us at this point in time.** List them on the large paper titled *'Reading and Writing: helps and hindrances.'*

They can write directly on the paper, or write their responses on small pieces of paper and place these in the appropriate column.

⇒ Take a picture of the assessment chart and the 'Helps and hinders' charts for future reference.

Point to the 'Reading and Writing' assessment chart that they just filled in.

Prepare a large paper like the one here and post it where everyone can see it.

Reading and Writing	
Things that hinder	*Things that help*

B4 | Assessment charts

The following pages have the assessment charts for marking the decisions the community makes during the discussions in section B. Make large charts like these either on large paper, a board or the ground. It may be helpful to look at section C2 to see how we will use these charts later.

Spoken

1 **Where do we speak our language?**

2 **When do we speak ONLY our language?**

3 **How many of us think there is a benefit to speaking our language?**

4 **Are children learning to speak our language?**

5 **a) Do policies support us speaking our language?**

b) How do these policies affect us speaking of our language?

Identity

6 When do we use phrases or words in our language?

No situations | Some situations | Many situations | Almost all situations

7 When do we use phrases or words ONLY in our language?

No situations | Very few situations | Some situations | Many situations

8 How many of us think that there is a benefit in knowing phrases or words our language?

No one | Some people | Many people | All people

9 Are any of the next generation learning phrases or words of our language?

No one | Some of them | Many of them | All of them

10 a) Do policies support us maintaining our identity?

No support | Little support | Some support | Strong support

b) How do these policies affect our identity as an ethnic group?

Hinder | Neutral | Help

Reading and Writing

11 What do we read and write in our language?

Nothing | A few things | Some things | Many things

12 When do we read and write in ONLY our language?

No situations | Few situations | Some situations | Many situations

13 How many of us think that there is a benefit to reading and writing in our language?

No one | Some people | Many people | All people

14 Are young people learning to read and write our language?

None of the young | Some of the young | Many of the young | All of the young

15 a) Do policies support us reading and writing our language?

No support | Little support | Some support | Strong support

b) How do these policies affect us reading and writing our language?

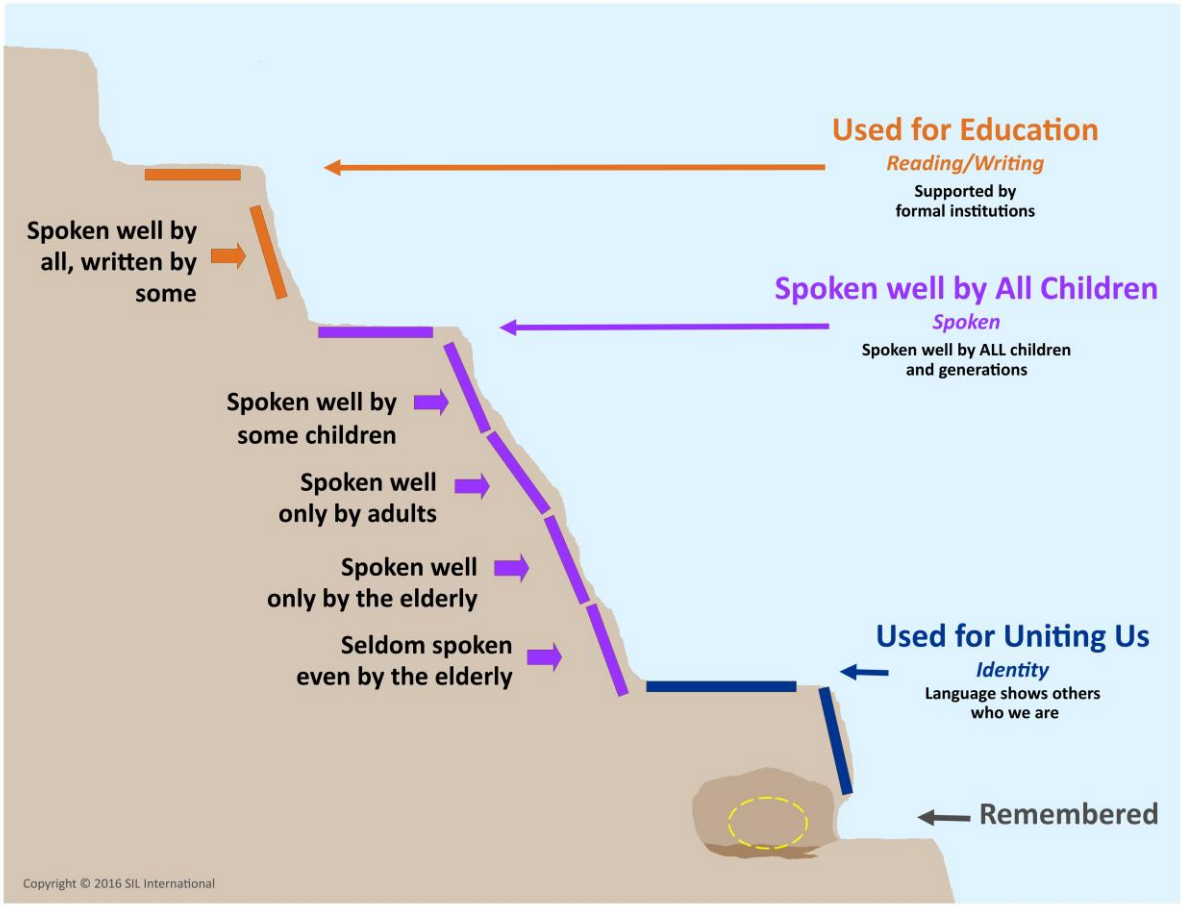
Hinder | Neutral | Help

C | Where are we now?

Why is this conversation important? *In order to plan for the future, we must first understand where our language is now. In this section, we will learn what the scales on the assessment charts tell us about how strong our language is. We will use the mountain diagram to help visualize our language's strengths and weaknesses.*

C1 | Preparing the mountain

Materials you will need: *❑ The mountain diagram below (either drawn on large paper or printed as a large poster). ❑ Four colors of papers that can be cut out and written on.*
❑ Markers ❑ Scissors ❑ Envelope or clip to store the cutouts until needed.



See alternative pictures in the **Facilitator Reference Manual.**

⇒ Let's look at the mountain diagram. We will use it to show where we are in the use of our traditional language.

If for training purposes you are working through this guide with several language groups at once, you can either prepare several mountains on large paper ahead of time, OR you can have one made and have each language group draw their own as you explain it.

We can see that this mountain has three flat places – one near the top, one not too far below that, and one nearer to the bottom. **Each flat space gets bigger as you move down the mountain.** These flat spaces represent the three basic ways that people can use their traditional language **– 'Used for uniting us,' 'Spoken well by all children (and adults),'** and **'Used for education.'** The rest of the places on the mountain are steep.

At the very bottom of the mountain, there is **a cave.** This will be the **'Remembered'** cave, a place where we can show whether our language has been preserved adequately or not for future generations. We will talk about this cave in the next section.

⇒ **Cut out three different colored rectangles out of paper** (or you may wish to make them in the shape of houses), one to represent each flat space on the mountain ('Used for uniting us,' 'Spoken well by all children,' 'Used for education').

It is important that we **make each one the same length as the flat space it represents.** This means the 'Used for uniting us' rectangle should be the biggest, the 'Spoken well by all children' rectangle medium sized, and the 'Used for education' rectangle the smallest. The size helps us remember that the bigger the rectangle or flat space, the more important that way of using our language is for helping us to keep our language strong.

Label them to match their flat space. (Label 'Used for uniting us' as '**Identity**,' 'Spoken well by all children' as '**Spoken**,' and 'Used for education' as **'Reading/ Writing'**)

⇒ **Cut out a circle** that will fit inside the cave. **Write 'Remembered' on it**.

⇒ **Make a signpost that points the way to the cave. It should fit at the cave entrance.**

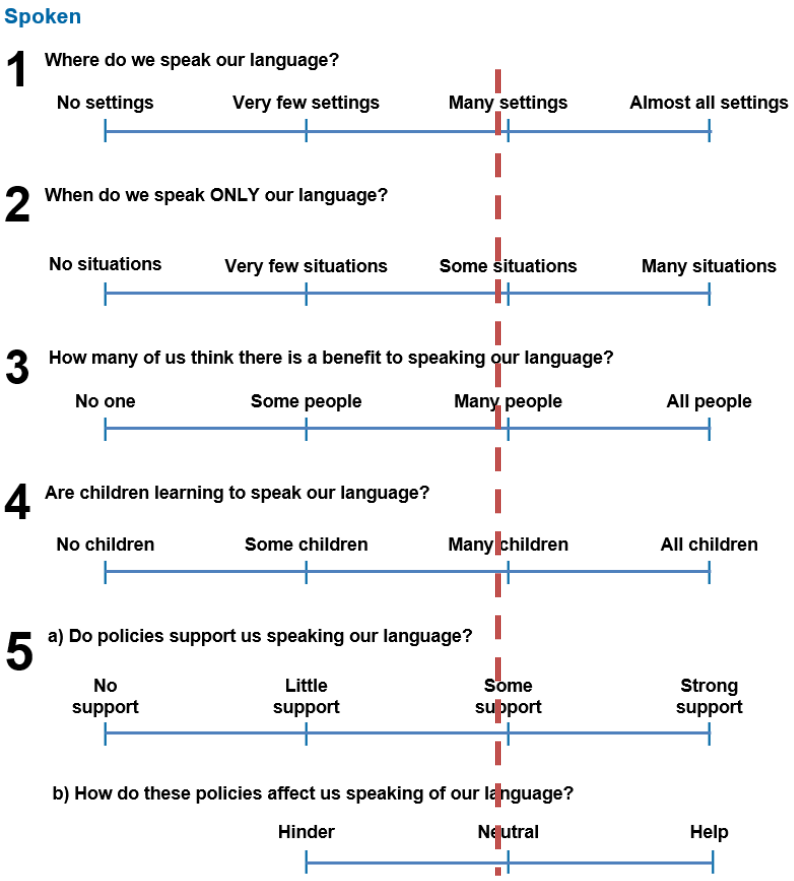
Put the rectangles, circle and signpost in an envelope to store them until we need them.

C2 | Understanding our assessment charts

Materials you will need: ❑ the three assessment charts with scales ❑ red marker

⇒ Now let's find our assessment charts from the previous section ('Identity,' 'Spoken,' and 'Reading and Writing'). On each chart draw a dotted line from top to bottom just to the left of the third point on each scale. See the example at the bottom of this page. Draw this line in this same place on each chart.

Now we are ready to look at the scores we made on our three assessment charts to decide where we are on the mountain. (For now, we will only look at the X scores but not the Δ scores. That is because the last X on each chart demonstrates the effect that the Δ is having on how we use our language. The effect is what is important to our assessment.)



C3 | Identity

Materials you will need: ❑ *'Identity' assessment chart* ❑ *Mountain diagram* ❑ *'Identity' rectangle* ❑ *an arrow to mark on the mountain*

⇒ Look at the 'Identity' assessment chart. **Are all X scores for Identity to the right of the dotted line?**

NO – If not ALL of the X scores on the 'Identity' assessment chart are to the right of the dotted line, then parts of our community may use our language for identity purposes, but there are some major weaknesses which will make it hard to keep our identity strong for a long time into the future. **Let's place our 'Identity' rectangle on the slope just beneath the flat place 'Used for uniting us' that represents a stable Identity.** Since this is not a stable way of using language, **place this rectangle at an angle. Now skip to the question in the box at the bottom.**

YES – If all the scores are to the right of the dotted line, this means it is likely we will keep using our language to unify and identify us as a group for a long time to come. If this is true, we now need to answer the following question:

Are **ALL** of our scores at the rightmost position on the scale?

YES – if so, let's **place our 'Identity' rectangle on the flat space 'Used for uniting us.'** Our language will continue to give us a strong sense of identity for a long time into the future. Now **skip to the box below**.

NO – If all of our scores are to the right of the dotted line, but not all of them at the rightmost position on the scale, this means that in most areas of life our language is used to unite us and give us a strong sense of identity as a group, but there are a few areas where it is not as strong as it could be. If this is the case, **let's place our 'Identity' rectangle on the flat space 'Used for uniting us' to show we have a stable identity, but place a down arrow next to it** to remind us of these weak areas.

⇒ Look at the 'Spoken' assessment chart. **Is there evidence that our language is also used in a spoken form (by at least a part of our community) in daily life?**

NO – If no, skip to section '**D Remembering that our language was spoken**.'

YES – If so, we move on to the next section **'Spoken.**'

C4 | Spoken

Materials you will need: ❑ *'Spoken' assessment chart* ❑ *Mountain diagram* ❑ *'Spoken' rectangle* ❑ *an arrow to mark on the mountain*

⇒ Look at the 'Spoken' assessment chart. **Are all X scores for 'Spoken well by all children' to the right of the dotted line?**

NO – If not ALL of the X scores are to the right of the dotted line, then parts of our community may use our language for speaking in daily life, but there are some major weaknesses which will make it hard to keep speaking our language long into the future. **Listen to the descriptions of the levels between 'Spoken well by all children'** and **'Seldom spoken at all'** on our mountain diagram. **Which of these describes our language best? Place our 'Spoken' rectangle at that level at an angle,** to show this is not a stable way of using language. If you choose 'Spoken well by all children,' put your rectangle on the flat space with a down arrow to show that this is not a stable way to use our language. **Go to the box below.**

For an explanation of the labels on the mountain, refer back to section A4: 'Languages and mountains'

YES – If all the scores for 'Spoken well by all children' are to the right of the dotted line that means it is likely we will keep speaking our language in daily life for a long time into the future. If this is true, we need to **answer the following question**:

Are *ALL* of our scores at the rightmost position on the scale?

YES – Let's **place our 'Spoken' rectangle on the flat space for 'Spoken well by all children.'** We will continue to speak our language for a long time to come.

NO – If all of our scores are to the right of the dotted line, but not all of them are at the rightmost place on the scale, this means that although our speaking is strong in daily life, is not as strong as it could be. **Listen to the descriptions of the levels between 'Spoken well by some children'** and **'Seldom spoken at all'** on our mountain diagram. **Do one of these describe how we speak our language better than 'Spoken well by all children'? If so, let's place our 'Spoken' rectangle there at an angle. If not, let's put our rectangle on the flat space 'Spoken well by all children,' but place a down arrow next to it** to remind us of the weak areas.

⇒ Look at the ‘Reading and Writing’ asssessment chart. Is there evidence that our language is also used for reading and writing in some way?

NO - If no, skip to section D ‘**Remembering that our language was spoken.’**

YES – If so, move to the next section **‘Reading and Writing.’**

C5 | Reading and Writing

***Materials you will need**: ❑ 'Reading and Writing' assessment chart ❑ Mountain diagram ❑ 'Reading and Writing' rectangle ❑ an arrow to mark the mountain*

⇒ Look at the 'Reading and Writing' assessment chart. **Are all X scores for 'Used for education' to the right of the dotted line?**

NO – If not ALL of the X scores are to the right of the dotted line, then parts of our community may use our language for reading or writing, but there are some major weaknesses. People may not continue to read and write our language for long into the future. **Listen to the description of the 'Written by some, spoken well by all' level on the mountain. Does this best describe the use of our language for reading and writing?** If so, **let's place our 'Reading and Writing' rectangle there at at angle,** since this is not a lasting way of reading and writing our language**. Now we move on to the section D 'Remembering that our language was spoken.'**

For an explanation of the labels on the mountain, refer back to section A4: 'Languages and mountains'

YES – If all the X scores for '**Used for education'** are to the right of the dotted line, that means it is likely we will continue to read and write our language for a long time into the future. If this is true, we need to **answer the following question**:

Are ***ALL*** of our scores at the rightmost position on the scale?

YES - let's **place our 'Reading and Writing' rectangle on the flat space for 'Used for education.'** This means it will last a long time. **Go to the section D 'Remembering that our language was spoken.'**

NO – If all of our scores are to the right of the dotted line, but not all of them are at the rightmost position on the scale, this means that we have some strong ways of using our language for reading and writing, but there are a few areas where it is not as strong as it could be. **Listen to the description for 'Written by some, spoken well by all.' Does this describe better how we use our language for reading and writing? If so, let's place our 'Reading and Writing' rectangle at an angle on that spot. If not, let's put our rectangle on the flat space 'Used for education,' but place a down arrow next to it** to remind us of these weak areas. **Go to the section D 'Remembering that our language was spoken.'**

D | Remembering that our language was spoken

Why is this conversation important? *As the world is becoming more interconnected, traditional languages are becoming increasingly threatened by the dominant languages that surround them. As our environment changes, so will our language and how we use it. If we want future generations to know about our language and how spoke we it, we will have to make sure that there are recordings, descriptions and examples preserved and protected. It is important that the things we have written are kept for future generations. Should the day come when our language is no longer spoken, these documents become even more important.*

Materials you will need*: ❑ A large paper titled 'Remembering our language' ❑ Small pieces of paper ❑ Markers ❑ The mountain diagram ❑ Our 'Remembered' circle ❑ Our 'signpost' shape*

⇒ **What books, recordings and other materials do we have that were written or recorded in our language?** Write each on a separate small piece of paper and place it on the large paper titled 'Remembering our language.'

We might have books written *about* our language like **dictionaries** or **grammars**. We might have books written *in* our language like **stories**, **religious or educational materials**, or **how-to books**. We might have **audio or video recordings** of our people speaking our language. Maybe these were recorded for the **radio** or for **television** or to remember the **stories of our elders**. Maybe we have **parchments** or **newspapers** or other kinds of records. Maybe we have **digital documents** or information on the internet in our language.

⇒ **Group these materials based on things they have in common.** What do you notice about the kinds of materials you have?

If there are very few materials, this activity may not be necessary.

⇒ In order for our language to be recorded in a way that will help future generations know about the language we speak, there are three conditions that must exist:

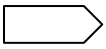
- We must have a significant number of materials written or recorded in or about our language. (It is suggested that to start we try to have over twenty materials.)

The number of materials that are needed to document a language sufficiently depends on the length and type of material. Twenty is a suggested starting point, but documentation should be ongoing.

- These materials must be in good condition and be carefully stored.
- These materials must be accessible to those who want to use them.

Access to materials does not necessarily mean that people can purchase their own copy. It might mean that people know where they can go to look at old copies that are stored digitally or in a library.

⇒ On each slip of paper draw the following symbols, if they apply:

- Draw a box if the material is in a **safe place**.
- Draw a star if the material is in **good condition.**
- Draw a sign post  if these materials are **easily accessible** to people in our community.
- **Are there any books, recordings or other materials we know about, but no longer know where to get copies of?** If so, write these things on small pieces of papers and put them under the appropriate group on the big paper. They should not have any symbols drawn on them, since they are no longer available.

⇒ **How interested are the people in our community in keeping books, recordings and other materials?** Put one of the following faces at the top of the large paper.

- If people are interested, draw a smile face ☺.
- If people don't care one way or the other, draw a straight face 😐.
- If people are not interested, draw a frown face ☹.

⇒ Let's place our 'Remembered' circle on the mountain diagram. The cave on the mountain is similar to having a safe place to store materials so that they do not get lost or damaged for a long time into the future. **Which of the following best describes your situation?**

- We have NO written or recorded materials in our language. **If so, do not place the 'Remembered' circle on the mountain.**
- We have NO system in place to carefully store and protect the materials we have for future generations. **If so, do not place the 'Remembered' circle on the mountain.**
- We have a good system in place for carefully storing the few materials (less than twenty) that we have for future generations. **If so, place the 'Remembered' circle halfway in the cave.**

- We have a large amount (more than twenty) of written or recorded materials already made in our language, but they are not stored as well as they should be so they might get lost or damaged over time. **If so, place the 'Remembered' circle halfway in the cave.**
- We have more than twenty written or recorded materials already made in our language **AND** these materials are stored in a safe place so that they will not get lost or damaged over time. **If so, place the 'Remembered' circle fully in the cave.**

⇒ Look again at the materials we have on the 'Remembering our language' chart. **How easily is it for people to access these materials today?**

- If everyone in our community knows how to access these materials, **let's place our signpost so it points to the entrance of the cave.**
- If less than half of the people in our community know where to access these materials, **let's place our signpost sideways on the ground outside the entrance to the cave**, as though it fell down.
- If only those who made the materials know where to access them, **do not place a signpost on the mountain.**

⇒ We just talked about how well our language is documented for future generations. Now we will make a list of things which help (or encourage) us to produce, store and make available materials in our language and things which hinder (or discourage) us at this point in time. List them on the large paper titled 'Remembered: helps and hindrances.'

⇒ Tape or glue the small papers to the 'Remembering our language' chart. Take a picture for future reference.

They can write directly on the paper, or write their responses on small pieces of paper and place these in the appropriate column.

Prepare a large paper like the one here and post it where everyone can see it.

Remembered	
Things that hinder	*Things that help*

E | Taking Action

Why is this conversation important? *We have described the current situation of our language. We have looked at various factors that have enabled us to identify strengths and weaknesses that might help or hinder the use of our language in future generations. It is important that we now make decisions about what we are going to do in response to what we have discovered. If not, the future will be left to chance. We have the opportunity to change and influence that future.*

E1 | Do we *WANT* to change the future of our language?

Materials you will need: ❑ *The mountain diagram with our rectangles on it*
❑ *Chart from section A3: 'What our community knows and does'*

⇒ Let's look at the different rectangles we have placed on the mountain –'Identity', 'Spoken', and 'Reading and Writing'. Are any of our rectangles found on the slope of the mountain and not on a flat place? If so, these show we have major weaknesses in our language use. Remember that the rectangles that are not on a flat place on the mountain are the ones that are not safe. These particular uses of our language may not last long into the future. If nothing is done, these ways of using our language will continue to slide down the mountain and be lost. And, the ones with arrows beside them are also weak, or are beginning to get weak.

- What do we learn about the weak and strong points of our language from our mountain?
- What do you think this means for the future of our language?

⇒ Now**,** let's look back at the chart where we listed 'What our community knows and does.' This chart tells us just some of the things that we think are important for our children to know. We discussed that a language will only continue to be used if it is useful to us. If we talk about, or do most things in another language, our language will become less and less used with time. If on the other hand, we use our language—and only our language—to talk about or do many important things, it will remain strong over time.

Refer to the chart made in section A3 where they listed what is important to pass on to the next generation.

⇒ We marked which languages we use for the important things on our chart. Find the items on

the list that are marked with our language.

- How many are there?
- Which things do we talk about **only** in our language? The more things we talk about or do only in our language the stronger our need will be to continue to use our language.

If there are none or very few things they know or do only in their language, have them look on their community map for places where only their language is used. Then discuss: What knowledge or skills do we need in this location? How important is this knowledge? Is this knowledge becoming more or less important?

⇒ Look at the up or down arrows on the 'What our community knows or does' chart.

- Are the things which are **only** in our language growing or diminishing in importance?
- What does this tell you about what will happen to our language over time?

⇒ Of these important things our children should know, **how well do they need to know the language in order to learn and do these things?**

For example, for some things it would only require that our children know a **few words** (words for plants, animals, tools or greetings).

For other things our children will need to know how to **speak our language well** (for example: to pass on our stories, explain how to make the patterns of a woven design, talk to their elders, or to participate in community meetings or cultural events, etc).

For some things it may require them to know how to **read or write our language** (for example: learning from religious texts, writing a lesson, preserving our history or stories or songs in written form, or using social media or texting with each other in our language).

⇒ Based on where our language is on the mountain, **will our children learn the language well enough to be able to know and do these things when they are grown?** If not, with time these important things will be lost or will shift to another language.

- Are there any things we feel are important for our children to begin talking about only in our language? What are some?
- Are there any things we feel are important for our children to begin reading and writing about only in our language (things for which they have not used reading and writing before)? What are some?

⇒ Let's stop for a moment to think about all of our previous discussion, and look at our rectangles on the mountain. Our discussion is showing us that how we use all of our languages now will affect how we use them in the future. **Will the way we use our languages now lead to the future we WANT for our children?**

If we answer No, are we willing to work to change the future? If so, then continue with section E2 'Choosing what to make stronger.'

If Yes, then we feel that it is best to leave the language situation the way it is. It may be that our language is already very strong and we feel there is no need to strengthen it any further. Or, it may be that our language is being replaced by another language which we feel will serve our people better in the future. In either case, we do not need to make a plan to strengthen our language. However, it would be good to discuss whether we would like to do anything about our 'Remembered' circle (See section E5 'Choosing what we want to do with the 'Remembered Circle'). We might also find it helpful for our community to talk about other languages we speak. (See section E9 'Working on goals for other Languages' for ideas on how to do this).

E2 | Choosing what to make stronger

Materials you will need: ❑ *The mountain diagram with our rectangles on it*
❑ *an X on a small sticky note or paper* ❑ *tape*

⇒ We just decided that our community does **NOT** want to lose the ways that we are using our language, or that we want to strengthen it, and we are willing to work together to do so. Now we must choose what part of our language we need to make stronger.

Let's look again at the mountain where we put our rectangles. **What is the lowest rectangle on our mountain that is weak?** Remember the weak rectangles are those on an angle, or those marked with a down arrow beside them. **Put an X by this rectangle. This is the area of language that we need to strengthen first!**

Refer to the rectangles on the mountain as you talk about them to help participants follow.

It is best to put the X on a small paper and stick it to the mountain so that we can move it later if need be.

Here are three additional situations where you may want to mark the mountain.

- **If we put an X beside a rectangle with a down arrow,** look at the rectangle just above it. Where is that one? If it also has an arrow by it or is just one step below the next flat space, **we can also choose to put an X by this rectangle.**
- **If we do not have any weak rectangles on the mountain**, and yet we have decided to make our language stronger, then the next step is to choose how we want to use our language in new ways. **Place an X beside the flat place with the rectangle that describes the level of language use we want to strengthen (Identity, Spoken, or Reading and Writing).**
- **If our 'Spoken' rectangle is strong** (on the flat space) but we do not have the 'Reading and Writing' rectangle on the mountain, we might choose to begin using your language in this new way. **If that is what we want, place an X beside 'Used for education.'** (See box below.)

Remember that if we want our language to be used far into the future, the lower and bigger rectangles on the mountain are more important than the higher and smaller ones. Strengthening the lower ones makes the higher ones stronger. So our plans for our language should first work on the weak rectangle that is the lowest on the mountain, and do things to help take it up to the next flat level.

If the group has placed an X by the "Used for education" flat space, then help them navigate the following possibilities:

If our community currently only speaks our language**, we may want to start texting and using social media in our language as our first step toward reading and writing. If this is our desire, **draw a cell phone beside the X

If we have a cell phone but not a book** on Reading and Writing assessment chart, we could decide to begin using our language for reading and writing in local schools or another institution. If this is our desire, **draw a book beside the X

If we have a book but not a cellphone** on our Reading and Writing assessment chart, we may want to strengthen our reading and writing by using our language for texting and social media. If this is our desire, **draw a picture of a cell phone beside the X

If the group cannot make the choice about reading and writing at this time due to outside factors, then we recommend they return to this Guide at some later date.

E3 | Choosing where we want our language to go

Materials you will need: ❑ *The mountain diagram with our rectangles on it* ❑ *a star cut out or drawn on a small piece of paper* ❑ *Copies of next section 'Is our language goal possible to reach?'*

⇒ Now we are going to set a goal for where we want our language be in the future. We are going to use a star to mark it. Put your star by the flat space right above your X. Or, if your X is on a flat space put it on that same flat space. In this case, we are indicating that our langauge will stay at this flat space, but there are still things we need to strengthen at this level.

It is best to cut a star out of a sticky note or draw it on a small piece of paper for each group so they can move it later should it be necessary.

⇒ If your X is by the 'Spoken' rectangle, how many levels separate the 'Spoken' rectangle from the flat space 'Spoken well by all children'? If more than two levels, separate this rectangle from the flat space, it is not realistic (doable) to plan to change how we use our language that much in a few years' time. In this case, it would be better to make your goal to strengthen even more the flat space *below* the 'Spoken' rectangle, which is 'Used for uniting us.'

Having to go to a lower flat space could be discouraging. Remind participants: We want our language to be at a level where it can stay a long time into the future. By keeping our identity strong, we can also strengthen the way we speak our language. Should the day come when younger adults are speaking the language again, we will be ready to consider setting a goal that will focus on moving to the flat space 'Spoken well by all children.'

⇒ Let's make sure that what we marked with a star is a realistic (doable) goal. **Look at a copy of the handout 'Is our language goal possible to reach?' Let's read the instructions together and do the activity.**

*Make copies of the next page E4 'Is our language goal possible to reach?' for each person, **OR** if there are many who cannot read or cannot read well in the group, consider reading it to them and discussing each point together.*

⇒ After talking through the handout, **do you feel you can reach this goal?** If not, read the description of the flat level on the mountain just **below** where your star is currently. **Is that a more realistic goal?** If so, move your star to that flat place on the mountain.

Remember: For a language to keep being used for many years into the future, it takes a lot of work from the whole community. If we choose a goal that we cannot do, or that we know can never happen, we will get discouraged and our community will give up on strengthening our language.

E4 | Is our language goal possible to reach?

1) Mark the column that corresponds to our goal (our star). 2) Read what is written under our goal. Circle the statements which are **not currently true** about our language. 3) Think about each of the statements we circled, and talk together about the following questions:

- What kinds of activities and efforts would it take to make each of these descriptions true of our community and language?
- How long would it take to do these activities? Can they actually be done by us or by those we can get to help us?
- Is our community willing to make the effort to make these activities happen?

READING AND WRITING (Used for education)	**SPOKEN (Spoken well by all children)**	**IDENTITY (Used for uniting us)**
▪ We have a significant and growing number of written materials in our language about all the kinds of things we want to read and know about in our language. ▪ Our language community knows when to use our language to write certain types of things and when to use another language to write other things. ▪ Our language community believes **reading and writing** in our language will provide us additional benefits (such as jobs, social opportunities, access to new knowledge, or strengthening our group identity) ▪ Children throughout our language community are being taught to **read and write** in our language in an established institution by trained teachers ▪ The government sponsored education program uses materials written in our language in our primary and secondary schools. **OR** There is another well-established institution that produces materials and teaches community members to read and write our language.	▪ All generations speak our language including the children. We speak not only in the home and community, but also at work, school, the place of worship or elsewhere. ▪ There are many places or occasions where our community only speaks our own language. If someone spoke another language in these places or on these occasions, we would feel uncomfortable with it and probably find ways to let the person know. ▪ Our language community believes there are benefits to **speaking** our language (such as jobs, social opportunities, access to important knowledge, or strengthening our group identity). ▪ All children are learning to speak our language in the home and in the community. ▪ The government and other institutions support (or at least do not interfere with) our community **speaking** our language.	▪ Our community speaks our language just enough to show they are part of our group, but they don't use it for every day communication. ▪ Our language is only used to give a sense of belonging to our group. This might be done at cultural events, by practicing our customs or arts, by using specific words or phrases in everyday communication or by some other means. ▪ Members of our language community are proud of our language and identity, even though no one speaks the language well. ▪ The next generation is learning words and phrases in our language which demonstrate that they continue to value our cultural identity. ▪ Institutions in our region encourage us to celebrate our cultural identity.

E5 | Choosing what to do with the Remembered circle

Materials you will need: ❑ *The mountain diagram with our rectangles on it*
❑ *an X written on a small piece of paper* ❑ *Our chart 'Remembering our language'*

⇒ Before we begin writing our plan for strengthening our language, we will decide whether we want to include documenting our language in our plan. Let's look at our 'Remembered' circle which is in or near the cave on our mountain.

Where is our 'Remembered' circle? If we do not have a circle or it is not fully inside the cave, this shows that there are some things that could be done to make our language safer for future generations to be able to know about it. If this is important to our community, documenting our language could also be part of our language development goals. Even if the circle is fully inside the cave, we might want to keep documenting our language.

⇒ **Where is our signpost?** If it is lying down by the cave or we have no signpost on the mountain, there are things we can do in our development plan to make people aware of the materials we have and how they can access them.

⇒ **Do we want to work on some part of documenting our language** (or get someone to help us do that) so that it will be remembered for a long time after we are all gone? **If so, let's mark the cave on the mountain with an X.**

E6 | Making a Plan

Materials you will need: *❑ Chart 'What our community knows and does' ❑ The mountain diagram ❑ Assessment charts for starred rectangles ❑ Helps and Hindrance charts for starred rectangles ❑ Helps and Hindrance chart for 'Remembered' circle if there is an X by it. ❑ E11 'Taking Action' chart*

⇒ Remember that our language will only continue to be used if it is useful to us. If we talk about most things in another language, our language will become less and less used with time. If on the other hand, we use our language--and only our language-- to talk about many things, it will remain strong over time because we need it.

Post the chart 'What our community knows and does' from section A3 to review the things they feel it is important for future generations know.

As we start making plans to strengthen our language, let's look back at the chart titled 'What our community knows and does' which we made near the beginning of this event. **Take a few minutes to review what you said is important to be able to know or do in our language. Are there other things which are important for your children to know that you would like to add to the list?**

You may have already come up with some ideas of how you might use your language for more things (see section A3). You might want to build on these ideas as you develop your plan.

⇒ **Now let's review which rectangles (and/or circle) on the mountain we are going to strengthen**. They are the ones with *X*s by them.

⇒ **Look at the assessment chart (or charts) that corresponds with the rectangle (and/or circle) we are going to work on. Re-read each of the statements where the X is to the left of the red line.** These are the things that need the most work.

Pay special attention to any weak areas in the **second** scale on the chart. These tend to affect the overall goal more than other things do because when our language is the **only** language used for certain situations, our language will probably last longer.

Post near the front the Assessment chart(s) for the starred rectangle(s) on the mountain.

If the star is by a rectangle with a down arrow, look at the Xs that are not to the far right of the scale.

The second scale on each chart would be Statements 2, 7 or 12.

⇒ **Let's look at the 'Helps and hindrances' list(s) we made for the rectangle we put an X by. Choose the things from the list(s) which we would like to work** on to help us strengthen the weak areas we just identified on the assessment charts. **Draw a small triangle beside the things you choose.**

The goal is for the group to choose a total of two to four things to work on.

⇒ If you have an X by the cave, also **look at the 'Helps and Hindrances' chart for 'remembered'** and choose two things you would like to work on to strengthen the way we are documenting our language for future generations. **Draw a small triangle beside the things you chose.**

If you are familiar with the Participatory Methods' tool 'Force field Analysis' you could tell the story about going to the market here.

Post the 'Helps and Hindrances' chart(s) for the starred rectangle(s) on the mountain. Include the chart 'Remembered,' if they are going to work on it.

Remember: The things we choose to work on should address the areas of greatest weakness that we just talked about from the assessment sheet. (That is, when the Xs are to the left of the red line).

Remember: The things we wrote under the **'Things that help'** side of the chart are things that can help us reach our goal. But the things we wrote under the **'Things that hinder'** side of the chart are things that could keep us from reaching our goal. We are more likely to reach our goal if we can eliminate some of the hindrances, and if we can strengthen some of the helps. **We might be able to change a hindrance so that it becomes a help to us.**

Pay special attention to ways to strengthen the use of our language in the home.

If they have chosen more than four 'Helps or hindrances' to work on, encourage them to just pick four that are the most important. If they are having trouble agreeing on just four, suggest that they 'vote' on it by each person placing a small checkmark (or small object) next to four items. Then count to see which items received the most votes.

⇒ **Now let's transfer the things we marked with the triangles from our 'Helps or hindrances' charts to our 'Taking Action' chart.** Put each one on a separate line under the column 'Problems to address.'

⇒ **Think about one 'Problem to address' at a time and discuss each of the other questions on the 'Taking Action' chart.** Write your answer or draw pictures to put on the poster.

- **What actions** can our community take to overcome this hindrance, or to strengthen this help?
- Can some of the **knowledge** and skills you identified in section A3 be useful to you as you address this problem?
- For each action: **What resources** does our community already have to accomplish this? What other resources will we need to find?
- **What steps** will our community need to take to accomplish each action?
- Let's mark whether **this is something** our community could **start on our own**, or whether this is something for which we **need outside help.**

⇒ Let's choose only a couple of the activities we listed that we can begin soon on our own. Mark them with an asterisk (*). When can we start these activities?

⇒ Now that we have a few activities with start dates, it is important for us to keep track of progress, and to seek help from people who might be able to provide it.

Ahead of time copy the 'Taking Action' chart in section E10 onto a large paper. If you will work in smaller groups, make copies for each person.

*As you lead the discussion of each 'Problem to address,' let the group suggest activities/actions first. If they get stuck, you can look through the tables in '**List of possible activities that might help**' (in the '**Facilitator Reference Materials').** The list gives some activities that might help overcome certain problems. They are organized according to the goal (flat space) they are aiming for and the type of obstacle they are trying to overcome. (Their order corresponds to the order of the assessment chart statements.)*

*Refer also to the '**Resource Manual'** document that comes with this Guide for other possible ideas. This document gives more specific examples of many of the types of activities listed in 'List of **possible** activities that might help.'*

⇒ What are a couple of other activities we could begin later—which we could do on our own, or with outside help?

If you want, we can invite an outside language development organization to consider how they might partner with us in the activities that we feel would need outside help. The organization might be able to give us ideas and/or provide training related to the actions we are proposing.

Mention any organizations you are aware of in the area that may be able to help the community reach some of these goals.

E7 | Meeting again later

⇒ Now that we have a plan, it is important that we meet regularly to talk about how we are reaching the goals we have. At that time we should look again at our 'Taking Action' chart and our 'Step for achieving outcomes' chart and see how things are going. Maybe some of us will need encouragement. Maybe we will find out we need to make some adjustments to our plans.

⇒ Let's agree on answers to the following questions as a group:

- When will we meet next?
- Where will we meet?
- Who is going to call the meeting?
- Who is going to lead the meeting?
- How often will we meet?
- Who else should we invite?

E8 | What activities might help with certain problems?

*In the **Facilitator Reference Materials**, **the section 'List of possible activities that might help'** lists a few ideas of activities that might help overcome certain problems in each of the five categories in the section B4 "Assessment charts" ('Identity,' 'Spoken,' 'Reading and Writing') and the section D 'Remembered' assessment. Note, however, that not every activity will be appropriate for every situation. We do not know ahead of time the whole range of problems the group might identify, so as they choose which problems to try to overcome, review the relevant sections of this list to see if any of these activities sound useful.*

*In the **Facilitator Reference Materials,** there is also an **'Activity Worksheet'** which the community might find useful.*

***At the back of this Guide, section E11 'Steps for achieving outcomes – Chart'** will help the community make more detailed plans for each activity/action they have written on from the 'E10 Taking action – Chart.'*

E9 | Working on goals for other languages

If the participants mentioned other languages in their community back in section A3 when they talked about 'What our community knows and does,' they may have mentioned specific goals for these other languages. If so, you can lead them through this section.

⇒ Look back at the other languages you mentioned that you use in your community on the chart 'What our community knows and does.' Do you need to work toward any goals for any of those languages?

If so, discuss the 'Helps and hindrances' related to reaching each goal.

⇒ Let's choose which hindrances to work on and think about some specific activities we could do that would help eliminate those hindrances or turn them into helps.

***You should not use all the steps in this Guide to talk about this second language** with the community because not all of it will be relevant for a language that is not a traditional language. However, some questions in section B might help the group talk about their goals for the second language, and what 'Helps and hindrances' relate to those goals.*

E10 | Taking Action – Chart

Problem to address	Knowledge & skills that might help (see section A3)	Actions to take	Resources needed; Steps required	Start on your own	Need outside help

E11 | Steps for achieving outcomes– Chart

For each ‘Action to take’ from ‘E10 | Taking Action – Chart,’ follow the steps below

Activity Name:					
Outcome(s) we are trying to reach:					
Write out the main steps we will need to do to complete this activity	**When will this step start and end?**	**Who should be involved in each step?**	**What resources, funds or other things will we need?**	**Who will make sure this step gets done?**	**What kinds of things will make it easier to do this step?**
STEP 1					
STEP 2					
STEP 3					
STEP 4					

How will we know when we have finished this activity? (What will be different, so that we know we have succeeded in doing this activity?)

For Facilitators: Reporting after using the Guide

The only way others will know if this tool has been helpful to your community is if the results are recorded and then shared with others. Please take a moment to fill out this form with some of the most important responses from your community's discussions. Then share this page with those who have trained and assisted you in this process. We would like also like you to email us a copy. Your response will help us to keep improving this tool. Thank you!

GUIDE DEVELOPMENT TEAM

gpfol_intl@sil.org

Current date:		*Dates Guide was applied by community:*	
Country and state/province/region:		*How many separate discussion groups did you have?(For example: groups of woman,*	
Name of Speech community:		*How many people met in each group (an average is okay)?*	
Traditional language:		*How many times did each group meet?*	
Language ISO code:			

- Other languages spoken by your community (see Section A1):

Languages spoken by your community	How many speakers?				
	few	some	many	most	all

- Where did you decide your traditional language was at the time you applied the Guide? (refer to the diagram in Section C). Mark how you use your language with an X.

READING & WRITING

__ Used for education

__ Spoken by all, written by some

SPOKEN

__ Spoken well by all children

__ Spoken well by some children

__ Spoken well only by adults

__ Spoken well only by the elderly

__ Seldom spoken even by the elderly

IDENTITY

__ Used for uniting us

__ (on the slope below 'Used for uniting us')

- Look at your notes on "What our Community knows and Does" and your action plan. What kinds of Knowledge did your community decide to strengthen? (see Sections A3, E1 and E6):

1
2
3
4

■ List the top 5 activities that make up the E10 Taking Action.	To begin (date)	In progress (X)	Completed (date)
1			
2			
3			
4			
5			

- Mark the ways you use your language NOW, if it is different from when you applied the Guide:

READING & WRITING

__ Used for education

__ Spoken by all, written by some

SPOKEN

__ Spoken well by all children

__ Spoken well by some children

__ Spoken well only by adults

__ Spoken well only by the elderly

__ Seldom spoken even by the elderly

IDENTITY

__ Used for uniting us

__ (on the slope below 'Used for uniting us')

- Which sections of the Guide did not work well in your community? Why? We would like to know so we can improve the tool.

  _____
  _____
  _____
  _____

- Any other comments?

  _____
  _____

References

Lewis, M. Paul & Gary F. Simons. 2010. Assessing endangerment: Expanding Fishman's GIDS. *Revue Roumaine de Linguistique* 2. 103–120. http://www.lingv.ro/RRL%202%202010%20art01Lewis.pdf (Accessed 7 February 2013).

Lewis, M. Paul & Gary F. Simons. 2015. Sustaining language use: Perspectives on community-based language development. Dallas: SIL International.