

DOCUMENTARY LINGUISTICS I
Prof. Tomasz Wicherkiewicz
UAM winter semester 2017/2018

Fourth & Fifth lecture
24 October 2017
7 November 2017

Ethics, legal issues, fieldwork and language communities

TOPICS:

Ethics in linguistic research

General and specific ethical principles

Ethics approval

Consent of informant(s) & speaker disagreement

Compensation

Rights in language documentation research

Intellectual property and artistic rights

Copyright

Moral rights

Access and usage rights

Indigenous community perspectives

- Dwyer, Arlene M. 2000. „Ethics and practicalities of cooperative fieldwork and analysis”. In: J. Gippert, N. Himmelmann & U. Mosel (eds.) *Essentials of language documentation*. Berlin: Mouton de Gruyter, pp. 31–66.

- Rice, Keren. 2006. „Ethical Issues in Linguistic Fieldwork: An Overview”. *Journal of Academic Ethics* 4: 123-155.

- Thieberger, Nicholas & Simon Musgrave. 2007. „Documentary linguistics and ethical issues”. In: P.K. Austin (ed.) *Language Documentation and Description* 4: 26-37. London: SOAS.

ETHICS

- the interested parties ('stakeholders') have to be identified - the people that **have an interest in and are connected with what we are doing.**

- a University-based project may include

- - staff and student
- - wider research community (all the people who are doing research)
- - 'research subjects' (the people the research project works with, records material from and studies their language with)
- - research funders (including government and private funders)
- - society in general, including government bodies [custom-made, ordered Project]
- - possibly others (who ?)

General and specific ethical principles = a *generic code* of putatively universal ethical norms, and a specific *individual code* for a research on an ethnic group in a particular area, created by individual researchers.

At present, linguists lack a generic code of conduct.

General ethical principles:

do not be evil,

do good things,

do not do anything that forces somebody to do things (against their will)

Don't do harm !

'In fragile, embattled, minority indigenous communities, good intentions are not sufficient for good and useful results, and we must be self-reflective and self-critical about the sort of practices we engage in that unwittingly will exacerbate rather than alleviate the problem' [Wilkins, David 1992. "Linguistic research under Aboriginal control: A personal account of fieldwork in Central Australia", *Australian Journal of Linguistics* 12: 171-200]

'Do not document a language if doing so would harm the speakers'; 'Sometimes no fieldwork on an endangered language is better than some' [Grinevald, Collette 2004. "Speakers and documentation of endangered languages". In: P.K. Austin (ed.) *Language Documentation and Description* 1: 52-72]

Matras critical of what he calls 'salvation linguists' who take it upon themselves to 'save' languages, regardless of speaker community opinions [Matras, Yaron 2005. "Language contact, language endangerment, and the role of the 'salvation linguist'". In: P.K. Austin (ed.) *Language Documentation and Description* 3: 225-251]

Informed consent

a person gives explicit consent to be involved in a research project or interaction, and the researcher must inform them about what is involved in such activity, and what the consequences of participation might be.

They should also understand that they can withdraw their participation at any time.

Children cannot give informed consent; it must be obtained from parents or guardians.

Covert research

Observer's Paradox

The requirement of obtaining informed consent rules out *covert research*, i.e. recording without speaker's knowledge.

Yet many social scientists routinely pretend to be ordinary citizens in order to obtain a naturalistic view of their research subjects

In anthropology and linguistics fieldwork, a researcher's presence changes the phenomena under observation, often making conversation less spontaneous.

Most field workers simply attempt to minimize the intrusiveness of their presence (the so-called *observer's paradox* [Labov 1971] by, for example, using a small recording device, or by having native-speaker insiders conduct the field research.

These methods have provided adequate data and have been seen as ethically sound by the majority of field linguists and community researchers.

Covert research acceptable for some linguists

A technique which appears to satisfy both the need for spontaneity and informed consent is the following:

(1) recordists and speakers already have a trusting working relationship;

(2) the researcher surreptitiously records spontaneous speech of said speakers,

if and only if (3) the subject of the speech is estimated to be non-sensitive,

and (4) the speakers are *immediately* afterwards given the option of informed consent, i.e. they listen to the recording to decide whether or not it should be erased or kept.

Informed consent

can be given (and documented) in one of 3 ways:

1. in writing, by signing a written document;
2. orally, by verbally expressing understanding and agreement – it may be advisable to record such oral consent in an audio or video file for future reference;
3. by a third party - this is required in the case of children or minors, and may be culturally appropriate in some locations, e.g. by 'village heads' rather than by individual villagers. Tribal chiefs or councils may also be involved in third party consent.

Documenting this consent in writing or oral form is usually advisable. In communities where research subjects are not literate, or signing forms would create suspicion or other problems, oral consent should be obtained.



‘Do not do things that will make people regret working with you’.

- political discussions or stories about human relationships, gossips, taboos (Papusha’s case)

Reciprocity: the researcher should contribute to the community in some way in exchange for the contributions that community members make to the research project

Respecting other people's ways of living and keeping an open mind (and being self-reflective about our own beliefs and behaviors)

statement of ethics ('code of ethics')

ORGANIZATIONS

- Linguistic Society of America – *Ethics Statement*
https://www.linguisticsociety.org/sites/default/files/Ethics_Statement.pdf
- American Anthropological Association – *Code of Ethics*
<http://ethics.americananthro.org/category/statement/>
- Australian Institute of Aboriginal and Torres Strait Islander Studies - *Guidelines for Ethical Research in Indigenous Studies* <https://aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies>
- DOBES - <http://www.mpi.nl/corpus/a4guides/a4-guide-el-aspects.pdf>

Ethics approval

In the US and Canada, universities and other bodies (including, increasingly Tribal Councils) typically have an Institutional Research Board (IRE) that must approve all research projects before they are submitted for funding or commence operations.

Increasingly, ethical and research approval must be gained from local organizations or national governments of the country where the research is to be carried out, and a research permit (or research visa) may be required in

order to undertake a project (fees for such permits or visas may also be substantial).

Some research funders require a letter of support (or statement of consent) from the speech community in order to demonstrate that the researcher has contacted the community and that the project will be accepted and approved if it is funded.

Compensation

- *For consultant time and expertise: money or gifts?*
- *Common-courtesy compensation: media*
- *For communities*

<http://languagelandscape.org/blog/wp-content/uploads/2013/10/II-consent-form.pdf>

CONSENT FORM

I understand the nature of the project	
I agree to being recorded	
I agree to a photo of me being taken	
I confirm I am over the age of 16	
I agree to my recording being uploaded to the Language Landscape website where it will be available to members of the public	
I agree to my photo being uploaded to the Language Landscape website where it will be available to members of the public	
ALL OF THE ABOVE	

NAME IN CAPITAL LETTERS:

SIGNATURE:

DATE:

DOBES Legal and Ethical Aspects

2. Ethical Considerations

Due to the complex legal situation, the DOBES programme strengthened the importance of ethical guidelines. Therefore, a Code of Conduct was created that is the guideline for all activities of all actors that have to do with the data. This CoC was the result of the extensive discussions amongst all teams in the pilot phase. It will be subject of further debates to assure that the DOBES programme is based on a high degree of trust by all actors – in particular by the consultants and their communities. The CoC is available on the web.

Most important is the statement that all actors will respect the Intellectual and Cultural Property Rights of the individual consultants and their communities. Wishes with respect to protecting the privacy of individuals and to protect religious feelings will be respected. Commercial use by anyone else than the consultants and their communities is forbidden.

3. Usage

We will distinguish four types of resources:

- Some resources will be available as general PR and demonstration material on the web. They are open and can be used according to the copyright statement and according to the CoC.
- Some resources will be available on the web. However, the potential users have to first accept the CoC by electronic means to get access.
- Some resources will be made available to interested persons when they have specified their usage. They have to accept a usage declaration and the CoC by electronic means.
- Some resources will not be available for users.

Responsibility to individual research participants

Research participants share their knowledge and often aspects of their lives with researchers. Even when a project focuses exclusively on the language and does not require institutional ethics review, linguists should recognize the collegial status of language consultants and respect their rights and wishes. Linguists should do everything in their power to ensure that their research poses no threat to the wellbeing of research participants.

- Research participants have the right to control whether their actions are recorded in such a way that they can be connected with their personal identity. They also have the right to control who will have access to the resulting data, with full knowledge of the potential consequences.
- Linguists are responsible for obtaining the informed consent of those who provide them with data (regardless of whether and how that consent is documented), for maintaining any expected confidentiality in storing data and reporting findings, and for ensuring that any individual's participation in their research is completely voluntary at every stage. Anonymous observations of public behavior, which often cannot involve consent, should include no information that could inadvertently identify individuals or, where sensitive, the community.
- Linguists should carefully consider whether compensation of some kind is appropriate, be it remuneration for time and effort, or use of their knowledge and expertise to benefit participants or their communities.
- Where feasible, linguists should facilitate participants' access to their research results.

Responsibility to communities

While acknowledging that what constitutes the relevant community is a complex issue, we urge linguists to consider how their research affects not only individual research participants, but also the wider community. In general, linguists should strive to determine what will be constructive for all those involved in a research encounter, taking into account the community's cultural norms and values. Ideal frameworks for interaction with outside researchers vary depending on a community's particular culture and history. In many communities, responsibility for linguistic and cultural knowledge is viewed as corporate, so that individual community members are not in a position to consent to share materials with outsiders, and linguists must try to determine whether there are individuals who can legitimately represent the community in working out the terms of research.

Some communities regard language, oral literature, and other forms of cultural knowledge as valuable intellectual property whose ownership should be respected by outsiders; in such cases linguists should comply with community wishes regarding access, archiving, and distribution of results. Other communities are eager to share their knowledge in the context of a long-term relationship of reciprocity and exchange. In all cases where the community has an investment in language research, the aims of an investigation should be clearly discussed with the community and community involvement sought from the earliest stages of project planning.

Responsibility to the public

Linguists have a responsibility to consider the social and political implications of their research.

- Linguists should make the results of their research available to the general public, and should endeavor to make the empirical bases and limitations of their research comprehensible to nonprofessionals.
- Linguists should give consideration to likely misinterpretations of their research findings, anticipate the damage they may cause, and make all reasonable effort to prevent this.



AIATSIS

AUSTRALIAN INSTITUTE OF ABORIGINAL
AND TORRES STRAIT ISLANDER STUDIES



Guidelines for Ethical Research in Australian Indigenous Studies

Principle 1 Recognition of the diversity and uniqueness of peoples, as well as of individuals, is essential.

Principle 2 The rights of Indigenous peoples to self-determination must be recognised.

Principle 3 The rights of Indigenous peoples to their intangible heritage must be recognised.

Principle 4 Rights in the traditional knowledge and traditional cultural expressions of Indigenous peoples must be respected, protected and maintained.

Principle 5 Indigenous knowledge, practices and innovations must be respected, protected and maintained.

Principle 6 Consultation, negotiation and free, prior and informed consent are the foundations for research with or about Indigenous peoples.

Principle 7 Responsibility for consultation and negotiation is ongoing.

Principle 8 Consultation and negotiation should achieve mutual understanding about the proposed research.

Principle 9 Negotiation should result in a formal agreement for the conduct of a research project.

Principle 10 Indigenous people have the right to full participation appropriate to their skills and experiences in research projects and processes.

Principle 11 Indigenous people involved in research, or who may be affected by research, should benefit from, and not be disadvantaged by, the research project.

Principle 12 Research outcomes should include specific results that respond to the needs and interests of Indigenous people.

Principle 13 Plans should be agreed for managing use of, and access to, research results.

Principle 14 Research projects should include appropriate mechanisms and procedures for reporting on ethical aspects of the research and complying with these guidelines.

Benefits, outcomes and giving back

Indigenous people involved in research, or who may be affected by research, should benefit from, and not be disadvantaged by, the research project

Research in Indigenous studies should benefit Indigenous peoples at a local level, and more generally.

Indigenous people who contribute traditional knowledge, practices and innovations, cultural expressions and intellectual property, skills, know-how, cultural products and expressions, and biological and genetic resources should receive fair and equal benefits.

A reciprocal benefit should accrue for allowing researchers access (often intimate) to personal and community knowledge.

Discuss openly and negotiate with the community any potential benefits. Benefits may include financial payments such as royalties, as well as other benefits such as training, employment and community development.

Aim to make the benefits to the community or individual participants proportionate to the demands of their participation.

Where the benefits are not general (for example, employment opportunity or financial compensation), allocate benefits in cooperation with the group. Be prepared to pay those contributing to the research in recognition of the value of their contributions, particularly where significant time is given outside normal personal or community commitments.

Recognise that certain cultural information is owned and may need to be paid for.

Ensure that payments or financial benefits accruing to the participants are considered by an ethical review panel.

Provide all relevant information to Indigenous participants and communities to weigh potential benefits against possible risks or disadvantages.

Do not create or contribute to circumstances where exploitation of an economic, cultural or sexual nature can occur.

Consider benefits to Indigenous communities such as support for the archiving of materials relating to intangible cultural heritage, including (but not limited to) field notes and recordings that document language, cultural practices and ethnobotanical knowledge. Ensure that, if such benefits are provided, appropriate measures are in place to protect secrecy and confidentiality of materials.

Who owns such indigenous knowledge and how ownership can be asserted and protected?

Language documentation researchers may wish to consider how their work impacts upon these matters, and may want to look into entering into agreements about copyright, moral rights and traditional knowledge with the stakeholders involved in a project.

You may wish to check and discuss the content of recordings, notes and dictionary entries with speakers in the community and other community members. You might have recorded material that they do not want to see published in books or released on the internet. You may also wish to show the preliminary results of your work to speakers and community members to check them for form and content.

Some indigenous groups make this a precondition for approval of research projects.

What are linguists good for?

<https://languagespeak.wordpress.com/2007/05/31/what-are-linguists-good-for/>

(...) our entire group attended the Workshop for American Indigenous Languages in Santa Barbara. There are 8 linguists on our team and 4 community language activists, making 'our entire group' a rather overwhelming, but nonetheless easy-going crew.

We gave a group presentation on collaborative linguistics. What our presentation stressed was the necessity of forming a collaborative partnership between academics and communities in efforts to maintain and revitalize endangered languages.

Our talk was the last one of the session on the last day of the conference. Now of course, the audience was hardly impressed with the linguists on the team, but the community language activists were literally pummeled with questions after the talk was over.

Trust and love

One woman asked the language activists something like, "What one aspect of linguistics has been crucial to the development of your project?" She said she wanted to know because she was interested in teaching linguistics to community activists and would like to know where to start. (I know that she was looking for an answer like, "Oh it was morphology! Once I understood the morphology and how to break words apart into meaningful units everything else made sense!" I know that she really wanted to hear what part of linguistics was actually useful to people doing language work.)

However, the answer she got from our community language activists was not like this at all. Instead they responded by mentioning how enthusiastic the linguists always were about doing language work (they said something like, "they keep showing up"), and how much they enjoyed meeting with us, and ultimately how much they trusted us. Later on at the party I heard someone fondly summarize their answer as "Trust and love. What are linguists really good for? Trust and love."

At first, after hearing this, the academic in me was disappointed. There has to be something from my discipline which is more useful to language revitalization, right? I mean, I've been studying linguistics for over 5 years ... was it all a waste of time? But then I got to thinking about how many negative things linguists have done throughout history ... when it comes down to it, I ought to be overjoyed that there is a community that likes me and thinks I'm a trustworthy academic. In fact, in the end, maybe it's not so bad to be known for that.

But the question still remains: what are linguists good for? I'm interested now to hear from other community language activists. Is the best thing we have going for us not so much our knowledge of language structure, but rather just our enthusiasm for language, and our willingness to assist in some way?

And what do the linguists think? Did you ever think you would be appreciated merely because you showed up? How does this influence the way you work on language projects?

Kwahwi |

Thank you for this delightful posting! We should listen to those community language activists. If our interactions with language communities are not about “trust and love” then we are missing an opportunity. What, after all, leads to voluntary language shift in the first place but a lack of that stuff? So if we do it right, our work can serve as a sort of corrective, just by the fact that we are doing it. I have come to this conclusion after reflecting on my fieldwork in Papua New Guinea, with villagers who have a sense of abandonment by outsiders. I would be curious to know how your situation is (and is not) parallel.

tsindipovi |

In my experience with Native American communities, there isn't so much a sense of abandonment as there is a sense of distrust of outsiders. Of course, this distrust exists because many academics in the past have unmercifully exploited and used the communities (their resources, their culture, their language, you name it), taking much and leaving very little. As a result of these types of practices, often community members are really wary of any outsider coming into the community.

In response to this, what our group has done from the very beginning is make sure that the community language activists take on leadership roles in our project. The linguists working on the project acknowledge that the language and the culture belong to the community, and that as outsiders we have no claim over it. As such, the language activists determine the direction and the goals of all of our work. The linguists are more like assistants or consultants than anything else.

And while I believe very strongly in the validity of this approach, I still wrestle with the idea of how it can be instituted in cases where a linguist has set out to do fieldwork in a particular community. Obviously, fieldwork is a necessary part of linguistic study, and we are all expected to do it at some point or another, so how can we go about it and still maintain that the community itself has control and ownership over the language? Should linguists doing fieldwork submit to the authority of community language activists? What if there are no language activists when the linguist arrives in the community? Is it possible for linguists to work under the authority of an indigenous community and still meet the requirements of academic institutions?

Alex

“The linguists working on the project acknowledge that the language and the culture belong to the community, and that as outsiders we have no claim over it.”

What rubbish! How can anyone own a language? This is like saying the German and Austrian people own German or the Brazilian and Portuguese people own Portuguese or Chinese people own Mandarin!

I am glad I am not a linguist! No community owns their culture. If some one from Kansas wants to learn how to tango or sing Celtic songs, does he or she have to get permission from the so-called owners—the Celtic or Argentinian people? How absurd!

Culture and language are to be shared and treasured.

Dozens or hundreds of Australian aboriginal languages will die out unless people from all continents USE the language to further our own cultural expression! We will use the languages—all it takes for an aboriginal language to survive and thrive if it has 5 or 10 speakers now is to find 20 or 30 people in Europe, Asia and the Americas who are willing to learn and use the language, in e-mails, blogs, and in person!

Do I have to have a license from the Celtic peoples to listen to some Irish music?

Linguists are trained and skilled in gathering the words and grammar of a language, alive or defunct.

We the people are SKILLED in propogating and continuing languages – look at Hebrew!

THINK outside the University box !

Why not set a baseline of 100 speakers worldwide for each Australian aboriginal language?

On the Internet, this can be done! Think big!

Purity is great, but people avidly learning and continuing a language is better!

Fair Trade Ideas.

1. BLOG. Train a native speaker in each Australian aboriginal language to use the internet and moderate a blog, where people on all 7 continents are encouraged to learn the language and post ideas and poems IN THAT LANGUAGE! The language would expand by gaining new speakers/bloggers and we would be creating one good job for a native speaker of that language.

2. KARAOKE. Produce a Karaoke tape/CD of 10 or 12 songs in the aboriginal language, with the words floating on the screen as the NEW speakers sing along and learn the language by SINGING! The new singers/learners would also be assisted with a little book that has the words/English translation and pronunciations in it.

RIGHTS

four areas in relation to language documentation research:

1. intellectual property rights
2. copyright
3. moral rights
4. access and usage rights



1. laws of the country where the research is being carried out

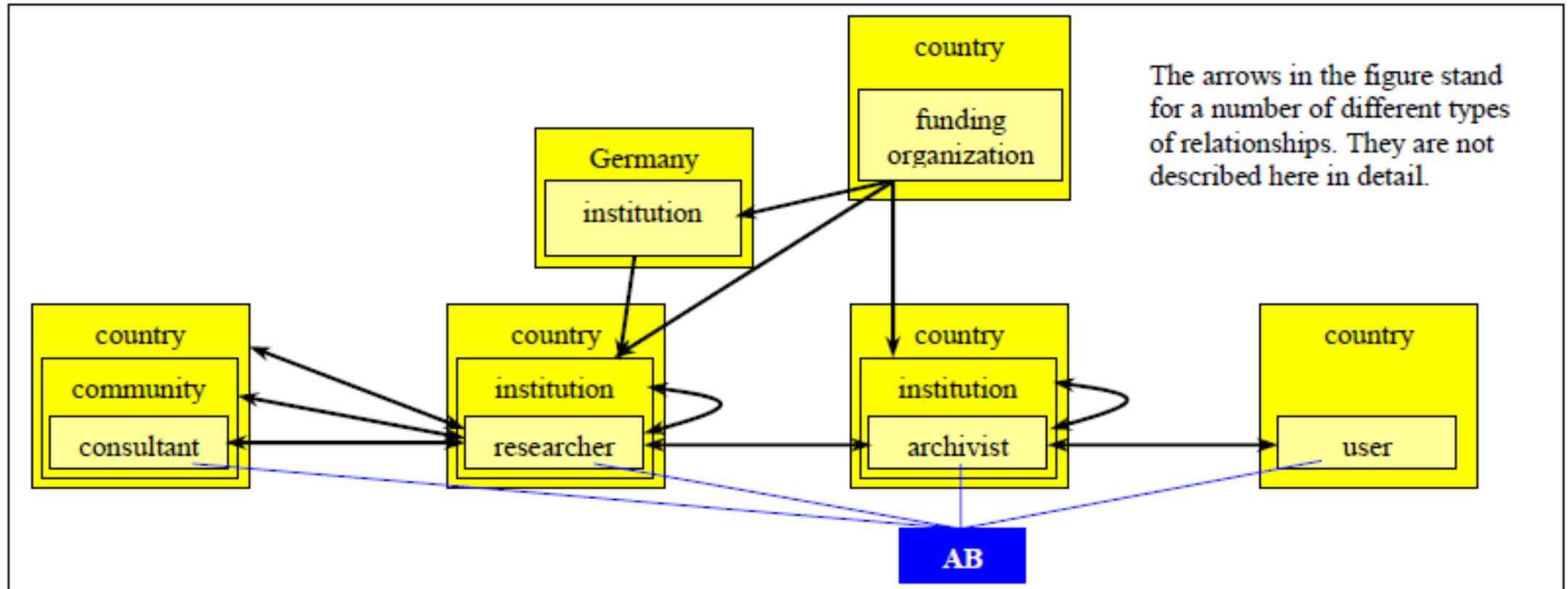
- (sometimes VERY restrictive: Bhutan)

2. laws of the country where the researcher resides

3. EU laws in the case of European countries

4. legal covenants and agreements internationally, including bi-lateral and multi-lateral arrangements

The following picture describes the complex legal situation within the DOBES programme. Different actors and organizations embedded in different law systems are involved.



The archivist will adhere to the following rules:

- The responsible researcher is the central switch and the archivist relies on the correctness of the specifications made by the teams. In particular, it is assumed that access matters were discussed extensively with the consultants and the language community.
- According to the European law all persons/institutions that are involved in the creation chain are copyright holder. The archivist will reserve all rights for the consultants and donators.
- The archivist has the right to store and archive the donated resources. It also has the duty to take care of long-term preservation aspects.
- The archivist also has the duty to make resources open to the interested public via web-based techniques. However, it will do this in close consultation with the responsible researchers.
- Metadata information is openly accessible on the web.
- Donators and consultants have open access to “their” data. Efforts to provide copies of the whole sub-archive will be supported by the archivist.
- In case of copying actions with other institutions, the archivist has to assure that these institutions adhere to the legal and ethical agreements of DOBES.

Intellectual property rights

'creations of the mind: inventions, literary and artistic works, and symbols, names, images, and designs used in commerce'. Intellectual property rights originate at the point of recording, and require informed consent for all parties and the parents or guardians of minors. Intellectual property rights come into existence when a creation has been recorded in writing, on video or in a sound recording.

Copyright

varies for different types of materials and between countries

- literary works (i.e. printed books)
- sound recordings
- images (both still (photographs) and moving (films))
- databases

1. it provides authors' with exclusive control over their works;
2. it is a set of prohibitions on what others cannot do without the copyright holder's permission;
3. It is automatic ... a work becomes copyrighted once it is created and reduced to concrete form whether the author has any interest in having the copyright or not;
4. it is a form of intellectual 'property', and ... can be transferred by sale, gift, inheritance, etc.
5. it is not a single thing but rather a bundle of rights encompassing reproduction (the original right to make copies), distribution, performance, display, and the making of derivative works (e.g., a translation of a book or a theatrical adaptation of a story). Each of these rights can be conveyed separately;
6. it has an exceedingly long duration;
7. most creative work is covered by copyright: songs, poems, books, scholarly articles, paintings, sculpture, photographs, and even computer programs. A degree of originality is required ... not covered are ideas, facts, data, real world phenomena, and practical/useful processes;
8. works that lack copyright protection are said to be in the public domain. As far as copyright law is concerned, these public domain works are free for all to use.



Copyright for printed works extends for 70 years from the death of the author, while copyright for sound recordings only lasts for 50 years from the moment of recording. For sound recordings, copyright is automatically assigned to the person who made the recording, not to the person(s) being recorded, although it is possible for an agreement to be reached whereby copyright is shared or given to other people.

Moral rights

Independently of the author's economic rights and even after the transfer of said rights, the author shall have the right to Clair authorship of tile work and to object to any distortion, mutilation or other modification of, or other derogatory action in relation to tile said work, winch would be prejudicial to his honor or reputation (Berne Convention)

Access and usage rights

refer to rights associated with material which has been deposited in an archive and the rights to gain access to and/or use that material. Most archives operate a system ('protocol system') which offers graded access, that is, various degrees of access to the material:

1. 'fully open', where anybody can have access to the materials;
2. 'fully closed' where nobody but the depositor can have access;
3. 'partially open', where access is subject to some conditions. Partially open criteria for access are usually speaker-based (i.e. depend on who the recorded speaker is), materials-based (i.e. depend on the nature of the material, such as its genre and whether it is sacred or not) or user-based (i.e. depend on the kind of user, e.g. gender, tribal membership or ethnicity).

Speaker disagreement

Speakers may have different views about what is 'correct' language, with some being purist and wanting to eliminate what they see as borrowings or corruptions, while others may have more liberal views. Code-switching is another area of frequent disagreement between speakers. There may also be different attitudes to disfluencies, with some speakers wanting material edited for false starts and interruptions, for example. It can be useful to distinguish between material that has been transcribed as recorded, and material that has been edited after transcription, with the nature of the editing clearly documented.

Different communities and individuals also have different tolerances for what is considered offensive. Be careful with material that is overheard, rather than recorded in explicit language research sessions; it is a good idea to check if overheard material is something that can be distributed publicly.

There can be conflicting interests in the content of a recording, especially when the topic concerns political issues such as land tenure, or gossip about neighbors' sexual preferences and behavior.

In addition, there can be different views about access, e.g. older and younger people may have different attitudes about what can be made public and what cannot.

Indigenous perspectives

Intellectual property rights do not cover a range of issues that indigenous people consider their knowledge and cultural property, such as dances, sacred and religious materials, or Traditional Ecological Knowledge (TEK), e.g. knowledge of plant use for medicinal purposes, passed through the generations.

communities may want a '*TALISMAN*'

= an object that is valued for its status as a physical expression of the research project:

- a dictionary, even if they cannot read it or have no immediate use for it
- sound recordings (perhaps delivered on cassette tape or CD)
- edited video recordings, especially with subtitles and dubbed onto DVD or VCD
- cultural and learning resources
- materials that contain useful everyday expressions or cover culturally significant topics
- workshops (e.g. orthography development workshops), training courses and summer schools organized in their communities
- payments, gifts or equipment (e.g. a simple equipment, writing materials, old cell-phones)
- help with local services or problems.
- advocacy at higher level of authorities, they have no access to

a grammar written in a theoretical model in a language they cannot understand

There might also be a lot they **do not** want that researchers might want to give them,

a Luqa speaker from the Solomon Islands:

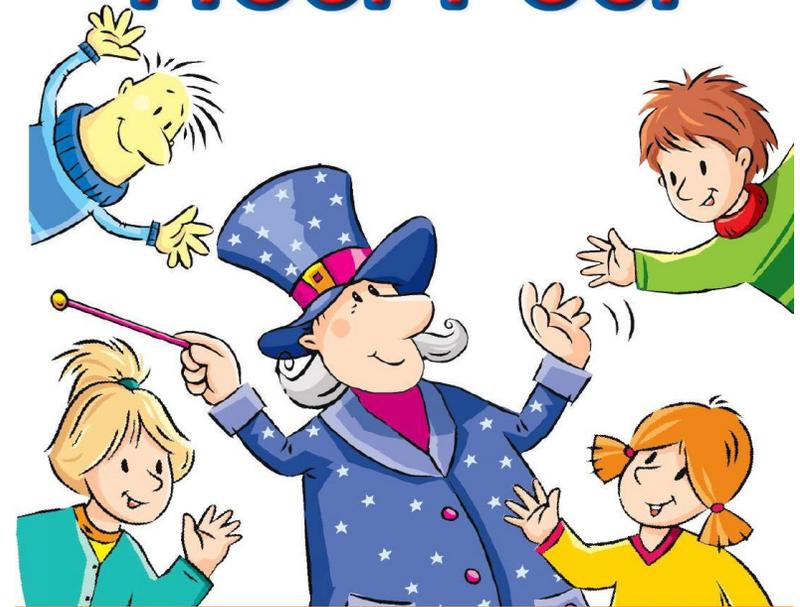
„technical studies done on vernacular languages that are produced by professional linguists and written in a foreign language (e.g. English) ... are usually no use at all for those whose languages are studied. For that reason, in the case of Kubokota we would strongly encourage that materials (dictionary, grammar, stories, literacy materials, etc) be also produced in Kubokota. I strongly feel that any work done on Kubokota ... must also benefit the language community”

[Chambers, Mary & David Nathan 2009. *Reciprocity and fieldwork*]

https://issuu.com/revitalization/docs/heci_peci_st_rony_5mm_spad.compress



Heći Peći



<http://www.revitalization.al.uw.edu.pl/eng/Wymysorys/77/other-materials>



Jak powstały Wilamowice...

Wi ej Wymysou ädstända...

Ply hefa jür, fty ynzer cäyta, wen yr Pönyša Ad regjyt der kyng Łokietek, mongolyšy drowa ejwerfüla uf dy djyfyn, branta äna mahta gancy wyjštofta cynist. Zej mahta dos kiner än kiner, zy ejwerfüla ä diöf, wu łog nönd fu öüswyncer ad, hynder zejñ hisa zy jok ferbranta hyta, ferlöny fihjyn än höly špäjhjyn. Dos troürikjy ława trof öü löüt, wu oba wäggingja, oba zocfa zih cym kyngja Władysław cü. Der Łokietek wuđ hon rü, äzu rüf ä dy ganca pönyša drowa. Dy grusy šlaht toüyt fu mügja bocäm öwyt än hefa löüt zäjn diöt cygrundganga. Dy Mongöln gingja wäg än der güty kyng maht ölyš ufs nojy. Dy boulöüt ata zjyr šwjer bo zej wuđa böüyn nojy hyta. Dy wyjštoüt troppjata zih zjyr s'asa ufa wynter äjcnama, wu zuđ kuma ny łang. Oder diöt wün ká hend cyr at, hunger dret yn löüta, dyrym wuđ der kyng, zih röta byn ganca fjyšta än hjen. Zej kuzta cyzoma zjyr łang än dyškürjyta fu dam kumer. Wen diöt wiöe ká höfnan, der öüswyncer fjyšt kom uf ä plan. Har wöšt do löüt fum öwyt zühta ad cym ława, bo ä gywaser nom jyr ganca fermygja. Der Kyng Łokietek tot ozidlyn äj, do zy nama familyja än kuma uf Pöln. Cyn ozidlyn köma ander löüt cü, wu zy wuđa nöü ława oba wundermjera zihja. Wen zy šun äjköma, nöma zy zih cyr at, to dy hyta wühsa uf wi dy pyłc nöm rán, ä ejwyn dähjyn, wühs ä gruser kiyhatüm. Dos diöf his „Wymysdiöf“ – wi der östyfter, Wilhelm his. Myter cäjt, dy äd wu wün hefa hejwuñ, kom uf nist, bo der flus gus hefa möl öüs, än s'woser wu šwum nöm rán maht ölyš šlähter. Dy ozidlyn hota zih ejwergytriöen uf s'fahy łand. Ä nojy diöf hisa zy „Wymysou“ än s'öldy hisa zy „Ölöddiöf“. Diöh dos, do derzänk, dy ozidlyn wün äzu klug än gyšäjt, kynt yta ká ungytyklik gywaser uf Wymysou ny.



awno temu, gdy na Polskę wdał król Łokietek, na jego tereny najechały mongolskie oddziały, które pustoszyły kraj, plądrując i pałac słowiańskie zagrody. Najeźdźcy poczynali sobie coraz śmielej, często zapuszczając się w głąb kraju. W czasie jednego z najazdów napadli na osadę znajdującą się na oświęcimskich włościach, zostawiając za sobą tylko zgłiszczą chat. Smutnego losu nie uniknęli również mieszkańcy, którzy uciekli, albo przyłączyli się do króla, by walczyć z najeźdźcami. Król pragnąc spokoju swych poddanych postanowił zebrać armię. Wielka bitwa trwała od świtu do zmroku. Pokonani Mongołowie opuścili ziemie polskie. Król ponownie starał się przywrócić ład i porządek. Cieśle ciężko pracowali, aby zbudować nowe chaty i zagrody, rolnicy całymi dniami trudzili się na roli, aby móc zbierać pożywienie na zimę, która zbliżała się nieuchronnie. Pomimo starań wszystkich, ciągle brakowało rąk do pracy, a głód zagrażał ludziom. Król widząc nadchodzącą klęskę, postanowił poradzić się księżąt i władców grodów. Długo dumali nad rozwiązaniem problemu. Gdy nie było już nadziei, książę oświęcimski wymyślił plan. Dowiedział się o ludziach zamieszkujących odległe zachodnie ziemie, którym wielka woda zabrała dorobek ich całego życia. Władcy wystali wiadomość, aby zabrali oni ze sobą rodziny, resztki ocalałego dobytku i udali się na ziemie Polski. Z czasem, do uchodźców wędrujących przez obce ziemie przyłączyli się również inni, którzy chcieli rozpocząć nowe życie bądź szukali przysgod. Na miejscu od razu zabrali się do pracy. Drewniane chaty jak grzyby po deszczu wyrastały pomiędzy górzystymi pagórkami, a nad nimi górowała wieża drewnianego kościołka. Osadę tę nazywano Wymysdiöf - na cześć przywódcy uchodźców z zachodu - Wilhelma. Z czasem jednak nierówny teren dawał o sobie znać - rzeka płynąca przez wieś często wylewała, a woda spływająca z pobliskich wzniesień tylko pogarszała sytuację. Osadnicy zaczęli się przenosić na pobliski płaskowyz. Nowopowstała

outcomes of 'mobilization'

Communities want the following from information and communication technology aspects of documentation projects, especially in the context of multimedia products:

- the sound of spoken language
- product development processes that respect people's 'ownership' of language
- products that represent the community's relationship to the language by implementing meaningful pathways between information providers and users
- a range of diverse and adaptable products from comprehensive linguistic and cultural multimedia documentations ... to learning resources, songs, games, and even spelling checkers
- products that are easy to use.

[Nathan, David & Eva A. Csató 2006. Multimedia: A community-oriented information and communication technology. In: A. Saxena & L. Borin (eds.) *Lesser-known languages of South Asia. Status and policies, case studies and applications of information technology*. Mouton de Gruyter, 257-277]

empowerment models

that community members become **co-researchers with outsiders**, not passive participants that we do research on, but increasingly active people who the research is done by.

This will require training and skills transfer to develop capacity locally, however it is important to remember that training is specialized activity and the fact that a researcher has certain skills does not mean necessarily that they are able to teach them or train others.

We may need to learn how to train.

Wilamowice / activities for the community

- publications
- lectures & films
- resources
- database accessible

Florian Biesik re-Wilamowiceized



Wilamowice – Wymysoü - *Wilmesau*



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Wymysorys / Wilamowicean

[History](#)[Identity](#)[Typology](#)[Standards](#)[Speakers](#)[Endangerment](#)[Status](#)[Others](#)

Linguistic overview of *Wymysöieryś*

The grammar of Wymysöieryś has been described in numerous publications (Andrason 2010, 2011; Kleczkowski 1920, 1921; Lasatowicz 1992; Latosiński 1909; Młynek 1907; Mojmir 1930-1936; Morciniec 1995; Ritchie 2012; Wicherkiewicz 2003). It was Tomasz Wicherkiewicz and Jadwiga Zieniukowa who have written the most comprehensive summary of all available sources (2001)

Gedichte

in der Mundart der deutschen schlesisch-galizischen

Gränzbewohner, resp. von Bielitz-Biala.

von

Sac. Bukowski,

Doctor der Medicin, Besitzer des goldenen Verdienstkreuzes mit der Krone, Mitglied der natur-histor. Section der k. k. mähr.-schles. Gesellschaft für Ackerbau, Natur- und Landeskunde, Ortsschulen-Aufsicht in Biala etc. etc.

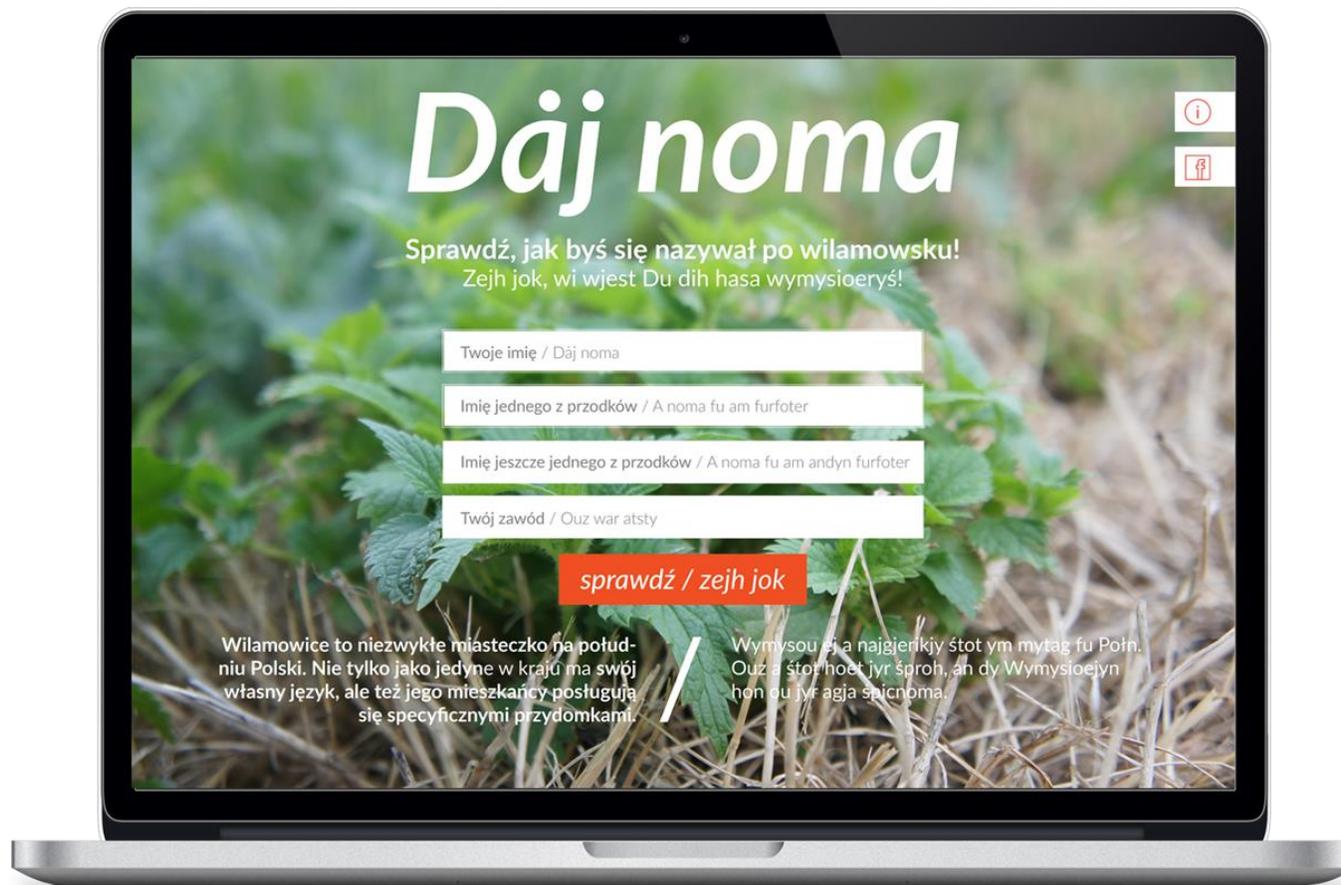
ISO Code

ISO 639-3 **wym**

Source texts

- Rozalia Hanusz - opowieść o Wilamowicach
- biogram Heleny Biba - część 1
- biogram Heleny Biba - część 2
- AKowalczyk i TKról
- H. Biba w ogrodzie 1
- H. Biba w ogrodzie 2
- J. Gara - powitanie
- J. Gara o okolicy w Wilamowicach
- J. Gara i jego twórczość (A)
- J. Gara i jego twórczość (B)
- J. Gara o swoim życiu
- J. Gara o innych gwarach
- J. Gara o Żydach wilamowskich
- Pierzowiec 1
- Pierzowiec 2
- A.Foks i H. Biba - strój wilamowski 2
- J. Gara o Hałcnowie
- Florian Biesik - poemat "Óf jer welt"
- A.Foks i H. Biba - strój wilamowski 1
- artykuł o języku wilamowskim "Rzeczpospolita" cz.1

<http://dajnama.wilamowice.pl>



Transliteracja
 Ortograficznie
 Tłumaczenie PL
 Tłumaczenie EN
 Morfologia
 Fonetyka
 Komentarz

Pozycja	Transliteracja	Ortograficznie	Tłumaczenie PL
1	Óf jer welt	Uf jer welt	Na tamtym świecie
2	a gycyłykjé tragedyj	ǎ gycyłikjy tragedyj	świętej pamięci tragedia
3	wymysojrysz, fy s flora flora	Wymysiöeryś, fu s'Fliöera-Fliöera	po wilamowsku, Flory-Flory / przez Florę-Florę
4	Łaza guty daś "Óf jer welt"	Łaza güty dos "Uf jer welt"	[gdy] Dobrzy czytają to "Na tamtym świecie"
5	wájts nist szłáchtys hǎnn ǎgystett,	Wájł's nist śłáhtys hon ogyśtełt,	jako że nic złego nie popełnili,
6	fjéttá zych goo nist myj fjém tót,	fjeta zih giöe nist mej fjym tut,	zupełnie nie obawiają się śmierci,
7	dertroon besser s ława yr nót.	dertriöen beser s'ława yr nut.	lepiej zniosą życie w potrzebie.
8	Łazas szłáchty, cyttyns wja esp,	Łaza's śłáhty, cytyn's wi'ǎ esp,	[gdy] Czytają to źli, trzęsą się jak osika,
9	idłykjés woot śtychts, wjes a wesp	idłikjys wüt śtyht's, wje's ǎ wesp	każde słowo kąsa jak osa;
10	krigia ǎn szrek fy jém ława,	krigja ǎn śrek fu jem ława,	wpadną w przerażenie swoim życiem;
11	wada besser, wann gut śtarwa.	wada beser, wan güť śtarwa.	byłoby lepiej, gdyby dobrze umarli.
12	Óf jer welt	Uf jer welt	Na tamtym świecie
13	a gycyłykjé tragedyj	ǎ gycyłikjy tragedyj	świętej pamięci tragedia
14	fy s flora flora	fu s'Fliöera-Fliöera	Flory-Flory