

## Unit Plan



### **Content Area: Politics & Language Sustainability**

Developed by: Kalei Lum-Ho

#### ***Activating/Building the Background***

Lesson 1: Starter Activity—Languages of the World

Lesson 2: Language Blizzard

Lesson 3: Four Corners: Linguistic Imperialism

#### ***Deepening the Understanding***

Lesson 4: Language Timeline

Lesson 5: Data Retrieval Chart


#### ***Applying the Learning (Social Action Plan)***

Lesson 6: Language Sustainability Action Plan

Lesson 7: Language Preservation Recommendations

### **BUILDING THE BACKGROUND**

#### **Lesson 1: Starter Activity: Languages of the World**




In small groups, participants are given cards with the top 20 languages spoken in the world and asked to put them in order of use. Afterwards, give the handout that has the correct order of the most dominant languages. Have group discuss the results. Which groups are the most dominant? Why? Next review the sheet with the most endangered languages. What patterns do they see? Why?  
(See Handout)

#### **Lesson 2: Language Blizzard**

On a board/poster, write down the phrase: *“I ka ‘ōlelo no ke ola, i ka ‘ōlelo nō ka make: There is life and death in language.”* Each participant is given several cards/pieces of paper and must brainstorm their ideas on what this phrase means to them. Afterwards, everyone tapes their cards up on a wall and works together to group related themes/ideas, creating a “blizzard” of ideas. The facilitator/teacher then writes down the subject heading for each group on a card and tapes it above the cluster of related cards. Next the whole group will clarify the meaning of the categories and compare and contrast the ideas in the blizzard. This activity will allow participants to learn draw on personal experiences and previous knowledge about why language sustainability is important.

#### **Lesson 3: Four Corners: Linguistic Imperialism**



This lesson is designed to facilitate participants’ learning about topics in language sustainability including: linguistic imperialism, language revitalization, language policy, extinct, endangered, and dead languages, and linguicide.

Four pieces of paper will be placed at each corner of the room/facility (can also be done in open air spaces). The following questions will be written on each sheet:

- 1) How has colonization affected your native language?
- 2) How do you think the extinction of your native language would affect your people?
- 3) How do you think your government supports/prevents the preservation of your language?
- 4) What impact would language revitalization have on your people?

Participants will be broken up into groups and asked to draw on their own experiences to answer these questions. They will rotate to all four questions and when everyone has had a chance to answer each question do a gallery walk to review other groups' responses. Afterwards, the group will convene to analyze and discuss the results.

## **DEEPENING THE UNDERSTANDING**

### **Lesson 4: Language Timeline**

Participants will break up into groups to create timelines that illustrate three phases of their own indigenous language: 1) Language origins; 2) Colonization (if applicable), and 3) Today (what is the status of the language today?)

Participants will have to do research (online and literature) to find information on the history of their language. Each group will get a length of butcher paper that they will list important dates in the linguistic history. Use of images is encouraged. Afterwards, the participants will convene to share out the results of their research.

The activity is repeated for the community/port that Hōkūle'a is scheduled to visit.

### **Lesson 5: Data Retrieval Chart**

Participants will compare and contrast issues, challenges, and strategies in language sustainability between their own language community and the language of the community they are studying.

(See Worksheet)

## DATA RETRIEVAL CHART

**Concept:** Sustainability

**Content Area:** Politics & Language Sustainability

	<b>My own language</b> An article about current issues my own community faces in language sustainability	<b>Their language</b> An article about current issues their community faces in language sustainability	<b>Both our languages</b> <i>UN's Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities</i>
<b>Criteria Question 1</b> How can we learn from one another to preserve our language?			
<b>Criteria Question 2</b> What choices will help us to sustain/nurture our language?			
<b>Criteria Question 3</b> How can one person make a difference?			
<b>Criteria Question 4</b> How can we use indigenous knowledge to sustain/nurture our language?			

### APPLYING THE LEARNING

**Lesson 6: Social Action Project: Language Sustainability Action Plan**

Using information gathered in the previous activities, participants will create a “Language Preservation Action Plan.” If the lesson is being conducted here in Hawai‘i, a plan can be made for Hawaiian language and repeated for each port that the Hōkūle‘a stops at. The plan will include a list of issues that their own language and the language they are studying face and possible solutions to these issues that will allow for preservation and sustainability. Participants will break up into groups and each group will take one issue, i.e. government enforced language policies. In their group, they will conduct research to determine the negative impacts of this issue on the language being studied. Afterwards, they will come up with a list of possible solutions to counter these negative impacts. A worksheet is provided to guide this activity. The lesson is completed with a culminating activity.

**Lesson 7:**

**Language Preservation Recommendations**

The culminating activity of this unit plan will be a report that provides recommendations on how to preserve the indigenous language being studied. Participants from each group will combine their work on the different issues and create a newsletter that has recommendations on how each community can preserve their language and how they can preserve their own. The participants will use information from their own language and the cross-comparison with other languages to draw conclusions. The newsletter may be disseminated in various forms, including print, and online. For the online newsletter, it will contribute to the projected database of knowledge that is proposed for this voyage. When the voyage is done, communities can continue to contribute to the newsletter in whatever form of communication possible as a means of maintaining their global relationships and working together to preserve their languages.



**KUMU KUKUI**

**MANA'O NUI**  
Big Concept

**Politics & Language Sustainability**

**MANA'O HO'OKO**  
Intent

To have participants learn about the issues indigenous communities around the world face with language sustainability in order to develop an understanding of the importance of preserving indigenous languages and an appreciation of their own languages.

**KUMUHANA HA'AWINA**  
Skills & Content

- Indigenous languages
- Language preservation
- Colonization and impacts on language
- Language revitalization
- Linguicide
- Research skills
- Communication skills

**ESSENTIAL QUESTION**  
 How will learning about issues involved with indigenous language sustainability help students understand the importance of preserving indigenous languages and develop an appreciation of their own indigenous language?

**LAU KUKUI**

**4 HO'OPUKA**

*Creating, producing & showcasing new knowledge*

- Project will be added to database of resources on sustainability (in various forms: print, website/online resources, audio/visual pieces)

*Applying the Learning*

- Language Preservation Action Plan

**3 HO'OHANA**

**HO'OLOHE 1**

*Activating/Building the Background*

- "Hook Activity": Languages of the world
- Language Blizzard
- Four Corners: Linguistic Imperialism—participants will draw on their own experiences to learn about topics in linguistic imperialism

*Deepening the Understanding*

- Language timelines: in small groups, participants will create two timelines to chronicle the history of their own language and the language of the new port
- Data Retrieval Chart
- Create Venn Diagram to compare history of language imperialism between own community and each new port

**HO'OPILI 2**

## RESOURCES/REFERENCES

- Polynesian Voyaging Society: <http://pvs.kcc.hawaii.edu/>
- Hōkūle`a World Wide Voyage: <http://www.hokuleawwv.org/voyagers/blog>
- *Ethnologue: Languages of the world*: <http://www.ethnologue.org>
- *The Language Database*: <http://www.hermanboel.eu/language-database/index.htm>
- Moseley, C. (ed.) (2010). *Atlas of the World's Languages in Danger, 3<sup>rd</sup> ed.* Paris: UNESCO Publishing. Retrieved April 29, 2011: <http://www.unesco.org/culture/languages-atlas/>
- United Nations Educational, Scientific and Cultural Organization (UNESCO): *Endangered Languages* <http://www.unesco.org/new/en/culture/themes/cultural-diversity/languages-and-multilingualism/endangered-languages/>
- Hinton, L. and K. Hale (2001). *The Green Book of Language Revitalization in Practice*. San Diego: Academic Press.
- Bosiak, P. (1996, March 21). A Summary of an Article by Linda Chávez. 1995. *One nation, one common language*. Available online: [http://emedia.leeward.hawaii.edu/hurley/Ling102web/mod6\\_world/mod6docs/english\\_only.pdf](http://emedia.leeward.hawaii.edu/hurley/Ling102web/mod6_world/mod6docs/english_only.pdf)
- Additional lesson ideas and information on language preservation: [http://emedia.leeward.hawaii.edu/hurley/Ling102web/mod6\\_world/6mod6.4\\_issues.htm](http://emedia.leeward.hawaii.edu/hurley/Ling102web/mod6_world/6mod6.4_issues.htm)

## **TERMS**

The following is a list of terms with links to Wikipedia for more information.

**Dead Language:** a language that is no longer the primary language of its speakers  
([http://en.wikipedia.org/wiki/Extinct\\_language](http://en.wikipedia.org/wiki/Extinct_language))

**Endangered Language:** a language that is at risk of no longer being spoken  
([http://en.wikipedia.org/wiki/Endangered\\_language](http://en.wikipedia.org/wiki/Endangered_language))

**Extinct Language:** a language that no longer has any native speakers  
([http://en.wikipedia.org/wiki/Extinct\\_language](http://en.wikipedia.org/wiki/Extinct_language))

**Linguistic Imperialism:** the act of transferring a dominant language to a group of people  
([http://en.wikipedia.org/wiki/Linguistic\\_imperialism](http://en.wikipedia.org/wiki/Linguistic_imperialism))

**Language Policy:** the practice used by many countries to select one language or set of languages as their “official” language through legislation, court decision, or policy. Often results in the demise of other languages ([http://en.wikipedia.org/wiki/Language\\_policy](http://en.wikipedia.org/wiki/Language_policy))


**Language Revitalization:** a movement where individuals, cultural/community groups, governments, or political authorities attempt to reverse the decline of a language  
([http://en.wikipedia.org/wiki/Language\\_revival](http://en.wikipedia.org/wiki/Language_revival))

**Linguicide/Linguistic genocide/Language Death:** the process by which a language no longer has native fluent speakers. Sometimes done intentionally ([http://en.wikipedia.org/wiki/Language\\_death](http://en.wikipedia.org/wiki/Language_death))

## WORKSHEETS

### Day 1: Starter Activity: Dominant Languages of the World

Instructions: Make four copies of this sheet and cut out the cards. Have participants break up into groups and sort the cards to rank the most dominant languages. After this activity, use the handout for the discussion.



<b>Chinese</b> (China)	<b>Bengali</b> (Bangladesh)	<b>Javanese</b> (Indonesia)	<b>French</b> (French)
<b>Spanish</b> (Spain)	<b>Portuguese</b> (Portugal)	<b>Lahnda</b> (Pakistan)	<b>Korean</b> (Korea, South)
<b>English</b> (United Kingdom)	<b>Russian</b> (Russian Federation)	<b>Telugu</b> (India)	<b>Tamil</b> (India)
<b>Arabic</b> (Saudia Arabia)	<b>Japanese</b> (Japan)	<b>Vietnamese</b> (Viet Nam)	<b>Italian</b> (Italian)
<b>Hindi</b> (India)	<b>German, Standard</b> (Germany)	<b>Marathi</b> (India)	<b>Urdu</b> (Pakistan)



Day 1: Starter Activity: Dominant Languages of the World

**HANDOUT: Dominant Languages of the World**

**Instructions:** Now compare your ranking to the actual order of dominant languages in the world. What patterns do you see? Why do you think certain languages are dominant?

<i>Top 20 dominant languages of the world<sup>1</sup></i>				
Rank	Language	Primary Country	Total Countries	Speakers (millions)
1	Chinese	China	31	1,213
2	Spanish	Spain	44	329
3	English	United Kingdom	112	328
4	Arabic	Saudi Arabia	57	221
5	Hindi	India	20	182
6	Bengali	Bangladesh	10	181
7	Portuguese	Portugal	37	178
8	Russian	Russian Federation	33	144
9	Japanese	Japan	25	122
10	German, Standard	Germany	43	90.3
11	Javanese	Indonesia	5	84.6
12	Lahnda	Pakistan	8	78.3
13	Telugu	India	10	69.8
14	Vietnamese	Viet Nam	23	68.6
15	Marathi	India	5	68.1
16	French	France	60	67.8
17	Korean	Korea, South	33	66.3
18	Tamil	India	17	65.7
19	Italian	Italy	34	61.7
20	Urdu	Pakistan	23	60.6

<sup>1</sup> Lewis, M. Paul (ed.) (2009). *Ethnologue: Languages of the World, Sixteenth edition*. Dallas, Tex.: SIL International. Retrieved April 29, 2011: [http://www.ethnologue.org/ethno\\_docs/distribution.asp?by=size](http://www.ethnologue.org/ethno_docs/distribution.asp?by=size)

Day 1: Starter Activity: Dominant Languages of the World

**HANDOUT: Endangered Languages of the World**

**Instructions:** Now look at the most endangered languages in the world. What patterns do you see? Why do you think these languages are endangered?

<i>Top 10 most endangered languages in the world<sup>2</sup></i>				
Rank	Language	Origin	Official Language	Remaining Speakers
1	<b>Apiaca</b> (a.k.a. Apiaka, Apiakc, and Apiaca)	Brazil	Portuguese	1 (2007)
2	<b>Bikya</b>	Cameroon	French & English <sup>3</sup>	?? (last known speaker in 1986)
3	<b>Taje</b> (Austronesian language also known as Petapa)	Indonesia	Bahasa Indonesian <sup>4</sup>	1 (2000)
4	<b>Dampelas</b> (an Austronesian language also referred to as Dampal, Dian and Dampelasa)	Indonesia	Bahasa Indonesian <sup>5</sup>	1 (2000)
5	<b>Diahoi</b> (also known as Jiahui, Jahoi, Djahui, Diahkoi and Diarroi)	Amazon, Brazil	Portuguese	1 (2006)
6	<b>Kaixana</b>	Limoeiro, Amazonas, Brazil	Portuguese	Last known speaker was Raimundo Avelino, who was 78 in 2008 and is still believed to be alive
7	<b>Laua</b>	Papua New Guinea	English, Tok Pisin, Hiri Motu <sup>6</sup>	1 (2000—may be extinct today)
8	<b>Yamana</b> (also goes by Hasui Kuta, Tequenica, Yagan and Yaghan)	Chile	Spanish	1 (Cristina Calderon)
9	<b>Kulon-Pazeh</b> (also known as Kulun)	Taiwan	Chinese (Mandarin)	officially extinct after the 2010 death of Pan Jin-yu
10	<b>Pemono</b>	Venezuela	Spanish	May be extinct

<sup>2</sup> Hall, J. (2011, March 7). The 10 Most Endangered Languages in the World. *Business Insider*. Retrieved April 29, 2011: <http://www.businessinsider.com/most-endangered-languages-2011-3?op=1>

<sup>3</sup> <http://en.wikipedia.org/wiki/Cameroon>

<sup>4</sup> [http://en.wikipedia.org/wiki/Indonesian\\_language](http://en.wikipedia.org/wiki/Indonesian_language)

<sup>5</sup> [http://en.wikipedia.org/wiki/Indonesian\\_language](http://en.wikipedia.org/wiki/Indonesian_language)

<sup>6</sup> [http://en.wikipedia.org/wiki/Papua\\_New\\_Guinea](http://en.wikipedia.org/wiki/Papua_New_Guinea)

**HANDOUT: Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities<sup>7</sup>**

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United Nations

**A/RES/47/135**

General Assembly

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18 December 1992  
ORIGINAL:  
ENGLISH

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A/RES/47/135  
92nd plenary meeting  
18 December 1992

47/135. Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities

The General Assembly,

Reaffirming that one of the main purposes of the United Nations, as proclaimed in the Charter of the United Nations, is to achieve international cooperation in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion,

Noting the importance of the even more effective implementation of international human rights instruments with regard to the rights of persons belonging to national or ethnic, religious and linguistic minorities,

Welcoming the increased attention given by human rights treaty bodies to the non-discrimination and protection of minorities,

Aware of the provisions of article 27 of the International Covenant on Civil and Political Rights concerning the rights of persons belonging to

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<sup>7</sup> United Nations (1992). *Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities*. Retrieved from <http://www.un.org/documents/ga/res/47/a47r135.htm>

ethnic, religious or linguistic minorities,

Considering that the United Nations has an increasingly important role to play regarding the protection of minorities,

Bearing in mind the work done so far within the United Nations system, in particular through the relevant mechanisms of the Commission on Human Rights and the Subcommission on Prevention of Discrimination and Protection of Minorities, in promoting and protecting the rights of persons belonging to national or ethnic, religious and linguistic minorities,

Recognizing the important achievements in this regard in regional, subregional and bilateral frameworks, which can provide a useful source of inspiration for future United Nations activities,

Stressing the need to ensure for all, without discrimination of any kind, full enjoyment and exercise of human rights and fundamental freedoms, and emphasizing the importance of the draft Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities in that regard,

Recalling its resolution 46/115 of 17 December 1991 and taking note of Commission on Human Rights resolution 1992/16 of 21 February 1992, by which the Commission approved the text of the draft declaration on the rights of persons belonging to national or ethnic, religious and linguistic minorities, and Economic and Social Council resolution 1992/4 of 20 July 1992, in which the Council recommended it to the General Assembly for adoption and further action,

Having considered the note by the Secretary-General,

1. Adopts the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, the text of which is annexed to the present resolution;
2. Requests the Secretary-General to ensure the distribution of the Declaration as widely as possible and to include the text of the Declaration in the next edition of Human Rights: A Compilation of International Instruments;
3. Invites United Nations agencies and organizations and intergovernmental and non-governmental organizations to intensify their efforts with a view to disseminating information on the Declaration and to promoting understanding thereof;
4. Invites the relevant organs and bodies of the United Nations, including treaty bodies, as well as representatives of the Commission on Human Rights and the Subcommission on Prevention of Discrimination and Protection of Minorities, to give due regard to the Declaration within their mandates;
5. Requests the Secretary-General to consider appropriate ways for the effective promotion of the Declaration and to make proposals thereon;

6. Also requests the Secretary-General to report to the General Assembly at its forty-eighth session on the implementation of the present resolution under the item entitled "Human rights questions".

ANNEX

Declaration on the Rights of Persons Belonging to National  
or Ethnic, Religious and Linguistic Minorities

The General Assembly,

Reaffirming that one of the basic aims of the United Nations, as proclaimed in the Charter, is to promote and encourage respect for human rights and for fundamental freedoms for all, without distinction as to race, sex, language or religion,

Reaffirming faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small,

Desiring to promote the realization of the principles contained in the Charter, the Universal Declaration of Human Rights, the Convention on the Prevention and Punishment of the Crime of Genocide, the International Convention on the Elimination of All Forms of Racial Discrimination, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, and the Convention on the Rights of the Child, as well as other relevant international instruments that have been adopted at the universal or regional level and those concluded between individual States Members of the United Nations,

Inspired by the provisions of article 27 of the International Covenant on Civil and Political Rights concerning the rights of persons belonging to ethnic, religious or linguistic minorities,

Considering that the promotion and protection of the rights of persons belonging to national or ethnic, religious and linguistic minorities contribute to the political and social stability of States in which they live,

Emphasizing that the constant promotion and realization of the rights of persons belonging to national or ethnic, religious and linguistic minorities, as an integral part of the development of society as a whole and within a democratic framework based on the rule of law, would contribute to the strengthening of friendship and cooperation among peoples and States,

Considering that the United Nations has an important role to play regarding the protection of minorities,

Bearing in mind the work done so far within the United Nations system, in particular by the Commission on Human Rights, the Subcommission on Prevention of Discrimination and Protection of Minorities and the bodies established pursuant to the International Covenants on Human Rights and other relevant international human rights instruments in promoting and protecting the rights of persons belonging to national or ethnic, religious and linguistic minorities,

Taking into account the important work which is done by intergovernmental and non-governmental organizations in protecting minorities and in promoting and protecting the rights of persons belonging to national or ethnic, religious and linguistic minorities,

Recognizing the need to ensure even more effective implementation of international human rights instruments with regard to the rights of persons belonging to national or ethnic, religious and linguistic minorities,

Proclaims this Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities:

#### Article 1

1. States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.
2. States shall adopt appropriate legislative and other measures to achieve those ends.

#### Article 2

1. Persons belonging to national or ethnic, religious and linguistic minorities (hereinafter referred to as persons belonging to minorities) have the right to enjoy their own culture, to profess and practise their own religion, and to use their own language, in private and in public, freely and without interference or any form of discrimination.
2. Persons belonging to minorities have the right to participate effectively in cultural, religious, social, economic and public life.
3. Persons belonging to minorities have the right to participate effectively in decisions on the national and, where appropriate, regional level concerning the minority to which they belong or the regions in which they live, in a manner not incompatible with national legislation.
4. Persons belonging to minorities have the right to establish and maintain their own associations.
5. Persons belonging to minorities have the right to establish and

maintain, without any discrimination, free and peaceful contacts with other members of their group and with persons belonging to other minorities, as well as contacts across frontiers with citizens of other States to whom they are related by national or ethnic, religious or linguistic ties.

#### Article 3

1. Persons belonging to minorities may exercise their rights, including those set forth in the present Declaration, individually as well as in community with other members of their group, without any discrimination.
2. No disadvantage shall result for any person belonging to a minority as the consequence of the exercise or non-exercise of the rights set forth in the present Declaration.

#### Article 4

1. States shall take measures where required to ensure that persons belonging to minorities may exercise fully and effectively all their human rights and fundamental freedoms without any discrimination and in full equality before the law.
2. States shall take measures to create favourable conditions to enable persons belonging to minorities to express their characteristics and to develop their culture, language, religion, traditions and customs, except where specific practices are in violation of national law and contrary to international standards.
3. States should take appropriate measures so that, wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue.
4. States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole.
5. States should consider appropriate measures so that persons belonging to minorities may participate fully in the economic progress and development in their country.

#### Article 5

1. National policies and programmes shall be planned and implemented with due regard for the legitimate interests of persons belonging to minorities.
2. Programmes of cooperation and assistance among States should be planned and implemented with due regard for the legitimate interests of persons belonging to minorities.

#### Article 6

States should cooperate on questions relating to persons belonging to minorities, inter alia, exchanging information and experiences, in order to promote mutual understanding and confidence.

#### Article 7

States should cooperate in order to promote respect for the rights set forth in the present Declaration.

#### Article 8

1. Nothing in the present Declaration shall prevent the fulfilment of international obligations of States in relation to persons belonging to minorities. In particular, States shall fulfil in good faith the obligations and commitments they have assumed under international treaties and agreements to which they are parties.

2. The exercise of the rights set forth in the present Declaration shall not prejudice the enjoyment by all persons of universally recognized human rights and fundamental freedoms.

3. Measures taken by States to ensure the effective enjoyment of the rights set forth in the present Declaration shall not prima facie be considered contrary to the principle of equality contained in the Universal Declaration of Human Rights.

4. Nothing in the present Declaration may be construed as permitting any activity contrary to the purposes and principles of the United Nations, including sovereign equality, territorial integrity and political independence of States.

#### Article 9

The specialized agencies and other organizations of the United Nations system shall contribute to the full realization of the rights and principles set forth in the present Declaration, within their respective fields of competence.



**WORKSHEET: How do we compare?**

Using the information from the materials distributed, please complete the following chart.

	<b>My own language</b>	<b>Their language</b>	<b>Both our languages</b>
<b>Criteria Question 1</b> How can we learn from one another to preserve our language?			
<b>Criteria Question 2</b> What choices will help us to sustain/nurture our language?			
<b>Criteria Question 3</b> How can one person make a difference?			
<b>Criteria Question 4</b> How can we use indigenous knowledge to sustain/nurture our language?			

**Day 6: Language Sustainability Action Plan**

**WORKSHEET: Language Sustainability Action Plan**

Language Sustainability Issue: \_\_\_\_\_

Language: \_\_\_\_\_

Group Members: \_\_\_\_\_

In your groups, please list the negative impacts of your issue on the language you are studying:

Now list possible solutions to counter these negative impacts. What solutions could be proposed to promote language sustainability?

## **APPLYING THE LEARNING (*Ho`ohana*)**

The third section of the curriculum plan will require participants to apply and practice what they learn thru a social action project/culminating activity. This culminating activity will allow participants to come up with ideas that promote equity, justice, and social action. The social action projects vary with each content area.

### ***The End Product (Ho`opuka)***

The ultimate outcome of this curriculum plan and all the activities/units/lessons involved will be the development of a global community where communities around the world can share information and ideas on sustainability in the six areas. By creating an online open source and/or social network, we can create a “Worldwide Sustainability Wikipedia.” This data bank of knowledge and best practices will allow for the use and promotion of technology (such as Twitter, “hashtags,” webinars, and Skype), sharing of ideas/strategies/challenges across global communities, and documentation of knowledge at each community Polynesian Voyaging Society stops at through various methods such as audio/video recording, oral communication, and paper documentation. This will result in many end products that will accommodate audiences who have varying levels of access to technology. Examples include publications, audio/visual pieces, online resources, or even a quilt.

Another culminating product would be a “Sustainability Fair” that could be tied in to a global conference such as the World Indigenous People’s Conference on Education (WIPCE) where communities from around the world can congregate and follow up on the activities that were conducted as part of these lessons and continue to develop relationships and exchange information and knowledge.

Thru this curriculum plan, a global community will be built where communities from around the world will develop relationships through sharing of ideas, information, and knowledge surrounding sustainability.

### ***How will education change at home after the voyage?***

This curriculum plan is designed to engage participants around the world in contributing to creating solutions for issues with sustainability from different communities. It is also intended to include Hawaii in this dialogue. By implementing the lessons included in this plan, educators in Hawaii may become active contributors to the collective sharing of ideas. Students in Hawaii that participate will learn about issues with sustainability here in Hawaii and be able to come up with plans that create social justice by communicating with other communities that face similar issues. They will also learn more about cultures and people around the world in an effort that will further close the gap between our peoples. Students will have a broader worldview and realize that no matter where they go, there are people who face similar issues. This will also be an opportunity for educators around the world to network and share ideas on how to serve their students. These efforts will connect people (educators, students, leaders, and other stakeholders) who are concerned with change.