Senator Kelly Marsh (Taitano), PhD.

Chairwoman of the Committee on Heritage and the Arts, Parks, Guam Products, Hagatna Revitalization, Self-Determination, and Regional Affairs
Assistant Majority Leader
I Mina' Trentai Singko Na Liheslaturan Guåhan

35 GL-20-1400
Speaker Tina Rose Muña Barnes

JAN 0 3 2020
Time 4:54 ( )AM ( )PM
Received By: Matt

Committee Membership

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Speaker Tina Muña Barnes

Heritage and the Arts Vice-Chair:
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Self-Determination Vice-Chair:
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January 6, 2020

To: **The Honorable Tina Rose Muña Barnes**
Speaker, 35th Guam Legislature

From: **Senator Kelly Marsh (Taitano), Ph.D.**

Re: Travel Report to the "**2019 Austronesian Languages Revitalization Forum**," under the **Global Cooperation Training Framework** (GCTF), between U.S. and Taiwan," Koror, Palau

Buenas yan Håfa Adai! In accordance to §18 of Part II, Chapter XIII, Public 34-116 and hereby submitted is my travel report attending the **"2019 Austronesian Languages Revitalization Forum,"** under the **Global Cooperation Training Framework (GCTF), between the United States and Taiwan, at Koror, Palau.**

The following information is submitted as public record:

2020 JAN 10 AM 11:40

Destination Location: Koror, Republic of Belau

Dates Traveled: September 27th through October 3rd, 2019

Source of Funds: Legislature Operations Fund (Public Funds) – Office of Senator Kelly Marsh (Taitano); Committee on Heritage and the Arts, Parks, Guam Products, Hagåtña Revitalization, Self Determination, and Regional Affairs.

Purpose of Travel: **"2019 Austronesian Languages Revitalization Forum,"** under the **Global Cooperation Training Framework (GCTF),** between the United States and Taiwan, at Koror, Palau (Regional Affairs), in accordance to §10.02(k)(1)(F)(i), Rule X of Part C, *I Mina'trentai Singko Na Liheslaturan Guåhan* Standing Rules.

Cost of Travel: $1,525.89 – Legislative Travel Authorization Number 1935TA019; and, Travel Settlement dated 191018.

Please contact my office should you have any questions or concerns. *Si Yu'os Ma'åse*!

Attachment

1400

TRAVEL REPORT

Friday, September 27th

1. Depart to Palau, 7:00 pm.
2. Arrive Hotel, 9:30 pm.
3. Meet Hawaii Delegates, Senator Kalani English in charge of Festival of Pacific Arts (FestPac) 2020, Hawaii. We have discussed specific details about participating in the Festival.

Saturday, September 28th

1. Observed the Austronesian cultural connectedness.
2. Established initial discussions with Hawaii Delegates about their Indigenous language programs.
3. Conference Delegate participants continue to arrive into Koror.

Sunday, September 29th: Forum

The Austronesian Forum was held in Palau for the first time, which kicked off on September 29, through the Austronesian Languages Revitalization Forum.

Palau's Community and Cultural Affairs Minister Baklai Temengil-Chilton, in her welcoming remarks delivered on September 29, emphasized the importance of the forum and partnerships among Austronesian countries in finding ways to revive languages among the younger generation, schools, and community.

Minister Baklai stressed that it is our duty and mandate to ensure that the functions of all our services add value to enhance the good and sustainable wellbeing of our people and our community through the preservation, protection and sustainability of traditional heritage and culture. The forum can play a vital role in the joint efforts in preserving culture and reviving Indigenous languages that it identifies who we are and where we came from.

Sunday, September 29th: Forum Summarized Notes

1. "The Origin of Austronesian" - Moderator Moses Ymal Uludong.
    a. Peter Bellwood, The origin and spread of the Austronesian speaking peoples, 3000 BC to 1500 AD.
        i. Linguists, archaeologists, and geneticists suggest that ancestral Austronesian, speaking migrants, left Taiwan in boats around 2000 BC to

Note: These are notes taken based on personal observations and interpretations of what was being shared.

settle the Philippines and onwards through Indonesia and into the vast region from Madagascar to Easter Island. This remarkable migration occurred between 2000 BC and AD 1300.

ii. Southern China 2500 years became part of the Sinitic linguistic and cultural region caused by the warring states during the Qin and Han periods.

iii. Even as early as 1774, Cook's second voyage concluded that Austronesian languages had a common origin in the 'northern isles' of Southeast Asia.

iv. Southern China before 2000 BC demonstrated the following traits: a. Houses on stilts; b. introduction of rice cultivation; c. tools for woodworking; and, d. pottery with red slip; e. weaving; and, f. burials lined with stone.

v. Pottery began being stamped with items to create designs that spread quickly into the Marianas and elsewhere.

vi. Some stone carvings of people similar to Rapa Nui [also similar in a sense to those carved in early Palau], propagated throughout the migration area.

vii. Austronesians became the most significant human migration of Indigenous peoples in the world. They were able to stitch planks together to have boats whose sides were above the water level accounting for their keen ability to sail [and thus settling].

b. Paul Jen Kue Li emphasized in language contact and the Austronesian shift in Taiwan.

i. High level of language diversity of Austronesian languages.

ii. Dutch people colonized Taiwan [in the 17th century], later Japan, with the integration of Chinese-influenced language.

iii. Many Austronesian speakers today can speak to each other in Japanese as a common language.

iv. Chinese government came to take over Taiwan, and Mandarin was supposed to be the national language and the only language spoken— used in the public, schools, meetings, etc.

v. Dutch and Spanish had less influence on the language because of their brief stays (Spanish as an example had only 16 years).

vi. We share high percentages of DNA with animals like rats and chimpanzees.

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vii. Language is the unique feature of human beings, yet many languages are endangered, All Formosan languages are endangered. The younger generation doesn't speak them as native languages.
viii. There is some transmission of language from elders to youth.
ix. Languages with small populations are highly endangered.
x. There are about 1,200 Austronesian languages, some with very divergent dialects.
xi. Twenty (20) some Austronesian languages are in Taiwan.
xii. Languages with small populations tend to shift to the language of the broader population, and official languages also have linguistic influence.
xiii. Word order can shift due to another language's influence.
xiv. Most Formosan young people know next to nothing about their native languages.
xv. Languages can fare better and maintained if located in more isolated settings, at least that is the case in Taiwan.

c. Q & A Moses Ymal Uludong, worries about the Palauan language, and whether it is currently endangered.
    i. Are there recommendations; steps that can be taken to hold onto the language?
        1. Probably the best thing is to speak and use the language at home as much as you can.
        2. Factors: migration, intermarriage, mass media in other languages, and so many other considerations.
    ii. Minister Rehuher - Why isn't there any Lapita pottery in Palau?
        1. The beginning of the stamping that became Lapita and other pottery came out of the Philippines, but Palau perhaps settled differently, many movements out of the Philippines.
    iii. Taiwan minister articulated that Austronesian languages began in Southern China. Are there any Austronesian people left in Southern China? All migrated from Taiwan. A lot of languages from the Sarawak area he visited had similarities. How could the sailing technology have allowed such long sailing distances?
        1. Sailing technology was perhaps that good during that period.

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Doc. No. 35GL-20-1400.

2. There are no Austronesian-speaking people in Southern China. The Chinese people overpopulated them, assimilated, or caused them to leave.
3. Cultural and linguistic origins come in layers.
4. China hasn't always been what we think of today as China, etc.

iv. Where (which country) do you think it is accomplishing the most effective language revitalization? What can Taiwan be doing better?

1. Perhaps in New Zealand, the Maori people have been very successful.
2. The CIP in Taiwan has been doing a lot of work to implement a revitalization program. They encourage their people/students to use the language as much as possible. If they pass language tests, they can earn certain privileges.

2. The Origin of Austronesian - Moderator Sen Kalani English.
   a. Matthew Spriggs, The genetic history of Pacific Islanders - Evidence from ancient DNA.
      i. Is a citizen of Vanuatu.
      ii. An Austronesian word that is common, "kutu."
      iii. 134 Austronesian languages in Vanuatu, more than ten times of all Austronesian languages in an area.
      iv. Many Austronesian languages are doing very well, in Vanuatu. Perhaps they have something to teach us about language revitalization.
      v. All people in the room, probably, are a couple of percent Neanderthal.
      vi. Don't have Lapita pottery in South East Asia either, but may have designs in common, on fabric/bark cloth, tattoos, wood, or elsewhere. It was there at one point in time.
      vii. Red slip pottery is found throughout South East Asia to the Pacific.
      viii. Somewhat recently [approximately 2014] determined that the best location to retrieve DNA is in the petrous bone. It is the densest bone in the body.
      ix. DNA has shown that people in Vanuatu that make pottery are closest to those in Taiwan and the Philippines.
      x. Pacific people [Polynesians] are descendants of Lapita people and at least one other people.

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xi. All present-day people in South 'Remote Oceania' are a mixture of Asian (Lapita) and Papuan populations.
xii. This is a fast-moving field of science; it is challenging to keep up with it.
xiii. Micronesians appear to have come from somewhere between the Danus islands and [?]. It can be determined culturally and linguistically.
xiv. New theory [Wilson?] on how eastern Polynesia settled—based on in-depth linguistic studies that the origin is not Samoa but Solomon outliers; near the coast of Samoans; then eastward—Papuan/Polynesian; and, Southeast Asian populations.
xv. Polynesians have 25 times more of their genetics from Papuans.

b. Kuo Fang Chung, Taiwan, is the ancestral homeland of Pacific paper mulberry.
   i. Kalani. Throughout the Pacific, the mulberry is used as fabric and clothing.
   ii. Now, there is almost a universal agreement among linguists that the Austronesian language originated from Taiwan.
   iii. Cultural, agricultural elements transported and influenced the landscape of migrated areas.
   iv. Pacific commensal species introduced—pig, dog, chicken, breadfruit, taro, yam, mulberry, etc.
   v. The introduction and spread of chickens throughout Oceania reaching South America provide evidence of Austronesian - New World contact.
   vi. What is Taiwan's contribution to Pacific agriculture?
   vii. Perhaps the mulberry (*Broussonetia papyrifera*), that is native to China. Taiwan, Indochina is the commensal species contribution.
   viii. The mulberry tree was transported to Europe and Japan a very long time ago.
   ix. No close relative in the Pacific (no hybridization).
   x. Inquiry:
      1. If it is native to Taiwan?
      2. Is Pacific mulberry from Taiwan?
      3. Was mulberry introduced in the Pacific by humans? Etc.
      4. Some islands, it used to be present, but now extinct.
   xi. Strong evidence that Taiwan is the origin of Pacific paper.

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xii. All Pacific paper mulberry trees are female, therefore, introduced by cloning.

xiii. No fossil of mulberry paper but use molecule technique on tapa cloth dating back to the 16th century. Carbon dating was able to calculate that it was taken out of Taiwan ~ 5,404 years ago.

xiv. Can pinpoint the origins of the paper mulberry strain to eastern Taiwan.

c. Q &A.

i. Minister Rehuher

1. Spriggs
    a. Not sure that what we know at this time is the full understanding. Skin color is just a few genes of the DNA, so it doesn't take much to change it.
    b. Designs on Lapita pottery were only on the pottery for a brief period for approximately 300 years. In one part of the Austronesian world designs on pottery survive as opposed to organic materials like fabric, wood, etc. So much evidence has disappeared but fortunately, we have the pottery as a surviving art form.
2. Taiwanese mulberry.
    a. Are mulberry trees in the Pacific a-sexual? In Taiwan, males pollinate female trees, fruits and seeds are distributed everywhere. The tree is widespread, grows everywhere.
    b. In the Pacific, it was never an invasive species, that historically suggests human propagation.
    c. The female mulberry tree produces better tapa cloth.
3. Dr. Luh Anik Dayani, questions: a. Which part of Sulawesi did you do your research regarding mulberry trees? b. Did your research show it in several areas [Sumatra? Java?].
    a. Was not able to verify the location of plants, no students.
    b. Other plants can be used to supplement where the mulberry tree is not the only type of tree to create tapa. People prefer rapidly available materials.
2. Rubak - Where did the name Lapita come from? From mishearing the name—1952, cite, real name is something like

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"zapit-ha." People may have made up a name or say something else as an answer.

3. Forum Discussion I – Support, Uses, and Promotion of Austronesian Language – Moderator, Honorable Baklai Temengil-Chilton.
    a. Pasang Kincyang, Indigenous Languages Revitalization Policies and Development, Taiwan.
        i. Indigenous Languages Development Act.
        ii. At the ages of 40, there is a tremendous gap in language ability.
        iii. United Nations lists all Indigenous languages in Taiwan as "Endangered."
        iv. Starting 2002, Indigenous language course materials were compiled and edited.
        v. 2005, further collaborated with the Ministry of Education.
        vi. Taiwan didn't have a writing system in the past.
        vii. In 2005, commenced building a writing system to protect the languages better.
            1. 2013, intermediate level.
            2. 2016, advanced level of materials.
        viii. Established digital materials for Indigenous language learning.
        ix. A multimedia website for Indigenous language learning.
        x. Online Indigenous language dictionaries for mobile devices and desktops.
        xi. Online learning of the language is available.
        xii. 2015-interactive book and other teaching aids for children, Indigenous language board game.
        xiii. Continue to develop such teaching aid materials—flashcards, etc.
        xiv. Introduction of picture books.
        xv. An introduction to the syntax of 16 Indigenous Austronesian languages of Taiwan,
        xvi. The President's apology to all the Indigenous groups, translated into 16 Indigenous languages. In her apology, she said, "among other things, we are going to take cultural heritage more seriously in Taiwan."
        xvii. Taiwan established a foundation for developing Indigenous languages.
        xviii. A huge five-fold budget increase in Indigenous language revitalization.
        xix. Staffing of 152 full-time personnel promoting Indigenous languages.

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xx. Require an organization to promote Indigenous languages systematically.
    1. Live-stream co-learning programs.
    2. Indigenous languages are learning centers.
    3. Subsidized Indigenous language courses in colleges/universities.
    4. Full-time Indigenous language teachers.
    5. Indigenous language summer camps.
    6. Immersive Indigenous language preschools.
    7. Indigenous language child-care centers.
    8. Incentives are given to 321 Indigenous language speaking babysitters.

xxi. The establishment of a dedicated agency -Foundation for the Research and Development of Indigenous Languages. An annual budget allocation of $23 million.

xxii. Building a friendly environment; announcements made in local dialect; encourage bilingual signs and Indigenous writing in official documents.

xxiii. Television stations for the Indigenous peoples, Indigenous language programs account for over 50 percent of the total production.

xxiv. An Indigenous language radio program.

xxv. Five strategies.
    1. Increase learning opportunities.
    2. Integrate with daily scenarios.
    3. Create learning incentives.
    4. Continue with language development and advocacy.
    5. Deepen international collaboration.
    6. Implement a six-year plan to facilitate academic, linguistic, and cultural exchanges.

b. Former President Johnson Toribiong. The state of Palauan languages.
    i. The Palauan language is unique and has been modified over the years by colonial administrations.
    ii. Have translators to translate from English to Palauan in court.
    iii. A lot of the media uses English.
    iv. Urge lawmakers to adopt a policy that in some of their sessions, they conduct their debates solely in Palauan. Sessions are televised.

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Doc. No. 35GL-20-1400.

Children can hear and appreciate the language of our ancestors. There were some profound German influences and Japanese language influences. There are over 1,000 words that are Japanese. The Palauan youth think those words are Palauan.

v. Only 5,000 Palauans after WWII.
vi. Evolving influence of Palau-ish, English and Palauan.
vii. Young people should learn to be multi-lingual—Palauan, English, Japanese, Chinese.
viii. We must speak it, sing it, dance it, chant it, and converse with it, to perpetuate language and culture.
ix. Many Palauan men preserve it by drinking coffee and telling stories of the olden days. This would have been done at the canoe house.
x. Bilung is promoting the use of Palauan in traditional dances.
xi. Established a Palauan Language Commission.
xii. Law requires that the Palauan language be taught at elementary and high schools.
xiii. Palauan is still an original language today.
xiv. When Palau wrote its Constitution, it embraced a need to affirm cultural pride, national identity, and cultural heritage.
xv. Become fluent in the language of the world but never lose the language of our ancestors.
    1. Be proud to speak our language.

b. Pania Matthews - Revitalizing the Maori language.
    i. Traumatic experience when there was only one education system in New Zealand, resulting in the negative experiences in an English educational setting.
        1. Racism isolation - loneliness.
        2. For some, one of the few 'brown.'
        3. Teachers didn't know how to behave with Maori students causing the student to act out.
        4. No speaking Maori on the school grounds.
        5. Strapping (Corporal punishment) in front of the whole school.
            a. Sent out of the classroom to stand in the hallway.
            b. These stories are vitally important to know and hear.
    ii. Native speakers play vital roles in the revitalization of a language

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iii. Education.
    1. We speak about the importance of family.
    2. We speak about our rich cultural practices as contexts of play and of learning.
    3. We speak about the importance of our elders in Maori educational settings.

iv. Why it's crucial to learn *Ti'hio Maori.*
    1. Because I am *Maori,* and it is a part of my identity.
    2. Not compartmentalized like western education.
    3. Some choose to send students some don't.
    4. What we have going for us.

c. Q & A
    1. Similar language among tribes.
    2. Share colonialism under the British Crown (only one person to fight against which has helped).
    3. Geographic location.

i. Palauan educator faced with a classroom of students who are affected by globalization and popular culture. Questions about whether to teach in Palauan or English. Realization after a few weeks that it wasn't possible because they had to explain to students, modern-day methods and language when students prefer the other language.
    1. New Zealand.
        a. It has been a long journey.
        b. Compete with modern media.
        c. It was not optional for children to watch the presenter's mother.
        d. Build upon holistic teaching using cultural capital.
    2. Taiwan.
        a. I have two children and as a role model; I show them; I participate with them; and, passed the language tests together.
        b. They do not use the Indigenous language enough. The government provides an enhanced learning environment and can design Indigenous language

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summer camps to take kids from the city to the environment etc.

3. Minister Rehuher – Q&A - Is the *Maori* language a standardized written language? Has there been resistance to standardization?
    b. Yes and no. Some variations are depending upon one's tribe.
    c. There has been difficulty in marking papers and exams that the language by tribes, are given recognition and not penalized for it.
4. Dr. Luh Anik Mayani - Q&A - How do New Zealand and Taiwan define national languages; and, what is the grouping of the Indigenous groups in Taiwan and administrations?
    b. Mandarin and all Indigenous languages are considered Taiwan's national language.
    c. I can write in my Indigenous language, and it will be considered an official document.
    d. You need to pass an official Indigenous language exam to be appointed.
    e. The trains (transportation) need to announce posting signs as needed, written in Mandarin, and the Indigenous language of the region.
    f. Indigenous languages have nothing to do with the administration system.

4. Forum Discussion II – Language Revitalization Experience in Different Countries – Moderator Datu Ik Pahon Joyik.
    a. Alexander Smith - Language Loss in Modern Austronesian Societies.
        i. Prospect for a University of Guam Presidential Lecture invitation.
        ii. Political, economic, and human rights elements and their importance for language preservation and revitalization.
        iii. Native community inclusion into the national system can mean a loss of rights.
            1. Loss of political rights.
            2. Loss of economic rights, etc., an activity that goes toward the nation instead of the community.

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Doc. No. 35GL-20-1400.

3. Loss of human right less right to local self-determination sovereignty is often totally denied education reinforces the language and more see the book
4. Language loss is not a single issue; [see the forum book.]

iv. Traditional Austronesian economy in Borneo.
1. The entire community in one longhouse.
2. Hillside dry-rice farming.
3. Gardens of domesticated or semi-domesticated fruit trees.
4. Hunting grounds surround the village rice plots and gardens.

v. *Banua* (Proto-Malayo-Polynesian) inhabited land territory supporting the life of a community [related to "*Pa'a Taotao Tano*].
1. Reliance on the natural world.
2. Sustainable exploitation of jungle and marine resources.
3. Concern for the sustainability of the village as a whole.
4. Loss of these resources directly affects language loss, Biodiversity Falls - see the book.

vi. Loss of the *Banua* and its relation to language loss Malaysia.
1. What is lost as large development projects become completed.
b. The village itself.
c. The land surrounding the village used for gardening of fruit trees.
d. The larger area surrounding the village used for hillside dry-rice farming.
e. The river provides estuarial/marine resources and transportation.
f. The larger, less tame lands surrounding the village used for hunting.
g. See the forum book.

vii. Successes of Hawaiian efforts.
1. Initiated by members of the community, not the state government.
2. It was self-governed and had control over the use of funds.
3. Not hierarchical; it involves community member students and in a holistic approach to revitalization.

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4. Preservation of culture and traditional economic practices like subsistence fishing and farming are hardwired into the program.
5. It was allowed to progress for decades. Revitalization is a long-term project with a few short-term results. Patience and resilience are needed, (Perez-Baez 2019).

viii. Recommendations.

1. Official apologies by the state and recognition of the state's role in language loss.
2. Community empowerment through the recognition of traditional local political authority within the village.
3. Recognition of customary land rights and protecting access to lands that restores community control - *Banua.*
4. Allow for Indigenous communities to interact with the state in their language. Give legal protection for language rights and abolish language policies.
5. Engage in good-faith economic development and leave final making power regarding infrastructure projects and economic development in the hands of the affected communities.
6. Protect the rights of people. To continue the traditional economy through its participation in the broader market economy - see the book.

ix. Treating language loss as isolated; and not associated with other issues will fail – see the book.

b. Philemon Mosby Revitalization of *Kulkalgaw Ya.*

i. Poruma Island-Torres Strait, part of Queensland.
ii. To recognize and give value to elders who hold the knowledge of the language and the culture.
iii. Helping elders understand that there were those in the community who knew that they are the key to revitalization.
iv. Language revitalization is strategic towards the development framework.
v. Unique special elders and youth cultural practitioners need to hear that.
vi. Decolonize the environment by speaking their language every day.
vii. Mission to strengthen language and the way of life through the connections to an ancestral way of life.

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viii. The last fluent speaker passed away a few weeks ago, "The land is yours look after it" - "The seas are yours it is your time to look after it."
ix. Set up a dance group, the language is practiced through singing, dancing, and story-telling. To participate in tours to showcase themselves, the youth had to learn and live the culture through stories and language when engaged with the elders.
x. The choir group (singing) has also been part of the effort.
xi. Have to teach the children to be the best of who they are, which is locked up in their identity.
xii. They are the best at telling their story.

c. Anggy Denok Sukmawati - Lesson Learned from Documentation and Revitalization of Kui Language.
   i. Need support from stakeholders in the community and others to succeed.

d. Q&A
   i. Minister Sabah
      1. Two sides of the coin; 1. Dam produces 2,800 of megawatts of green energy; and, 2. Petroleum-based fuel can be used instead.
      2. Migration is not just one factor. What can be done when rural people migrate to the city?
      3. Creation and implementation of language preservation programs.
      4. A national program but have not neglected native languages. Some are being taught in school. Elders of the Strait Islands describe the islands using their native language.
   ii. Smith.
      1. Communities that have relocated are regarded negatively.
   iii. Hilai.
      1. Comment: Revitalization might be thriving in some ways. There are a limited number of native speakers. Priority is to make every effort to document elders and use technology to record the elders; poetic cadence associated with speech, idioms; and, the use of proverbs. It is necessary to speak using the language as frequently, daily.

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iv. Bellwood. How do people deal with Indigenous languages in the modern world with new terms?
    1. Strait Islands: Elders tend to describe it using the native language.
    2. Smith: Language doesn't necessarily mean a language is in decline. There is the choice of creating a term or borrowing from another language. This is discretionary of its people.
    3. Anggy Kui: Language evolves as new words are added.
    4. Moderator: Someone brought up that language is a living organism.

Monday, September 30th: Executive Council Meeting

1. Six-year plan.
   a. Reviewed and approved by the Taiwanese government.
   b. This means they recognize the uniqueness of the Indigenous people in Taiwan and the region.
   c. Sustainable funding for the forum.
   d. This is the first time that the executive meeting is held in Palau.
   e. Hope to have this meeting every year [but minutes from the last meeting say once every two years].
2. See EC Program Book (page 11) for "Implementation progress."
   a. Prioritized items.
      i. Fundamental maintenance and operation.
      ii. Languages and cultural exchange.
      iii. Women and youth empowerment.
   b. Next year training programs will be in Hawaii related to the Festival of Pacific Arts.
3. The Austronesian Forum Structure.
   a. Headquarters is at the Ngarachamayong Cultural Center Palau.
   b. The Secretariat in Taipei is located in the same building as the Council of Indigenous Peoples.
   c. Organizational structure.
      i. Executive Council.
      ii. Chair
      iii. Headquarters & Secretariat
      iv. Deputy Secretary General & Secretary General

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v. Administrative Employees for both offices in Palau and Taipei

4. Six-year Plan for the Austronesian Forum.
   a. Austronesian Forum was established in 2008 and ceased operations that same year.
   b. 2016 - proposed to reactivate the Austronesian Forum.
   c. 2018 - pre-meeting to reactivate the Austronesian Forum.
   d. 2018 – reactivation of the Austronesian Forum.
   e. Roundtable discussions to draft the Six-year Plan with future forum programs.
   f. Five (5) strategies of a six-year Plan (2020-2025), refer to presentation handout for further details.
      i. Languages and Cultural Exchange.
      ii. Regional Industry Development.
      iii. Academic and Policy Research.
      iv. Human Resource Development.
      v. Establish Basic Meeting Affairs.
   g. Personal observation - Many research opportunities—native flora and fauna; DNA and another testing; and, research?
5. Open Discussion.
   a. RPI.
      i. [Focus of workshops perhaps more commerce-related and not so much cultural?]
      ii. [Forum could help with population census ethnicity language spoken could be a priority …economic indicators]
      iii. A protection act to protect traditional knowledge and Indigenous People (IP) so that mainstream society will not violate our rights to TK and TC agriculture tourism. Working in these industries require respecting the rights of the IPs.
      iv. Personal observation - Can we invite them to present their IP law?
      v. Personal observation - Look up their IP law.
   b. RMI question admin in nature.
      i. How does each country implement the outlined themes?
      ii. The essential projects that we are going to fulfill for each year, we will have an EC meeting and decide on projects. If there are parts of the program that you feel the Republic of the Marshall Islands, needs assistance on, we can explore that. Many programs can occur with countries.

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Doc. No. 35GL-20-1400.

c. Nauru.
   i. What are the exchanges that are mentioned in the Plan? Can we have particular transactions? We just opened a museum, can we have an expert come and perhaps visit Taiwan on those issues? Want to have an international marathon needs assistance in logistics.
   ii. Personal observation – Inclusion of the slinging competition.
   iii. Students & museum exchange programs; 1. there are two parts general to the student exchange of the Department of Education similarly to improve that Universities the performance of a cultural exchange program; and, 2. For Taiwan, a national level Indigenous peoples museum a lot of artifacts can be exchanged in Palau. We have had exchanges. If you have similar needs, we can do something similar. We can include the request for marathon logistics and follow up.

d. Malaysia
   i. Organization of the forum itself. If a country like Malaysia hosts a conference how are the costs covered?
   ii. Five (5) strategies suggest another strategy evaluating the implementation of the rights of the IP.
   iii. Should ensure that presentations are credible [proven/relevant] and acceptable such as one of the presentations this year.
   iv. Industry exchange.
   v. Austronesian forum hosting is open for discussion. Decided on Palau last year. Can discuss where to have it next year and into the future not only in Taiwan and Palau. Discuss how the fund will be allocated. Able to fund the project adopted and approved by the Taiwan gov't. Other jurisdictions and countries are also welcomed to provide additional funds.
   vi. A human rights issue; UN is not a member state even though Taiwan is interested in implementing the – "Declaration on the Rights of the Indigenous Peoples." Taiwan plans to implement it fully.
   vii. Community development. Talent training programming exhibitions economic development forum in Taiwan planning and marketing courses on trademark and branding, etc.

6. New Business

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Doc. No. 35GL-20-1400.

a. The 2020 Austronesian Forum Hawaii to coincide with the Festival of Pacific Arts June 10-21st.
    i. June 12-June 17.
    ii. Theme Harmonization of the Austronesian Traditional Leaders System and Modern Politics.
    iii. Senator Kalani English, Chair of the Festival Commission, is prepared to receive 28 delegations, including Taiwan and will be highlighting each delegation at the Hawaii Convention Center on Oahu (population - 900,000). The venue can fit about 100,000 people within the building and provide many sites. If you are not from the Pacific, we will be happy to receive you to observe the Festival. Will have delegations go out into our communities as well want to be able to speak to the world through culture.
    iv. Motion to have the venue in Hawaii during the Festival. Unanimous adoption.
b. Any volunteers for hosting the Forum in 2021?
c. Adding Belize as Observer to the Austronesian Forum (AF).
    i. Approached us and said she would like to become an Observer for the Austronesian Forum.
    ii. Consider it a significant and constructive activity to have supporters from around the globe.
    iii. It can accommodate others as well.
    iv. Belize Ambassador to Taiwan.
        1. A former colony of Great Britain.
        2. Thirty-eight years ago, got independence from Great Britain.
        3. Population of 380,000; very multi-cultural; 3 IP Maya groups [other?]

7. The timeframe we will leave at 6 pm for the Independence Day banquet.

Tuesday, October 1st: Cultural Tour Demonstration & Independence Day Observance

1. Demonstration of cultural tour program by training locals to be docents at cultural sites providing an Indigenous perspective and stakeholdership.
2. Observation of Independence Day events at the capitol building in Melekeok Palau.

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3. Discussion with the invited speaker from Vanuatu about gaining Vanuatu's support in Guam's self- determination cause.

October 2nd: Meet with Museum Director & Cultural Tour Demonstration

1. Meet with Palau National Museum Director Pia Morei Remengesau, discuss arranging for museum exhibit exchanges, including developing a possible special exhibit on the history of Palauans on Guam.
2. Visit historic (200 year old bai, men's house) discuss with Palau Visitors Authority their work in developing grassroots community-based cultural tourism programs to provide cultural events for the tourists to encourage the maintenance of cultural performances and upkeep of cultural sites and provide the monetary means to do so as well as stimulate the economy at the village-state level.
3. Talked to Taiwanese delegates about the possibility of some guidance in developing the Guam Trademark and Cultural Arts Trademark.

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