

TTTTTTTTTTTT
TTTTTTTTTTTT
TTTT
TTTT LLL
TTTT LLL
TTTT LLL
TTTT LLLLLL @

LANGSCAPE

#10

December 1998

News and Views from TERRALINGUA: Partnerships for Linguistic and Biological Diversity



Contents

MESSAGE FROM THE EDITOR 1
 CORRESPONDENCE FROM MEMBERS 1
 ANNOUNCEMENTS 28
 DISCUSSION CORNER 44
 ANNOTATED LISTING OF USEFUL / INTERESTING SOURCES 50

Comments and suggestions are welcome. Please send all communications regarding this newsletter to the Editor, either by electronic mail (afallenb@wvi.com) or regular mail (41620 Fish Hatchery Drive, Scio, Oregon, 97374-9747. U.S.A.).

Please send general membership correspondence, including membership renewal, to Mr. David Harmon, Terralingua, P.O. Box 122, Hancock, Michigan 49930-0122. U.S.A., or at gws@mail.portup.com.

Our Web site is available at <http://cougar.ucdavis.edu/nas/terralin/home.html>.



MESSAGE FROM THE EDITOR

With this issue, Terralingua will be distributing the newsletter as an attachment to an e-mail message. This decision has been taken for several reasons: (1) it has been requested by a number of members; (2) it takes up less space in your "in-box" mail software; (3) it is easier for you to print; and (4) it allows us to include accented letters, different fonts, better formatting, as well as diagrams, perhaps even simple pictures and maps, which will make the articles we include a little more attractive — they are already interesting!

While I am writing to you, I ask for your attention to some details when you submit articles for *Langscape*. When you include dates, please write the date in full (e.g., 13 December/Dec., 1998), because different countries use different short formats (e.g., the U.K. writes the date with the *day* first, but in the U.S.A. with the *month* first: 13/12/98 vs. 12/13/98). To avoid the confusion inherent in short format dates, please use the full format. Also, when including regular mail addresses, please remember to add the country name. Many thanks for your help.

On behalf of the personnel of Terralingua, I would like to take this opportunity to thank each of you for your support of Terralingua, and for continuing to send us useful and interesting items for *Langscape*. We hope you will stay with us as we continue to grow.

We wish you a successful, happy and peaceful New Year.



CORRESPONDENCE FROM MEMBERS

Terralingua In The News

- The Italian magazine *Newton: Lo Spettacolo della Scienza*, n. 1, January 1999, published (p. 32) an untitled squib on linguistic diversity by Luisa Maffi in the special feature "Cosa vorrei dal 2000... I lettori intervistano" [What I would like from the year 2000... The readers interview]. This was in response to a reader's query about the fate of the world's languages and cultures. Terralingua and its mission are mentioned.
- The journal *Indigenous Knowledge and Development Monitor* (I.K.D.M.), 6 (3): 26-27, published a report on the 16th session of the Working Group on Indigenous Population (Geneva, Switzerland 27-31 July, 1998), in which it mentions Terralingua's intervention at the session as well as the workshop we conducted on the same occasion. The March 1999 issue of I.K.D.M. will contain a notice on Terralingua and its activities in the "Networks & International Organizations" section.
- Issue 34 (4), 1998 of the U.N.E.S.C.O. journal *Nature and Resources* is out now, featuring an article by Luisa Maffi, "Language: a Resource for Nature", which outlines the relationships between linguistic and biological diversity (drawing extensively on Dave Harmon's work), and stresses the importance of protecting linguistic human rights as a part of protecting indigenous/minority peoples' traditional resource rights and other heritage rights, and of fostering the protection of biodiversity. Again, Terralingua's mission and activities are described.



From: Luisa Maffi maffi@nwu.edu

Report on Terralingua Activities, November 1998 — January 1999

Between mid-November 1998 and mid-January 1999, I had the opportunity to foster Terralingua concerns, as well as learn from others on relevant matters, at a number of venues, including the 6th International Congress of Ethnobiology (I.C.E.) in Whakatane, Aotearoa/New Zealand (23 — 28 November, 1998) and the 97th Annual Meeting of the American Anthropological Association (A.A.A.) in Philadelphia, Pennsylvania, U.S.A. (2-6 December, 1998).

1. Berkeley Lecture

On my way to Aotearoa/New Zealand, I stopped in the San Francisco Bay Area to visit with my former colleagues at University of California at Berkeley. There, in the Linguistics Department, I happened to be able to catch a guest lecture by Mike Krauss — whom most TL. members probably know as one of the main champions of the cause of endangered languages — by the title of "Is There a Logosphere?". In this lecture, Mike explored the issue of whether there is a "logosphere" as there is a biosphere, i.e., whether linguistic diversity constitutes a system upon which our survival as humans depends; and if so, what the consequences of the loss of this diversity are — obviously, a theme very dear to the heart of TL. members. I talked to Mike before and after the lecture, and he expressed great appreciation for, and support of, TL.'s work; he also mentioned us in his lecture as one of the organizations whose work has most directly addressed these issues. We can clearly draw pride and encouragement from Mike's high opinion of us, and we are grateful for his expressed support.

2. 6th I.C.E.

My participation in the 6th I.C.E. — whose theme was "Ethnobiology: Dialogue Between Cultures. Forging Meaningful Partnerships" — had among its goals that of coordinating a TL. working session entitled "Supporting cultural and environmental diversity through indigenous language development and protection of linguistic human rights". To provide some background, I.C.E.s. are the biennial congresses of the International Society of Ethnobiology (I.S.E.), of which I have been a member since its inception in 1988. The founding congress was held in Belém, Brazil, in 1988, and subsequent ones were in Kunming, China; Mexico City, Mexico; Lucknow, India; and Nairobi, Kenya.

From the very beginning, the I.S.E. has affirmed the existence of an "inextricable link" between biological and cultural diversity, as set forth in the Declaration of Belém of 1988 (see appendix below). Another significant feature of the I.S.E. is the stress that it has placed not only on research and academics, but also on the ethics of work with indigenous and other traditional communities, and on advocacy regarding issues of indigenous peoples' human and traditional resource rights. This focus has led to a lengthy process of elaboration of a Code of Conduct and Standards of Practice for the Society, to reflect the most current ethical and legal thinking on the relationship between scientists and the local communities they work with. The purposes of this Code of Ethics are: to set up protections against the adverse effects of research and related activities of ethnobiologists vis-à-vis the customary and chosen lifestyles of indigenous peoples, traditional societies and local communities; and to provide principles and policies to govern the conduct of ethnobiologists and all I.S.E. members engaged in, or proposing to engage in, the research, collation and use of traditional knowledge and resources found on community lands or territories. The Draft Code was to be submitted for approval by the I.S.E. membership at the 6th I.C.E. and was indeed approved with some amendments. The final version of the Code is being prepared as of this writing, and will be made available soon. Hopefully, we will be able to publish its text in the next issue of *Langscape*. Especially significant for TL. members, the preamble to the Code will include mention of an "inextricable link" between biological, cultural, and linguistic diversity. (For more information on the I.S.E., visit its Web site at: <http://quallart.dac.uqa.edu/ISE>.)

Still along the lines of I.S.E. members' engagement in advocacy issues it is of note that, on the occasion of the 6th I.C.E., several I.S.E. members (including TL Advisory Panel member Darrell Posey, whose brainchild the I.S.E. is) agreed to appear as expert witnesses before the Waitangi Tribunal, the court set up by the New Zealand government to hear claims placed by the Maaori concerning breaches of the Treaty of Waitangi (the 1840 treaty between the British Crown and the Native Chiefs and Tribes of New Zealand — controversial, since the English and Maaori versions and interpretations differ in relation to concepts of sovereignty and land ownership, but nevertheless appealed to by the Maaori in defense of their rights). A special session of the Tribunal, timed to coincide with the I.C.E., was held to hear a claim to indigenous flora and fauna. While I could not attend this session, I understand from those who did that the testimonies were very successful in lending support to the Maaori claim. Finally, in terms of advocacy and ethics issues, at the I.S.E. business meeting the general assembly voted to endorse the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, a document that was set up by the Mataatua Tribes of the Maaori and indigenous representatives from other parts of the world in 1993, in the same city of Whakatane where the I.C.E. was held. (The I.C.E. was, in fact, hosted by Te Ngati Awa, one of the Mataatua Tribes, and by the Mataatua Declaration Association, as well as by Te Whare Wananga o Awanuiarangi, the Tribal University located in Whakatane.)

Concerning the I.C.E. program, as is customary with I.C.E.s., the congress proper was preceded by pre-congress workshops, two of them this time: one on conducting community ethnobotany in the Pacific (led by Gary Martin, TL Board of Directors member, and Regional Coordinator for Southeast Asia with the W.W.F./U.N.E.S.C.O./Kew Gardens' People and Plants Initiative); the other on revision of the I.S.E. Code of Conduct (led by Darrell Posey, Maui Solomon, and Alejandro Argumedo). Congress sessions were divided into plenary sessions and congress working sessions, held at a conference center in Whakatane, and community working sessions, held mostly at marae (Maaori ceremonial houses). Topics ranged broadly over indigenous knowledge and resource use, traditional health and medicinal practices, sacred sites, traditional resource rights, collaborative research protocols, trade and biodiversity, and several others. I attended a few of these, but will not attempt to report on them here, except for saying that they were all high-quality and informative. I particularly appreciated the "community session" format, as much more conducive to dialogue among participants than the usual formal sessions. In addition, all community sessions were reported on at a plenary session, so everybody had a chance to hear about them. Throughout the proceedings, and especially during the opening and closing ceremonies and other events held at marae, we were treated to the famed Maaori hospitality — a treatment that in the end left many with grateful tears in their eyes.

The day-long Terralingua session "Supporting cultural and environmental diversity through indigenous language development and protection of linguistic human rights", on Thursday, 26 November, was one of the community working sessions; it was held at Te Whare Wananga O Awanuiarangi, the Tribal University. The proceedings were co-facilitated by Te Ururoa Flavell (C.E.O. of the Wananga) and myself. Participants in the session (24 in all) included both I.C.E. attendees and Maaori students from the Wananga. The aims were: 1) to present an integrated view of linguistic, cultural and biological diversity; 2) to suggest that supporting linguistic diversity and indigenous and minority linguistic human rights is an integral tool of local and global efforts to protect and foster cultural and environmental diversity, as well as of local efforts to uphold and re-affirm traditional (including ecological) knowledge and values. The session was conceived in the form of a series of brief tutorials, given by Terralingua members and other collaborators, as well as by some of our Maaori hosts, followed by discussion of the various themes, with the purpose of fostering a mutual learning experience. My grateful thanks go to all participants for their outstanding contributions to the session.

We opened the day with Te Ururoa Flavell welcoming us to the Wananga. He also introduced us to the historical background of the revival of Maaori language and culture through claims to the Waitangi Tribunal, which established the Crown's obligation to protect these aspects of Maaori heritage according to the Treaty of Waitangi. Then, sociolinguist Richard Benton (University of Waikato, N.Z.) gave us the history of the establishment of Maaori educational institutions, from pre-school Maaori language immersion Kohanga Reo ("language nests"), to primary school (Kura Kaupapa Maaori "Maaori agenda schools"), to secondary education (bilingual schools), to tertiary education (the Wananga, of which there are three so far in Aotearoa). It was noted that a gap still exists at the secondary education level and that, in spite of much progress, funding and other government support for Maaori educational initiatives continues to be largely ambivalent, tokenistic, and unreliable. Flavell then described the various diplomas, bachelor's and master's degrees offered by the school (including Maaori studies, indigenous studies, Maaori leadership, business administration, environmental studies, teacher training, and several others, all including Maaori language immersion courses as a core requirement). Wananga language immersion teacher Haromi Williams presented some of the basic features of these courses, which aim at fostering students' spoken fluency in the language through putting the language in its cultural context (including its environmental context), and stressing the ways in which cultural knowledge is embedded in the language. We then heard from anthropologist Nena Benton (U. Waikato) about the concept of Recognition of Prior Learning (R.P.L.), that is, the validation of experiential learning acquired from life — a concept of major importance from the point of view of validation of indigenous knowledge. As Nena pointed out, a culturally sensitive process of assessment of prior knowledge, which recognizes that people without prior formal education do not come to such education as blank slates, and that learning and teaching are a two-way process, can allow individuals to gain access to higher education through alternative channels.

A second set of tutorials discussed issues of ethnobotanical knowledge and indigenous resource management strategies. Gary Martin presented some of the work carried out by People and Plants in the Pacific (Fiji, Solomon Islands, Papua New Guinea) to measure ethnobiological knowledge loss, attempt intervention to counter this loss, and monitor the results of this intervention. A study of knowledge of plants and their uses in Fiji revealed that younger people know notably less than older people, although some of this difference could be due to a normal age-related learning process. Martin stressed the need to know more about learning dynamics in each culture. Another issue is determining whether the inability to correctly name a plant and identify its use can be actually taken to indicate loss of ethnobiological knowledge. Nevertheless, it appears that formal schooling is indeed affecting ethnobiological knowledge among children, such as through the use of culturally inappropriate biology textbooks that do not start out by focusing on the local flora and fauna. People and Plants is conducting an experiment by preparing appropriate text-book materials for introduction in the schools, to later test whether the children's learning curve has improved. In turn, Solomon Islands geographer (and TL. member) George Saemane discussed work he has been conducting on the ethnobiology and ethnoecology of his native island of Savo. He focused in particular on several practices (such as planting and nurturing of trees, establishment of tabu (sacred, spiritualized) natural areas, customary abstention from harvesting of certain resources) that can be identified as instances of natural resource management — although people don't explicitly conceptualize them as such, i.e., as distinct from other aspects and activities of life, so that they are subtle and "emergent" in nature. They are also embedded and interwoven in the local language. Saemane pointed to several factors leading to loss of this knowledge on Savo, notably conversion to Christianity, "development" plans and formal education. Like Martin (and Nena Benton), he stressed the need to re-conceptualize formal education by starting out with what people already know from experience.

Finally, yours truly brought these various strands together by presenting a global picture of the world's linguistic diversity and its overlap with biological diversity, mostly in areas inhabited by indigenous peoples. I mentioned some of the factors that have been proposed to account for this overlap, focusing in particular on the co-evolutionary relationship of language and ecological knowledge and on the notion of linguistic ecology. I also discussed the relevance of the integrated efforts being undertaken by indigenous groups around the world to revitalize their languages, cultures and traditional knowledge and practices, along with the struggle to maintain or regain control over their lands and resources. I concluded with an overview of international processes and activities (including the work of TL.) concerned with linguistic human rights and with the protection of languages as part of indigenous heritage.

Each of these topics stimulated lively and engaging discussion among participants, so that the whole day-long session came through as one extended collective dialogue, with great general satisfaction. At the end of the day, we wrapped things up by watching a video by San Francisco film maker Steve Bartz, who had planned to participate in our session, but was unable to do so. The video, "To the Roots", is a moving account of a meeting between two small groups of Maya people, the Itzaj of the Petén region of Guatemala and the Lacandon of Chiapas, Mexico, whose lands, livelihoods and cultural and linguistic traditions are being severely threatened by both local and global forces. In the video, members of the two groups discussed their possible ancestral relations, compared their knowledge and practices, and exchanged ideas on survival strategies. At the end, Wananga student Colleen Tuuta, who happened to have just written a paper on the Lacandon, summed it up: "What a wonderful way to end this day!" A copy of the video was donated to the Wananga's library, and another one went to the hosts of the I.C.E., the Ngati Awa Tribe of the Mataatua Confederation. Later, I discussed with Te Uruoa Flavell ways for TL. to establish longer-term relations with the Wananga and its students, beginning with exchanges of information. I also made TL. materials and some of my writings available to the Wananga's library. If other TL. members would like to find out more about the Wananga, make contact with its students and teachers, and perhaps also contribute materials to the library, you can write to:

Mr. Te Uruoa Flavell, M.A.

Tumuaki (Chief Executive Officer)
Te Whare Wananga Te Awanuiarangi
Private Bag
Whakatane
Aotearoa/New Zealand.

Tel.: (07) 307-1467
FAX: (07) 307-1475
E-mail: teururoa@wave.co.nz

Earlier on, a group of Wananga students who had participated in the session expressed their appreciation by playing and singing a beautiful ethnobiological/mythological song, whose words are reproduced below (thanks to Richard Benton for transcribing and translating it, and for providing an explanatory note). If you had also heard the melody, you would know why I had a lump in my throat when I got up to give the students thanks.

Te Puutoorino o Raukatauri
Piripiri runga peka e.
Kei roto ko te puihi
o te tangi
korowhitiwhiti e

"The flute of Raukatauri
Clinging onto the branch
Inside is the maiden of the
plaintive, discordant cry.

Te tangi hotuhotu

The anguished sobbing cry

Mokemoke
 Mo te tau
 Kua rere e
 Mo te tau
 Kua rere e

Lonely, longing
 For the season
 Which has passed,
 For the season
 Which has passed."

Richard's note: "Sorry that the translation is rather inelegant — some things cannot be translated! But you have heard the song! The doubled vowels are written as single vowels with a macron on top in standard Maori (Maaori), by the way.

Raukatauri was a person associated in mythology with singing, dancing and the performing arts generally. It was she who tricked the magician Kae, who had killed a sacred pet whale, into revealing himself by making him laugh — whereupon his pursuers could see his ill-formed pointed teeth.

At some later time she wandered in the forest and took up residence in the case of the case-moth caterpillar, where she became imprisoned. The case-moth's case is now called Te Puutoorino o Raukatauri, "Raukatauri's flute" because of this. If you hear strange squeaking sounds in the forest, this will be Raukatauri trying to make music in her flute-prison".

3. 97th. A.A.A. Meeting

From Aotearoa/New Zealand I flew directly to Philadelphia, where I was to participate in the 97th Annual Meeting of the A.A.A., whose general theme was "Population and the Anthropological Imagination" (marking the bicentennial of the publication of Malthus' Essay on the Principle of Population). One of the invited sessions, sponsored by the Anthropology and the Environment (A. & E.) section of the A.A.A. (of which I am a member), was a panel entitled "Malthus with a New Twist: the Challenge of Population, Diversity Loss, and Future Adaptability" (organized by Pamela Puntenney and Leslie Sponsel), as a part of which I was invited to discuss issues of linguistic and biological diversity under the title "Language and the environment: interdependent loss of diversity, its causes and consequences, and what to do about it". The panel was conceived as a set of 5-minute statements, followed by comments from a discussant, a panel discussion, and a general discussion with the public. The other panelists were R. Brooke Thomas (U. Massachusetts, Amherst), Manuel Lizarralde (Connecticut College), Pamela Puntenney (Environmental and Human Systems Management), and Leslie Sponsel (U Hawaii, Honolulu); the discussant was Peter Van Arsdale (Center for Cultural Dynamics).

Topics ranged from the quandaries of conserving rainforests while respecting their indigenous inhabitants' right to choose their own path to development, to the new global realities of environmental problems that defy boundaries and political priorities and thus require cooperative solutions, to the need for a change in consciousness in how humans view themselves in nature in order to stop the spread of hyperconsumption, to a reflection on the belief in the sacredness of (aspects of) biological and/or cultural diversity in different cultures in space and time and on the possibility of "re-sacralizing" diversity by recognizing its intrinsic value, and thus preventing the total secularization and commodification of culture and nature.

My own presentation focused on the observation (well known to TL. members) that, along with the rapid loss of biological species and ecosystems, the world is currently experiencing another massive loss of diversity, represented by the world's languages and that, although both species and languages have undergone extinction before, the pace and magnitude of both phenomena in the modern era are unprecedented. I pointed out that these two phenomena are related in their causes and consequences, and that the unchecked development of this trend will have profound implications for humans and the Earth. I discussed ways in which language and the natural environment are inextricably linked; the national and transnational factors that cause this link to be severed or seriously compromised, as local peoples lose control over their lands and are alienated from their languages and cultural traditions; the effects on local peoples of the loss of traditional knowledge, beliefs, and values concerning human-environment relationships that ensues from language shift from their native languages to dominant languages; and the loss of ideational potential that these processes bring about for the human species as a whole. I then considered action that can be and is being taken to counter these phenomena, both at the grassroots and in international arenas. I concluded by bringing the example of TL. and its activities as a way of advocating for an increasing engagement of academia in the solution of these urgent problems that are facing human communities, and humanity at large, on the verge of the 21st century.

All members of this panel were, in fact, excellent representatives of an "engaged" anthropology, and their statements were insightful and stimulating; so were the discussant's comments and general discussion. Several members of the public followed up on what I had to say, showing great interest in the integrated perspective on linguistic and biological diversity I had presented — a perspective that, significantly, has yet to penetrate academic anthropology in the U.S.A. in a way comparable to how it has penetrated the fields of applied work and advocacy here and elsewhere. Analyzing this situation would require going into the complexities of the history and current state of the discipline, which is clearly beyond the scope of this report. Suffice it to say that, among the subfields of anthropology, ecological

anthropology is particularly well poised to overcome the gap between the social and biological sciences, as well as that between science and action. It is not coincidental, I believe, that at the meeting of the A.A.A. Committee for Human Rights, which I attended later (see below), a sizeable proportion of those present were people whose research would go in one way or another under the rubric of ecological anthropology. And it is a fact that most of the other sessions I found worth attending (among the hundreds always featured at the A.A.A.) — from political ecology to human dimensions of global environmental change, to rainforest conservation, to biodiversity and health, to sense of place — were ecological in focus! For those interested in learning more about the A. & E. Section, there is now a Web site: <http://travel.to/anthenv> (or try: <http://dizzy.library.arizona.edu/ej/jpe/anthenv>). A mailing list, EANTH-L, was recently established; queries can be sent to <anthenv@altavista.net>.

On the other hand, while I am also a member of the A.A.A.'s Society for Linguistic Anthropology (S.L.A.), I must confess to a tendency to become impatient with much of the fare that is offered under the sponsorship of S.L.A., which I often find exceedingly academic, insular, and self-referential. To suggest what I mean, I find it rather puzzling that, if issues of language endangerment were discussed at all at this venue, it was mostly not by the S.L.A. membership at large, but through the good offices of the Society for the Study of the Indigenous Languages of the Americas (S.S.I.L.A., TL's sister organization), which is affiliated with S.L.A. and holds its Conference on American Indian Languages alternately at the annual meetings of the A.A.A. and of the Linguistic Society of America. S.S.I.L.A. had several relevant sessions this time, including "Endangered languages, linguists, and heritage language functions".

One of perhaps just a couple of non-S.S.I.L.A. linguistic sessions in which the state of the world's languages was discussed was "Languages, discourses, populations" (organized by Charles Briggs), but this one was rather much on the "critical anthropology" side (with the exception of the paper by Salikoko Mufwene, a linguist at University of Chicago, who had interesting things to say on the comparison between languages and species). While this session did raise some relevant issues on the "politics of statistics of language endangerment" (Jane Hill), I ended up feeling (as I often do in this kind of context) that much of the critique was ultimately rather unhelpful to indigenous peoples themselves. But then (as I also said at the meeting of the Committee for Human Rights), by listening to much of what U.S. anthropologists in general have to say these days, one would hardly get a sense that there are still some 300 million people in the world today who call themselves indigenous (granted, with all the complexities involved in the definition of "indigenous" — but it is a complexity that has to be squarely dealt with, not just academically critiqued). I am totally serious about this; I am afraid that much of this trend results not in empowering indigenous peoples, but in further disenfranchising them. Not something for anthropologists to be proud of.

Finally, issues of linguistic diversity came up at the S.L.A. panel "Formulating language policy: public debates and the role of an anthropological linguistics" (organized by Cyndi Dunn and Richard Senghas). The panel had been set up specifically to discuss how linguistic anthropologists can effectively intervene in matters of policy related to language issues. The focus was largely on policy issues in the U.S., such as the debate on "ebonics" (or African American Vernacular English), or the fate of bilingual education in US schools — all issues of crucial importance, for sure. What I found lacking here too, however, was a perception that these issues find their place in a much broader context, one of universal linguistic human rights. Yours truly was the isolated voice who mentioned such international instruments as the Draft Universal Declaration on Linguistic Rights and the Draft U.N. Declaration on the Rights of Indigenous Peoples as being relevant to the discussion at hand, and while this remark met with approval, it was also clear that consideration of this dimension is not a usual part of the "discourse" of this particular academic subculture.

Lack of awareness of and/or reluctance to embrace issues of human rights on the part of the anthropological profession at large were lamented at the forum "Human rights, an anthropological imperative", organized by Tom Greaves (Bucknell University) of the A.A.A. Committee for Human Rights (C.f.H.R.). The C.f.H.R. (a permanent organism of the A.A.A. which has been in existence since 1995, preceded by a temporary Commission for Human Rights created in 1992) is seeking to obviate this state of affairs by submitting a Declaration on Anthropology and Human Rights for a vote by the A.A.A. membership (find the text of the declaration on the A.A.A. Web site at <http://www.ameranthassn.org/chrdocs.htm>). It will be on the 1999 A.A.A. ballot. (In 1998, members approved the new Code of Ethics of the A.A.A., another relevant document, also to be found on the A.A.A. web site). On the forum's agenda was discussion of the proposed declaration, which advocates involvement of anthropologists in, on the one hand, denouncing cases of violation of basic human rights (in which "human" is defined as covering the "full range of cultural, social, linguistic, psychological, and biological senses"); and on the other hand, contributing to the continuously evolving definition of human rights themselves. In addition to promoting awareness of human rights issues within the profession, the C.f.H.R. is also in charge, on behalf of the A.A.A., of processing and managing issues of human rights abuses around the world, as they may be brought to the Committee's attention. Recent interventions included cases of abuse against the indigenous peoples of Chiapas, the Pehuenche people of Chile, and others. The C.f.H.R. maintains a Web site (<http://www.ameranthassn.org/chrhome.htm>), which also includes an on-line directory of anthropologists involved in human rights work (found at <http://www.ameranthassn.org/hrdirect.htm>), a human rights bibliography, and other useful information and documents. Two task groups (on Women's Rights and Ethnic Cleansing) have been formed.

Since I do not go to A.A.A. meetings regularly, it was the first time I had interacted with the C.f.H.R. I was pleased to find within the A.A.A. another group of colleagues (along with those in the A. & E. Section) with whom I can fully

identify. At the forum, I mentioned the work of TL and pointed to the need to include consideration of linguistic human rights within the scope of activities of the C.f.H.R. I plan to become more closely involved in C.f.H.R. activities, and I think it will be worth exploring avenues for C.f.H.R.—TL collaboration. Incidentally, I may be wrong, but I did not seem to spot other linguistic anthropologists at this forum.

On the other hand, after the forum I had a conversation with Dr. George Appell, Founding Sponsor of the Anthropologists' Fund for Urgent Anthropological Research, a charitable institution administered by the Royal Anthropological Institute (R.A.I.) of Great Britain and Ireland, whose aim is "to fund research on threatened indigenous peoples and their cultures and languages, the results of which will not only contribute to anthropological knowledge but also serve as an aid to such cultures in their struggle to survive". Through R.A.I., the Fund offers fellowships for such research. A large number of anthropologists (mostly from Great Britain and the U.S.A.) act as sponsors for the Fund. Their role is to call attention to the need for this urgent research and to attract applicants for the fellowships. In our conversation, Dr. Appell expressed his desire to see more applicants for work on threatened and endangered languages. He asked me to help him expand the applicant pool in this area, by both publicizing these fellowships, and soliciting more academic sponsors from linguistics and linguistic anthropology. The Fund is also continuously looking for donations to pursue its mission. Therefore, I would like to convey these desiderata to TL members. If you are interested in learning more about the Fund and its fellowships, and/or if you would like to become a sponsor and/or a donor, please contact:

Dr. George Appell
 Founding Sponsor
 Anthropologists' Fund for Urgent Anthropological Research
 P.O. Box A
 Phillips, ME 04966, U.S.A.

Applications for the R.A.I. Fellowships can be obtained from:
 Head of Dept. of Anthropology
 Goldsmith College
 University of London, New Cross
 London SE14 6NW, England.

4. Biodiversity Institute, Addis Ababa, Ethiopia, and situation in the country

Last but not least, at the beginning of January, during a stay in Ethiopia which was mostly devoted to visiting relatives I have there, I had the opportunity to acquaint myself with an institution that may in the future have quite a bit to do with the International Society of Ethnobiology: the Biodiversity Institute, a bilateral Ethio-German development program devoted to the ex-situ and in-situ preservation of Ethiopia's plant genetic resources, especially agricultural biodiversity. At the 6th I.C.E. in Aotearoa/New Zealand, Dr. Fassil Kebebew (Head of the Biodiversity Institute's Division of Community-Based Biodiversity Development and Conservation) conveyed a proposal for the 8th I.C.E. (in 2002) to be held in Addis Ababa (the 7th I.C.E. in 2000 will be held in Athens, Georgia, U.S.A.). Having met Fassil on that occasion, I was glad that my upcoming visit to Ethiopia would give me an opportunity to get to know his institution and its activities. As it turned out, regrettably, my family obligations only allowed for a visit to the Institute, and not for the field trip to one of the community biodiversity conservation sites that Fassil had planned for me. However, I was impressed by the Institute's facilities and the activities carried out therein, including a seed bank, laboratories for various kinds of analyses (nutritional, physiological, pathological, etc.) of seeds and other plant genetic materials, herbarium, hothouses, field gene bank, medicinal plant garden, etc. The Institute is now in the process of developing its in-situ conservation activities, working with local communities on community gene banks and other forms of on-farm conservation. It has begun an inventory and documentation of indigenous knowledge, and it also plans to expand its scope to cover Ethiopia's forest and animal biodiversity. Here, too, I had an opportunity to introduce TL and describe our goals and activities, which were very well received.

Having talked with Fassil and his colleague Lemlem Sissay (whom I had met at the Forum "Biodiversity: Treasures in the World's Forests" in Germany last July; see my report in *Langscape* #9), and having also met with the Institute's Director, Dr. Abebe Demissie, I derived the impression that at the Biodiversity Institute there would be both the enthusiasm and the capabilities to coordinate the 8th I.C.E. in Addis Ababa, and that these colleagues would be working hard to gain support for it from the Ethiopian government and other national and international institutions. It also seems that the city of Addis would not be lacking in the appropriate standard facilities, from luxury (and not-so-luxury) hotels to modern conference centers — although one should also be prepared to witness stark urban poverty right next door, as well as experience a fair amount of traffic congestion and air pollution at certain times of day (largely compensated, luckily, by the lovely climatic conditions of this highland city).

Ethiopia is also a fascinating country to have an opportunity to get to know. Its vast territory presents a wide range of climatic and biogeographic situations, and is the center of origin and/or diversity for many cultivated plants (including, of course, the one that is the source of that all-time favorite drink — and Ethiopia's national beverage — coffee). It is also, as we well know, part of the East African region (the Rift Valley) that is the reputed "cradle of humankind" (and a replica of the skeleton of "Lucy", the 3.5 million-year-old australopithecine discovered in the Danakil region of Ethiopia

in 1974, can be admired at the National Museum in Addis). Ethiopia has a long and complex history, and its biodiversity is fully matched by its human diversity, with some 70 different languages spoken and a comparable variety of cultures (for a quick overview, the Ethnographic Museum at the University of Addis is excellent).

Most of you are probably aware that Ethiopia has only fairly recently (in 1991) emerged from a devastating military régime during which war, drought, famine, population displacements, etc., plagued the country. Fewer of you perhaps will be aware of the remarkable democratic efforts in which the current government is engaging, enshrined in its new constitution of 1995 that established the Federal Democratic Republic of Ethiopia. Although these efforts are still not devoid of problems and contradictions, it has to be admitted that a constitution whose preamble opens with "We, the Nations, Nationalities and Peoples of Ethiopia", and that recognizes an "unconditional right to self-determination, including the right to secession" to said Nations, Nationalities and Peoples (Art. 39), provides for all Ethiopian languages to "enjoy equal state recognition" (Art. 5), establishes protection of basic human rights and freedoms, etc., is one that commands attention. Perhaps few of you will also be aware, though, that Ethiopia's ability to pursue its newly found path to democracy is now jeopardized by an 8-month-old border conflict with Eritrea, in a reversal of the circumstances that had seen the currently ruling political forces in each of the two countries mutually allied in bringing down the pre-existing military régime. The Organization of African Unity, the European Union, and the U.S.A., through its special envoy, all have been involved in facilitating a pacific resolution of this conflict — so far, unfortunately, without full success, although some progress has been made. It would be a total, senseless disaster for both countries if this border conflict should escalate into full war. We can only hope that reasonableness will prevail, but having just had an opportunity to become aware of what tremendous setback war would represent for these two countries (not to speak of the inevitable human losses), I would like to invite all of you to become and stay as informed as possible about this situation and to support, in whatever way possible, the pacific resolution of the conflict and the ability for these two countries to continue to develop and thrive in peace and freedom.

U U U U U U

Appendix — Declaration of Belém

(Adapted from *Beyond Intellectual Property: Traditional Resource Rights for Indigenous Peoples and Local Communities*, by Darrell A. Posey and Graham Dutfield. Ottawa, International Development Research Centre, 1996).

In 1988 the First International Congress of Ethnobiology met in Belém, Brazil. Indigenous and traditional peoples (those referred to in the Convention on Biological Diversity as "indigenous and local communities embodying traditional lifestyles") from various parts of the world met with scientists and environmentalists to discuss a common strategy to stop the rapid decrease in the planet's biological and cultural diversity. Major concerns included the unique ways in which indigenous and traditional peoples perceive, use, and manage their natural resources and how programs can be developed to guarantee the preservation and strengthening of indigenous communities and their traditional knowledge.

The congress produced The Declaration of Belém, which outlined explicitly the responsibilities of scientists and environmentalists in addressing the needs of local communities, and acknowledged the central role of indigenous peoples in all aspects of global planning. Although the language of The Declaration of Belém may seem somewhat antiquated today, it was the first time that an international scientific organization recognized a basic obligation that "procedures be developed to compensate native peoples for the utilization of their knowledge and their biological resources" (Statement 4). Since 1988, dozens of other institutions, professional societies, and organizations have followed suit.

Declaration of Belém (1988)

SINCE — tropical forests and other fragile ecosystems are disappearing, many species, both plant and animal, are threatened with extinction, indigenous cultures around the world are being disrupted and destroyed and GIVEN — that economic, agricultural, and health conditions of people are dependent on these resources, that native peoples have been stewards of 99% of the world's genetic resources, and that there is an inextricable link between cultural and biological diversity;

we, members of the International Society of Ethnobiology, strongly support the following actions:

HENCEFORTH: 1) a substantial proportion of development aid be devoted to efforts aimed at ethnobiological inventory, conservation, and management programs;

2) mechanisms be established by which indigenous specialists are recognized as proper authorities and are consulted in all programs affecting them, their resources, and their environments;

3) all other inalienable human rights be recognized and guaranteed, including cultural and linguistic identity;

- 4) procedures be developed to compensate native peoples for the utilization of their knowledge and their biological resources;
- 5) educational programs be implemented to alert the global community to the value of ethnobiological knowledge for human well being;
- 6) all medical programs include the recognition of and respect for traditional healers and the incorporation of traditional health practices that enhance the health status of these populations;
- 7) ethnobiologists make available the results of their research to the native peoples with whom they have worked, especially including dissemination in the native language;
- 8) exchange of information be promoted among indigenous and peasant peoples regarding conservation, management, and sustained utilization of resources.



From: Luisa Maffi maffi@nwu.edu

Appeal regarding the Ngarrindjeri situation

Terralingua received a letter from the Office of the Premier of South Australia (Chief of Staff John Chapman), dated 1 October, 1998, in response to our Ngarrindjeri appeal. The letter says only that the matter "comes within the Portfolio responsibility of the Attorney General, and [our] correspondence has been referred to the Minister for direct reply". Other responses have also been received from various authorities in Australia in response to the appeal. The messages in these letters are as follows:

From the Office of the Minister for Human Services, Disability Services and the Ageing (6 Oct.):

"I advise that this issue is the responsibility of the Minister for Environment and Heritage and Minister for Aboriginal Affairs. Accordingly, your correspondence has been forwarded to the Hon. Dorothy Kotz, M.P. for her consideration".

From Owen van der Wall, Director of Public Affairs, Westpac Banking Corporation (14 Oct.):

"In response [to TL.'s letter] we attach copy of a letter written to the Kumarangk Coalition, dated 15 June." [letter follows:]

"Mr. Tom Moore
Kumarangk Coalition
P.O. Box 3168
Rundle Mall 5000.

Dear Mr. Moore

I have your undated letter to Susan Brooks, received on 25 May 1998. I have spoken with our legal counsel on the issues you raised.

You are right in that at the present time Westpac continues to have a receiver/manager in place for Binalong Pty. Ltd. and has a charge over the assets of Kebaro Pty. Ltd. Both companies are indebted to Westpac. It is our view that these facts are not inconsistent with our stated position expressed in Ms. Brooks' letter of 5 May. We see no reason why the security arrangements we have in place should be withdrawn. To withdraw from these arrangements would amount to writing off this debt.

You say Westpac has a vested interest in seeing the bridge built. We assume you say this on the presumption that the bank's debt will only be repaid if the bridge is built. This is not correct. We have not taken any position on, or action, in relation to the building of the bridge and do not intend to do so in the future".

From the Attorney-General, K. Trevor Griffin (23 Oct.):

"I note the views you have expressed on behalf of your organisation. However the government of South Australia has made its position clear on many occasions, namely that it is committed to building the bridge to Hindmarsh Island".

From the Hon. Terry Roberts, M.L.C., Shadow Minister for Aboriginal Affairs & Correctional Services; Assistant to Shadow Minister for Industrial Affairs, Primary Industries and Regional Development (11 Jan., 1999):

"Thank-you [for] writing to express your concerns for the welfare of the Ngarrindjeri people of South Australia.

As the Shadow Minister for Aboriginal Affairs, The Hon. Mike Rann, Leader of the South Australian Opposition, has asked me to respond to the concerns you have raised.

May I begin by explaining that there is a limit to the amount that an Opposition can do since it is the Cabinet that makes the decisions affecting the State. As an Opposition we are limited to raising issues of concerns and arguing for the just treatment of all the citizens of South Australia.

Where Aboriginal Affairs is concerned, it is more difficult because the Federal Government has significant control of the policy issue.

In considering your concerns generally, among the many issues you have address[ed] in your correspondence none is more important than dealing with Aboriginal Heritage. As the South Australian Shadow Minister for Aboriginal Affairs I am of the opinion that this is the most crucial issue facing Aboriginal people in Australia today. It is [pleasing] to see that Aboriginal people have grasped their heritage once again after many years of suppression by successive Australian Governments. It is the foundation of their culture.

Let me specifically address the Ngarrindjeri people of South Australia and the Hindmarsh Island Bridge. Throughout the Hindmarsh Island Bridge period I kept in touch with the Ngarrindjeri people and offered support and advice. However, as I have stated, from the opposition benches we are limited in this role.

There can be no question of the importance of the Ngarrindjeri to South Australia/s cultural heritage and [continuing] cultural diversity. Indeed, the Ngarrindjeri are not isolated in this regard and I would broaden the importance to include all Australian Aboriginal people.

You may be interested to know that the South Australian Parliament has formally apologised to the Aboriginal Community for the horror that was and is the "Stolen Generation". It continues to be a blight on the entire Australian community that this has occurred".

Editor's Note: for those of us unfamiliar with British-style parliamentary nomenclature, a "shadow" minister is a person in the leadership of the (usually main) opposition party (i.e., the main political party not then in power), the idea being to provide an equivalent opposition "cabinet" (thus, "shadow cabinet") to the official Cabinet of the currently elected party/leadership.



From: Luisa Maffi maffi@nwu.edu

News on Chiapas

I received a (non-electronic) copy of a posting in Spanish on the human rights situation in Chiapas. I have translated and summarized the news for *Langscape* :

From a posting dated 12/12/98, distributed by Nuevo Amanecer Press (amanecer@aa.net and <http://www.nap.cuhm.mx/nap0.htm>).

"An article published in the Mexican newspaper *La Jornada*, 11 December 1998, and titled "Mexico, first in violations against indigenous peoples, repeats U.N. rapporteur", reports a statement by Dr. Erica-Irene Daes, Special Rapporteur of the U.N. Working Group on Indigenous Populations, reiterating her opinion that Mexico is currently the first country in the world as concerns violations of indigenous peoples' and national minorities' human rights. Dr. Daes had previously expressed this opinion at a U.N. human rights forum four months ago, indicating that Mexico now precedes Turkey and the Turkish-occupied portion of Cyprus in terms of such violations. Dr. Daes stated that her evaluation of the situation of indigenous peoples' human rights in Mexico, and especially in Chiapas, has not changed since. She confirmed her position that the Mexican President Ernesto Zedillo's government continues to hold a major responsibility in the persistence of this human rights situation in the country, in that the government has not acted on its promise, expressed last August, of implementing the agreed-upon conditions for peace with dignity in Chiapas: re-establishing civil rights; dialogue and negotiations with the Zapatistas; and action to remedy the socio-economic causes of the conflict. The Special Rapporteur indicated that, to show coherence with its promises, the Mexican government should not only apply the San Andrés agreements concluded with the Zapatistas, but also be at the forefront of promoting the passing of the U.N. Declaration on the Rights of Indigenous Peoples, which has been awaiting approval by the U.N. member states for the past four years".

Also received from Chiapas is the following letter dated 30 October, 1998. It was sent by Robert M. Laughlin, Literary Coordinator for the Sna Jtz'ibajom, Cultura de los Indios Mayas, A.C. (address is included after the letter), and reads as follows:

"Despite the unrelenting Mexican government aggression against the Indian communities of Chiapas, the House of the Writer continued its activities with vigor, but theatre presentations are greatly restricted within the state.

Literacy — Our Tzotzil-Tzeltal Literacy project was active in the towns of Chamula, Zinacantán and Tenejapa, where eleven teachers taught 145 students. It was decided to start a new program providing an opportunity for the brightest of these students, as well as previous graduates, to be taught how to write narratives with appropriate paragraphing, concise description, neat dialogue and story development. Students who had not starred would be able to repeat the introductory course and so be the leaders for the new students. As the Smithsonian Institution can no longer provide funding for this program, we face the year with no financial resources.

Publications — Numerous bilingual texts have been submitted to C.E.L.A.L.I. (the Chiapas State Indian literature and arts dept.) for publication. Diego Méndez Guzmán's bilingual (Tzeltal-Spanish) novel *Kajkanantik* will be published very shortly by the Editorial Diana in Mexico City. This is the first Mexican Mayan novel.

Conferences — Diego Méndez and Juan de la Torre López participated in the first "Conference of Indians in the Americas: natural, cultural and ecological diversity", held in San Juan, Puerto Rico. Our members' contribution was considered so important that the 50+ participants requested that the second conference be hosted by Sna in March, 1999.

Both Diego Méndez and Juan de la Torre presented papers at the Fourth International Congress of Mayanists in Antigua, Guatemala. Every member of Sna participated in the Maya-Zoque Literature Colloquium in Motozintla, Chiapas.

Theatre — Under Ralph Lee's direction, the actors produced our newest play, *Trabajadores en el otro mundo* (Workers in the Other World), dramatizing the problem of Indian emigrants in the U.S. This play, *De todos para todos* (For All for All) and *Cuento de nuestras raices* (The Story of our Roots), were on tour this month [Oct. 98] in the U.S. Performances in Washington were given at the National Museum of Natural History and the Gala Hispanic Theatre (one under the auspices of the Mexican Cultural Institute, i.e., the Mexican Embassy). In New York City we performed at the National Museum of the American Indian, and also at the Teatro la Tea (under the sponsorship of the Interfaith Center of New York). Then, in Asheville, North Carolina, performances were given at the University of North Carolina, Western Carolina University, and A-B Tech. From there to the Highlander Center and a performance at the Laurel Theater in Knoxville, and finally at Emory and Henry College in Virginia. Our voices reached perhaps 1,500 people, arousing lively discussions about native theatre and the plight of Mayans in Chiapas and America.

The members of Sna who acted in John Sayles' movie *Men with Guns* were invited to the celebration of its opening in Mexico City.

Francisco Alvarez Quiñones participated as writer and dancer in a dance spectacle of Native Americans, *Cultures around the Fire*, in Banff, Canada, June 6 — July 24.

Radio — A half-hour bilingual radio program was prepared for *Living Voices* of the National Museum of the American Indian.

Photography — Diego Méndez has photographed several religious ceremonies in Tenejapa and been asked by the town authorities to film the two major fiestas. A catalogue is being prepared for our archive of 200 videos. With the aid of Carlota Duarte, three members of Sna together with three literacy teachers and four of their students apiece prepared a photo exhibit that accompanied the theatre tour.

The House of the Writer continues to be at the forefront of an acknowledged Mayan renaissance. Your tax-deductible gift of US\$30, \$50, \$100 or more, payable to Cultural Survival, will strengthen our voice immeasurably".

Sna Jtz'ibajom is located at the following addresses:

Calle Tonalá #3-A,
Barrio del Cerrillo,
San Cristóbal de las Casas,
Chiapas. México.

Apartado Postal #4,
San Cristóbal de las Casas,
Chiapas. México 20200.
Tel./FAX: (967) 8-31-20



From: Sakej Henderson hendrsny@duke.usask.ca
 Organization: Native Law Centre of Canada

Utah's 8 tribes to oppose English-Only measure

deseretnews.com; <http://deseretnews.com:80/dn/view/0,1249,30001395,00.html?>

"Tuesday, December 15, 1998, Associated Press:

Leaders from Utah's eight American Indian tribes agreed Friday to oppose legislation that would make English the state's official language and restrict the use of other languages in state government. "Ute is our native language," said Roland McCook, a member of the Ute Indian tribe's governing business committee. "It's obvious that English is the dominant language, but to say our language cannot be recognized is ludicrous."

At a meeting organized by the Utah Division of Indian Affairs, tribal leaders voted unanimously to oppose the measure as an "attack on traditional languages, culture and traditions". The bill, sponsored by Rep. Tammy Rowan, R-Orem, would prohibit state agencies from conducting government business or printing information in any language except English. The bill makes exceptions: foreign-language and English as a Second Language classes in public schools, foreign-language books in libraries, court interpreters, law-enforcement and emergency personnel who work with non-English-speaking communities, and tourism and economic-development programs. The bill has been killed in committee in the past two sessions of the Legislature. Rowan launched a successful petition drive to guarantee that the issue will be voted upon during the upcoming legislative session. Rowan said American Indian tribes should not be concerned about her bill. "Utah currently does not offer any services in Native American languages," Rowan said. "So my bill won't even affect them".

But the tribes are not alone in their criticism. Leaders from nearly every ethnic minority community in the state have opposed the legislation as divisive and potentially harmful to their communities. Instead of "English-only," the city councils in Ogden and Salt Lake City have adopted "English-plus" resolutions that recognize English as the nation's common language, but encourage residents to learn second and third languages. The resolutions also oppose Rowan's legislation. Utah tribal leaders embraced the English-plus approach in their vote Friday, and if Rowan's bill does pass, at least one tribe, the Ute, will disregard the law".



From: Fred McArdle F.Mcardle@mercy.acu.edu.au

One Nation — One Language?

It is hard to disagree with the notion that as a nation we should be "one". The problem is to try to work out what "one" means. In a successful marriage, for example, two become "one", but they certainly do not become the same person, or carbon copies of each other, and nobody would want a partner to become somebody else. A popular way of saying this is that people in such a partnership become united, but not uniform.

One of the elements in the approach of One Nation appears to be that we should share the same language. They want to keep the nation and the English it speaks "pure", it seems, and free of too many "foreign" influences. But what Pauline Hanson [Australian politician] seems not to know is that the reason that English is the fastest growing and most powerful language on this earth is that it is the most welcoming, absorbent and eclectic language. How powerful? It is the language used in international air traffic control, international business and academic conferences, and is the leading language of international tourism. If, for example, a Turkish airline pilot flies into Tokyo, the communication is in English.

Why is English so powerful? Could it be because it is so multicultural? It takes elements from all its contacts, and retains the ones it finds useful. When you ask for a cup of tea, you are borrowing from Chinese. Squeezing a lemon? Why, that's from Arabic, originally. There are even quite a few Asian words which we have welcomed into our language because they enrich our communication. How would we get along without words such as bamboo, pyjamas, bungalow, jungle, bandicoot, catamaran, shampoo, coffee, cumquat, polo, mulligatawny.

Those Asian words are all "English" now. If you have a barbecue, you have borrowed from the Haitian language. Even potato derives from an American Indian word. All these "other" languages have contributed to the wealth of vocabulary that is English.

It is not only an impossible task, but a particularly short-sighted, even dead-end one, to try to preserve in aspic (a French word!) a language with the energy and creativity of English. It can never be a "pure" language, in the sense of unchanging and thus "perfected". And who would want it to be?

The great power and joy of English for many people is that it is multicultural and not isolationist — it does not try to keep itself "pure" and unadulterated. It loves to grow and learn, through contact with other cultures. And the words borrowed are not just words, they convey concepts and items which we discover we like, such as curry (from Tamil) and coffee (from Turkish and Arabic).

Languages, and nations, which try to remain as they define themselves at a moment in time, may well run the risk of becoming "dead" (as happened to Latin?). Beautiful languages such as Welsh and Gaelic have to be very actively promoted just to survive, and many languages have disappeared altogether, not through some sort of linguistic genocide, but through isolation and fragmentation of populations as the world changed around them. For example, there were probably over 1000 Indian languages in Brazil in the nineteenth century; now there are fewer than 200. The non-surviving languages were self-contained and restricted to a relatively small number of users — they died.

There appears to be no danger of irrelevance or "death" for Australian English, unless the likes of One Nation with their "purist", isolationist and exclusivist policies, which define everyone not "like me" as alien, take hold of the language (and the nation) and isolate and "insulate" it so that it becomes atrophied, narcissistic, irrelevant and powerless.

We need the power and the strength that comes from a welcoming attitude to languages and cultures.

We need one nation all right, but not One Nation.

Fred McArdle
Lecturer in Humanities Education, Australian Catholic University.

Editor's note: Dr. McArdle touches on an important subject, that of "international" or "global" English and the "death" of minority languages. For a different view on this subject, see Robert Phillipson's review of Crystal's book *Global English* at the end of this issue.



From: Osiligi osiligi@insightkenya.com

The Last of the Yaaku: the unnoticed disappearance of a people's cultural diversity & language

The Yaaku people, also commonly and recently known as the Mukogodo ("il-mookodo") currently occupy the Mukogodo forest and its environment in the Laikipia district of Kenya, but originated in the plains east of the Mukogodo forest, whence they fled after the fierce raids by the Laikipia Maasai in the 1870s (Urs Herren, Ph.D. dissertation, Bern University, 1990). The Yakuu used to speak an isolated east Cushitic language closely related to the Rendile's language, a people who now occupy the Marsabit district of Kenya. The Yakuu used to subsist by hunting and gathering, which made the Mukogodo forest their ecological niche, as it was home to a variety of wild animals, and they kept their traditional bee-hives in the flowery forest which was, and is, rich in biodiverse lives. Today, the Yaaku language is rarely spoken by the elder generation, let alone by the young. This is due to recent and continued interaction with Laikipia Maasai pastoralists, who themselves are remnants of the Laikipia Maasai proper — who were exterminated during the intra-Maasai wars where the Purko-Kisongo-Maasai sections fought the Laikipia Maasai. Those Laikipia Maasai who survived had to seek refuge amongst the neighbouring communities, including the Yakuu, who lived in the Mukogodo forest. All the people living in the Mukogodo division, which is a creation of the colonial government, are known as Mukogodo Maasai, including the Yaaku (Mukogodo proper), and other peoples of Maasai origin. Mukogodo Maasai is a terminology coined by the colonialists as a manipulative strategy to expropriate land from the original owners by deliberately denying them their proper and legitimate identity. The Yaaku language has been linked by researchers to Rendile and Somali languages, but more closely to Ethiopian languages. The history of the Yaaku is complex. The only evident and indisputable thing is that very few if any of the Yaaku really speak the Yaaku language.

In the 19th century the Yaaku radically changed their way of life: they trade honey in exchange for livestock from the Maasai-speaking groups, as honey is very important in traditional ceremonies and rituals, and they marry off their daughters for bridewealth in the form of cattle, goats, etc. As livestock rearing was impossible in the forest due to tsetse flies, the Yakuu moved to the periphery and started building Maasai-shaped houses (traditionally the Yaaku lived in the caves within the Mukogodo forest); they also copied the Maasai-type age set. As their population grew from a few hundred to approximately 7,000 persons (currently), it was impossible for foraging to sustain their

[traditional] livelihood. Therefore, they started to look quite aggressively for alternative strategies of survival, such as livestock keeping, although honey production still forms an important part of their lives. The colonial government gazetted the Mukogodo forest (to government property), hence cutting trees, and prohibiting traditional honey hunting. The visit in early 1997 by the Netherlands Centre for Indigenous People (Dr. Hans Stoks) proved that only about 5 elderly men and 2 women (in their 70s to 80s; since then one of them as died) could speak and count in the Yaaku language. They do speak Maasai with strong pronounced Samburu accent.

Osiligi is embarrassed by the silence in which this community has let its own language disappear without any effort to save it. Some research was undertaken, but unfortunately only for academic purposes. Lee Cronk and Urs Herren, both attached to the Institute of African Studies, did considerable work of research among the Yaaku in 1987.

Since that research, no action has been taken. Osiligi is struggling just to obtain this research information about the Yaaku, which is scanty. This is the time and last chance to begin documentation and a language centre for the Yaaku language.

Johnson Ole Kaunga
Programme Manager
Osiligi
P.O. Box 68
Dol Dol Via Nanyuki, Kenya.

FAX: 000254017622454.

Osiligi is a community-based organisation facilitating culturally acceptable development among the communities in the Mukogodo area of Laikipia district, of which the Yaaku are part. Osiligi currently implements literacy, health, advocacy in resource user rights, human rights, and indigenous peoples' rights. We are looking for support to establish an indigenous research and resource centre. Osiligi obtains its support from these organisations: Care-Kenya, Action-Aid Kenya, the U.N. Centre for Human Rights, I.W.G.I.A. and Kenya-Netherlands Asal Laikipia Program.



From: Mari Rhydwen white.cloud@bigpond.com
Organization: White Cloud Consulting

Australian bi-lingual education threatened

I heard [on 6 Dec., 1998] that the Bilingual Education Program which has been running in the Northern Territory of Australia for twenty five years is to be abolished. The findings of a N.T.D.E. review were announced in the Legislative Assembly on Tuesday. One of the Major Initiatives reads as follows:

"Progressively withdraw the Bilingual Education program, allowing the schools to share in the savings and better resource English language programs."

Editor's note: Mari sent me a fuller item for *Langscape*, but unfortunately it did not survive the electronic journey. By the time I had realised this, Mari had already left the university and deleted all her old messages, so she could not re-send the item. My apologies to Mari. Correspondence from other people on this same subject are included next.

UUUUUU

From: Kenneth Hale klhale@mit.edu

Here is a letter I sent to Abramson and Stone about bilingual education:

December 9, 1998

Hon. Peter Adamson, M.L.A.
Minister for Education
FAX: 618 8981 7440

The Honorable Mr. Adamson:

I am writing in relation to the decision to withdraw bilingual education from the educational programs for Aboriginal children in the Northern Territory. I was one of the contributors to the 1975 report on bilingual education and one of the people involved in producing materials and in training Warlpiri-speaking teachers during the first months of the Yuendumu Bilingual Education Program.

Bilingual education has been one of the most effective ways to ensure that the linguistic traditions of local communities play the role they deserve to play in the schooling their children and young adults. This has been established as virtually axiomatic in indigenous communities the world over. While it is, of course, a necessity that pupils gain full access to the language of the nation in which they live, English in this case, it is also necessary that their native language and cultural heritage be accorded a position of dignity and integrity in the context of their formal education, which constitutes a significant percentage of their waking hours.

With 35 years of experience in working with indigenous language communities, in the United States, Australia, and Nicaragua, I feel qualified to say that policies which effectively remove from the school setting the intellectual heritage represented by the local language have consequences which are serious and harmful for students, who need to have that heritage and to realize that it is important and deserving of a position of centrality in their education. The policy of denial deprives students of something they need. They need their language and they need to see their language accorded the respect it deserves. Given that the school is an important and prominent institution in Aboriginal communities, the best way to show respect for an Aboriginal language is to give it a serious position within the school.

In conclusion, I wish to urge in the strongest possible terms that the decision to withdraw bilingual education from the schools in the Northern Territory be reconsidered and revoked.

Sincerely yours,

Kenneth Hale
Ferrari P. Ward Professor of Modern Languages and Linguistics, M.I.T. [U.S.A.]

U U U U U U

From: Bob Boughton bob@menzies.su.edu.au
via Endangered Languages List

The following statement was the work of a group of people in Alice Springs and is being forwarded for information and action by those interested in the future of bi-lingual education.

Wednesday, 2nd. December, 1998, Alice Springs, Northern Territories:

Yesterday, in Alice Springs, a Forum of educationalists attended by over sixty (60) people, including many experienced Indigenous educators, gathered to discuss the future of Aboriginal education in Alice Springs, particularly for Arrernte-speaking high-school-age students. As the Forum was listening to a proposal concerning the implementation of Arrernte and Warlpiri languages as part of the curriculum for Aboriginal children in Alice Springs' schools, news arrived that the Northern Territory Government's Minister for Education, Peter Adamson, had just announced in the parliament his government's intention to replace bi-lingual education with E.S.L. programs throughout the Territory. (For the N.T. Department of Education Statement, and copies of the Minister's press release, see <http://www.ntde.nt.gov.au/announce>).

To say that the announcement came as a body blow is to underestimate the demoralising effect it had on the gathering. A number of people immediately pointed out that the announcement gave communities a false and potentially divisive choice, and that communities should never be asked to surrender the right to teach and learn in their own languages, before they could access E.S.L. support. E.S.L. and bi-lingual education are not mutually exclusive, it was said, but could and should work together to produce quality educational outcomes for Aboriginal communities. It was also pointed out that this action directly threatened the rights of indigenous language speakers to educate their children and young people in those languages if they wished, with government support, a right specified in the current draft U.N. Declaration on the Rights of Indigenous Peoples.

A majority of people at the gathering voted to call on the Government to withdraw its announcement and immediately conduct extensive consultation with Aboriginal organisations and communities in Central Australia.

Bob Boughton
Research Fellow, Indigenous Education Program
C.R.C. for Indigenous and Tropical Health
Menzies School of Health Research
Central Australian Unit
P.O. Box 8569
Alice Springs, N.T. 0871. Australia.

Tel.: (wk.) 08 89517637; (hm.) 08 89531668
FAX: 08 89517590
E-mail: bob@menzies.su.edu.au

Support Independent Aboriginal Community Controlled Education. Visit the Web site of the Federation of Independent Aboriginal Education Providers at <http://www.koori.usyd.edu.au/FIAEP/>

U U U U U U

From: Tovesk@babel.ruc.dk

18 December, 1998. Sent simultaneously to:

Peter Adamson
Minister for Education and Training

and

Tim Baldwin
Minister for Aboriginal Development

Northern Territory Government
Parliament House
State Square
Darwin, Northern Territory 0800. Australia.

TERRALINGUA is an international non-governmental organisation dedicated to supporting the perpetual and continued development of the world's linguistic development, and exploring the connections between linguistic, cultural and biological diversity.

We are very concerned and worried at the news of the suggested withdrawal of the bilingual programmes in Northern Territory schools, and urgently request that you not only reconsider and continue the support but increase it, so that the programmes would fulfil the requirements set forth in the Hague Recommendations (below), which are an authoritative interpretation of educational linguistic human rights.

We have seen the Petition by The Australian Education Union, and the protest letter from the Centre for European Studies and General Linguistics, University of Adelaide, and support them both — they sum up the scientific evidence that we have about bilingual education. We would like to add a few points.

We enclose the Submission on Linguistic Human Rights in Education, which Terralingua presented to the XVI Session of the United Nations Working Group on Indigenous Populations, at the United Nations Centre for Human Rights, Geneva, July 27-31, 1998, in reference to the Principal Theme "Indigenous Peoples: education and language". In the Submission we sum up research evidence, recommend that indigenous and minority children are granted basic linguistic human rights in education, list some of these basic rights, and also some of the basic principles that education must follow if high levels of bilinguals and school achievement. What you are suggesting now flatly contradicts all the evidence and recommendations we presented to the United Nations. We also present below a few of the relevant paragraphs from The Hague Recommendations Regarding the Education Rights of National Minorities & Explanatory Note, October 1996, The Hague. These guidelines were worked out by a small group of experts on human rights (many of the present or former members of the U.N. Human Rights Committee) and education (including Terralingua's Vice-President). The expert group was formed and chaired by the O.S.C.E. High Commissioner on National Minorities, Max van der Stoep (former Foreign Minister of the Netherlands). The Hague Recommendations represent an authoritative interpretation of present human rights standards; and indigenous peoples have in international law the right to at least the same protection as minorities.

In the section "The spirit of international instruments", bilingualism is seen as a right and responsibility for persons belonging to national minorities (Art. 1), and states are reminded not to interpret their obligations in a restrictive manner (Art. 3). In the section on "Minority education at primary and secondary levels", mother-tongue medium education is recommended at all levels, including bilingual teachers in the dominant language as a second language (Articles 11-13). Teacher training is made a duty on the state (Art. 14):

11) The first years of education are of pivotal importance in a child's development. Educational research suggests that the medium of teaching at pre-school and kindergarten levels should ideally be the child's language. Wherever possible, States should create conditions enabling parents to avail themselves of this option.

12) Research also indicates that in primary school the curriculum should ideally be taught in the minority language. The minority language should be taught as a subject on a regular basis. The State language should also be taught as a subject on a regular basis, preferably by bilingual teachers who have a good understanding of the children's cultural and linguistic background. Towards the end of this period, a few practical or non-theoretical subjects should be taught through the medium of the State language. Wherever possible, States should create conditions enabling parents to avail themselves of this option.

13) In secondary school a substantial part of the curriculum should be taught through the medium of the minority language. The minority language should be taught as a subject on a regular basis. The State language should also be taught as a subject on a regular basis, preferably by bilingual teachers who have a good understanding of the children's cultural and linguistic background. Throughout this period,

the number of subjects taught in the State language should gradually be increased. Research findings suggest that the more gradual the increase, the better for the child.

14) The maintenance of the primary and secondary levels of minority education depends a great deal on the availability of teachers trained in all disciplines in the mother tongue. Therefore, ensuing from the obligation to provide adequate opportunities for minority language education, States should provide adequate facilities for the appropriate training of teachers and should facilitate access to such training.

Finally, the Explanatory Note states that

[S]ubmersion-type approaches whereby the curriculum is taught exclusively through the medium of the State language, and minority children are entirely integrated into classes with children of the majority, are not in line with international standards (p. 5).

If Australia phases out bilingual education, this would mean going back to a submersion model, which, according to the O.S.C.E. High Commissioner, is "not in line with international standards". Not granting the right to mainly mother-tongue medium bilingual education violates children's linguistic human rights, and goes against scientifically sound pedagogical practices, as both Terralingua's U.N. Submission and the Hague Recommendations show.

I would like to end with a more personal note, from a few minutes ago. One of my M.A. students working on language and education in South Africa, and herself representing the Faroese, a "large" minority group (with some 45,000 speakers — and she has had mother-tongue medium education during her first 12 years of schooling) just came in. She saw on the screen what I was writing, and asked what has happened. I told her. Her question was, "But isn't Australia one of the most progressive countries in the world in indigenous education? Aren't they the ones who always respect human rights?". Do we all who are concerned world-wide with language rights have to tell our students, 'Yes, Australia was, but...'

We sincerely ask you to reconsider.

For Terralingua,

Tove Skutnabb-Kangas
Vice-President

Tove Skutnabb-Kangas (Dr)
Roskilde University, 3.2.4.
P.O. Box 260
4000 Roskilde, Denmark.

Tel.: (45) 46-742740
FAX: (45) 46-743061
E-mail: tovesk@babel.ruc.dk
Web: <http://babel.ruc.dk/~tovesk/>



Language on Trial — Belarus

by Jan Maksymiuk

Here's an interesting case of a national leader actively trying to quash his country's language (Byelorussian) in favor of another's (Russian):

Radio Free Europe/Radio Liberty, Prague, Czech Republic R.F.E./R.L. Newline, Vol. 2, No. 152 Part II, 10 August, 1998. A daily report of developments in Eastern and Southeastern Europe, Russia, the Caucasus and Central Asia, prepared by the staff of Radio Free Europe/Radio Liberty. COPYRIGHT (C) 1998 R.F.E./R.L., INC. ALL RIGHTS RESERVED. Re-printed in *Langscape* with permission.

"In 1997, the Belarusian National Assembly passed a law "On the Press and Other Media," which allowed the government in May 1998 to issue a warning against the biweekly "Nasha Niva". An independent newspaper published entirely in Belarusian and with a circulation of some 5,000, "Nasha Niva" was launched by its chief editor, Syarhey Dubavets, in Vilnius in 1991. The newspaper is printed in Minsk and distributed by the state network of kiosks and, to a lesser extent, by the editorial staff. It uses the traditional Belarusian orthography, which was changed by decree under Joseph Stalin's régime in 1933. The media law, passed by the National Assembly in 1997 and amended in January 1998, explicitly prohibits the press from "distorting the generally accepted norms" of the language in which it publishes. In a bid to forestall what seemed like preparations to close down his newspaper, Dubavets filed a lawsuit against the State Press Committee in June, demanding the warning be revoked as "groundless". He argued that the term "generally accepted norms" is void since there is no legally binding standard for spelling in Belarus. The case is to be heard in the Higher Economic Court on 12 August [1998?]. If the newspaper loses the case and persists in using the pre-1933 spelling, it can be banned after receiving another two warnings, according to the amended media law.

The "Nasha Niva" case, which in most countries would doubtless be regarded as a bizarre example of over-regulation by the state, strikes a very tragic note in today's Belarus. Belarusians are gradually losing their language and cultural identity. The number of Belarusian-language books and periodicals has plummeted to a very low level since the May 1995 referendum, which granted Russian the status of an official language, along with Belarusian. The state, which from 1991 to 1994 did a great deal to promote both the formerly neglected Belarusian culture and education in the Belarusian language, has practically ceased to support either under Lukashenka. For example, in 1994 there were 220 schools in Minsk whose language of instruction was Belarusian. Two years later, their number had shrunk to fewer than 20. Those students who want to receive a higher education in Belarusian will be hard put to achieve that aim, since Russian is the language of instruction in virtually all university departments in Belarus. Lukashenka has made a point of ostentatiously promoting Russian-language and Soviet culture in Belarus. In a widely quoted statement, he once asserted that "one cannot express anything deep in Belarusian". Non-Sovietized Belarusian culture and the Belarusian language are developed and supported mainly by non-governmental organizations and an ever-dwindling number of intellectuals. "Nasha Niva" is one of the champions of that movement. Speaking Belarusian in Belarus is not only a means of communication but also a political declaration of loyalty to the country's indigenous cultural and historical heritage, in defiance of the ruling régime. The fundamental dividing line in Belarus is not between "democrats in general" and the Lukashenka régime; rather, it is between democracy-supporting "Belarusian nationalists" and the Sovietized and Russianized segment of society led by former Communist Party functionaries. "Having forced the national symbols — the coat of arms [knight-in-pursuit] and the [white-red-white] flag — to go underground, the government of the Republic of Belarus has now declared war against the non-Soviet Belarusian orthography", Dubavets wrote in the 15 June, 1998 issue of "Nasha Niva". He also expressed bitterness toward those Belarusian intellectuals who "have voluntarily remained in the Belarusian S.S.R. in terms of spelling".

The pre-1933 orthography was used in schools among some 2 million Belarusians in pre-war Poland and has never been abandoned by the Belarusian Diaspora. Dubavets is not the only one to oppose the 1933 orthography reform. The "Belarusian Language Encyclopedia", published in Minsk in 1994, states that the 1933 reform focused "not so much on reflecting the specifically national character of the Belarusian language as on bringing its orthography in line with the Russian orthographic tradition". In a wider sense, the 1933 ban on the traditional Belarusian spelling reflected Stalin's idea of merging the globe's cultures into one with a single language. Presumably, that culture was to be Soviet and the language Russian. In this way, the Belarusian language became a victim of Stalin's futuristic vision. Some of the best-known Belarusian linguists have come out in support of the spelling used by "Nasha Niva". International human right organizations have protested, pointing out that the State Press Committee's warning violates international law — in particular, the International Covenant on Civil and Political Rights, to which Belarus is a signatory. But such protests are unlikely to carry much weight with the court. Most "Nasha Niva" supporters fear that, as one columnist put it, "no linguistic or even legal arguments are of any importance" in this case. It is the language that is on trial, not the spelling.



How to subscribe: send an e-mail to newsline-request@list.rferl.org with the word "subscribe" as the subject of the message.

How to unsubscribe: send an e-mail to newsline-request@list.rferl.org with the word "unsubscribe" as the subject of the message.

For subscription problems or inquiries, please send an e-mail to listmanager@list.rferl.org.

Current and back issues on the Web: back issues of R.F.E./R.L. Newline and the O.M.R.I. Daily Digest are on-line at <http://www.rferl.org/newsline/search/>.

Listen to news for 23 countries: R.F.E./R.L. programs for countries in Eastern Europe, the Caucasus, Central Asia, Russia and the South Slavic region are on-line daily at R.F.E./R.L.'s 24-Hour LIVE Broadcast Studio: <http://www.rferl.org/realaudio/index.html>.

Reprint policy: to receive reprint permission, please contact Paul Goble: GobleP@rferl.org.



From: Jonah Andrianarivo zaikebe@mailhost.cwnet.com

[A peaceful quest for the institutionalisation of ethnic rights in Madagascar](#)

by Jonah Andrianarivo & Andriantefinanahary

The new constitution of Madagascar, narrowly adopted by the referendum of March 1998, may be spelling out loudly the silent but constant concern of its successive governments since colonization. That is, to prevent the Merina people, who are historically the predominant ethnic group in Madagascar, from developing any sense of ethnic consciousness.

One of its articles is purposefully banning the creation of any ethnic-based association or political party. Another would charge the authors of any attempt of secession with the highest penalty, which is, according to the country's present law, the death penalty. However, these anachronistic measures, though often recalled by some authorities, are questioned or ignored by many local political leaders.

Despite its declared federalist option — as a response to a general aspiration for a de-centralized administrative system — the concentration of power in the hand of the President is controversial. Reacting to that, more than one region has already voiced their rejection of the central government authority.

Moreover, unlike the previous constitution, the new constitution was drafted without the people's participation, but only by a small circle of politicians supported by France which is more eager now than ever to hold on to its cultural influence in Madagascar. Consequently, it is the first constitution since independence which was not published in "Malagasy" but only in French, even though it is clearly stated in the new constitution that "Malagasy" is the national language.

It should be mentioned that "Malagasy", which happens to be the unique indigenous language of Madagascar, is basically the Merina language, characterized by its close affinities to all the Malayo-Indonesian languages. Eventually, the language and most of the cultural legacy of the Merina people were termed "Malagasy" to integrate a national dimension. However, many non-Merina people, suspicious of any return of the Merina domination, have always supported the precedence of French over the "Malagasy".

But such marginalization of the "Malagasy" is among the cultural aggressions resented particularly by the Merina people. Already beset by the loss of their most valued cultural and historical monument — the Queen's Palace — to arsonists in 1995, the Merina are now switching their cultural and political activities from national causes to ethnic causes. In fact, they are the last to do so.

A century earlier, the French already banned the use of the "Malagasy" language in public affairs and in education, not only to facilitate their policy of cultural assimilation in their colonies, but also to disenfranchise the Merina of their cultural ground. Yet the "Malagasy" prevailed against their aggressive agenda of creolization.

The first independent government maintained French as Madagascar's official language, believing that, along with a policy of "ethnic homogenization" and regional development equalization, this would reinforce national unity. Then, in 1972, twelve years after independence, a student movement toppled that government and demanded the restoration of "Malagasy" in education. However, the general opinion still regarded any allusion to ethnic references as morally and politically wrong, because it would inevitably bring chaos and affect the national unity. The ethnic conflicts happening in Europe and Africa have been reported frequently as warnings.

Rejecting the western standards and refusing to consider any traditional form of administration, the next government opted for a socialist régime and failed to bring any socio-economic progress. By the end of the 1980s, as the country slipped towards serious impoverishment, France managed to obstruct the use of "Malagasy" in schools in order to re-intensify the use of French by intervening conspicuously through the "World Bank and I.M.F. conditions". There is also a strong propaganda denigrating the use of "Malagasy" as the reason for the socio-economic failure of the country, or as favoring unilaterally the Merina.

Obviously, on one hand, the "Merina/Malagasy" is facing a marginalization, if not a linguicide attempt, and on the other hand, this indigenous language can't be protected any longer as a national interest but only as an ethnic right, along with the right to value and preserve one's ethnic heritage, including racial origin, territory, historical sites, and cultural customs.

As mentioned before, any ethnic function in Madagascar would have been immediately repressed for fear that it would inevitably lead to an ethnic conflict, as had frequently happened in the past, though not on an extended scale. Fortunately, the Internet has allowed us to peacefully address the matter. Unlike some years ago, talking about one's ethnic interest is becoming a matter of open discussion. We think that the e-mails and Web pages helped us a lot, and that it still will help in researching the best form of national unity, recognizing and accommodating the values of all the ethnic groups in Madagascar.

The institutionalization of ethnic rights, which means a change of the present constitution, or change to some of its dispositions, is the next event we are hoping for.

Malagasy vs. Merina

The Madagascans, also known as "Malagasy", are mainly of Malay and African origins, and traditionally divided by scholars into 18 ethnic communities, each occupying a well-defined territory within Madagascar. Despite such a wide range of ethnic diversity, the 14 million people of the island are united by one formal language, also called "Malagasy."

It is of interest to mention that the word "Malagasy" was derived from "Malgaches", a moniker coined by French slavers in the 17th century to refer to the indigenous peoples of Madagascar. The moniker was probably from the name of an extinct tribe — the Matikasy people — who once lived in the area where the French had their first post.

While the presence of African people is to be expected, given that the island is only 250 miles away from the east coast of Africa, the predominance of people whose origin is traced 4,000 miles away in South-East Asia has always been an intriguing fact.

Although the question of whether the Africans or the Malayo-Indonesians arrived first on the island is not yet resolved — and probably could never be resolved because of the political implications — there is a general acceptance that more Malayo-Indonesian seafarers than Africans reached Madagascar during the first millennium. The Malayo-Indonesian immigration ended when the Arabs controlled the sea routes around Madagascar during the 10th to the 15th centuries.

The arrival of Africans intensified under Arab trade practices, and also pushed the Malayo-Indonesian settlers to emigrate toward the central highlands, where they consolidated into one community called the "Merina".

By the time the Europeans "discovered" the island in 1500, it was a mosaic of ethnic kingdoms using a "common" language. The Europeans also found it not quite hospitable, and not a good source of slaves, but only a supplement to the demand in South Africa, the Mauritius and La Reunion Islands. Concurrently, they kept bringing African slaves, mostly from Mozambique, until the international ban of the slave trade in the 1830s.

It was only after the Europeans "discovered" the Merina and the Imerina country in 1777, that competition for Madagascar intensified the rivalry between the British and French for colonial rights. Both first motivated and helped, more or less, the Merina Kingdom to conquer and unify all Madagascar. Then, the British helped the Merina to counter a French attempt to take over the island in 1883-1885. But the British eventually ceded the right over Madagascar to France in 1890, in exchange for Zanzibar. The Merina kingdom fell to France in 1895.

Jonah Andrianarivo, <http://www.dcn.davis.ca.us/~merina>



From: Jon Aske, via Gerard Lynch glynch@cs.toronto.edu

In reference to "Old Tongues Get New Life in Europe:
Breton, Other Once-Scorned Languages Return Amid Resurgence of Regionalism"

by Charles Trueheart . Tuesday, October 6, 1998; Page A17 —

Some corrections: Basque is spoken by at least 600,000, not 65,000 as the article says (there may be 65,000 in the Northern ("French") Basque Country). The number of first-language Irish speakers is nowhere near the 260,000 quoted. Estimates vary, depending on your optimism, but there are probably no more than 40,000. The number of second-language speakers is probably in the range quoted.

Gerard Lynch.

Editor's note: the text of this article can be found via the Washington Post Foreign Service, <http://www.washingtonpost.com>.



From: Dennis King donncha@eskimo.com

Rescue of Oregon Native Languages

There is an excellent article on current attempts to rescue some of the moribund native languages of Oregon in the "Oregonian" (28 Jun., 1998), available on the Web at <http://www.oregonian.com>.

For example, the Klamath Tribes last year received a \$202,000 federal grant "to pair up elderly Klamath speakers with younger apprentices who would spend intensive time with elders learning the language". Since the tribe first applied for the grant, however, three speakers have died, leaving Neva Eggsman, 89, as the sole living resource.



From: Sakej Henderson hendrsny@duke.usask.ca
Organization: Native Law Centre of Canada

Ph.D. in Indigenous Knowledge

Dan Alford informs me that three Aboriginal peoples under his guidance have graduated with a Ph.D. in Indigenous Knowledge from the California Institute for Integral Studies.

From: Dan Moonhawk Alford dalford@haywire.csuhayward.edu

Graduation Day 1998 saw the addition of three Native American Ph.Ds. to American diversity: Lloyd Pinkham, of the River People in Washington; David Begay, Navajo; and Nancy Maryboy, Navajo/ Cherokee. They began their doctoral work under the Traditional Knowledge Doctorate program at California Institute of Integral Studies in San Francisco. Then, after a falling out, they transferred to the Integral Studies Doctorate program for completion. These three are the only students out of the now-defunct Traditional Knowledge Doctorate program to actually receive degrees.

Lloyd's dissertation, *The Seven Levels of Conscience of the River People: a Native Perspective on Voice, Feeling, Thought, Land and Lives*, is an insider's ethnographic account of his people, their language and world view, growing out of his anciently occupied lands. Going beyond the fairly simplistic, black-and-white notion of conscience in westerners, he arrays a virtual rainbow of levels of conscience and ways of behaving within the River People's paradigm. It ends with implications for exclusionary Western-based human social service facility treatment methods, practices, and Native American client access issues.

David and Nancy share two distinctions unseen before, as far as we know, in doctoral dissertations. First, it is entirely co-authored; second, it is of circular, not linear, dissertation design — which grows right out of the topic itself, *Nanit'a Sa'ah Naaghai, Nanit'a Bik'eh Hozhoon: Living the Order: Dynamic Cosmic Process of Diné Cosmology*. The dissertation will be written in a sunwise (clockwise) directional movement, with major emphasis on process and relationships, in accordance with traditional Diné ways of knowing. After describing the process by which the very cosmos works, they apply the model to the dissertation itself, to education, to healing, to star knowledge — and much more.

It is with great joy that I report the addition of these excellent dissertations (both with a great amount of linguistic knowledge and Native terms) and exceptional human beings into the highest realms in Western intellectual respect, which will allow them to be better and more effective spokespeople for the still little-known values and daily self-world views of Native Americans in the marketplace of ideas.



From: dembling@juno.com

The Micmac (or Mi'kmaq, which seems to be the increasingly preferred spelling) have several communities in New Brunswick, one or two on Prince Edward Island, and one in Maine. Anyone interested in the language can write to the Micmac Language Program at the Native Council of Nova Scotia, P.O. Box 1320, Truro, Nova Scotia B2N 5N2, Canada. They have some language learning materials, and they also produced a beautiful map of the Maritimes with all the place names in Mi'kmaq.

Jonathan Dembling
Somerville, Massachusetts



ANNOUNCEMENTS

Symposium Announcement:

“Language, Knowledge, and Understandings of the Environment:
Lessons for environmental policy and education”
16-18 April, 1999

Organized by Luisa Maffi and Douglas Medin, Northwestern University, Evanston, Illinois, U.S.A. To be held at Northwestern University (N.W.U.) and the Field Museum of Natural History, Chicago, Illinois, in the context of “Project Millennium”.

We are organizing this symposium in the context of “Project Millennium”, an educational initiative that will take place throughout 1999 at various museums and cultural and academic institutions in the Chicago area, with a variety of events highlighting several major themes in the biological and human sciences and the arts. One of these is the environment. Our goal in contributing to this theme is to bring to the fore human relationships with the environment from several related points of view, as well as to create a space for interdisciplinary reflection and for drawing both philosophical and practical lessons for environmental policy and education.

This symposium will convene a small group of experts, including indigenous experts, from different fields (anthropology, linguistics, ethnobiology, psychology, education, political science, economics, history, ecology, conservation, cultural advocacy) on the Northwestern University campus for two days of discussion of three related issues: 1. the relationship between understandings (mental models) of the environment and resource use, as well as the cognitive consequences of diminished intimacy of contact with the natural world; 2. cultural and group differences in the meaning and “valuation” of environmental goods and their implications for environmental decision making and policy; and 3. the complex interplay between biodiversity and linguistic and cultural diversity.

1. First of all, it is becoming clear that groups and cultures who share a common environment and engage in similar subsistence activities may show very different behaviors vis-à-vis the local environment. For example, in Petén, Guatemala, different ethnic groups practicing agro-forestry vary on a continuum from sustainability to dramatic destructiveness and show parallel and equally dramatic differences in folk ecological understandings of rainforest. The close link between the ecological importance of a species and the likelihood that it will be protected by some groups suggests that different mental models of resources may play a causal role in environmental behaviors. Furthermore, differences in mental models of a resource may lead to misunderstandings and conflict. For example, the resentment on the part of majority culture members in the U.S.A. of Native American fishing and hunting rights may reflect the conflicting meanings associated with the “sportsman’s model” of resource use and the Native American model. Even within the majority culture, hunters and non-hunters may have different models of resource use and conservation. Another concern is that members of western, technologically-oriented cultures, as well as younger members of traditional cultures, have been undergoing a lessened frequency and intimacy of contact with the natural world. We know relatively little about the cognitive consequences of this devolution. Are abstract pro-environment attitudes sufficient to produce appropriate conservation behaviors in the absence of corresponding knowledge of plants and animals or values tied to more concrete contexts? Will these abstract values support behaviors that lead to sustainability?

2. A related observation is that cultural history attaches different meanings to particular natural kinds. These meanings have strong implications for both valuation of environmental goods and inter-group conflict. For example, how do groups negotiate the fate of a species that is sacred for one group but not the other? How can sharing of knowledge and values facilitate conflict resolution rather than lead to exploitation? Attempts to place different kinds or entities onto a common scale of value have been notably unsuccessful. How can effective policy be established when different kinds of values are at stake?

3. A third issue which in many ways integrates the first three is the interplay among linguistic, cultural and biological diversity. The world is facing a wholesale loss of the diversity of life at all levels: biological, cultural, and linguistic. Recent research has pointed to the inter-dependence between language, culture and the environment and to the interrelated causes and consequences of biocultural diversity loss. It is also increasingly recognized that such an holistic view of culture and nature has traditionally characterized indigenous and other local peoples having lived within the confines of, and in close contact with, their local ecosystems for many generations, and that this has contributed to sustainable use of natural resources. Yet, by and large, the destruction of both natural and cultural habitats continues unabated, and indigenous and local peoples continue to be alienated from their lands and traditional knowledge. People in industrialized societies continue to appear largely unable or unwilling to grapple with the nature and consequences of these biocultural processes and to modify their behaviors accordingly, in spite of being themselves affected, materially and spiritually, by these same processes. There is a widespread sense that the destruction of biocultural diversity is proceeding much faster than societal ability to appropriately react to it — and faster than the ability of the ecosystems themselves to recover within a time frame commensurate to human needs, if these processes are not halted and reversed. How do we respond to this challenge? What do we do, in both policy and education, to advance the cause of biocultural diversity protection?

These are all key issues, on which debate rages in academic and policy circles alike. Even when scholars and practitioners share as their ultimate goal the protection and promotion of biocultural diversity, a broad gap appears to subsist between the ones with their theoretical frameworks and lengthy research protocols, and the others with their concrete aims and need for tools that work — and fast. Indigenous and other local peoples are not benefiting from this state of affairs, nor does environmental protection; and the general public largely remains in need of environmental education approaches that will promote real cognitive and behavioral change. For this reason, the symposium will put a strong emphasis on discussion, beyond the presentation of formal papers. The symposium will also afford an opportunity for scholars and practitioners to try to reduce the gap between their respective *moda operandi*, as well as for dialogue between indigenous and non-indigenous experts.

We anticipate the following organization:

- On Friday, April 16 we will have a full day of papers and discussion at N.W.U., including a set of tutorials on the main themes and papers on individual or cross-cutting themes;
- On Saturday 17th, in the morning, we will have more papers and/or small-group sessions to discuss specific topics at N.W.U. In the afternoon, we will go to the Field Museum to hold a session open to the general public, entitled "When Culture Meets Nature: Diverse Views of Hunting and Fishing";
- On Sunday 18th, in the morning, we will have a wrap-up session at N.W.U. In the afternoon we will go to the Field Museum again, where we will have a small public "video fest" of documentaries on biocultural diversity conservation, entitled "Nature and Culture: Preserving the Diversity of Life", coordinated by Steve Bartz of Virtual Learn;
- Both events at the Field Museum will be complemented by an exhibit of maps showing the overlap of biological and cultural diversity around the world, prepared in collaboration with the World Wide Fund for Nature (W.W.F.).

If, as it is hoped, there will be a common feeling that the results bear disseminating more broadly, we will explore avenues for publication of papers illustrating the symposium's topics and results (e.g., guest issue of the journals *Fieldiana*, *Journal of Ethnobiology*, or *Conservation Biology*).



VI Seminario Amautico Internacional y III Rimanakuy
18, 19 y 20 de Febrero, 1999

En la Provincia de Jujuy y su Quebrada de Humahuaca, REPUBLICA ARGENTINA. En el Centro Arqueológico (Andenes inkaykos), de la COMUNIDAD COCTACA, HUMAHUACA.

AMAWTA: adj. y s. Sabio, erudito, instruido, culto. Sinónimos: Yachayniyoq, hamawt'a, jamawt'a.

¿QUE ES EL MOVIMIENTO AMAUTICO CONTEMPORANEO?

Es la expresión del Sentimiento y Pensamiento de los intelectuales de hoy, descendientes de los pobladores de las Primeras Naciones, que anhelamos demostrar el contenido del bagaje de sabiduría, que nos legaron nuestros antepasados. Es la inquietud de la Conciencia de Responsabilidad, para plantear originales propuestas de solución, a los problemas que no nos permiten conservar la existencia en armonía y equilibrio, entre EL HOMBRE, EL COSMOS Y LA NATURALEZA.

PROPUESTA — TEMAS A TRATAR:

- 1.- TERRITORIO: Leyes sobre territorialidad aborígen en los distintos países. y varios otros aspectos.
- 2.- IDIOMA: Leyes sobre enseñanza bilingüe en los distintos países.
- 3.- ESPIRITUALIDAD: Práctica de la Espiritualidad aborígen en su esencia original.
- 4.- ORGANIZACION SOCIAL: Autoridades aborígenes. Diferencias entre Leyes y Costumbres.
- 5.- ECONOMIA: Aspectos vigentes de la economía aborígen. El Trueque en los distintos países.
- 6.- EDUCACION: Leyes sobre Educación Intercultural Bilingüe en los distintos países. * Universidad Aborígen. Información. Adaptación y Adaptabilidad.
- 7.- MEDICINA NATURAL: Situación de los médicos aborígenes en los distintos países. * La Medicina Natural Aborígen y las enfermedades "modernas" contemporáneas.

ADEMAS:

- * Situación Legal de Comunidades y Dirigentes Aborígenes en los distintos países.
- * Capacitación Dirigencial Aborígen y Tareas culturales a cumplir.

PARA CONFIRMAR SU PARTICIPACION COMUNICARSE CON:

Instituto Qheshwa Jujuy
 Casilla de Correo 181
 C.P. 4600
 San Salvador de Jujuy. Argentina.

E-mail: intipawa@imagine.com.ar
 E-mail: wanka_w@latinmail.com
 FAX: (Encargos) 0054-088-232023
 Teléfono: 0054-088-281429

Señor (es):
 De nuestra fraternal estimación y deferencia

Es muy importante su (s) presencia(s) como EXPOSITOR(ES) o PARTICIPANTE(S), por tratarse de la 6ª oportunidad propicia para *EVALUAR *PLANTEAR *IMPULSAR *con sinceridad, honestidad, realismo y coherencia, acciones inmediatas la enseñanza práctica de nuestra sabiduría amaútica (Filosofía originaria) en la educación familiar y escolar. Deseando que los referidos acontecimientos nos permitan reunirnos y compartir gratos momentos culturales, aguardamos el envío de su PONENCIA(S) — si va exponer en uno de los aspectos que sustentan a nuestras civilizaciones milenarias. A la espera de la confirmación de su asistencia y arribo a esta provincia, aclaramos que los pasajes serán a cuenta de cada participante; pero el alojamiento y alimentación serán brindados por los organizadores.

Cordial y fraternalmente,

Wanka Willka, Carlos Portal, Kusi Killa, Dr. Miguel Angel Cabezas, Lucía del Carmen Solís.

INSTITUTO QHESHA JUJUYMANTA
 Casilla de Correo Nº 181
 Teléfono: 0054-088-281429
 E-mail: intipawa@imagine.com.ar
 E-mail: wanka_w@latinmail.com
 C.P. 4600 - San Salvador de Jujuy

CENTRO CULTURAL INTIWASI
 Sr. Carlos Portal
 Teléfono: 0054--088-229414
 ARGENTINA



From: whalen@lenny.haskins.yale.edu

Endangered Language Fund Grants, 1998

The Endangered Language Fund is pleased to announce the grant awardees for 1998. These grants are made possible by the generosity of our members, and are one way of helping to stem the tide of language loss. Please visit our Web site (<http://www.ling.yale.edu/~elf>), or write to us by e-mail (elf@haskins.yale.edu), or regular mail (Endangered Language Fund, Dept. of Linguistics, Yale University, P. O. Box 208236, New Haven, CT. 06520-8236, U.S.A.) for more information.

The following ten projects were selected for support out of a strong field of 70 total submissions. Many worthy projects were sadly left unfunded, and most of the funded projects were at a lower level than requested. As our financial resources continue to grow, we hope that more of these excellent proposals will be funded. The continued support of our members is crucial in this effort.

Ronald Geronimo - Illustration of a Tohono O'odham Text for Children

The foot race has a time-honored position in Tohono O'odham culture, and Ronald Geronimo of the University of Arizona is planning to use it as a basis for a story in his native language. The final work will include not only the written version of the story, but specially designed illustrations and a cassette of traditional songs. Geronimo hopes that this work will help stop the deterioration of the O'odham language by appealing to young readers and other members of their families.

Nile R. Thompson - Twana Language Use in Songs

The Twana Tribes' collective knowledge of its own language has come to reside in a few individuals who know some common words and, more importantly, a set of traditional songs. Nile Thompson of Dushuyay Research, Seattle, will record two elders who remember the Twana songs. These records will make it possible for the Twana to continue to use the traditional songs and pass them to their descendants, and the possible use of language switching within the songs will be available for study.

Suzanne Wash - The Last Speakers of Northern Sierra Miwok

Of the ten or so speakers of Northern Sierra Miwok still alive, the fluent ones are all at least 60 years of age. For records that will be essential to any future revival effort, and for the immediate value that such a linguistic legacy

brings, Suzanne Wash of the University of California, Santa Barbara, received support from the Fund. Her work began in 1992 and has continued with support from the Phillips Fund. Apart from the value of the language artifacts to the descendants of the speakers, Northern Sierra Miwok presents an unusual pattern among languages: it uses both metathesis (exchanging consonants or vowels) and quantitative ablaut (lengthening of both consonants and vowels).

Timothy Thornes - Documentation of Burns Paiute

The Northern Paiute language is the northern-most member of the Uto-Aztecan family, currently spoken by about 400 people in Nevada, Oregon, California and Idaho. Timothy Thornes of the University of Oregon will record a wide range of texts, including traditional tales, family histories, auto-biographical information of the elders, and natural conversation in the language. Each of these text types serves as a reservoir for different aspects of the language, the culture, and the history of the Burns Paiute community.

Darrell R. Kipp - Immersion Learning of Blackfoot

The Piegan Institute, headed by Darrell Kipp, began building a school immersion program for Blackfoot in 1994. Since that time, two schools have been in operation, hosting forty children from pre-school through grade four. While the school buildings are functioning nicely, there is a lack of language material for the children and teachers to work with. With assistance from the Endangered Language Fund, Kipp plans to produce such materials with the help not only of elders who grew up with the language, but also from teachers who have become quite fluent in it. This community effort is beginning to bear fruit, with interest in the language increasing throughout the tribe.

Aklilu Yilma - Recording the Last Speakers of Ongota

Although Ethiopia is a linguistically diverse country, even there languages are becoming extinct. The small community of the Ongota, only 78 strong, have come to realize the predicament their language is in and have asked for help in preserving it. Aklilu Yilma, of Addis Ababa University, has received assistance from the Fund to provide that help. He has found that the language is so little known that its correct language family is not even known. His initial efforts, then, will be as full a description as can be accomplished to assist with the decision to be made by the community about the future of the language.

Monica Macauley - Menominee Language and Linguistics

Of more than 7,000 enrolled members of the Menominee Nation in Wisconsin, only 36 claim the ancestral language as their mother tongue, and a small group list it as their second language. Unfortunately, despite Leonard Bloomfield's major work half a century ago, very little has been done since. Monica Macauley of the University of Wisconsin has been asked to work with the Tribal College in developing teaching materials, and will use the grant from the Fund to do the necessary work with the remaining fluent speakers.

Eve Chuen Ng - The Structure of Passamaquoddy

Passamaquoddy, an Eastern Algonquian language of northeastern Maine, has fewer than 100 speakers remaining. Fortunately, many projects are under way, including this one by Eve Ng of the State University of New York, Buffalo. She will be collecting texts and providing linguistic analysis which will be incorporated into language preservation efforts.

Daniel Aberra - Morphological Analysis of Shabo

The Shabo language of Ethiopia (also called Shaqqo or Mekeyir) is puzzling to linguists because it is distinct from both the Afro-Asiatic and Nilo-Saharan families, the only two language families in Ethiopia. Even remoter families in Africa do not offer an obvious relationship. Daniel Aberra, of Addis Ababa University, has received a grant to do the necessary work to make the relationship of this language clear. The number of speakers is dwindling rapidly, and there is a large degree of language shift to one of the more prestigious neighboring languages, Majang or Shakicho (Mocha).

Mary Louise Defender Wilson - Broadcasting in Dakota on KLND

When children are riding the bus to events on a Saturday afternoon, their driver can tune in to KLND, Little Eagle, South Dakota, and hear Dakota language programming. They hear legends, talk, and even discussions of food. Teenagers are excited to hear things of interest to them in their own language, and older people say that they never expected to hear stories in their language again. It makes them feel good, and the younger people remark about how they never realized the wisdom and teaching in the stories. The grant from the Endangered Language Fund will allow Mary Louise Defender Wilson to travel and record more such stories and conversations so that Dakota can continue to live on the airwaves of South Dakota.

The Endangered Language Fund — Tel.: 203-432-2450; FAX: 203-432-4087 <http://www.ling.yale.edu/~elf>.



"People and Plants" on-line

We have now completed the new design of People and Plants Online, the Web site of the People and Plants Initiative. The address is <http://www.kew.org.uk/peopleplants>. For those who experience difficulty, please note that the full address for the People & Plants Online Web site is <http://www.rbgekew.org.uk/peopleplants/>. The address below will work *if* you put an extra / after http://, i.e. <http://www.kew.org.uk/peopleplants/>, as will <http://www.kew.org/peopleplants/> (these are all 'synonyms' of our main site address).

We look forward to receiving any comments on the design and contents of People and Plants Online. Please note that there is a Notice Board where you can post items of ethnobotanical interest. In addition, there are Feedback and Opinion options that allow you to share your ideas on the People and Plants Initiative or ethnobotany in general. We are now working hard on putting various People and Plants publications online, including our series of Discussion Papers, Handbooks and Working Papers. Keep in mind that we are always looking for appropriate material for the People and Plants Handbook, including new organizations to profile, letters to the editor and articles for the Advice from the Field section. Let us know of your suggestions.

In addition, we would like to receive contributions for the Research Techniques section, a forum for ethnobotanical researchers to share their insights on methodology. Please spread the word about this new Internet service dedicated to ethnobotany, conservation and community development. And let us know of any Web sites to which we should link People and Plants Online.

Sincerely,

Gary Martin
Regional Coordinator, Southeast Asia
People and Plants Initiative
B.P. 262
Marrakesh-Medina. Morocco.

FAX: +212.4.301511
E-mail: peopleandplants@cybernet.net.ma
Web: <http://www.kew.org.uk/peopleplants/>



From: Alessandro Michelucci apm-gfbv@ines.gn.apc.org
via Luisa Maffi

International calendar of events devoted to indigenous and threatened peoples

This calendar is dedicated to the memory of Whina Cooper, Mano Dayak, Darlene Keju-Johnson, Helge Kleivan, Edward K. Mabo, Chief George Manuel, Lounès Matoub, Kawai-puna Prejean, Ken Saro-Wiwa, Jean-Marie Tjibaou and all the other people who devoted their lives to defending the rights of threatened peoples

PLEASE — Do help us broaden our coverage by sending announcements to the Society for Threatened Peoples, P.O. Box 6282, I-50127 Florence. Italy. E-mail: apm-gfbv@ines.gn.apc.org.

Enquiries concerning events of the latest years are accepted. If you think this calendar is a useful tool, please circulate it as widely as possible. Any suggestion is welcome. Thank you.

Alessandro Michelucci

Editor's note: because of the late distribution of this issue, I have not included the calendar listing for November/December 1998. January/February 1999 listings are now available; contact Alessandro for details on how to receive the information.



From: Ramón Arzápalo arzapalo@servidor.unam.mx

II CONVOCATORIA

IX Congreso de la Federación Internacional de Estudios sobre América Latina y el Caribe (F.I.E.A.L.C.)

12 al 15 de abril de 1999

16 de abril: excursión conjunta a Jerusalen

Universidad de Tel Aviv, Israel.

Tema central: El Mediterraneo y América Latina. Selección de sesiones temáticas propuestas hasta el momento:

1. Globalización, inmigración e identidad nacional
2. Entre el Mediterraneo y América Latina: viejas y nuevas tendencias de migración y colonización
3. Emigración mediterranea e integración nacional
4. Democratización y consolidación democrática
5. Derechos humanos en América Latina y el Mediterraneo
6. Los sistemas educativos y procesos de democratización
7. La Internet y el proceso de democratización en América Latina
8. La Internet en América Latina y la hegemonía estadounidense
9. El pensamiento latinoamericano y la filosofía europea
10. Borges: precursor del posmodernismo
11. El realismo mágico en la literatura latinoamericana y europea
12. Conformaciones literarias de la Revolución Rusa y la Revolución Cubana
13. Literatura judía iberoamericana
14. Género e identidad en las revistas literarias iberoamericanas
15. Traducción y transculturación
16. La enseñanza del español como lengua extranjera y como segunda lengua
17. Cine, inmigrantes e identidad en América Latina
18. Política y sociedad en el ABC en el siglo XIX
19. Políticas liberales y la iglesia católica en el siglo XIX
20. La iglesia católica, teología y política entre las dos guerras mundiales
21. La iglesia católica y el judaísmo después de la Segunda Guerra Mundial
22. El catolicismo y los movimientos revolucionarios
23. Ideología y política en la reforma agraria: América Latina y el Medio Oriente
24. España y América Latina en el siglo XX
25. Movimientos nacionalistas en América Latina en la era del fascismo
26. Analisis comparativo de las economías del Mediterraneo y de América Latina: inflación, desempleo, privatización
27. El judaísmo mediterraneo en América Latina
28. Educación privada y grupos étnico-culturales en America Latina
29. El capitalismo europeo en la conquista y en la colonización
30. La misión en la América colonial
31. El impacto de Europa en Cuba (1933-1959)
32. América Latina y el Medio Oriente
33. Ejército y política en el Medio Oriente y América Latina: un analisis comparativo
34. Marxismos en contextos no europeos
35. El legado mediterraneo en América Latina

Ramón Arzápalo
 Instituto de Invest. Antropológicas, U.N.A.M.
 Ciudad Universitaria., Deleg. Coyoacán
 CP 04510 México, D.F. Mexico.

FAX: 665.29.59 o 622.96.51



From: INDKNOW-owner@u.washington.edu
 via Luisa Maffi

Conferences on the Synthesis of Southern California Native American Traditional Knowledge
 and the Earth Sciences

February 13 – 14, 1999; April 17 – 18, 1999; May 15 – 16, 1999

INDKNOW digest 808. Topics covered in this issue include:

- Announcement of conferences by Milton Takei (miltont@efn.org)
- Eric M. Riggs (eriggs@citrus.ucr.edu). The Indigenous Earth Sciences Project of the University of California, Riverside, is pleased to announce the above conferences, to be held on the dates listed above.

WHAT IS I.E.S.P.?

The Indigenous Earth Sciences Project is a collaborative effort between the Departments of Earth Sciences, History, and Ethnic Studies and the Costo Center for Historical and Linguistic Native American Research at the University of California, Riverside.

The Project is designed to bring together Native Americans and Earth Scientists to explore and exchange approaches to understanding the Earth. Our focus is on the different interpretations of Earth systems and history that may exist between Native Americans and practicing geoscientists, and also on cultural values related to the Earth and its resources and different approaches to Earth Science education. More generally, our goal is to involve more Native Americans and indigenous peoples world wide in the study and practice of the Earth Sciences.

CALL FOR PAPERS

For the most up-to-date information, related articles and links, please visit the I.E.S.P. Web site at <http://www.ucr.edu/history/IESP>.

We are interested in papers from both the Earth Sciences and Native American communities concerning the interpretation, history, philosophy, teaching and use of the geology, geomorphology, and physical geography of the general Southern California area. Presentations will be variable in length and scope, and the structure of each session will depend on the interests reflected in submissions. Our primary intent is to provide ample time for meaningful and balanced discussions of all the various issues surrounding the Earth Sciences and Southern California Native America. All discussions taking place during the workshop are designed to be off-the-record, exploratory, and non-confrontational in the hope of spurring the honest and uninhibited exchange of opinions and ideas.

The sessions are free and open to the public, and we hope that each participant can attend and contribute to all three sessions. Please contact either of the project coordinators if you have any questions:

For Earth Sciences:

Eric Riggs, Co-ordinator
Department of Earth Sciences/I.G.P.P.
I.E.S.P. Project Office
4401 H.M.N.S.S. Building
University of California,
Riverside, CA. 92521. U.S.A.

E-mail: eriggs@citrus.ucr.edu
Office: (909) 787-5401, ext.1580
FAX: (909) 787-5299
Web: <http://www.ucr.edu/history/IESP>

For Native Americans:

Dawn Marsh
Department of History

dawnm@citrus.ucr.edu



From: Akira Y. Yamamoto akira@UKANS.EDU

Stabilizing Indigenous Languages Conference
3 – 5 June, 1999

The University of Arizona, Tucson, Arizona. U.S.A.

The Sixth Annual Stabilizing Indigenous Languages Conference (S.I.L.C.) will be held in conjunction with the 20th Annual American Indian Language Development Institute (A.I.L.D.I.). The conference theme is "One Voice, Many Voices: recreating indigenous language communities."

The conference will produce strategies for heightening awareness of the importance of indigenous languages, extending existing language environments, and creating a new generation of speakers. The goal is to inspire indigenous communities to continue to develop and expand the circle of native language speakers.

Registration fee will be \$125.00 (received through March 31), and \$150.00 after April 1. Registration fee for students (with proof) is \$50.00.

More detailed information will be posted shortly. We expect this to be an exciting meeting of community language resource people, parents, teachers, administrators, policy makers, technology specialists, tribal leaders, elders, and academic professionals. If you have any questions, you can contact Akira Yamamoto at akira@ukans.edu, Ofelia Zepeda zepeda@linguistics.arizona.edu, or Teresa McCarty tmccarty@mail.ed.arizona.edu.

Akira Y. Yamamoto
Department of Anthropology
University of Kansas
Lawrence, KS. 66045-2110. U.S.A.

Tel.: (785) 864-2645 or 864-4103 for messages
FAX: (785) 864-5224
E-mail: akira@ukans.edu

Anthropology Department Home Page: <http://www.ukans.edu/~kuanth/>.
Linguistics Department Home Page: <http://www.ukans.edu/home/linguistics>.



From: Bill Wilson pila_w@leoki.uhh.hawaii.edu

Indigenous Peoples' Conference on Education
1-7 August, 1999

Hilo, Hawai'i.

Please join us for the 5th triennial World Indigenous Peoples' Conference on Education (W.I.P.C.E. HAWAII'), to be held in Hilo, Hawai'i, from 1 to 7 August, 1999. Na Po'e Hawai'i, the indigenous people of Hawai'i, invite you to participate in this unique assembly, dedicated to learning by traditional methods and stimulating discussions.

The fee for participants who register before December 31 will be \$295. After 1st January, 1999 it will be \$400, and no registrations will be accepted after April 30.

For further information visit the conference Web site: <http://wipcehawaii.org>.

Or, contact W.I.P.C.E. HAWAII':	E-mail: wipc@hawaii.edu
P.O. Box 6159	Tel.: (808) 934-7722
Hilo, Hawai'i 96720-8923. U.S.A.	FAX: (808) 974-7692



From: Marina YAGUELLO maya@paris7.jussieu.fr

Final programme for the International Conference

The Native Tongue
19-20 March 1999

Room A50, University of Paris 7-Denis Diderot, 8-10 rue Charles V, 75004 Paris. France.

PROGRAMME (for reasons of space, I have included only the first day. – Ed.):

Friday 19 march a.m.

8.45 Registration and welcome

Session 1: Chair — Cyril Veken (Paris 7-Denis-Diderot)

9.15 Marina Yaguello (Paris 7-Denis-Diderot): Introduction

9.30 John Maher (Int. Christian U. Tokyo): Language and the m/other tongue: holding and othering

10.00 Tadhg Ohlfeanain (University of Limerick): Defining the native-speaker of Irish – the minority language speaker in a bilingual society.

10.30 Agurtzane Elordui (Euskal Herriko Unibertsitatea): Language loss among some Basque dialects

11.00 coffee break

Session 2: Chair — Larry Rosenwald (Wellesley)

11.15 Hans-Georg Wolf (Humboldt U., Berlin): From mother-tongue to second language: the cultural model of community in African English

11. 45 Alan Davies (U. of Edinburgh): What second language learners can tell us about the native speaker

15.15 Diane Daviault (U. Quebec Chicoutimi): Le rapport de l'étudiant autochtone avec sa langue maternelle à travers les différentes étapes du cursus scolaire

Friday 19 March p. m. :

Session 1: Chair — Christian Cuxsac (Paris 5-Descartes)

14.15 Nancy Huston (writer): Le Masque et la plume

14.45 Larry Rosenwald (U. Wellesley): On some American literary images of the mother tongue

15.15 Victor Sonkin (U. of Moscow): Bilingualism in poetry: native and acquired languages in versification

15.45 Julie Auger (Indiana U.): Le picard: langue maternelle et langue littéraire

16.00 coffee break

Session 2: Chair — Marina Yaguello (Paris 7-Denis Diderot)

16.30 Christian Cuxsac (Paris 5-Descartes): La langue maternelle des enfants sourds

17.00 Dr Marcel Czermak (Hopital Henri Rousselle): Peut-on avoir deux langues maternelles?

17.30 Dirk Naguschewski (Freie U. Berlin): Growing up without a mother-tongue:
(mis)understandings of la langue maternelle).

18.00 Erika Levy, Mira Goral, Loraine K. Obler (City U. of New-York): The Representation of the
mother-tongue in the brain

18.30 Domenico Russo (U. Chieti): Les Italiens et leurs langues maternelles

The conference fee is 150 FF (academics), or 80 FF (students), and includes coffee-breaks and the party on Saturday. Cheques to be made payable to Madame l'Agent Comptable de l'Université Paris 7, and sent to Mme. Bourgeat-Lami, U.F.R. d'études anglophones Charles V, 10 rue Charles V, 75004 Paris, France.

Requests for information (e-mail only) should be addressed to Marina Yaguello maya@paris7.jussieu.fr or Cyril Veken veken@paris7.jussieu.fr.

Marina Yaguello
Professor of Linguistics and Chair
English Department
University of Paris 7-Denis Diderot
10, rue Charles V, 75004 Paris. France.

Tel.: 01 44 78 34 34 / 42 77 51 76
FAX: 01 42 78 12 47

<http://www.charlesV.cicrp.jussieu.fr/charlesV/liste/y/Yaguello/index.html>



Call for papers

Linguistic Anthropology in the Circumpolar World 1-3 April, 1999

Fairbanks, Alaska, U.S.A. Session at the 26th annual meeting of the Alaska Anthropological Association.

Seeking presentations on linguistic anthropology, both applied and theoretical, in Alaska and other circumpolar regions. Particularly appropriate would be presentations in which linguistics is centered within four-field anthropology. A non-exclusive list of topics includes: the relevance of linguistic anthropology to social issues, sociolinguistics, conversation analysis, language and culture, linguistic relativity, language contact, language conservation, language and education, language policy and planning, and historical linguistics.

Interested presenters should send abstracts to Roy Iutzi-Mitchell, Anthropology Department, University of Alaska Anchorage, Anchorage, Alaska 99508-8334, U.S.A., or to ffri@aurora.alaska.edu by 5 February, 1999. (Iutzi-Mitchell's paper will be on Indigenous Language Survival: what Language Planning Activities are Necessary and Sufficient?)

Roy Iutzi-Mitchell, Assistant Professor
Anthropology and Linguistics,
Ilisagvik College, Barrow, Alaska. U.S.A.
Spring 1999: visiting asst. prof. of linguistic anthropology, University of Alaska, Anchorage. U.S.A.

E-mail: ffri@aurora.alaska.edu
Tel.: (907) 852-1766



From: Webmaster@mail.nativeWeb.org
via the Editor of *Langscape*

NativeWeb site submittal accepted

Your site, Terralingua, at the U.R.L. <http://cougar.ucdavis.edu/nas/terralin/home.html> has been added to the resource center at NativeWeb (<http://www.nativeweb.org/>). We thank you for the submittal of your site, and for your help in building a great resource. If you have any questions, you may contact us at feedback@nativeWeb.org. Thank You.



From: the Editor
via Endangered Languages List

Sources of information for Ladin

In response to a request for information on Ladin, Nicholas Ostler replied with the following:

“Try Fabio Ciocchetti istladin@relay.tgs.it or Fabio Pianesi pianesi@relay.tgs.it, who will tell you about their efforts to develop standardisation and resources for Ladin within the SPELL project, support by DG-XII (Programme for Regional and Minority Languages) of the European Commission.

The Institut Cultural Ladin is in Vigo di Fassa, Italy. There is also the journal *Ladinia* whose 9th volume came out in 1985. See also Retorumantscha & Verein fuer Buendner Kulturforschung, Koira, Switzerland.

Nicholas Ostler
Foundation for Endangered Languages
U.K. Registered Charity 1070616
Batheaston Villa
172 Bailbrook Lane
Bath BA1 7AA. England.

E-mail: nostler@chibcha.demon.co.uk
Tel.: +44-1225-85-2865
FAX: +44-1225-85-9258
Web: <http://www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/>

Editor's note: from Mario Catizzone — “... SPELL ... e' un progetto finanziato dalla DG XXII e per maggiori dettagli e' meglio che contatti elettronicamente e direttamente la mia collega che se ne occupa [...SPELL ... is a project financed by the DG XII and for additional details it is better to directly and electronically contact my colleague who is in charge of it]: Caroline.Loup@dg22.cec.be, Tel. +32.2.2995655.

Mario Catizzone
European Commission
DG XII/D/1 - SDME 7/38
200, Rue de la Loi
B-1049 Brussels. Belgium.

Tel.: +32.2.2955681
FAX: +32.2.2963024 / 2952097
E-mail: Mario.Catizzone@dg12.cec.be

<http://europa.eu.int/comm/dg12/hometeri.html>;
<http://europa.eu.int/comm/dg12/envir/ewgrb.html>
<http://www.icc.es/lucc/conference/elconf2.html> <http://www.gencat.es/mediamb/biodiv>



From: Mario Catizzone Mario.Catizzone@dg12.cec.be

Community Action in Favour of Regional or Minority Languages and Cultures

A DG-XXII programme which aims to promote and safeguard regional or minority languages and cultures.

In the context of a European Union which respects linguistic and cultural diversity, the European Parliament has adopted a number of resolutions to support regional or minority language communities.

Following up these resolutions and the E.P. initiative, the Commission is responsible for managing budget heading B3-1006, which concerns an action to promote and safeguard regional or minority languages and cultures. The budget for 1997 is 3,741,000 Ecu.

The languages intended to benefit from this action are the autochthonous languages traditionally spoken by a part of the population of Member States of the European Union, or of E.E.A. countries. This definition does not include migrants' languages or artificially created languages.

Taking into account the responsibilities of the Member States themselves, and in full respect of the principle of subsidiarity, any activity having a political or statutory impact is ruled out.

Regional or minority languages of the European Union

In addition to the official languages of Member States spoken in the European Union, regional or minority languages affect roughly 40 million European citizens. Catalan, for example, is spoken by some seven million people in Spain, France and Italy (Alghero on Sardinia). Other European languages spoken in the E.U. include Basque (E, F), Breton (F), Corsican (F), Francoprovençal (I), Frisian (NL, D), Friulan (I), Gaelic (UK), Galician (E), Griko (I), Occitan (F, I), Ladin (I), Saami (SV, FI), Sardinian (I), Sorbian (D), Welsh (UK), amongst others.

A further category of linguistic communities in a similar position to speakers of minority languages are those who speak the official or majority language of a neighbouring state, but who live in a country where another language predominates. German speakers in Belgium, Denmark, France and Italy are in this position, as are Albanian, Croat and Slovene-speaking communities historically established in Italy or Austria. While these languages are not themselves likely to decline, on account of their official status elsewhere, the language and associated cultural heritage of these regions and territories are subject to similar pressures as those of the minority languages. In total, over 40 autochthonous regional or minority language communities have been identified.

As well as the territorial languages described above, Romani (Gypsy) and Yiddish languages, which have been traditionally spoken throughout Europe are included.

Although the precise status and position of the linguistic communities vary enormously, there are a number of common interests and factors which bring together many of these groups across the Union. Some communities have links across Member State borders, such as the Basque speakers in Spain and France; others have traditional cultural and historical ties, such as the Celtic language groups in France, Ireland and the U.K. While these links are undoubtedly important and may continue to be promoted at the inter-regional level, nearly all the linguistic communities have in common a range of deeper interests, both in relation to the continued development of their languages and also concerning the realisation of their potential within the European Union.

The European Commission has recently published the *Euromosaic* report on the production and reproduction of the minority language groups in the E.U. It is available at the O.P.O.C.E.

Objectives:

- to encourage initiatives in the fields of education, culture and information;
- to safeguard and promote regional or minority languages and cultures;
- to strengthen the European dimension and stimulate co-operation between all those seeking to preserve and promote these languages;
- to improve the exchange of information and the transfer of experience;
- to systematise, improve or promote the teaching of regional or minority languages in all education channels, from nursery school to adult training.

Priority areas:

- pilot teaching projects at the different levels of education;
- initial pilot and continued teacher training, adult training;
- publications for children and adults;
- standardization of language, lexico-graphic work and terminology;
- research action;
- conferences, colloquia and seminars;
- cultural events;
- use of language through the media: production of films, videos, radio and T.V. programmes, study visits, information networks and documentation centres;
- meetings between speakers of a same language situated in different E.U. countries. The meetings must have a cultural content and aim at promoting and safeguarding the language.

Mercator:

Mercator is an information and documentation network which aims at improving the exchange and circulation of information on minority languages and cultures. It provides the general public as well as people with special interests with up-to-date and reliable information on the situation of the linguistic communities. Mercator seeks to encourage co-operation and networking between institutions and organisations, universities, local, regional and national authorities.

Regional and minority languages and cultures

Support from the European Commission for measures to promote and safeguard regional or minority languages and cultures.

Visit the Web site: <http://europa.eu.int/en/comm/dg22/mercator/comact.html>



From: Nanna Borchert taiga@jokkmokk.se
 Organization: Taiga Rescue Network

Our newsletter is available on the Web at <http://www.sll.fi/TRN/> in the section "Taiga News".

Best wishes, Nanna.



From: Matthew McDaniel akha@loxinfo.co.th
 Organization: The Akha Heritage Foundation

Further news from Thailand and the Akha

I have finished the first mini run of 7 Akha Readers. In book form.

The book in its bound form is 439 pages long with 71 black and white photographs. The photographic reproductions onto the printed page are not as nice as they could be because of problems I was having with part of the scanning software that locked up. Well, fifty meters from the Burmese border, a few things just might lock up on you. Anyway, the photos were scanned, the prints in the book are grainy, but overall it turned out wonderfully.

This is low tech. The book is hand stitched, not in the conventional manner but through the side of the spine like you might stitch boots. Heavy linen thread, product of the State of Israel, where I bought it, and quite frankly if you stand on half the book and try to separate it from the other half, like a good pair of boots, you can not.

I have the general plan to produce 500 copies of this book on my computer laser printer. I think laser printers are the answer to production problems. No press, no middle man. Then get the book out, sort out technical problems and say, you get a couple extra thousand dollars, do a big press run.

Oh, computer equipment. The book was typed in on a Macintosh Powerbook 3400c, Microsoft Word to Pagemaker. New Century School Book font. I used an Apple One Scanner with Ofoto software that came with it, but it doesn't run well on this newer Notebook [lap-top computer] and I was unable to get an upgrade in time, or even find out where. And then it was all saved on a Jaz drive back up before I began printing it out on the Apple Laser Printer, a 16/1600.

I use A4 80# paper. This is printed in 2 up perfect bound booklet style; you fold four sheets of printed matter in half and you have a signature. 16 pages. Low tech, but no printer to pay, and it all gets done right here in this tiny hut.

Seven books are now done as I work on binding methods to put over the book. It is going to be paperback, but could easily be hardbound by any University press shop, since the stitching as I mentioned is indestructible.

Ok, This is a nice book. The 71 photos give a very nice overview of the Akha in Thailand and Burma. The strategy was to make it a picture book with lots of everybody in it, so that lots of people would find somebody they knew in the book. They did. The book is a hit in the villages and my chief problem now is producing enough of them fast enough.

Now, what I would like to do is to give this book away to anyone who wants it. I know, some would disagree with a charity running in this fashion, but here is the problem. Not enough people have a good presentation of the Akha, and if the photos in this book stir a little bit of understanding for these people then the goal is done. As well, seven years ago when I started helping the Akha, when I went to find information about them, I had to do a lot of grovelling. I hope that no-one has to do this anymore; these are a great people and good information should be available for and about them.

One of the goals of this project is to help get that done. In a few days the photos of the book will be in the photo alley at akha.com as well. Those photos will be in color, so make sure to visit that site. I also hope that the book will stir interest in the work here with the Akha; maybe someone will notice.

So anyway, for anyone who wants a book, please send in a long-term mailing address and your name, and as I am able to produce them I will send you a copy, just a little after the villages get them. This will take a while; as I said, this is low tech.

If someone wants to send in a donation that is fine, or after they see the book (to help with paper and postage), but with this book, all the fun was when I took the first copy out in the villages and saw the interest a people had who have no books for practical purposes, and this first book is for and about them. Yes, this is how we do our work on endangered languages for endangered people here.

This first book sorted out a lot of production and design problems, and there are already several other books headed for Pagemaker that we already have done. I hope that with time all these books will be available in English. The amount of information we are collecting for book form is a scary reminder of how much has not been done, and that we are just scratching the surface on the collective knowledge and experience of these people. And since so many of them in this one village have stepped up to the challenge of learning to read I have to keep ahead of them. I will continue producing books, as well as starting up some kind of smaller journal that they can circulate. I think this could be done with any language.

The trick: eliminate the middle people that slow production, do everything you can in-house and get your first copies out. After that, it is just numbers. It would have taken a very long time to produce this book from normal methods, budget and all of that.

Remember, this was an off-shoot of the Akha Children's Workbook, for which we are still waiting on art work to be finished by the artist; yes, he is a little slow, but this reader only happened as an idea in May, and it is now done in the middle of August in published form. That is the trick. And this was no high budget operation. Go for finished product no matter how small a quantity at first.

Please send in your names for a copy of the book, and thanks for being patient if it takes some time to get to you. Thank you.

Matthew McDaniel,
Maesai, Chiangrai, Thailand.

(To subscribe to the 001 Akha Journal, send me an e-mail and you will receive the posting once a week. The Journal Edition quite often has a "jpeg" picture).



From: Jim Wilce jim.wilce@nau.edu
via linganth@cc.rochester.edu

Workshop on Language Maintenance at L.S.A. Summer Institute

1999 Workshop on Language Maintenance at L.S.A. Summer Institute — Simon Donnelly (U. of the Witwatersrand) is organizing a workshop, "Language Maintenance and Death: reports from the field and strategies for the new millennium," to be run at the next L.S.A. Summer Institute, to be held at University of Illinois (Urbana-Champaign). Contact Simon at 104simon@muse.arts.wits.ac.za, or see the information at http://www.beckman.uiuc.edu/groups/cs/linginst/Workshops/lang_maint.html.

This is a workshop, not a call for papers. However, the organizer (Simon Donnelly) wrote, "We are looking for folks to take part, present reports, lead a discussion, and so on." Parties interested in getting in on the organizational ground floor and contributing to the workshop are encouraged to do so at the contacts below.

Jim Wilce
Assistant Professor of Anthropology and
Coordinator of Asian Studies
Northern Arizona University
Box 15200
Flagstaff, AZ. 86011-5200. U.S.A.

E-mail: jim.wilce@nau.edu
Office tel.: 520/523-2729
FAX: 520/523-9135
Web: <http://jan.ucc.nau.edu/~jmw22/>
<http://www.nau.edu/asian>



From: Les Sponsel sponsel@hawaii.edu

The Department of Anthropology at the University of Hawai'i in Honolulu has a new Web site which includes information on the graduate program, Ecological Anthropology Concentration, faculty (including research and publications), course syllabi and extensive bibliographies, etc. Check it out!

<http://www2.soc.hawaii.edu/css/anth/>



From: Kerim Friedman kerim.friedman@ibm.net
via owner-linganth@cc.rochester.edu

M.O.S.T. Clearing House on Linguistic Rights — U.N.E.S.C.O.

I thought people ...would be interested in the resource on International Linguistic Rights on U.N.E.S.C.O.'s Web page. Maybe we can encourage them to include some more anthropologists in their bibliography?
— Kerim

(Note: I received this information from the Scout Report for Social Sciences — an excellent bi-weekly report with information on Internet resources for the social sciences. Subscription information is at the bottom of the message).

M.O.S.T. Clearing House on Linguistic Rights — U.N.E.S.C.O: <http://www.unesco.org/most/ln1.htm>

The M.O.S.T. (Management of Social Transformations) Clearing House (discussed in the November 18, 1997 Scout Report for Social Sciences) has added a section on linguistic rights. The Clearing House on Linguistic Rights supplies legislators, decision-makers, researchers, and other representatives of both governmental and non-governmental organizations with information related to the development of policies that will lead to peaceful and democratic solutions to problems that arise within societies characterized by cultural and ethnic pluralism. This site provides several full-text international legal documents concerning the rights of linguistic minorities, excerpts of 86 national constitutions which contain provisions on language, and a modest bibliography on linguistic rights in international human rights law.

Subscription and contact Information: to subscribe to the Scout Report for Social Sciences, send an e-mail to listserv@cs.wisc.edu. In the body of the message type "subscribe SRSOCSCI". For subscription options, type "query SRSOCSCI" in the body of the message.

Internet Scout team member information: <http://wwwscout.cs.wisc.edu/scout/team.html>

P. KERIM FRIEDMAN
Anthropology, Temple University.

E-mail: kerim.friedman@ibm.net
Web: <http://astro.temple.edu/~kerim>



From: E. Annamalai e.annamalai@linguistics.unimelb.edu.au

Australian languages information sources

For information relating to study and empowerment of Indigenous languages in Australia, one may access the following web sites:

Australian indigenous languages resources — <http://www.aiatsis.gov.au/lgsrsc.html>

An internet guide to Australian indigenous languages —
<http://coombs.anu.edu.au/WWWVLPages/AborigPages/LANG/LangHome.html>

Courses on Australian indigenous languages at The University of Melbourne —
<http://www.arts.unimelb.edu.au/Dept/LALX.html>

A new book on endangered languages is *Endangered Languages*, edited by K. Matsumara and published in Tokyo. It is proceedings of a U.N.E.S.C.O. conference on the subject conducted by the Clearing House on Endangered Languages, located at the University of Tokyo. The editor may be reached for more details at kmatsum@tooyoo.i.u-tokyo.ac.jp.

E.Annamalai
Visiting Scholar
Department of Linguistics and Applied Linguistics
The University of Melbourne
Parkville, Victoria 3052. Australia

Tel.: 613 9344 8986



The following exchange of correspondence began when Matthew McDaniel responded to the posting of his article in *Langscape* 8/4, and asked for help on the question "what is an indigenous human rights abuse?". With the permission of the authors, we present the discussion here in order to share ideas and information, and help others who may be in the same situation as Matthew (religious missionary interference with Akha culture), and/or have the same kinds of questions. If you have any comments or suggestions on the following — and Matthew would welcome these — please address the messages to the Editor, and the discussion will be continued in the next issue of *Langscape*.

.....

From: Matthew McDaniel akha@loxinfo.co.th

Anthea:

The village that you quote me about is one of the remote[est] villages in Thailand, but in villages closer to Chiangmai and Chiangrai the problem is much more severe. In one village at night the mission has continuous religious songs and announcements.

I have attached the photo of a "Training Center" plugged right in the middle of an otherwise all-bamboo village in Northern Thailand.

What I need help with is criteria for what is an Indigenous Human Rights Abuse?

This kind of disregard for village "building code" as it were is what caused one Akha man in that village to say " We were catholic already for fifteen years. We still kept our culture, our swing, our gate but when the protestants came they don't allow any of that on the side of the village that they took away with their promises. Then they built that big church. The protestants, they can do anything because they have lots of money".

So it would appear that basically all you have to get a few villagers to do is "sell" the village and then in return for the benefits and the church THEY will get they agree to police the village to make sure none of the culture returns.

I have documented this.

On two occasions this second white mission (Chinese Baptists), in an impoverished village for ten years, would do nothing to assist me in the burial of two people, which I then had to pay for and bury myself, because they were from "the lower village" about a kilometer away — but not far enough away that they don't send their little messengers there to try to get converts. They would not give nor sell me space for the bodies in their existing cemetery.

Serious problems here. Any suggestions on how to approach it?

Matthew McDaniel.

.....

From: Luisa Maffi maffi@nwu.edu

Dear Matthew,

My suggestions [at the moment] are as follows:

1) Contact the Working Group on Indigenous Populations (W.G.I.P.) Secretary, Julian Burger, for advice on how to help the Akha set up their case and submit it to the U.N. Be aware that W.G.I.P. is not the forum for officially hearing grievances; they hear information. Grievances are submitted to the Sub-Commission on Prevention of Discrimination and Protection of Minorities, the next higher [level] above W.G.I.P. But start with W.G.I.P. first. Burger's email is jburger.hchr@unog.ch. Also be aware that Burger is constantly swamped because he doesn't in turn have a secretary, so you may have to be persistent. Also important to know (and ask Burger about it), W.G.I.P. has a program of travel grants for indigenous persons to come to the annual sessions; also a program of internships for indigenous persons to spend 6 months in Geneva learning the ropes of the U.N. Down the line, this might be helpful for the Akha, if any of them learns one of the official U.N. languages.

2) World Council of Churches (W.C.C.): they are based in Geneva and DO do a lot of work with indigenous peoples. They are very closely involved in the activities of W.G.I.P. For instance, right before the session, they opened up their quarters for indigenous representatives to gather and meet among themselves in preparation for the session. W.C.C. representatives participate in the W.G.I.P. sessions. Ms. Line Shum (see below), whom I met, is Sami. It appears that, in spite of being (mostly Protestant) religious-based, W.C.C. tries not to interfere and focuses mostly on human rights. Contact Ms. Line M. Shum/Mr. Eugenio

Poma, W.C.C., Indigenous Peoples Programme, P.O. Box 2700, 1211 Geneva 2, Switzerland. Telephone: +41 22 7916209; FAX: +41 22 7916409; respective e-mails: lms@wcc-coe.org , epa@wcc-coe.org.

3) Contact Mr. Kittisak Ruttanakrajangsri, Inter-Mountain Peoples Education and Culture in Thailand Association (I.M.P.E.C.T.) in Chiang Mai, e-mails: impect@cm.ksc.co.th or kittisakr@usa.net . He has also been working with the International Alliance of the Indigenous-Tribal Peoples of the Tropical Forests in London. Policy advisor there is Ms. Joji Cariño, an indigenous woman from the Philippines, e-mail morbeb@gn.apc.org. I know both of them personally, and they are among the people with whom I discussed the Akha situation. I'm sure that both will encourage you to put the Akha in direct contact with them as feasible.

I hope this helps. Please let me know if I can be of any further assistance.... Best of luck,

Luisa Maffi
President, Terralingua

.....

From: Matthew McDaniel

Akha Zauh: Journal of the Golden Triangle — Commentary

"Dreaming of Extinction: impossible conflicts and social differences between tribal societies and western cultures".

In the process of looking for solutions to the severe poverty and exploitation that the Akha are experiencing, one must first ask some questions as to the background of this situation and similar situations that Tribal Societies have experienced in history.

The first thing that is apparent is how little the situation has changed. The experiences which the Akha are having now are not improvements on this cultural conflict. Possibly one could start with some points worth mentioning. First off, is there any likelihood that tribal societies will ever assimilate or that they want to or even should? Why must everyone be the same?

Today we see an ever increasing push to force everyone to join the mainstream consumer economy where everything, every idea and every person for that matter is nothing more than a commodity to be traded or provided with services, like it or not. If one understands that the western economy is based on a model where there must be constant growth of over-production and consumption, then it doesn't leave much room for anything else. The idea that anyone is different is irrelevant because the basis of the machine is that no one is going to be allowed to be different, so basically they can think what they want while being pushed into line. This is much the same for the religious orders which follow on the heels.

The argument is valid that people should have a choice to NOT stand in this line, to not join this single consumption model. Tribal societies are a clear test case of this. Although there will be a lot of people who partake in both societies or cross the line into the larger society, the fact remains that many tribal people want to remain just who they are, where they are, raising their families and their food that they live on. As they have for centuries. This should be their right.

Perhaps it is only in the west where the "Family" is so touted, where circumstances have actually departed so far from this essential human reality in the direction of human alienation. Try not paying your property tax and see how long you get to live there? However, tribal societies would laugh at anyone who agreed to live under such duress.

But at this time as no other, the last corners of the earth are seeing roads plowed into them and these last tribal societies are being told to "get out". If people who consume so little to survive are now being told that those who have so much have no room for them then it can only be seen as evidence at how far the situation has gone.

Why shouldn't tribal people have the right to Sanctuary, to be able to live in preserves, where jungle is badly needed at any rate, and be protected there? There is no logical reason not to allow it. Not to demand it. Why should tribal peoples be forced to join the western economy? Should choice of economy be listed as a basic human right? One would think so. Why should they not have the choice to consider their form of education acceptable, without having the western form of education forced on them with its increasing emphasis and collaboration with the market place?

Possibly allowing even one tribal society to exist is like leaving one piece of evidence that once life had some value, once not everyone needed, wanted or wore a watch. That at one time there was a spiritual way to live and grow up that wasn't something which had been reduced to just words in religious books.

Bicultural Education in the North
 Editor: Dr. Erich Kasten
 Waxmann Verlag GmbH. 1998. pp. 293.
 I.S.B.N.: 3-89325-651-2 (paper)
 Price: DM. 49,90 •
 E-mail: info@waxmann.com
 Web: <http://www.waxman.com>

This book was brought to my notice by David Harmon (thanks, David!), whereupon I immediately contacted Dr. Kasten to order a copy, as I so rarely see much printed about language situations in the Arctic and sub-Arctic regions. I received the book a few days ago, so have not had time to read it, but I include the blurb from the back cover:

“This book is about the cultural diversity of the peoples of the North, and how this can be maintained and enhanced in the future. Anthropologists and ethnolinguists — as well as educators and those involved in politics from Native communities in the North — inform the reader on the current state of the debate on this issue. This may give us clues and insights into both theory building and the implementation of relevant community-based educational practices. At the outset it is emphasized that indigenous needs and global responsibilities make the maintaining of cultural diversity a matter for all of us. Some authors call attention to the need to work for adequate social, political and economic environments, so that cultural and linguistic diversities can continue to thrive in the future. But most importantly, our view is directed to the educational process itself. These themes are further elaborated in various case studies, which focus on Siberia and the North Pacific Rim but provide comparative views from other regions as well”.

While browsing through the book when I first received it, I noticed that the opening paragraph of the Introduction contained a brief comment on the link between cultural and biological diversity, and a reference to Luisa Maffi's position paper (posted on the Web) for her Interdisciplinary Working Conference *Endangered Languages, Endangered Knowledge, Endangered Environments* (Berkeley, California, 1996; see below for the table of contents of the edited volume of papers, currently under review for publication).

- A limited number of copies are available directly from Dr. Kasten at a special price of DM.34,00 (US\$20.-), plus postage. Dr. Kasten tells me that air mail is very expensive from Germany (to the U.S., it was DM.3,50 /US\$2.10 for surface mail, or DM.24,00 /\$14,50 for air mail). Payment should be preferably by international money order (or maybe a cashier's cheque). Dr. Kasten's address is as follows:

Dr. Erich Kasten
 Finkenstr. 9
 D-14195 Berlin. Germany.

E-mail: kasten@berlin.snafu.de



From: GRAIN Los Banos grain@baylink.mozcom.com

Boletín en Español sobre Diversidad Biológica y Cultural

Una de las cuestiones que se han planteado las organizaciones no-gubernamentales y populares que trabajan en América Latina sobre los temas relacionados con la biodiversidad, es la dificultad para darle seguimiento y digerir toda la información disponible. A esa dificultad se le añade el hecho de que mucha de la información que circula a nivel internacional está en inglés, lo que la hace de difícil lectura, en el mejor de los casos.

Como una opción, el Instituto Latinoamericano de Servicios Legales Alternativos (I.L.S.A.), con sede en Bogotá, en unión al Grupo Ad Hoc sobre Diversidad Biológica, comenzó el pasado mes de octubre la publicación periódica de un boletín electrónico, *Alerta: Boletín Diversidad Biológica Y Cultural*, con resúmenes en español de textos sobre derechos de propiedad intelectual, acceso a los recursos genéticos, bioseguridad, bioprospección, desarrollos legislativos, foros internacionales y otros temas relacionados. Los textos resumidos son de G.R.A.I.N., R.A.F.I., la Red del Tercer Mundo, otras fuentes internacionales y contribuciones de las O.N.Gs. latinoamericanas. El I.L.S.A. cuenta con la colaboración de personas que trabajan en las traducciones y los resúmenes de la información. También se ofrece la posibilidad de traducir notas de organizaciones latinoamericanas al inglés, para su circulación a nivel internacional.

Para información adicional y suscripciones electrónicas gratuitas, por favor escribir a:

Margarita Flórez
 Boletín Alerta
 I.L.S.A.
 Calle # 38 16-45
 Santafé de Bogotá. Colombia.

Fax: (571) 288 48 54
 Correo electrónico: silsa@col1.telecom.com.co
 Web: <http://www.ilsa.org.co>

U U U U U U

Spanish-Language Bulletin on Biological and Cultural Diversity

Non-government and community organisations working on issues related to biodiversity in Latin America face difficulties in accessing information from the international level for their work. On the one hand, there is a lot of material in circulation, but it is too voluminous to digest and therefore follow-up on. On the other hand, much of it is in English.

To try to help resolve this problem, the Latin American Institute of Alternative Legal Services (I.L.S.A.) based in Bogotá, Colombia, together with the national Ad Hoc Group on Biodiversity, launched a new information tool last October. *Alert: Cultural & Biological Diversity Bulletin* is an electronic news service distributed by e-mail. It carries translated summaries in Spanish of articles devoted to issues such as intellectual property rights, access to genetic resources, biosafety, bioprospecting, legislative initiatives, developments in international fora, etc. The texts originate from groups like G.R.A.I.N., R.A.F.I. and Third World Network, as well as Latin American activists and organisations. I.L.S.A. has collaborators to help translate and summarise these materials, and will also try to translate important materials reflecting the situation in Latin America into English for international circulation.

The Bulletin is free of charge. I.L.S.A. welcomes contributions, suggestions and direct collaboration to help develop the Bulletin into a useful information tool across Latin America.

For more information, please contact

Margarita Flórez
Boletín Alerta
I.L.S.A.
Calle # 38 16-45
Santafé de Bogotá. Colombia.

FAX: (571) 288 48 5420
E-mail: silsa@col1.telecom.com.co
Web: <http://www.ilsa.org.co>

U U U U U U

About this listserver — BIO-IPR is an irregular listserver put out by Genetic Resources Action International (G.R.A.I.N.). Its purpose is to circulate information about recent developments in the field of intellectual property rights related to biodiversity and associated knowledge. BIO-IPR is a strictly non-commercial and educational service for non-profit organisations and individuals active in the struggle against I.P.Rs. on life.

How to participate — To get on the mailing list, send the word "subscribe" (no quotes) as the subject of an e-mail message to bio-ipr-request@cuenet.com. To get off the list, send the word "unsubscribe" instead. To submit material to the list, address your message to bio-ipr@cuenet.com. A note with further details about BIO-IPR is sent to all subscribers.

About G.R.A.I.N. — For general information about G.R.A.I.N., you may visit our WEB site at <http://www.grain.org>, or send an e-mail to grain@bcn.servicom.es.



From: David Harmon gws@mail.portup.com

I highly recommend taking a look at a brand-new study of Canada's Aboriginal languages, put out by Statistics Canada. It is on line at <http://www.statcan.ca:80/english/ads/11-008-XPE/aborige.pdf>.

This is a .pdf file that requires Adobe Acrobat Reader to view. (You can get that free at www.adobe.com). You can then print out the article just as it looks in its hard copy version.

This appears to be a very thorough statistical study. It has some very interesting material on language indicators.



From: Luisa Maffi maffi@nwu.edu

Language, Knowledge, and the Environment: the Interdependence Of Biological And Cultural Diversity
Edited by Luisa Maffi, Northwestern University.

© Luisa Maffi 1998

[The book, currently under review for publication, is based in part on *the Endangered Languages, Endangered Knowledge, Endangered Environments* conference held in Berkeley, California, 25-27 October, 1996. The conference web page can be accessed via the Terralingua web site.]

TABLE OF CONTENTS

Introduction

On the Interdependence of Biological and Cultural Diversity (Luisa Maffi, Northwestern University)

Part 1: Language, Knowledge and the Environment: Interdisciplinary Framework

- 1.1. On the meaning and moral imperative of diversity (David Harmon, The George Wright Society)
- 1.2. Biodiversity and the loss of lineages (Brent D. Mishler, University of California at Berkeley)
- 1.3. Why linguists need languages (Greville G. Corbett, University of Surrey)
- 1.4. On the coevolution of cultural, linguistic, and biological diversity (Eric A. Smith, University of Washington)
- 1.5. Prospects for the persistence of "endemic" cultural systems of traditional environmental knowledge: A Zapotec example (Eugene S. Hunn, University of Washington)
- 1.6. Ecolinguistics, linguistic diversity, ecological diversity (Peter Mühlhäusler, University of Adelaide)
- 1.7. Indigenous perception and conservation of interaction diversity: The vanishing practice of ethnoecology (Gary P. Nabhan, Arizona/Sonora Desert Museum)
- 1.8. The vanishing landscape of the Peten Maya Lowlands: People, plants, animals, places, words and spirits (Scott Atran, University of Michigan/Centre National de la Recherche Scientifique)
- 1.9. Dimensions of attrition in language death (Jane Hill, University of Arizona)
- 1.10. Acculturation and ethnobotanical knowledge loss among the Piaroa of Venezuela: Demonstration of a quantitative method for the empirical study of TEK change (Stanford Zent, Instituto Venezolano de Investigaciones Científicas)
- 1.11. Measuring the evolution and devolution of folkbiological knowledge (Phillip Wolff, University of Maryland, and Douglas Medin, Northwestern University)
- 1.12. Some problems of describing linguistic and ecological knowledge (Andrew Pawley, Australian National University)
- 1.13. Linguistic diversity and biodiversity: Some implications for the language sciences (Jeffrey Wollock, Solidarity Foundation)

Part 2: Biocultural Diversity Persistence and Loss: Case Studies

- 2.1. Biodiversity and loss of indigenous languages and knowledge in South America (Manuel Lizarralde, Connecticut College)
- 2.2. Diversity of forest-based Amazonian societies in Brazil (Katharine Milton, University of California at Berkeley)
- 2.3. Environment, culture, and Sirionó plant names (William L. Balée, Tulane University)
- 2.4. The endangered languages of Africa: A case study from Botswana (Herman Batibo, University of Botswana)
- 2.5. Threats to indigenous knowledge: A case study from Eastern Indonesia (Margaret J. Florey, University of Newcastle)
- 2.6. On the value of ecological knowledge to the Kalam of Papua New Guinea: An insider's view (Saem Majnep, Kaironk Village, Papua New Guinea, with Andrew Pawley, Australian National University)
- 2.7. Wa Huya Ania ama vutti yo'oriwa: The Wilderness World is respected greatly: The Yoeme/Yaqui truth from the Yoeme Communities of the Sonoran Desert (Felipe Molina, Native Seeds/SEARCH)
- 2.8. Resource management in Amazonia: Caboclo and Ribereño traditions (Christine Padoch, New York Botanical Gardens, and Miguel Pinedo-Vasquez, Columbia University)

Part 3: Preserving the World's Biocultural Diversity: Agenda for Action

- 3.1. Biological and cultural diversity: The inextricable, linked by language and politics (Darrell A. Posey, Oxford University)
- 3.2. Linguistic human rights in education for language maintenance (Tove Skutnabb-Kangas, Rotskilde University)
- 3.3. Language, knowledge, and indigenous heritage rights (Luisa Maffi, Northwestern University)
- 3.4. A tape documentation project for native Brazilian languages (Denny Moore, Museu Etnográfico Emilio Goeldi)
- 3.5. The role of the global network of Indigenous Knowledge Resource Centers in the conservation of cultural and biological diversity († D. Michael Warren, Iowa State University)
- 3.6. Indigenous peoples and conservation: Misguided myths in the Maya tropical forest (James Nations, Conservation International)
- 3.7. Biocultural diversity and local power in Mexico: Challenging globalization (Victor M. Toledo, Universidad Nacional Autónoma de México)

- 3.8. Language, ethnobotanical knowledge, and tropical public health (Thomas J. Carlson, Stanford University Medical Center/Shaman Pharmaceuticals)
- 3.9. Indigenous peoples and the uses and abuses of ecotourism (Benjamin G. Blount, University of Georgia)
- 3.10. Protectors, prospectors and pirates of biological resources (Stephen B. Brush, University of California at Davis)

Part 4: A Vision for the Future, and a Plea

- 4.1. Possibilities after progress (Richard B. Norgaard, University of California at Berkeley)
- 4.2. Silent no more: California Indians reclaim their culture—and they invite you to listen (L. Frank Manriquez, Native California Network)

Appendices

- 1. Draft Code of Ethics of the International Society of Ethnobiology (1998)
- 2. Terralingua Statement of Purpose (1996)



From: Robert Phillipson ROBERT@babel.ruc.dk

Book Review

Reviewer: Dr. Robert Phillipson, University of Roskilde, Denmark. Review published in "European English Messenger", Vol. 7/1, Spring 1998.

English as a Global Language
 Author: David Crystal
 Cambridge University Press. 1997. pp. 150.
 I.S.B.N.: 0-521-59247-X
 Price: £12.95.

"The question that Crystal explores in this slim volume are of momentous importance. He is an eminent scholar and populariser, several of whose earlier books I admire. This book is intended for a general, global audience, involving the author in needing to face at least two daunting challenges: how to remain scholarly in unravelling the interconnections between English and the multiple purposes it serves in what Crystal regards as a political minefield, and how a British view can present itself as universally relevant and appropriate. In my view the book fails on both scores, and granted Crystal's reputation, influence and substantial rhetorical skills, needs very careful scrutiny.

The blurb declares that the book asks three basic questions: what makes a world language, why is English the leading candidate, and will it continue to hold that position? The structure of the book consists of an introductory general chapter, followed by a[n] historical run-through of the establishment of English world wide; a chapter on "the cultural foundation", with sub-sections entitled political developments, access to knowledge, and "taken for granted"; a chapter on "the cultural legacy" with sub-sections on international relations, the media, travel, safety, education, and communications, and a concluding section, "the right place at the right time"; and a final chapter called "the future of global English", with sub-sections on the rejection of English, new Englishes, fragmentation of the language, and the uniqueness of global English. In fact, nearly half of this chapter is devoted to the current debate in the U.S. about English Only legislation, implying that Crystal's understanding is that the internal affairs of the present-day U.S. are central to the future of "global" English.

This last, intuitively puzzling assertion needs analysis of contentious issues, to rise above politics. Ironically, he merely seems to be endorsing what George Bernard Shaw presciently wrote in 1912: "what has been happening in my lifetime is the Americanisation of the world". Crystal's claim, though, is that the book is without "any political agenda". He stakes out this defensive position since he does not wish to be identified with the protagonists of U.S. English, who first commissioned a work from him on global English. But surely even the wish to be apolitical involves political choices, not least in relation to choice of scientific disciplines that can clarify his questions, their procedures and epistemological roots.

While he draws on information from a wide variety of sources, his loyalty is to linguistics (e.g., 113), which is of little avail when studying colonialism, globalisation, cultural hegemony, education, and the media, and even when defining multilingualism, official, national and minority languages. Lack of any grounding in the social sciences is a major weakness of the work.

The area that Crystal does attempt to draw on is "history", but I doubt whether many historians would be impressed. For instance, in the sections referred to as "America" (oops, he does not mean the two continents, but the U.S.A. — his synecdoche reflects a hegemonic preference), "Canada" and "The Caribbean", there is no reference to the

indigenous peoples, except when he notes that the “explorers” encountered “conflict with the native people”. Amerindian languages do not warrant a mention.

Secondly, when reporting that English has not been declared an official language in the U.K. or U.S., his view is that “Rulings are needed to regulate conflict. If there is no conflict, there is no need for rulings” (75), implying that language issues have been free of conflict in Ireland, Scotland, Wales and North America, that documents confirming the dominance of English were never written (though he refers to Macaulay’s celebrated minute on language in India), or laws enacted. There is a huge literature on these issues which flatly contradicts this position.

Thirdly, his coverage of South Africa manages not to refer to apartheid or to name any African languages, or to describe past language policies. The invisibilisation of blacks seems scarcely appropriate for someone wishing to address a “global” audience. There is only passing reference to the exciting efforts currently under way to implement a multilingual policy as a key feature of the new dispensations, and the fascinating unresolved tension between the thrust of English and official multilingualism. South African policy-makers are also well aware of the way English serves the interests of elites rather than the entire population in most of its neighbouring countries, for instance in Namibia, which Crystal inexplicably omits, along with Botswana and Lesotho, in the section on “former colonial Africa”.

The brief coverage of African countries leads to inconsistency and errors: Cameroon is described as highly multilingual, Nigeria with its 400+ languages not so. Ghana was “the first Commonwealth country to achieve independence”. What about India, Pakistan, Ceylon, Burma, not to mention the dominions? (Some of the formulations, and inexactitudes, are lifted verbatim from Crystal’s *Cambridge Encyclopedia of the English Language*, Cambridge University Press, 1995). There is no reference to the many African scholars who have pleaded for the upgrading of African languages and denounced “aid” that strengthens European languages.

Fundamentally, Crystal’s story of globalising English is Eurocentric and triumphalist, despite his protestations to the contrary. Military conquest is identified in Crystal’s general introduction as an essential phase in global conquest, but his narrative avoids any upsetting talk of bloodshed, let alone that what colonisers saw as triumph involved capitulation and domination for others. Couldn’t decolonising the mind (Ngugi’s book is quoted) be a task as much for Europeans as Africans?

Crystal rightly notes in his introductory chapter that military success paves the way for a relationship in which economic matters are paramount. He even once refers to “economic imperialism” (74), but distances himself from such an unpalatable term by putting it in inverted commas. Nor does he reflect on whether economic and linguistic under-development might be interrelated. He does not assess whether linguistic imperialism has ever existed, or might still do so, which is puzzling, granted that theory-building, description and analysis of linguistic dominance are flourishing and reflect a variety of approaches and interpretations.

Crystal does not refer to such unpleasant facts as that most former colonies are undemocratic, even if (or perhaps partly because?) they have maintained English as the official language, or that the majority of the population in post-colonial states are governed in a language that they do not understand. He does little to explain why the linguistic hierarchies imposed in the colonial age largely still remain in place. The uncomfortable and tragic fact is that the present world order clearly serves the interests of some — the West and the elites who collaborate with them — better than others (as many studies of North-South relations and British foreign policy since 1945 show). Without appropriate language policies the global system would not function.



Crystal’s apparent assumption that English is exclusively for the good in North-South relations seems to prevent him from probing into just how the position of English has been achieved and from attempting to assess the significance of the various factors that figure in his narrative. He sees English as symbiotically linked to “progress”. His book ignores the fact that global (and local) inequalities are increasing, and that the global system is having catastrophic ecological and cultural effects. He sees no causal relationship between the globalisation of English and the demise of other languages. However, if the fates of the world’s citizens are increasingly decided on in English, can it really be true that there are no links of cause and effect between global English and the processes and structures that it is involved in?

Crystal writes blithely that during the twentieth century the world presence of English “was maintained and promoted, almost single-handedly, through the economic supremacy of the new American superpower”. Single-handedly? What about World Bank policies? Development “aid”? Post-colonial education? The British Council? The publishing business that makes English Language Teaching (selectively reported on) a multi-billion pound global business? There are ethical problems in all such activities that applied linguistics needs to address.

Many ethical issues are directly related to “world” English, its conceptualisation, forms and functions, for instance, the fundamentally asymmetrical relationship between scholars in the North and those in the South, including the post-communist world.

What I am basically suggesting is that Crystal's book contains a narrative with selective exemplification, much of the data being, as one would expect, factually correct, but that his own agenda has a free run, granted that the apparatus of scholarly documentation has been avoided, ostensibly since this is a popularising book. There are therefore very considerable types of information that are simply excluded, namely those that do not fit into the world view underpinning his narrative.



Crystal's admission that there are other views is reflected in quotations from Gandhi and Ngugi "rejecting" English. However, the implications of this position are buried in comments on the expense of bilingualism. He does not name counter-examples, such as Scandinavian competence in English being compatible with all affairs being conducted in local languages. Nor reflect on the cultural distance between the world of English and that of education for cultural continuity or subsistence farming needs in Africa. Ngugi has in fact nothing against the English language as such. What he objects to is the purposes to which it is put in global capitalism. Critical intellectuals in countries like Kenya end up in prison (without charge or trial) and exile, their voices unheeded by decision-makers locally and globally.

Language in education policy is another instance of Crystal's not taking account of the relevant literature. In his attempt to present both sides of the U.S. official English story, he goes through the political and socio-economic arguments for and against, but when he gets to the educational issues, he abandons this structure, noting that "it is too complex an area to be given summary treatment in the present book".

The same could be said for Crystal's entire enterprise: he has unjustifiably over-simplified the complexity and reality of global English. And there are in fact plenty of scholars who could summarise the educational issues concisely, including Colin Baker from Wales, Crystal's home patch. Few if any scholars in bilingual education or foreign language pedagogy would endorse without qualification the belief that "the earlier the better" is the key solution to second or foreign language learning, since there is massive scientific evidence to the contrary.

The English Only movement has spawned a substantial literature, so that the idea that arguments for what is "a bad cure for an imaginary disease" (Nunberg) can be loyally and neutrally presented as though they are equally valid seems to me to be a denial of scholarly responsibility. The intellectual community in the United States, including the most prestigious professional associations working with language, is massively against English Only. One would not suspect this from reading Crystal's book.

The idea that experts from countries such as the U.K. or the U.S., deeply monolingual and with a very patchy record of foreign language learning, can contribute to policy on education and language matters in multilingual societies is completely counter-intuitive. However, this is one of the "triumphs" of the English Language Teaching business. Linguistic hierarchies reminiscent of the colonial period, and master-minded by the type of linguistics and applied linguistics department that Crystal used to work for, still underpin much "aid" and World Bank policy.



Another area that Crystal's book might have drawn inspiration from is language rights, that are occasionally mentioned, but the nature of the rights is not explored. On the contrary, Crystal notes that as soon as minorities achieve rights, the majority needs to have their rights affirmed, whereas the guiding principle of human rights law is that it is the oppressed that need protection.

Within voluntary associations of states such as the European Union, the issue of language rights in the European Parliament and the E.U. Commission in Brussels permeates all communicative activities. Crystal refers to problems in making the interpretation system function, but he does not report that documents agreed on in Brussels have the force of law in each member state. This is why translation into and from the dominant language of each state is a necessity. Again, there is a substantial literature in this field. Crystal's coverage correctly reflects the fact that English is expanding in E.U. use, but not what the implications are for all the relevant languages, or for a supra-national entity that is supposed to build on principles of democracy, pluralism and equality between the member states, including their languages.

Crystal's overall position enables him to interpret his narrative as showing that English was "in the right place at the right time", rather than as an expression of structural and material power and particular interests. This trivialises the issue and is in fact in conflict with the theoretical underpinning he begins his book with, where he admits that what is decisive for the expansion of a language is power of various kinds. The trivialisation takes many forms, and in my view there are biased and ideologically loaded claims throughout the book. Thus the loss of the world's linguistic resources is seen as being a matter of "anxieties" about a single world language, instead of issues of linguisticicide being explored in relation to the global cultural and linguistic ecology. And while it is correct that the use of English in higher education is expanding in western Europe, it is false to suggest that it is becoming the "normal medium of education" in countries such as the Netherlands, or for that matter any other E.U. country.



