



LANGSCAPE

News and views from TERRALINGUA:
partnerships for linguistic and biological diversity.

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Comments and suggestions are welcome. Please send all communications regarding this newsletter to the Editor, Ms. Anthea Fallen-Bailey, 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>. We thank Dr. Martha Macri, of the Department of Native American Studies at U.C.-Davis, for hosting Terralingua's Web site.



MESSAGE FROM THE EDITOR

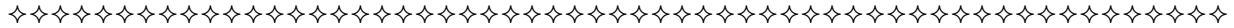
This is a re-issue of the guidelines for article submissions to *Langscape*, for those who have forgotten or who have not seen them before. In order to ensure that the Terralingua newsletter is dispatched within the designated months (barring unforeseen circumstances), I have set up the following deadlines for the submission of articles and, when necessary, the re-writing and return of same to me. Please note that the dates will be the same for each month of the newsletter publication (i.e., four times per year: March, June, September and December). I decided on this to make it easier to remember, and to mark on our calendars. I would appreciate it if you could stick to the dates as closely as possible.

- 1st. of March, June, September, December — deadline for ARRIVAL of submissions to TL. newsletter;
 - 10th. of March, June, September, December — deadline for requests to authors for revisions;
 - 20th. of March, June, September, December — deadline for revisions to arrive back to me;
 - 25th. March, June, September, December — deadline for complete final draft to reviewers;
- Publish newsletter as soon as possible after that, but no later than the last day of the month.

Also, there will now be a general word limit per article. Any submission longer than the limits set herein will either be edited by myself or returned to the author for re-writing. This is not a hard-and-fast limit, but we will try to adhere to it as much as possible, in order not to overload our readers with information! In the future, if necessary, we might amend these limits:

- 2,000 words maximum for feature articles, conference papers
- 500 words maximum for conference and general announcements, requests for information, help, etc.

Exceptions to these guidelines are at the discretion of the Editor and editorial reviewers. Thank-you for your assistance.



TERRALINGUA IN THE MEDIA

From: Luisa Maffi <maffi@nwu.edu>
Via the Editor

The *Indigenous Knowledge and Development Monitor*, a publication that “promotes the exchange of information on indigenous knowledge as it relates to sustainable development”, carried a one-and-a-half column report on Terralingua in the March issue of this year (Vol. 7/1, pp. 25-26). The report mentions Terralingua’s goals and some of our recent activities, such as Terralingua’s participation in the Maaori workshop in New Zealand last November, and the official Terralingua report submitted to the U.N. Centre for Human Rights’ Working Group on Indigenous Populations (W.G.I.P.) in July of last year.

The *Indigenous Knowledge and Development Monitor* is published by the Centre for International Research and Advisory Networks (C.I.R.A.N.), in co-operation with indigenous knowledge resource centres.



NEWS AND CORRESPONDENCE

From: Luisa Maffi <maffi@nwu.edu>

Report on Terralingua Activities, Spring 1999

Dear *Langscape* readers,

The last few months have been once again brimming with Terralingua activities. Here is a summary of the main events:

1. Symposium "Language, Culture, and Understandings of the Environment: lessons for environmental policy and education"

As announced in *Langscape* #10, the Symposium was held at Northwestern University (Evanston, Illinois, U.S.A.), in collaboration with the Field Museum of Natural History (Chicago, Illinois), April 16-18, 1999. Terralingua co-sponsored the symposium with Northwestern University and the Field Museum. The Symposium was part of a series of events called "Project Millennium", coordinated by the Museum throughout 1999 around a set of main themes. The theme in which the Symposium was included was "Environment".

Dave Harmon, Anthea Fallen-Bailey, and myself made up the Terralingua contingent, joined by a heterogeneous group of anthropologists, psychologists, sociologists, economists, political scientists, historians, educators, and conservationists with a shared interest in the human dimensions of environmental issues. It was my second attempt (after the conference "Endangered Languages, Endangered Knowledge, Endangered Environments" held in Berkeley in 1996) to throw together a bunch of people with different backgrounds to discuss the relationships between linguistic, cultural, and biological diversity (and language, knowledge, and the environment) — this time, with a focus on educational and policy implications.

Well, it worked again! Topics varied from a philosophical and psychological analysis of humans' need for diversity, to what urban people in the U.S.A. may (or may not) know about the natural world, to whether there is an innate faculty for learning about nature, to school projects in the U.S.A. that enhance children's environmental values, to cross-culturally different models of natural resource use and management, to weighing environmental values in decision-making processes, to environmental struggles around sacred lands, to historical perspectives on the relationships between language and land, to problems, prospects and results of cross-mapping the world's indigenous peoples and ecoregions. Incredibly, it all came together, with multiple

threads running through multiple topics, so that in the end it all made for a whole coherent conversation. There was clear fertilization across disciplines and across the academic and applied dimensions — in short, precisely what I hoped to see happen (and what I think should happen more and more in this day and age)!

In addition to the Symposium proper, we had two public events at the Field Museum. The first one was a cross-cultural panel discussion on "When Culture Meets Nature: Diverse Views of Hunting and Fishing" (organized by my Northwestern U. colleague Doug Medin), in which the distinct cultural models of hunting and fishing held by Menominee Native North Americans and by "majority-U.S.-culture sportsmen" were compared. This is a hot topic in many parts of the U.S.A. where hunting and fishing by Native Americans for subsistence and by non-Native-Americans for sport co-occurs and often clashes. It was interesting to learn more about the deeper cultural and spiritual significance carried by the concept of "subsistence" for Native Americans, as well as about the way in which sportsmen (and sportswomen!) conceptualize their relationship with the environment and ecological processes.

The second event was a 4-hour-long video festival titled "Nature and Culture: Preserving the Diversity of Life", put together by film-maker Steve Bartz. This was a round-the-world tour focusing on efforts by indigenous peoples to preserve their cultures, languages, and environments. It was a very high-quality series. Steve presented his own marvelous video, "To the Roots: a Maya Reunion", on a meeting between the Itzaj Maya of Guatemala and Lacandon Maya of southern Mexico. We also had a video that was put together especially for this occasion, and out of the editing room just in time for it: "The Akha Way", on the plight of the Akha people of Thailand, with whom our Terralingua friend Matthew McDaniel works. Other videos depicted the Sámi of Finland, Wintu of the U.S.A., Native Hawai'ians, Kalahari Bushmen of South Africa, Haida of Canada.

(You can find more information on the Symposium and related events, including the abstracts of the talks and synopses of the videos, on the Terralingua Web site.)

2. Collaboration with World Wide Fund for Nature (W.W.F.)

Terralingua was contacted by the People and Conservation Unit at W.W.F.-International (Gland, Switzerland), about collaborating on a project aimed at cross-mapping the world's indigenous and tribal peoples (I.P.) and ecoregions (E.R.), with a special focus on the ecoregions recently selected by W.W.F. in its new approach to biodiversity conservation (known as the "Global 200"). The locations of I.P. were to be marked with dots on a world map showing the Global 200. The aim was to promote (within and outside W.W.F.) the understanding of the key rôle of I.P. in conservation in the areas in which they reside (and thus of the importance of forming partnerships with I.P., protecting their traditional knowledge and management practices, supporting their rights, etc.). This mapping is meant to provide a significant tool for awareness-raising, policy-making, implementation planning, and fund-raising for conservation work in partnership with I.P.

We discussed the conceptual and technical complexities and political implications of such a mapping project (such as in relation to I.Ps.' lands and territories), but concluded that, given its demonstrative purpose (highlighting the presence of I.P. in the E.R.), and that its aims were confined to providing a broad picture on a large scale, it was a worthwhile project. We hoped that the mapping project would indeed help foster more I.P.-favorable attitudes in conservation and policy circles within and outside W.W.F., and ultimately promote greater consultation and cooperation between conservationists and IP in planning and implementation of conservation activities.

As a brief summary of the work done so far, we set out to identify I.P. as ethnolinguistic groups, i.e., on the basis of both linguistic and ethnic criteria. Anthea Fallen-Bailey carried out preliminary work based on the Ethnologue catalogue of the world's languages. The next step was to find experts on the ethnolinguistic groups of each continent or subcontinent, to refine Anthea's work and prepare regional cross-mappings on the electronic version of the W.W.F. map. So far, collaborators have been found for the Americas: Eric Smith (U. of Washington, U.S.A.) for North America; Victor Toledo (National Autonomous U. of Mexico) for Mexico; Manuel Lizarralde (Connecticut College, U.S.A.) for South America. The data for Central America have been derived from an existing regional map of I.P. and the environment (compiled by Mac Chapin, Native Lands). Lizarralde also undertook the overall digitization of the map, availing himself of the resources of the G.I.S. (Global Information Systems) Laboratory on his campus. The more detailed mapping for the Americas is now done, although in need of some revisions. For the rest of the world, the current I.P. data shown on the map are mostly as found in the Ethnologue.

NOTE: we are now seeking collaborators to do the more detailed work of identifying and mapping the ethnolinguistic groups in the other regions. We have secured a team that will work on the I.P. of Russia and the other countries of the former Soviet Union. We need collaborators for the rest of Europe and Asia, Africa, and Oceania. If any of our readers has the required (ethnolinguistic and cartographic) expertise required, or knows someone who does, for these areas, please do get in touch with me (<maffi@nwu.edu>) as soon as possible. Thank you! We would like to complete the map work by the end of the year. The project will yield a global map as well as continental- or regional-scale maps.

A companion report is also in preparation, and later on an additional product might be a CD-ROM with the maps and other useful information on issues of I.P. and conservation. This continuing work seems to have already attracted some interest within W.W.F., which will hopefully lead to I.P. issues being taken into account in the planning and implementation of W.W.F.'s ecoregional conservation work. The project has also called the attention of the Field Museum in Chicago and the Smithsonian Institution in Washington. In due time there may be a chance to set up a map exhibit (in fact, an exhibit on I.P. and biodiversity conservation) at both museums — perhaps, in the case of the Smithsonian, on the occasion of Earth Day 2000 (April 2000).

3. Collaboration with National Geographic Magazine

While we are on the subject of maps, look out for the August 1999 issue of the National Geographic (at least in its U.S.A. English edition — it may be a different issue in the versions published in other countries/languages)! As a part of a series on "Making sense of the millennium" (here goes the millennium again...), the magazine is publishing an issue on cultural diversity (following up on one on biodiversity), which will include a map of the world's language families and some discussion of language endangerment. In preparing the map, magazine writers consulted, among other people, with Dave Harmon and myself. Dave and I were both impressed with how competently the writers discussed the issues at hand, so we are hoping for promising results. What's even more remarkable is that, as a consequence of these conversations, the writers have become keenly interested in the relationships between biological and cultural/linguistic diversity (which, it goes without saying, Dave and I stressed very much!). They are now looking into the possibility of writing a series of articles on biocultural diversity, looking at these relationships (and the threats they face) in various parts of the world. I'm closely following this, and will report on further developments.

4. Collaboration with Smithsonian Institution

Some months ago I was contacted by a colleague, Dr. William Merrill, Curator of Anthropology at the Smithsonian Institution's (S.I.) National Museum of Natural History (N.M.N.H.). Bill is also Chair of a U.S.-Mexican non-profit, the Mexico-North Research Network, a coalition of research institutions as well as grassroots organizations from the southern U.S.A. and northern Mexico, aimed at promoting research collaboration and community projects. Bill had found out about Terralingua, was very much in agreement with our perspective, and was interested in promoting the bio-lingua-cultural diversity perspective at the S.I. in collaboration with Terralingua. He thinks that natural history museums would be excellent places for adopting and pursuing this perspective, given that all relevant disciplines live under the same roof. He thus feels that museums might play a leading rôle in this field of research in the foreseeable future. Furthermore, because of the significant training and educational component of museums' activities, museums could play a leading rôle also by contributing to spreading this perspective. I shared these views and accepted to explore with Bill if and how I myself as a researcher and Terralingua as an organization might become involved in this initiative. Bill also proposed, and Terralingua accepted, a partnership agreement with Mexico-North, on the basis of shared interests.

Since then, Bill and I have had several meetings (one at the Symposium mentioned above, at which meeting Dave and Anthea were also present), and the project is taking shape. In June, I went to Washington for meetings at S.I., which went exceptionally well. We have the full support of N.M.N.H. and other sectors of S.I. to set up an interdisciplinary initiative on biocultural diversity, which might be launched with a series of events on the occasion of S.I.'s celebration of Earth Day 2000 (talks, and possibly the map exhibit, as mentioned above, as well as a repetition of the video festival also previously mentioned).

We are also discussing a specific field project in which this interdisciplinary perspective would be applied and put to the test in studying patterns of diversity in nature, culture, and language and trying to understand the interactions among these patterns — with researchers from the various relevant disciplines (anthropology, linguistics, biologists, and more) learning to work together and, no less importantly, learning to work with indigenous peoples as real partners. There would be an important training component for students as well, thus hopefully helping raise a new generation of researchers who will care about and be equipped to work on these issues. We would also have a chance of developing a project that reflects and takes into account local interests and needs (language maintenance and revitalization definitely being one). The project should also be set up as a model of respect for indigenous peoples' rights (as per the relevant international instruments), as well as a model of ethical work by researchers (as per the same instruments, professional codes of ethics, etc.).

This all seems very promising and exciting. I expressed to Bill my willingness to be personally involved. It also seems clear that Terralingua as an organization could have a key rôle in developing important aspects of the initiative and/or the project. We will pursue this prospect actively, beginning again in September, and will keep you posted on the developments.

In conclusion, the bio-cultural-linguistic diversity perspective is flourishing, which is certainly encouraging for us in Terralingua and all others who care about it. As we know, at the close of the millennium there are many alarming signs of intolerance for diversity (from war to the march of economic globalization, which are undermining diversity in both nature and culture — on which more in this issue of *Langscape*). Yet we also have signs of trends in the opposite direction. We can only hope (and

continue to work to ensure) that this increasing public attention to the links between nature, culture, and language will help foster appreciation and respect for all forms of the diversity of life on Earth.

Cordially,

Luisa Maffi.

P.S.: If you haven't visited the Terralingua Web site for a while, please do so now! It has been completely updated and revamped, thanks to the valiant efforts of Dave Harmon, and has masses of new features and information. More is in the works. We think it's beginning to be a genuinely useful tool, but of course would like to get your reaction on it. Please let us know what you think and if you have any suggestions, critiques, or desiderata. Needless to say, we will always welcome any new additions from you!

Additionally, I would like to invite you once again to show your support for Terralingua, if you can, also in financial terms. Let me remind you that everything we are doing (see the report above and the previous ones in earlier issues of *Langscape*) is still being done as purely volunteer work, on top of everything else we do for a living, out of the commitment we feel for the issues we all care about. And I think you'll agree that we are doing quite a bit of work! But if we are to be able to continue to bring you and others these services, as well as information about them through *Langscape*, our Web site, and correspondence, we need to maintain at least a small budget to cover basic operation expenses. If you have not renewed your membership, or if you can afford to contribute something in addition, please do so; we are seriously in need of financial support right now. Please be as generous as you can! As always, any amount of US\$10 or more will be gratefully accepted. Many thanks from all of us.



From: Tove Skutnabb-Kangas <skutnabb-kangas@vip.cybercity.dk>

International Hearing on "Languages and Human Rights"

Note from Tove Skutnabb-Kangas: I have not checked the Web sites; there may be additional things pointing to the hearing. The monograph is, regrettably, based on the non-revised version of the judgement; when they get out a second edition, it will be the final one, but it does not make an awful lot of difference for most people — there is a bit more detail and some clarifications etc. in the final version.



International Hearing on "Languages and Human Rights"

The First International Public Hearing on Violations of the People's Communication Charter, called "Languages and Human Rights", was organised 1-3 May, 1999 at the Institute for Social Studies, The Hague, The Netherlands. The People's Communication Charter (P.C.C.) was drafted in 1995 as the common framework for a permanent movement committed to the building of a sustainable communication environment. It resulted from an initiative of the Third World Network, Malaysia; The Cultural Environment Movement, U.S.A.; and the World Association of Community Radio Broadcasters, A.M.A.R.C. The Charter contains 18 articles. To address the world-wide problem of disappearing and oppressed languages, the Hearing examined evidence of violations of Article 9 of the P.C.C.:

All people have the right to a diversity of languages. This includes the right to express themselves, have access to information in their own language, the right to use their languages in educational institutions funded by the State, and the right to have adequate provision created for the use of minority languages where needed.

The five exemplary cases of threats to linguistic human rights examined by the panel were:

- the Creole language (Kwéyòl) in St. Lucia;
- the Kurdish language;
- Sign languages;
- bilingual education in California;
- a Berber language (Tamazigh).

The 5-person international panel of independent judges included Ariel Dorfman, author and Distinguished Professor of Literature and Latin American Studies, Duke University, U.S.A.; Barbara Losier, Community Development Consultant and Treasurer of

A.M.A.R.C., Canada; Robert Phillipson, former Dean, Roskilde University, Denmark; Tove Skutnabb-Kangas, Reader, Minority Education and Linguistic Human Rights, Åbo Akademi, Vasa, Finland and Vice-President of Terralingua (chair of the panel); and Paul de Waart, Emeritus Professor of International Law, Vrije Universiteit Amsterdam, The Netherlands.

The panel of judges and the audience spent 2 days hearing witnesses and experts on the 5 cases, and the panel presented its judgement on the third day. The judgement and summaries of the testimonies of the key witnesses has been published as a short monograph:

W.A.C.C. (The World Association for Christian Communication) and P.C.C. (People's Communication Charter) (1999). *Linguicide: the death of language*. London & Amsterdam.

The monograph is also available at <www.wacc.org.uk> and <www.waag.org/pcc>.

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From: tedlewis@globalexchange.org

U.N. Human Rights Commissioner to Visit Mexico — Chiapas

by Pilar Franco
Inter Press Service, 20th April, 1999.

MEXICO CITY, (Apr. 20) I.P.S. — United Nations High Commissioner for Human Rights Mary Robinson plans to visit Mexico this year in an effort to secure a commitment by the government to check the deterioration of the country's human rights record, according to activists.

Mexico's foreign ministry confirmed last week that it had invited Robinson to the country, but failed to specify dates. The All Rights for All National Network told I.P.S., however, that the visit would most likely take place in late October. Local non-governmental organizations (N.G.Os.) are now hammering out their strategies to take the greatest possible advantage of Robinson's visit to Mexico, which they described as "an historic event".

Robinson intends her stay in Mexico to take on a broader character than just a diplomatic visit, said the technical secretary of All Rights for All, Michael Chamberlin, who met the High Commissioner last month. The High Commissioner is also coming with the aim of signing, with local authorities, "a broad agreement to establish a mechanism to curb the deterioration of the human rights situation," said Chamberlin.

He added that the U.N. official had made her visit conditional on a prior trip to Mexico by the U.N. Special Rapporteur on Summary Executions, who is expected to arrive next month. The High Commissioner's visit will also require previous on the ground investigations by a special team of experts, before the agreement with the Mexican government of Ernesto Zedillo can be signed.

Representatives of more than 100 Mexican human rights organizations flew to Geneva last month to denounce, at the 55th session of the U.N. Commission on Human Rights, the "deterioration" of the situation of human rights here. The delegations travelled to Switzerland with the aim of insisting that Robinson's proposed visit to Mexico be firmed up.

Mexico ranks third in the world in terms of number of forced disappearances, and is also one of the countries with the highest number of deaths in detention, according to local N.G.Os. and international rights watchdogs.

The Jesuit-led Miguel Agustín Pro center took files on 114 "disappearances," more than 250 extrajudicial executions and 1,300 arbitrary arrests documented from 1996 to 1998 to the Commission on Human Rights in Geneva. The local rights groups told the U.N. Commission of the "growing militarisation" of areas of Mexico predominantly populated by indigenous communities.

The panorama that Robinson will find in Mexico includes actions and abuses by paramilitary groups in Chiapas, the impoverished southeastern state where the rebel Zapatista National Liberation Army (E.Z.L.N.) emerged in 1994. The number of deaths at the hands of irregular armed groups in the predominantly indigenous state have climbed since 1995, said the N.G.Os. Unofficial statistics indicate that 16,000 people have been displaced by the violence in Chiapas. The displaced are living in sub-human conditions, and their safety is constantly violated, say local activists.

Robinson "told us in Geneva of her interest in visiting Chiapas, as well as another state, which could be Guerrero," also located in the south, said Chamberlin. Robinson's visit to Mexico "will give greater support to efforts to win respect for human rights here," a representative of the Mexican Commission for the Defense and Promotion of Human Rights told I.P.S. It is "of vital importance for U.N. bodies to pronounce themselves on the situation, which we have denounced as grave," said the coordinator of the Commission's legal aid program, Salvador Tinajero.

Human rights groups in Mexico have turned to various U.N. bodies to insist on the need for more support for their fight against "the inefficacy of the institutions in charge of upholding justice" in Mexico, said Tinajero. The sharpest critiques of Mexico's human rights record are contained in reports by the rights watchdog Amnesty International, according to which the impunity under which violations of basic rights are committed in Mexico has become endemic.

U U U U U U

From: gx-mexiconews-action@globalexchange.org

E.Z.L.N. and Civil Society Urge Respect for Indigenous Rights

by Pilar Franco

MEXICO CITY, (May 11) I.P.S. — The Zapatista National Liberation Army (E.Z.L.N.) in Mexico and 2,000 representatives of civil society stressed respect for indigenous rights as a prerequisite for peace and change in Mexican society.

After two years of keeping out of the public eye, the E.Z.L.N.'s charismatic leader "Subcomandante Marcos" brought to a close yesterday the Zapatistas' second gathering with representatives of organizations of civil society.

Some 2,000 peasants, trade unionists, students, intellectuals and street children were convened by the Zapatistas in a rural village of the municipality of La Realidad — a bastion of the guerrilla group — in the southeastern state of Chiapas. As they entered and left La Realidad, participants were questioned and frisked by security agents searching for weapons and foreigners, [the latter]who were banned from taking part in the gathering.

The meeting was focused on the results of a March 21 informal nationwide referendum in which 2.5 million Mexicans voted in favor of respect for the rights of indigenous people and an end to the government's "low intensity war" against the E.Z.L.N. The Zapatistas and non-governmental organizations agreed to divulge the results of the referendum.

They also reiterated their call for Congress to approve a Law on Indigenous Culture and Rights drafted in 1996 by members of the parliamentary peace commission (Comision de Concordia y Pacificacion – C.O.C.O.P.A.). The law is part of the San Andres Accords signed by the administration of President Ernesto Zedillo and the E.Z.L.N., which the government later disregarded. The Zedillo administration's attitude led to a suspension of the peace talks in September 1996. The E.Z.L.N. accused the government of standing in the way of resumption of the negotiations, and opted for dialogue with civil society.

The E.Z.L.N. first appeared on the scene on January 1, 1994, engaging in just 12 days of fighting with the army before a truce was agreed to.

The participants in the gathering in La Realidad left the area with the aim of creating an alternative nationwide network of information and participation "so we won't remain silent, and they won't touch any of us without us finding out", said Marcos. Prior to the referendum around 5,000 unarmed, masked rebels toured the country, urging people to come out and vote.

Through the March 21 referendum, "we have found other pieces that help us imagine a bigger and more powerful" legal mechanism that would permit the recognition of indigenous people", said Marcos.

Respect for indigenous rights is a prerequisite for any change in the political and social life of Mexico, the participants in the gathering agreed. Mexico's indigenous groups, which account for around 10 million of the country's 96 million inhabitants, make up the most marginalized and impoverished sector of society. In Mexico, there are more than 13,000 villages and towns where more than 70 percent of residents speak indigenous languages. Nearly one-third of indigenous people have not finished

primary school, 51.6 percent of indigenous housing lacks electricity, and 90.4 percent lacks sewerage, according to official reports.

Flanked by indigenous commanders Moises and Tacho, Marcos expressed his gratitude for the strength society gave the rebels who promoted the referendum all over the country. Laborers, homemakers, peasants and tenant farmers, people "without faces and without names, made such a big mobilization possible," he said. Marcos said that together, the E.Z.L.N. and civil society would support "struggles wherever they are."

"Together let us support the resistance to the privatization of the state-owned electric industry, as well as the students on strike in the National Autonomous University of Mexico" protesting hikes in fees, he added.

The day before the meeting, President Zedillo said the E.Z.L.N. would sooner or later understand that no provocation or incident would succeed in tempting the government to crack down on the insurgent movement again. The president reiterated his "infinite patience" until "the other side understands that there is no other route but dialogue."

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From: Luisa Maffi <maffi@nwu.edu>
Via the Editor

Items from U.N.E.S.C.O.'s Sources magazine
(#111, April 1999, p. 17)

Keeping an Eye on the Judges: "This report will enable the Guatemalan people who had been forced to be silent to speak out officially". These were the words of Nobel Laureate Ms. Rigoberta Menchú Tum when she presented the recommendations of Guatemala's Truth Commission to U.N.E.S.C.O. last month.

The recommendations and conclusions of the report, entitled *Guatemala, Memory of Silence*, were presented during a meeting of the International Advisory Panel of U.N.E.S.C.O.'s Programme towards a Culture of Peace. The 3,600 page report was produced by the Truth Commission following the peace agreement that ended 35 years of domestic armed conflict in Guatemala. It provides information on 200,000 assassinations and 626 massacres which mostly affected the Mayan population.

Millennium Peace Message: A manifesto for world peace in the millennium was launched in Paris in March [of this year], in an effort to spread the values of peace, tolerance, sharing an solidarity throughout the world.

The manifesto, entitled *Manifesto 2000 for a Culture of Peace and Non-Violence* is part of U.N.E.S.C.O.'s preparations for the year 2000, proclaimed the International Year for the Culture of Peace by the United Nations General Assembly. A number of distinguished peace activists were present at the launch, including Nobel Peace Prize laureates Mairead Macguire of Northern Ireland and Adolfo Pérez Esquivel of Argentina.

"The 20th century has been a century of violence and death. We have paid its price with human lives. We must now pay for peace. The great challenge facing us now is to respect each other, listen to each other", U.N.E.S.C.O. Director-General Federico Mayor said. U.N.E.S.C.O. had undertaken to disseminate the Manifesto 2000 all over the world. The aim is to collect 1000 million signatures by September 2000. [You can] sign the manifesto at <www.unesco.org/manifesto2000>.



Globalization — 4 items

From: Youngblood Henderson <hendsrny@duke.usask.ca>

Draft Vienna Conclusions on Globality and Global Ethics

At the invitation of the Austrian Ministry for Foreign Affairs and with the co-operation of the Department of Canadian Heritage, intellectuals from a variety of backgrounds met in Vienna on June 11 and 12, 1999. The objective was to share ideas, hopes and concerns related to the development of a global ethic to guide policy makers in meeting the challenges and opportunities which are a result of the globalisation of our societies and economies. Participants agreed that the notion of a global ethic remains to be defined, but that it must be treated as a permanently dynamic concept; as a work in progress.

In recognition of the limited international nature of the participation in the Conference, one of the prime conclusions was that the dialogue around a Global Ethic must be broadened and deepened, it must be "globalised" and democratised to reflect the diversity of the international community. There were many expressions of disappointment over the lack of progress at implementing existing international and national commitments to accommodate plurality in democratic processes and institutions. Participants also agreed with the claim that in many ways the emerging dialogue is in itself an indispensable part of the process. Even in the absence of a more precise definition, participants were reminded by their host the Austrian State Secretary for Foreign Affairs, that they were dealing with a subject of no less importance than how we choose to live together.

The Conference agenda focussed on three inter-related aspects of globality:

- global ethics and international dialogue
- global ethics and international media society
- global ethics and cultural pluralism.

Recommendations

A principle theme which emerged was the need to build an improved and enduring linkage between intentions and actions. There is a need for implementing those elements of a global ethic which are explicit or implicit in existing international agreements and commitments. The notion of Global Responsibility was employed to characterise the ethic which would ensure the sustainability of the natural and human environment. In the context of moving from passive to active, amongst the recommendations which were proposed were:

1. Intensify the human rights dialogue within and amongst members of the public, governments, civil society, religions, and the business community;
2. Strengthening compliance with human rights commitments, with particular attention to sheltering the weak and vulnerable in our societies;
3. Strengthen international labor standards and labor law to improve the protection of workers from exploitation;
4. Strengthen the cross-cultural capacities of international dispute mechanisms and institutions;
5. Take measures to enhance journalistic ethics and the capacity to reinforce public awareness and acceptance of human rights, global ethics and cultural pluralism (e.g., a self-regulating international arrangement within the journalism community, and loosening of employer constraints on media professionals);
6. The apparent uncontrollability of the Internet and its limited access by disadvantaged groups, was viewed as a characteristic of globalisation which must be addressed so as not to neutralise its potential for building cross cultural respect and trust;
7. . Development of innovative measures to avoid abuse of the internet and to better exploit its potential for democracy and pluralism, was viewed as a priority;
8. Create an improved environment for sustaining pluralism of opinion and perspectives in national and international media (e.g., constraints on concentration of ownership and supports for small market media);
9. National and international policies must be conceived and implemented recognising that cultural plurality is a permanent and positive characteristic of globalised society, to be nurtured and built upon;
10. Vulnerable peoples and endangered languages and cultures will require a variety of sheltering and nourishing techniques in order to ensure their sustainability;

11. Education for pluralism and human rights is a pre-condition for establishing a global ethic. Maintaining the capacity of the world's languages and cultures to use the new technologies and to communicate the arguments for pluralism must be a prime objective of contemporary education.

U U U U U U

From: John Rude <johnr@adweb.net>

Distribution of World's Wealth

The following research was conducted by Charles Gray, of Eugene, Oregon, U.S.A.. He is a former millionaire who has given all his money to a foundation, and now (in his late 70s) lives on \$7,000 per year....and rides a bicycle.....:

A study of 570 entities (governments, corporations, individuals) that have \$9 billion or more in annual revenue reveals the following:

The top 6 corporations — Exxon-Mobil, General Motors, Ford, Mitsui, Daimler-Chrysler and Mitsubishi — have greater combined revenues (\$919 billion) than the national budgets of 30 nations whose populations include over 50% of the world's peoples: Brazil, Mexico, Russia, India, Indonesia, the Philippines, Nigeria, Bangladesh, Pakistan, Vietnam, Egypt, Thailand, Iran, Turkey, Ethiopia, the Ukraine, Congo, Myanmar (Burma) South Africa, Colombia, Poland, Argentina, Sudan, Algeria, Morocco, Kenya, Peru, Venezuela, Iraq and North Korea. The combined budgets of these countries total \$844 billion.

The combined revenues of the top 14 companies total \$1.796 trillion, greater than the annual revenue of the United States, the world's highest revenue nation. It was a common saying in El Salvador that 14 families ran the country. It might not be far from the truth to say that the world's top 14 corporations together are economically more powerful than the U.S. government.

Of the top 7 corporations, 6 are partly or wholly in the car/auto or oil industries. Together they generate \$904 billion in revenues.

Of the 490 corporations in this study, 45 are directly involved in the car/auto or oil industries and they generate over \$2 trillion in annual revenues — more than any government in the world.

No wonder efforts to reduce greenhouse gas emissions are stalled, despite the global warming crisis. No wonder the \$200 billion highway transportation bill breezed through the last Congress.

For the entire list of entities (nations, corporations, individuals) going down to \$9 billion, there are 570 entries. Only 57 are nations, just 10%. 134 nations didn't even get on the list. Some nations, of course, are very small, but others are quite populous — for example, Ethiopia with 55 million people, or Bangladesh with 128 million.

Also on the list of entities worth \$9 billion or more are 23 super-rich individuals or families, 4% of the total. Any of these super-rich are worth (?) more than the national budgets of any of 134 nations.

There are 490 corporations on the list, 86% of the total. Most of the super-rich individuals have been, or are, part of the corporate establishment and in any test of power are likely to side with it. It is probably safe to say, then, that 90% of the economic power in today's world lies with the corporate establishment.

Over a third of the 490 corporations [have headquarters] in the U.S. Two nations, the U.S. and Japan, together account for 57%. Germany, France and the United Kingdom account for another 23%. These 5 countries have 80% of the corporate giants, but only 10% of the world's population.

Between 1991 and 1997 the combined revenues of the top 10 companies increased 75%. In the most recent comparable period of six years for which statistics are available, 1989-90 to 1995-96, the national budgets of the top ten nations increased 45%.

Corporations by their very nature are undemocratic. They are hierarchical, secretive and the voting power of the minority of the population that own stock is based not on one person one vote but on the number of shares owned, so money rules. Profit, and short term profit at that, not public good, determines decisions.

In recent years corporations have become global and they are demanding, successfully, that governments get out of their way with de-regulation, privatization and the reduction of national sovereignty in the economic arena. All this bodes ill for what little democracy we have left.

One single decision by consumers — to recycle their cars and walk or ride bikes — would disempower 8 of the 14 largest corporations, stop wars for oil, reduce air pollution, reduce the square miles of pavement, slow the pace of global warming (a cool idea) and give us good exercise to boot. As you can see, walking or riding a bike does a lot more than getting us from point A to point B.

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From: commons-error@AESOP.RUTGERS.EDU
Via: Evelyn Pinkerton <evelyn_pinkerton@sfu.ca>

“Privatization of the Commons” — Private Drain on Public Water
[part of] a talk by Maude Barlow

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The Impact Of Globalization

The dominant economic and political system of our time is fuelled by the ideology of economic globalization, the belief that a single global economy with universal rules set by business and a global consumer market is our inevitable shared future. Economic freedom, not democracy or ecological stewardship, is the defining metaphor of the post-Cold War period for those in power. As a result, the world is going through a watershed transformation as great as any in history. At the heart of this transformation is an all-out assault on every public sphere of life.

Everything is for sale, even those areas of life once considered sacred, such as health and education, culture and heritage, genetic codes and seeds, and natural resources, including air and water. Increasingly, resources are controlled by a handful of transnational corporations who are now so big, their combined sales surpass the combined economies of most of the world's countries. Of the 100 largest economies in the world, 52 are now transnational corporations.

A striking feature of economic globalization is the creation of dramatic inequality; an entrenched underclass is being created between regions and within every society in the world. This deep inequality is dramatically affecting access of the world's poor to water, the most basic of life's rights. The United Nations says that fully three-quarters of the population living under conditions of water stress — amounting to 26 percent of the total world population — are located in developing countries. By 2025, the Commission projects, those low-income countries experiencing water stress will amount to 47 percent of the total world population.

The differences in quality of life to the people involved on both sides of the water gap are striking. Europeans spend \$2 billion more on ice cream every year than the estimated total money needed to provide clean water and safe sewers for the world's population. More than five million people, most of them children, die every year from illnesses caused by drinking poor quality water. While billions go without clean water, North Americans use 1,300 gallons of water per person every day. Another striking feature of economic globalization is that it creates economic and political structures that make an ecologically sound economy entirely impossible. To meld their economies with that of the world's, governments are pressed by transnational corporations to implement a set of policies that privatize, deregulate, eliminate trade and investment barriers, boost exports, and generally relinquish state controls over the economy and natural resources.

Economic globalization has commodified nature at the very time governments all over the world are dismantling environmental legislation or allowing industry to police itself. Countries are lowering corporate taxes and environmental regulations in order to remain competitive, the primary mandate of the new economy. Moreover, globalization is fuelled by the imperative of unlimited growth and the necessity of exponential global trade for economic health.

Intrusive technologies, including the massive transportation systems needed to carry out global trade, damage water systems as well. Businessman-environmentalist Paul Hawken says, "Given current corporate practices, not one wildlife reserve, wilderness, or indigenous culture will survive the global economy. We know that every natural system on the planet is disintegrating. The land, water, air, and sea have been functionally transformed from life-supporting systems into repositories for waste. There is no polite way to say that business is destroying the world."

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Editor's Note: the full text of Dr. Barlow's talk "Privatization of the Commons" can be obtained from Steve Staples, the British Columbia Organizer for the Council of Canadians, which is Maude Barlow's institutional home. More information about her or the Council of Canadians can be obtained from Steven D. Staples at <sstaples@canadians.org>. Maude Barlow is the Volunteer National Chairperson of The Council of Canadians and a Founding Member of the Water Watch Coalition. For further information please call (613) 233-2773 or FAX (613) 233-6776 or e-mail <inquiries@canadians.org>

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From: Grazia Borrini-Feyerabend <gbf@iname.com>
Via Luisa Maffi

On Racism, Ethnic Wars and Globalisation

Excerpt from "*Blood*", "*Culture*" and *Ethnic Conflict*
by Nicholas Hildyard and Sarah Sexton,
The Corner House, U.K. <cornerhouse@gn.apc.org>

"Blood" and "Culture" have long provided people the world over with seemingly "common sense" explanations for civil conflict. When confronted with the horrors of ethnic cleansing in Yugoslavia or Rwanda, it is often taken for granted that the cause must lie in fixed, implacable, ingrained and ancient antagonisms. How else can the sheer horror of neighbours hacking each other to pieces be explained — neighbours who had previously lived together in apparent harmony? Hatred between Muslim and Serb or between Hutu and Tutsi must be "in the blood" — let the two sides at each others' throats and genocide is inevitable.[1]

Yet scratch below the surface of inter-ethnic civil conflict, and the shallowness and deceptiveness of "blood" or "culture" explanations are soon revealed.[2] "Tribal hatred" (though a real and genuine emotion for some) emerges as the product not of "nature" or of a primordial "culture", but of "a complex web of politics, economics, history, psychology and a struggle for identity".[3] As Fergal Keane, a B.B.C. Africa correspondent, writes of the genocide in Rwanda in 1994: "Like many of my colleagues, I drove into [Rwanda] believing the short stocky ones had simply decided to turn on the tall thin ones because that was the way it has always been. Yet now, two years later . . . I think the answer is very different.

What happened in Rwanda was the result of cynical manipulation by powerful political and military leaders. Faced with the choice of sharing some of their wealth and power with the [insurgent] Rwandan Patriotic Front, they chose to vilify that organisation's main support group, the Tutsis . . . The Tutsis were characterised as vermin. *Inyenzi in kinyarwanda* — cockroaches who should be stamped on without mercy . . . In much the same way as the Nazis exploited latent anti-Semitism in Germany, so did the forces of Hutu extremism identify and whip into murderous frenzy the historical sense of grievance against the Tutsis . . . This was not about tribalism first and foremost but about preserving the concentration of wealth and power in the hands of the élite."[4] This is not to deny that ethnicity — be it in Rwanda or anywhere else in the world — is a very real social force, a force whose outcome can be as positive as it can be murderous. It is to insist, however, that the shared values, histories, customs and identities that generate "ethnicity" are socially constructed. At root, ethnic conflicts result not from blood hatred, but from socially, politically and economically-generated divisions.[5]

Ethnicity is grounded in social imagination. Moreover, the "imagined communities"[6] which result, though defining particular groups as distinct and unique at any one given moment and in any one given context, are not unchanging. On the contrary, they are constantly being re-imagined, as relationships within and between groups are re-worked through everyday social interaction. Who is "us" and who is "them" is forever being subtly redefined as histories are told and retold; traditions invented and denied; statuses ascribed and challenged; allegiances forged and broken; and identities claimed and rejected.[7] "Culture" thus provides no better explanation for ethnic conflict than "blood". In fact, it is the form that a culture takes at any given moment in history which is what needs explaining.[8]

In many instances, that form is influenced decisively by the active manipulation of ethnicity by certain political and social actors, for whom "ethnic identity" provides a fertile political terrain on which to mobilise. In some cases, such mobilisation may be

directed towards liberatory ends — for example, the challenging of oppressive cultural hegemonies; in others, towards ends that are repressive, xenophobic, murderous even. In either case, conflict may be the outcome. Recognising the ways in which ethnicity is used — crucially, by whom, for what (un)stated political aims and from what position of power[9] — is thus a critical first step to understanding the roots of what are often portrayed as "blood" conflicts. It is also key to exposing — and challenging — those who would harness ethnicity to racist and authoritarian ends.

Rwanda: Ethnicity and Repression

Rwanda provides an example both of the shifting nature of ethnicity and of the harnessing of ethnic identities by élite groups in the interests of political self-preservation. What it is to be "Hutu" or "Tutsi" not only reflects the experience of colonialism but also the practice of development in the post-colonial period: additionally, it varies widely across classes and from one part of the country to another.[10] Little is known for certain how ethnicity was conceived of prior to the advent of colonial rule, first under the Germans and later under the Belgians. The longest-established ethnic group in the region are the Twa, a hunter-gatherer group which, today, is both small in numbers and discriminated against by the majority of Hutu and Tutsi alike.[11] It is believed that the Hutu migrated into the region several centuries ago, certainly before the arrival of the cattle-rearing Tutsi during the 15th and 16th centuries. By the 19th century, according to some cultural historians, "hundreds of years of cohabitation and intermarriage had produced an 'integrated' social system wherein the categories of Hutu and Tutsi were largely occupationally defined; whoever acquired a sizeable herd of cattle was called Tutsi and was considered highly." [12] Whilst this is disputed by some, it appears likely that, by the time Rwanda was colonized by the Europeans in the 19th century, it was a kingdom with a Tutsi King, and the Hutu (or farmers, depending on one's perspective) were dominated by the Tutsis (or cattle-owners). Whatever the nature of ethnicity in pre-colonial times, it is clear that the colonial powers made ethnic distinctions a fact of everyday life in Rwanda. Under colonial rule, ethnic identity cards were introduced, fixing identities — regardless of social context — on the basis of spurious racial science, such as skull size and nose measurements. New sources of power and privilege also emerged under colonial rule which accrued almost exclusively to the white rulers and those designated Tutsi. Jobs in the administration and the army, for example, were reserved almost exclusively for "Tutsi". The Germans, and later the Belgians, justified such exclusion on the grounds that the Tutsi were somehow less African, more European and, by extension, superior to their Hutu fellow countrymen and women. As Keane reports, "They cited the tallness of the Tutsis, their aquiline facial features, the fact that they preferred to raise cattle than till the land as evidence of a superior civilization . . . All manner of humiliating folly was employed in the name of proving this theory of innate Tutsi superiority. Skulls and noses were measured. Legends were invented to explain the presence of these superior beings in the centre of Africa . . . All of this was done less because the Belgians had any real desire to embrace the Tutsis as their equals, but rather because they needed the Tutsis as their allies to maintain a fundamentally unjust political dispensation." [13] In other words, "race and identity were used to create and preserve an inherently unjust power structure" — a power structure with a clear hierarchy from whites to Tutsi to Hutu to Twa.[14]

After Independence

The bottled-up sense of injustice felt by those at the bottom of the hierarchy exploded in 1958 while Rwanda was in the process of gaining independence, not least because the departing Belgians abandoned their support for the Tutsi élite — who were increasingly seen as dangerous anti-colonial leftists — in favour of the Hutu.[15] The result was a series of brutal massacres as the new Hutu ruling élite — backed by Belgium — whipped up popular resentment against the Tutsi in order to consolidate its hold on power. It was a tactic that was to underpin the policies of successive post-colonial governments as well. Racism (the institutionalised discrimination by one group against another based on culturally- and/or biologically-ascribed differences) became embedded in government policy, just as it had been in the colonial period — only now, the targets were the Tutsi, the Twa and any Hutu opponents of the régime. The system of ethnic identity cards, introduced by the Belgians, was maintained: Tutsis were restricted from entering the army or the civil service through a discriminatory quota system; military personnel were forbidden from marrying Tutsis, an interdiction that also applied to those seeking political appointments. Daily, through legislation and other administrative "proofs", people were "reminded" that Tutsis were not only "different" but potential "enemies within". [16] A pool of scapegoats was thus created that could be targeted in times of unrest — and targeted they were. In 1972-73, for example, when popular discontent with the régime's failure to address increasing levels of poverty threatened the government, mass anti-Tutsi campaigns were orchestrated by the leadership; thousands of Tutsi children were thrown out of school, whilst thousands of Tutsi adults lost their jobs.[17]

Despite such state-sponsored racism, millions of dollars of foreign aid flowed into the country throughout the 1970s and 1980s. Conditions for the majority of people (Hutu, Tutsi and Twa alike) deteriorated — not least as a result of development projects that the government and aid agencies instituted.[18] By the early 1990s, according to social scientist Peter Uvin,[19] almost 50 per cent of the population were living in abject poverty, while a further 40 per cent were only marginally above the poverty level. Meanwhile, the top one per cent of the population — the small clique of Hutu who were the favoured supporters of the country's president, Juvenal Habyarimana — lived in luxury.

By 1990, the pressure for political change had become intense. Internal dissent was on the increase as non-sectarian Hutus began to organize against the authoritarianism and widespread corruption of the Habyarimana régime. The government also faced a growing military threat from the Rwandan Patriotic Front (R.P.F.), a guerrilla army consisting largely of Tutsi exiles, which was

now strong enough to invade the country from its bases in neighbouring Uganda. With the Cold War over, the aid agencies, on which the régime increasingly relied, began to put pressure on the régime to democratise and embrace power-sharing with the R.P.F. and the growing domestic opposition.

Threatened from within and without, Habyarimana and his northern Hutu clique seized on the one strategy likely to mobilise public support behind the government: scapegoating the Tutsis. As Keane reports, "Newspapers and radio stations began to exhort the people to rally behind Hutuism. Drive the Tutsis out and show them no mercy, the virulent Radio Mille Collines demanded. A Hutu militia was established, the *Interahamwe*, 'those who stand together'. The people were being conditioned for a final solution that would rid Rwanda of all political opposition to the government — all of the Tutsis and the non-sectarian Hutus who opposed the régime. The Tutsis were convenient scapegoats and the non-sectarian Hutus could easily be condemned as traitors to their tribe. When Habyarimana himself seemed to weaken under international pressure and consider power sharing, his jet was blown out of the sky. Much as the burning of Reichstag provided Hitler with a pretext for taking power, the murder of Habyarimana, very probably by his associates, gave the signal for the onset of Rwanda's final solution. On the evening of 6 April 1994, the killing began." [20]

The result, as the world now knows, was a bloodbath — a bloodbath rooted not in some innate "cultural" impulse of one ethnic group to butcher its neighbours, but in an attempt to defend one particular system of power and privilege. The initial violence in Kigali was not spontaneous; the killings on the night that Habyarimana was assassinated were carried out largely by the president's own guards, local militia and the army. [21] The vast majority of provincial governors, communal mayors and ordinary citizens did not join in the carnage for weeks — weeks in which they were bombarded daily with messages of hatred against "Tutsis". Ethnicity became the tool through which a small but endangered élite spread fear throughout Rwandan society, legitimising the suppression of opponents in the process and, ultimately, desensitising people to violence. [22]

The Politics of Ethnicity

Similar analyses hold for many other sites of conflict where primordial tribal hostilities are assumed to be the root cause of violence. [23] As the historian Noel Malcolm remarks of the conflicts in former Yugoslavia in the mid-1990s: "In the West, the popular view of the recent wars . . . was always that these were 'ethnic conflicts', created by the bubbling up of obscure but virulent ethnic hatreds among the local populations. This approach was essentially false: it ignored the primary rôle of politicians (above all, the Serbian nationalist-communist Milosevic) in creating conflict at the political level . . . As a characterisation of the history of those regions, talk about 'ancient ethnic hatreds' was in any case grossly misleading: there had never been ethnic wars in the "ancient" history of Bosnia or Croatia, and the only conflicts with a partly ethnic character were modern ones, produced under special geopolitical conditions (above all, the Second World War). Some elements of prejudice . . . did of course exist. But between low-level prejudices on the one hand and military conflict, concentration camps and mass murder on the other, there lies a very long road; it was the political leaders who propelled the people down that road, and not vice versa." [24] Indeed, there are few "ethnic" (or even "religious") conflicts where closer analysis does not reveal supposedly ingrained "tribal" hostilities to be grounded not so much in deep and ancient rivalries (though these may well be played upon) but in contemporary conflicts over power, justice, values, resources and rights. This is not surprising because ethnicity — the "conscious and imaginative construction and mobilisation of differences" [25] — is always mediated and shaped by society, and its mobilisation as a political and cultural force by whatever social groups ineluctably reflects relationships of power.

The mobilisation of ethnicity by social movements, élites and nation states can take numerous forms, both negative and positive. It can be directed "towards self-expression, autonomy and efforts at cultural survival" or it can be principally negative in form, "characterized largely by hate, racism and the desire to dominate or eliminate other groups." [26]

In some cases, ethnicity may be a rallying-point around which minority groups mobilise to resist (or re-define) cultural identities imposed upon them by the majority. [27] Examples include the revival of suppressed cultural traditions by groups such as the Basques or native American Indians (resisting, respectively, the imposition of mainstream Spanish and U.S.A./Canadian cultural values) or the efforts of the Nagas and Mizos in the North-East of India to resist political and cultural oppression. In other cases, however, ethnicity may involve the mobilisation of the majority around imagined (or re-imagined) national identities in an attempt to legitimise the suppression and colonisation of minority cultures.

In Indonesia, the government-sponsored transmigration of peasant families from Java to the outer islands of the archipelago during the 1980s was part of a wider programme aimed at "integrating all ethnic groups into one nation, the Indonesian nation." [28] Indigenous inhabitants in the outer islands were officially viewed as *suku suku terasing* ("backward and alien"); in order to assimilate them into the "Indonesian Nation", the authorities broke up whole communities, dispersing individual families into separate transmigration camps. According to the Minister of Transmigration in 1985, "different ethnic groups will in the long run disappear because of integration . . . There will be one kind of man." [29]

Ethnicity has been similarly mobilised in Thailand to blame upland shifting cultivators for environmental degradation. [30] Within Britain, the ascription of pejorative ethnicities to the Scots and the Irish [31] was put to the same brutal ends by the English authorities and their élite allies to justify the clearances of the Highlands of Scotland in the 19th century — when

hundreds of thousands of "unproductive" crofters were forcibly removed from their lands[32] — and the starvation of millions of Irish peasants during the potato famine of the 1840s.[33]

The same scapegoating mobilisation of ethnicity is evident today within élite discourses, both North and South, that ascribe stereotyped tendencies ("unproductiveness", "backwardness", "fecklessness" and "laziness") to poorer ethnic groups, whose marginalisation is explained through their "culture of poverty".[34]

Neither Left Nor Right?

A politics that fails to engage with the shifting dialectics of racism, class and ethnic chauvinism is unlikely to pose a serious threat to racist movements. On the contrary, if racism is seriously to be challenged, racists must be denied ground on which to operate. Anti-racism should be placed at the centre of movement building, not tacked on as an optional extra.

In the absence of such a commitment, progressive groups can all too easily find themselves lending unwitting support to Far Right groups whose rhetoric appears progressive but disguises an extremely authoritarian agenda. The danger is particularly acute in an era where the New Right has opportunistically moved onto ground which the progressive Left frequently regards (mistakenly) as exclusively its own. As globalisation reconfigures state power and local economies, so the New (and Old) Right have been quick to exploit the political terrain created by the partial "denationalisation" of economic space and the shifting of many areas of sovereignty from national to supranational bodies.[35] Growing economic insecurity, rising regional disparities of wealth, increasing social marginalisation and the emergence of numerous movements seeking to "re-root" themselves culturally — all phenomena which, in their contemporary form, are closely related to the process of globalisation — have provided fertile ground for those who would blame "immigrants", "foreigners" and minorities for the resulting tensions. Reacting to such scapegoating, many progressive movements in Europe and the U.S. A. — from trade unions to environmentalists — have highlighted the political and economic causes of increased marginalisation and insecurity. They point, for example, to the neoliberal policies underpinning the increasing insecurity of work, driving down wages and pitting communities against each other in order to attract the inward investment that will supposedly create jobs. They point, too, to the increasing regional tensions that are likely to result as the European Union (E.U.) moves towards economic and monetary union (E.M.U.) — and the potential for such tensions to express themselves in increased ethnic violence. And they have called for policies that relocalise economies under greater community control.

The result has been the emergence of an increasingly effective movement challenging economic exclusion and corporate rule. In the process, many movements have seen internal realignments and the forging of new alliances. But, though necessary, the focus on the visible structures of economic exclusion (T.N.C.s., neoliberal trade treaties and the like) has led to a partial obscuring of other, concurrent forms of exclusion — not least the newly re-worked ideologies which currently underpin and legitimise much discrimination.[36] "Blood" and "culture" explanations of ethnic conflict are just two examples.

As a consequence, the ground on which globalisation is increasingly being challenged is ground that is as easily occupied by elements of the authoritarian but radical Right as it is by the progressive Left. The impression often gained is that the challenge to globalisation forms a platform shared by both Left and Right. In reality, no such common platform exists: there are authoritarian responses to globalisation and there are progressive responses — and the two strands are confused at peril. The rhetoric of being "Neither Left nor Right" — a slogan first coined with a very different politics in mind[37] — is now not just misleading: it is dangerous.[38]

The danger is three-fold. First, a platform shared with authoritarian interests inevitably legitimises those interests, giving them a credibility that they might otherwise not enjoy.[39] Second, such platforms send a public message to many groups who might otherwise be allies that progressives are prepared to set aside certain core issues (anti-racism, for example) in the fight against globalisation. Indeed, in the U.S.A., many political analysts now view the current overtures by the authoritarian Right to the environmental movement as a deliberate tactical move to separate environmentalists from potential allies in the social justice movement. Third, the failure to place opposition to the ideologies underpinning social exclusion on a par with opposition to economic exclusion gives wider scope for authoritarian interests to shape the localisms that are emerging in response to corporate rule — scope which might not be so available if the focus of opposition was not concentrated so exclusively on economic exclusion.

Attractive — and necessary — as it might be to evolve as wide an opposition to globalisation as possible, it is surely also critical to have in mind where that opposition is likely to lead. The alliances that progressives enter into — albeit tacitly — will inevitably influence the outcome of their opposition. If they are serious in their commitment to "localisms" that are cosmopolitan, open and equitable, it is not enough to "talk the talk". More important still is to "walk the walk" — for whom we chose to walk with ultimately plays a large part in determining where we end up walking.

Notes and References

1. Keane, F., Letter to Daniel, Penguin, London, 1996, p.226.

2. Appadurai, A., *Modernity at Large: cultural dimensions of globalization*. University of Minnesota Press, Minneapolis, 1996.
3. Keane, F., op. cit. 1, p.226.
4. Ibid. Keane stresses the interlocking nature of the causes underlying conflict. Simply listing causal factors singly misses the inter-relationships between them and can obscure the fact that many conflicts are a consequence of "social engineering" by colonial and post-colonial régimes — engineering based on primarily external notions of identity, class and territory.
5. Ecological degradation, itself a reflection of social, political and economic forces, is often another cause of conflict, particularly where it leads to the denial of access to land, forests, water bodies and commons.
6. Anderson, B., *Imagined Communities*, Verso, London, 1991.
7. Hobsbawm, E. and Ranger, T., *The Invention of Tradition*, Cambridge University Press, Cambridge, 1996.
8. The form a culture takes at any given time results not from individuals acting out some abstract anthropological script, but from the day-to-day acts of everyday living. Culture, in effect, is constructed by practice. Understanding that practice — who is doing what to whom and why — is key to understanding how identities are attributed and why. See Friedman, J., "Global Crises, the Struggle for Cultural Identity and Intellectual Porkbarrelling: cosmopolitans versus locals, ethnics and nationals in an era of de-hegemonisation", in Werner, P. and Modood, T., *Debating Cultural Hybridity: multi-cultural identities and the politics of anti-racism*, Zed, London, 1997.
9. Analyses of ethnicity that prefer to leave out power relationships between groups can only serve to obfuscate and confuse. The call by a privileged member of a dominant ethnic group for ethnic separatism, for instance, cannot be read in the same way as the same call made by a member of an oppressed minority. One may well be rooted in a politics of shoring up dominance; the other in a politics of dismantling it.
10. Uvin, P., *Development, Aid and Conflict: reflections from the case of Rwanda*, Research for Action 24, United Nations University/W.I.D.E.R., Helsinki, 1996; de Waal, A., 1994, "Genocide in Rwanda", *Anthropology Today*, Vol.10, No.3, June 1994.
11. Lewis, J. and Knight, J., *The Twa of Rwanda: assessment of the situation of the Twa and promotion of Twa rights in post-war Rwanda*, World Rainforest Movement and International Work Group for Indigenous Affairs, Oxford, 1996.
12. Uvin, P., op. cit. 10, p.4.
13. Keane, F., op. cit. 1, p.228.
14. Uvin, P., op. cit. 10, p.6.
15. Prunier, G., *The Rwanda Crisis: history of a genocide*, Colombia University Press, New York, 1995, p.49.
16. Uvin, P., op. cit. 10, p.10.
17. Ibid.
18. Chossudovsky, M., *The Globalisation of Poverty: impacts of I.M.F. and World Bank reforms*, Zed Books/Third World Network, London, 1997. See especially Chapter 5, "Economic Genocide in Rwanda".
19. Uvin, P., op. cit. 10, p.25.
20. Keane, F., op. cit. 1, p.230.
21. Uvin, P., op. cit. 10, p.32.
22. Ibid., p.31.
23. Chossudovsky, M., op. cit. 18; Malcolm, N., *Kosovo: a short history*, Macmillan, 1998; Hitchens, C., *Hostage to History: Cyprus from the Ottomans to Kissinger*, Verso, London, 1997.
24. Malcolm, N., op. cit. 23.
25. Appadurai, A., op. cit. 2, p.14.
26. Ibid.
27. See, for example, James, W., "Uduk Resettlement" and Allen, T., "A Flight from Refuge" in Allen, T., *In Search of Cool Ground: war, flight and homecoming in Northeast Africa*, U.N.R.I.S.D./Africa World Press/ James Currey, Oxford, 1996. Tim Allen shows how "Madi" identity has been constructed in response to the practices of the colonial state, whilst Wendy James offers a case study of how the "Uduk" have first been perceived as an ethnicity and how they now perceive themselves.
28. Martono, Proceedings of the Meeting between the Department of Transmigration and the Inter-Governmental Group on Indonesia, Jakarta, 20 March 1985, quoted in Colchester, M., "Unity and Diversity: Indonesia's policy towards tribal people", *The Ecologist*, Vol. 16, Nos 2/3, 1986, p.59.
29. Ibid.
30. Hirsch, P., "Seeking Culprits: Ethnicity and Resource Conflict", *Watershed*, Vol.3, No.1, July-October 1997, p.25. See also Corner House Briefing 13, *Forest Cleansing: racial oppression in scientific nature conservation*, January 1999.
31. For a discussion of racism against the Irish, see Allen, T.W., *The Invention of the White Race, Volume One: Racial Oppression and Social Control*, Verso, London, 1995; Ignatiev, N., *How the Irish Became White*, Routledge, London and New York 1995.
32. Prebble, J., *The Highland Clearances*, Penguin, London, 1969.
33. Kinealy, C., *This Great Calamity: the Irish Famine 1845-52*, Gill and Macmillan, Dublin, 1994; Kinealy, C., *A Death-Dealing Famine: the Great Hunger in Ireland*, Pluto Press, London, 1997; Woodham-Smith, C., *The Great Hunger: Ireland 1845-9*, Hamish Hamilton, London, 1963.

34. Other explanations which might better account for their poverty, such as class, racism and other causes of subordination and discrimination, are "ethnicised" out of existence. The "failure" of Afro-Americans to thrive in the white world of business in the U.S., for example, is explained by their "culture" — discrimination is held to have little or nothing to do with it. Similar stereotyping informs many policy discussions of single mothers, the unemployed and "the poor" in general.
35. Sassen, S., *Losing Control: sovereignty in an age of globalization*, Columbia University Press, New York, 1996.
36. The economic focus of many critiques of globalisation is often grounded in a culturally specific — and highly problematic — approach to politics in which the economic is compartmentalised from the social.
37. The slogan "Neither Left nor Right but In Front" was first used by anarchist groups in the 1970s to signal an opposition both to the overtly statist policies of the then Left and to the elitist policies of the Right. In its modern variant, it is a slogan that calls not for opposition but for an alliance — an alliance that is possible only by setting aside key political differences.
38. For a critique of the "Neither Left Nor Right" stand of many contemporary Greens, see Staudenmaier, P., "Fascist Ideology: the "Green Wing" of the Nazi Party and its historical antecedents" in Biehl, J. and Staudenmaier, P., *Ecofascism: lessons from the German experience*, A.K. Press, Edinburgh, 1995, pp.25-26.
39. The shared platforms sought by the Right are not restricted to sharing the same physical platform at, say, a public meeting: joint statements and publications serve the same tactical purpose. As 40 European intellectuals, including Umberto Eco and Jacques Derrida, warned in an Open Letter to *Le Monde* in 1993: "For some time now [ideologues of the Far Right] have undertaken to make us believe they have changed. In order to do so, they have led a big seduction campaign targeting democratic personalities and intellectuals, some of whom are known as Leftists. Badly informed about this activity or completely unaware of it, the latter have agreed to sign articles in some journals run by these ideologues. Once snared, these signatures apparently lend credence to the idea that the supposed change is a reality". To avoid being used in this way, the authors of the letter announced that, in future, they would "refuse all collaboration in journals, collective works, radio and television programmes, as well as colloquia directed or organised by people whose connections with the Far Right have been demonstrated". See "The Appeal to Vigilance by Forty Intellectuals", *Le Monde*, 13 July 1993, re-printed in *Telos*, Nos. 98-99, Winter 1993-Spring 1994, p.135.

This article is extracted from a 20-page briefing entitled "Blood" and "Culture": ethnic conflict and the authoritarian right" available from The Corner House, e-mail <cornerhouse@gn.apc.org>

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From: Luisa Maffi <maffi@nwu.edu>

Kosovo's Riches — the real reason for N.A.T.O. intervention?

An Italian acquaintance of mine has been doing some research on the Kosovo crisis and has come up with the following findings (on 17 May, 1999) about Kosovo:

- there are vast deposits of lignite (10.000.000.000 tons), therefore, energy;
- there are deposits of valuable metals: zinc, lead, silver, germanium...
- the Trepcia industrial complex is the largest European producer of lead;
- electrical power produced locally and shipped outside Kosovo totals about 4.000.000.000 kWh annually;
- coal and other mineral deposits are worth \$ 500.000.000.000.

As he comments, this puts a rather different spin on the "humanitarian" motives of N.A.T.O. intervention... Maybe Serbia was trying to secure control over these resources, out of the hands of the Kosovars, but guess who will achieve ultimate control if N.A.T.O. defeats Serbia?



From: Steve Cisler <cisler@pobox.com>

Letter from Washington: N.A.T.O.

April 22, 1999.

I arrived in Washington in advance of the troops. I came to read some grant applications for community networking projects, give a couple of talks, and attend a few meetings on networking, but my plans changed because N.A.T.O. is observing its 50th anniversary here in the U.S. capital. Before the war began, they would have called it a celebration. Now, the public ceremonies have been cancelled and a temporary restricted zone has been set up. It includes the White House, the Mall, and the Federal Triangle which includes the new Reagan office building. Only N.A.T.O. dignitaries and their entourages may enter. In order to secure this N.A.T.O. protectorate, over 90 thousand federal employees have been sent home, and many businesses and non-profits have followed suit. Security personnel will have magnetometers on street corners for pedestrians, and motor traffic will have to take other routes.

Security and police officials claim they are ready for any kind of attack: firearms, chemicals, biological. In the Reagan office building they are rolling out a huge sky blue carpet and setting up camera scaffolding for N.A.T.O. T.V. which will run throughout the weekend with no commentary by any talking heads. On Tuesday, April 19, the dining area for visitors — a "food court" with many fast food stands — was emptied by a fire alarm. Clearly, repeated telephone calls could easily mess up the festivities. At what point would the authorities say the calls were bogus and not worth emptying the massive building? But, as the bell rang, I left along with all the others, and I passed by one stand that had a large poster:

"Happy 50th. Anniversary N.A.T.O.! Offering the world — a moment of hope — a message of peace. All American Donuts salutes you!"

Most of the dignitaries will be in limousine motorcades. There is no chance they'd arrive in the Washington taxi fleet, which is manned by survivors of the Nigerian civil war, Punjabi farmers, Eritrean graduate students, Salvadorian soldiers, Afghan mujhaddin, and Haitian refugees. Survivors of far-off wars and conflicts would not be allowed to ferry dignitaries for this event.

April 24

Washington and Federal police gave permits for 3 public gatherings on the edge of the restricted area: Albanians in Lafayette park, Schiller Institute (Lyndon Larouche) gathering at the Air and Space Museum, and a peace group opposed to the bombing meeting near the Washington monument. The Washington Post reported very small groups attending the last one.

I chose to go to a free event sponsored by the U.S. Institute of Peace <www.usip.org>, "Crisis or Stability in the Balkans", where invited scholars and government leaders met to discuss the spreading crisis, the future of Serbia, and "building the foundation for stability". It was supported partly by the Bulgarian embassy, and President Petar Stoyanov of Bulgaria gave the keynote. He clearly wants Bulgaria to join N.A.T.O., and for the Balkans to be part of Europe. He stressed the economic effects of the current war and how much each country near Serbia was suffering.

Andrei Plesu, the Romanian foreign minister, said that his country was losing 30 to 50 million dollars a week in lost trade (ships stranded on the Danube, etc.), and he as well as others commented on how tough Milosovic has been and how the "re-discovery of the orthodox brotherhood" has lent him the support of neighboring populations, if not their governments. He also asked that a generous post-war development plan be worked out, not just for Kosovo, but for the whole region. Plesu commented, "When you don't have anything else, when you are poor, you have national identity, and it gets more emphasis". He added that "democracy must be tempting", implying that in many cases it was not because of the economic hardship that has followed.

Albanian President Hexhep Meidani, a former quantum physicist, said his multi-ethnic country is threatened by Milosovic. He felt that ethnicity as a basis for statehood was the most dangerous idea in this whole mess. He said that the idea of a greater Albania was just Serbian propaganda. We need "rapid economic development to make these feelings go away".

All the speakers, including others from Bosnia, Croatia, and Slovenia stressed the economic and political problems and did not talk as much about the military action, or the brutal activities of the Serbian forces and paramilitary groups that have resulted in the massive exodus.

Representatives from Serbia and Macedonia were absent. There was, however, an impassioned talk by Sonja Biserko, a Serb who is chair of the Helsinki committee for Human Rights in Serbia. Other speakers were from Montenegro, Croatia, the Jewish community of Bosnia-Herzegovina, the U.S., Poland, and the U.K.

On a side table were handouts: speeches, position papers, and country information from Romania and Croatia. Many of the U.S.I.P. papers are on-line. I picked up a few, including the June 1998 special report, "Kosovo Dialogue: too little, too late", where an expert panel looked at probable outcomes to the festering problems. "Possible Outcome 1: 'Serbianization'. This would entail the forced removal of some or all of the Albanian population and its replacement by the Serbs. [This] was considered the least likely of the options discussed because of expected resistance by the K.L.A. and the international community..."

So nobody had a decent crystal ball, and few at this conference were willing to make any bold predictions. Most were describing the effects of Serbian policies and the N.A.T.O. response. Andrezsj Karkoszka, former Polish Deputy Minister of Defense talked about the major problem caused by "criminals and failed states" (not just Serbia). He said that N.A.T.O. must be thinking about a long term entry plan, not an exit plan.

Morton Abramowitz, Council on Foreign Relations, summed up his view of the presentations during the day: little mention of the refugee problem, no idea how to get rid of Milosovic, whether he should be tried as a war criminal, or what to do with/about the K.L.A. Long term, how will all these peoples live together after the bombing stops? What will Peace be?

Afterword

One of the projects at U.S.I.P. is to assemble an archive of all the peace agreements from around the world. That would seem to be a simple project and one that would be of great use to students, soldiers, politicians, and historians. However, it is proving to be very difficult. First, what constitutes a peace agreement? The 1996 accords in Guatemala: yes, the agreement to end the Peru-Ecuador border conflict: maybe The Rambouillet plan; who knows? The Sudan Peace agreement: no, because it was just propaganda by the Khartoum government.

So the first question is "what is peace?", and what is the taxonomy of the political documents that are the basis for it?

Secondly, the problem of [obtaining] authentic copies or electronic originals has been very hard. Some organizations [such as] the U.N. have copyrighted some accords and want a yearly fee to post them on-line. Others are just not obtainable. Some have never been translated. Here's a challenge that relates to the current war in Yugoslavia: try to find a full copy of the Rambouillet proposal. Very few people have it. Most diplomats are working from newspaper accounts of the agreement (if they are looking at it at all). Information is definitely not free and it's not flowing as it should in the time of war. And it has nothing to do with secrecy, but more with turf battles, ideas about ownership, and obscurity.

Steve Cisler, Washington, D.C. April 24, 1999.



From: Luisa Maffi <maffi@nwu.edu>

Is the United Nations Going Corporate?

The title of the following news piece says it all: "The U.N. going corporate". In recent times, I had seen news items and made observations indeed suggesting something to this effect (not least of which was seeing a rather gory advertisement by the U.N. High Commissioner for Refugees soliciting financial support for Kosovo refugees, sporting a bright red pool of blood — and the logo of the clothing corporation United Colors of Benetton). I kept wondering whether I was being paranoid about this. But alas, no. Here's an article that provides clear evidence of this — and of the rôle of the U.S. in the process. Notice in particular what's happening around the U.N. Centre for Human Rights. Needless to say, the people who are going to be affected most are indigenous and minority peoples (and, of course, their languages — but even "bigger" languages will not be immune). On the same topic, also notice the subsequent piece about the U.N. Development Program.

It makes one feel pretty helpless. As Tove Skutnabb-Kangas commented, if we don't get a new (non-global) world order soon, we'll end up needing a new world. I'm getting this ominous sense that the U.S. (and the transnationals that are increasingly leading its course) is really getting out of control — like a steamroller, for sure, but almost like one on automatic pilot, incapable of stopping even if it were for its own good. We already knew to expect the steamroller once the Cold War barriers went down and there was no other major ideological block left against which it would hit. But now it even seems that the pilot jumped off or went to sleep, and the juggernaut is proceeding by sheer inertia, almost as if with no sense of its own purpose other than to keep going. It is scary. At some point it will end, but when, and with how much damage done? I don't know what else we can do other than denounce this, but we surely need to give it the broadest possible publicity. Please do forward this message to as many people as possible. If you have any suggestions about a course of action, please do get back to me. Thank you very much.

U U U U U U

The U.N. Goes Corporate

by Faiza Rady
Al Ahram Weekly, 10-16 June, 1999, No. 433.

Accused by the Clinton administration of flirting dangerously with "Third Worldism" and "anti-corporatism" — among other equally controversial "-isms" — the U.N. seems to have finally succumbed to American pressure and reversed its formerly critical position on transnational companies. "The U.N. goes to market", "U.N. enters a perilous partnership with corporations", and "The U.N. is losing sight of its goals", headlined *Corporate Watch*, a U.S.-based watchdog dedicated to documenting the transnationals' gradual destruction of the global ecosystem, gross transgressions of internationally binding labour conventions and dismal record of human rights abuses.

Financially choked by the U.S. which, since 1992, has consistently refused to pay its outstanding debt of \$1.6 billion, the U.N. has been forced to look for alternative financing, and appears to have taken its first steps on the road to the effective "privatisation" of international governance.

Driven to distraction by cash-starvation, as much as it may have been seduced by the gurus of neo-liberalism, the world body is switching from its former near total reliance on public funding to seeking funds from the private corporate sector. "In the past year, U.N. Secretary-General Kofi Annan has positioned the U.N. to develop a close working relationship with the world's largest transnational corporations, via the International Chamber of Commerce (I.C.C.) and other business associations," reported *Corporate Watch*.

In February, Annan and the I.C.C. released a joint communiqué stating that "the U.N. and the business community should work jointly to expand economic opportunities, especially in countries which may face marginalisation." Annan then endorsed what he described as "partnerships", consisting of joint ventures between the world body and a number of transnational companies. According to these agreements, the U.N. would act as a "monitor" of corporate practices and "moderate" between southern governments and transnationals, providing the latter with the prestigious U.N. logo and reputation, local contacts and field expertise — and charging each company \$50,000 for the privilege. The corporations would, in turn, transfer more technology and investments to the South and presumably thus contribute to "alleviating poverty" by employing local labour and providing business for parts and service suppliers.

Following Annan's much-touted overtures to big business, the U.N. then went on to announce plans to establish a joint venture between the United Nations Development Programme (U.N.D.P.) and some 20 transnational companies. Euphemistically entitled "Global Sustainable Development Facility" (G.S.D.F.), this project is still in the planning stages, so little is known about how it will work in detail. But some of the information that has emerged is quite chilling.

Heading the list of the U.N.D.P.'s new "partners in development" is Rio Tinto Plc. (U.K.), which has been dubbed "the tainted giant". The International Federation of Chemical, Energy, Mine and General Workers' Union has accused Rio Tinto of using Namibian uranium miners throughout the 1980s as "virtual slave labour under brutal and unsafe conditions... to build the nuclear power of Apartheid South Africa". The largest uranium producer in the world, the company is notorious for having an entire international network dedicated to fighting its abuses. Other equally dubious partners for the U.N. include Dow Chemical Corporation — [maker] of the infamous toxic defoliant Agent Orange, which the U.S. military used to despoil Vietnam's forests and agriculture, causing damage that will continue to cripple the country until well into the next century — and the Royal Dutch/Shell Group, which stands accused of having destroyed the Ogoni lands in Nigeria and in particular of colluding with the government in a vicious crack-down on the Ogoni people in 1995. The most renowned of the victims of this conflict was prominent writer Ken Saro-Wiwa, who was executed after being condemned by a kangaroo court. Since then many Ogonis have fled the country in fear for their lives.

Human rights organisations, N.G.Os. and environmentalist groups have been quick to denounce this incongruous friendship between the U.N.D.P. — a U.N. development agency, set up to alleviate poverty by establishing more equitable trade relations between the North and the South — and transnationals, which many observers believe are directly responsible for rocketing global poverty levels.

"Ostensibly aimed at eliminating poverty by fostering increased corporate investment in impoverished areas of the world, this initiative will allow these global companies to cloak themselves in the benevolent and prestigious image of the United Nations", fumed *The Bridge News Forum*.

While the U.N.D.P. responded to such charges by claiming that the lives of the world's two billion poor people can only be improved with the help of transnational corporations' money, critics vehemently denied that the most pressing subsistence needs of the poor — for health, education and food — can in fact be effectively addressed by large companies, whose agenda centres on maximising profits at the expense of meeting people's needs.

The San Francisco-based Transnational Resource and Action Centre (T.R.A.C.) denounced the G.S.D.Fs. as a pure exercise in camouflage. "Transnational corporations have a long history of what many have referred to as "greenwashing", whereby they wrap their destructive activities in the rhetoric of helping the environment, in order to gain public relations victories with consumers, government officials and others," T.R.A.C. explained in a statement. Scheming to finance, co-opt and ultimately

control U.N. development agencies, which until recently functioned specifically to expose the abuses of wealthy corporations, the transnationals seem to have scored a major victory with the G.S.D.F. joint venture, and those who previously hid their heads in shame now feel able to come out of the closet. Manoeuvring behind the scenes has also enabled the multinational lobby to silence a major source of opposition within the U.N. by torpedoing the work of the U.N. Centre on Transnational Corporations (C.T.C.).

The C.T.C. investigated multinational corporate control over different industries, advised southern governments on ways to negotiate with multinationals, and worked on formulating a Code of Conduct for Transnational Corporations. This work has now been quietly terminated. "In another sign of the U.N.'s transformation, the C.T.C has been merged into another U.N. agency, which tries to promote corporate investment in developing countries," reported T.R.A.C.

While Annan and other high-level U.N. officials attempt to justify the world body's dramatic about-face by claiming that increased multinational investment in the South will create jobs for the poor, voluminous reports by the U.N. Commission on Human Rights (U.N.C.H.R.), and the Sub-Commission on Prevention of Discrimination and Protection of Minorities, precisely refute such claims. (It is no coincidence that the U.S. is currently working to sabotage the U.N.C.H.R. and undermine its effectiveness).

According to U.N.C.H.R. research, multinational expansion in the South is unlikely to address the problem of poverty and unemployment. On the contrary, the recent shift of emphasis from manufacturing industry to the service sector, and the introduction of new technologies, have resulted in what has been described as "jobless growth" in both North and South alike.

"The concentration in capital- and technology-intensive production by transnationals is among the factors that limit direct employment effects. Many transnationals have been reducing their aggregate totals of employees as they become increasingly capital intensive and fire workers to minimise costs," reported the U.N.C.H.R.

Besides cutting labour costs and increasing productivity, transnationals have successfully manipulated high unemployment — one of the main effects of "jobless growth" — to further slash labour costs and undermine workers' livelihoods. In concerted assaults against organised labour, transnationals have engaged in large-scale union busting, which had led to workers being divested of many of their hard-gained rights. "The global strategies adopted by transnationals are motivated by the desire to maximise profits [and imply] weakening the bargaining power of workers. Transnationals are hostile to trade unions because of their potential to disrupt the production system," explains the U.N.C.H.R.

Even before the current phase of "jobless growth", transnationals never generated much employment in the South. Despite the sheer weight of their place in the global economy — they control over 33 per cent of private global productive assets and generate 70 per cent of products traded internationally — they only directly employ two to three per cent of the world's workforce, approximately 70 million people. In addition, since despite their name transnational corporations remain obstinately home-based, both in terms of physical plant and employment, over 70 per cent of these workers are employed in the North.

In developing countries, where production remains predominantly agricultural, transnational employment figures are insignificant, in the context of the aggregate workforce. "It has been pointed out that transnationals have made substantial investments in these countries without creating large numbers of jobs. In 1990, for instance, less than one per cent of the economically active population were directly employed by transnationals," according to the U.N.C.H.R. report.

The U.N.C.H.R. further noted that transnational-run agri-businesses have only served to disrupt national patterns of production and land ownership, diverting energy away from traditional food crops to more profitable commercial export crops, and displacing small farmers in the process. "An increasing number of small farmers, generally unable to compete with powerful transnationals in production and marketing, become marginalised, [and] lose their land, labour and economic functions," stated the U.N.C.H.R.

Boasting of "jobless growth" as a result of capital- and technology-intensive investments, employing on the average less than one per cent of the national workforce at subsistence wages, and destroying the livelihood of small farmers in their wake, the transnationals' contribution to increasing rather than alleviating poverty in the South has been eloquently documented — with especial authority by the U.N.C.H.R. and U.N.D.P. If such denunciations have proved powerless to prevent their growth, it seems highly unlikely, *pace* Kofi Annan's assurances to the contrary, that the transnationals would change their modus operandi because the U.N. is now in dire need of their cash. Indeed, if there are any changes to be made, it seems more likely that it is the world body which will find its lofty principles annexed by the corporate agenda.

U U U U U U

From: Kathleen Hiltley <khiltley@iatp.org>

Letter to the U.N. concerning the U.N.D.P. initiative called "The Global Sustainable Development..."

March 12, 1999

James Gustave Speth
Administrator, United Nations Development Programme
The United Nations
New York, USA
Via Fax: 212-906-5700 (4 Pages)

Dear Mr. Speth,

We write as individuals who care deeply about the United Nations system and who have worked for years to strengthen and support it.

We want to express our deep concern about the United Nations Development Programme (U.N.D.P.) initiative called "The Global Sustainable Development Facility-2B2M: 2 billion to the market by the year 2020". We believe this project could cause serious harm to the organization's independence and credibility. We are also concerned that the U.N.D.P. not fall victim to inappropriate corporate influence.

We are writing to you before the U.N.D.P. launches this unprecedented collaboration with a number of global corporations with the hope that you will reconsider and halt the project.

Our concerns are various. First, many of the transnational companies you are partnering with are well known for their negative impacts on development, human rights and the environment. For instance:

* Rio Tinto Plc. is a British mining corporation which has [caused] so many environmental, human rights and development problems that a global network of trade unions, indigenous peoples, church groups, communities and activists has emerged to fight its abuses. For instance, the company stands accused of complicity in or direct violations of environmental, labor and human rights in Indonesia, Papua New Guinea, Philippines, Namibia, Madagascar, the United States and Australia, among others.

* Asea, Brown, Boveri is a Swiss-Swedish company that has faced sustained campaigns by environmentalists and human rights advocates against its involvement in various hydro projects, including the Three Gorges Project in China and the now indefinitely postponed Bakun dam in Malaysia.

* Dow Chemical (G.S.D.F. steering committee member) is one of the biggest polluters in the United States, the world's largest producer of chlorine — the root source of dioxin — and one of the largest pesticide companies on the planet.

* Citibank is the U.S. financial services corporation which played an important rôle in the Asian financial crisis that threw millions of workers out of work in 1997. Citicorp was also a major lender to developing countries in the 1960s and 1970s, leading up to the Third World debt crisis.

* Stat Oil, Norway's state-owned oil company, has been and is involved in environmental, development and human rights conflicts at home, as well as in Venezuela, Russia, Malaysia, Nigeria, East Timor and the Caspian Sea.

Given the collective record of these and other corporations involved, it is not clear how much they see this proposed joint venture with the United Nations as having to do with the stated goal of "sustainable development". Rather, it may be more of an opportunity for these corporations to practice "greenwash" — a public relations exercise aimed at improving their troubled images.

Second, the U.N.D.P. claims that the lives of the world's poorest 2 billion people can or will be improved by drawing them into the world economy as it exists today — the stated objective of its collaboration with this group of global corporations through the G.S.D.F. Yet the most pressing needs of the poor — the provision of basic health, education, and food resources — are in arenas of little or no interest to most transnational corporations. Indeed, corporate activities — including those of your partners in this endeavor — frequently undermine the needs of the poor. So far, we have seen no substantial indication that these corporations or most others are changing their priorities.

Furthermore, the G.S.D.F. "joint venture" raises the specter of U.N.D.P. programs and priorities increasingly being diverted to serve corporate shareholder interests rather than those of the poor. This is a sharp diversion from the original intentions of the United Nations and of the U.N.D.P. in particular. Yet those organizing the G.S.D.F. seem to see no conflict here, citing the "strong relationship between sustainable human development and the growth of shareholder value". The fact that the U.N.D.P.

appears to be embracing such a stance through the G.S.D.F. project is profoundly disturbing to us and, we feel, antithetical to the organization's mission. Indeed, we believe that in today's global economy the relationship between the enrichment of shareholders and the goals of poverty alleviation is more often antagonistic than constructive.

Third, we are of the opinion that the G.S.D.F. initiative represents a worst case example of the potential outcome of the "Global Compact" proposed recently by U.N. Secretary General Kofi Annan in Davos, Switzerland. The Secretary General's challenge to business leaders represents an important step in pressing transnational corporations to adhere to universal values defined by the United Nations in the areas of human rights, labor rights and the environment. We agree with the Secretary General that the U.N. should be given the resources and authority to monitor the realization of these internationally agreed upon values as the search for effective mechanisms of enforcement continues.

However, what the Secretary General's hopeful vision fails to address is a fundamental divide: that between the interests of global corporations and the multilateral trading system they have been instrumental in devising on the one hand, and the interests of the world's poor, the environment and democratic institutions on the other. The growing concentration of wealth and power in the hands of fundamentally undemocratic global corporations and other institutions of globalization clashes with the overriding purpose of the United Nations to enhance human dignity and the capacity for self-governance.

Transnational corporations and the globalization process they are leading frequently extract wealth from communities and countries, engendering severe social, economic, human rights and environmental costs. Meanwhile, the basic needs and desires of the world's poor — two thirds of whom are marginalized from the global economy — are often diametrically opposed to the corporate imperatives to maximize profits and accumulate wealth and power.

What's more, transnational corporations — including some of those involved in the G.S.D.F. initiative — often work at cross purposes to U.N. objectives such as international environmental and labor rights agreements.

Thus, while the Secretary General calls for giving "a human face to the global market," we are concerned that efforts such as the U.N.D.P.'s G.S.D.F. project may only serve to mask the unfortunate nature of the core activities of many of these transnational companies.

We understand that given the difficult financial and political situation in which the United Nations finds itself — in large part because of the United States government's refusal to pay the \$1.6 billion it owes — the U.N. may feel compelled to seek political and economic support from the corporate world. This would be similar to what many public institutions have faced as their government budgets have been reduced and they have turned to the corporations for support. Many of these institutions have lost some of their independence as a result. The U.N. now faces a similar dilemma.

It was the U.S. government which successfully pressured for drastically downsizing the U.N. Centre on Transnational Corporations (U.N.C.T.C.) in 1992. The U.N.C.T.C. had been set up to monitor the social, economic and environmental impacts of corporate investment in developing countries. We recognize that the U.N. needs to find a way to inject itself more forcefully into the debate about globalization. But to base that intervention on misguided initiatives such as the G.S.D.F. is a step in the wrong direction.

We respectfully submit that the U.N. should be working to subordinate the ravages of the so-called "free market" to the imperatives of human rights, environmentally sustainable and socially equitable development, the rights of women, indigenous people and of the poor. We believe that the U.N. should be monitoring the human rights and environmental impacts of corporations in developing and industrialized countries, while helping to build truly effective and enforceable mechanisms of international accountability.

We firmly believe that the United Nations can and should serve as a counterbalance to unrestrained globalization rather than building collaborative projects with corporations who are the architects of a system that is usurping the U.N.'s authority, and who are the perpetrators of human rights and environmental problems which so hinder sustainable human development.

At a moment when the gap between rich and poor countries and people is growing, it would be a grave disservice to the goal of sustainable development for a key United Nations agency to have its independently determined priorities threatened by an exercise that is likely to bring benefits primarily to the public relations of several global corporations.

Therefore we call on U.N.D.P. to call off its G.S.D.F. project, and in doing so, to preserve the credibility of its mission to serve the world's poor. Similarly, we hope that the Secretary General will continue to openly explore ways in which the U.N. can position itself at the center of efforts help build a future where human rights, labor rights and the environment come first. In this way, the United Nations could move into the 21st Century with its integrity intact.

Sincerely,

Upendra Baxi, Professor of Law, University of Warrick, U.K., former Vice-Chancellor University of Delhi, India
Walden Bello, Director, Focus on the Global South, Thailand
Phyllis Bennis, Fellow, Institute for Policy Studies, U.S.A.
John Cavanagh, Director, Institute for Policy Studies, U.S.A.
Susan George, Fellow, Transnational Institute, The Netherlands; President, Observatoire de la Mondialisation, France
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Ward Morehouse, President, Council on International and Public Affairs, U.S.A.
Atila Roque, Programme Coordinator, I.B.A.S.E. — Brazilian Institute of Economic and Social Analysis, Brazil
Yash Tandon, Director, International South Group Network (I.S.G.N.), Zimbabwe

Cc: Secretary General, Kofi Annan

Endorsed by (partial list):

- Adewale Adeoye, Chairman, Journalists for Democratic Rights, Lagos, Nigeria
- Dr. Gabriele Deitrich, National Convenor, National Alliance of People's Movements, India
- Nicholas Hildyard, The Corner House, U.K.
- Olivier Hoedeman, Coordinator, Corporate Europe Observatory, The Netherlands
- Masakazu Honda, Member of the Commission of The Tada Human Rights Fund, Japan
- Andrew Jackson, Senior Economist, Canadian Labour Congress, Canada
- Danny Kennedy, Director, Project Underground, U.S.A.
- David C. Korten, President, The People-Centered Development Forum, U.S.A.
- Ashish Kothari, Kalpavriksh, India
- Jerry Mander, Director, International Forum on Globalization, U.S.A.
- Patrick McCully, Campaigns Coordinator, International Rivers Network, U.S.A.
- Kinhide Mushakoji, Secretary General, International Movement Against All Forms of Discrimination and Racism (I.M.A.D.R.); Former Vice-Rector, United Nations University, Japan
- Patterson Ogon, Director, Ijaw Council for Human Rights, Port Harcourt, Nigeria
- Doifie Ola, Editor, Survival, Pan-Niger Delta Resistance Movement, Chikoko, Yenagoa, Niger Delta, Nigeria
- Medha Patkar, National Alliance of People's Movements, Narmada Bacahao Andolan, India
- Aravinda Pillalamarri, Association for India's Development, U.S.A.
- Morten Ronning, The Future in our Hands/NorWatch, Norway
- Kavaljit Singh, Director, Public Interest Research Group, India
- Himanshu Thakkar, Centre For Water Policy, India
- Felix Tuodolo, Council Member, Ijaw Youths Council, Port Harcourt, Nigeria
- Lori Wallach, Director, Global Trade Watch, Public Citizen, U.S.A.
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From: "Mark Irwin" <padz@ilcs.hokudai.ac.jp>
Via Endangered-Languages list

[French government refuses to recognise minority languages](#)

Note from Luisa Maffi: Several of you may have already seen this posting on the EndLang list, or read/heard the related news. It seems worth broadcasting this piece anyway, because of the blatant nature of the positions manifested by the French government. One can also pause to admire the crystalline logic expressed by French President Jacques Chirac (or his spokesperson). In refusing to give even limited official recognition to France's seven regional languages, Chirac stated that this would be against the French Constitution, which states that "The language of the republic is French". An aide to the President explained: "The President does not wish to take the initiative for a revision of the constitution that would violate the basic principles of our republic". To the extent that, if I'm not mistaken, a constitution is the document that establishes what the basic principles of a given country are, that statement amounts to saying: 'I don't want to make a change in the constitution that would imply changing the constitution.'

From The Guardian (U.K.), 27 June 1999:

Chirac defends pure French tongue against regional Tower of Babel

by Jon Henley in Paris

One hundred years ago, the teachers of the Third Republic used to beat any pupil caught playing truant, spitting — or speaking Breton. Last week, while 2,000 children were learning the language of their forebears in comparative safety in Brittany schools, the cause of France's threatened regional languages was dealt another body blow.

President Jacques Chirac turned down a request from the Prime Minister, Lionel Jospin, to modify the constitution to give even limited official recognition to France's seven regional languages. 'The President does not wish to take the initiative for a revision of the constitution that would violate the basic principles of our republic,' said one of his aides.

Chirac's refusal followed a recent verdict from France's highest court. It ruled that the European Charter on Regional and Minority Languages — which Paris signed last month after years of procrastination, but has yet to ratify — posed a serious threat to "the unity of the French people and the indivisibility of the Republic". It also violated the French constitution, whose Article 2 states: "The language of the republic is French".

But, while the disagreement between the President and the Prime Minister has produced party-political mudslinging, for the defenders of the Alsatian, Basque, Breton, Catalan, Corsican, Flemish and Occitan languages, Chirac's decision is little short of catastrophic.

'It's a very, very big setback,' said Andrew Lincoln, a Breton who heads the Diwan association of Breton-language schools, and became involved in the battle over regional languages because of his Breton-speaking wife and three children. "At the dawn of the twenty-first century, the French state sees unity and uniformity as the same thing — there is still no place for democratic cultural diversity".

The level of recognition imposed by the 39 clauses of the Charter which France has signed is strictly limited. In essence, it does little more than acknowledge the existence of regional languages and allow them to be spoken, taught, read and broadcast. There is no chance of any administrative or legal procedures ever being carried out in anything other than French: no question, for example, of social security forms in Breton, marriage ceremonies in Basque, or property deeds in Occitan.

But conservative politicians still appear terrified of the prospect of giving official recognition to languages spoken daily by fewer than 2 per cent of the population and currently taught to a mere 350,000 children. There is an almost visceral fear that, in the words of the Interior Minister, Jean-Pierre Chevènement, it will lead to a "Balkanisation of France".

Le Figaro, the arch-conservative daily, said recognition of regional languages would threaten French, "this incomparable language, at a time when it is being bastardised by Anglo-Saxon words". It also spoke alarmingly of linguistic freedom leading to separatist violence, and "sooner or later to the dislocation of the French identity".

It is, say the advocates of regional languages, an absurd fear, the response of an over-centralised and over-reactionary state still living in the Napoleonic era. While France's regional languages have enjoyed a minor revival recently, particularly in Brittany, it has not been accompanied by any increase in separatist aggression, which is limited almost exclusively to Corsica.

"It's positively Jacobean", said Lincoln. "It's important that these languages survive simply because of the value of the diversity of human culture. But it's also vital for the regions concerned. Large elements of traditional cultures in places like Brittany have been uncritically sacrificed to modernity — think of what intensive agriculture has done. People are

now realising that valuable resources are being thrown away, that it's very difficult for a society to move ahead dynamically and creatively while abandoning its culture”.

Regional languages, Lincoln pointed out, also allow contacts with neighbours cut off by national boundaries and official linguistic differences — Catalans and Basques with their Spanish counterparts, for example, and French Flemish speakers with many Belgians.

Practically, Chirac's decision not to modify the constitution — widely viewed in France as a sop to Eurosceptic nationalists — means the Brittany primary schools that Lincoln's association runs will remain classified as private, with substantial restrictions on state investment and a large part of their funding still having to come from parents. There are doubts about financing a move to larger premises by the region's sole Breton-language lycee.

And yet many in France are beginning to understand the importance of regional languages. Bernard Poignant, the Socialist Mayor of Quimper in Brittany, compiled a widely praised report on the issue for Jospin last year. “Regional languages do not threaten the French Republic”, he concluded. “They are part of our common heritage. The state should protect and promote them. The next century will have to deal with strong claims to regional identity. If this republic does not act in response, others will”.

5 July, 1999 — an article on Reuters Web site recounts (in French) the reaction in France to Chirac's refusal; the piece is here summarised by Luisa & Anthea:

- 1) There was such a wave of protest against Chirac's position, from all directions of the political spectrum in France, that he had to change his mind, at least in part;
- 2) He now asks for legislative measures to be taken to develop France's regional languages in the domains of education, media, culture, and economic life;
- 3) He does, however, continue to oppose the development of the use of regional languages in public life (justice, administration) and the granting of specific rights to linguistic communities because this would mean “[risking] compromising the indivisibility of the Republic, equality before the law, and the uniqueness of the French people”.

(See also the book *Identity, Insecurity and Image — France and Language*, mentioned in the “Annotated Listing...” section of this newsletter).



From: Birger Winsa <birger.winsa@finska.su.se>

"Monolingual" and "homogeneous" Sweden has five minority languages

In 1995 and 1996, Sweden appointed two Commissions with the instructions to determine whether Sweden can ratify the European Charter for Regional or Minority Languages and the Framework Convention for the Protection of National Minorities. The Council of Europe has developed both conventions, which came into force in 1998. In June 1999, the Swedish government submitted a Government bill on minority issues to the Swedish parliament. This is intended to be a first step in a minority policy.

The reports conclude that all Sami varieties, all Finnish varieties, and all Romany Chib varieties are historical regional or minority languages in Sweden. However, the subsequent Government bill on minority issues proposes that Sami, Finnish, Meänkieli, Romani Chib and Yiddish are the five minority languages. Meänkieli is a Finno-Ugric language spoken by some 40-70,000 Tornedalians foremost in the northernmost municipalities of Sweden. Finnish is spoken by some 200-250,000 Swedish Finns scattered all over the nation, but especially in the capital region and major cities. Sami is spoken by some 5-10,000 Sami in the northernmost region, especially by reindeer herders. A few thousand Jews have competence in Yiddish, whereas some 10,000 Romas speak a number of Romani varieties. The Swedish minorities are thus Sami, Tornedalians, Swedish Finns, Roma, and Jews. In addition, the report excludes sign language from the possible minority languages, by arguing that the sign language is an instrumental language rather than a cultural one. The Convention is in principle based on the maintenance of historical territorial languages.

The municipalities of Kiruna, Gällivare, Jokkmokk, and Arjeplog provide public services in Sami and Swedish. The municipalities of Haparanda, Övertorneå, Pajala, Kiruna and Gällivare are expected to provide public services in Meänkieli and Finnish (and Swedish). Thus, Kiruna and Gällivare have three official minority languages designated for use by local, regional or national authorities in the region. For these municipalities, the new legislation under which individuals, by virtue of independent citizenship or home address, will have the right to use their own languages vis-a-vis administrative authorities and courts, irrespective of their knowledge of Swedish. The individual may write in one of the minority languages, but the authority can respond in Swedish, with a note written in the minority language indicating that an oral version of the content can be provided in the home language of the individual. However, it is suggested that the authorities should try to respond to minority language speakers in their own language/variety. If interpretation services are requested, the authorities pay for these. Furthermore, none of the authorities are required to provide written services in the minority languages. Very few of the employees in the public sector have sufficient literacy in the respective minority languages. (Some fifty per cent of civil servants have oral proficiency in Finnish and/or Meänkieli; fewer in Sami).

The local and regional authorities claim that they do not have sufficient numbers of civil servants who can write formal letters in Sami or Finnish. (Haparanda might be one exception). Therefore, the cost for providing translation and information in Finnish and Sami was estimated to be too high. (Haparanda estimated its costs to about 270,000 EURO a year). Thus, in practice this means that the existing weak literacy in Finnish is used as an excuse to avoid providing written services in Finnish and/or Meänkieli. Oral services ought to be available in these three minority languages; civil servants should be provided further education, but not to exceed one month. Bi- and trilingualism is defined as an extra qualification in all public employment in the territories where Sami and Finnish are spoken. This policy should be written into legislation concerning public appointments within the minority regions. All rights are individual, despite the fact that in practice they are collective rights, though one can hardly give language rights to individuals.

Romany Chib and Yiddish are the two non-territorial languages. Besides the northernmost region, in all other areas Finnish, Meänkieli and Sami have only non-territorial status, which means that their position has little explicit support in legislation and regulations.

The languages and their associated cultures should be part of the school curriculum, and at least one university or college should be assigned the task of arranging for education and research on the respective language. This is already the case for Finnish, but there is no guarantee that Finnish will be provided for in the future. Sami is the only minority language, which is the object of particular regulations for research and education. Meänkieli and its associated culture have currently little support in higher education and research. A small change is expected.

The report suggests support for these languages in the media, in literature, and in culture. Sami and Tornedalian cultures are particularly mentioned as fields of importance. It is suggested that public archives give particular attention to the minorities and their associated cultures. In pre-schools and elderly care in the northernmost region, parents should have a legal right to demand instruction, or care, in the minority languages. However, the state should strive to make the same measures available nationwide, though not as legislative measures. Nordic networking is improved if the languages are supported.

The Sami Parliament is responsible for the implementation of the proposals concerning Sami. It is suggested that the County Administrative Board of Norrbotten set up a supervising committee with the aim of studying what other measures can be taken. Representative organizations of the minorities should have status as a body of reference, as well as be involved in the supervising committee. The recommendations of the reports are described as first steps toward a minority policy.

However, the measures taken must not increase official expenditures; this was a basic guideline given to the Commissions. The measures for the protection of Finnish, Meänkieli, Sami and Romany Chib in their non-territorial areas is estimated to cost some 6,600 Euro for the translation of some legislation. In the northernmost region, the measures to promote and institutionalize Sami, Mäenkieli and Finnish, are estimated to cost some 0.49 million Euro annually. A number of other measures are suggested to be funded through reallocations from existing sources (e.g., the National Council of Cultural Affairs). The Sami and the Tornedalians will, after more than 1,000 years in Sweden, represent a problem of integration, on a par with immigrants.

In comparison with Norway, Finland, Hungary and the Netherlands, the suggested institutionalization of Finnish and Meänkieli language is the weakest among these nations, whereas the support for Sami in the Government bill is more favorable. The report supports its position by maintaining that several of the proposed recommendations are already implemented nation-wide. Thus, Finnish in Sweden has good support as a non-territorial language, whereas Finnish and Meänkieli in the region are found to be in a less favorable position.

The state argued until 1995 that Sweden would never ratify the European Charter for Regional and Minority Languages. When, in 1995, it was made aware of the fact that there are two Finnish-speaking groups, speaking two different Finno-Ugric languages, the Minority Commissions were soon appointed. The government realized that the territory for these languages could be limited to the northernmost region, and thus is of little political significance.

The overall impression is that, in practice, little change will follow if the Tornedalians and Sweden Finns do not demand significant changes in support. Besides the northernmost region, the Swedes, Tornedalians and Sweden Finns will hardly notice any change in minority policy. The existing support for Sami will not be significantly different, whereas Tornedalians have achieved the best improvements. Romany Chib and Jewish culture will receive significant support. The estimated expenditures for a reform described in 500 pages report are extremely small. It is expected that the government legislation on the reports will be submitted to the parliament in autumn 1999 and implemented in April 2000.

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From: Steven Motsamai Berbeco <berbeco@fas.harvard.edu>

Hungarian Sign Language (H.S.L.)

Hungarian Sign Language (H.S.L.) is signed by about 60,000 speakers and dates back at least as far as the establishment of the first school for the Deaf in 1802. There are seven mutually-intelligible dialects, Budapest H.S.L. being the principle dialect and the most widely understood; H.S.L. is different from the other European sign languages and so is considered its own language. At present there are three languages used among the deaf: spoken Hungarian (by lip-reading); signed Hungarian (translating the words and morphology into individual signs); and H.S.L. (a naturally-occurring language with its own lexicon, grammar and linguistic rules).

The issues that Hungarian Sign Language faces are politically-motivated. There is currently a rift in the deaf education community in Hungary between the so-called oralists and the deaf, the oralists supporting use of spoken and signed Hungarian to the exclusion of H.S.L. The situation is almost identical to problems that faced the American Deaf in the 1960s: a mostly hearing population imposing its (spoken) language and culture on a deaf minority, denying them the right to learn their own language and continue developing their own culture. On the American side the literature on the subject is exhaustive, the stories of campaigning and demonstrations are inspiring, and the presence of Gallaudet University in Washington, D.C., the world's only university for the deaf, demonstrates the American academic community's acceptance of American Sign Language as a "real" language.

In Hungary, matters have not gone as well. Although H.S.L. was taught at the Budapest School for the Deaf between 1802 and 1880, since then there has been a clear preference for the oralist approach: forcing deaf students to speak a language which is not theirs, and teaching them that their own language is sub-standard, if a language at all. Unlike Romany, which is protected and given certain rights as a minority language (federal law LXXVII/1993), H.S.L. is considered a degenerate form of communication. The received opinion is characterized by an inflammatory article published by an oralist government official (Csányi, Yvonne 1995: "Gondolatok a jelnyelv alkalmazási lehetőségeiről a súlyos fokban hallássérült gyermekek és fiatalok nevelése során [Thoughts on the applicational potential of sign language in the upbringing of gravely hearing impaired children and teenagers]" in *Gyógypedagógiai Szemle* 2:105-115), in which she charts out differences between signed and spoken languages as evidence of the natural superiority of spoken languages. Examples of distinctions include: spoken language is faster, uses finer motor control, is grammatically stronger, and generally more abstract. These arguments mirror those of the baseless oralist movement in America: a basic course in contemporary, mainstream linguistics is enough to demonstrate the serious faults in this thinking.

Owing to limited funding and extreme political pressure, there is currently only one research linguist working on H.S.L. in Budapest — Edina Lancz. Ms. Lancz has the responsibility for (a) collecting the lexicon and exploring the grammar, to show scientifically that H.S.L. is a "real" language; (b) working as an information source for the school for sign language interpreters (which teaches only signed Hungarian) and other sign language courses; and (c) creating a basis for instruction of H.S.L. to deaf children. She has been working for S.I.N.O.S.Z. (Hungarian National Association for the Deaf and Hard of Hearing) since 1996; total funding during that time has been 500,000 Ft (\$2,300) which has been spent on computer equipment, and a monthly pay of 36,000 Ft (\$165). Ms. Lancz works together with theoretical linguists in the greater Budapest academic community, and her work has the support of the Theoretical Linguistics Programme at Eötvös Loránd University in Budapest.

During the Spring 1999 semester I will be collaborating with Ms. Lancz on Hungarian Sign Language. Our projects during this time will include (a) compilation of the first dictionary of H.S.L.; (b) reforming teaching material for the interpreter training course; (c) grammatical research on H.S.L.; (d) developing a field methods course for university-level study of H.S.L.; (e)

lobbying for legal recognition of H.S.L.; and (f) lobbying for the introduction of bilingual education for deaf students. Most of this is work already under way.

For further information, please contact:

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From: Rewi C <tahuhu@mailcity.com>
Via Nicholas Ostler <nostler@chibcha.demon.co.uk>

[Tino-Rangiratanga] he korero — Union Calls for Return of Maaori Language News

Wellington, 9 July, 1999

The Radio Broadcasters' Association [in New Zealand] today called on the board of Radio New Zealand (R.N.Z.) to re-instate daily Maaori language news bulletins. The three daily bulletins were dropped by National Radio last Friday, after running for 57 years. The move came after Maaori broadcasting funding agency Te Mangai Paho withdrew its \$250,000 funding to Mana Maaori Media to produce the news bulletins for R.N.Z. The agency had only helped with funding for one year, with R.N.Z. funding the bulletins prior to that.

Association chairman Derek Lowe today described the lack of funding reason given by R.N.Z. as "a lame excuse". Mr. Lowe said National Radio had a mandate to provide programmes that reflected New Zealand's culture and national identity, which included Maaori language promotion.

"Public radio exists to cater for sectors of society that commercial radio cannot serve", he said in a statement today. "It is to be hoped that the board of R.N.Z. will now act swiftly and firmly to re-instate these bulletins". Mr. Lowe said that the Maaori Council had been justified in demanding the Government explain why the bulletins had been dropped. R.N.Z. chief executive Sharon Crosbie has said National Radio would still honour the requirement in its charter to provide 250 hours a year of programmes promoting the Maaori language and culture, but those shows would be either bilingual or in English. English language bulletins of Maaori news will still be broadcast on National Radio by Mana Maaori Media.



From: Gorka Redondo Lanzas <gredondo@pie.xtec.es>

A personal introduction

I am a teacher of Latin and Greek languages in a public secondary school of Catalonia. I have casually found your homepage and I am very interested in linguistic diversity, especially in the Romance languages and dialects. My family came from Andalusia and we still speak in Andalusian — in an oriental variety — like many other people here in Catalonia.

A long time ago, I started to study our home language and to write little poems, as a personal experiment in literary possibilities. Later, I wrote some linguistics works about Andalusian dialectal problems. One of these is a critical report, written in Andalusian with a personal orthography — since there are no common orthographical rules for this dialect — on the linguistic issue *El español hablado en Andalucía*, Narbona, A., & Cano, R., & Morillo. Barcelona, 1998. Ed. Ariel. The authors of this book are professors of the Andalusian universities of Sevilla and Cordoba, respectively, but their position is very opposed. My issue is not a chapter of the book *El español hablado en Andalucía* but a critical report on their content and against the ideas that the authors expose in this work, which is strongly hostile to the development of the Andalusian dialect. I wrote my account in this dialect with the idea of pointing out their existence and communicative capabilities and, at the same time, for claiming the right respect both for this speech and the speakers, commonly the working people of Andalusia:

Qomentariô Arreô' der Libro "El Español Hablado En Andalucía"
de R. Cano, R. Morillo Velarde y A. Narbona.

Barcelona, 1998. Editorial Ariel.

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Editor's Note: the following is a brief extract from Redondo Lanzas' critique, to give an example of Andalusian; the full version is too lengthy to include here, so those of you interested in a copy should contact Gorka Redondo Lanzas directly, at the e-mail address above:

5. Gramática 'andalú.

1. Dizen lô autorê der libro qe ehtamô qomentando qe l'abla andaluza no tiene gramática. I dizen también, a propóxito 'lô rehitrô qoloqialê, qe en eyô domina la "técnica constructiva libre"(p.21) o qe lô uzô ablaô "no responden sin más a simple falta de control estructural"(p. 206), zuhiriendo, qon talê ehprezionê imprezizâ i zumamente eqíboqâ, qe lô enunziaô oralê no remiten a qohunto ninguno de reglá gramatíqalê, en flagrante qontraizión qon er zentío qomún de quarqîê' linguhta i qon eyô mimmô:

"El discurso conversacional responde a reglas y estrategias en parte propias y específicas, pero tan regulares como las de la escritura"(p.206)

Er término **gramática**, por otra parte, z'emplea ahtuarmente pa dezinnâ variâ qozâ dihtintâ. La primera i mâ' inmediata zería un libro qe ehponiera la ehtrutura 'una lengua, ya huera dehqrihtibamente, qomo enzayo zientífíqo, o normatibamente i orientao a la enzenyanza.

La zegunda zinnifiqazión zería er propio qontenío 'er libro, ehto ê, er modelo teóriqo qe, a ehpezie 'refleho o imahe d'arguna otra qoza, an debantao lô autorê de la gramática.



From: Tony Leiserowitz <ecotone@darkwing.uoregon.edu>
Via the Editor

Environmental Myths

A sample of findings from the 1998 N.E.E.T.F./Roper Report Card: *Environmental Myths in America —an Average American View* :

MYTH: Environmentally damaging aerosol cans:

Just 35% of Americans know that the only sources of ozone-depleting chlorofluorocarbons (C.F.Cs.) are air conditioners and refrigerators. 67% of Americans don't know this is the only remaining source. Despite the fact that the use of C.F.Cs. in spray cans has been banned in the U.S. since 1978, 32% of Americans still think the source of C.F.Cs. is aerosol spray cans.

MYTH: Diaper-clogged landfills?

77% of Americans don't know the greatest source of landfill materials, with a plurality (29%) believing that disposable diapers are the largest source. Just 23% understand that the vast amount of paper products we send to our landfills is the greatest source of landfill material.

MYTH: Bottled water routinely tested by government:

A 51% majority of Americans assume that bottled water is regularly tested for safety and purity by some government agency. Just 42% of Americans understand that there is no requirement that bottled water be tested by any government entity.

MYTH: Wild animals snared in beverage six-pack rings:

90% of Americans don't know the leading cause of wildlife entanglement. Fully 56% of Americans identify beverage six-pack rings as the number one cause. Just 10% of Americans know that fishing lines left out by anglers when they snag or break is the leading cause of wildlife entanglement.

MYTH: Tested-safe industrial and Household chemicals:

65% of Americans assume that a federal agency is screening household and workplace chemicals for safety. Just 27% understand that industrial and household chemicals are not routinely tested by the U.S. Environmental Protection Agency (E.P.A.) or any other federal agency.

Marie's news needs wide circulation, and letters of congratulation to the president of the University from all over the world on this promotion: George Ivany <george.ivany@usask.ca>.

iiiiiiiiiiiiiiii

From: Luisa Maffi <maffi@nwu.edu>

Mr. George Ivany
President
University of Saskatchewan. Canada.

Dear Sir:

I was just informed of Dr. Marie Battiste's promotion to full professor at U. Saskatchewan, and am writing to congratulate you and the University for this decision. Dr. Battiste's promotion is fully deserved in light of her scholarship, but what makes this decision truly historical is that it implies recognition of the Aboriginal bases of her scholarship. The world will be all the richer for this.

I am writing as Dr. Battiste's colleague and as President of Terralingua: Partnerships for Linguistic and Biological Diversity, an international N.G.O. devoted to supporting linguistic diversity and elucidating its connections to cultural and biological diversity. Dr. Battiste serves on the Terralingua Board of Directors. At a time when the planet's cultural and linguistic diversity (mostly represented by indigenous and minority peoples) are increasingly under assault by the homogenizing forces of globalization — putting us at grave risk of losing the knowledge and wisdom about living harmoniously and sustainably on Earth that these peoples have accumulated over long periods of time--it is reason for great comfort to see scholarship rooted in this knowledge and wisdom being academically recognized.

Also on behalf of my other Terralingua colleagues, congratulations again on setting this example, which more and more universities all over the world should follow.

Sincerely,

Luisa Maffi, President
Terralingua: Partnerships for Linguistic and Biological Diversity
P.O. Box 122
Hancock, MI. 49930-0122, U.S.A.
Terralingua e-mail: gws@mail.portup.com
WWW: <http://cougar.ucdavis.edu/nas/terralin/home.html>



From: Denny Moore <moore@amazon.com.br>
Via Luisa Maffi

Extraordinary news! — More congratulations!

Denny Moore, a linguist at the Museu Goeldi in Belém, Pará, Brazil, and a member of the Terralingua Advisory Panel, was awarded one of the MacArthur Foundation's "genius" fellowships for his work on the endangered languages of Brazil. This is also really great news for the cause of endangered languages and language revitalization, even more so that of the two linguists honored this year the other, Ofelia Zepeda, is as we know another champion of the same cause! We hope that this will contribute significantly to raising the profile of the work we're all doing.

Excerpt from Chicago Tribune article:

Chicago Jazzman Among "Genius Grant" Winners
By Tara Deering

Since 1981, the John D. and Catherine T. MacArthur Foundation has awarded 20 to 40 fellowships each year to people it considers among the most creative individuals in a variety of fields. This year, the foundation awarded 31 fellowships, with one of them being shared by two New York architects.

[...]

All the fellowship winners, who range from professors and lawyers to scientists and poets, will be allotted \$200,000 to \$375,000 over the next five years, depending on their age. The foundation awards larger grants to older recipients on the theory that they require more money to pursue their work.

[...]

The fellowship not only comes without strings — there are no evaluations, no required progress reports, no mandated publications — it can also let winners get rid of encumbrances.

[...]

[Among this year's winners are:]

[...]

Dennis Albert Moore, 54, of Belém, Brazil, an anthropological linguist seeking to preserve the language and culture of endangered indigenous groups of Brazil.

[...]

Ofelia Zepeda, 45, of Tucson, Arizona, U.S.A., a University of Arizona linguist, poet, editor and community leader devoted to preserving Native American languages and revitalizing tribal communities and cultures.



From: Dr. Tove Skutnabb-Kangas <tovesk@babel.ruc.dk>

ANNOUNCING

A new series — *Multilingualism and Linguistic Diversity*

Swets & Zeitlinger Publishers
P.O. Box 825, NL-2160 SZ Lisse, The Netherlands.

Responsible editor: Odin Dekkers <odekkers@swets.nl>.

Series editor: Tove Skutnabb-Kangas,
Roskilde University,
Dept of Languages and Culture,
3.2.4., P.O. Box 260, DK-4000 Roskilde. Denmark.

Aims and Scope

The series seeks to promote multilingualism as a resource, the maintenance of linguistic diversity, and development of and respect for linguistic human rights worldwide through the dissemination of theoretical and empirical research. The series encourages interdisciplinary approaches to language policy, drawing on sociolinguistics, education, sociology, economics, human rights law, political science, as well as anthropology, psychology, and applied language studies. Publications analysing successful attempts to promote linguistic diversity and theoretical analyses of alternative paradigms in conceptualising and implementing change in language policy are welcomed.

Consulting Advisory Board

- Kathleen Heugh, University of Cape Town, South Africa <kh@education.uct.ac.za>;
- François Grin, European Centre for Minority Issues (E.C.M.I.), Flensburg, Germany, and University of Geneva, Switzerland <grin@ecmi.de>;
- Miklós Kontra, Linguistics Institute, Hungarian Academy of Sciences, Budapest, and József Attila University, Szeged, Hungary <kontra@nytud.hu>;
- Masaki Oda, Tamagawa University, Japan <oda@lit.tamagawa.ac.jp>.

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For further information about the series, and for instructions on how to submit a book proposal, please contact the series editor and/or the responsible editor.



From: Luisa Maffi <maffi@nwu.edu>

Terralingua Board Members to help Maaori Education Commission

I have some great news from Richard and Nena Benton, members of our Terralingua Advisory Panel. Over the years Richard and Nena have been involved in seminal sociolinguistic studies of the state of the Maaori language, that have brought to the fore critical issues concerning the survival and revitalization of indigenous languages. As Richard reports, they have now been asked to "help the Maaori Education Commission explore what is really required to enable the present push to revitalize Maaori, which is still in the disaster zone despite valiant efforts here and there to change things, succeed". We know to expect good things of this new study! And, of course, we'll want to hear about it as things develop.



From: Steve Cisler <cisler@pobox.com>

This Web site contains the table of contents of *Index on Censorship* 4, 1999. See information below on Index. This issue contains a series of articles on "Tribes: battle for land and language", two of which are accessible on-line. The titles of the articles follow below — www.indexoncensorship.org/499/499contents.html

Tribes: battle for land and language

Index on Censorship was founded in 1972 by Stephen Spender with the goal to protect the basic human right of free expression. For the past 25 years, Index has reported on censorship issues from all over the world and has added to the debates on those issues. In addition to the analysis, reportage and interviews, each Index contains a country by country list of free speech violations. These lists remain as extensive today as they were in the early days of Index.

Tribes: battle for land and language — Lawyers have said they are not human; developers have declared that they should have no lands; administrators have deemed their languages to be worthless; missionaries have derided their gods as idols; governments have denied that they are nations. This has been the destiny of those we call tribes. Yet their claims to the world are both tenacious and profound. This issue of Index explores the ruthless centre of colonial history, and celebrates the voices of the world's tribes.

Tribes

- OVERVIEW Hugh Brody: Taking the words from their mouths
- CANADA George Gosnell: Memories of school
- CANADA John Milloy: When a language dies
- CANADA Leslie Hall Pinder: The carriers of no
- SOUTH AFRICA Hugh Brody: Resurrection: =Khomani of the southern Kalahari

INDIA Felix Padel: The silence of the forest
INDIA Madhu Ramnath: Life and death in the forest
ALASKA Martha Demientieff: Ways of healing
WEST INDIES Ted Chamberlin: A map of the world
WEST INDIES Ras Mortimo `Kumi' Planno: The earth most strangest man
CANADA Gesso: The way I understand it
STATISTICS Tribal life



From: John Henderson <jkh@cyllene.uwa.edu.au>
Via Linguist list

CALL FOR PAPERS
and Registrations for a Workshop on

Linguistic Issues in Australian Native Title Claims

2 October, 1999
University of Western Australia, Perth, W.A.
(room t.b.a)

The workshop is presented by the Australian Linguistic Society in conjunction with the Native Title Research Unit of the Australian Institute of Aboriginal and Torres Strait Islander Studies and with assistance from the National Native Title Tribunal.

Linguistic evidence has played an increasingly important rôle in Australian native title claims, as highlighted in recent judgements. This workshop will provide an opportunity to draw together the linguistic issues arising in the various claims. It will be of interest to linguists, anthropologists, lawyers and others involved in native title claims. The workshop will be held as part of the 1999 Conference of the Australian Linguistic Society but is open to non-members.

Papers are invited on all relevant aspects of native title claims, including but not limited to:

- revisiting the issues of the relationships between language, people and country, including the notion of the language group
- historical and comparative evidence for the continuity of language in a given area, including
 - * use of historical documentation
 - * issues of contemporary knowledge and use of language
 - * the rôle of place names and geographical and ecological terms
- communication in court and in the preparation of claims, including
 - * communicative styles
 - * interpreting and translation
 - * difficulties in communication
- comparison with similar issues in other parts of the world

Presentations will be of 30 minutes, including 5 minutes question time. Further information, including a short bibliography, is available at the Web site (see below).

Registration fee to be paid in advance: waged persons Aus\$40; students/unwaged persons Aus\$20 (free to those registered for the main Australian Linguistic Society conference). The preferred method of registration is using the Web form at the workshop Web site <www.arts.uwa.edu.au/LingWWW/als99/ntitle.html> or contact:

John Henderson
Centre for Linguistics
University of Western Australia
Western Australia 6907. Australia.

Tel.: 61 8 9380 2870
FAX: 61 8 9380 1154
E-mail: jkh@cyllene.uwa.edu.au



From: the Editor

North American Tribal Lands and G.I.S.

The Environmental Protection Agency (E.P.A.), a U.S.A. governmental agency, is finishing upgrades to its "American Indian Lands Environmental Support Project" (A.I.L.E.S.P.), according to a report in *GIS World* (Sept. 1998, vol. 11/9, p. 25). [G.I.S. = geographic information system]:

"The project was initiated because of the growing needs of the tribal community with respect to program delegations and associated enforcement capability, and our need to understand the types, number and compliance history of permitted facilities on tribal lands nationwide", said Catherine Fox, tribal coordinator for E.P.A.'s Office of Enforcement and Compliance Assurance.

A.I.L.E.S.P. tracks and documents contaminants' effects on Indian lands to promote health and environmental protection among Native Americans. The project was coordinated by E.P.A. regional offices and nine tribes: St. Regis Mohawk, Red Lake, San Carlos Apache, Omaha Tribe of Nebraska, Cheyenne River Sioux, Tuscararora Nation, Shoshone-Bannock, Southern Ute Tribe and Penobscot Nation.

E.P.A. upgraded the draft A.I.L.E.S.P. database, which documented the existence of air, water and land permits among 850 facilities on tribal lands. Users can tap the A.I.L.E.S.P. database for information on chemical discharges and inspection data related to tribal land and adjacent areas. Also, A.I.L.E.S.P. was integrated into Redlands, California-based E.S.R.I. Inc.'s ArcView G.I.S. software, which can be used to generate detailed maps at national, regional and reservational levels.

According to Fox, recent upgrades were based on comments solicited by reviewers. "Many recommendations involved adding additional data layers and reformatting output to make the information easier to use", he said.

A new version of A.I.L.E.S.P., which can be viewed on the Web site <es.epa.gov/oeca/ailesp> includes national priority listing super-fund sites, mining sites, pesticide use data and air non-attainment areas.



From: the Editor

Endangered Tigers and Cartography

From the April 1999 issue of *GIS World* (vol. 12/4, pp. 14-15) comes a report of mapping software helping to locate endangered tigers in Indonesia:

Satellite image maps were brought to Indonesian jungles to help field research teams map Sumatran tiger habitat and identify threats to tigers. The Sumatran Tiger Project was established in 1995 by the Indonesian Ministry of Forestry, World Conservation Union, Minnesota Zoo and Taman Safari Indonesia to gather data on Sumatran tiger ecology, distribution and threats.

[Since the Balinese and the Javanese tigers are both now extinct, the Sumatran tiger is sole remaining indigenous sub-species in Indonesia].

...Participants are developing a G.I.S. that will allow researchers to analyze data collected during three years of field studies and use them to devise conservation strategies.

"What we've been lacking is up-to-date habitat and land-use information that is only available from satellite images", said Philip Nyhus, a G.I.S. and remote sensing analyst for the project.

...Maps were [made] using ERDAS IMAGINE geographic imaging software. ERDAS joined the Sumatran Tiger Project in mid-1997...ERDAS donated one Microsoft Windows NT/95 version of IMAGINE...to support the program's mapping and G.I.S. development phases.

Field researchers use classified Landsat scenes to correlate known tiger locations...with habitat characteristics revealed in the imagery. Also, project participants plan to obtain and process optical and radar images acquired over other parts of Sumatra to find similar habitat where additional tigers may live.

"We will use the processed imagery and G.I.S. analysis to recommend areas that should be added to existing preservation zones and [make] corridors that will connect isolated tiger habitat", said Nyhus.



From: Luisa Maffi <maffi@nwu.edu>

16th International Botanical Congress

1-7 August, 1999
St. Louis, Missouri, U.S.A.

Session: "Ethnobotany and Conservation of Biocultural Diversity", Saturday, 7 August, 1999, 9 - 11.30 a.m.

Co-organizers: Luisa Maffi (Northwestern University)
Thomas Carlson (Shaman Pharmaceuticals)
Eglée López-Zent (Instituto Venezolano de Investigaciones Científicas)

Session abstract: The focus of the symposium is how local indigenous cultures use and conserve their local botanical resources. While these ethnolinguistic groups have detailed knowledge on how to use plants for foods, medicines, and other purposes, they also have comprehensive knowledge on the conservation of their botanical resources. Conservation programs could benefit from integrating local indigenous peoples into the development and implementation of the projects. It is very important to not only conserve the biological ecosystems but also to support the ethnolinguistic groups who live within these ecosystems.

Papers:

Luisa Maffi (Northwestern University) — What is Biocultural Diversity Conservation?

Manuel Lizarralde (Connecticut College) — Indigenous Knowledge and Conservation of the Rainforest: ethnobotany of the Barí of Venezuela

Stanford Zent (Instituto Venezolano de Investigaciones Científicas) — Ethnobotanical Convergence, Divergence, and Change in Four Hoti Communities

Eglée López-Zent (Instituto Venezolano de Investigaciones Científicas) — Ethnobotanical Knowledge Variation by Age and Gender among the Hoti: implications for conservation

Glenn Shepard (University of California at Berkeley), Douglas W. Yu (Imperial College at Silwood Park), and Bruce Nelson (Instituto Nacional de Pesquisas na Amazonia) — Ethnobotanical Ground-Truthing and Forest Diversity in the Western Amazon

Beto Borges and Steven R. King (Shaman Pharmaceuticals) — Conservation of Biocultural Diversity in the Amazon: Croton Lechleri, a traditional indigenous resource

Thomas J. Carlson (Shaman Pharmaceuticals) — Botanical Diversity, Medical Ethnobotany, & Public Health



From: Nkonko Kamwangamalu <kamwanga@MTB.und.ac.za>

South African Journal of Linguistics (S.A.J.L.)

I am writing to introduce to you the *South African Journal of Linguistics*, a scientific publication of The Linguistic Society of Southern Africa. The *South African Journal of Linguistics* is not a new journal. It was first published in 1982. However, as a result of the years of apartheid (1948-1994) and the sanctions then imposed against it by the world community, the distribution of this journal has been very limited. It is not an exaggeration to say that the *South African Journal of Linguistics* is not well known in most academic circles around the world. This message is intended to bridge this gap.

The *South African Journal of Linguistics* is a forum for research into the languages of Southern Africa — including indigenous languages, Afrikaans, and English. It publishes a wide range of original contributions on any core areas of linguistics (e.g. syntax, phonology, semantics, socio- and sociolinguistics, etc) relating to the languages of South Africa and the rest of Africa.

Journal articles are generally in English, though occasionally articles in other languages including Afrikaans are published with full summary in English. Review articles, short research articles as well as book reviews are also welcome.

Subscription

Because of current exchange rates, overseas subscribers will find the *South African Journal of Linguistics* highly affordable. At current rates, an annual subscription is approximately US\$35 or 23 Pounds for individuals, and US\$45 or 30 Pounds for Institutions.

Membership For The Linguistic Society Of Southern Africa (L.S.S.A.)

The society holds an annual conference for its members. Overseas delegates are most welcome. Overseas members pay an annual membership fee of US\$35 and receive the journal (4 issues per year) free of charge.

Further Information

For further information about subscription to the *South African Journal Of Linguistics* or about membership for the Linguistic Society Of Southern Africa, please visit our Web site at <www.puk.ac.za/Issa> or South Africa Bureau for Scientific Publications' Web site at <www.safest.org.za/bsp>. Or contact:

The Secretary
Linguistic Society of Southern Africa
Department of Afrikaans and Dutch
University of the Free State
P.O. Box 339
Bloemfontein 9300. Republic of South Africa

E-mail: angel@afriklub.co.za

Contributions should be sent to:

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Web: www.und.ac.za/und/ling/kamwangamalu.html

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From: Jeff ALLEN <jeff@elda.fr>
Via Endangered-Languages list

Microsoft and the Basque Language

In the Current issue of Language International magazine (www.language-international.com/) — World News Briefs:

Microsoft Software Now Supports Basque

The Microsoft Windows 98 operating system, Navigator, and Internet Explorer 4.0 are now available in Basque. This follows an agreement between Microsoft and the Basque Government, which recently introduced the new products as part of its policy to standardize the Basque language.



From: Duque Estrada <estrada@amazon.com.br>
Via Linguist list

Assessment of a Century of Cultural Exchange in the Americas

14-18 December, 1999
University of Havana, Cuba

Faculty of Arts and Letters, Department of Literary Studies

The Department of Literary Studies is organizing an International Conference called "Assessment of a Century of Cultural Exchange in the Americas" to be held in the Faculty of Arts and Letters on the above dates.

The main objective of this event is to debate the principal changes of the century in the area of culture, in Cuba, Latin America, the Caribbean and North America, and to analyze intercultural relations the links between tradition and change movements, tendencies, new works and artists social changes and their repercussions on culture the main currents in cultural studies throughout the century dealing principally with literature, art and language

An invitation is extended to researchers, professors and students of culture, either as participants or observers, according to the following fee schedule:

- Participants and observers: \$US70.00
- Family members and students: \$US35.00

The languages used in the conference will be Spanish, English, French and Portuguese.

Titles and summaries of papers should be sent before 1 October, 1999 to:

Dr. Rogelio Rodriguez Coronel
 Chair, Organizing Committee
 Faculty of Arts and Letters, University of Havana
 Zapata y G, Vedado, La Habana, Cuba.

Tel.: 537 78 82 92
 FAX: 537 33 56 74
 E-mail: coronel@fayl.uh.cu

Lodging And Transportation:

Hotel Habana Libre Tryp (5 stars)	Hotel Colina or Hotel Vedado (3 stars)
Double room: \$US420 per person	Double room: \$US235 per person
Single room: \$US620	Single room: \$US310

The package includes:

- Welcome at Jos\200 Mart\204 International Airport
- Transportation from the airport to the hotel and back
- Lodging (7 days and 8 nights)
- Tour of Havana
- Guide Service
- Breakfast

Further information on this package may be obtained from:

Surcursal de Agencia de Viajes \236Mercad\153,\238 Universidad de La Habana
 Edificio Varona, 1er. Piso, San L\183zaro y L, Vedado
 Ciudad de La Habana, Cuba C.P. 1040.
 Telefax: 537 33 58 42



From: Eleanor Frankle Hecht
Via the Editor

Jacaltek-Spanish Dictionary

Dr. Frankle Hecht has sent Terralingua a copy of a Jacaltek-Spanish / Spanish-Jacaltek dictionary that she has published. She is interested in having it reviewed, and the review published. Please contact the Editor if you are interested:

Frankle Hecht, Eleanor. *Diccionario Hak'ub'al-Kastiya / Español-Jacalteko: un diccionario de hablantes.*
 1998. Mexico: Potrerillos Editores S.A. de C.V., Ciudad de México.



From: Edward Haig <haig@lang.nagoya-u.ac.jp>

Via Luisa Maffi

Ecolinguistics in Japan — 12th World Congress of Applied Linguistics,

1-6 August, 1999
Japan

The Web home page for the A.I.L.A. conference in Tokyo is <langue.hyper.chubu.ac.jp/jacet/AILA99/>

One of the keynote addresses is by Alwin Fill on the state of the art of ecolinguistics. A special session on ecolinguistics should also take place.

Also of interest, the last A.I.L.A. conference (A.I.L.A. = Association Internationale de Linguistique Appliquée/ International Association of Applied Linguistics), held in Finland in 1996 included a session devoted to ecolinguistics, as may be seen from the following site <kala.jyu.fi/contedctr/aila/program.htm>.

People interested in finding out more about ecolinguistics can go to <gewi.kfunigraz.ac.at/~ecoling/>.



From: Linguist list

The Linguistic Association of the Southwest (L.A.S.S.O.) XXVIII

Language Change and Contact: synchronic and diachronic perspectives

1-3 October, 1999
San Antonio, Texas, U.S.A.

For more information, visit our Web site at <www.tamu-commerce.edu/swjl/lasso.html>

Daniel Villa, L.A.S.S.O. Vice-President
Dept. of Languages and Linguistics
Box 30001, Dept. 3L
New Mexico State University
Las Cruces, N.M. 88003. U.S.A.

Tel.: 505-646-4541
E-mail: dvilla@nmsu.edu

L.A.S.S.O. annual dues are US\$20 (dues for students, retired persons, or those not employed are reduced to US\$10); checks for dues should be made out to L.A.S.S.O. To pay dues or to obtain additional information, contact:

Mary Jane Hurst
Executive Director
L.A.S.S.O. Department of English
Texas Tech. University
Lubbock, TX. 79409-3091. U.S.A.

Tel.: 806-742-2501
FAX: 806-742-0989
E-mail: mjhurst@ttu.edu



From: "Donna Christian" <Donna@cal.org>
Via Linguist List

Conference: Heritage Languages in America

14-16 October, 1999
Long Beach, California, U.S.A.

The United States has an unprecedented need for individuals with highly developed competencies in English as well in other languages. However, we have placed little value on the largely untapped linguistic resource that we have the speakers of non-English languages (heritage language speakers) who live in this country. The Heritage Languages Initiative is a national effort to

strengthen our educational and social institutions so that these resources can be developed. California State University at Long Beach (C.S.U.L.B.), the National Foreign Language Center (N.F.L.C.), and the Center for Applied Linguistics (C.A.L.) invite you to participate in the inaugural conference of the Heritage Languages Initiative.

The Heritage Languages in America conference will be held on the above dates in Long Beach, California. Representatives from heritage language communities and schools, pre-K—12 heritage language educators, college and university faculty, researchers, and organizations and businesses that employ professional staff with language expertise will participate in the conference, as will distinguished researchers Russell Campbell, Lily Wong Fillmore, Joshua Fishman, Mary McGroarty, Cecilia Pino, Ana Roca, Fabian Samaniego, Guadalupe Valdis, and Amda Walqui.

Participants will have the unprecedented opportunity to help shape the development of the heritage language field by articulating a national agenda on the preservation and cultivation of heritage languages as rich national resources. This work will be facilitated by task forces that will be established at the conference to address issues that include articulation across programs, teacher preparation, materials development, instructional strategies, assessment, and public advocacy.

Proposals are being accepted for poster sessions. If you are interested in submitting a proposal, please contact Scott McGinnis of the National Foreign Language Center at <heritage@nflc.org>.

Additional information about the Heritage Languages in America conference (conference program, registration form, information about the Heritage Languages Initiative, and other resources) may be found at C.A.L.'s Web site <www.cal.org/heritage>.

To receive a conference brochure and registration form by mail, contact Lara Atella at <heritage@nflc.org> or by telephone at 202-667-8100. Don't miss this important opportunity for sharing knowledge and resources with some of the leading figures in heritage language education in the United States!

Joy Kreeft Peyton
Center for Applied Linguistics
4646 40th Street N.W.
Washington, D.C. 20016-1859. U.S.A.

Tel.: 202-362-0700 ext. 245
FAX: 202-363-7204
E-mail: joy@cal.org



From: Li Wei <Li.We@newcastle.ac.uk>
Via Linguist list

CALL FOR PAPERS

Harmony: culture, cognition and communication in East Asia

(conference date and location unknown; deadline for abstracts is 31 August, 1999)

There seems little controversy about the fact that interpersonal communication is goal-directed. The goal itself, however, is often culture-specific. Hall observed in *Beyond Culture* (1976) that, in “high-context” cultures such as those of East Asia, most of the meaningful information in interactional communication is in the context, which is not only shared by the speaker and the hearer, but also internalised in their cognition. Those participating in interactions do so with well-developed knowledge of mutual relations and a high sensitivity to nonverbal cues and subtle affect. People from Western cultures, especially low-context cultures where interactional communication can be characterised as much more direct and explicit verbal communication, often find this kind of communication ambiguous and confusing. Such ambiguity, however, has not acted as a motivation for people to learn more about each other in relation to what make sense in their cultures, as Hall called for, but given rise to a series of stereotypical dichotomies such as collective vs. individualistic, or dependent vs. independent.

The purpose of this panel, therefore, is to overcome these simplistic dichotomies by exploring language use and communication of East Asia in relation to what makes sense in their cultures. As the first step of a series of such explorations, we shall focus on “harmony”, the core cultural value. In East Asian cultures, “harmony” is a keynote of existence. Individuals strive to reconcile divergent forces, principles and points of view in order to maintain harmony. In accordance with Confucian teachings, which dominate the cultural cognition of East Asians, confrontation is avoided and “face” protected. Mutually satisfactory and face-saving outcomes are the goal of communication and take precedence over the attainment of any other goal by any one individual.

Lest one stereotype be replaced by another, the reality of changes in language use should not be ignored. To what extent are Western patterns of interaction finding their way into East Asian cultures? What forms might they take? Where might they be found? What are the consequences?

The proposed forum aims to gather contributors from different disciplinary backgrounds to examine in a detailed and systematic manner the impact of the goal of "harmony" on language use and communication in East Asian countries. Variations among different groups as well as among neighbouring regions may highlight differences in the understanding of the concept of harmony, and are expected to be brought up for discussion. Such variations may be the result of many factors, or outside influences, of social change, of time.

Contributions can take the form of a 15-minutes paper presentation on field observations, experiments or discourse data analysis. Those who are interested in participating should contact:

Professor Li Wei
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AND

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E-mail: side@lares.dti.ne.jp

Abstracts (one page on A4 paper; FAX and e-mail are accepted) should be sent to **BOTH** Li Wei and Sachiko Ide by 31 August 1999. After selection by panel organizers they are sent to I.Pr.A. office. Abstracts are selected in two levels: 1) by panel organizers and 2) by I.Pr.A. conference committee.



From: Bernard Spolsky <spolsb@mail.biu.ac.il>
Via Linguist list

Second International Symposium on Language Policy at the Millennium

23-25 November, 1999
Bar-Ilan University, Ramat-Gan, Israel

The tentative program for the symposium is now available at U.R.L. <www.biu.ac.il/hu/lprc/symposium99.html>.



From: Leighton C. Peterson <be82300@binghamton.edu>
Via linganth@cc.rochester.edu

Field School Opportunities for Students — Plan Ahead for 2000

Northwestern University's Ethnographic Field School is a 26-year-old program located in the Navajo Nation and surrounding Hispanic communities. This program is especially appropriate for those interested in applied anthropology, as students are placed in volunteer positions that correspond to their own research interests and that meet the needs of the local community. This is the field school program which most closely resembles the experience of anthropologists "in the field" in a unique multi-lingual, multi-cultural setting with breathtaking surroundings.

In the past, students have conducted a Navajo Nation-wide survey on attitudes towards tourism, produced health information brochures for women and persons with A.I.D.S., conducted a community assessment on support for bilingual educational programs, developed a system for conforming to N.A.G.P.R.A. regulations for requesting return of patrimony. Projects have also dealt with the arts, economic development, humor, "youth", broadcasting and Navajo popular culture.

This is a tuition-based program; students earn approximately 6 semester hours or 8 quarter hours of credit (equal to two course credits) for the eight week program. An intensive methods orientation and a mid-term gathering are held, along with final presentations and the production of a research report/ethnography.

The Northwestern University Ethnographic Field School is the only field school operating in the Navajo Nation, with a five-year renewable research permit from the Nation Department of Health. All research activities in the Nation now REQUIRE such approval. In addition, each E.F.S. student's project is individually approved by the Office of Historic Preservation.

For further information, contact Madelyn (Micki) Iris, Director, at <miris@nwu.edu> or call (312) 503-5444. Thanks.



From: "Donna Christian" <Donna@cal.org>

New On-line Newsletter

Language Link — a new on-line Newsletter

The E.R.I.C. Clearinghouse on Languages and Linguistics is pleased to announce the publication of *Language Link*, a quarterly on-line newsletter.

To subscribe to *Language Link*, send a message to <langlink-on@mail-list.cal.org>. Please leave the subject and message fields blank. You will then receive a welcome letter along with subscription option information.

Each issue of *Language Link* will focus on a specific theme related to foreign language education, English as a second language, bilingual education, or linguistics. Profiles of relevant books, journals, and recent E.R.I.C. documents will follow a feature article on the theme. Each issue will also feature news from E.R.I.C. partners and the E.R.I.C. system, as well as information about forthcoming conferences and links to organizations and publishers.

The first issue, scheduled for publication in June 1999, will focus on language policy and re-authorization of the Elementary and Secondary Education Act (E.S.E.A.).

If you have any questions about Language Link or if you would like to contribute news about your organization, please send a message to <linkeditor@cal.org>.

Other services offered by the E.R.I.C. Clearinghouse on Languages and Linguistics (E.R.I.C./C.L.L.) include a popular question-answering service; a Web site that includes F.A.Qs., resource guides, and information digests on topics in language education; a semi-annual print newsletter; and directories, monographs, and other publications. E.R.I.C./C.L.L. is operated by the Center for Applied Linguistics with funding from the U.S. Department of Education, Office of Educational Research and Improvement, National Library of Education. For more information about our products and services, visit our Web site at <www.cal.org/ericcll>.



From: Alazne Landa Arevalillo <y119236402@abonados.cplus.es>

Seminar on Contact Linguistics

25-29 August, 1999

Fifth Meeting of the European Society for the Study of English (E.S.S.E.5-2000)

Helsinki, Finland

Helsinki will be one of the cultural capitals of Europe for the year 2000. In the same year the city will celebrate its 450th anniversary. These events will give an additional flavour to E.S.S.E.5-2000 as the timing coincides with the Helsinki festivals. The conference will take place at the Centre Campus of the University of Helsinki, beginning at 2 p.m. on Friday, 25 August and concluding with the Conference Banquet on Tuesday, 29 August .

The University of Helsinki was founded in 1640 and it has over 30,000 students. The Centre Campus of the University is located in the very heart of the city. Accommodation for conference participants will be provided within walking distance of the conference site (for information see The Messenger VIII/2, 1999 and the conference homepage at <www.eng.helsinki.fi/doi/E.S.S.E.5-2000/index.html>.

The conference is divided into Seminars, Panels and Workshops. You can find below the description of the Seminar on Contact Linguistics. One-page abstracts (c. 200 words) should be submitted by 15 October, 1999 to the seminar convener (Alazne Landa, fiplaarm@vc.ehu.es) by E.S.S.E. members planning to participate in this seminar.

Seminar On Contact Linguistics

It is only very rarely, if at all, that we find languages spoken in completely isolated environments. As a matter of fact, it is currently believed that around 75-80% of the earth's population are bilingual or multilingual. In other words, most languages in the world are spoken in some sort of contact situation or another. The linguistic impact of such a contact between languages is the object of study of contact linguistics.

The purpose of this seminar is to provide a forum for the discussion of current research in contact linguistics, with special focus on (but not limited to) English in contact with other languages and English in contact with itself. Some of the topics that will be covered in the seminar include the following:

- language/dialect contact on the threshold of twenty-first century Europe,
- language/dialect convergence and death, and other contact-induced linguistic changes and processes (synergy, borrowing, code-switching, code-shifting, loss of linguistic restrictions, pragmatic transfer, linguistic attrition, pidginization, creolization and decreolization),
- language/dialect formation,
- grammatical permeability,
- the grammar of contact Englishes and other contact languages,
- bilingual acquisition,
- émigré language acquisition,
- the acquisition and socio-linguistic status of minority languages,
- diglossia,
- language contact in the emergence and/or historical development of languages, etc.

Papers dealing with the contribution of contact linguistics to the theory of language, genetic linguistics, and related linguistic disciplines are especially encouraged.

Send your abstract by 15 October, 1999 to:

Alazne Landa
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y119236402@abonados.cplus.es



From: "Comitè de Seguiment DUDL" <dudl@linguistic-declaration.org>
Via Luisa Maffi <maffi@nwu.edu>

New Web site by the Committee of the Universal Declaration of Linguistic Rights

One of the main aims that the Follow-up Committee of the Universal Declaration of Linguistic Rights established from its very beginning was to divulge at an international level its text and the activities that it is carrying out.

To this end, the Follow-up Committee has been working on a new Web page that will be active at the end of March 1999: <www.linguistic-declaration.org>.

We invite you to visit this site.

Oriol Ramon i Mimó
General Secretary



From: David Wright <dcwright@mpsnet.com.mx>

Nueva declaración de derechos lingüísticos en México

Estimados colegas:

Hace una semana, apareció una nota muy interesante en el periódico mexicano *El Financiero* (14 de mayo de 1999, sección Cultural, p. 66), donde se nos informa que "la Asociación de Escritores en Lenguas Indígenas presentó a la Comisión de Asuntos Indígenas del Congreso de la Unión el proyecto denominado Declaración de los Derechos Lingüísticos de los Pueblos Indígenas de México".

En uno de los párrafos de este largo artículo, se menciona, como antecedente y punto de referencia, la Declaración Universal de Derechos Lingüísticos, firmado en Barcelona hace casi tres años:

"—Considerando los derechos establecidos en diversos documentos como la Declaración Universal de los Derechos del Hombre (sic), la Declaración Universal de los Derechos Colectivos de los Pueblos y la Declaración Universal de los Derechos Lingüísticos, entre otros — agregan los integrantes de la asociación — planteamos la Declaración de los Derechos Lingüísticos de los Pueblos Indígenas de México...—"

Las semillas plantadas se han convertido en tallos y empiezan a dar frutos.

Un abrazo,

David Wright
Consejo Científico de Seguimiento
Declaración Universal de Derechos Lingüísticos



From: TOM <greaves@bucknell.edu>
Via Luisa Maffi

Human Rights Directory — change of Web site address

The Committee for Human Rights maintains a sizable Web site subsumed within the American Anthropological Association (A.A.A.) Web site. We have been informed that the A.A.A. is changing the Web site's address (U.R.L.). This means that the address for the Human Rights domain within the AAA Web site will also have to change.

The transition replacing the old with the new Web site address is already under way. At present both the former address (www.ameranthassn.org) and the new address (www.aaanet.org) will bring up the site. In a few months, however, the old address will be phased out. Please change your Internet bookmark or other records for the Committee for Human Rights now to reflect the new address: <www.aaanet.org/chrhome.htm>. This is the "homepage" of the Committee's domain. This may also be a useful opportunity to refresh your awareness of the five major sections of the Committee's web domain: Lucia Ann McSpadden and Robert Hitchcock, Co-Chairs A.A.A. Committee for Human Rights.



From: Margaret J. Florey <mflorey@mail.newcastle.edu.au>

Forthcoming article on language loss

I thought I'd let you know about a forthcoming article on language loss, which is going to be published in the Aug.-Sept. issue of *The Futurist*: "Disappearing Languages," by Rosemarie Ostler. It should be available by July 14.

This is not a journal I'm familiar with, but the editor of the article, Dan Johnson (<djohnson@wfs.org> and the Web address is <www.wfs.org>), contacted me in April at the suggestion of Nicholas Ostler (President of the Foundation for Endangered Languages, U.K.). Dan asked if I could provide photos for the article. A quick look at their Web site indicated that it seems to be an interesting journal, so I sent a selection of photos. I have now received a letter from Dan telling me they're using two of the photos, both of which are related to the issue of endangerment of traditional knowledge.

Dr. Margaret Florey
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Editor's Note: The single-copy price is \$4.95 plus \$3 shipping. The magazine is also available on some newsstands, especially at Barnes & Noble and Borders. People can order through *The Futurist* Web site or call them at 1-800-989-8274.



From: Salikoko S. Mufwene: s-mufwene@uchicago.edu

Paper on Language Endangerment

I have now posted my latest paper on language endangerment at my home page, under the title *Language endangerment: what have pride and prestige got to do with it?* I was trying to announce this on any of the language endangerment lists but I have apparently not saved the addresses in my address book. I'd appreciate it if you can announce the manuscript for me. I would appreciate any feedback. The home page address is in my signature.

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Web: humanities.uchicago.edu/humanities/linguistics/faculty/mufwene.html



REQUESTS FOR INFORMATION / HELP

From: Patrick McConvell <P.McConvell@mailbox.gu.edu.au>

Bilingual education in Australia

Readers may have heard of the recent announcement (December 1998) by the Northern Territory (N.T.) Government of Australia of its intention to scrap bilingual education for Aboriginal schools. The N.T.'s population is around 30% Aboriginal and has the highest concentration of indigenous language speakers in the country. The bilingual programs were started in 1974, were well established and have provided enormous gains for the Aboriginal population. Aboriginal communities have protested strongly about the decision to close the programs; so far, to no avail.

This move seems to be part of a pattern in Australia in the last 2-3 years of rolling back gains made by Aboriginal people since the 1970s, such as Native Title. If there is any educational 'thinking' at all involved in the decision, it may have come in part from the U.S. trends, although the U.S. situation is very different in many ways. The substitution of E.S.L. programs for B.E. envisaged by the N.T. government is very reminiscent of some of the U.S. actions. I would be interested to know in more detail, if anyone has this information, of how and by what channels the U.S. "model" came to influence decision-makers here in Australia.

Patrick McConvell
Griffith University

U U U U U U

From: Alkistis Fleischer <fleischa@gusun.georgetown.edu>

An on-line article on aboriginal bilingual education in Australia's Northern Territory (by Frank Gaglioti) appeared on 13 July, 1999 at <www.wsws.org/articles/1999/apr1999/educ-a10.shtml>

U U U U U U

From: David Nash <David.Nash@anu.edu.au>

Australian Senate Hansard for 11th May 1999:

Motion (by Senator Brown) agreed to:

“That the Senate calls on the Government to ensure the right of Australia's indigenous peoples to be educated in their own languages, at least where such languages remain live”.

demos.anu.edu.au:7007/cgi-bin/pastimepub/article.pl?dir=years/1999/may/11/hansard/sen&art=37

See also a related *Question Without Notice*:

<demos.anu.edu.au:7007/cgi-bin/pastimepub/article.pl?dir=years/1999/may/11/hansard/sen&art=13



From: Luisa Maffi <maffi@nwu.edu>

Request for information on language revitalisation experiment

A Colombian sociolinguist working with the Páez people sent me the message below. He asks whether anyone has had experience with the kind of language revitalization experiment they are doing there (developed by a group of bilingual teachers), via the use of table games. At present, only 30% of Páez in the community speak the language (Nasa Yuwe). If anybody has any relevant information or would like to correspond on this, they can write to Pedro Cortés or William García at <wgarcia@atenea.ucacua.edu.co>. Pedro speaks English, too. Thanks. — Luisa Maffi.



From: Pedro Cortés Lombana <pcortes@multi.net.co>

En una comunidad indígena Páez del sur de Colombia, departamento del Cauca, se está desarrollando un proyecto de investigación participativa sobre la utilización de juegos de mesa (naipe, parqués, bingo) para la recuperación de la lengua nativa, la cual ha venido progresivamente siendo sustituida por el Español hasta el punto de que hoy día menos del 30 % de la comunidad habla dicha lengua (Nasa Yuwe). El proyecto lo desarrollan un grupo de maestros indígenas bilingües con la asesoría del Grupo de Estudios en Educación Indígena y Multicultural de la Universidad del Cauca.

Estamos interesados en intercambiar información y experiencias con proyectos similares. Pueden escribir a Pedro Cortés o William García a la siguiente dirección: <wgarcia@atenea.ucacua.edu.co>.



From: Gordon J Bronitsky <g.bronitsky@worldnet.att.net>

Indigenous Language Writers

Part I — Setting The Scene

1. What is happening to the languages of the world
2. Connections between biodiversity and linguistic and cultural diversity
3. Mother tongue(s), culture, ethnicity and self-determination
4. Linguistic diversity — curse or blessing? To be maintained or not? Why?

Part II — Linguistic Genocide, State Policies And Globalisation

5. State policies towards languages — linguistic genocide, language death or support for languages?
6. Globalisation, power and control

Part III — Struggle Against Linguistic Genocide And For Linguistic Human Rights In Education

7. Linguistic human rights
8. Linguistic human rights in education?
9. Alternatives to genocide and dystopia

Bibliography

Esperanto Bibliography

Person Index

Subject Index



From: Luisa Maffi <maffi@nwu.edu>

Cultural and Spiritual Values of Biodiversity

“Cultural and Spiritual Values of Biodiversity”, edited by Darrell Posey, is due to appear in *Intermediate Technologies* (Leiden University/United Nations Environment Programme) some time this year. The following is information on Chapter Two of the book, plus a table of contents.

Chapter 2: Linguistic Diversity

Chapter Coordinator: Luisa Maffi, Northwestern University, U.S.A.

Chapter Contributors: Luisa Maffi, Northwestern University, U.S.A.
Tove Skutnabb-Kangas, Roskilde University, Denmark
Jonah Andrianarivo, University of California at Davis, U.S.A.

Table of Contents

1. Introduction (Luisa Maffi)
2. Language and the Environment (Luisa Maffi)
 - Linguistic diversity and language endangerment
 - Linguistic ecologies
 - Overlap of linguistic and biological diversity
 - Ethnobiological classification, ecological knowledge and sense of place
 - The erosion of languages and ecological knowledge
3. Promoting the Use of Native Names for Species: the case of Madagascar (Jonah Andrianarivo)
 - Use of vernacular names in conservation
 - The example of lemurs
4. Language Maintenance and Revitalization (Luisa Maffi and Tove Skutnabb-Kangas)

Linguistic diversity and the "curse of Babel"
From ex-situ language preservation to in-situ integral language maintenance and development
Indigenous and minority language support programs
International language support organizations

5. Linguistic Diversity and Language Rights (Tove Skutnabb-Kangas)

Language, power and diversity
Linguistic human rights, linguistic, and monolingual reductionism
Linguistic rights and education
Draft Universal Declaration of Linguistic Rights
Recent positive developments
What a Universal Convention of Linguistic Human Rights should guarantee at an individual level

6. Bibliography



From: tsc_msea@SIL.ORG
Via Endangered Languages list

Minority education project in Northern Thailand

As I was searching the Web for stuff on minority languages in Thailand, I came across an interesting site. It's worth browsing to see what one group is doing in helping several minority language groups in Thailand. Each of the language groups (Lisu, Lahu, Akha, Yao-Mien) has a rather large population, but they are minority languages in every country in the region. I hope you enjoy the site:

www.accu.or.jp/literacy/hadf/home.htm

Tom Tehan
Payap University
Chiangmai, Thailand.



From: "Akira Y. Yamamoto" <akira@UKANS.EDU>

Reversing Language Shift in Indigenous America: collaborations and views from the field

"Reversing Language Shift in Indigenous America: collaborations and views from the field"
Practicing Anthropology, Volume 21, No. 2, 1999.
Cost: \$5.00 per copy
Publisher: Society for Applied Anthropology, P.O. Box 24083, Oklahoma City, OK. 73124. U.S.A.
Tel.: (405) 843-5113
E-mail: sfaa@telepath.com

The journal *Practicing Anthropology* (published by the Society for Applied Anthropology) has just released its most recent issue focusing on "Reversing Language Shift in Indigenous America". Included in the issue are:

- Introduction — Reversing Language Shift in Indigenous America: Collaborations and Views from the Field (Teresa L. McCarty, Lucille J. Watahomigie & Akira Y. Yamamoto)
- Indigenous Education and Grassroots Language Planning in the U.S.A. (Teresa L. McCarty and Lucille J. Watahomigie)
- Training for Fieldwork in Endangered Language Communities (Akira Y. Yamamoto)
- Interrupting White Mountain Apache Language Shift: an insider's view (Bernadette Adley-SantaMaria)
- Developing Awareness and Strategies for Tohono O'Odham Language Maintenance (Ofelia Zepeda)
- Language Shift and Local Choices: on practicing linguistics in the 21st century (Patricia Kwachka)
- Reflections on Linguistic Fieldwork in Two Native American Communities (Jill Davidson)
- Acting Responsibly: linguists in American Indian Communities (Gregory Bigler and Mary S. Linn)

Language, Culture, and Power: intercultural bilingual education among the Urarina of Peruvian Amazonia (Bartholomew Dean)
Beyond Language in Indigenous Language Immersion Schooling (Arlene Stairs, Margaret Peters, and Elizabeth Perkins)

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



From: Matthew McDaniel <akha@loxinfo.co.th>

Two new lists

We have now opened up two new lists. One list is for people directly interested in discussing issues related to work with the Akha people as they might relate to other groups and similar situations. This list is called Akha and you may subscribe to it by sending an e-mail to:

akha-subscribe@onelist.com

with NO SUBJECT and NO TEXT OR SIGNATURE. Or you may go to the Web site <www.onelist.com/subscribe/akha>.

The second list is for anyone interested in indigenous issues with a focus on finding specific solutions to specific problems. Some problems are political and theoretical, but the focus of this list is finding solutions to these problems in the specific and also specific solutions to specific physical problems for the indigenous in their daily lives, land, water, medicine, books in their language, indigenous knowledge recording and distribution within their communities, food shortages, seeds, leadership, etc.

This list is predominantly for people living and working in the third world. By third world we mean nations classified as such, I think everyone gets the point, but we are not referring to these nations, rather indigenous communities who live in these countries and lives are complicated by the fact that they are not recognized in this context. Life for the indigenous in third world countries has unique problems for them but also for those who would attempt to work with them. Others may enter the discussion but that is what the list is predominantly for. Once again, specific problems with specific solutions. To subscribe, anyone may subscribe, send an email to:

indigenous3rdworld-subscribe@onelist.com

with NO SUBJECT and NO TEXT OR SIGNATURE. Or the Web site <www.onelist.com/subscribe/indigenous3rdworld>.

Anyone can join regardless of race or creed. Respect is the rule, regardless of how heated the subject may be. Please refrain from personal attacks. At the same time allow people who have a lesser understanding to discuss the issues and learn without attacking where they are currently coming from. Let's try to be understanding and go for solutions to problems that we are trying to solve rather than focusing solely on perceived philosophical differences.

Matthew McDaniel
The Akha Heritage Foundation
386/3 Sailom Joi Rd.
Maesai, Chiangmai, 57130. Thailand.



From: Mike Groseth <MJG@OUP-USA.ORG>
Via Linguist list

Sociolinguistics & Anthropological Linguistics — 3 titles

Lexical Acculturation in Native American Languages
Author: Cecil H. Brown, Northern Illinois University
Publisher: Oxford Studies in Anthropological Linguistics 20, Oxford University Press

February 1999; 272 pp.
I.S.B.N.: 0-19-512161-9 \$55.00

Lexical acculturation refers to the accommodation of languages to new objects and concepts encountered as the result of culture contact. This unique study analyzes a survey of words for 77 items of European culture (e.g. chicken, horse, apple, rice, scissors, soap, and Saturday) in the vocabularies of 292 Amerindian languages and dialects spoken from the Arctic Circle to Tierra del Fuego. The first book ever to undertake such a large and systematic cross-language investigation, Brown's work provides fresh insights into general processes of lexical change and development, including those involving language universals and diffusion.

A Linguistic Anthropology of Praxis and Language Shift: Arvanitika (Albanian) and Greek in contact
Author: Lukas D. Tsitsipis, Aristotle University of Thessaloniki
Publisher: Oxford Studies in Language Contact, Oxford University Press.
January 1999; 176 pp.
I.S.B.N.: 0-19-823731-6 \$72.00

This book explores a case of linguistic shift in the Balkans by focusing on Arvanitika, an Albanian variety spoken in Greece which is under threat through a process of attrition. The author looks in detail at the various factors relating the linguistic to the non-linguistic aspects of the shift.

Handbook of Language and Ethnic Identity
Edited by: Joshua A. Fishman, New York University
Publisher: Oxford University Press
April 1999; 480 pp.; 11 maps
I.S.B.N.: 0-19-512428-6 \$65.00

This volume presents a comprehensive introduction to the connection between language and ethnicity. Since the "ethnic revival" of the last twenty years, there has been a substantial and interdisciplinary change in our understanding of the connection between these fundamental aspects of our identity. The distinguished sociolinguist Joshua Fishman has commissioned over 25 previously unpublished papers on every facet of the subject. The volume is divided into two sections, the first examining disciplinary perspectives on the subject; the second uses the prism of geography, looking at the subject in the context of Africa, Scandinavia, Germany and the rest of Western Europe, North America and elsewhere. The volume is truly interdisciplinary and the contributors are all distinguished figures in their fields. Each chapter is followed by thought provoking questions and essential bibliography, and Fishman pulls together the various views that have been expressed and shows how they differ and how they are alike. The volume is useful as a scholarly reference, a resource for the lay reader, and can also be used as a text in ethnicity courses.



From: Paul Peranteau <paul@benjamins.com>

The Cultural Context in Business Communication

John Benjamins Publishing announces this new work in Pragmatics:

The Cultural Context in Business Communication.
Editors: Susanne Niemeier, Charles P. Campbell & Rene Dirven
I.S.B.N. / Price: 90 272 2176 6 / NLG 138.00 (hardcover); 1 55619 530 3 / US\$69.00 (hardcover)

The Cultural Context in Business Communication focuses on differences and similarities in business negotiations and written communication in intercultural settings. To set the scene, Edward T. Hall looks back at "culture" as an evolutionary concept and Charles Campbell explains the value of classical rhetoric in contemporary cultures. Further contributions present case studies of cross-cultural encounters and discourse aspects in various settings. Steven Weiss explores the proper character of six cultures: Chinese, French, Japanese, Mexican, Nigerian, and Saudi. Other chapters contrast English with cultures such as Chinese, German, Dutch, Finnish, and Irish. The book closes with two chapters on training for effective business communication and provide models in participatory training and gaming.

Contributions by: E.T. Hall; C.P. Campbell; S.E. Weiss; H. Yli-Jokipii; F. Scharf; S. Mac Mathuna; P. Grundy; M. Li & T. Koole; R. Porings; L. Baten; M. Ingels; J.P. Verckens; K. Davis; T. de Rycker. (Sorry, diacritics have been removed).

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From: Kathryn King <kathryn@multilingual-matters.com>

Identity, Insecurity and Image — France and Language

Identity, Insecurity and Image — France and Language

Author: Dennis Ager (Aston University, Birmingham, U.K.);

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Key Features

Explores the reasons for the language policies of the French state. The book examines three main motives for French language policy: identity, insecurity and image.

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Author Information

Dennis Ager is Professor of Modern Language at Aston University. His most recent books are *Sociolinguistics and Contemporary French* (Cambridge University Press, 1990); *Francophonie in the 1990s: problems and opportunities* (Multilingual Matters, 1996); *Language Policy in Britain and France: the processes of policy* (Cassell, 1996); and *Language, Community and the State* (Intellect, 1997).

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From: Brenda Farnell <bfarnell@uiuc.edu>Via linganth@cc.rochester.edu

Audio-Visual Materials Available at Cost

I have several extra copies of a CD-ROM "sampler" of multi-media work that I have permission to share with linguistic anthropologists and other teachers/scholars working on Native American language preservation and pedagogy. I will send copies at cost to anyone interested — \$25.00. This sampler was produced following the "Iowa Multimedia Workshop for Endangered Languages" that I directed in the summer of 1996. It contains examples of work from seven multi-media projects on Native American languages that were started at the Workshop (Dakota, Cayuga, Mono, Nakota, Yuchee, Navaho and Xavante). Some focused on language learning, others on preservation and documentation. Paul Kroskrity's work began at this workshop and is excellent — it documents Mono (California) language and culture. It is soon to be published, I believe, but perhaps Paul can update us on that score?

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From: Henze@arcoakland.org (Rosemary Henze)
Via Luisa Maffi

Authenticity and Identity: lessons from indigenous language education

“Authenticity and Identity: lessons from indigenous language education”

Editor: Rosemary Henze & Kathryn Davis

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American Anthropological Association, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203. Tel.: (703) 528-1902, ext. 3031; Web: www.ameranthassn.org.

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3. Language Revitalization and Identity in Social Context: a community-based Athabaskan language preservation project in Western interior Alaska (Beth Dementi-Leonard and Perry Gilmore)
4. The Issue of "Authenticity" in California Language Restoration (Leanne Hinton and Jocelyn Ahlers)
5. "Kuleana": the right, responsibility, and authority of indigenous peoples to speak and make decisions for themselves in language and cultural revitalization (Sam No'eau Warner)
6. Authenticity and the Revitalization of Hawai'ian (Laiana Wong)
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From: Luisa Maffi <maffi@nwu.edu>

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