



LANGSCAPE

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

#15

March 2000



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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.). Membership renewals/inquiries should also be sent to Ms. Fallen-Bailey.

Please send general membership correspondence and membership fees/donations to Mr. David Harmon, Terralingua, P.O. Box 122, Hancock, Michigan 49930-0122. U.S.A., or at dharmon@georgewright.org.

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

Because the December issue is now so late, and the March issue just around the corner, Luisa had the bright idea of combining the two issues for simultaneous publication. This is what we have done, although I have kept the files separate so as not to overload software in downloading and reading the documents. You will notice that some items have dates in parentheses at the beginning; these identify messages that came in during the last three months of 1999. Any messages which have arrived since the turn of the year have no date posted. In this way, you can identify how old a message is and plan your actions appropriately, especially in the case of requests for information/help. So, let the rain and snow come (or heat, in the southern hemisphere!), curl up in a warm (or cool) place, have a refreshing drink, and read away!



NEWS AND CORRESPONDENCE

From: Reuters News Service
Via the Editor

Will Words Translate into Action?

Pope in Historic Plea to Pardon Church Sins - March 12, 2000.
By Philip Pullella.

VATICAN CITY (Reuters) - In one of the most significant acts of his papacy, Pope John Paul asked forgiveness on Sunday for the many past sins of his church, including its treatment of Jews, heretics, women and native peoples [Editor's emphasis].

It was the first time in the history of the Catholic Church that one of its leaders has sought such a sweeping pardon.

Wearing the purple vestments of Lenten mourning and speaking at the heart of Catholicism in St Peter's Basilica, the Pope and his top cardinals listed the many past sins of their Church, grouped into seven categories.

"We forgive and we ask for forgiveness," the Pope said in his homily during the unprecedented ceremony, held on the Catholic Church's "Day of Forgiveness" for the 2000 Holy Year.

There was great curiosity before the ceremony about how specific the Pope would be when speaking of the Jews. The prayer for forgiveness for sins against Jews, which was read by Cardinal Edward Cassidy, said in part:

"Let us pray that, in recalling the sufferings endured by the people of Israel throughout history, Christians will acknowledge the sins committed by not a few of their number against the people of the Covenant...."

The Pope then added in his own words: "We are deeply saddened by the behavior of those who in the course of history have caused these children of yours (the Jews) to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant." There was no specific reference to the Holocaust, in which the Nazis killed some six million Jews.

Last week Italian Jews called on the Pope, who visits Jerusalem later this month, to be as specific as possible about the Holocaust during Sunday's mass. But Rabbi David Rosen, head of the Jerusalem office of the Anti-Defamation League of B'nai B'rith, said expectations that the Pope would say more were perhaps "a little unrealistic."

Rosen, a prominent figure in Catholic-Jewish relations, told Reuters the inclusion of a request for forgiveness from Jews in a Roman Catholic liturgy in St Peter's was "a significant step." In a major document in 1998, the Vatican apologized for Catholics who had failed to help Jews against Nazi persecution and acknowledged centuries of preaching of contempt for Jews.

A DIRTY LAUNDRY LIST OF SINS

"We ask forgiveness for the divisions among Christians, for the use of violence that some Christians used in the service of the truth and for the behavior of diffidence and hostility sometimes used toward followers of other religions," the Pope said in his homily before the prayers.

The words "violence in the service of truth" is a much-used reference to the treatment of heretics during the Inquisition, the Crusades, and forced conversions of native peoples.

"For the role that each one of us has had, with his behavior, in these evils, contributing to a disfigurement of the face of the Church, we humbly ask forgiveness," he said.

The seven categories of forgiveness were general sins, sins in the service of truth, sins against Christian unity, against the Jews, against respect for love, peace and cultures, against the dignity of women and minorities, and against human rights. There was no reference to homosexuals, who had asked to be included in the list of those asked for forgiveness.

The prayer for forgiveness from women and minorities said Christians had been "guilty of attitudes of rejection and exclusion, consenting to acts of discrimination on the basis of racial and ethnic differences."

The prayer for forgiveness for human rights abuses said Christians had not recognized Christ in the poor, the persecuted and imprisoned and had too often committed "acts of injustice by trusting in wealth and power."

Referring to abortion, he said Christians had not defended the defenseless "especially in the first stages of life."

The Pope said Christians had "violated the rights of ethnic groups and peoples and shown contempt for their cultures and religious traditions." A prayer mentioned sins against gypsies.

The Pope has said often that Catholics should see the start of the millennium as an ideal opportunity to seek forgiveness for past sins, including those of the Church as a community. He has called this a necessary "purification of memory" in order for the Church to move forward.

The Pope also said Christians were ready to forgive others for the abuse suffered by Christians over the centuries.



From: Steve Kretzmann <stevekretzmann@hotmail.com>

U'wa Attacked - 3 Children Dead

U'wa Defense Working Group

Communiqué from the U'wa (English and Spanish) follows press release.
February 11, 2000.

Contacts: Atossa Soltani 202-256-9795 Martin Wagner 415-627-6700 ext. 216
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Colombian Police Attack Peaceful U'wa Blockade
Three U'wa Children Killed - U'wa Reserve Militarized
Oxy and Colombian Government Urged to Suspend Operations

Cubara, Colombia - Dangerously escalating an already tense situation, Colombian National Police today brutally attacked a group of 450 peaceful U'wa protesters on a road near Las Canoas, approximately 4 kilometers from Gibraltar 1, site of the Occidental Petroleum's proposed oil well in Northeast Colombia. According to an urgent communiqué from the U'wa, this attack resulted in the death of three U'wa children. Many adults were also injured and several U'wa are now missing.

The U'wa report that at 8:15 a.m. this morning, four helicopters arrived from Bogotá carrying members of the Colombian National Police who then began to disperse a group of U'wa men, women, children, and medicine men and their supporters who have been peacefully blockading the Saravena - Pomplano road for the past week. Without warning, the police used tear gas and heavy machinery to charge the

blockade, forcing the U'wa into the Cubujón River. The road blockades had been effectively stopping Oxy from moving in construction equipment to the drill site.

The U'wa are engaged in a tense standoff with the Colombian Government and Oxy to prevent oil drilling on their sacred ancestral lands. Since January 19, the region including the site of the oil well have been heavily militarized. The U'wa also report that even the U'wa reservation has been militarized and the army is reportedly restricting travel to and from the reservation. On January 25, The Colombian soldiers reportedly used brutal methods to evict the non-violent U'wa, airlifting the last 25 resisters by military helicopters.

International human rights groups are calling for an immediate suspension of all activity by Oxy at Gibraltar 1 pending a negotiated settlement with the U'wa, and calling on President Pastrana to withdraw Colombian security forces from the U'wa Reserve and from the two farms owned by the U'wa at Gibraltar 1. Furthermore, Groups in the U.S. are calling on the Clinton administration to use diplomatic pressures on the Colombian government to ensure a peaceful resolution of this conflict.

"At a time when the U.S. is about to vote for \$2 million a day in military aid to the Colombian security forces, military manoeuvres resulting in the death of innocent U'wa children cause serious alarm about how our tax dollars could fund more brutality and human rights abuses against innocent civilians in Colombia," said Steve Kretzmann of Amazon Watch.

In the past week, protests were held in 34 cities in nine countries. These demonstrations have been targeting the two most important shareholders in Occidental - Fidelity Investments, which controls about 10% of Oxy stock, and U.S. Vice-President Al Gore, who holds up to a half million dollars in Oxy stock and who has enjoyed the sponsorship of Oxy throughout his political career. Yesterday, a protest was held outside the Gore 2000 campaign headquarters in Nashville, Tennessee.

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(version en español abajo)

Association of Traditional U'wa Authorities
Comunicué to the General Public

As a result of the recent events that have occurred in U'wa territory, due to the violent military and police intervention that in past days took the lives of three of our children and resulted in the disappearance of five indigenous brothers, demonstrations of solidarity for our community have continued to grow. This show of solidarity comes from all sectors of national and international civil society who, without distinguishing race, color, or politics have joined in this unequal struggle against the National Government, the Ministry of the Environment, the Ministry of Mines and Energy and Occidental Petroleum of Colombia.

This time, support has come from groups in the farming communities of Arauca, who have added approximately 4,000 people to the 1,200 members of our indigenous community gathered near the Gibraltar well site in Toledo, north of Santander. The purpose of the group gathered there is to vehemently reject the measures taken by the National Government in favor of OXY, whose plan seeks to subdue the U'wa culture by spearheading an oil exploration project on our ancestral territory.

Nevertheless, and in spite of the many demonstrations of support coming from all sectors of civil society, the armed forces and police keep attempting to stop others from joining us in solidarity to protest Occidental. Not only have they stopped people from passing through, but they have also thwarted the passage of vehicles that are transporting food, medicine and other necessary resources crucial to the well-being of the people at the Gibraltar site. Because of the above mentioned facts:

1) We demand that the President of the Republic of Colombia and the Ministry of Defense immediately withdraw the army and the police that are surrounding, abusing, and violating the rights of the U'wa community and the rest of the civil population that have united with us in non-violent protest.

2) We demand that Occidental Petroleum immediately stop all activity on our ancestral territory, as their presence has unleashed violence against our brothers, including the deaths of our children and of the American indigenous rights activists Terence Frietas, Ingrid Washinawatok and Larry Gay.

3) We demand that Occidental Petroleum, and those in the media, who have called us guerrilla sympathizers rectify these accusations immediately, because they endanger the life of the U'wa community and of those who support us. We fight to defend our cultural principles which benefit society as a whole, and not those particular dark interests.

We ask that the national and international communities support our cause, which seeks to exercise the social rights of all Colombians.

Cabildo Mayor U'wa
Kuirasiru Barrosa (Traditional Authority)
Cubara, February 21, 2000.

For life, for millennial rights and for the respect of national sovereignty, the U'wa oppose the military intervention in our territory.

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*Asociacion de Cabildos U'was, ASOU'WAs*  
Comunicado a la Opinión Pública

A razón de los últimos acontecimientos que se vienen presentando en territorio U'wa productos de la agresión estatal a través de sus fuerzas armadas y de policía, que en días pasados cobró la vida de tres de nuestros niños y la desaparición de cinco hermanos indígenas, las manifestaciones de solidaridad hacia nuestro pueblo han venido creciendo. Esta solidaridad proviene de todos los estamentos de la sociedad civil nacional e internacional, que sin distinción de raza, color o política, se han sumado a esta desigual lucha que venimos librando contra el Gobierno Nacional, el Ministerio del Medio Ambiente, Ministerio de Minas y Energía y la Occidental de Colombia. Esta vez los grupos de apoyo provienen de comunidades campesinas del Arauca que se suman en un número aproximado de 4000 a los aproximadamente 1200 miembros de nuestra comunidad indígena que se encuentran concentrados en el corregimiento de Gibraltar, Toledo, Norte de Santander.

El objetivo del grupo allá concentrado es rechazar enérgicamente las medidas tomadas por el gobierno nacional en favor de la OXY, que pretende avasallar a la cultura U'wa teniendo como punta de lanza las exploraciones petroleras en nuestro territorio ancestral. Sin embargo, y pese a las múltiples manifestaciones de apoyo que provienen de todos los sectores de la sociedad civil, las fuerzas armadas y de policía vienen impidiendo el paso, a toda costa, de todo aquel que quiera sumarse a estas manifestaciones de repudio hacia la Occidental y de solidaridad hacia los U'wa. No solo se bloquea el paso de transeúntes, también se le ha cerrado el paso a los vehículos que transportan alimentos, medicinas y demás elementos de vital ayuda para las personas concentradas en Gibraltar. Por los hechos en mención:

1. Exigimos del Presidente de la República, a los Ministros de Defensa y del Interior, el retiro inmediato del ejército y la policía que acordonan, atropellan y violan los derechos de nuestra comunidad U'wa y demás miembros civiles que se han unido a nuestra pacífica protesta.

2. Exigimos a la empresa Occidental el retiro inmediato de toda actividad en nuestro territorio ancestral, ya que su presencia ha desencadenado procesos violentos contra nuestros hermanos, incluyendo la muerte de nuestros hijos y los hermanos indigenistas estadounidenses Terence Freitas, Ingrid Washinawatock y Larry Gay.

3. Exigimos a la empresa Occidental y a los medios de comunicación que nos han tildado de guerrilleros la rectificación inmediata de tales afirmaciones, que ponen en peligro la vida del pueblo U'wa y de quienes nos apoyan. Nuestra lucha es por defender nuestros principios culturales que velan por el interés general y no por defender oscuros intereses particulares.

4. Demandamos de la comunidad nacional e internacional el apoyo irrestricto a nuestra causa, que busca la reivindicación de los derechos sociales de los colombianos.

Cabildo Mayor Uwakuirasiru Barrosa (Autoridad Tradicional)  
Cubara, 21 De Febrero, 2000.

Por la vida, por los derechos milenarios y el respeto a la soberanía nacional los U'was nos oponemos a la intervención militar en nuestro territorio.

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U'wa - General Strike; Dead Children; OXY Admits Paying Guerrillas

*U'wa Defense Working Group Media Advisory: February 17, 2000.*

Contacts: Atossa Soltani 310-317-7045 Steve Kretzmann 510-551-7953  
Lauren Sullivan 415-398-4404 Martin Wagner 415-627-6700

General Strike in Effect in U'wa Region in Colombia  
Dead Children Named, One Body Found  
In Washington, OXY Admits Payments to Guerrillas

Responding to the recent use of force by the Colombian National Police against the peaceful U'wa, rural workers throughout the region began a general strike on February 15. Scheduled to last three days, the strike is being observed in the districts of Araucanos de Fortul, Saravena y Arauquita, as well as Cubará where businesses remained closed and public transportation was suspended.

The Colombian newspaper *El Tiempo* reported that the body of one of the victims of Friday's incident, four-month old Nury Bócota, daughter of Pastor and Gloria Bócota, was found. The names of two other children believed dead were also reported as 10 year-old Jorge Anicuta and 9 year-old Maricio Diaz. The two were from the Guahibo indigenous community of Geareros (Tame) who had joined protests in solidarity with the U'wa. Searching for the other bodies is made difficult due to the terrain and the fast current of the Cubojón River. The U'wa also claim a fourth infant may have died in the clash.

Families and friends of the four-month-old victim conducted a burial service yesterday. The children allegedly drowned after the soldiers and anti-riot police used tear gas, bulldozers and riot sticks to charge the blockade, forcing the U'wa to jump into the fast-flowing Cubujón River. The National Police had previously denied reports of deaths as a result of the confrontation.

The U'wa also released the names of four U'wa who were injured, and 11 additional people reported missing following the incident. The injured are reported as: Maria Antoineta Ihuanito, Chela Ihuanito, Patricia Ihuanito, and Luis Caballero. The missing are reported as: Eleanora Herrera, Luz Elena Herrera, Gustavo Delgado, Wilson Diaz, Antonio Delgado, Nelson Diaz, Edgar Diaz, Tonio Delgado, Freddy Diaz, Alfredo Diaz, Wilson Herrera.

Meanwhile, in Washington this week, Larry Meriage, Occidental Petroleum's Vice-President of Public Affairs admitted that Oxy regularly pays off the Colombian guerrillas. Testifying before the Criminal Justice, Drug Policy and Human Resources Subcommittee of the House of Representatives, Meriage stated that: "[our employees] are regularly shaken down by both the F.A.R.C. and the E.L.N. They are required to pay a "war tax" to both of the guerrilla groups or they are not able to work."

"Meriage's admission that Oxy pays the guerrillas underscores the absurdity of looking for oil in the middle of a war zone", said Steve Kretzmann of Amazon Watch. "It also reinforces what the U'wa have always said about this project - that it will only bring more violence to their region. The only responsible course of action for Oxy and the Colombian Government is an immediate suspension of the Samoré project pending a negotiated settlement that all sides are party to."

Video footage taken by the U'wa of the February 11 incident has aired on Colombian Television stations. Copies of any of the aforementioned documents are available upon request.

*Nicholas Ostler notes: You can hear interviews with some of the protagonists in a National Public Radio "All Things Considered" recording, in RealAudio at <search.npr.org/cf/cmn/cmnpd01fm.cfm?PrgDate=2%2F16%2F2000&PrgID=2>.*

*This is not the only small indigenous group whose continued existence (and hence of course language) is threatened by the Occidental Petroleum Company. The Siona and Secoya people on the border of Colombia and Ecuador are also in a struggle to stop Occidental's despoliation of their lands along the Aguarico river. See <forests.org/ric/wrr39/oxy.htm> and the letter to the E.L.L. list by Paula Meyer <pmeyer@sdcoe.k12.ca.us> in <carmen.murdoch.edu.au/lists/endangered-languages-1/ell.arcs/ell-arcs-1999/endangered-languages-1.9910>.*

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Contact: Jocco Baccus, tel.: (404) 377-6900; e-mail <Jocco.Baccus@mail.house.gov>  
February 22, 2000.

"Suspend occidental petroleum's drilling", says Congresswoman Mckinney. "No more blood for oil".

WASHINGTON, D.C. - Congresswoman Cynthia McKinney (D-GA), Ranking Member of the Subcommittee on International Operations and Human Rights, today sent a letter to Vice-President Al Gore, calling on him to take action in stopping Occidental Petroleum from drilling on ancestral indigenous land in Colombia.

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Appeal Letter to Vice-President/Presidential Candidate Al Gore

*I received this letter from Abby Reyes on the Indigenous Knowledge List, and the author says she would like it to be more widely seen. - Nicholas Ostler.*

c/o 445 Summit Road  
Watsonville, CA. 95076. U.S.A.

February 3, 2000.

Dear Vice-President Gore,

I write to you as the girlfriend of Terence Freitas, one of three human rights workers kidnapped and assassinated last March while assisting the U'wa indigenous community of oil-rich northeastern Colombia. I write to you from Palawan, Philippines, where I, too, help provide crucial environmental legal assistance to

indigenous communities. I write to remind you of the various rôles you personally have played in the case of the U'wa, including that of meeting Terence and the U'wa in 1997.

One year ago this week, as I unpacked moving boxes in the apartment Terence and I would have shared in Brooklyn, I found myself shelving two copies of *Earth in the Balance*: my own, and that of Terence. I sat down with the book again, re-reading with marvel the poignant message you asserted in 1993. You insisted that policy makers and the general citizenry alike must take into account environmental and social costs of our coveted northern affluence. Proudly, I thought back to the time Terence met with you in Washington, D.C., at a gathering for the 1997 Goldman Environmental Prize recipients. Terence was instrumental in bringing the U'wa struggle against Occidental Petroleum to world-wide attention. He accompanied U'wa leader Roberto Cobarria to your office. How strong a statement of solidarity, for the Vice-President of the United States to meet with an indigenous leader from the cloud forest of Colombia, recognizing his peoples' adamant resistance to a U.S. multinational oil company. You, Terence, the U'wa leader, and your principles, standing there together in your office.

While I re-read *Earth in the Balance* last February, Terence was in the U'wa cloud forest with Native American leaders Ingrid Washinawatok and Lahe'ena'e Gay on a cultural exchange. On February 18, Terence called from Cubara, Colombia. I told him about the two copies of *Earth in the Balance*. We discussed whether you could be tapped as a more vocal U'wa ally in the campaign against the pending ecological, cultural, and economic havoc oil exploitation would spell for the U'wa and Colombia. We were hopeful about your potential leadership on this pressing environmental case. That 'phone call was the last time I talked to Terence. One week later, on the day he was to return to New York, he and his companions were kidnapped by guerrillas who are allegedly on friendly terms with Occidental. One week after that, the bound bodies of these three human rights workers were found splayed and disfigured by rounds of bullets just across the Venezuelan border.

You came to my attention again during the blurry week following the murders. In response to the appalling delay of the U.S. State Department to fly the bodies home from Caracas, the families received word that the Office of the Vice-President was trying to arrange Air Force transport. I wondered at that time if you remembered meeting Terence. I was hopeful that your personal connection to the U'wa struggle would expedite the process of getting their bodies home. Unfortunately, it was almost a week later before we met the United cargo plane in Los Angeles carrying Terence's body box.

Seven months later, I read the Wall Street Journal's account of your family's lucrative inheritance from your father of Occidental Petroleum and Occidental subsidiary stock, and your long-standing personal relationship with Occidental directors (9/29/99, editorial page). By then I had experienced several such smacks of political double speak from most actors in the Colombian debate. In Washington, Representative Gilman used the murders of the three American human rights workers as a "wake up call" for the United States to increase military assistance to the Colombian military, despite that military's abysmal human rights record spanning four decades of escalating civil war, during which guns held by any side have never proven a viable means toward peaceful resolution (see Washington Post editorial page, May 22, 1999). In Bogotá, on September 21, 1999, the Colombian Minister of Environment Juan Mayr – himself a former Goldman Environmental Prize winner – issued the license for Occidental Petroleum to proceed with drilling the oil under U'wa land. To justify his action, he claimed the constitutionally-required community consent process and environmental review complete, despite the fact that the U'wa community continues to voice its vehement opposition and have been privy to no such process of environmental review. In Los Angeles, on April 30, 1999, at Occidental Petroleum headquarters, Public Relations Officer Larry Meriage held Terence's mother's hand, calling the guerrilla murderers "atrocious", despite the fact that his company's incipient oil operations on U'wa land are directly responsible for the intensification of violent conflict in the previously peaceful region. Even given this prevalent political milieu, in

which action wildly contradicts expressed values, I am appalled and disheartened to see you, America's leading environmental champion, living the antithesis of your espoused values by continuing to personally profit from Occidental Petroleum's exploits.

I am the same age as your daughter. Terence was one year our junior. Like your daughter, Terence and I looked forward to joining the legal profession together. We were eager to apply the conflict resolution and community organizing skills we have gained abroad to help address the wealth of environmental justice conflicts brewing domestically. Like your daughter, Terence and I had a bright future. With unbearable anguish, his family and friends buried him on his twenty-fifth birthday last spring. Think how much brighter your family's prospects, as you enter the candidacy, if you removed the shadow cast by your family's complicity in the unspeakable horrors faced by our family and those of the U'wa because of Occidental Petroleum.

I implore you to divest your family from Occidental Petroleum and answer the requests from the U'wa Defense Working Group, a coalition of U.S.-based environmental and human rights organizations, to explain your position on that company's actions in the U'wa territory of Colombia. Further, I beseech you to engage your peers in Washington, at the development banks, in Bogotá, and the private sector in the sincere pursuit of alternatives to military escalation and natural resource exploitation as the means to address Colombia's economic woes. Guns and oil have never spelled sustainable development or peace. Measures such as debt swaps and demonstrated multilateral commitment to Colombia's locally-driven social and economic development would move the country closer to these goals. Don't let your silence on the U'wa-Occidental conflict – an emblem of the wider sustainable development debate you champion – continue to corrode the standards you set for the American public with *Earth in the Balance*.

Look again at what stirred you to work for the Earth in the first place. Take a minute from your campaign, go to the forest, any forest. Take a walk alone. Feel the pulse of your heart beating in time with that of the rivers running. Feel the soil underfoot, like your muscles stretching, resilient and alive. Breathe in the blessing of being alive. Think of Terence and the U'wa working to defend that basic human right, of life. Think of the Colombian military last week forcibly removing U'wa families from their ancestral and legally owned land to provide armed and protected access to Occidental's equipment and staff houses. Think of the newly granted U.S. budget for this very Colombian military, the largest sum given in history, making Colombia the third largest recipient of U.S. military aid. Think twice about where you have chosen to put not only your family's money, but that of the tax payer as well.

Vice-President Gore, you should have my vote and that of virtually all of my peers. We are young doctors, ecologists, policy analysts, teachers, historians, artists, journalists, public officials, development workers, and lawyers. We work for environmental and social justice. We should be your constituency. I urge you to demonstrate to us that you deserve it.

Sincerely,

Abby Reyes.

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From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

U'wa Public Statement – 1 March, 2000.  
Gibraltar, North of Santander.

PUBLIC STATEMENT

The traditional U'wa authorities, their legal organisms, ASOU'WA and C.R.I.A., and the social movement of Arauca, Boyaca, and North of Santander, assembled today in Gibraltar since the 20<sup>th</sup> of February this year, declare to the public and the media the following:

1. That now, more than ever, we re-affirm our solid decision to defend our culture, our human rights, our environment, and our sovereignty;
2. We acknowledge the International Red Cross for their humanitarian work and their rôle as observers during their visit to our camps, where they recorded our concerns; and for being on the watch for developments of our blockade, in their capacity as an international organization;
3. We are pleased to receive the support and solidarity of the people of the region of Santander and North of Santander, who have sent us medicines and provisions, among other things;
4. We denounce the continuous harassment we suffer by some members of the National Army, who wander around our camp site filming and taking photographs, as well as asking ill-intentioned questions of the people who are picketing. We also denounce the treatment given yesterday by the armed forces quartered in the municipality of Fortul to a group of people on their way back to the camp, who were stopped, photographed, and had their names written down. In view of this incident, we hold the National Army responsible for any occurrence that threatens the physical and moral integrity of the protesters;
5. We reiterate that our movement is of a passive and respectful nature; and so it is our position to keep protesting continuously until the government sends an official committee with decision-making ability, to Gibraltar or Cedenó, to guarantee a solution to the problem brought forward by the U'wa people.

In representation of the traditional authorities:  
 Bukoo Tegria, Yashooa Banara, Roberto Perez, President ASOU'WA

In representation of the social organizations:  
 Juan E. Rocha, Antonio Cruces, Rodolfo Angarita.

*Translated by Florencia Valle, Rainforest Action Network.*

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Gibraltar, Norte de Santander, marzo 1 de 2000.

PRONUNCIAMIENTO PU'BLICO

Las autoridades tradicionales U'was, sus organizaciones legales, ASOU'WA y C.R.I.A., el movimiento social de Arauca, Boyaca y Norte de Santander, movilizados hoy en Gibraltar, desde el 20 de febrero de este año, manifestamos lo siguiente ante la opinión pública nacional e internacional y medios de comunicación radiales, escritos y televisivos:

1. Que hoy más que nunca reafirmamos nuestra firme decisión por la defensa de la cultura, los derechos humanos, el medio ambiente y la soberanía nacional.
2. Resaltamos la labor humanitaria y veedora de la Cruz Roja Internacional, en visita realizada a nuestras concentraciones, quienes han recogido las inquietudes y como Organó Internacional manifiesta estar a la expectativa del transcurrir de nuestra movilización.
3. Recibimos con beneplácito la ayuda y apoyo solidario de los municipios de Santander y Norte de Santander, manifestados en el envío de medicamentos y víveres entre otros.
4. Denunciamos la actitud reiterada de hostigamiento por algunos miembros del Ejército Nacional, que rodean y transitan por el sito de nuestra concentración haciendo filmaciones, tomas fotográficas y preguntas mal intencionadas a las personas que estamos movilizadas - igualmente, el trato que la Fuerza Pública, acantonada en el municipio de Fortul, dio el día de ayer a varios compañeros

que regresaban de nuestra concentración, reteniéndolos, elaborando una lista con sus nombres y fotografiándolos. Ante estos hechos responsabilizamos al Ejercito Nacional, por lo que pueda ocurrir a la integridad física y moral de los movilizad0s.

5. Reafirmamos el carácter pasivo y respetuoso de nuestra movilización, al igual que la posición de mantener firme la protesta hasta que el gobierno central, haga presencia en Gibraltar o Ceden0, con una comisión con poder decisorio que garantice la salida a la problemática planteada por el pueblo U'wa.

Por las autoridades tradicionales:

Bukoo Tegria, Yashooa Banara, Roberto Perez, Presidente de ASOU'WA

Por las organizaciones sociales:

Juan E. Rocha, Antonio Cruces, Rodolfo Angarita.

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From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

U'wa Campaign: B.B.C. Sees "Tiny Tribe" as Thorn in Gore's Side

There has been a global spread of the news coverage of the Gore/Occidental/U'wa connection. The story has been taken up by the B.B.C., and was featured on their agenda-setting early-morning radio programme *Today* on 14 March, 2000.

There is a page, including colour photos., on <news.bbc.co.uk/hi/english/world/americas/newsid_677000/677105.stm>, and there is also a RealVideo report, which includes footage taken by the U'wa of the first arrival of Occidental to get down to work at Gibraltar 1. The RealVideo report, from the B.B.C. correspondent Tom Carver in Washington, can be found at <news.bbc.co.uk/olmedia/675000/video/_677105_tom_carver0700_vi.ram>.

Here is the text of the B.B.C. page, which is close to what is spoken on the RealVideo. You will see that the story seems to be developing more as a potential embarrassment to Gore's environment credentials than as specific concern for the U'wa.

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Tuesday, 14 March, 2000, 19:36 GMT - *Tiny tribe thorn in Gore's side. [Copyright B.B.C., London, England].*  
By Tom Carver in Washington.

*U'wa people: Trying to defend sacred land.*

U.S. presidential candidate Al Gore has carefully cultivated his image as an environmentalist. But now he is under fire over his close links to the oil company, Occidental Petroleum, which has begun looking for oil in the Amazon against the wishes of a tiny local tribe called the U'wa. The tribe is threatening to commit mass suicide if the drilling goes ahead. The U'wa tribe is trying to stop Occidental Petroleum, from drilling on its sacred land.

But Occidental is undeterred. It has started moving its heavy equipment in, backed by the Colombian Government.

Last year, three American environmental activists were killed by guerrillas while trying to defend the U'wa. They included Terence Freitas. During an interview in March 1998, he explained what was at stake for the U'wa people. "The struggle now is simply life or death," he explained at the time. "It's not whether they will lose 100 hectares or 10 hectares. It's whether or not the blood of Mother Earth or the U'wa is going to be taken out from under their territory and used in a way that they feel is wrong."

*Gore reputation at stake.*

This dispute is threatening Al Gore's reputation as an environmentalist. He has close ties and a large financial stake in Occidental Petroleum, despite its poor environmental image. His father, Al Gore senior, was on Occidental's board for three decades. As Vice-President of the United States, his son helped the company win drilling concessions.

Charles Lewis, of the Center for Public Integrity, has examined the ties between Al Gore and Occidental. "We have looked at the records for 25 years around Al Gore," he says. "We've followed every penny he has ever received and I'm telling you that the company to which he is beholden, the one company that has helped make him financially whole and has helped him politically, is Occidental Petroleum."

Environmentalists accuse Mr. Gore of a major conflict of interest. Al Gore refuses even to speak about the U'wa's plight.

*Colombia needs oil.*

Some say that without oil, Colombia would not be able to survive. According to Lowell Fleischer of the Center for Strategic and International Studies in Washington, money from companies like Occidental provide much needed foreign earnings. "It's going to take more than money to solve all of Colombia's problems, but without the money they can't go forward at all," he says. "Oil is extremely important to the Colombian economy and I think without it they would be in very serious difficulties."

The U.S. Government is pouring troops and equipment into Colombia to help the fight against drugs and guerrillas. It is a controversial policy, now complicated even further by Al Gore's financial dealings.

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Tactics for Supporters:

The best way to take on Occidental is to target their two most important shareholders - Vice-President Al Gore and Fidelity Investments. As the U'wa blockade their homelands, the time has come for us to blockade Fidelity's operations. Whether it is demonstrating at their offices, giving leaflets to their customers, organizing educational events, or shutting down their operations with non-violent direct action, the U'wa need us all to organize in our communities.

In the U.S., find your nearest Fidelity Investor center at <personal400.fidelity.com/gen/centers/invstctr.html.tvsr>. Internationally, obtain free telephone numbers to call Fidelity from around the world at <www100.fidelity.com/about/contact/inter.html>.

Send letters of protest to Fidelity's C.E.O.:

Mr. Edward Johnson III, Chairman  
Fidelity Investments  
82 Devonshire Street, Boston, MA. 02109. U.S.A. FAX: 617-476-4164

Also, keep the pressure on Al Gore. Activists have been continually disrupting his campaign appearances demanding that he address the U'wa issue. Let's keep it up! Contact his national campaign office in Nashville, TN. by telephone (+1-615-340-2000) or FAX (+1-615-340-3295); e-mail (vicepresident@whitehouse.gov). Tell him that, as a major shareholder in Oxy, he has a responsibility to speak out against Oxy's crimes!

Updates, factsheets and other campaign materials in a downloadable format are available at <www.ran.org>; also <www.amazonwatch.org>. To co-ordinate your local actions with other supporters and receive hard copies of materials and great

stickers, please contact Patrick Reinsborough at Rainforest Action Network, 1-800-989-RAIN or <organize@ran.org>.



Dave Harmon <dharmon@georgewright.org>

Conserving Biocultural Vitality in Protected Landscapes

By David Harmon, Secretary-Treasurer, Terralingua; and Executive Director, The George Wright Society.

Like so many other areas of endeavor, environmental conservation has been struggling to re-make itself in reaction to the dynamic social conditions of the late 20<sup>th</sup> century. However, the lodestar of conservation continues to be the designation of parks (or, in the professional jargon, "protected areas") – places where land and water come under a formal management régime to achieve conservation purposes. This is so even though there has been increasing emphasis on the need to extend conservation practices to the entire "land matrix" in which protected areas exist.

The relationship between protected areas and the communities of people living in or around them (the "parks and people" question, as it's called) has received a great deal of attention over the past twenty years. In the classic national park model, originated at Yellowstone in 1872, a country's national government declares a park, removes all the people within its borders, and turns over the property to a national-level park agency, which then manages (most of) the area to perpetuate "natural" or "wilderness" conditions. This model still is the focal point of many national protected area systems – a kind of *beau idéal* of conservation. But that is beginning to change, for three reasons.

First, since the early 1980s there has been an increasing realization among protected area professionals that the Yellowstone model is insufficient if predominantly relied upon in the design of a protected area system. I'm talking now in terms of environmental conservation alone, setting aside for the moment social concerns. To pin one's conservation hopes upon a few Yellowstones scattered around the landscape, no matter how spectacular and appealing they may be, doesn't cut it in terms of biodiversity. It's a question of size and politics: it is not politically feasible to form a national park large enough to protect ecosystems intact, or even to cover the whole seasonal range needed by large ungulates (e.g., bison, elk, wildebeest), carnivores, and migratory species. In fact, most park boundaries have been established with no regard for ecological considerations whatsoever, and are much more likely to be laid out like a checkerboard than to follow the boundaries of (say) a watershed. Then there are the thorny problems of defining what is natural, whether true wilderness actually exists, and so forth, all of which turn on how much impact indigenous people have had over the centuries.

Second, the parks community has begun to acknowledge the injustices visited upon various groups of people, all over the world, in the making of protected areas. There are, sadly, all too many examples. Some readers of *Langscape* may be familiar with Colin M. Turnbull's well-known 1972 book *The Mountain People*, a study of the Ik people of Uganda. The book portrays the almost pathological disintegration of Ik society after they are removed from their traditional homelands. Although it doesn't receive much play in the book, the reason the Ik were removed was to make way for a national park in the Kidepo Valley. Variations on this can be found all over the world. The good news is that such expulsions are rarer than they used to be. Protected areas planners can no longer simply point to the positive social impacts of park creation while shrugging off the negative.

Finally, there is now universal acknowledgment within the profession that the livelihood concerns of local people (indigenous or not) must be accounted for if the conservation objectives of protected areas are to succeed. This has led to a search for more inclusive ways of managing protected areas (the term is

"collaborative management"). These range from formal consultations with communities to co-management power-sharing arrangements between park agencies and local people.

All this testifies to the fact that what might be called the "anthropological/indigenous critique" has made its mark on protected area conservation. The profession is a long way from sorting it all out, but the criticisms are being engaged, if only in fits and starts.

I should emphasize that the Yellowstone model is not about to be abandoned – nor should it be. The point is that such strictly preserved areas are no longer seen as stand-alones. They are now looked to as "core areas" to be systematically (if not always physically) linked to other, more flexible designations in a much richer managerial mix. The latter designations include "biosphere reserves", "extractive reserves", "greenways", and the like. These new types of protected areas aim to augment strict nature protection with the provision of goods (social, economic, and environmental) to the more-or-less-immediate local communities of people.

Arguably the most innovative and far-reaching of them all is the "protected landscape". Protected landscapes are defined by I.U.C.N.-The World Conservation Union (the international body which classifies protected areas) as "areas of land, with coast and sea as appropriate, where the interaction of people and nature over time has produced an area of distinct character with significant aesthetic, ecological, and/or cultural value, and often with high biological diversity. Safeguarding the integrity of this traditional interaction is vital to the protection, maintenance, and evolution of such an area". The two main goals of protected landscapes are to:

- Maintain harmonious interaction between nature and culture within a given area by continuing traditional land uses, building practices, and other social and cultural manifestations; and
- Manage the landscape with and through local groups of people.

You can see how different this is from the Yellowstone model – and how the whole approach is essentially biocultural, even if that word is not expressly used. A protected landscape can be managed by local communities on their own, by nongovernmental organizations, by government agencies, or any combination of these. Instead of being kicked out, local people have a central (perhaps exclusive) rôle in managing the area. Instead of being considered a source of problems, people in a protected landscape are a source of potential – as in the potential to solve environmental problems, innovate sustainable livelihoods, and act as salutary examples to people elsewhere.

There is, intentionally, no blueprint for how a protected landscape ought to be managed. The protected landscape designation is more like a framework for thinking about how to integrate environmental conservation with the preservation of cultural vitality. It is, in short, a method to conserve biocultural vitality.

There are over 5,500 protected areas classified as protected landscapes, half of them in Europe, where there is a long history of appreciation for human interaction with the landscape. (Confusing the issue is the fact that the terminology used for protected areas is almost ridiculously inconsistent from country to country. For example, all the areas known as "National Parks" in England are actually classified by I.U.C.N. as protected landscapes because they allow resident populations, encourage traditional farming practices, and so on. I.U.C.N. long ago gave up pushing for common terminology, which is why its categorization system is based on management objectives). The challenge now is how to extend the use of protected landscapes to areas that currently have few or none.

This was the focus of a workshop I attended last June at Marsh-Billings-Rockefeller National Historical Park in Vermont, a unit of the U.S. national park system. Entitled "International Working Session on Stewardship of Protected Landscapes," the meeting was notable for including representatives from the Caribbean, Latin America and the South Pacific who are interested in exploring the possibilities for

protected landscape designation in their respective regions. To give just two examples, we heard about how the Praslin Protected Landscape fosters traditional canoe-building and seaweed cultivation in a coastal area of St. Lucia, and how, in Bolivia's Sajama National Park, the traditional occupants of the area, the Aymaras (Sajama is a mountain sacred to them), are active participants in the park's management.

The discussion was wide-ranging, encompassing all the points I've touched on above. In addition, and of most interest to readers of *Langscape*, promoting language vitality as part of a protected landscape's cultural complement is an idea that is beginning to take hold. When I brought up Terralingua and our biocultural perspective, the participants readily grasped the connection of language to cultural vitality and the vital rôle language plays in actually creating environmental knowledge. There is real potential to introduce language preservation issues into protected area conservation through the designation of protected landscapes. For example, language preservation and revitalization programs could be co-sponsored under the aegis of the protected area authority, landscape features could be named in one or more relevant local languages on park maps and other publications, the language-encapsulated knowledge associated with traditional practices of all kinds (which themselves would be encouraged within the protected landscape) could be documented in park archives and collections and made continually available to local people – there are dozens of possibilities. All of this is facilitated by the flexibility and biocultural focus of the protected landscape designation.

I don't want to exaggerate the extent to which the protected area profession is ready to embrace a biocultural agenda. When dispossessed peoples have demanded repatriation of established protected areas to their exclusive control, the response of park agencies has been (and will no doubt continue to be) negative. By the same token, though, protected areas should not be written off because of past and present injustices and conservation shortcomings. I prefer to think of protected area conservation as one of the most well-intentioned creations of "modern civilization" (or call it what you will). Parks are a remarkable social institution with the potential to do immense good – the Yellowstone of the world most definitely included. It is a matter of *protected area systems as a whole* becoming more flexible, responsive, and inclusive. The protected landscape designation is in the vanguard.

#### Further Reading

For a "first-generation" overview of protected landscapes, see P. H. C. Lucas, *Protected Landscapes: a guide for policy-makers and planners* (London: Chapman & Hall, 1992; out of print, but being revised for a new edition).

For the varieties of collaborative management: Grazia Borrini-Feyerabend, *Collaborative Management of Protected Areas: tailoring the approach to the context* (Gland, Switzerland: I.U.C.N., 1996).

For the (extremely vigorous) argument in North America over the meaning and validity of the wilderness concept, see J. Baird Callicott and Michael P. Nelson (eds.), *The Great New Wilderness Debate* (Athens and London: University of Georgia Press, 1998), where most of the key papers are collected. Theodore Catton's *Inhabited Wilderness: Indians, Eskimos, and national parks in Alaska* (Albuquerque: University of New Mexico Press, 1997) focuses the question on that state; Mark David Spence's *Dispossessing the Wilderness: Indian removal and the making of the national parks* (New York: Oxford University Press, 1999) is a history of what happened to Native Americans living in three of the U.S.A.'s flagship parks – Yosemite, Yellowstone, and Glacier – between the 1870s and 1930s.

The following all take an international focus: Patrick C. West and Steven R. Brechin (eds.), *Resident Peoples and National Parks: social dilemmas and strategies in international conservation* (Tucson: University of Arizona Press, 1991); Stan Stevens (ed.), *Conservation Through Cultural Survival: indigenous*

peoples and protected areas (Washington, D.C.: Island Press, 1997); and Elizabeth Kemf (ed.), *The Law of the Mother: protecting indigenous peoples in protected areas* (San Francisco: Sierra Club Books, 1993). Finally, the March 2000 issue of the George Wright Society's journal, *The George Wright Forum*, will be devoted to protected landscapes, drawing on presentations from the Vermont symposium. I'd be happy to send ordering information to interested readers.

For various facts and concepts about protected landscapes, I am indebted to Adrian Phillips of I.U.C.N. for the outstanding overview he delivered at the Vermont symposium, in remarks that are as yet unpublished.



From: KOLA <kolahq@skynet.be>  
Via Tove Skutnabb-Kangas

The Struggle to Save Dying Languages - (Part 1)

"Global pressures threaten them, but more voices are being raised to keep them alive". By Robert Lee Hotz, *Times Science Writer*. 25 Jan., 2000. (<[www.latimes.com/news/science/science/20000125/t000007946.html](http://www.latimes.com/news/science/science/20000125/t000007946.html)>).

HILO, HAWAI'I - It was not the teachers bearing baskets of feather leis, the fanfares played on conch shells or the beating of the sacred sharkskin drum that made Hulilauakea Wilson's high school graduation so memorable. It was this: for the first time in a century, a child of the islands had been educated exclusively in his native Hawai'ian language, immersed from birth in a special way of speaking his mind like a tropical fish steeped in the salt waters of its nativity. It was a language being re-born. More than an academic rite of passage, the graduation last May of Wilson and four other students at the Nawahiokalani'opu'u School on the Big Island of Hawai'i signaled a coming of age for one of the world's most ambitious efforts to bring an endangered language back from the brink of extinction. The world has become a hospice for dying languages, which are succumbing to the pressure of global commerce, telecommunications, tourism, and the inescapable influence of English. By the most reliable estimates, more than half of the world's 6,500 languages may be extinct by the end of this century. "The number of languages is plummeting, imploding downward in an altogether unprecedented rate, just as human population is shooting straight upward", said University of Alaska linguist Michael Krauss.

But scattered across the globe, many ethnic groups are struggling to find their own voice, even at the risk of making their dealings with the broader world they inhabit more fractious. From the Hoklo and Hakka in Hong Kong to the Euskara in Spain's Basque country, thousands of minority languages are clinging precariously to existence. A few, like Hebrew and Gaelic, have been rejuvenated as part of resurgent nationalism. Indeed, so important is language to political and personal self-determination that a people's right to speak its mind in the language of its choice is becoming an international human right. California once had the densest concentration of indigenous languages in North America. Today, almost every one of its 50 or so surviving native languages is on its deathbed. Indeed, the last fluent speaker of Chumash, a family of six languages once heard throughout Southern California and the West, is a professional linguist at U.C. Santa Barbara. More people in California speak Mongolian at home than speak any of the state's most endangered indigenous languages. "Not one of them is spoken by children at home", said U.C. Berkeley linguist Leanne Hinton.

None of this happened by accident. All Native American languages, as well as Hawai'ian, were for a century the target of government policies designed to eradicate them in public and in private, to ensure that they were not passed from parent to child. Until 1987, it was illegal to teach Hawai'ian in the islands' public schools except as a foreign language. The language that once claimed the highest literacy rate in the world was banned even from the islands' private schools. Indeed, there may be no more powerful testimony to the visceral importance

of language than the government's systematic efforts to destroy all the indigenous languages in the United States and replace them with English.

No language in memory, except Spanish, has sought so forcefully to colonize the mind. Of an estimated 300 languages spoken in the territorial United States when Columbus made landfall in 1492, only 175 are still spoken. Of those, only 20 are being passed on to children. In 1868, a federal commission on Indian affairs concluded: "In the difference of language today lies two-thirds of our trouble. . . Their barbarous dialect should be blotted out and the English language substituted". The commission reasoned that "through sameness of language is produced sameness of sentiment, and thought. . . . In process of time the differences producing trouble would have been gradually obliterated". Not until 1990 did the federal government reverse its official hostility to indigenous languages, when the Native American Languages Act made it a policy to preserve native tongues. Policies against indigenous languages were once in effect in many developed nations. Only the dissolution of the Soviet Union in 1991 ended that government's efforts to force its ethnic minorities to adopt Russian. Policies in other nations aimed at eliminating minority languages such as Catalan in Spain, Kurdish in Turkey, Inuktitut in Canada and Lardio in Australia, to name just a few. Silencing a language does much more than eliminate a source of "differences producing trouble".

A language embodies a community of people and their way of being. It is a unique mental framework that gives special form to universal human experiences. Languages are the most complex products of the human mind, each differing enormously in its sounds, structure and pattern of thought, said U.C.L.A. anthropologist Jared Diamond. As a prism through which perceptions are reflected, there is almost no end to the variations. In some languages, gender plays a relatively minor role, allowing sexually neutral forms of personal pronouns, and in others it is so overriding that men and women must use completely different forms of speech. Other tongues infuse every phrase with the structure of ownership, while others make co-operation a key grammatical rule. Some see only a category where another sees the individuals that constitute it. There are languages in which verities of time, cardinal directions, even left and right – as English conceives them – are almost wholly absent. "If we ever want to understand how the human mind works, we really want to know all the kinds of ways that have evolved for making sense out of the kaleidoscope of experience", said linguist Marianne Mithun at U.C. Santa Barbara.

#### Suffocating in Silence

More than an ocean separates Katherine Silva Saubel, on the Morongo Reservation at the foot of the arid, wind-swept San Gorgonio Pass near Banning, from the language renaissance underway in Hawai'i. The silence suffocating many languages is almost tangible in her darkened, cinder-block living room. There, in a worn beige recliner flanked by a facsimile machine, a treadmill and a personal computer, Saubel, a 79-year-old Cahuilla Indian activist and scholar, marshals her resistance to time and the inroads of English. Saubel is the last fluent speaker of her native tongue on this reservation. "Since my husband died", she said, "there is no one here I can converse with". For 50 years, this broad-shouldered great-grandmother has worked almost single-handedly to ensure the survival of Cahuilla. Her efforts earned her a place in the National Women's Hall of Fame and a certificate of merit from the state Indian Museum in Sacramento. Even so, her language is slipping away. "I wanted to teach the children the language, but their mothers wanted them to know English. A lot of them want the language taught to them now", Saubel said. "Maybe it will revive".

If it does, it will be a recovery based almost solely on the memories she has pronounced and defined for academic tape recorders, the words she has filed in the only known dictionary of Cahuilla, and the songs she has helped commit to living tribal memory. Tribal artifacts and memorabilia are housed in the nearby Makli Museum that she founded, the first in North America to be organized and managed by Native Americans. Born on the Los Coyotes Reservation east of Warm Springs, Saubel did not even see a white person until she was 4 years old – "I thought he was sick," she recalled – and English had no place in her world until she was 7. Then her mother – who spoke neither English nor Spanish – sent her to a public school.

She was, she recalled, the only Indian girl in the classroom. She could not speak English. No-one tried to teach her to speak the language, she said. Mostly, she was ignored. "I would speak to them in the Indian language and they would answer me in English. I don't remember when I began to understand what was being said to me", Saubel said. "Maybe a year". Even so, by eighth grade she had discovered a love of learning that led her to become the first Indian woman to graduate from Palm Springs High School.

But she also saw the other Indian children taken aside at recess and whipped if they spoke their language in school. In time, the child of an Indian medicine woman became an ethno-botanist. For linguists as far away as Germany and Japan, she became both a research subject and a collaborator. She is working now with U.C. San Diego researchers to catalog all the medicinal plants identified in tribal lore. "My race is dying", she said. "I am saving the remnants of my culture in these books. I am just a voice in the wilderness all by myself", Saubel said. "But I have made these books as something for my great-grandchildren. And I have great-grandchildren". In its broadest outlines, her life is a refrain repeated on many mainland reservations. "Basically, every American Indian language is endangered", said Douglas Whalen at Yale University's Haskins Laboratory, who is chairman of the Endangered Languages Fund. As a matter of policy, Native American families often were broken up to keep children from learning to speak like their parents. Indian boarding schools, founded in the last century to implement that policy, left generations of Indians with no direct connection to their language or tribal cultures.

Today, the federal Administration for Native Americans dispenses about US\$2 million in language grants to tribes every year. But even the best efforts to preserve the skeletons of grammar, vocabulary and syntax cannot breathe life into a language that its people have abandoned. Still, from the Kuruk of Northern California to the Chitimacha of Louisiana and the Abenaki of Vermont, dozens of tribes are trying to rekindle their languages. Mohawk is taught in upstate New York, Lakota on the Oglala Sioux reservation in South Dakota, Ute in Utah, Choctaw in Mississippi, and Kickapoo in Oklahoma. The Navajo Nation - with 80,000 native speaker - has its own comprehensive, college-level training to produce Navajo-speaking teachers for the 240 schools in Arizona, New Mexico and Utah that have large numbers of Navajo students. Some tribes, acknowledging that too few tribal members still speak their language, have switched to English for official business while trying to give children a feel for the words and catch-phrases of their native language. Even when instruction falls short of achieving fluency, it can inspire pride that, in turn, translates into lower school dropout rates and improved test scores, several experts said. Like the Hawai'ian students, Mohawk children near Montreal, who are taught in their native language, do better academically than their tribal schoolmates taught in English. But revitalization efforts often founder on the political geography of the reservation system, economic pressure and the language gap that divides grandparent from grandchild.

As many tribes assert the prerogatives of sovereignty for the first time in generations, some tribal leaders are jarred to discover themselves more at ease in English than in the language of their ancestors. "Often people who are now in power in Indian communities are the first generation that does not speak the language, and it can be very, very hard for them", Mithun at U.C. Santa Barbara said. "It is hard to be an Indian and not being able to prove it with language. You have to be a big person to say I want my kids to be more Indian than I am". When people do break through to fluency, they tap a hidden wellspring of community. "I was in my own language, not just saying the words, but my own thoughts", said Nancy Steele of Crescent City, an advanced apprentice in the Karuk language. "It is a way of being, something that has been here for a long, long time, a sense of balance with the world".

#### An All-Out Effort to Save Hawai'ian

The effort to revive Hawai'ian today is a cultural battle for hearts and minds waged with dictionaries, Internet sites, children's books, videos, multimedia databases and radio broadcasts. At its forefront are a handful of parents and educators determined to re-make Hawai'ian into a language in which every aspect of

modern life – from rocket science to rap – can be expressed. Spearheading the revival is a non-profit foundation called the Aha Punano Leo, which means the "language nest" in Hawai'ian. Inspired by the Maaori of New Zealand and the Mohawks of Canada, Punano Leo teachers use the immersion approach, in which only the language being learned is used throughout the school day. In 15 years, the Punano Leo has grown from a few volunteers running a preschool with 12 students to a \$5-million-a-year enterprise with 130 employees that encompasses 11 private Hawai'ian language schools, the world's most sophisticated native language computer network, and millions in university scholarships. It works in partnership with the state Department of Education, which now operates 16 public Hawai'ian language schools, and the University of Hawai'i, which recently established the first Hawai'ian language college in Hilo.

So far, it is succeeding most in the place where so many other revitalization efforts have failed: in the homes that, all too often, are the first place a language begins to die. To enroll their children in a Punano Leo immersion school, parents must pledge to also become fluent in Hawai'ian and promise that only Hawai'ian will be spoken at home. The effort arose from the frustration of seven Hawai'ian language teachers, amid a general political re-awakening of Hawai'ian native rights, and one couple's promise to an unborn child. The couple was University of Hawai'i linguist William H. Wilson and Hawai'ian language expert Kauanoe Kamana, who today is president of Punano Leo and principal of the Nawahiokalani'opu'u School. The child was their son: 1999 graduating senior Hulilauakea Wilson. Their daughter Keli'i will graduate next year. "When we married, my wife and I decided we wanted to use Hawai'ian when our children were born because no-one was speaking it", William Wilson said. "It was a personal thing for us. We were building the schools for us, almost, as well as for other people. We started with a preschool and now they are in college".

They planted the seed of a language revival and cultivated it. Like many others, Wilson and Kamana were frustrated that Hawai'ian could be taught only as a foreign language, even though it was, along with English, the official language of a state in which the linguistic landscape had been re-drawn repeatedly by annexation, immigration and tourism. It must compete with more than 16 languages today to retain a foothold in the island state, from Japanese and Spanish to Tagalog and Portuguese. Hawai'ian ranks only eighth in its homeland, census figures show, trailing Samoan in the number of households where it can be heard. It was not always so. Although Hawai'ian did not even acquire an alphabet until the early 1800s, the islanders' appetite for their language proved so insatiable that missionary presses produced about 150 million pages of Hawai'ian text between 1820 and 1850. At least 150 Hawai'ian-language newspapers also thrived. In 1880, there were 150 schools teaching in Hawai'ian. A decade later – after the islands were forcibly annexed by the U.S. – there were none. As part of a small group of committed language teachers, inspired by influential University of Hawai'i linguist Larry Kimura, Wilson and Kamana vowed to restore the language to a central place among Hawai'ians. "This is the most exciting thing I can do for my people", Kamana said of the foundation's mission. "This is the core of Hawai'ian identity: the Hawai'ian way. The Hawai'ian language is the code of that way".

#### Updating Old Language with New Vocabulary

Many reviving languages, however, face the new world of the 21<sup>st</sup>. century with a 19<sup>th</sup>. century vocabulary. "A living language means you have to be able to talk about everything", said Kamana. "If you can't talk about everything, you will talk in English. It is simple".

The task of updating Hawai'ian falls to a group called the Lexicon Committee. Once a year, the committee issues a bright yellow dictionary called the Mamaka Kaiaoa, which defines new words designed to fill gaps in Hawai'ian's knowledge of the contemporary world, from a noun for the space shuttle's manned maneuvering unit – ahikao ha awe – to a term for coherent laser light: malamalama aukahi. This year's edition runs to 311 pages, with 4,000 terms. A is for aeolele: pogo stick; Z is for Zimababue: a citizen of Zimbabwe. Whenever possible, the new words relate to traditional vocabulary and customs. The Hawai'ian word for rap music – Paleoleo – refers to warring factions who would trade taunts. The word for e-mail

- Lika uila - merges words for lightning and letter. The word for pager - Kele' O - echoes the idea of calling someone's name. Like so many other aspects of the Hawai'ian language revival - from translating the state educational curriculum to organizing an accredited school system - the committee has the authority to shape the future of Hawai'ian only because its linguists, native speakers and volunteers simply started doing it. "It exists; that is its authority", said Wilson.

But many of those whose languages are undergoing such resuscitation efforts don't want to accommodate the present. They worry that grafting new verbs and nouns will violate the sanctity of the ancient language they hope will draw them back into a world of their own. At Cochiti Pueblo, in New Mexico, where the Keresan language is spoken, the tribal council decided in 1997 that it would not develop a written form of the language. The language itself was a sacred text too closely tied to the pueblo's religion and traditional societies to be changed in any way. Under the onslaught of new technology and new customs, however, even the most well-established languages are pushed off balance by the natural evolution of words and grammar. Certainly, the 40 intellectuals of the Academie Française in Paris and the Office de la Langue Française in Québec are fiercely resisting the inroads of Franglais, as a matter of national pride and linguistic purity. But a thousand leaks spring from the linguistic dikes they maintain with such determination, if not from the engineering patter of the Internet, then from the international slang of sports. Recently, the prestigious Pasteur Institute in Paris started publishing its three most important scientific journals in English. Earlier this year, the Québec French office felt obliged to post an officially approved dictionary of French substitutes for English golf terms. In the same way, many indigenous tribes feel that their native tongues must be made to encompass every aspect of a world that continued to change long after the language itself stagnated. The vocabulary of Karuk stopped growing naturally more than half a century ago, said Nancy Steele. Even the words for auto parts stopped with the models of the 1930s. As her tribe coins words today, they reflect the spirit of their language. The new Karuk word for wristwatch, for example, translates as "little sun worn on the wrist". "If you do not allow a language to be spoken as a living language", Steele said, "it will, in a sense, be a dead language. You have to allow it to be alive and animated".

#### Schools Funded by Donations, Grants

In eighth-grade science class, Hui Hui Mossman's students are conducting germination experiments. Down the hall, Kaleihoku Kala'i's math class wrestles with the arithmetic of medians and averages. In social studies class, Lehua Veincent taps the floor with a yardstick for emphasis as his students recite their family genealogies. And Caroline Fallau is teaching her 13 11<sup>th</sup>-graders English - as a foreign language. So the school day hits its stride at the Nawahiokalani'opu'u immersion high school, where 84 teenagers, with only an occasional adolescent yawn, are hitting the books.

But for the sound of Hawai'ian in the hallways, computer workstations and classrooms, this could be any well-funded private school in America. The appearance of prosperity is deceptive. The Punano Leo schools are sustained year to year by a fragile patchwork of donations, state education aid and federal grants. The lush, well-manicured campus, with its complex of immaculate blue classroom buildings, itself is the work of parent volunteers, aided by an island flora in which even the weeds are as ornamental as orchids. Several miles away, the younger children are arriving at the public Keukaha Elementary School, which offers both English and Hawai'ian immersion classes under one roof. Those in English classes walk directly to their homerooms, while the Hawai'ian immersion students - almost half the school - gather in nine rows on the school steps for a morning ceremony. Chanting in their native language, they formally seek permission to enter and affirm their commitment to their community. They will not encounter English as a subject until fifth grade, where it will be taught one hour a day. Running an elementary school with two languages "is a delicate balance and not always an easy one", said Principal Katharine Webster. There is competition for resources and the demand for immersion classes increases every year, while - in a depressed island economy - the education budget does not, she said. "Teaching in an immersion environment is not easy at all", said third-grade teacher Leimaile Bontag. "You spend weekends and hours after school to prepare lessons. We often

need to translate on our own, find the new vocabulary. It takes hours and hours". But it is a proud complaint. Clearly, the teachers are sustained by their love for Hawai'ian and the community it has fostered. And it appears to be having a beneficial effect on the native Hawai'ian students, who traditionally test at the bottom of the educational system and have the highest dropout rate. Given the difficulty in comparing the language groups, an objective yardstick of student performance is hard to come by. But one set of Stanford Achievement Tests taken by sixth-graders at Keukaha Elementary educated since preschool in Hawai'ian suggests that they are doing as well or better than their schoolmates. In tests given in English, all of the Hawai'ian-educated students scored average or above in mathematics, while only two-thirds of the students in all-English classes scored as well. In reading, two-thirds of Hawai'ian-educated students scored average or above, compared to half of the English-educated students.

#### Getting an Early Start on Hawai'ian

In the shade of the African tulip trees, Kaipua'ala Crabbe is leading 22 toddlers in song: a lilting Hawai'ian translation "Twinkle, Twinkle, Little Star". Four other teachers and two university students help the children pronounce the Hawai'ian lyrics at the Punano Leo immersion preschool in Hilo. Hulilauakea Wilson, who volunteers regularly at the preschool when he is not attending university classes, helps a little boy tie his shoes. The child climbs onto his lap and listens attentively, not yet sure of the meaning of every word he hears in school. "Every child reacts differently", said Alohalani Housman, who has been teaching Hawai'ian immersion classes for 13 years. "The students might listen for months and not say anything. But all of them soon become speakers."

And so the seeds of a language revival are cultivated. "It is the language of this land", young Wilson said. "It is like growing the native plants. This is their land. We are the plants of this land too". The success of the Hawai'ian program raises a larger question of longevity: how well can such diverse languages coexist and how much should the majority culture do to accommodate them? Foundation officials and parents said their embrace of Hawai'ian is no rejection of English. They are only insisting on their right to be bilingual, determined to ensure that Hawai'ian is their first language of the heart. "Everybody is so concerned about whether they are going to learn English and whether we are parenting them properly", said Kau Ontai, cradling her 2-year-old daughter Kamalei in one arm. Her two older children attend the Punano Leo preschool. Her husband teaches the language. She studied it in high school, then achieved fluency as a Punano Leo volunteer. Hawai'ian is the voice of their home, yet the native language they speak marks them as alien to many in their island homeland. "When we walk through a mall in Hawai'i speaking Hawai'ian, people are shocked", she said. "They stop us and ask: what about English? We hear Chinese being spoken, Japanese spoken, Filipino spoken. Nobody ever stops them in their tracks and says why are you speaking that? For now, their first and only language is Hawai'ian", she said of her children. She is confident that they will learn English easily enough when the time comes. "But my husband and I will never look into our children's eyes and speak English to them", she said. "That is something I could never do".

#### About This Series

*Islands of distinct languages dot the Southern California landscape, shaping our society. Islands of nerve cells in the brain control how we speak. The world's endangered languages are isolated islands ever in peril of being overwhelmed. This series explores how language shapes our world and the new discoveries that shape our understanding of language. Sunday: Southern California's present may be the world's linguistic future: English dominant, but coexisting with scores of other tongues. Monday: new research on how the brain handles language guides the surgeon's knife to save life and speech. Today: more than 3,000 languages worldwide are in danger of disappearing, but dogged supporters are bringing some back from the brink.*

#### Losing California's Languages

*Of 100 Native American languages once spoken in California, 50 have been wiped out completely. An additional 17 have no fluent speakers. The remainder are spoken by only a few people. The map shows the surviving languages, the areas in which they*

are spoken and the number of native speakers. Source: Flutes of Fire: essays on California Indian languages, by Leanne Hinton

### Many Tongues

Total number of languages worldwide: 6,528

### Language distribution

Asia: 31%  
Africa: 31%  
Pacific: 21%  
Americas: 15%  
Europe: 3%

### Top 10 language families, in numbers of current speakers

Indo-European: 2 billion  
Sino-Tibetan: 1.04 billion  
Niger-Congo: 260 million  
Afro-Asiatic: 230 million  
Austronesian: 200 million  
Dravidian (India): 140 million  
Japanese: 120 million  
Altaic (Central Asia): 90 million  
Austro-Asiatic: 60 million  
Korean: 60 million

### Top 10 states by percentage of people who speak a language other than English at home:

New Mexico: 36%  
California: 32%  
Texas: 25%  
Hawai'i: 25%  
New York: 23%  
Arizona: 21%  
New Jersey: 20%  
Florida: 17%  
Rhode Island: 17%  
Connecticut: 15%

### Endangered Voices

When you lose a language, it's like dropping a bomb on a museum. Kenneth Hale, linguist at the Massachusetts Institute of Technology....

Native American languages when Columbus landed: 300

Number spoken today: 175

Still spoken in homes by children: 20; where: Mostly in New Mexico and Arizona.

Examples: Navajo,

Western Apache, Hopi, Zuni, Havasupai-Hualapai.

Still spoken by parents and elders: 30; where: Montana, Iowa, Alaska. Examples:

Crow and Cheyenne,

Mesquakie, Jicarilla Apache.

Spoken only by elders: 70; where: California, Alaska, Oregon, Maine, Washington.

Examples: Tlingit,

Passamaquoddy, Winnebago, Comanche, Yuma, Nez Perce,  
Kalispel, Yakima,  
Makah.

Spoken by fewer than 10 elders: 55; where: California, Washington, Iowa, North Dakota. Examples: Eyak,

Mandan, Pawnee, Wichita, Omaha, Washoe.

### Languages on the Web

Total on-line users: 257.5 million

The Endangered Language Fund: [sapir.ling.yale.edu/~elf/index.html](http://sapir.ling.yale.edu/~elf/index.html)

Ethnologue: languages of the world: [www.sil.org/ethnologue](http://www.sil.org/ethnologue)

The Human Languages page: [www.june29.com/HLP](http://www.june29.com/HLP)

Native American Languages: [www.mcn.net/~wleman/langlinks.htm](http://www.mcn.net/~wleman/langlinks.htm)  
Teaching Indigenous Languages: [jan.ucc.nau.edu/~jar/TIL.html](http://jan.ucc.nau.edu/~jar/TIL.html)  
Kualono Hawai'ian Web site: [www.olelo.Hawai'i.edu](http://www.olelo.Hawai'i.edu)  
The Aha Punano Leo home page: [www.olelo.Hawai'i.edu/OP/orgs/apl](http://www.olelo.Hawai'i.edu/OP/orgs/apl)  
Babelfish Web translator:  
[doc.altavista.com/help/search/babel\\_tool.shtml](http://doc.altavista.com/help/search/babel_tool.shtml)

Sources: *The Cambridge Encyclopedia of Language*, Global Reach ([www.gltreach.com](http://www.gltreach.com));  
University of Alaska; U.S. Census Bureau; Times staff. Researched by Nona Yates,  
Doug Smith and Robert Lee Hotz/*Los Angeles Times*.

KOLA Information: [users.skynet.be/kola/index.htm](mailto:users.skynet.be/kola/index.htm).



From: Jeff ALLEN <[jeff@elda.fr](mailto:jeff@elda.fr)>  
Via Endangered Lang. List

Technologies for Endangered Languages  
(23 Feb., 1999)

This is the result of a panel discussion at the Association for Machine Translation in the Americas 1998 on how to adapt machine translation technologies for neglected/endangered/sparse-data/low-density languages.

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The Endangered Languages Preservation and Revitalization Project  
by Transparent Language, Inc.

Languages can be Saved

The purpose of The Endangered Languages Preservation and Revitalization Project is to make it economically feasible to develop a world-class learning system for an Endangered or Less Commonly Taught language. Through this initiative, Transparent Language, Inc. is making its technology and development expertise available to produce powerful language learning tools that pass the richness of today's endangered languages to a new generation.

How We Manage It

This innovation is now possible due to the development of Transparent Language's exclusive LanguageNow! technology. Powerfully effective at all levels, from beginner through advanced, it enables successful language use in a rich multimedia learning environment. Because of the unique fundamental technical architecture underlying the LanguageNow! technology, it is now possible to develop a comprehensive, effective language learning and preservation package for any language at a small fraction of the cost previously required.

Keeping It Affordable

The key factor is that no software development is required for a new language package. The software development has already been completed by Transparent Language, Inc. The only cost for a new language program is entry of the linguistics, production, administration and in some cases font and I.M.E. integration. Traditionally, software development is the largest cost of developing a language-learning application. Transparent Language, Inc. acts as technologist and producer; our Cultural Partners will provide linguistic support and resources. A single flat fee covers our costs.

Company Background

Transparent Language, Inc. has developed and used this innovative software architecture to produce effective language learning programs for over 16 languages since 1989.

Numerous revisions and upgrades guarantee effectiveness with over 270,000 users, including 10,000 schools, U.S. Government agencies and many corporations worldwide. Today, Transparent Language has developed and made available many other language products as well, such as computer aided instant translation programs, learning programs especially for children in 11 languages, and a talking translation dictionary, to name just a few. Transparent Language, Inc. is committed to language learning and use and is proud to offer this unique initiative designed to give endangered languages a new breath of life – The Endangered Language Preservation and Revitalization Project.

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From: Luisa Maffi <maffi@nwu.edu>

Missing Languages

Dear Dr. Zhang Osborn:

Many thanks for copying this very interesting message. I wasn't familiar with this Network Frontier, but I'm glad you made the points you made! [...] Best,

Luisa Maffi
President, Terralingua.

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To: The Editor, The Network Frontier, <www.netfront.to/>

Dear Sir/Madam:

I appreciate the approach taken and the information offered at your Network Frontier Web site, and in particular the points you call attention to in your "Silence Project" and "Silence Map" at <www.netfront.to/sil.html>. There appears to be one missing item, however, which might be called "Languages not spoken."

There are, of course, many languages in the world on the verge of disappearing, which would be a loss for the cultures that speak them and also for humanity as a

whole. The Terralingua project argues strongly on this issue, from the point of view that linguistic diversity is in many ways like biodiversity - <cougar.ucdavis.edu/nas/terralin/>. The loss of languages represents a permanent kind of silence, as well as a loss of knowledge (including location-specific environmental knowledge) that was embedded in those languages.

In addition, there are many other languages that are in no immediate danger of being lost but are "structurally marginalized", with consequent minimization of access to power and information by people for whom these are the mother tongues. Your use of the common shorthand reference to "French-speaking" and "English-speaking" Africa in your sub-section on "Movies not being produced" is an example. English and French are used for various purposes (government, education, communication across linguistically diverse populations and with the rest of the world), but these are the maternal languages of only a tiny percentage of Africans. The indigenous languages are frequently dominant in African cinema and music, but are more often than not overlooked in other ways. The near total absence of African languages in the goals of projects to expand the Internet on the continent is an example. This is not, of course, to gloss over the sometimes complex issues raised by language diversity in many countries, but the lack of attention to African languages would seem to have other causes as well as consequences.

A curious example is the Bamako 2000 conference on the Internet and development - <www.bamako2000.org/>. The multilingual issue figured very prominently in its preliminary program, but has gradually been scaled back until it is almost invisible. (I'm still very interested in this conference, but feel that to the extent it downplays the language dimension, it misses a great opportunity to squarely address an issue everyone else seems to be avoiding).

The issue of language diversity in I.C.Ts. [Information and Communication Technology] in India is receiving more attention, but that seems to be the exception. (See, for instance, articles and papers at <www.bytesforall.com> & <www.mit.edu/people/kken/keniston.htm>).

The issue of language diversity, along with those of how to avoid its use for divisive purposes and provide for ways to communicate across that diversity, are clearly of fundamental importance to the simultaneous "globalization" and "localization" processes in motion in the world today.

Hope this is of some interest and use. All the best!

Donald Zhang Osborn, Ph.D.

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A.N.R.M., I.K., & I.C.T. in the vernacular

bisharat@go.com



From: Donald Z. Osborn <osborndo@pilot.msu.edu>
Via Grazia Borrini-Feyerabend <gbf@iname.com>

Asmara Declaration & Importance of Languages

Knowledge, of course, is expressed and transmitted in language, and discussions of knowledge generation and development across the culturally diverse regions of the globe sooner or later encounter issues of how to deal with multilingual realities. For instance, in Africa, a continent frequently considered by policymakers and outsiders as being divided among Anglophone, Francophone, Arabophone, and Lusophone countries, there are also as many as 2000 indigenous languages (definitions of language and dialect vary). I.M.H.O., the new I.C.Ts. offer the possibility for working in and with these languages both on the internet and off-line in various spheres of activity relating to education and development. And this without impeding either communication or unity. I don't know if the G.K.D. Conference will deal with this issue much this time around (outside of the vitally important

but still rather restricted area of indigenous knowledge), but at some point it is unavoidable. In India, of course, there are already vigorous efforts to localize I.C.Ts. for numerous vernacular languages. In the African context, the strength and importance of maternal languages is reflected in the recent Asmara Declaration on African Languages and Literatures (attached) – but a full "meeting" of local languages with I.C.Ts. there is apparently still in preparation...

Don Osborn
A.N.R.M., I.K., & I.C.T. in the vernacular

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* The Asmara Declaration on African Languages and Literatures *

We writers and scholars from all regions of Africa gathered in Asmara, Eritrea, from 11 to 17 January, 2000, at the conference entitled "Against All Odds: African languages and literatures into the 21st century". This is the first conference on African languages and literatures ever to be held on African soil, with participants from east, west, north, southern Africa and from the diaspora, and by writers and scholars from around the world. We examined the state of African languages in literature, scholarship, publishing, education, and administration in Africa and throughout the world. We celebrated the vitality of African languages and literatures and affirmed their potential. We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism caused some of the most serious obstacles against African languages and literatures. We noted with concern the fact that these colonial obstacles still haunt independent Africa and continue to block the mind of the continent. We identified a profound incongruity in colonial languages speaking for the continent. At the start of a new century and millennium, Africa must firmly reject this incongruity and affirm a new beginning by returning to its languages and heritage.

At this historic conference, we writers and scholars from all regions of Africa gathered in Asmara, Eritrea, declare that:

1. African languages must take on the duty, the responsibility, and the challenge of speaking for the continent.
2. The vitality and equality of African languages must be recognized as a basis for the future empowerment of African peoples.
3. The diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African unity.
4. Dialogue among African languages is essential: African languages must use the instrument of translation to advance communication among all people, including the disabled.
5. All African children have the unalienable right to attend school and learn in their mother tongues.
Every effort should be made to develop African languages at all levels of education.
6. Promoting research on African languages is vital for their development, while the advancement of African research and documentation will be best served by the use of African languages.
7. The effective and rapid development of science and technology in Africa depends on the use of African languages and modern technology must be used for the development of African languages.
8. Democracy is essential for the equal development of African languages and African languages are vital for the development of democracy based on equality and social justice.

9. African languages, like all languages, contain gender bias. The rôle of African languages in development must overcome this gender bias and achieve gender equality.
10. African languages are essential for the de-colonization of African minds and for the African Renaissance.

The initiative which has materialized in the "Against All Odds" conference must be continued through biennial conferences in different parts of Africa. In order to organize future conferences in different parts of Africa, establish a forum of dialogue and co-operation, and advance the principles of this declaration, a permanent Secretariat will be established, which will be initially based in Asmara, Eritrea. Translated into as many African languages as possible and based on these principles, the Asmara Declaration is affirmed by all participants in "Against All Odds". We call upon all African states, the O.A.U., the U.N., and all international organizations that serve Africa to join this effort of recognition and support for African languages, with this declaration as a basis for new policies. While we acknowledge with pride the retention of African languages in some parts of Africa and the diaspora, and the rôle of African languages in the formation of new languages, we urge all people in Africa and the diaspora to join in the spirit of this declaration and become part of the efforts to realize its goals.

Asmara, 17th. January, 2000. <www.outreach.psu.edu/C&I/AllOdds/declaration.html>.



From: Victor Golla <golla@ssila.org>

News Items from The Society for the Study of the Indigenous Languages of the Americas

S.S.I.L.A. Bulletin Number 96: October 8, 1999

'Aha Punana Leo

From Bill Wilson (pila_w@leoki.uhh.Hawai'i.edu) 1 Oct., 1999:

I want to make S.S.I.L.A. members aware of a new Web site for the 'Aha Punana Leo, the Hawai'ian "language nest" organization. It is located at <www.ahapunanaleo.org>.

'Aha Punana Leo is often said to have the most developed set of Native American language revitalization programs in the United States. Our organization assists Native Hawai'ians and indigenous peoples worldwide who share our quest to maintain and develop traditional languages and cultures for life today. From a pioneer group of language nest immersion preschools, the 'Aha Punana Leo has evolved into a non-profit Native Hawai'ian family-based educational corporation serving students and family members of all ages with a multitude of programs and functions.

Our Web site is fully bilingual. You may browse in either Hawai'ian or English. To switch between the two languages, you click a "Switch To Hawai'ian" button on the navigational bar. Hawai'ian fonts can be down-loaded free of charge.

Indian Circle (Web ring)

"Indian Circle" is a new Web ring, maintained by the Seminole Tribe of Florida, intended to connect the Internet Web pages of all federally recognized American Indian tribes in the U.S. The address is <www.indiancircle.com/>.

As of October 2, 1999, the Web ring had 22 members, but one of the pages at the site has a complete list of all federally recognized tribes and their official Web sites, whether or not they are fully participating members of the ring. The site also has links to American Indian news- papers, magazines, publications, and media; to the texts of tribal and state compacts; and to a number of informational pages.

[F.Y.I., a "Web ring" organizes Web sites with similar content by linking them together in a circle, or ring. Once you are at one site in the ring, you can click on a "Next" or "Previous" link to go to adjacent sites and – if you do it long enough – end up where you started. For more information, visit <www.webring.org>].



From: Carmine Colacino <colacino@unibas.it>

Italiot Greek

I am forwarding this message from the mailing list "Magnagraecia" (magnagraecia@listbot.com and www.geocities.com/Athens/Forum/4436/magnagraecia2.htm), because I think it is of interest for Terralingua members.

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raneo.html

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(26 ottobre, 1999).

I'm sending this message in order to allow non-Italian members to know the topic we are talking about.

"Italiot Greek is not a minority language" – Yes, this is the opinion of two influential Italian senators who have taken part to the discussion of the new law for the protection of Italian linguistic minorities. After the decision of President Chirac in France on the same matter, also in Italy the European provisions could be ignored. Here's the opinion of the historian Saverio Vertone, senator of the Republic (with an approximate English translation):

VERTONE GRIMALDI (RI-LI-PE). È contrario al provvedimento, che riflette una mancata distinzione culturale tra dialetto e lingua. Per quanto riguarda poi l'inserimento del greco tra le minoranze linguistiche, si tratta probabilmente di un errore tecnico, poiché il greco-bizantino che residua in sette comuni del salentino non identifica una minoranza linguistica; altrimenti non si comprende la ragione dell'esclusione dalla tutela di altri idiomi regionali o, all'interno della stessa regione o di una stessa città, di differenti dialetti. Questo approccio di progressiva frantumazione conferisce un'importanza al concetto di minoranza che sconfinava nel fanatismo razziale, laddove l'uniformazione linguistica contribuisce all'unificazione di un paese. Peraltro, si dovrebbe tutelare la stessa lingua italiana, che è minoritaria nel mondo, analogamente a quanto avviene in Francia o in Germania. (Applausi dal Gruppo L.F.P.I.N. e dei senatori Mazzuca Poggiolini e Contestabile. Congratulazioni).

VERTONE GRIMALDI: He is against the provision, which does not show a distinction between language and dialect. Concerning the inclusion of the Greek among the linguistic minorities, it is probably a technical mistake, because the Byzantine Greek which is left in seven villages of Salento does not represent a linguistic minority. [...] This approach of progressive shattering gives importance to the concept of minority which crosses the border of racial fanaticism, on the contrary we should protect the Italian language, which is a minority in the world, in a similar way that France and Germany have decided.

The opinion of Sen. Vertone has found support from Sen. Pellegrino, who is an important member of the political majority. He has said that the Italiot Greek is just residual in the villages where it's spoken, so the teaching of this "dialect" at school and his use on the documents would be a "complicated administrative consequence" of the law. According to him, Italiot Greek should be just a matter of study. What they want to say is: if a language is no more spoken by the majority of people in the villages where it is spoken (so if a language is an endangered language) then it isn't fair to decide a law in order to protect it. Or rather this language (or "dialect") is not a linguistic minority.



From: Eva Remberger <eremberg@spinfo.uni-koeln.de>

Minority languages in Italy

We'd like to inform you that there is an important campaign running concerning the ratification of Bill 3366, definitively approved by the Italian Parliament last 25 November, 1999, for the recognition and preservation of the language and cultures of minority languages in Italy. More information and the petition, that has been (and still is being) signed by several linguists and [non-linguists], you can find at <www.spinfo.uni-koeln.de/mensch/sardengl.html> and <www.spinfo.uni-koeln.de/mensch/petiin.html>.

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From: Renato Corsetti <corsetti@itelcad.it>

Language and Human Rights
(01 Nov., 1999)

Please find here the text of the recommendations made by the N.G.Os.' International Conference in Seoul.

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Recommendations of the 1999 Seoul International Conference Of N.G.Os.

The 1999 Seoul International Conference of N.G.Os., Thematic Group Human Rights, recommends:

- [1] That the United Nations Economic and Social Council, [E.C.O.S.O.C.] should place the subject of "Language and Human Rights" on its agenda for an early meeting, in order to discuss problems of global linguistic politics and the destruction of human rights caused by linguistic inequalities.
- [2] That such a meeting should consider the appointment of a Commission to explore the possibility of the use and practicality of an international auxiliary language.
- [3] That E.C.O.S.O.C. should report to the United Nations General Assembly the results of its findings.

[4] That this Seoul International Conference of N.G.Os. submit the above as recommended proposals to the E.C.O.S.O.C. and to the N.G.O. Millennium Forum scheduled for 22-26 May, 2000, for their attention and follow-up action.

Le Groupe Thématique sur les Droits de l'Homme de la Conférence Internationale de Séoul 1999 des Organisations Non-Gouvernementales recommande:

[1] que le Conseil Économique et Social de Nations Unies (E.C.O.S.O.C.) mette à l'ordre du jour d'une prochaine séance le thème "Langue et Droits de la Personne" afin de discuter des problèmes de la politique linguistique mondiale et de la destruction de droits de la personne du fait des inégalités linguistiques.

[2] que cette séance examine la nomination d'une commission afin d'étudier la possibilité d'utiliser et de pratiquer une langue auxiliaire internationale.

[3] que l'E.C.O.S.O.C. fasse un rapport à l'Assemblée Générale des Nations-Unies sur ces résultats, et

[4] que cette Conférence Internationale des O.N.G. de Séoul soumette les propositions ci-dessus à l'E.C.O.S.O.C. et au Forum du Millénaire des O.N.G. prévu des 22 au 26 Mai 2000 pour qu'ils y prêtent attention et poursuivent l'action.

If you as an individual, or on behalf of your N.G.O., would like to support the recommendation, you may do so by sending a message to Prof. Lee Chong-Yeong <Lee@esperanto.net>, U.E.A. Commission for the U.N.



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

Two Visitors Report on their Journey to the Akha, Thailand

(1) Down the Tube

By Joseph Cooke.

Late last month (Nov. 20-25, 1999), I spent a few days with Matthew McDaniel [Akha Heritage Foundation], getting a picture (and a stomach-full) of some of the things that are happening to Akha culture. This was not a pretty thing to see, but I want to tell you a little about one troublesome bit of reality that I bumped into. (There are many other bits, but I don't have a clear enough picture to write about them here).

But before I tell my little piece of the story, I must tell you that I am a former missionary with the Overseas Missionary Fellowship, which I have always loved, and still do. I'm also sold on the missionary enterprise, provided it is conducted with a deep love for people and a true respect for the cultures within which they live. I cannot, therefore, be dismissed as a missions hater with an axe to grind. I'm merely saying something that I think needs to be said.

What it all boils down to is this: Akha culture is going down the tube. The same may, no doubt, be said of other tribal cultures in Thailand, but Akha culture is probably further along than the others. In fact, if something radical does not happen, this culture will very soon be done for.

The sad thing is that there is at least one missionary agency that is overtly trying to make it happen as fast as possible. This is a group from Taiwan that has concluded that Akha culture is of the Devil, and that their culture needs to be smashed in order that God's kingdom may be established.

Their *modus operandi* goes something like this. They will go into a new and vulnerable village (and all Akha villages tend to be vulnerable because of a

centuries-old habit of yielding to those around them who have greater political and economic power than they do), and they will offer the headman a big sum of money if he will lead the whole village to convert to Christianity. If the headman refuses, they will go around the village and find those who are disaffected with him or with things as they are, and they will offer these people a good sum of money if they convert and jettison their devilish tribal ways. Then they proceed to indoctrinate their converts with their concept of the evils of Akha culture, so they in turn become as rabid as themselves. Indeed, converts have been known to go into the homes of their unbelieving neighbors and confiscate their offending devil-worshipping artifacts.

The net result is a divided village with no agreed-upon guidelines for coping with the everyday activities of village life, and no accepted source of village authority. Furthermore, everyone knows that there is money waiting in the wings for those who will turn to the new way. And who can stand up against their money and their power? So the village becomes even more vulnerable than it was before – with almost predictable results.

Then, when a village has become Christian, the missionary agency builds a great, big concrete church in the middle of the village – one that's far bigger and more intrusive than it needs to be. And it's built entirely by foreign money, so it's not the fruit of the people's own values and labor, and they can't really own it as theirs in any important sense. Also, before long, they will be provided with a pastor who is likewise supported by foreign money and has a salary way beyond what the average villager gets. Yet, at the same time, very little of the foreign money is used to really improve the lot of the majority of the villagers.

Frankly, I do not understand this way of doing things at all. Why would anyone want to destroy a culture in the name of God? (We Americans have already tried this in our arrogance, and it didn't work. Indeed, we've all but shut the door of redemption to those whom we have destroyed in this way). And why would anyone even want converts who have to be paid to believe? And why would anyone want to create a servile dependence upon foreign funding? Do they care nothing for the dignity and initiative of the people themselves?

The whole thing makes my blood run cold. And I'm sure that most people will feel as I do. Indeed, I know that my many, many missionary friends would react in this same way – if they knew what was going on. On the other hand, surely some of them do indeed know. But if so, why aren't they speaking up? Why aren't they publishing this kind of information to the four winds? Why aren't they protesting ceaselessly about it? I wish I knew the answer.



(2) Akha Visit 1999

By Ali Ben Kahn.

During July/August 1999 I was able to visit northern Thailand and meet Matthew McDaniel of the Akha Foundation. I was very impressed by the various activities being undertaken by the Foundation, and also very alarmed by the situation of the Akha in Thailand at the present time.

I initially contacted Matthew in early/mid-1999, after several months of reading his Akha newsletter, which is posted on various Internet bulletin boards. I am presently undertaking a Ph.D. in the area of the recognition of indigenous knowledge systems (or the lack thereof), in promoting plant biodiversity conservation within the very problematic context of "development". Matthew's Internet newsletter caught my eye, as he seemed to be grappling with many of the same problems that concern me and was obviously trying to come up with some alternatives to conventional western-style development.

Matthew gave me a good introductory talk about the situation of the Akha. Much of this information can be found on the Akha Foundation home page, though not in such detail. Matthew then took me to several villages so that I could see for myself what was happening.

I have occasionally seen responses to Matthew's newsletters and comments questioning his view that the current situation is one of crisis. Unfortunately, I have to confirm his belief that, basically, the Hill Tribe cultures are under siege and I can assure everyone that Matthew's reports do not exaggerate in any way the urgency of the situation.

However, I want to make clear that the following is based on my own interpretation of what I saw and learned, based on my own background as someone who has very deep reservations about the whole concept of "development" as defined and developed by western culture. I don't pretend to have an easy answer or a new whizz-bang alternative. However, I believe that we need to question the whole concept of "development", as indeed many are already doing, and try to evolve some new ways of sharing wealth, constructive technology, knowledge systems and so on.

Having said that, back to northern Thailand. Under the guise of "development" and "modernisation" there appears to be a policy on the part of the Thai government to systematically dismantle Hill Tribe cultures. My continuing research suggests that there are a number of reasons for this:

Thailand operates a very old-fashioned, assimilationist policy aimed at bringing the Hill Tribes into the "mainstream" Thai culture. As a white Australian, the very idea of assimilationism makes my hair curl! Maybe some people mean well by wanting others to assimilate. A lot of the time, however, assimilationism is just another way of saying "your culture is crap, ours is better so take it up or else, because we're not going to allow any space for you to be different". In other words, it leads inexorably to cultural genocide, and the Australian Aboriginals have educated us about the extreme injustice and arrogance of this!

The land that should belong to the Hill Tribes (but which doesn't legally, as they have no "land rights" or citizenship status) could be "better" used by the Thai government and/or Thai farmers. Without going into the various rights and wrongs of this, or the situation of impoverished Thai farmers, suffice it to say that some very lucrative plantation deals, tourism ventures, etc., are in the offing if only those Hill Tribes weren't cluttering up the place! The situation regarding tourism is interesting, though: the Thai government is faced with some very awkward dilemmas here, given the big boom in Hill Tribe Treks - more later.

The need to be active (or at least appear to be active) in the field of biodiversity conservation and agricultural reform. This has become a major interest of various heavy duty aid and development agencies (World Bank, I.M.F., Asian Development Bank, etc). Thailand is faced with some very embarrassing past history in this area, e.g., systematic destruction of their once wide-spread forest resources, facilitated by official corruption and lack of good governance, to mention only one.

Unfortunately, it has now proved convenient to scapegoat the Hill Tribes and to claim that deforestation, soil erosion, stream siltation and numerous other environmental ills are caused by their agricultural practices, one of which is shifting cultivation. The possibility that these people may have valuable indigenous knowledge about their surrounding ecosystems and to have developed production systems suited to their environment is never mentioned or acknowledged.

This scapegoating the hill tribes for the problem of deforestation is very widespread. I visited the Hill Tribe Museums in both Chaing Mai and Chaing Rai. Both feature display information panels that put the blame for deforestation squarely on the shoulders of the Hill Tribes. No mention is made of government-sponsored logging, illegal logging and the corrupt practices of the past and

present, which persist even though logging was banned in the early 90s, and which in any case simply shifted the rape of the forests into Laos, Burma and Cambodia.

While it is undoubtedly true that shifting cultivation becomes less sustainable as population increases, there have been no recent demographic studies to clearly demonstrate that the Hill Tribe populations have increased, or by how much. This is another claim of the government: that the Hill Tribe populations are increasing at a rapid rate. Whether or not this is actually true needs to be properly researched.

In relation to the putative effects of land clearing, in the course of my research I have found evidence that a major contributor to stream siltation in northern Thailand is, in fact, road building. While travelling to and from the villages I saw many examples of road-building practices that were nothing short of environmental vandalism on a monumental scale; these really have to be seen to be believed! No environmental impact studies had been undertaken, no proper/best practice guidelines exist in any meaningful context, and road building proceeds with complete and absolute disregard of the surrounding environment. The government is undertaking a massive road building programme to facilitate both trade and tourism, especially tourist access into ever remoter areas as part of the "Hill Tribe Trek" phenomenon.

In this way, the government is faced with a dilemma: on the one hand, it wants the land the Hill Tribes are living on to establish lucrative plantations. The plantations are usually of pines and eucalypts, and clearing of indigenous forest to plant them is common. This is usually justified by the claim that the areas were already degraded (by, you guessed it, Hill Tribes). Indeed, the Forestry Dept.'s definition of re-forestation/re-vegetation seems to consist entirely of planting with exotic plantation species. Deals with Chinese interests for enormous joint plantation projects were being announced in the Thai media while I was there.

I am presently seeking information on development funding for "re-afforestation" and re-vegetation in Thailand. Do the donors know, for example, what is really happening? On the other hand, tourism is a mainstay of the Thai economy, especially during hard times such as the recent Asian economic crisis. Hill Tribe Treks are the most recent BIG thing and so there is a need to maintain some villages. However, many of the selling points of the treks are that the villages visited are "unspoilt, remote, intact indigenous cultures, etc.", and so there is a need to keep pushing into ever remoter areas, to build more and more roads (bigger to accommodate bigger coaches) and so on. It isn't hard to see that this is completely unsustainable.

However, tourism aside, the overall policy is undoubtedly to move the Hill Tribes off the mountains. Once moved, the people are provided with little or nothing in the way of services and facilities. The situation concerning water is particularly critical, and underscores the apparent reluctance of the Thai government to provide even the most basic infrastructure. This is in contradiction to the stated policy of the government, which partly justifies the moving of people in order to better provide for their basic needs in the areas of education, utilities and health care.

The real situation, however, is very different. I saw several villages to which Akha had been moved which were not even provided with a source of water. Health care is an unobtainable dream, and there are many well-documented cases of Hill Tribe people being mistreated or ignored by health workers who view them as undeserving, ignorant savages.

One of the things that the Akha Heritage Foundation does is to build wells. I saw several excellent wells, constantly in use, that Matthew had helped to build. However, it seemed absurd to me (and very revealing) that Matthew is undertaking such basic infrastructure works which by any standards should be provided by the government.

Moving villages has numerous consequences for the people involved. They are always moved downwards [Editor's emphasis; this is a critical factor], sometimes even to

flat land which Akha are not used to, and the change in altitude can affect the health of both the people and their livestock. Loss of livestock means less protein. The forced removals seriously disrupt the traditional agricultural production cycles which also leads to dietary problems and malnutrition.

Common ailments among Akha babies, e.g., congenital heart problems, are often blamed on dietary deficiency on the part of the mothers. This is usually blamed on the eating of white rice, but there can be no doubt that overall protein deficiency is a major contributor. This in turn has increased pressure on the wildlife of the forests, notably barking deer and birds (which are noticeably absent due to heavy hunting). Added to this is the aggressive marketing of MS.G. (monosodium glutamate) in Thailand, particularly among the Hill Tribes. All this adds up to very serious dietary problems.

In short, and to be very blunt, it was hard to come to any other conclusion except that the Thai government is undertaking a deliberate policy of cultural genocide, dressed up in old-fashioned assimilationist language, or under the guise of environmental protection or development.

The Thai Forestry Department bears no resemblance to what most other forestry workers would recognise as comprising best practice forestry management. It would be more appropriate to call it the Department of Logging and Plantations, and, indeed, you sometimes hear this said jokingly when referring to the Forestry Dept.

The use of the environmental protection motive to attack Hill Tribes is particularly invidious and hypocritical, given the otherwise complete lack of commitment on the part of the Thai government to undertake proper natural resource management in the forests of the north. There are no inventories of natural resources and no programmes to manage the forests in a sustainable manner, and no scientific (western or otherwise) standards applied. The rich store of Akha and other Hill Tribe lore concerning the forests is completely ignored in the face of logging and plantation pressures.

In reaction to this very negative government approach, the Hill Tribes are in the very embryonic phase of organising themselves to protect their culture and knowledge. This is made additionally difficult due to the influence of the Christian missionaries, who always seem to initiate their entry into a village by telling the people that their own culture and religious beliefs are wrong (often described as "devil worship") and must be given up. In Christian-invaded villages it is unusual to see women wearing headaddresses (which are enormously significant components of women's cultural lives), and in some villages there are only older women present, as the missionaries encourage the younger women and girls to leave the village. The reason given for this is to save them from 'devil worship', abuse by the males of the village and for purposes of education. The fact that many of these removed women and girls end up as prostitutes is an interesting phenomenon that requires further investigation. This removal of younger women has a devastating effect on the age structure of villages, the production cycles, social interactions, marriage prospects and so on.

The Thai government maintains a hands-off approach towards these Christian activities, but it isn't hard to see that this cultural disruption aids and abets the government's covert aim of gradually dismantling Hill Tribe culture and removing them altogether from the mountains of northern Thailand. Cultural demoralisation will simply make it that much easier.

In relation to this missionary activity, I will be honest and say that I personally have never been able to understand the zeal that lies behind thinking that you have the right to go to someone else's culture and carry out this kind of activity. I can understand compassion and generosity, but not the colonial mentality that says that you should give up your "devil-worshipping" ways (as defined by me) and take up my system of beliefs. I found it very interesting that Matthew views this as a human rights issue, and my conclusion is that he is right. I think that this will become a big issue in the near future as increasing numbers of indigenous peoples gain the confidence to challenge what is, after all, a direct attack on their basic

human right to adhere to their own system of beliefs. In addition, I think that extreme fundamentalist evangelism and missionary zeal will be recognised as the mental illness it undoubtedly is.

In relation to the missionaries in northern Thailand, I tried hard to find examples of good works but failed. I wanted to give them the benefit of the doubt, but found only a weird kind of ignorant fundamentalist empire building, whereby the missionaries are happy to build a big church on the highest point of a village that doesn't even have a well! The rôle of these missionaries in the destruction of Hill Tribe culture should not be underestimated.

In relation to tourism, I would urge everyone reading this to keep in mind the following if you ever visit northern Thailand and consider going on a "Hill Tribe Trek": these treks are the latest fad and often dressed up as "eco-tourism". Inquiries quickly reveal, however, that local tribes people gain little benefit from these treks and suffer considerable disruption to their village life and privacy. In addition, remember that the popularity of treks has encouraged the government to increase road building and other means of access into ever more previously remote villages.

Conclusion

So, sorry to be talking doom and gloom but this IS a crisis situation. It's only by knowing the truth and challenging what is happening that we can help the Hill Tribes, who are starting to become organised to challenge these attacks on their culture, and to have the right to make decisions about their future for themselves.

My experience helped me realise that Hill Tribe cultures (and other cultures in general) are incalculable treasures. We may not all agree on everything and there's always room for dialogue, discussion and even argument and disagreement. After all, no-one's culture remains the same forever (if it does, you're in trouble). The important thing is who gets to decide how much respect you're given and how much space is available for difference to exist. In Thailand at the present time, that space is apparently almost non-existent.

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(I am a plant ecologist and conservation biologist presently working on a Ph.D. at the University of Adelaide in South Australia. My research field is the acknowledgment and application of indigenous knowledge in plant conservation as part of the development process. This reflects my interests in several areas, mainly plant conservation and natural resource management, cultural diversity and the alternative development movement which is critical of the importation of western values, economics and knowledge systems into other cultures. I have worked for many years as an environmental activist and am presently Vice-President of the Nature Conservation Society of South Australia, the state's pre-eminent science-based community biodiversity and nature conservation organisation. I also sit on several state statutory bodies dealing with issues pertaining to conservation and/or natural resource management. I am a practicing Mahayana Buddhist and have travelled extensively, especially in Africa, where I lived in Zimbabwe in the late 80s).

For village eviction photographs go to akha.trI.P.O.d.com/eviction.htm.



From: Luisa Maffi <maffi@nwu.edu>

Key Documents of The World Bank

"Rôle of Indigenous People in the next Millennium: World Bank policies and programs".

Statement delivered by Alfredo Sfeir-Younis, Special Representative to the United Nations, The World Bank.

United Nations E.C.O.S.O.C., Geneva, 28 July, 1999.

Thank you Madam Chairperson,

It is a privilege and an honor to speak here today.

First, I would like to pay my personal respect to the presence and authority of the many elders and chiefs here today. I thank them for this very important occasion.

Today, I would like to focus on key strategic concerns and to share what we see to be the most important elements of our recent policy on indigenous peoples. Let me start by saying

- that the World Bank deeply cares about the issues and concerns of indigenous peoples; and
- that we are prepared to address the issues which have been outlined in the course of this week, including access to land, improve the welfare of the indigenous population, protect the environment; establish the foundations of effective institutional systems; address some of the most acute equity and distribution related issues and combat acute poverty.

On the issues of human rights, most of you are fully aware of the limitations we face as an institution in relation to playing any advocacy role in this field. It is simply not our mandate. However, we are fully cognizant of the intimate relation that exists between economic policy making and the attainment of the many goals and aims of the right to development. And, we agree that poverty eradication is fundamental to attaining those rights. To live in poverty is a fundamental violation of all rights.

The eradication of poverty accompanied with comprehensive human and institutional resource development programs strongly supports the human right dimensions expressed in this forum. Within this context, it is central to focus on three major fundamental dimensions:

- Firstly, on the fact that human, financial and other resources are limited in most societies, and thus important trade offs will have to be settled in order to provide, for example, health, education, sanitation, and many other human services. To make the right to development a reality will have to pass, by necessity, through a very effective socio-economic planning and implementation processes.
- Secondly, the existence of rights as fundamental as it is does not ensure the materialization of these rights. And, therefore, it is fundamental that countries, and different groups in society, enhance their ability to materialize existing rights. It is in this context where we can make an important contribution, through the strengthen justice system, enhance participation and social inclusion, invest in basic social services, assist in establishing the necessary mechanisms to create access to the most productive assets of societies and the like. Our work on gender equality, environmental conservation and management, provision of public services, financing basic infrastructure and institutional development are also some examples of what we can do to improve the ability to materialize many of the rights which have been identified here today.
- Finally, in most cases mainstreaming the concerns expressed here in

macroeconomic planning and implementation is not straightforward. One of the main reasons is the need to change existing value systems in a way that societies become more equitable, and that indigenous peoples and their cultures find the necessary institutional and political space to develop and flourish. For the time, being, the agenda remains too dispersed, with no sharp focus on the fundamental elements that will make the mainstreaming of these issues a reality.

Let me say just a few words about the concerns expressed about the land. First, and foremost, we at the World Bank are fully aware of the multiple dimensions and roles that land plays in the lives of indigenous peoples:

- We know that land is not just a factor of production as it is in many of the so-called modern societies;
- We know that access to land is more than just a means for the accumulation of wealth, though this is also an important consideration;
- We know that there is a very sacred, spiritual and unique relationship between the land and the people;
- We know that addressing land access, use and management must be done within the context and the fundamental dimensions of the cosmovision that define the future of indigenous societies.

Second, we also see the central challenge of translating and integrating the principal elements of your cosmovision into national, regional, and local policy making. This will always be the main determinant of many debates on the rôle of indigenous societies. This is not just an integration of concepts and processes, but of fundamental values and of an holistic understanding of how we need to shape our future on this planet.

Past and Current Policy of the World Bank on Indigenous Peoples

Let me briefly say something about our policies.

The World bank's policy towards indigenous peoples dates back to 1982 (Operational Manual Statement 2.34) and it was designed initially to consider the needs of relatively isolated tribal groups affected by development projects. It focussed mainly on the protection of land rights and the provision of health services, particularly in relation to forest-dwelling indigenous peoples in lowland South America.

In 1991, the World Bank issued a revised policy (Operational Directive 4.20) which extends the definition of indigenous peoples to include a much wider array of peoples who maintain social and cultural identities distinct from those of the national societies where they live, who have close attachments to their ancestral lands, and who are often susceptible to being disadvantaged in the development process. Its main objective towards indigenous peoples is to ensure that the development process fosters full respect for their dignity, human rights and cultural uniqueness.

The Operational Directive 4.20 is currently applicable to all World Bank-financed projects as affecting indigenous peoples. While maintaining the protective measures of the earlier policy, OD 4.20 focuses particular attention on the rights of indigenous peoples to participate in and benefit from development projects.

Since OD 4.20 became effective, more than 150 Bank-financed projects world wide have been identified as affecting indigenous peoples, many of which have Indigenous Peoples Development Plans or strategies for ensuring that indigenous peoples receive culturally appropriate benefits. While in the past many of these investments were in the infrastructure and energy sectors, today an increasing number are in the fields of education, health, community

development, agriculture, natural resources management and land tenure security.

Greater Compliance and Revision of the World Bank Policy

While compliance with the policy is our main objective, some projects have faced difficulty during the preparation or the implementation phase.

In an attempt to ensure greater compliance, the World Bank initiated a process for revising OD 4.20 in 1998. The Bank-wide Working Group, comprising of social and legal experts, was formed to revise the current policy. In June 1998, the Working Group produced an Approach Paper, which outlined a strategy and set of recommendations for revising OD 4.20.

In this process we organized a series of in-country and regional consultations on the Approach Paper in 1998. The Approach Paper has been discussed with some indigenous organizations and with other international organizations, representatives of government agencies, N.G.Os. and academic experts. Among the issues taken up in the drafting process were:

- The objective of the World Bank's policy and their relations to poverty alleviation, sustainable development and participation;
- The process for identifying which social groups come under the policy in different national and local contexts;
- The steps that need to be taken to ensure the meaningful consultation and informed participation of indigenous peoples in the World Bank-financed projects;
- The legal measures necessary to protect indigenous peoples' lands, waters, and natural resources;
- The recognition and protection of indigenous peoples' knowledge and culture as part of the sustainable development process;
- The use of social assessment as a major instrumental to ensure that indigenous peoples benefit from World Bank-financed projects and do not suffer adverse impacts;
- The need for more pro-active approaches to indigenous peoples development and welfare; and
- The roles and responsibilities of the World Bank, its client countries and the private sector in projects affecting indigenous peoples.

The World Bank envisions a two-stage process, which will include consultations on the draft policy both within and outside of the World Bank.

World Bank Activities in relations to Indigenous Peoples

Madam Chairperson,

Several regional initiatives have been pursued by the World Bank in order to implement its indigenous peoples policy. Some examples are:

World Bank Projects in Latin America and Caribbean Region:

- In November 1998, the World Bank-financed "Ecuador: Indigenous Peoples and Afro-Ecuadorian Development Project" was launched. This is the first project to be prepared in partnership between the World Bank, a government ministry responsible for ethnic affairs and indigenous organizations. Other indigenous peoples developed projects are being prepared in Peru, Bolivia and Argentina.

- Through the Global Environment Facility (G.E.F.), of which the World Bank is one of the three implementing agencies along with U.N.D.P. and U.N.E.P., special "community protected areas" are being funded which combine indigenous territorial recognition with the conservation and management of biodiversity. World Bank-financed natural resources management programs, which contain land regularization components for indigenous peoples, are also underway or in preparation in Brazil, Paraguay, Columbia, Honduras and Guatemala. The Indigenous Lands Project of the Pilot Program to Protect the Brazilian Rain Forest is specially designed to address issues of indigenous land demarcation and protection in the Brazilian Amazon.

The World Bank Projects in East Asia and Pacific Region:

- Through the use of social assessment, the Agricultural Diversification Project in Vietnam safeguards the interest of ethnic minorities through land allocation based on current land use and participatory land use planning. The project also encourages the voluntary participation of ethnic minorities in a rubber plantation program based upon applications from farmers, who have been residing in communes for a minimum of three years. The project also recruits ethnic minority extension staff and provides training of government officials in participatory planning methodologies and cultural sensitivity.

Research and Sector Work:

- A growing amount of research and sector work is also taking place in the World Bank which applies to indigenous peoples and other ethnic minority groups. The main research includes the national profiles of indigenous peoples in Bolivia, China, Guatemala, Honduras, Indonesia, Mexico, Vietnam and Peru. Analyses of the legal and institutional frameworks, relating to indigenous peoples and other ethnic minorities, were conducted in China, Bangladesh, India, Pakistan, and the Philippines. There were forestry sector reviews that included analyses of the situation of indigenous peoples in Mexico, Papua New Guinea, and Russia. Other studies include the area of poverty assessment as well as studies of education of indigenous peoples.

Challenges Ahead

The World Bank recognizes that the revision of the policy is not going to be the answer to all the problems. But, in addition, there is a need to establish a better project design and instruments to reflect indigenous peoples' developmental goals and aspirations. These difficult challenges may be overcome only if we form a strong alliance of interest with all of you. This will require major political commitment as well as indigenous peoples.

Final Thoughts

In closing, I would like to share a few final thoughts.

Indigenous Peoples have historically been the poorest and most excluded populations in many parts of the world. They have not only faced serious discrimination in terms of their basic right to property, languages, culture and citizenship, but also suffered in terms of access to essential services and material conditions for living a satisfying life.

The aims and goals of sustainable development will never be achieved if societies do not attain cultural sustainability. The rôle of cultural capital is central in satisfying the aims and goals of sustainable development.

- Cultural sustainability is at the root of economic and social progress.
- Cultural sustainability is the one that will provide the identity, knowledge and spiritual dimensions of sustainability.

Thus, there is a need to ensure that the development process facilitated by the World Bank must take into consideration the cultural aspects of indigenous peoples. For this reason, the World Bank designated its policy on Indigenous Peoples as one of the safeguard policies, which must be in strict compliance for all the World Bank-financed projects.

To ignore indigenous cultures is like burning the library before we read the books. It is simply a major block to real progress and to the evolution in our societies.

I recently went to the mountains of Guatemala and spent some time with ten Maya Priests in their altars and discussed their vision of the future. Not long ago, I discussed the same issues with some of my Mapuche friends in Chile. And I have done so with some Coyas, Incas, Cunas and other indigenous peoples. The theme is centrally the same: it is imperative to protect and continue developing the fundamental values and systems of indigenous peoples.

We often reach the same conclusion: that at this juncture in world history there seems to be a major disconnection between what we call the modern society or progress, with the fundamental notions of life on Earth as portrayed in the cosmovision of these societies.

This disconnection must be eliminated and this would require concerted action in many fronts. Whether you broach it from the human rights angle, from the social or political angle, or from the economic and financial angle, the fundamental objective remains the same: indigenous cultures, indigenous societies, and indigenous knowledge must be central to all the efforts we will make on social inclusion.

And your support is central to the success of this mission. Thank you.



From: Preston Hardison <prestonh@home.com>

Sahelian Languages, Indigenous Knowledge and Self-Management

I.K. Notes No. 13
(October, 1999)

I.K. Notes reports periodically on Indigenous Knowledge (I.K.) initiatives in Sub-Saharan Africa. It is published by the Africa Region's Knowledge and Learning Center as part of an evolving I.K. partnership between the World Bank, communities, N.G.Os., development institutions and multilateral organizations. The views expressed in this article are those of the authors and should not be attributed to the World Bank Group or its partners in this initiative. A Web page on I.K. is available at <www.worldbank.org/aftdr/ik/default.htm>.

Africa is a continent of many languages – over 2,000, in fact, by recent count – though many are related and a number are inter-comprehensible to a greater or lesser degree. It is also a continent of multilingualism, where a relatively high proportion of the population speaks or understands more than one language. In addition, the distribution of languages is far from uniform. West Africa is a case in point. Coastal areas are for the most part characterized by a large number of native languages, many not widely distributed. Interior regions, and the Sahel in particular, on the other hand, are characterized by a smaller number of languages of broad diffusion.

The reasons are both topographical and political. Dense forests, numerous rivers and the ever-present tsetse fly made lateral communications and horse-borne transport very difficult in coastal regions and gave rise to a multitude of ethnic groups and small language communities. However, in the inland areas of savanna and desert-edge plains, travel was easier over long distances. Empires arose to regulate and tax the flourishing trans-Saharan trade and at the same time spread vehicular African languages such as Bambara, Wolof and Mooré over wide areas. It is therefore said that one can go from Dakar to Lake Chad overland using only three African languages – Wolof, Bambara and Hausa – whereas a trip of equal distance down the coast to Nigeria would require more than 300.

In the Gulmu region of Burkina Faso, located in little-developed areas of the extreme east bordering Benin, Tin Tua, a local N.G.O. established in 1985 by community members to resuscitate a generally unsuccessful state-supported literacy campaign, has set up a network of literacy centers devoted to instruction in the Gulmancéma language, a minority language in Burkina Faso, but one spoken nonetheless by over 500,000 people. The centers cover 31 villages of the region, all of which (with the exception of the district capital) lacked primary schools at the inception of the program. It now serves about 15,000 adolescent and adult learners annually, of whom 41% are women. Tin Tua has also launched a monthly Gulmancéma newspaper, *Labaali*, which has 3,000 subscribers and employs journalists equipped with motor bikes and tape recorders in all of the villages covered.

On the strength of the results of these literacy programs the association began, several years ago, establishing community primary schools where the initial grades of instruction are given in Gulmancéma and French is gradually introduced. Two years ago, the first cohort of students trained in these community schools reached the watershed of the primary education completion exams, which must be taken in French and govern admission to secondary schooling. The children who had started education in their mother tongue performed, on average, significantly better than the graduates of standard primary schools. The curriculum designer from Tin Tua tries to explain their success: "when you consider the environment in which all this is happening and the fact that there is only one instructor per school who speaks French, what is surprising is the speed of learning. Is it because the mother tongue serves as a springboard for performance in French, or is it the motivation of these students, the active instructional method used or the devotion of the instructor?"

African languages as an accounting tool

Now move west several hundred kilometers into southern Mali, a cotton-growing region where rates of schooling are still little over 20%. In the last two decades, a string of village associations centered around Koutiala and Bougouni has progressively taken over full responsibility for the marketing of agricultural crops, the management of farm credit, and the reinvestment of proceeds from these operations. And they have done it in large part by mastering accounting and administrative systems developed directly in the Bambara language. The story is much the same further north in the inland Niger delta, where rice is the commercial crop. In the village of Niono Coloni, local leaders organize examinations to ensure that candidates to the democratically elected positions of responsibility in the farm co-operative all have the requisite basic level in written Bambara, though the accounting forms used are in fact bilingual and include French labeling as well. Koranic students and primary school dropouts interested in applying for the positions generally enroll in the local adult literacy center to develop proficiency in the phonetic transcription of Bambara.

These are not isolated examples. Throughout much of Sahelian West Africa (countries bordering the southern edge of the Sahara Desert), the written form of African language is being used to an increasing extent as a vehicle of local, if not nation-wide, communication and a means of expressing indigenous culture. The change is most pronounced in the Francophone countries, where relatively little recognition was given to African languages, which were considered "dialects" and potentially disruptive of national unity and international communication.

Slow but sure change

Several factors have contributed to this change, including the advent of more representative governments and ones more tolerant of civil society, the spread of African languages brought about by internal migration and inter-ethnic contact, and a gradual shift towards recognizing the value of indigenous knowledge and of African culture. At the same time, experience and research have increasingly demonstrated that children starting school instruction in

their mother tongue or a language already well known to them stand a better chance of success – including success at mastering a second language of written communication [such as] French or English – than those who are forced to assimilate a totally foreign language from the outset. Adults, too, seem to acquire second language facility most easily through a written knowledge of their own language.

Change has been slow in coming, particularly at the central level, where more has been said than done. The introduction of African languages into primary school education, for example, has remained for years at the “experimental” level in countries like Mali, Niger, Burkina Faso and Senegal and there has been little commerce between agencies of non-formal education, which used national languages, and those of formal education, which did not.

Over the 1990s, however, momentum has been building at the local level. It has been fueled in large part by the development of new income-generating enterprises – the co-operatives, businesses, non-governmental associations and local community governments that have taken root in an era of demographic pressure and relative economic liberalization. To manage these enterprises themselves, local people need at least a core of literate staff; to ensure some degree of democratic accountability in the effort, they need a means to ensure larger numbers of members at least a modicum of literacy and numeracy. African languages – most of which are now written in Romanized or Arabic script – provide a much more accessible means of attaining this goal than instruction in English, French, Arabic or Portuguese.

Literacy gains in Burkina Faso

Examples are numerous in Burkina Faso, a country whose name itself is an amalgam of two prominent African languages. “Burkina” is Mooré for “honest person” and “Faso” is Jula and Fulfulde for “nation” – a nation of honest people. In Bouloulou, a small village in the northern tier of the country not far from Ouahigouya, women are flocking to a literacy center opened for them at the demand of their own economic development association. In the capital itself, Ouagadougou, a group of newly literate women of the Goughin district have banded together to create “Song Taaba,” a cooperative devoted to the manufacture and sale of soap and peanut butter. After an initial failed attempt at entrusting management responsibility in the few members with the rudiments of primary schooling, they ended up developing accounting and management systems in the Mooré language and have since created a nationwide network of local women’s businesses.

In fact, across the country, the numbers completing literacy courses have begun to rival those completing primary schooling, a form of education still restricted by lack of French-language-trained teachers and outside funding. By 1996, there were, in round figures, 4,000 literacy centers compared to 3,000 primary schools. In that same year, 46,000 out of 72,000 literacy students tested were declared “literate” in one of the national languages of the country, whereas only 11,000 of the 86,000 entrants in sixth grade moved on to middle school. Interestingly, 52% of the successful literacy students were women, whereas only 40 percent of the sixth grade enrollees, and only 8.5% of the middle school matriculants, were girls. Nine out of ten of the newly literate women, according to the National Institute of Literacy, were active members of local women’s associations and co-operatives.

Articulating indigenous knowledge

Twenty-five years ago, when the first wave of national literacy campaigns was dying out in Sahelian countries and the first hints of locally supported literacy were appearing, a wide-ranging evaluation was conducted of literacy’s consequences in western Mali. Research was carried out by case study, and the team of Malian evaluators happened to spend several days in a village named Sirakoro, south of Kita. Though government support of the program had been irregular, they found there some remarkable results.

The first group of young people made literate in the village, who then occupied positions monitoring transactions in the local peanut market, themselves trained a second cohort. Shortly thereafter, the majority of adults in the village had learned to read and write in Bambara/Malinké, and the village authorities decided that attention should be given to children's education. They resolved that no child should henceforth reach the age of twenty without knowing how to read and write in his or her own language. Because there was no formal primary school within walking distance, the village formed its own independently and proceeded to build curricula for its program. Among other things, the literate young people took it upon themselves to write down the history of the village and its region and teach it to their pupils.

This pattern has been increasingly repeated over the intervening years in different parts of the Sahel. African languages are acquiring written form and being used as a means both of managing local enterprise and recording indigenous knowledge. After two or three decades of highly variable success when directed top down in "national campaigns", literacy classes began in the 1980s to acquire momentum even as they were taken over by local associations and non-governmental associations for their own uses. And they have led in a variety of ways to the better articulation of local culture.

Functional trilingualism

One difference between the first wave of literacy action and this more recent history is local ownership. Another important one derives from the fact that African language literacy is now not generally presented as an alternative to competence in international languages such as English and French, as a form of "rural education" or "Bantu schooling" for those not entitled to the "real thing" – but rather as both a cultural and political asset by itself and a springboard into second language learning.

In addition, a new complementarity among different languages is gradually emerging, one sometimes called "functional trilingualism". This three-tiered scheme targets everyone becoming literate in their own mother tongue, then mastering an African language of wider communication (like Mooré, Wolof or Bambara), and finally acquiring a language of international communication such as English, French or Arabic. The approach seems counter-intuitive for monolingual speakers of northern countries but is not difficult to conceive – or witness – on a continent where over 50% of the population already speaks at least two languages.

Giving voice to minority culture

Burkina Faso again provides a case in point. Situated on the boundary between the Sahelian and coastal regions, the country counts no fewer than 71 languages, though fully 75% of the population speaks one or another of the three most widely spread (Mooré, Jula and Fulani) as a second language of communication if not mother tongue. All but a few of the "Burkinabè" languages (adjectival form of the country's name) are now transcribed and used in written form. Increasingly, therefore, a speaker of Gourmanchéma is likely to learn Mooré or Fulani plus French in the course of his or her education, whether that training follows formal schooling or non-formal education in literacy classes.

For this reason, the locally rising tide of Sahelian language use has also been a rallying point for minority cultures in West Africa that wish to affirm their own identity as part and parcel of the nation and preserve traditions while opening bridges to wider society. The Tin Tua association illustrates the point. So, too, does a remarkable experience in the Podor region of northwestern Senegal.

Since 1986 the organization "A.R.E.D." (Association for Research on Education) has dedicated itself to the publication of reading materials in the Pulaar language for learners in the departments of Senegal bordering the sea between Dakar and St. Louis. Pulaar is a regionally specific version of the Fulani, Peulh or Ffulfulde language, found throughout Sahelian countries but nowhere a majority culture

outside of sections of northern Cameroon and the Futa Djalon mountains of Guinea. A.R.E.D.'s program is actually only one of a series of efforts, including another co-ordinated by A.P.E.S.S. (Association Peulh pour l'Education et la Science) in Burkina Faso, that have been devoted in recent years to promoting the use of different regional variants of Fulfuldé.

The activities of A.R.E.D. have been energetically supported by associations of Pulaar speakers who have emigrated to Saudi Arabia, Egypt, the Maghreb and Europe. This support has enabled A.R.E.D. to produce a whole series of books and newspapers in Pulaar and to give a new impetus to literacy courses for adults. A.R.E.D. has at the same time published manuals on a variety of local development, agricultural and action research topics in Pulaar. Achieving literacy in Pulaar has become a symbol of honor in village society in this part of Senegal, and literacy campaigns launched on this basis have greatly contributed to a cultural renewal throughout the region.

This is precisely the sort of "indigenous" effort at knowledge construction that is now cropping up more frequently across the region. What form it will take in the future is unclear. But it does seem more likely to survive than the cultural and literacy campaigns of the early decades of independence, precisely because it is "owned" by local actors and founded on local economic and social necessity.

This article is based on research conducted by local researchers with the support and technical supervision of Peter Easton, Associate Professor, Graduate Studies in Adult Education, Florida State University, with the active collaboration of the concerned African communities. The research was carried out under the joint aegis of the Club du Sahel/O.E.C.D., the Interstate Committee for Combating Drought in the Sahel/Comite Interetat de Lutte Contre la Secheresse (C.I.L.S.S.) and the Association for the Development of Education in Africa (A.D.E.A.).

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From: Preston D. Hardison <prestonh@HOME.COM>

Preparation for the Meeting of the Ad Hoc Open-ended Intersessional Working Group in January 2000

21-25 February, 2000 Ad Hoc Working Group on Article 8(j) Sevilla, Spain S.C.B.D.
<www.biodiv.org/indig><http://www.biodiv.org/indig/>

In its Decision IV/9, the C.O.P. has decided that there shall be both short- and medium-term activities in the programme of work to facilitate the work of the Parties in the implementation of Article 8(j) and related provisions. Requested the Executive Secretary to prepare a suitable format for the presentation of the information requested in paragraph 10 of this decision, in order to assist in the preparation of its synthesis in support of the programme of work;

Requested Parties according to their capabilities to facilitate the representation, and financially and logistically support the active participation in the working group of the indigenous and local communities from their territories.

Case Studies under Decision IV/9

Under paragraph 10 of decision IV/9, the C.O.P., as part of the short-term activities, invites Governments, international agencies, research institutions, representatives of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and non-governmental organizations to submit case-studies and other

relevant information to the Executive Secretary, on the following, as background information for the working group without being a prior condition to or pre-empting the deliberations of the working group in discharging its mandate as set out in paragraph 1 (c) of the present decision:

- (a) Interactions between traditional and other forms of knowledge relating to the conservation and sustainable use of biological diversity;
- (b) The influence of international instruments, intellectual property rights, current laws and policies on knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity;
- (c) The extent to which traditional knowledge of indigenous and local communities has been incorporated into development and resource-management decision-making processes;
- (d) Documented examples and related information on ethical guidance for the conduct of research in indigenous and local communities about the knowledge they hold; and
- (e) Matters of prior informed consent, fair and equitable sharing of benefits and in situ conservation in lands and territories used by indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity.

In addition to the above case studies, the C.O.P. also encourages governments, relevant international and regional organizations and representatives of indigenous and local communities embodying traditional lifestyles relevant to the conservation and sustainable use of biological diversity, to conduct and communicate to the Executive Secretary case studies for dissemination, through means such as the clearing-house mechanism and requests the Executive Secretary to compile case-studies submitted under decisions of the Conference of the Parties at its third and fourth meetings relating to Article 8(j) and intellectual property rights, including existing *sui generis* systems and/or adapted forms of protection to the knowledge, innovations and practices of indigenous and local communities relevant to the conservation and sustainable use of biological diversity for transmittal to the World Intellectual Property Organization, and for use in initiatives on legislating on the implementation of Article 8(j) and related provisions.



From: Luisa Maffi <maffi@nwu.edu>

Plants Protected by Patents – Federal Circuit's Ruling Clarifies Confusion in the Law

By Victoria Slind-Flor, *The National Law Journal*
(www.lawnewsnetwork.com/stories/A14570-2000Jan28.html).
31 January, 2000.

A recent patent decision by the U.S. Court of Appeals for the Federal Circuit involving corn seed may have far-reaching implications for feeding the hungry of the Third World, as well as for agribusiness world wide.

The appeals court, in a ruling handed down on Jan. 19, 2000, determined that seeds, as well as the plants grown from them, are patentable under 35 U.S.C. 101 Pioneer Hi-Bred International Inc. v. J.E.M. Ag. Supply Inc., No. 99-1035. Although the patent office had been granting plant and seed patents, it was not until this ruling that patentability was firmly established.

The case won attention from diverse interests. Stanford Law School Professor John H. Barton, for example, initially sought permission to file an *amicus* brief on

behalf of New York's Rockefeller Foundation. The foundation was "concerned that a wide range of germ plasm [remain] available for developing countries," said Barton, who is a member of the National Genetic Resources Advisory Council and the National Academy Panel on Genetic Diversity.

Miracle rice

Affording plants and seeds patent protection "could make it impossible to use material for breeding purposes," he said. He noted, for example, that some of the "miracle rices," developed in Asia as a weapon against hunger, have parent strains that "came from zillions of different countries." Getting licenses to continue production would be prohibitively expensive if the parent seeds were patented.

But the defendants did not want the Foundation to file a brief. "They persuaded us that this would have given Pioneer a new chance to file a counter-brief, so we were persuaded not to," said Barton. Pioneer, an agribusiness subsidiary of chemical giant E.I. du Pont de Nemours & Co., was represented by Edmund J. Sease, of Des Moines, Iowa's Zarley, McKee, Thomte, Voorheese & Sease P.L.C. Sease said that the patent dispute stemmed from the unauthorized re-sale of Pioneer corn seed. The re-sellers, represented by Bruce E. Johnson, of Des Moines' Lewis, Webster, Johnson, Van Winkle & DeVolder L.L.P., challenged the right of the patent office to issue plant patents in light of the Plant Variety Protection Act of 1970, which set up a separate mechanism to protect plant varieties.

The American Intellectual Property Law Association (A.I.P.L.A.) submitted an amicus brief on behalf of Pioneer. A.I.P.L.A. argued that patent protection should not be denied because an invention is embodied in a plant. Rather, A.I.P.L.A. — which was represented by Warren D. Woessner, of Minneapolis' Schwegman, Lundberg, Woessner & Kluth P.A. — argued that in recent years "patent protection for plants has assisted progress in many areas of agricultural science."

The appeals court, in an opinion written by Federal Circuit Judge Pauline Newman, turned to a 20-year-old U.S. Supreme Court case involving bio-engineered bacteria, *Diamond v. Chakrabarty*, 477 U.S. 303 (1980), in which the court said that "Congress plainly contemplated that patent laws would be given wide scope."

Sease said that while he anticipates a petition for an *en banc* re-hearing will be filed by the seed re-sellers, he expects the petition to be denied because all three judges on the panel — Judge Newman, Chief Judge H. Robert Mayer and Judge Alan D. Lourie — are considered experts on patents.

The full decision is at this location: <www.law.emory.edu/fedcircuit/jan2000/99-1035.wpd.html>.



From: Luisa Maffi <maffi@nwu.edu>

Struggles Abound Between U.N. Bodies on Human Rights

By John Stevens.
Native Americas Journal, Fall/Winter 1999.
Indigenous Rights Watch.

The 1999 U.N. Subcommittee for the Promotion and Protection of Human Rights convened in August in Geneva, Switzerland, with a new name and a more constrained mandate. The subcommittee often has had a tense relationship with its parent, the U.N. Commission on Human Rights (C.H.R.), because of its body of independent experts instead of state diplomats and because of its sometimes-vocal contravention of C.H.R. decisions.

The latest manifestation of this tension is a report by the 1998 C.H.R. Bureau (an oversight group) that details a list of reforms and recommendations for the

subcommission. Many of these reforms could have significant effects on indigenous advocacy at the United Nations.

The most troubling reform that could affect indigenous groups involves the Working Group on Indigenous Populations, currently the only body in the U.N. system to which indigenous peoples can appeal. The bureau's report singles out the working group in Recommendation 12(e)(ii) in a potentially destabilizing way. According to the report, the working group "should continue to perform the valuable work [it is] engaged in... until such time as the question of its future status is resolved in the context of the Commission's deliberations on a permanent forum for indigenous people in the U.N. system". This ambiguous statement could have dangerous consequences given the assertion by many state representatives that the W.G.I.P. should be dissolved.

States' reactions to the report indicate there may be a move to substantially limit the subcommission's duties and powers and perhaps dissolve it. Representatives of several non-governmental organizations expressed fears that such reforms have political aspects that could be abused by some states.

The subcommission further struggled with maintaining its ability to make resolutions to the C.H.R. – the report recommends only an annual summary. A number of states, including the United States, balked at the current process of subcommission resolutions which, when targeted at states, have come as embarrassing rebukes for rights abuses. During one such debate, the United States lashed out at the subcommission for its perceived hubris, claiming that the subcommission was trying to supercede its power.

The subcommission attempted to deal with the concerns by limiting the number of resolutions passed on rights abuses. The result was a "chairman's statement" – a formal declaration of concern about a country's human rights record or a pertinent human rights situation – crafted to deal with several situations, including that of Mexico. The oppression of indigenous peoples there received copious attention; however, as in past years, no draft resolution made it to the floor. Instead, Chairman Ribot Hatano assured that the subcommission would monitor the situation. In return, Mexico agreed to allow two Special Rapporteurs on thematic issues – independent judiciary and violence against women – to visit the country.

Many experts praised the "spirit of dialogue" that led to the statement, but the results of this compromise are unclear and questions linger.

Michael Davis is a Research and Policy Specialist in Australia and wrote the paper "Biological Diversity and Indigenous Knowledge" (Research Paper 17, 1997-98) for the Australian Parliamentary Research Service. This paper surveys a range of international developments as a context for discussing some possible measures for the protection of Indigenous knowledge. Successful measures could include a combination of innovative legislative and policy responses to the Convention on Biological Diversity, and the use of a range of other laws, policies and instruments. The integration of Indigenous knowledge and practices with other conventional approaches to land and environment is also a useful way of achieving recognition and protection for Indigenous knowledge systems. (www.aph.gov.au/library/pubs/rp/1997-98/98rp17.htm). Also check out Davis' article, "Indigenous Peoples and Intellectual Property Rights" (Research Paper 20, 1996-97). Point your browser to <www.aph.gov.au/library/pubs/rp/1996-97/97rp20.htm>.



From: Iwan Morus <i.morus@qub.ac.uk>
Via James Hess <jhess@ORION.OAC.UCI.EDU>

The Nature of the Machine

(This came from the "Environment, Technology and Society" list <envtecsoc@csf.colorado.edu>).

The Nature of the Machine, by Russell Mokhiber and Robert Weissman

Imagine this: you study your entire life to reach the pinnacle of your profession. First, you secure an undergraduate degree in biology from Oregon State University. Then a Ph.D. in developmental biology at Yale University. Then on to Indiana University, where you teach and run a laboratory on the cutting edge of plant research.

And you have tenure. But you wake up one day and realize that by doing the scientific research, you are constructing the road map for corporations to come in and apply the science for profit, thus destroying the nature that attracted you to the study of biology in the first place.

By this time you have become well known in your field. You are "respected". In 1990, your laboratory receives the cover story in *The Plant Cell*, the leading journal of the field. But exactly one month later, you decide to write an editorial for the same publication announcing that such scientific research is unethical and that you will no longer conduct such research, thus effectively ending your scientific career.

That, in a nutshell, is the career trajectory of Martha Crouch, a Professor of Biology at Indiana University in Bloomington. As a leading researcher in the field of plant molecular biology, Crouch got in on the ground floor, when corporations were just starting to become interested in biotechnology. In fact, Crouch consulted with a few of the them in the late 1980s, including the giant British multinational Unilever.

Then, in 1989, Crouch picked up a copy of the *New Scientist* magazine and read how Unilever was using her tissue culture research to harvest palm trees in the tropics.

Palm trees are grown for the oil in their seeds. The seeds are used for snack foods and industrial lubricants. Unilever wanted to expand its palm oil operations, but the trees were too variable in size to be industrialized. So, Unilever tried to make genetically uniform oil palm trees through tissue culture.

"Some of the work that we did on rape seed tissue culture helped them perfect their techniques so they could make identical copies of the plant and create large plantations of genetically identical palms", Crouch told us recently.

Unilever started buying out small farmers in places such as Malaysia. Crouch learned that the resulting oil palm boom was responsible for the cutting down of tropical rain forests and the displacement of indigenous peoples. Also, processing factories for palm oil caused severe water pollution.

After reading the article, she asked herself: how could the research we did in our laboratory be applied in this way that damaged nature?

That question, combined with her day-to-day feeling of disconnection from nature, stopped her in her tracks. She began to re-examine what she was doing with her life. And that re-examination led to her editorial in *Plant Cell* announcing that she was quitting research because she thought it could not be conducted ethically.

The editorial drew scores of responses, many of them from scientists who, like Crouch, felt uneasy about the new emerging biotechnology companies and how they were hijacking basic plant cell research.

But many others were angry with Crouch. One of her colleagues confronted Crouch and told her she was "more dangerous than Hitler", apparently on the grounds that her views might limit government funding for researchers like him, and that might slow the progress of medical or agricultural discovery. "Therefore, millions of

people would die that wouldn't have to die if science was progressing at a faster rate", she says. "And I would be responsible for this carnage". But Crouch had come to a different world view.

She came to believe, for example, that the Green Revolution – the use of mechanized and chemical agriculture – had resulted in an incredible increase in hunger around the world. Farmers world wide were better off growing food organically and with appropriate technology – as they had done for thousands of years. "You are basically treating the agricultural environment as if it was a factory where you are making televisions or V.C.Rs.", Crouch said. "If nature is not a machine, if organisms are not machines, then to treat them as if they are is going to cause big problems".

Some of her students have quit the study of biology to pursue sustainable agriculture – one is a logger in Kentucky who uses draft horses – but most are working for the biotech industry; one is at Monsanto and is responsible for helping to commercialize genetically engineered corn and soybeans.

Crouch herself will quit her tenured position at Indiana University at the end of this semester. After deciding in 1990 to not continue her research, the department prohibited her from teaching science students. For the last ten years, she has been teaching non-science students about the food system. Crouch taught her students that we would be better off if we prevent the food system from being further industrialized. And she urges everyone to re-connect with nature.

She's taking the lead, leaving the high-tech university setting and heading back to the local farmers' market – inspecting mushrooms for the City of Bloomington. "Local people all over the world know from experience which mushrooms are poisonous and which are not", she says. "We've lost that ability".

Russell Mokhiber is editor of the Washington, D.C.-based *Corporate Crime Reporter*. Robert Weissman is editor of the Washington, D.C.-based *Multinational Monitor*. They are co-authors of *Corporate Predators: the hunt for megaprofits and the attack on democracy* (Monroe, Maine: Common Courage Press, 1999, www.corporatepredators.org).

(c) Russell Mokhiber and Robert Weissman

"Focus on the Corporation" is a weekly column written by Russell Mokhiber and Robert Weissman. Please feel free to forward the column to friends or re-post the column on other lists. If you would like to post the column on a Web site or publish it in print format, we ask that you first contact us (russell@essential.org or rob@essential.org). This column is distributed to individuals on the listserve corp-focus@lists.essential.org. To subscribe to corp-focus, send an e-mail message to corp-focus – request@lists.essential.org with the text "subscribe". Columns are posted at www.corporatepredators.org. Postings on corp-focus are limited to the columns. If you would like to comment on the columns, send a message to russell@essential.org or rob@essential.org.

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From: Dead Media List <dead-media@fringeware.com>

Dead Media Working Note 42.4 – Dead Medium: "The Birth and Death of Memory"

By Bruce Sterling <bruces@well.com>

From "The Future of Memory" Conference, International Center for Semiotic and Cognitive Studies
Republic of San Marino, 21-23 May, 1999.

Hello, my name is Bruce Sterling, I am a writer and journalist from distant Texas. My speech today concerns "The Birth and Death of Memory."

This part is the birth of my speech. Very soon, I promise you, we will have the death of my speech. In between, I hope to say something memorable.

So, let us begin with the birth of memory. When was memory born? I am a writer, I am not a neurologist. My interest lies in forms of memory that can survive the death of the individual brain. Not memory within consciousness, but memory's lasting traces in the physical world. In other words, symbols. Records. Archives. Language. Media.

Therefore, I re-phrase our question. When was media born? The earliest physical evidence of symbolic records are found in bones. These prehistoric artifacts are prepared sections of animal bone, about the length of one's hand. These bones have grooves cut into them. These are deliberate, intentional, symbolic marks: long, careful rows of parallel cuts. Microscopic analysis of these cuts shows that they were not made all at once. They were not decorations. They were accounts.

These grooved bones are records. We do not know what they were recording. There have been many speculations, of course. They might be phases of the moon, astronomical records. They might be calendars, records of days passing. Perhaps they are economics: days spent in some kind of labor, or accounts of gifts, or accounts of services. This is all theory. All we know is that these notched bones are, by far, the longest-lived system of records that the human race ever created. These bones were born about 100,000 years ago, and they died about ten thousand years ago.

This bone technology was very widespread and successful. Notched bones of this type have been found in prehistoric excavations all over the planet. The technology never advanced, and the technology never decayed. The notched bones always looked very similar, no matter where they were found. This practice lasted ninety thousand years. This much is well-attested. But were these bones the true birth of media? I fear we underestimate our ancestors. The bones are fossil media, but the fossil record is untrue to the past. Time does not preserve reality: time preserves only what time fails to destroy. The Stone Age left us a lot of evidence in stones, but this does not mean that stones were the core technology of the Stone Age.

If you study the lives of contemporary Stone Age people, you soon come to realize that their world is not made out of stones. Their world is made out of wood, bark, fiber, bone, shell, juices, poisons, toxins, drugs, thorns, hide, leather, string, skin, hair, fruit, seeds, roots, meat, and feathers. These are all organic materials. They rot easily, they decompose, they are very temporary. Time does not preserve them. The very first records [made] by human beings probably did not survive.

And what were these original physical records? Perhaps we can look to the apes. An American scholar named Susan Savage-Rumbaugh studies the bonobo apes in the African Congo. These chimpanzees live in tribes of about a hundred apes. Every morning, the large tribe breaks up into small family groups, and they go out in the jungle to forage for food. They sometimes use primitive tools, such as the famous chimpanzee termite-stick. Chimpanzees have also been known to use stones as tools. The small groups of apes separate all day, and they wander over many miles. At night, however, without fail, the small groups always gather together again, into the large tribe. But they do not gather where they started. No, they gather in a different place.

The question then arises: how do the apes know where to go at night? Susan Savage-Rumbaugh says that the answer is simple: the apes mark the trail. Certain

trails, you see, are already written into the landscape through the passage of animal bodies. Animal trails are a proto-medium, a physical record of intents, and needs, and resources. Even an ant knows that following a trail will lead you to something good and useful. Some animals can track each other through scent, but chimpanzees have a bad sense of smell. So they mark the trail – they tear up the landscape. They bend and break branches, they tear off big leaves and place them carefully on the ground, to point the way they have gone. The apes that follow read these symbols, and they follow them.

So, these apes leave symbolic messages by deliberately changing the vegetation. Unfortunately for them, they're not very good at it. Bonobo chimpanzees have never gotten beyond the left bank of the Congo River. The other side of the Congo River is a lovely place, but they have never gone there.

The same might be said for a proto-human stock, the extinct species we call *Homo habilis*. The *Homo habilis* species never left the nurturing landscape of Africa. But another extinct species, *Homo erectus*, exploded out of Africa and travelled all over the world. *Homo erectus* crossed rivers, explored over mountain ranges, crossed great plains and deserts. You might ask how this pre-literate, pre-human group of animals managed this great feat of travel, which no previous ape could perform. Perhaps they were just hardier than other apes. Or perhaps, they knew where they were going.

In Australia, pre-literate humans knew where they were going because they had a system of marking trails. These were the legendary "song-lines" of Australia, and they were set up in a very deliberate, very poetic fashion. Great chunks of bark would be ripped from trees, leaving huge scars on the tree. Or branches would be stripped of bark and tied together with strips of hide. After a few months, the branches would grow together permanently, creating an artificial, human-made sign in the natural landscape. With this system of signs came a system of poetry. Children were taught to sing the landscape. When they understood the song lines, they could sing their way from landmark to landmark, over thousands of kilometers.

The passage of time would erase this medium. But it was still a communication system of great power, because it might allow small groups to migrate with purpose and intelligence to a known destination. Imagine that starvation is on the land, and that you, *Homo erectus*, know the song lines, but that *Homo habilis*, your older brother, does not know. Your advantage over him is spectacular; you will survive, he is doomed. Media becomes a matter of evolutionary life and death. My suspicion, therefore, is that media was born about two and half million years ago. Media is much, much older than the human race.

The thing I like about this media origin theory is its missing link. A marked trail is a missing link between unintentional marks – the tracks and trails that an animal body leaves naturally, as it moves through the landscape – and intentional symbols, a sign hacked into a tree, a human sign that is given a mythic, religious, poetic meaning. We have no record of this theoretical pre-human medium. A marked trail is temporary by its nature, it could not survive the passing of its landscape. But prehistory has many such concepts, mostly unsupported by evidence. We have no record of the entity we call "proto language," which is the theoretical state of language between the grunting and gestures of apes, and the human world of syntax and grammar. But we believe in the concept of proto language anyway, because it's very hard to believe that human grammar sprang up suddenly out of nothing at all.

In today's world, there is no such thing as a "primitive language". Primitive people have extremely complex languages. The only primitive languages we have belong to brain-damaged people. Or, to the spaces between established languages, the broken world of pidgins and creoles. Even a new-born pidgin, the halting two-word communications of refugees, conquered peoples and prisoners, cannot stay primitive. In a generation at most, it becomes a creole, and in a few generations, it becomes a thriving mongrel vernacular like English.

The deep past is full of theoretical phantoms. Let us consider the imaginary language "Nostratic," which is said to be the ancestral language stock of the Indo-European family of languages. "Nostratic" is at least ten thousand years old, possibly much older. Interestingly, the marks of landscape seem to be preserved in Nostratic. Some of its root words seem to be involved with mountains, rivers and rushing streams, the paleolithic world of the south Caucasus and eastern Anatolia. If media arose from attempts to mark the landscape, perhaps the Nostratic language, too, arose from attempts to name the things in one's own immediate surroundings. To name the plants and animals is to know them. To know them, gives you the ability to use them, to survive. So perhaps we can say that languages of the Stone Age rose up from their region, that they grew there, like fine vintage wines.

A human language is a giant memory system, an intricate creation of millions of people, over thousands of years. Every human language has a regional version of reality. Each language cuts reality at some different angle. Even a humble dialect takes a chip from the broken stone of reality.

This brings us to the melancholy topic of the death of memory. Because across the world today, small, local languages are dying. Along with the mass extinctions in the natural world, the postindustrial epoch is bringing us mass extinctions of languages. It is difficult to quantify what we are losing by this, but we are definitely losing something of importance. People cheerfully die for the sake of their native language. When a language has died, what have we lost? Some vital aspect of the memory of a people.

My own native language is English, which is the great, globalized language primarily responsible for crushing all the other languages. English crushes those languages under its feet, like grapes in a global tub. I know this is true. I admit it to you. I feel all the pain one feels at a sad event which causes one to benefit very much. I am an author of English-language books, so every death of a small language suggests more readers for me. I would point out, however, that the noble Italian language is also far from guiltless in this regard.

Let me refer you to the very interesting and extremely morbid "U.N.E.S.C.O. Red Book of Endangered Languages." There are hundreds of dying languages around the world, so we will concentrate on Europe. U.N.E.S.C.O.'s Red Book numbers 94 languages on the European continent. Europe has forty-three Indo-European languages, twenty-five Finno-Ugrian languages, six Turkic languages, plus Kalmyk, Cypriot Arabic, Basque, Romani, seven Jewish creoles, and nine diaspora dialects. Fifty of these 94 European languages, more than half of them, are considered endangered languages by U.N.E.S.C.O..

Since I speak in the ancient and honored Republic of San Marino, I must point out that the local language, "Emiliano Romagnolo," is one of those endangered languages. Italy is crammed with endangered languages. They are all being crushed like grapes by the televised Italian broadcasts of great media businessmen, like your former Prime Minister.

It presents a great moral difficulty for an English speaker like myself to even publicly recite the names of these victim languages. My Italian accent is so horrible that it will probably make this list of victim languages sound unintentionally comic. But despite all this, as a gesture of respect, just to show that I am paying attention, let me publicly recite the names of Cimbrian, Algherese Catalan, Provençal, Ladin, Friulian, Molise Croatian, Gallerese Sardinian, and the native tongue of San Marino, "Emiliano Romagnolo". English is not killing these languages. Italian is killing them. The mighty Italian language, the unifying force of a Group of Seven advanced industrial nation.

I am not a linguist. I prefer engineering to syntax. If you looked at the paper I distributed to accompany this lecture, you will see that I am an amateur historian of media technology. My interest in the subject of the death of memory came about through studying new media. Many of us here at this "Future of Memory" conference are deeply involved with new media, with historical databases, the social impact of television, digital libraries, information agents, and so forth. The reason I

myself am among you is that I discovered that no one was keeping track of the new media that did not work. Everyone in the industry of forming new media wants to promote and sell new media, but most new media do not work. They fail and they die. They do not become the next dominant medium. New media do not carry civilization forward in safety, handing the torch the culture to the next generation. On the contrary, they mostly become dead media. Any memory entrusted to the care of these dead media becomes a dead memory.

The Internet in particular, the great titan of new media, is a fiendishly efficient device for destroying local languages, and local heritage, and local memory. Broadcast television was also very good at this. I give television every credit for enforcing national character, and destroying local character. I have seen this happen in my own region; the effect of national American television on regional cultures [such as] Acadian Louisiana and the Texas-Mexican border has been absolutely astonishing. These backward, impoverished areas were almost obliterated by television in a single generation.

But the Internet is even more powerful, because it encourages the user to talk back and take part. Television merely floods the landscape from a central source, like a kind of paint. People under television are the oppressed; people on the Internet are collaborators. The Internet appears at the user's fingertips, and seductively asks him to take part in the global world, to become a global citizen. A global citizen has very little time or motivation to learn pre-industrial regional languages. In my own case, these languages would be Comanche, Tonkawa and Lipan Apache. Comanche, Tonkawa and Lipan Apache are the languages spoken two hundred years ago in my home town of Austin, Texas. I am sure these languages have many valuable pieces of data about how to skin bison, dig roots, and live off the land of Texas in huts made of leather. I can guarantee you that I have no intention whatsoever of learning to speak these languages. U.N.E.S.C.O. cannot make me learn them. A moral crisis cannot make me learn them. I bluntly refuse to learn them. I am far, far too busy surfing the Internet.

Why? Because the Internet sends electronic mail inviting me to go to conferences in distant San Marino. Mastery of Comanche, Tonkawa, and Lipan Apache will never give me these valuable things. I do not defy the global Net. No, I choose to be here with you. By that very choice, I carry a message of doom.

For the third part of my speech, let me turn to the subject of archival memory, or the collected history of the human race. Why do archives die? There are many possible causes.

First, entropy. The passage of time. Natural decay. The elements. Insects. Fungus. Fire. Flood. Earthquake. Undergraduates. Paper can last for centuries if it is well cared for, but it can also turn to mush in a matter of hours.

Second, mnemonicicide, or the deliberate killing of memory. Human malice. This happened to the Mayans when their libraries were burned. It happened to the Incas when their knotted strings were burned. It happened in China at the command of the first Emperor. It happened under Stalin in the Soviet Union. It is happening in the Balkans today.

The third reason is obsolescence. Indifference. Loss of interest. Civilization does not break down, there may be no foreign invaders, but the media of one's ancestors goes out of vogue. The archives are no longer seen as possessing any value. Cultures change. People lived under the stone monuments of Egypt for hundreds of years with no idea how to read them. The Babylonians built their homes out of broken cuneiform bricks, the clay records and accounts of the past. One recalls the legendary words of doom: if these books deviate from the Koran then they are blasphemous; if they agree with the Koran, then they are superfluous. In the contemporary epoch this might be rephrased: if it's on the Net then we have it already, and if it's off the Net, then obviously nobody wants it.

Digital data is easy to reproduce, but it still has no archival format. There is no permanent way to store digital data. This is a great and terrifying scandal.

A Thousand Years of Ceremony (U.S.A., Wintu) 37 min.
Producer/Director: Christopher McLoed

The Winnemem Wintus' struggle to preserve their spiritual and ceremonial ways of life at Mt. Shasta in Northern California. Florence Jones is a healer who leads the Winnemem Wintus' efforts to protect sacred sites, language, and healing traditions from the intrusions of new age spiritual practitioners, private property interests, and the Forest Service. The film provides an intimate look into one Native community's cultural survival, giving a rare view into the international struggle for sacred site protection by indigenous peoples. (Contact: The Sacred Film Project, P.O. Box C-151 La Honda, CA. 94020. U.S.A.).

To The Roots: a Maya reunion (Mexico/Guatemala, Maya) 28 min.
Producer/Director: Steve Bartz
Narrator: Martin Sheen

The historic journey of two Maya elders to meet distant relatives who live and farm within thriving rain forest. The Itza and Lacandonones were among the last Maya groups reached by Christian missionaries who accompanied the Conquest. As a result, both groups have conserved their language and many ancestral customs and beliefs that link them to a tradition at least 2500 years old. Through the Maya expressing themselves freely in front of the camera, the film presents pressing Indigenous issues of respect for elders and their knowledge, conservation, and land rights for Indigenous survival. (Contact: Shenandoah Film Production, 538 G Street Arcata, CA. 95521. U.S.A. Tel.: (707) 822-1030 or e-mail at <steve@raices.org>).

Seed and Earth (West Bengal) 28 min.
Producers: Lina Fruzzetti, Alfred Guzzetti, Ned Johnston, and Akos Ostor

Made by a team of distinguished filmmakers/anthropologists, *Seed and Earth* is a film about everyday life in rural West Bengal. It follows the daily schedule of the families of two brothers who live side by side and co-operate in many daily activities. We see how gender and age determine work ritual, and leisure activities. Janta is a prosperous, multicaste village that derives its livelihood from agriculture. Rice, the main crop, is cultivated in small plots. The working day starts early with men ploughing and women beginning preparations for cooking. The ritual cycle of the village moves from brief daily prayers to big village-wide celebrations lasting several days. Seasonal worship of the gods and numerous life cycle rituals complete the sacred year. Eating, washing, gossiping, visiting – the fabric of daily life is captured eloquently on film with no intrusive narration. (Contact: Filmmakers Library, 124 East 40th Street, New York, N.Y. 10016. U.S.A. Tel.: (212) 808-4980).

The Akha Way (Thailand, Akha) 25 min.
Producer: Yellowcat Productions & Sharon Hainsfurther
Director: Sharon Hainsfurther
Editor: Mary Flannery

The Akha people of South East Asia have undergone many years of forced transition. They find their way of life in the mountains increasingly under attack. Poverty has surged to incredible levels and access to farmland and water is being lost. A people without a country or traditional lands, they must farm land that they can find to live on till they are forced to re-locate again. The Akha are repeatedly exploited by governments, businessmen and zealous missions who see them as easy prey for their agendas. In many cases they lack the most basic in human rights. (Contact: Akha Heritage Foundation. 1586 Ewald Avenue S.E., Salem, O.R. 97302. U.S.A. E-mail: <akha@loxinfo.co.th>).

Stolen Waters (U.S.A., Hawai'ians) 27 min.
Executive Producer: Elizabeth Ho'oipo Pa Martin
Producers/Directors: Puhipau, Joan Lander, Na ĀMaka o ka'AŶina

Water is life. In Hawai'i and around the world, it is a precious and limited natural resource. Because of this, water is also power. The film documents the battle over the water in WaŶiaŶhole Ditch on the island of O'ahu, where KaŶnaka Maoli (Native Hawaiians) seek to reclaim the natural stream waters that were taken in the early 1900's by sugar plantation owners. These waters previously supported large taro-growing communities. *Stolen Waters* explores the Kanaka Maoli tradition and law regarding water use, the delicate balance between the health of the streams, the ocean, and the people. (Contact: Na ĀMaka o ka'AŶina, P.O. Box 29, NaŶ'aŶlehu, Hawai'i 96772-0029. U.S.A. Tel.: (808) 929-9659; e-mail: <namaka@interpac.net>).

Southern Kalahari Bushmen Cultural Audit and Reconstruction (South Africa, Kalahari Bushmen) 12 min.
Producer/Camera: Ashwen Budden
Editor: U.C.T. Television

Since before recorded history the Bushmen have lived in a manner that was linked to the land and its ecology. Over the past century the social and political climate in southern Africa has seen the forced removal of the Bushmen from their homelands and the suppression of their languages and culture. This short video presents a new audit of cultural resources that began when one elderly woman stepped forward to speak for the preservation of the language and culture of her people. (Contact: I.P.A.C.C. (Indigenous Peoples of Africa Co-ordinating Committee), 5 Long St., Mowbray, Cape Town 7700, South Africa. Tel.: +27 21-686-0193; FAX: +27-21-685-4223; e-mail: <ipacc@iafrica.com>).

Voices From the Talking Stick (Canada, Haida) 20 min.
Producer: Carol Wallace
Director: Todd Tyarm

A revealing voyage of past, present, and future described by the Haida people. Maintaining the oral tradition of their culture, the narrators - Robert Davidson, John Yeltarzie, and Woodrow Morrison - embark on a journey of four vignettes. The film shows how art, culture, the environment, and family are part of the Haida identity. The mesmerizing voices of the narrators and the engaging cinematography echoing the artistic tradition so important to the Haida heighten awareness of a culture similar, yet often overlooked. (Contact: Voice Pictures, Inc., P.O. Box 36, Brentwood Bay, B.C., Canada V8M 1R3).

Vision Man: an Eskimo hunter (Inuit) 52 min.
William Long and Lars Aby. An Aby-Long Production for TV2/Denmark.

The 87 year-old hunter, Utuniarsukak, looks out over the glacial expanse of his arctic homeland and recalls for us a past way of life. He describes how he hunted polar bear with spear and harpooned walrus from his kayak. Like the walrus, he sustained himself with food from the frozen sea. But the modern world is encroaching even here. People buy food in supermarkets. The young people watch television. Against his stark glacial background, his face dark and weathered, and his eyes flashing, Utuniarsukak gives a stirring account of living in harmony, interdependent with other living creatures in a primal environment. (Contact: Filmmakers Library, 124 East 40th Street, New York, N.Y. 10016. U.S.A. Tel.: (212) 808-4980).



From: <marinette.matthey@lettres.unine.ch>

CALL FOR PAPERS

V.A.L.S.-A.S.L.A. Applied Linguistics Symposium – Communicating in Professional Multilingual Environment
14 -16 September, 2000
Lugano, Switzerland

The symposium's theme connects with the following issues: how does multilingualism show itself in communication practices characterizing departments, companies or institutions, where speakers of different languages regularly or occasionally get in touch?

Those issues linked with multilingualism management at work become more and more important in contemporary society. By raising them we will try to go beyond a dichotomic thought that would lead to choose between "all english" and the local language. In order to go beyond those simplifying solutions, we have to consider different aspects of multilingual communication at work, from various points of view (linguistic politics, legal aspect, interaction analysis...) and in different contexts. The aim of this symposium is to contribute to a better comprehension of those situations.

This symposium lies thus between two research traditions: on the one hand, the traditions that concerns situations of plurilingual communication, where code-switching and language choices – among others – are described, whether they are linked with linguistic convergence or divergence; on the other hand, the traditions that focuses on specificities of communication at work, both in public services and in private companies.

We would like to connect those two fields of investigation in the symposium. For more information, visit <www.romsem.unibas.ch/vals_asla/Colloque2000/call100eng.htm>, or contact:

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From: Jokin Garatea <garatea@gaia.es>
Via Endangered-Lang. List

CALL FOR PAPERS

Multilinguae Congress – A Way to Promote the Use of I.Ts., Multimedia and Language Industries in Lesser Used Languages.
8 - 9 November, 2000
San Sebastian, Spain

Papers and/or workshops (of up to 30-45 minutes duration) from academics, software and multimedia developers and distributors, experts in the digital distribution channel and information organisations (including libraries, government, and the private sector) are sought for presentation at the congress. All papers and presentations should be designed for non-specialist audiences, and connect theory and practice. Abstracts of up to 500 words should be sent to me directly (garatea@gaia.es), for consideration by the committee before the end of March (31st of March).

BACKGROUND

Within the European Union, there are more than 40 autochthonous languages in everyday use. Of these, only 11 are official languages of the Union: Danish, Dutch, English, Finnish, French, German, Greek, Italian, Portuguese, Spanish and Swedish. In addition, Irish is a "treaty language".

Of Europe's 370 million citizens, nearly 50 million speak a language other than the official language of the State in which they live. These other languages are an integral part of our cultural heritage. They include some of the oldest languages in the Western world, and most of them have rich cultural, literary and folk traditions.

Technology is simply one of the tools with which we involve [evolve?] as community members in learning and using minority languages in our daily lives. It is also a link with the culture that surrounds most of us today and which is so attractive to the younger generations. What we would like to present, briefly, in this Congress is that new technologies have, among others, the potential to:

- * Document and promote culture and minority speech
- * Help to revitalise language
- * Promote the status of the language as a viable medium of communication expand and strengthen minority language communities by establishing an audience and purpose for writing in minority languages
- * Make minority language resources available beyond educational institutions
- * Expedite production and distribution of relevant, quality minority language materials and resources.
- * Provide opportunities to work on multimedia projects
- * Excite learners to become motivated, engaged in the learning process and procedures in the target language
- * Aspects of multi-modal capability include integrated text, sound, and graphics which are suitable for a range of learning types
- * Increase student-student communication and collaboration
- * Enhance and expand instructional strategies
- * Build upon/enhance existing and effective pedagogy
- * Promote literacy skills
- * Promote computer literacy.

Computers add to the study of minority language, and computer skills that are learned transfer to other courses and aspects of students' lives.

For all the above-mentioned we must have a clear idea of the following statements:

- * The market is there - 50 million potential European users/buyers, as minority speakers.
- * The industry is there - but a bit dispersed and not very well known.

OBJECTIVES

The organisation of the Multilinguae International Congress, which is organised by G.A.I.A., the telecommunications cluster of the Basque Country and co-financed by the European Commission (DG XXII), intends, on the one hand, to facilitate contacts between small and medium European companies, technologists, content providers and researchers belonging to the multimedia and software sector working for minority or endangered languages (if we are talking about I.T., apart from English, almost all languages of the world); and on the other hand, to provoke the use of these multimedia tools by the education administration bodies and end-users coming from minority communities. The general objective of the Multilinguae Congress is to develop channels, links and activities between institutions representign similar collectives in different cultural and geographical areas where minority languages are spoken, for the interchange of experiences, best practices and for the realisation of

joint actions with a view to promoting multimedia development and the linguistic diversity of the E.U.

All this, providing that competitive expansion of the sector, the development of new business activities, promotion of employment and innovation in the building of support infrastructure for the European Linguistic Diversity and for technological and socio-economic development, by giving incentives to investment in research, training and inter-regional and inter-company co-operation.

Why organise the Multilinguae International Congress? It will take more than conferences to keep most European minority languages from becoming extinct. If all it took was conferences, then the minority languages would not be in the sad condition that most of them are in now, because many of them have been exposed to conferences before. If not conferences, what then? Lots of different approaches have been tried. These are not startling innovations; what we need is a critical mass of committed people and this critical mass can only be established through continuous capillary infiltration of information and encouragement. This conference is intended to be a part of such an effort.

It will be disseminated not only to those who attended of the sessions, but to a much wider audience consisting of minority and non-minority individuals and institutions because of its needed market-oriented approach.

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From: Barbara Rose Johnston <bjohnston@IGC.ORG>
Via E-ANTH List

CALL FOR PARTICIPATION

South & Central Asia *Endangered Peoples* Volume

I am series editor for an eight volume series entitled *Endangered Peoples: struggles to sustain cultural survival* written for the high school/college reference library market, and published by Greenwood Publications. Each volume covers a specific geographic region, with 14 to 17 chapters (each covering a specific group of people).

I am writing with an urgent call for participation – we have seven volumes in press or final stages of production, a November 2000 series deadline, and we have just lost our South/Central Asia volume editor. I am searching for someone to serve as volume editor, and soliciting chapter contributors.

The series includes volumes covering the people, problems and responses in:

The Arctic (edited by Milton Freeman, U. of Alberta), available March 2000
East and Southeast Asia (Edited by Les Sponsel, U. of Hawai'i), available March 2000
Oceania (edited by Judith Fitzpatrick, U. of Queensland)
Europe (edited by Jean Forward)
North America and the Caribbean (edited by Tom Greaves, Bucknell)
Latin America (edited by Susan Stonich, U.C. Santa Barbara)
Africa and the Middle East (edited by Robert Hitchcock)
South and Central Asia

Each volume in the series contains 14-17 chapters that, taken together, sample some of the cultural diversity, human environmental problems that threaten group identity and survival, and the range of responses to these threats. All chapters are written with a consistent format (same basic headings and subheadings in each chapter, one photo, one map) and a writing style strictly for a high school/general public audience. We are basically striving for a greatly expanded "state of the peoples" - with attention paid to a variety of cultural groups (not just "indigenous"). Writing style/length is similar to Cultural Survival Quarterly.

The ideal editor is someone with experience in the region, time to work on this now, and a commitment to asserting anthropological voice in broad public arenas.

If you are at all interested in the South/Central Asia volume, or have suggestions for possible editors or chapter contributors, please contact me as soon as possible.

Barbara Rose Johnston, Ph.D.
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From: Preston D. Hardison <prestonh@HOME.COM>

Natural Resources and Indigenous Rights

For those who would like to pursue these themes further in a real-world context, the following references and links will take you to resources on indigenous knowledge and sustainability:

Indigenous Organizations

Aboriginal and Torres Strait Islanders Commission (A.T.S.I.C.) Indigenous Cultural and Intellectual Property Rights
<www.atsic.gov.au/issues/intellectual_property/Default.asp>

Indigenous Biodiversity Information Network <www.ibin.org/>

North American Indigenous Peoples' Biodiversity Project
<oraibi.alphacdc.com/ien/bioprjct.html>

Non-Governmental Organizations

Grenier, Louise (1998). Working with Indigenous Knowledge: a guide for researchers. International Development Research Centre, Ottawa, Canada. <www.idrc.ca/books/847/index.html>. (Discusses sustainability, indigenous knowledge, etc. Full text available on-line).

C.I.R.A.N./N.U.F.F.I.C. Indigenous Knowledge Homepage <www.nuffic.nl/ik-pages>

Genetic Resources Action International <www.grain.org/>

I.U.C.N. - The World Conservation Union Indigenous Peoples and Conservation Initiative (I.P.C.N.) <www.iucn.org/themes/ipcn.html>

Resolutions and Recommendations World Conservation Congress, Montreal, Canada, 13-23 October, 1996
1.49 Indigenous Peoples and I.U.C.N. (200kb., available on request from <prestonh@home.com>)

World Commission on Parks and Protected Areas 1999 Guidelines on Indigenous Peoples and Protected Areas

Working Group on Traditional Resource Rights (W.G.T.R.R.) <users.ox.ac.uk/~wgtrr/>

World Wide Fund for Nature Statement of Principles on Indigenous Peoples and Conservation

(1 mb., available on request from <prestonh@home.com>)

Inter-Governmental Organizations

World Bank Africa Region Knowledge and Learning Center Indigenous Knowledge Initiative

<www.worldbank.org/afr/ik/default.htm>

World Intellectual Property Organization <www.wipo.org/>

<www.wipo.int/eng/meetings/1998/indip/>

Convention on Biological Diversity <www.biodiv.org/>

Indigenous Knowledge <www.biodiv.org/indig/>

Sustainable Use of Components of Biological Diversity

<www.biodiv.org/chm/sustuse/index.html>.



From: Don <dbain@unixg.ubc.ca>

"Protecting Knowledge" - Revised Agenda

The revised agenda for the "Protecting Knowledge: traditional resource rights in the new millennium" conference can be viewed on line at

<www.ubcic.bc.ca/agenda.htm><http://www.ubcic.bc.ca/agenda.htm>.

If you would like an agenda e-mailed to you in Word 7.0 format (we can accommodate any format), please e-mail us and we will send you a copy (NOTE: the e-mail in Word 7.0 will be approximately 177 kb. in size). If you have not pre-registered, please do so at your earliest convenience, as space is limited. You can register on line at

<www.ubcic.bc.ca/registration.htm><http://www.ubcic.bc.ca/registration.htm>.

If you have any comments or questions please contact us at this e-mail address, telephone us at (604) 684-0231, or send a FAX to us at (604) 684-5726. Don Bain.

This is an e-mail distributed through the Protecting Knowledge conference email distribution list. If you would like to be added to this list, please send an e-mail to <research@ubcic.bc.ca> with the words "Subscribe Protect" in the Subject line. If you would like to be taken off this list, please send an e-mail to <research@ubcic.bc.ca> with the words "Unsubscribe Protect" in the Subject line.



From: Jon Reyhner <Jon.Reyhner@NAU.EDU>
Via Endangered Lang. List

Tribal College Journal Special Issue on Endangered Languages

Articles in the spring issue of *Tribal College Journal* will explore the tribal colleges and efforts to revitalize Native languages. It will be available March 1, 2000. The bulk issue rate for classrooms and conferences is US\$4/ copy for orders of 10 or more (plus shipping and handling) while supplies last. If you want to order many copies, please place your order as soon as possible.

Contents include:

Paul Boyer describes the Learning Lodge Institute, an ambitious project by the seven tribal colleges in Montana and funded by the W.K. Kellogg Foundation to save their languages from extinction

A traditional Blackfoot society member, Duane Mistaken Chief, explains how Red Crow Community College prepares teachers in Alberta to abide by the tribal maxim, "don't take the way of life in the wrong direction".

Language scholar Jon Reyhner provides a resource guide on Native language revitalization publications, videos, and web sites.

Northern Cheyenne language scholar Dr. Richard Little Bear (president of Dull Knife Memorial College) believes language revitalization efforts are on the wrong track and explains what he thinks needs to be done differently.

Jennifer Dale describes the Nishnaabemowin Language Instructors, Institute, a three-year summer institute for language instructors at Bay Mills Community College, whose graduates are teaching Ojibwe throughout the region.

Tribal College Journal of American Indian Higher Education is a 56-page, 4-color, quarterly magazine published by the American Indian Higher Education Consortium, an organization of 33 tribal colleges and universities in the United States and Canada. It focuses upon new models for Native American higher education. For more information contact the editor, Marjane Ambler at <editor@tribalcollegejournal.org>.

Jon Reyhner
Associate Professor, Northern Arizona University.



Via Luisa Maffi <maffi@nwu.edu>

Igloolik Elders Win Northern Science Award

Sean Mckibbon
Nunatsiaq News, January 21, 2000. (www.nunatsiaq.com/nunavut/nvt20121_10.html).

IGLOOLIK – Elders in Igloolik were recognized with a national science award last week for their efforts in preserving traditional Inuit knowledge.

Since 1986, elders in the community have worked with researchers such as John MacDonald, the co-ordinator of the Igloolik Research Centre and George Qulaut, the centre's former operations manager, to record their knowledge for posterity on paper and audio tape. Stories, expertise on hunting, survival on the land, sewing, tanning, technical terms for harpoons and other traditional tools and many other topics have been recorded in 500 interviews.

The work has only scratched the surface, MacDonald said. "It's a race against time", said Nunavut M.P. Nancy Karetak-Lindell, as she listened to MacDonald describe for the Northern Sciences Award committee the painstaking work of interviewing the elders and then transcribing and translating their words.

"Hardly a day goes by that an translator does not wish they could go back and ask an elder who has passed away what a particular word meant", MacDonald said. Many of the Inuktitut terms used by the elders are very specialized and no longer used by younger Inuit, MacDonald said.

On Friday, Lindell presented Igloolik's Inullariit Elders Society with the federal government's Northern Sciences Award. She said the award is important because it

recognizes traditional Inuit knowledge as being on the same footing as Western scientific knowledge.

The award was established in 1983 by the Department of Indian and Northern Affairs to commemorate the 100th anniversary of the International Polar Year – the first world-wide scientific effort to study the Earth's polar regions. Between the years 1882 and 1883, 11 countries established 12 stations in the Arctic and two in the Antarctic to simultaneously observe weather and other phenomena. The award consists of a centenary medal commemorating the polar year, and \$4,500 in cash.

Until 1998, the award was always awarded to individual researchers who were often from the South and usually affiliated with Southern universities. But this year, the award was given to people who have been helping southern researchers ever since Europeans arrived in the Arctic. "We were very happy about it", said Arsene Ivalu, the president of the Inullariit Society. He accepted the award on behalf of the society at the award ceremony.

The elders of the community were pleasantly surprised by the award, he said, but had never expected to get an award. For them the motivating factor behind their work was to preserve their oral history and knowledge. "The culture is not being shown enough", Ivalu said. As a result the elders of the community want to pass on as much as they can, he said. So began the project of recording as much traditional knowledge as possible.

"I believe this is the largest indexed collection of interviews", said MacDonald, explaining that researchers can use a computerized keyword search in English to look for particular topics of traditional knowledge. But it's difficult to keep pace with volume of interviews, he said; time and money limit the project. One elder, the late Noah Piugaattuk, would interview himself, and contributed 70 to 80 hours of audio tape.

"If the translation is left too late, sometimes we may find an elder passes away", said MacDonald. Of the 30 elders who were in Igloolik when the project started, about half have died, MacDonald said. But the elders have recruited more middle-aged people to help with the project and contribute what knowledge they learned from their parents in an effort to counter their decline in numbers, MacDonald said.

"In the winter time we take students out caribou hunting with us," said Ivalu. In an effort to reclaim the traditional method of transferring knowledge from one generation to the next, the Inullariit society takes youngsters out on the land to learn traditional hunting and survival techniques, Ivalu said. "They're usually quite happy about this. Not just boys, sometimes there are girls who go out too", he said. Almost year-round the elders try to teach young people in Igloolik everything from how to hunt seal, to how to navigate the land and how to make clothing. Even new knowledge about how far gasoline-powered vehicles can go on the land and still make a return trip has been incorporated into the teaching.

"Traditional knowledge can grow, and it will change over time as the environment changes and people learn new things", said N.T.I. President Paul Quassa, who was on hand for the award ceremony. He said the science award is an important stepping stone for the federal and territorial governments in their attitude toward traditional knowledge. "It's in the land claim, traditional knowledge is to be considered to be equal to scientific knowledge", Quassa said.

Nunavut Premier Paul Okalik said the award represents a lot pride for the people of Igloolik. He said the book *Arctic Sky*, written by John MacDonald with the help of the Inullariit society, using research gathered in the oral history project, is a "very good start" in helping to preserve traditional knowledge. He said traditional practices are very important to Nunavummiut and evoke powerful emotions.

"I can remember being out on the land with my parents and them telling me about the names of different places and what they meant. They would explain the name of the

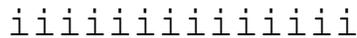
place and it's background and purpose and history", he said. "The thing is it's not dying at all because we are going to make it continue". He said that he hoped the award would motivate other communities to preserve their traditional knowledge also. He said the different regions had inherited different things from their ancestors. "Maybe if other people are watching us receive the award they will do the same thing", said Ivalu.



From: Luisa Maffi <maffi@nwu.edu>

Brent Berlin Awarded Fyssen Foundation International Prize

Noted ethnobiologist Brent Berlin, who is also a funding member and donor of Terralingua, was awarded a prestigious prize for his lifetime scholarly work. We are informed that Prof. Berlin intends the cash award to constitute an endowment for a to-be non-profit, ProMaya, that will be comprised of Maya Indians. Members of ProMaya will be able to apply for funding for projects related to biodiversity conservation and work on promotion of traditional knowledge. The official prize announcement follows.



Each year, the Fyssen Foundation awards an international prize in fields within the scope of the ontogenesis and phylogenesis of cognition. This year the prize was hallmarked for linguistic and cognitive anthropology, interpreted broadly. From a score of nominations, all eminent and excellent scholars, Brent Berlin was selected as having done the most to promote the field by dogged empirical work combined with important theoretical ideas. Berlin was particularly recognized for his landmark achievements in opening up the richness of the classification systems of indigenous peoples to science.

Earlier recipients include Roger Brown, George Miller, Luca Cavalli-Sforza, David Premack, David Pilbeam and so on. In Anthropology (including archaeology), Jack Goody, Harold Conklin and Colin Renfrew have received the prize in the past. The prize carries a cash award of 200,000 French francs, about US\$30,000, and will be awarded on March 31st in Paris, France. For further information, please contact Stephen Levinson <Stephen.Levinson@mpi.nl>, Fyssen Foundation International Prize.



From: Luisa Maffi <maffi@nwu.edu>

7th. International Congress of the International Society of Ethnobiology

Earth 2000 – Ethnobiology, Biocultural Diversity and Benefits Sharing

23-27 October, 2000

Georgia Center for Continuing Education, Athens, Georgia, U.S.A.

The theme of this Congress, symbolised by the turtle, is Earth in the next century – specifically ethnobiology's rôle in maintaining biocultural diversity and insuring equitable benefits sharing with the traditional peoples with whom ethnobiologists conduct their research.

The Congress plans to have papers presented on the following topics: ethnobiology of human health; intellectual property rights and ethnobiological research; conservation of biological and cultural diversity; sustainable development of plant resources; collaborative research protocols; benefits sharing and drug discovery; initiatives to conserve biological diversity by indigenous, traditional and local communities, and scientists.

the W.G.I.P. by promoting the Forum. It would be interesting to obtain a report on this ad hoc meeting. I think John Stevens may be following this process.

2) Other meetings directly related to Terralingua are the Working Group on Minorities (May), W.G.I.P. (July), Working Group on the Declaration on the Rights of I.P. (October), and the Conference of the Parties to the Convention on Biological Diversity (May). It would be great to find people to report on each of these.

3) *Go-Between* also has a list of "U.N. Days/weeks/years/decades". Apart from the Decade of I.P. (1994-2004) and Day of I.P. (9 August of each year), which I already knew about, I discovered the existence of "International Mother Tongue Day", 21 February (of each year). Did any of you know anything about this? I would be very curious to know what it's about and who organises it - U.N.E.S.C.O.? And there's also an International Day for Biological Diversity on 29 December.

4) The U.N.E.S.C.O. magazine *Sources*, in its January 2000 issue, announces the video *Dance of Hands* on sign languages, produced by Phil Dänzer (has umlaut on the "a"), Peter Hemmi and Enrico de Marco, with the patronage of U.N.E.S.C.O. and the World Federation of the Deaf. It "visits the centres of deaf culture and sign language research in France, Switzerland, Germany and Sweden. It presents the views of deaf people, through signed performances of poetry and plays. The film highlights how sign language has helped them re-gain confidence, and reveals the great beauty, subtlety and eloquence of signing, demonstrating how wrong it was and is to condemn, suppress, or even prohibit this language". The 68-minute documentary is available on V.H.S. cassette (including a version with English subtitles in P.A.L. or N.T.S.C.) from Etoile Distribution, Witkonerstrasse 507, CH-8053 Zurich, Switzerland.



From: S. Hargus <sharon@u.washington.edu>
Via LINGUIST Network

Athabaskan Languages Conference

9-10 June, 2000

Smithers and Moricetown, British Columbia, Canada.

This year's annual meeting of the Athabaskan Languages Conference will be held on the dates and in the locations mentioned above, and will be preceded by a one-day workshop on Athabaskan prosody (June 8). A call for papers will be announced in February 2000. Contact Sharon Hargus <sharon@u.washington.edu>, for more information.



From: Marlys Macken <macken@facstaff.wisc.edu>

Southeast Asian Linguistics Conference

4 -7 May, 2000

University of Wisconsin, Madison, Wisconsin, U.S.A.

Southeast Asian Linguistics Conference, Workshop on the Teaching of Southeast Asian Languages, and Workshop on the Hmong Language, Communities and Culture. For more information, contact Marlys Macken, Department of Linguistics, U.W.-Madison, Madison, WI. 53706, U.S.A. (macken@facstaff.wisc.edu).



From: marilia lopes da costa faco soares <marilia@acd.ufrj.br>

Symposium: Linguas Amazonicas y de las Areas Adyacentes/
Languages in the Amazon and its Neighbouring Areas

July 2000

Warsaw, Poland

(During 50th. International Congress of Americanists)

The following types of papers will be presented:

- (i) papers in which grammatical properties of individual languages or group of languages are described;
- (ii) papers which aim to explain phenomena in individual or in group of languages;
- (iii) papers exploring the genetic relationships between languages and language families;
- (iv) papers dealing with "areal" properties of Amazonian and neighbouring languages.

Registration for this symposium should be made by e-mail, regular mail or fax to the Secretariat of the symposium.
Registrations for the 50th. I.C.A. should be made by filling out a registration form that is available in the I.C.A. Second Circular (50ICA@cesla.ci.uw.edu.pl; www.cesla.ci.uw.edu.pl/50ICA).

Marilia Faco Soares – convenor (Museu Nacional/ Universidade Federal do Rio de Janeiro).

Jose Alvarez (Universidad del Zulia/ Maracaibo, Venezuela) y Hein van der Voort (Universidade de Amsterdam) – co-convenors.

Secretariat:

Dr. Marilia Faco Soares
Departamento de Antropologia (Linguistica)
Museu Nacional/U.F.R.J.
Quinta da Boa Vista, Sao Cristovao
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From: Margaret Florey <mflorey@mail.newcastle.edu.au>

Issues in Training Linguists to Work with Endangered Languages
3 - 6 July, 2000

Australian Linguistics Institute, Melbourne, Australia

This is to let you know about a class – "Issues in training linguists to work with endangered languages" – which will be taught by Margaret Florey (University of Newcastle, Australia) and Nick Thieberger (University of Melbourne) as part of the Australian Linguistics Institute, to be held at the University of Melbourne, Australia, 3-14 July, 2000. The class will be taught during the first week of the Institute, from 9.00-10.30 a.m., Monday 3 - Thursday 6 July. Our working outline of the class is as follows:

Although the primary goal of a linguist undertaking field research may not be to investigate and analyse issues concerning language endangerment, researchers in the field increasingly find themselves working with minority languages which are under threat. Endangered languages (E.Ls.) commonly exist in a socio-political environment of conflict, transition and transformation. Thus, the fieldworker is often confronted by a wide range of issues beyond the scope of her academic task and training. The linguist may be perceived as a means through which the aspirations of the community might be realised or as a target for community frustrations. On the one

hand, she may find herself involved in advocacy and community development, while on the other hand may be confronted by the enormity of the task of trying to record the wide range of knowledge encoded in an E.L.

It is clear that linguists need more specific training to work with E.Ls. In this course we will discuss key issues which are encountered in working with E.Ls. The presenters draw on their experience in working in both indigenous and immigrant settings with minority (Austronesian and Australian) languages ranging from those represented by very few remaining speakers to more vibrant speech communities. Topics will include:

Professional issues

- Our responsibility as a profession to E.Ls.
- What skills do we need to work with E.Ls.?
- How do we encourage people to go out and work with E.Ls.?
- How we train our students?
- Re-valuing the rôle of linguists in language maintenance activities

Endangered knowledge

- Re-thinking linguistics as a discipline
- Interdisciplinary and team-work approaches
- Extending our research to incorporate fields such as ethnobiology, musicology, anthropology

Data management

- Well-formed data
- Return of materials
- Intellectual property
- Archiving of data and long-term data management
- Computer-based tools

Further information about the Australian Linguistics Institute, including registration details, can be found at the A.L.I. Web site <www.ali.unimelb.edu.au/>.

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From: Kemal Oflazer <ko@cs.bilkent.edu.tr>

N.A.T.O. A.S.I. on Language Engineering (preliminary announcement)

3-14 July, 2000

Bilkent University, Ankara, Turkey

Co-directors: Kemal Oflazer (Bilkent University), Sergei Nirenburg (New Mexico State University), Oleg Kapanadze (Tbilisi State University).

We are pleased to announce that the N.A.T.O. Advanced Study Institute (A.S.I.) on "Language Engineering for Lesser-studied Languages" will be held on the campus of Bilkent University on the dates listed above. The A.S.I. program will comprise courses on all aspects of language engineering, participant workshops and discussion panels. Currently, the following courses are planned:

- Introduction to languages and language engineering,
- Text processing ecology,
- Computational tools and resources,
- Computational morphology and finite state methods,
- Statistical methods and corpus linguistics,
- Lexical acquisition,

- Grammar and grammar writing,
- Machine translation,
- Information extraction,
- Information retrieval.

Participant workshops will provide a forum for participants to present their work on language engineering and receive feedback from colleagues. Discussion panels will enable participants to discuss specific issues with experts in the field.

The A.S.I. will admit a limited number of qualified participants from N.A.T.O. countries (1), Partner countries (2), and Mediterranean dialogue countries (3). Depending on the specific circumstances, funding for room and board expenses of such participants will be available. Participants from commercial/industrial institutions and from other countries may attend provided they cover their registration, travel and living expenses.

Since there are a limited number of participant slots, admission to the A.S.I. will be strictly on a competitive basis, taking into account the participant's background, their potential contribution and the benefit they may draw from the meeting. Detailed information about the course schedule, lecturers and the application procedure will be announced shortly. This information will also be available on the World Wide Web at <www.nlp.bilkent.edu.tr/ASI/index.html>, and on mirror sites to be announced.

We acknowledge the additional support provided by Bilkent University, Computing Research Lab, N.M.S.U., and E.A.C.L. – European Chapter of the Association for Computational Linguistics.

(1) *N.A.T.O. countries:* Belgium, Canada, Czech Republic, Denmark, France, Germany, Greece, Hungary, Iceland, Italy, Luxembourg, Netherlands, Norway, Poland, Portugal, Spain, Turkey, United Kingdom, and U.S.A.

(2) *Partner Countries eligible for support:* Albania, Armenia, Azerbaijan, Belarus, Bulgaria, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Romania, Russia, Slovak Republic, Slovenia, Tadjikistan, the former Yugoslav Republic of Macedonia (*), Turkmenistan, Ukraine, Uzbekistan. ((*)) Turkey recognizes the Republic of Macedonia with its constitutional name.)

(3) *Mediterranean Dialogue Countries eligible for support:* Egypt, Israel.

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From: Johanna Sutherland <johanna@coombs.anu.edu.au>
Via James Hess <jhess@ORION.OAC.UCI.EDU>

A Unique New Approach to Studying Conservation Biology

Conserving Earth's Biodiversity, with E.O. Wilson. A CD-ROM by Edward O. Wilson and Dan L. Perlman,

Island Press <www.islandpress.org/wilsoncd/index.ssi> is pleased to present an entirely new way to study and teach conservation biology and environmental science – *Conserving Earth's Biodiversity* with E.O. Wilson, a CD ROM by Edward O. Wilson and Dan L. Perlman.

Conserving Earth's Biodiversity is a pioneering educational tool based on the teachings and writings of renowned biologist Edward O. Wilson, and created and developed by science educator Dan Perlman.

A groundbreaking and visually stunning program, this video is a superb introduction to a field of critical importance presented by one of the most accomplished scientists of our time. E.O. Wilson introduces a wide variety of conservation topics, helping students understand the major aspects of conservation biology, including its biological, social, political, and economic elements, and describes what needs to be known and understood in order to effectively protect biodiversity.

Conserving Earth's Biodiversity offers a learning experience that transcends what can be accomplished by a studying a textbook or listening to a lecture. The CD-ROM includes unique and engaging features that allow users to interact with the program and explore topics in detail:

- * video clips of E.O. Wilson
- * interactive exercises
- * maps

The program provides tools that allow students to zoom in and study details of the maps, and to compare multiple maps in order to gain a deeper understanding of human-environment interactions.

- * questions
- * case studies
- * color photographs
- * links and further information

Wilson's insightful pedagogy, combined with a unique use of multimedia, makes *Conserving Earth's Biodiversity* an ideal complement to any standard textbook, or as a stand-alone overview tool for all students of conservation biology and environmental science. Not only is this video a model for future educational programs, it is a great resource for anyone looking for a new way to present conservation issues to concerned citizens, environmentalists and institutions.

Edward O. Wilson is University Professor Emeritus at Harvard University, where he taught evolutionary biology for thirty-five years. Arguably the most important evolutionary biologist of his time, he has made seminal contributions to the study of evolution and ecology, established the field of sociobiology, and was one of the earliest voices to speak out about biodiversity loss. Among his books are *Sociobiology* (Harvard, 1975), *The Diversity of Life* (Harvard, 1992), *Naturalist* (Island Press, 1994) and *Consilience* (Knopf, 1998).

Dan L. Perlman is faculty associate at Lincoln Institute of Land Policy in Cambridge, Massachusetts. Formerly an educator of conservation biology and biodiversity for nine years at Harvard University, Perlman has taught people of all ages from pre-school to post-graduate education for college professors and professionals. With Glenn Adelson, Perlman is the co-author of the textbook *Biodiversity: exploring values and priorities in conservation* (Blackwell, 1997). Perlman is also a former systems analyst, as well as a nature photographer.

[Instructor's Discussion Group](http://www.islandpress.org/ceb/instructors/subscribet.html) <www.islandpress.org/ceb/instructors/subscribet.html>

Conserving Earth's Biodiversity Instructor's Discussion Group (C.E.B.I.) provides a forum for instructors using the video to discuss how to use the program most effectively in the classroom, the computer laboratory, for homework, and as a research tool for students. Co-author and project director Dan Perlman will moderate and lead the discussion, contributing comments from his experiences of using the program for teaching both college and high school students.

[Submit Your Favorite Web site](http://www.islandpress.org/ceb/feedback/add-url.html) <www.islandpress.org/ceb/feedback/add-url.html>

We are constantly looking for new and interesting Web sites to include in the *Conserving Earth's Biodiversity* Web site. If you know of any interesting sites that relate to the topic at hand please click on the link above. Thank you for your contributions, we value your suggestions.

To subscribe to *Eco-Compass*, send an e-mail message to <islandpress-l-subscribe@igc.topica.com>.
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Via the Editor

International Calendar of Events Devoted to Indigenous and Threatened Peoples

If you are interested in the current or next issue, please contact:

The Society for Threatened Peoples, Italian Branch
P.O. Box 6282 FAX: +39-55-480236
I-50127 Florence. Italy. E-mail: apm-qfbv@inex.qn.apc.org



From: Jeroen van de Weijer <vdweijer@rullet.leidenuniv.nl>
Via Linguist List

Conference - "Language, Culture and Cognition"
22-23 March, 2000
Leiden, The Netherlands

Further information and registration information at
<www.leidenuniv.nl/hil/confs/lcc/>. Registration is still open on a "first-come, first-served" basis.

Presentations include:

- Matthias Hüning (University of Vienna) - Word formation from a contrastive perspective
- Sjef Barbiers (Leiden University/Meertens Institute) - Scalar focus particles and the syntactic determination of lexical meaning
- Robert Kirsner (University of California at Los Angeles) - What it takes to understand a related language: the collusion of language, culture, and cognition in the deployment of Dutch utterance-final pragmatic particles
- Cliff Goddard (University of New England, Australia) - "Cultural scripts" and communicative style (with special reference to Malay)
- Christine van Baalen (University of Vienna) - Dutch in business: how do they talk?
- Lisa Cheng (Leiden University) and Gavin Huntley-Fenner (U.C. Irvine) - How do native Chinese speakers treat count-mass in English?
- June Luchjenbroers (University of Wales at Bangor) - Cognitive strategies for Mutual Ground construction
- Suzanne Kemmer (Rice University, Houston, Texas) - Lexical Blends and Schemas

Ariane van Santen (Leiden University) – How feminine is a linguist? On the meaning of non-feminine personal names
Michael Israel (Max Planck Institute for Evolutionary Anthropology, Leipzig) – Systematic Idiomaticity in the Acquisition of English "get" Constructions
Liesbeth Degand (University of Louvain, Louvain-la-Neuve) – Causal connectives in Dutch and French: the case of "puisque" and "aangezien" on the Speaker Involvement scale
Eliza Kitis (Aristotle University, Thessaloniki) – Connectives and rhetorical structure
Dan Slobin (University of California at Berkeley) – Saturation of a semantic domain: the case of motion events.



From: Int. Congress on World <congress@ciefl.ernet.in>

Special International Congress on "World Languages in Multilingual Contexts"
3-7 January, 2001
Hyderabad, India

Hosted by the Central Institute of English and Foreign Languages (C.I.E.F.L.)
Alumni Association, Hyderabad 500007, South India.

Why An International Congress?

Languages of wide circulation (L.W.Cs.) have come to play pivotal roles in our fast, globalizing, multicultural world. Complex issues – linguistic, socio-cultural, psychological, ethical, and educational – must be addressed to understand their dynamics the world over.

Why India?

India, with several hundred languages including English and several L.W.Cs. in active use, represents multilingualism in its constructive and divisive modes. This makes India a natural setting for addressing the complex issues that arise from it.

Why C.I.E.F.L. Alumni Association?

C.I.E.F.L. is India's only national university dedicated to research in L.W.Cs. including English, French, German, Russian, Arabic, Spanish and Japanese. For over forty years (1958-) it has been contributing to their study and use, their teaching, the development of instructional materials and technologies, testing etc., and has gained universal recognition. It has had a deep impact on the way English and other foreign languages are taught and tested in India. C.I.E.F.L. Alumni Association represents an amazing array of scholars and practitioners spread all over the world.

Who Is Welcome?

Researchers in language, literature and culture, language teachers, communication consultants, language planners, translators, interpreters, sociolinguists, applied linguists – anyone with a deep professional interest in language is welcome.

What is the Scope?

The Congress will focus on major areas of language study, language education, and language use including:

1. Languages in contact: rôle relationships, co-operation and conflict; majority and minority languages, globalization and standards, language shift and language loss;
2. Language policies and programmes: additive and subtractive bilingualism, language(s) in literacy – mother tongues and other tongues, language equity and marginalization;

3. Multilingual speech communities and monolingual paradigms, multilingual societies and language acquisition models, multilingual's creativity: text and context, genre and Language for Specific Purposes (L.S.P.) in multilingual societies, discourse in multilingual contexts, translation.

4. Language in education: first, second, foreign; approaches to teaching, learning, testing and use; learning for specific purposes; distance learning.

5. Languages and new technologies: audio and visual media, computers and information technology, virtual classrooms.

What is the Working Language of the Congress?

English. However, papers can be accepted in any other major international languages provided they, along with the translation into English, reach the organizers by July 15, 2000.

What are the Deadlines?

For submission of papers/workshop proposals: July 15, 2000.

For registration – Stage I: September 1, 2000; Stage II: November 1, 2000.

What are the Registration Fees ?

US\$200 before September 1, 2000 (Stage I);
US\$250 thereafter (Stage II).

Concessionary rates: for participants from S.A.A.R.C. countries US\$100
(US\$150 from 1 September, 2000)
for participants from India: Rs 1000 (Rs 1500 from 1 September, 2000)
for members of C.I.E.F.L. Alumni Association: 20% discount on relevant fees.

What is Hyderabad Like?

Hyderabad is an unforgettable modern metropolis which retains its old world charm. It has a unique blend of Hindu, Muslim, Jain, Buddhist, Christian and Parsee cultures. Its roads feature bullock carts and cycle-rickshaws, along with gleaming B.M.Ws. and Mercedes Benzes. The city's cuisine also reflects its ethnic diversity.

Hyderabad's clear skies and cool temperatures (daytime temperature between 25 and 27 degrees Celsius in December-January) tempt visitors to move around. There is plenty for tourists to see in Hyderabad, India's fifth largest city: exquisite handcrafts being made, hand-weaving of textiles, small villages, ancient temples and mosques, historical forts, museums, monuments... Hyderabad is also well connected by road, rail and air to all the main cities of India.

For a detailed description of Hyderabad's attractions please visit the following Web sites: <www.hyderabad.com> and <www.andhrapradesh.com>. For more information, please contact:

Prof. Makhan Lal Tickoo, President, Tel.: +91-40-701 8131
International Congress, C.I.E.F.L., FAX: +91-40-701 8402
Hyderabad 500 007. India. E-mail:
congress@ciefl.ernet.in



From: Marion Gunn <mgunn@ucd.ie>
Via Endangered Lang. List

Important New E.U. News Agency

To Europe-based readers – here is an invitation to raise the profile of your own small linguistic community, by contributing news items to a new E.U.-funded news agency, headed by an Irishman with an interest in all the marginalized languages of Europe and their respective communities. Feel free to post this announcement elsewhere, without cutting out any part of it, please!

Marion Gunn

Rúnaí Choiste na hÉireann den Bhiúró Eorpach do Theangacha Neamhfhorleathana
Secretary, Irish Committee of the European Bureau for Lesser-Used Languages
And Everson Gunn Teoranta <www.egt.ie>.

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EUROLANG – New Brussels-based News Service

– As the far-right Austrian Freedom Party moves closer to government, Austria's linguistic minorities express concern for their future (EUROLANG).

– German Romanies protest against their exclusion from a new law compensating survivors of Nazi atrocities (EUROLANG).

– Loyal Irish government members are rewarded in a cabinet re-shuffle, but how will the Irish language be influenced by a lack of competent speakers in the key ministries? (EUROLANG).

Find out more by visiting the Eurolang Web site from 1st February, 2000 at <www.eurolang.net>.

EUROLANG, a new Brussels based service specialising in serving national and regional media throughout Europe with news concerning cultural and linguistic diversity in Europe, goes on line on Tuesday 1st February. The news service, which will be free for an initial period of two years, has been set up under the auspices of the European Bureau for Lesser Used Languages and is a project funded by the European Commission.

News desks and correspondents will be able to access the EUROLANG Web site free of charge and will be able to download news stories and pictures which will fill a gap in the present coverage of European affairs.

"It's our intention to provide a comprehensive and current news service relating to lesser-used languages and their communities throughout Europe. Quite frequently, these communities are marginalised by the mainstream media and issues relating to their linguistic development ignored. Therefore, we'll be offering a unique source of information which is not readily available at present to the media", says John Walsh, Editor in Chief of the Eurolang service, a journalist and researcher from Ireland who heads EUROLANG's team of eight correspondents distributed around Europe.

The daily news feeds will cover stories from Ireland, Britain, Spain, Netherlands, Finland, Germany and France, and other locations will be covered through EUROLANG's contacts with journalists among linguistic minorities in other E.U. member states.

"The primary aim of EUROLANG is to enhance public awareness of lesser used language issues, and to emphasise the importance of linguistic and cultural diversity in Europe", explains John Walsh. "As well as the latest news of relevance to the linguistic communities, we'll be providing longer, detailed feature articles from time to time, as well as interviews with relevant people across a variety of fields. We'll also be bringing the latest news regarding minority language matters from the E.U. institutions, the Council of Europe and various N.G.Os. in Brussels and in other cities".

The on-line service will be updated daily. A wide variety of media, both national and regional, have been contacted in many countries. The response has been very positive, as journalists and editors have recognised that our service is something unique and different.

Access the site at <www.eurolang.net> and receive your free password on line. Contact Editor-in-Chief, John Walsh, on +32 2 218 25 90/+32 479 294 594, or by e-mail: <John.Walsh@eurolang.net>.



From: DFOKeefe@aol.com
Via Linguist List

Origins of the Basque Language

Permit us to share with you our latest research on the origins of the Basque language. You may view our paper *Basque's Indo-European Roots - The Basque-Ligurian-Dacian Connection* on our home page at <hometown.aol.com/dfokeefe/page1.html>.

We first looked at a listing of consonant inventories of the world's language families to determine which consonants Pre-Basque must have had. Once we determined which consonants Pre-Basque had, we made judgmental samples of a least 30 words in seven different groups of words beginning with m, n, p, t, k, b, g and suffixes to assure ourselves of a convincing degree of probability, (i.e., one chance in a billion of a match-up between unrelated lists of objects, dice tosses, etc.). The results are conclusive.

We believe that our results show that Basque is Indo-European, though some of its features appear to relate it to Caucasian and Finno-Ugric languages, too. And it must be one of the oldest branches of I.E., since it is one of the furthest cultures from its area of E. European dispersion. We suspect that Basque also has some connections to non-I.E. languages. Basque is a very valuable language for linguistics.

David O'Keefe, Houston, Texas, U.S.A.



From: Peter White <peterw@lingua.arts.uq.edu.au>

Latest Conference List

The February 2000 edition of the conference index is now available at <www.cltr.uq.edu.au/conf.html>. There are 66 new conferences and workshops added to the list.

Thank you to all who provided details. Please let me know if there are any errors.

Peter White
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<pbwhite@powerup.com.au>
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REQUESTS FOR INFORMATION / HELP

From: Lisa A. Mitten <LMITTEN@vms.cis.pitt.edu>

Help needed for the Institute of American Indian Arts (I.A.I.A.)!
(15 Oct., 1999)

I was wondering if I could ask your help. Recently the U.S. House, specifically Chairman Ralph Regula, passed a bill to cut our school's funding and now [Oct. 1999] the student body, faculty and staff are sending e-mails and making telephone calls to congressman, senators, and the president to stop the bill from going into effect. If you could write or send this message out to people you know I would greatly appreciate it. The President's e-mail address is <President@whitehouse.gov>.

I recently wrote to Clinton via e-mail. This is the letter I wrote:

"Subject: From one nation to another, I ask your help.

President Clinton,

I am a member of the Shinnecock nation of Long Island, New York and am currently attending the Institute of American Indian and Alaska Native Culture and Arts Development (I.A.I.A.) in Santa Fe, New Mexico. I.A.I.A. is federally chartered by Congress in partial fulfillment of treaty and trust obligations and is dedicated to the study, creative application, preservation and care of Indian Arts and Culture. I have traveled all over the world and in my nineteen years of life, I have found that this institute of higher learning is truly one of a kind.

I am aware of your vision to help steer the nation's children "from the playground to the college classroom" and your recent visit to the Pine Ridge reservation. Many Native American students have survived through the playgrounds of their reservations and are now attending I.A.I.A. Congress recently cut our funding, threatening the continuation of our education. If you are true to your vision, please help us to preserve our culture and urge congress to continue funding an Institute of First Nations Peoples which has stood strong for over thirty years.

Tabutni,
Courtney M. Leonard
Shinnecock".

I wrote from my heart which is what I encourage the others to do. If you could forward this e-mail to anyone, I would greatly appreciate it.



Editor's Note: I have included this message, despite the fact that it was sent in October of last year, in order to alert you to the funding cuts, and thus to promote further investigation, support, etc., should such still be necessary. Please contact Courtney Leonard directly.



From: Joe Grimes <jgrimes@concentric.net>

U.N.E.S.C.O. language survey
(8 Oct., 1999)

Dear Martha,

Barbara and I just came from a meeting in England with Paul Ortega and Patxi Juaristi concerning the World Languages Report. We are discussing with them the

possibility of partially filling in their questionnaires with things we have in the Ethnologue data base; the partially filled questionnaires will then be sent on to scholars working in languages that they haven't gotten questionnaires back on for them to put in the rest.

I think this publication (slated for 2001) can benefit the entire field of linguistics, as well as helping raise the awareness of language endangerment among the public and in government.

Joe Grimes



From: Akira Y. Yamamoto <akira@ukans.edu>

Dear Martha:

..... we can also share our Endangered Language Survey data. I.P.O.L.A. is updating the information and they are putting the data on the Web site with links to various sites.

Akira Y. Yamamoto
The University of Kansas
Department of Anthropology
Fraser Hall 622
<www.cc.ukans.edu/~kuanth/>
Lawrence, KS. 66045-2110. U.S.A.
<www.ukans.edu/home/linguistics>

Anthropology:

Linguistics:

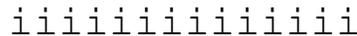


From: Martha Ratliff <martha_ratliff@wayne.edu>

Dear members of the L.S.A. Endangered Languages list,

Many of you have heard of the U.N.E.S.C.O. survey of the world's languages, I am sure. A brief description of the project appears below. They have asked for the support of the L.S.A. in conducting their survey. The specific help they need is in the gathering of detailed information on endangered languages. I would urge those of you who are in a position to fill out one or more of U.N.E.S.C.O.'s questionnaires (one questionnaire per language) to volunteer to do so by contacting them at the following e-mail address and requesting that the questionnaires be sent to you: <U.N.E.S.C.O.pv@eurosur.org>; <www.U.N.E.S.C.O.eh.org>. They depend on the help and co-operation of us all.

Martha Ratliff, Chair
Committee on Endangered Languages and their Preservation
Linguistic Society of America.



The World Languages Report grew out of the International Seminar LINGUAPAX, on Linguistic Policies, held in Lejona (Basque Country) in 1996, during which the Director General of U.N.E.S.C.O., Federico Mayor Zaragoza, raised the question of the need for research into the current state of the languages of the world. To be precise, Mayor Zaragoza pointed to the need to "draw up an initial U.N.E.S.C.O. report on the situation of languages in the world, recording the rich linguistic diversity of the planet, and explaining the problems affecting languages in different parts of the world, in order to encourage greater awareness of our linguistic heritage, to contribute to the study of their evolution, and to recommend up-to-date steps for the protection of the living languages". (Federico Mayor Zaragoza; Lejona, 11 March, 1996).

The World languages report project was approved at the U.N.E.S.C.O. General Conference (29th. meeting) of 1997, and is financed by the Basque Country, by virtue of the Agreement between the Basque Government and U.N.E.S.C.O. signed on 23rd. July, 1997.

This report has three basic aims:

- Firstly, it seeks to provide a complete documented register of all the languages that exist throughout the world. To this end, world-wide research will collect all the data possible on the different languages so as to establish a database on the world's linguistic heritage.
- Secondly, it sets out to provide objective data so as to diagnose and explain the present situation and development of the languages, with information on their degree of knowledge, use and evolution. The report will, therefore, be based on the maximum possible amount of data from different periods in time, so that it can check, bring up to date and provide details of the situation of the different languages of the world, at whatever intervals may be considered convenient.
- Thirdly, this report will analyse the prospective sociolinguistic trends in different geographical areas. In this way, the report hopes to contribute to decision-making regarding policies of encouragement and recuperation of those languages which are in danger of extinction and/or in a situation of minority in a society.

Contents of the U.N.E.S.C.O. report on the situation of the world's languages
As set out in the project's aims, the theoretical focus is based on the results obtained from research into the processes of linguistic substitution.

Information available to date would suggest a drop in the total number of languages - a trend which has been especially noticeable in the last 30 years - and also a reduction in the number of speakers of most languages and an increase in those which are undergoing a process of international expansion.

Studies of the process of the replacement of one language by another are very recent. Generally, they are based on the observations of the speakers of a language and therefore, on occasions, overlook the general trend towards standardisation. Since it seeks to be a report on all the languages of the world and not some particular languages, the survey will have to investigate the specific context of each - including those tongues in a process of expansion - so that the scope for the most appropriate measures to be taken can be defined and broadened.

Undoubtedly, the most ambitious aspect of the survey is its objectivity. This is why the theoretical focus has to follow the following general lines of action:

data collection and qualitative and quantitative analysis of the information that exists on the world's languages;

careful monitoring of specific cases in order to determine the relevant variables in the process of linguistic substitution and the situation and evolution of languages in general;

design of models for measures that may help to solve or remedy the problems detected by the survey.

Description of the approach applied -in the data-gathering process

As we have already stated, this survey sets out to examine carefully all sources of information and to use data from the work already done in this field. It is important to mention here that a lack of data will also be regarded as information, since in those cases where access to a language or to a geographical area is impossible, special efforts will be taken to find out possible reasons for this. This aspect will play an important role in the prospective goals of the report and, in this regard, it is a unique project, since until now, the absence of data has only been considered in a few specific cases.

..... - in processing the data collected.

The data processing will pay special attention to comparing and cross-referencing data. As we have already said, we can count on a mass of information and it would be strange to find an unidentified tongue, but the diversity of varieties of a language, the degree of intelligibility between these, the multilingual abilities of speakers, and other variables make the identification of languages enormously difficult.

..... - in the co-ordination.

Since this is a global survey, the treatment of the data must be carefully co-ordinated in all three functions of the report.

For this project, U.N.E.S.C.O. has enlisted the collaboration of various experts integrated in various committees with different tasks. The Management Committee, chaired by Félix Martí, also President of LINGUAPAX, draws together all the bodies responsible for promoting the project. The Scientific Committee is made up of international specialists and is chaired by Miquel Sigún, and is an advisory body. The General Secretariat is made up of teachers from the University of the Basque Country (Universidad del País Vasco - Euskal Herriko Unibertsitatea) and the University of Barcelona, and is based at the Bilbao headquarters of U.N.E.S.C.O. E.T.X.E.A., and this group will be responsible for the implementation and general co-ordination of the project.

Expected outcomes

We expect the following tangible outcomes from the survey:

1. A report synthesising the data collected during the survey, describing the situation of the languages and diagnosing the basic problems of linguistic substitution affecting them. It will also suggest prospective measures for tackling these problems.
2. The creation of an on-line database bringing together the findings of the survey and material from other studies. This database will be able to be updated and will permit the publication of future periodical reports on the state of the world's languages.

Duration of the project

Publication of the World languages report is planned for the year 2001.

For further information, please contact:

World Languages Report	Tel.: 34 94 427 64 32
U.N.E.S.C.O. E.T.X.E.A.	FAX: 34 94 427 25 48
Alameda de Urquijo, 60 ppal. dcha.	E-mail:
U.N.E.S.C.O.pv@eurosur.org	
E-48011 Bilbao, País Vasco / (Spain).	Web: www.UNESCO.eh.org

The LINGUAPAX Committee has designed the members of the Scientific Committee who, through their institutions, guarantee the scientific quality of this project.

Scientific Committee

Cunnigham, Denis Fédération Internationale des Professeurs de University Langues Vivantes (F.I.P.L.V.) Belgrave. Victoria. Australia.	Khaleeva, Irina Moscou State Linguistic Mosc. Rusia.
Lopez, Luis Enrique Proeib Andes Cochabamba. Bolivia.	Miled, Mohamed Université de Tunis 1 Tunez.
Neu-Altenheimer, Irmela	Renard, Raimond

Fachhochschule München
München. Alemania.

Université de Mons
Mons. Belgica.

Siguan, Miquel
Universidad de Barcelona
Barcelona. España.

Van Vlasselaer, Jean-Jacques
Université Carleton d'Ottawa
Ottawa. Canada.

The Technical Committee of the World Languages Report is formed by these specialists:

Barre-A, Andoni
Doctor en la Universidad de Salamanca
País Vasco
Salamanca.

Etxebarria, Maitena
Doctora en la Universidad del
País Vasco.

Idiazabal, Itziar
Doctora en la Universidad del País Vasco
Universidad del País Vasco
País Vasco.

Juaristi, Patxi
Doctor en la
País Vasco.

Junyent, Carme
Doctora en la Universidad de Barcelona
E.T.X.E.A.
Cataluña.

Ortega, Paul
Director U.N.E.S.C.O.
País Vasco.



From: Alasdair MacCaluim
Via Nicholas Ostler <nostler@chibcha.demon.co.uk>

Why no Gaelic for National Parks for Scotland?

Members may be interested in the following request from Alasdair MacCaluim, and perhaps sending their own contributions to the address below:

A Nick a charaid,

Could you do me a small favour and write to the following address or e-mail address asking for a Gaelic copy of the National Parks for Scotland Consultation Paper?

They haven't made one, so it is important that as many people as possible write in requesting one. (The government record how many people write in about things like this. Only 11 people wrote in about the lack of a Gaelic Millennium Bug leaflet). That says something about Scots canniness, surely!

Who knows, if they get enough requests, they might actually make one. Please pass this on to any other language activists whom you think might be interested. The address is:

Marcus Houston
The Scottish Executive
Rural Affairs Department
Countryside and Natural Heritage
Unit 1-J South Victoria Quay, Edinburgh EH6 6QQ. Scotland.
E-mail: npb@scotland.gov.uk



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

"Dear Sir,

National Parks for Scotland Consultation Paper

It has come to my attention that this document is not available in a Gaelic version. I trust that this is an oversight, and will soon be rectified.

Gaelic is not only the Scottish Highlands' ancestral language. It is also now used throughout Scotland. Furthermore, it is an official minority language under the European Charter for Regional and Minority Languages, in the form that the UK Government has undertaken to sign. Among many other implications, this contains the requirement that official documents be available in relevant regional or minority languages.

I look forward to your reassurance that a Gaelic version of this document is in production. But I would urge that in future such versions be produced simultaneously with the English version.

Yours faithfully,

Nicholas Ostler, President
Foundation for Endangered Languages
Registered Charity 1070616".



From: Judy Howlett <Judy_Howlett@mouchel.com>

Scottish Parliament Members Need Gaelic Translator

Thought you might be interested in a small development here in the U.K. The Scottish Parliament held a debate on 2 March in Gaelic. It caused quite a lot of interest because only 70,000 speak the language, and all the members of the Scottish Parliament had to have it interpreted.

There is a discussion page on the B.B.C.'s [British Broadcasting Corporation] Web site (www.bbc.org.uk). Then go to the news page, and down on the right-hand side you will see details of the on-line debate.



DISCUSSION CORNER

From: Paul Klawinski <anolis@coqui.net>
Via Linguist List

Species Extinctions vs. Language Extinctions

I am an ecologist who is married to a sociolinguist (with an interest in endangered languages) so we talk about linguistics and ecology. While at dinner recently, we spoke with some of my colleagues about the parallels between species and language and culture. What follows are a few propositions and questions that you might (or might not) like to comment on.

P1: Biological Species (B.S.) and Cultures/Languages (C.L.) are becoming extinct at an alarming rate and this is a relatively recent phenomenon (compared to the age of the earth, the age of living organisms in general or the age of the human species specifically).

Q1: This caused us to ask the question, "Do changes in culture and language drive changes in ecosystems which then facilitate biological extinctions?"

P2: Our proposition was that, since most BS extinction is caused by alteration, fragmentation or loss of habitat, cultural changes which lead to changes in historical land use, agriculture, hunting/gathering, etc., will necessarily lead to changes in habitat and thus BS extinction.

Q2: This caused us to ask the question, "What characteristics about B.Ss. prevent them from keeping pace with C.L. change," or stated another way, "Does C.L. change faster than biological/evolutionary change and, if so, why?"

P3: Our answer: The dissemination of C.L. is constrained by technology (transportation, communication, science and medicine, add your own) while biological change is constrained by the biochemistry of mutation and the constraints of generation times. Evidence for this can be seen by the cultural changes brought about by the push of European exploration, the rise of mechanization during the Industrial evolution and most recently the increased globalization brought about by the "Information Age".

P4: We proposed that these are the changes which have led to increases in the rate of loss of linguistic and cultural diversity that, in turn, drove changes in land use which led to B.S. extinction.

P5: We also propose that if B.Ss. were unconstrained, as humans are to a large extent, then we would not see the rates of BS extinction that are the cause of such concern.

P6: Therefore, we propose a model by which C.L. is unconstrained by its methods of dissemination which leads to rapid and widespread changes in indigenous cultures. This results in threats to cultural and linguistic diversity and ultimately species diversity through alterations in land use, resource use, populations sizes, etc.

Thus:

- Are the causes of the loss of cultural and linguistic diversity indirectly the causes of the loss of biological species diversity?
- What types of data are in existence (or could be gathered) to support (or reject) this hypothesis?
- Are the interests of linguists concerned with cultural and linguistic extinction tied to the interests of conservation biologists more tightly or less tightly than we might like to think?
- And if so, what types of interactions among the two groups would be productive in addressing these issues?

This is my first contact with the Linguist list, so I hope that you will be patient with the thoughts of an outsider. I hope to hear from you soon.

Paul Klawinski, Ph.D.
787.887.602
Elrde Field Station
Institute for Tropical Studies
P.O. Box 1690
Luquillo, Puerto Rico 00773.

Tel.: 787.380.3220;

E-mail: anolis@coqui.net



From: Marc Hamann <gmh@berlove.com>

I think that the correlation which can currently be observed between language and species extinction is indirect and represents a relationship between the respective causes of each phenomenon.

Species become extinct because their environment (including competitors) changes such that their adaptations are no longer effective.

A language becomes extinct because the ethnic group either a) ceases to exist or much more frequently b) assimilates linguistically to some other ethnic group which offers some material advantage as a benefit of membership. (see, e.g., Wardhaugh 1988, *Languages in Competition*).

In the current situation, it is the case that certain ethnic groups of humans have developed certain technologies which offer them significant advantages over those groups without. Thus many groups without consciously or unconsciously assimilate linguistically to take advantage of those benefits too.

Now it so happens that these beneficial technologies have the side-effect of altering the environment in ways both beneficial and harmful to humans, but which are almost wholly harmful to other species which rely on the same environment. Hence massive species extinction wherever the technology goes.

Therefore the two types of extinction owe themselves to two different aspects of the same set of technologies, even if in general they have different causes.



From: whalen@lenny.haskins.yale.edu

Paul Klawinski brings up some interesting parallels between species extinction and language loss, but in my opinion, his assumptions became too specific. The basic commonality is isolation in a livable ecosystem. Klawinski focuses his attention on the recent loss in biodiversity, which can be tied to a levelling of ecosystems with the expansion of human intervention. Certainly earlier extinction periods were brought on by other factors. But the current loss in diversity in both fields does seem to be mostly due to movements and expansions of human populations (despite the common assumption that modern communication devices are largely responsible for language loss). The parallels between homogeneity in biological populations and in language systems is a topic that is less commonly explored.

Doug Whalen, DhW., President, Endangered Language Fund.



ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES

From: David Harmon <dharmon@georgewright.org>

Linguistic Genocide in Education

Here are details on how to order Tove's forthcoming book at a discounted pre-publication price of US\$44 from the publisher, Lawrence Erlbaum Associates of New Jersey, U.S.A.:

Mr. Harmon,

I am responding to your inquiry about the forthcoming title by Dr. Tove Skutnabb-Kangas, *Linguistic Genocide in Education* [818 pages; I.S.B.N. cloth 0-8058-3467-2, paperback 0-8058-3468-0]. This title is scheduled for release in January (we don't have a specific date at this time - and schedules are always subject to change, of course). The list price for this book is \$55.00 in paper. Any discount offer you may have is applicable with payment in advance by check or credit card. You may order this title at any time and we will place it on back order until it becomes available. Our mailing address appears below.

Thank you for your interest in our publications.

Jim Conroy
ext. 137
Customer Relations Manager
Lawrence Erlbaum Associates, Inc.
jconroy@erlbaum.com

Tel.: 201-236-9500,
Fax: 201-236-0072
E-mail:

10 Industrial Avenue
Mahwah, N.J. 07430-2262. U.S.A.

Web: www.erlbaum.com



Via Luisa Maffi <maffi@nwu.edu>

New Book by Winona LaDuke

The following is a review of Winona LaDuke's newest book, *All Our Relations: native struggles for land and life*.

"Somebody Else's Wealth".

By Russell Mokhiber and Robert Weissman.

Where does the vast wealth of the United States come from? It is hard to read the financial and popular press today without encountering stories that suggest the answer is the creativity of entrepreneurs in Silicon Valley.

To this prevailing, romanticized perspective, Winona LaDuke offers a jolt of reality: many of the great U.S. fortunes are based on somebody else's wealth – the natural resources of Native Americans.

In her eloquent new book, *All Our Relations: native struggles for land and life* (Cambridge, Massachusetts: South End Press), LaDuke documents the historic – and continuing – process of Native American dispossession.

LaDuke, a member of the Anishinaabeg nation, lives on the White Earth Reservation in northern Minnesota. She describes how a series of treaties and U.S. laws transferred land from the Anishinaabeg to incoming settlers and converted commonly held Anishinaabeg land into individual parcels, with much of it soon alienated from Anishinaabeg (and a huge chunk taken by the state of Minnesota, illegally, for taxes).

The big winners in the process were Frederick Weyerhaeuser and the company he founded. "Some are made rich and some are made poor," LaDuke writes. "In 1895, White Earth "neighbor" Frederick Weyerhaeuser owned more acres of timber than anyone else in the world." Today, descendant companies of Weyerhaeuser continue to clear cut what remains of the Minnesota pine forests.

In upstate New York and Canada, the Mohawk nation retains land in scattered reservations – a tiny fraction of their former possessions. The Akwesasne Mohawk Reserve borders the St. Lawrence River. Families that once relied on fishing and farming have been forced, she writes, to abandon their livelihoods because the river is so polluted with P.C.Bs. dumped by General Motors and air pollution depositions have poisoned the land.

"Many of the families used to eat 20-25 fish meals a month," LaDuke quotes an Akwesasne environmental expert as saying. "It's now said that the traditional Mohawk diet is spaghetti." *All Our Relations* features another half dozen case studies of corporate and governmental assaults on Native American land and livelihoods.

Dispossession of Native American lands has led to what LaDuke calls "structural poverty." Structural poverty, she told us, "ensues when you do not have control over the land or any of your assets."

"It is not a question of material wealth, but having conditions of human dignity within the reservation," she says, citing a litany of devastating statistics on Native American poverty rates, crime rates and access to health care. "You can throw whatever social program you want at this, but until we are allowed to determine our own destiny, these are the problems we are going to face."

Dispossession has inflicted on Native Americans an intertwined spiritual poverty as well, she says. "You have some [Native Americans] whose whole way of life are based on buffalo, but we have no buffalo. This loss causes a kind of grieving in our community."

But LaDuke's *All Our Relations* is as much a hopeful as a depressing book. She chronicles Native American resistance to incursions from multinational corporations, government agencies which frequently act to further corporate interests and a white-dominated society which too often maintains a settler mentality.

She profiles women like Gail Small, "the kind of woman you'd want to watch your back at a meeting with dubious characters." An attorney, Small runs a group called Native Action, which has led the strikingly successful fight against coal company strip mining on the Northern Cheyenne and other Montana reservations. Native Action has also pushed for affirmative development proposals, forcing the First Interstate Bank System to provide loans to Northern Cheyennes through use of the Community Reinvestment Act and helping establish a Northern Cheyenne high school.

LaDuke herself is an inspiring figure, working with her White Earth Land Recovery Project not only to pressure states and the federal government to return Native American lands (which because they are government held, would not require the displacement of any individual property holders), but also trying to enact a sustainable forest management plan for White Earth, supporting the development of wind power on the reservation and establishing a project, Native Harvest, to "restore traditional foods and capture a fair market price for traditionally and organically grown foods" such as wild hominy corn, organic raspberries, wild rice, buffalo sausage and maple syrup.

All Our Relations is a wonderful read, and an important book – both for telling a story of plunder and exploitation too often forgotten, and because, as LaDuke notes, "this whole discussion is really not about the Seminoles and the panther" or other particular problems facing particular groups of Native Americans – "it is really about America."

Russell Mokhiber is editor of the Washington, D.C.-based "Corporate Crime Reporter". Robert Weissman is editor of the Washington, D.C.-based "Multinational Monitor". They are co-authors of "Corporate Predators: the hunt for megaprofits and the attack on democracy" (Monroe, Maine: Common Courage Press, 1999, <www.corporatepredators.org>).

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From the Editor
Via Leena Huss <leena.huss@multietn.uu.se>

Reversing Language Shift in the Far North

Reversing Language Shift in the Far North: linguistic revitalization in Northern Scandinavia and Finland.

Author: Leena Huss

Publisher: Uppsala University, Sweden (Acta Universitatis Upsaliensis)

Studia Uralica Upsaliensia 31. 1999. 212 pp.

I.S.B.N.: 91-554-4623-X (paper back)

Abstract: During the past few decades an ethnic revival movement covering a wide range of language revitalization efforts has spread across the northern parts of

Scandinavia and Finland. This movement involves minority groups as different as the various Sami populations, the Tornedalians in Sweden and the Kven in Norway. All these groups have previously been subjected to a severed assimilation policy and racial prejudice on the part of the dominant society, and as late as the 1970s, their native languages were generally believed to face extinction in the near future. The aim of the author has been to examine the process of linguistic revitalization among these groups, especially from the perspective of the individual family, the preschool and the school, the three key factors in all language revitalization. The study gives a short overview of international research on language maintenance, shift and revitalization before narrowing its focus to linguistic revitalization among the northern minorities in Scandinavia and Finland.

[Many thanks to Dr. Huss for sending me a copy of this work. The Arctic and sub-Arctic regions are, as far as my research shows, an area mostly ignored by all but a few stalwart language researchers, amongst whom are Dr. Leena Huss and Dr. Eric Kasten (see Langscape #10). The very fragile environment, harsh living conditions and large land mass provide particularly interesting conditions for cultural and environmental degradation – and revitalisation, I hope. Perhaps there is more published research available in non-english languages?].



From: Richard Sproat <rws@research.att.com>
Via Linguist List

A History of Language

I thought this review of Fischer's *A History of Language*, in the Jan. 28 - Feb. 4 issue of *The Economist*, might be of general interest. If anyone has read this book, I'd be interested in hearing what they think of it.

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A History of Language.
Author: By Steven Roger Fischer.
Publisher: Reaktion Books; 240 pages.
Price: US\$29.95 and UK£19.95

"LANGUAGE defines our lives," declares Steven Roger Fischer at the end of this delightful and unexpectedly accessible book. "It heralds our existence, it formulates our thoughts, it enables all we are and have." No doubt a linguist is bound to talk up his subject a bit. But, after such a virtuoso tour of the linguistic world, it is hard not to agree.

Mr. Fischer's book begins with animal language: can animals "talk" in any meaningful sense? Fans of Dr. Dolittle will be heartened to hear of Koko, a gorilla whose knowledge of more than 500 signs allows her a fair line in jokes. Her trainer told her that a new baby – a young male gorilla – was arriving. When Koko saw Michael, who weighed 50 pounds, she signed, "Wrong. Old". She can describe a past incident and tell a lie, skills once thought to be exclusively human.

Only humans, though, develop the physical capability to make the complex sounds of speech. Indeed, in a pair of chapters on the early development of language, Mr. Fischer describes the two clues that linguists look for: physical attributes, such as the development of the larynx which takes place in children at around a year old; and evidence of intricate social organisation, which surely needed some shared grammar rather than brief sounds.

For millennia, such clues are almost all that the linguistic historian has to go on. The sort of "time travel" that other

disciplines can enjoy is impossible until the birth of writing. But it is still possible to try to re-construct "language families" to see how early groups of languages evolved.

The main direction of research recently has been to emphasise the multiplicity of early languages. There was no "Ur" language: no day when, as the Book of Genesis puts it, "the whole earth was of one language and of one speech." Instead, languages either bred new "daughter" languages – Indo-European, earth's "linguistic super-family" has more than 100 of them – or died out as more robust tongues advanced. Historically, observes Mr. Fischer, it is languages that are replaced, not people: the human genetic profile in Europe has not altered significantly in over 50,000 years.

It was their study of the origins of the written word that provided linguists with their surest view of the way that language has evolved. Mr. Fischer's own expertise lies in this area: he deciphered the Rongorongo script of Easter Island, something that looks more like a design for children's wallpaper than a way to convey information. He explains how, despite the amazing durability of the Egyptians' "logographic" script (it survived almost unchanged for more than 36 centuries), alphabetic script has emerged as the only one used to write previously scriptless languages. It, in turn, became a success only when the Greeks had the clever idea of devising vowels to fill in the gaps between the consonants that had, until then, been adequate for recording Semitic tongues.

Writing, Mr. Fischer points out, has extraordinary power, greatest of all in modern literate societies. A written language influences its spoken version just as much as the other way around. But writing is also an imperfect way of capturing speech: not only may one letter stand for many sounds (the English a represents half a dozen), but it fails to capture stress (think of "attribute" or "desert"), pitch ("Yes?" or "Yes!") and tone. Certainly it does not capture the endless inflections of "cool", possibly imported into America by African slaves using the West African word kul to mean "excellent" and now, says Mr. Fischer, the most widely borrowed adjective on earth.

Looking to the future, Mr. Fischer assumes that the pace of language extinction will accelerate, driven by electronic technology. Within a generation, he says, the influence of Spanish (distributed through Chilean television) has begun to wipe out the local tongue of the Easter Islanders.

Only Spanish, Mandarin Chinese and English – the world's most widely spoken second language– have the sheer numbers of speakers to make it probable that they will survive for at least the next 300 years. "Smaller, rich societies (such as Japan, the German-speaking nations, France, Italy and others) might be able to retain their tongues as local vestiges for several hundred years more, for cultural reasons." Certainly a single language for all humanity would bring huge economic benefits – and perhaps do more than anything else to unite the world's quarrelling peoples. But the world will be a poorer place if Mr. Fischer is proved right and the old Genesis myth of a single language for all finally comes true.



Editor's Note: "...and perhaps do more than anything else to unite the world's quarrelling peoples". This kind of comment, written by a supposedly educated and thoughtful person, shows how much more general and popular education is needed on questions and issues of "language" in and of itself. A little reflection by the author would have led to this comment being removed from the article, since monolingualism has very little to do with the promotion of peaceful co-existence between human groups; land (including access to a territory's natural and other resources), religion and non-linguistic cultural differences are immensely more potent causes of conflict than multilingualism ever has been. Monolingualism hasn't prevented conflict in Ireland, neither before English invasions nor since, especially in modern times when the overwhelming majority of the Irish population speaks English, not Erse (Irish). Monolingualism didn't prevent the American Civil War, or the Russian or Chinese Revolutions, or the Korean and Vietnam conflicts, and so on and so forth.....



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

New Books and Papers from Multilingual Matters

The Sociopolitics of English Language Teaching

Editors: Joan Kelly Hall (University of Georgia) and William G. Eggington (Brigham Young University)

Publisher: Bilingual Education and Bilingualism No. 21. Feb. 2000 xii + 251pp.

I.S.B.N. & Price: Cloth - 1-85359-437-7; £49.95, US\$79.95, CAN\$98.95.

Paper - 1-85359-436-9; £19.95, US\$29.95, CAN\$39.95.

The sociopolitical dimensions of English language teaching are central to our profession. These dimensions include language policies, cultural expectations, and the societal rôles of languages. This book aims to present these issues to practising and aspiring teachers in order to raise awareness of the sociopolitical nature of English language teaching.

Contents

Foreword Robert B. Kaplan (University of Southern California)

Section I - Language Politics, Language Practices, and English Teaching

1. Policy and Ideology in the Spread of English - James W. Tollefson (University of Washington)
2. Linguistic Human Rights and Teachers of English - Tove Skutnabb-Kangas (Roskilde University)
3. Official English and Bilingual Education - Susan J. Dicker (City Univ. of New York)
4. Non-Native Varieties and the Sociopolitics of English Proficiency Assessment - Peter H. Lowenberg (San José State University)

Section II - The Social, Cultural, and Political Dimensions of Language Education

5. The Social Politics and the Cultural Politics of Language Classroom - Alastair Pennycook (University of Technology, Sydney)
6. Educational Malpractice and the Miseducation of Language Minority Students - John Baugh (Stanford University)
7. Transforming the Politics of Schooling in the U.S.A.: a model for successful academic achievement for language minority students - Shelley Wong (Ohio State University in Columbus).

Section III - Possibilities for Action

8. Creating Participatory Learning Communities Elsa Auerbach (University of Massachusetts-Boston)
9. Exploring the Spiritual Moral Dimension of Teachers' Classroom Language Policies - Ramona M. Cutri (Brigham Young University)
10. Disciplinary Knowledge as a Foundation for Teacher Preparation - William Grabe (Northern Arizona University), Fredricka L. Stoller (Northern Arizona University), Christine Tardy (Bilkent University)
11. Becoming Sociopolitically Active - Linn E. Forhan (Ohio University), Mona Scheraga.

Editor Information

Joan Kelly Hall is Associate Professor of Language Education at the University of Georgia. Her research interests include classroom-based language development, language use and identity, and intercultural communication.

William G. Egginton is Professor of English Language and Linguistics and Associate Chair of the English Department at Brigham Young University, Utah. He has researched and published extensively on language policy and planning in Australia, South Pacific, and general and educational contexts.

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Language Planning in Nepal, Taiwan and Sweden

Editor: Richard Baldauf, Jr. (University of Sydney) and Robert Kaplan (University of Southern California)

Publisher: Multilingual Matters No. 115; Feb. 2000 205pp.

I.S.B.N. & Price: Cloth – 1-85359-483-0; £29.95, US\$49.95, CAN\$59.95.

Key Features

- Covers three countries that previously have not featured prominently in language planning literature;
- Second in a series that will collect comparable information on a large number of polities.

This volume covers the language situation in Nepal, Taiwan and Sweden explaining the minority language situation, the linguistic diversity, the historical and political contexts and the current language situation – including language-in-education planning, the rôle of the media, the rôle of religion, and the rôles of non-indigenous languages, especially English. The authors have had a long-term involvement in the language planning context.

Contents

Introduction – Richard Baldauf, Jr. and Robert Kaplan

1. The Language Situation Nepal – Sonia Eagle, Kanda University of International Studies, Japan
2. The Language Situation in Taiwan – Feng-fu Tsao, National Tsing Hua University, Taiwan
3. Language Planning in Sweden – John Birger Winsa, Stockholm University

Editor information

Richard B. Baldauf, Jr. is Associate Professor and Director of the University of Sydney Language Centre and President of the Applied Linguistics Association of Australia. He has published numerous articles in refereed journals and books. He is co-editor of *Language Planning and Education in Australasia and the South Pacific* (Multilingual Matters, 1990), principal researcher and editor for the *Viability of Low Candidature L.O.T.E. Courses in Universities* (D.E.E.T., 1995), and co-author with Robert B. Kaplan of *Language Planning from Practice to Theory* (Multilingual Matters, 1997).

Robert B. Kaplan is Emeritus Professor of Applied Linguistics at the University of Southern California. He has published numerous books and articles in refereed journals and written several special reports to governments both in the U.S. and elsewhere. He is the founding Editor-in-Chief of the *Annual Review of Applied Linguistics* and is a member of the editorial board of the *Oxford International Encyclopedia of Linguistics*. He has served as President of the National Association for Foreign Students Affairs, of T.E.S.O.L., and of the American Association of Applied Linguistics.

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Journal of Multilingual & Multicultural Development Vol. 20: 4 & 5

‘The Language Planning Situation in Malawi’

Edrinnie Kayambazinthu

Department of English, Chancellor College, University of Malawi, P.O. Box 280, Zomba, Malawi.

This monograph presents a detailed study on the language planning situation in Malawi. It explores the historical and political processes, as well as current practices of language planning in the country. The discussion further reconstructs and demonstrates how sociopolitical change has been perceived in Malawi and how this perception has translated into language planning in education, the media and the general patterns of language use. The rôle of prominent individuals, the language situation itself and the sociopolitical issues serve as bases from which language planning in Malawi should be understood. Taken together the resultant language planning practices (past and present) present an interesting case study of pervasive ad hoc and reactive language planning based more on self-interest and political whim than research.

"The Language Situation in Mozambique"

Armando Jorge Lopes

Modern Languages Department, Faculty of Arts, P.O. Box 257, Eduardo Mondlane University, Maputo, Mozambique.

This paper addresses the language situation in post-independent Mozambique from both a language-planning and a language-policy perspective. It begins with a presentation of an up-to-date language profile of the country, as well as a discussion of its high linguistic diversity. This is followed by an investigation of the language spread dynamics in education, literacy and media. Then, the paper argues that language-planning activities, which are ultimately derived from the nature of the Mozambican society and the consequent language needs, should lead to a maintenance-oriented promotion type of language policy in the polity. The final section attempts an evaluation of the prospects for an improved co-habitation between the Bantu languages, Portuguese and English in multilingual Mozambique.

"The Language Planning Situation in the Philippines"

Andrew Gonzalez, F.S.C.

Dept. of Language and Literature, De La Salle University, 2401 Taft Avenue, Manila 1004, Republic of the Philippines.

The article begins with the language profile of the Philippines based on census data and the sociolinguistics and historical literature of the languages (local and second, largely English) in the country. The uses of the languages in various domains, especially in the field of education are described, and current policy on the Philippine version of bilingual education discussed and evaluated. In the third section, on language policy and planning, a historical sketch of language planning from laws enacted, revised and policies implemented is given. The prospects for the future are weighed and some guesses and estimates made on the future of the local languages and the second language, English.

Pricing information:

A 1999 subscription to Journal of Multilingual & Multicultural Development (6 issues, including the above issue) costs pounds 43 or US\$69 for individuals (paying for themselves by personal cheque or credit card (Master/Visa) with billing address and expiry date) schools and teachers' centres, or pounds 160 or US\$260 for all other subscribers. This includes free on-line access to the electronic version of the journal (full details on <www.catchword.co.uk>). A copy of the above issue only costs pounds 12 or US\$24 for individuals/schools/teachers' centres and pounds 45 or US\$70 for all others.

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From: Preston D. Hardison <prestonh@home.com>

Indigenous Languages and Literacy

Am working on updating the bibliography section of I.C.O.N.S., and will forward bits and bytes as I pass them. Here's another.

Indigenous Languages and Literacy: at risk in the 21st. century.
Author: Blair, Heather A.
Publisher: C.I.J.M.A.R. 1999; Jan. 1998. 391 pp.
I.S.S.N.: 0002-4805

Summary - Seventy educators and community members in six northern Saskatchewan Aboriginal communities were interviewed to examine policies and practices related to Native language planning and education. The language circumstances in the six Cree, Dakota, and Dene communities are discussed in terms of Fishman's eight-stage scale of language disruption and endangerment. (SV) Host Item - Alberta Journal of Educational Research 1998, Sum., V44 N2, p.242-44.



From: Moha Ennaji <estry@fesnet.net.ma>

Arabic Linguistics

Elements of Arabic Linguistics: a comparative study.
Editor: Moha Ennaji
Publisher: *Languages & Linguistics*, 4th. issue

Contents

- Moha Ennaji - Introduction
- Janet C.E. Watson - CVVC Syllables in Arabic
- Moha Ennaji and Fatima Sadiqi - Negation, Tense and the Licensing of N-words in Standard Arabic
- Fethi Mansouri - Interlanguage Syntax in Arabic as a Second Language: a processibility approach
- Muhammad Raji Zughoul and Hussein Salama Abdul Fattah - Temporal Expression in English and Arabic: a study in contrastive lexical semantics
- Moha Ennaji - On Preserving Arabic and Berber Languages and Oral Traditions in North Africa (in Arabic)

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For more information about the journal, please consult the Web page <www.fesnet.net.ma/lang-ling>.



From: Dave Harmon <dharmon@georgewright.org>

Reclaiming Indigenous Languages Article

There is a good article entitled "Reclaiming Indigenous Languages" by Teresa L. McCarty and Lucille J. Watahomigie in the current issue of *Common Ground: archeology and ethnography in the public interest*, a publication of the U.S. National Park Service. Aimed at a general audience, the article covers Navajo, Maaori, Mohawk and other languages. There are sidebars on I.P.O.L.A. by Inée Yang Slaughter and on Hawai'ian by William H. Wilson. The article is very attractively laid out, and, since *Common Ground* is a government publication and therefore in the public domain, it strikes me that the article could be useful to teachers and others as a handout in a variety of settings.

However, I am advised by the *Common Ground's* editor, David Andrews, that "we have extra copies but they're going fast! Your colleagues should e-mail me or call a.s.a.p. (my direct line is 1-202-343-1881). We'll be posting out-of-print issues on the Web after our site overhaul is wrapped up later this year". David's e-mail is <David_Andrews@nps.gov>.

David didn't mention a charge, so my guess is that copies are free while they last.



End of Langscape #15