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LANGSCAPE

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

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June 2000

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CONTENTS

| | |
|--|----|
| FINANCIAL NEWS..... | 2 |
| TERRALINGUA IN THE NEWS..... | 2 |
| NEWS AND CORRESPONDENCE..... | 4 |
| ANNOUNCEMENTS | 27 |
| REQUESTS FOR INFORMATION / HELP..... | 55 |
| DISCUSSION CORNER | 56 |
| ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES..... | 59 |

Terralingua's financial base derives entirely from members' donations. If you have not yet financially supported Terralingua, or have not renewed your membership, we ask that you do so as soon as possible, as our current budget barely covers the most basic operating expenses. We ask for (not require!) a minimum sum of US\$25.- per member per year; more is, of course, most welcome! A donation of US\$100.- or more will make you a Donor Member. Organizations can join for \$35./year. Terralingua is a registered charity in the U.S., so donations are tax deductible. Please send all donations to our Secretary/Treasurer, Mr. David Harmon, at the address in the following text box. We thank all those who have already helped fund Terralingua this year.

Comments and suggestions are welcome, and we do welcome articles and news items for publication. 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 inquiries should also be sent to Ms. Fallen-Bailey, while membership renewals and fees/donations (if any), as well as general Terralingua correspondence, should be sent 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.

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FINANCIAL NEWS

TERRALINGUA HALFWAY TO 2000 FUND-RAISING GOAL: PLEASE HELP US CLOSE THE GAP!

I am glad to report that the response to our 2000 appeal has been good: since 1 January we've raised US\$2,435 (from a mere 23 Terralingua members!) toward our yearly goal of \$5,000. As you will recall from the initial appeal message you received in January, reaching this annual goal is absolutely critical if we are to continue our work on behalf of linguistic, cultural, and biological diversity. We need this minimal amount of money to function as a working organization: to help pay for copying, postage, printing, utilities — in short, the bare necessities we need to keep going. If we do not make our goal, we will be unable to completely fulfill the tasks we have before us ... please help us make sure that does not happen!

We are very grateful to everyone who has already responded to the appeal, especially to Garland Bills, Bernd S. Müller, Gary Martin, Aldon S. Roat, Ole-Henrik Magga, Claude Sourzac and Rick Thoman, all of whom either became Donor Members for the first time, or else renewed at that level, with a contribution of \$100 or more.

This is a generous response — and now we need you to add to it! If we are to reach our goal, we need to raise \$2,500 more this year. There are well over 250 members of Terralingua, we are suggesting a minimum annual donation of \$25... well, you can do the mathematics! PLEASE take a moment to send a check/cheque or money order to:

Terralingua
P.O. Box 122
Hancock, MI. 49930-0122. U.S.A.

Contributions are tax-deductible in the U.S.A., and all are acknowledged.

If you are outside the U.S.A. — we know it is difficult to make contributions unless it's done via credit card. We are working setting up getting a credit card acceptance facility — stay tuned!

I look forward to thanking you for your contribution.

Dave Harmon,
Secretary-Treasurer.

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TERRALINGUA IN THE NEWS

From: Dave Harmon

There was a nice write-up on endangered languages in the April issue of *Whole Earth* magazine. Terralingua is referenced as a source of information a couple of times, including nice praise for our Web site and a reference to *Langscape*. See the Annotated Listing of Interesting/Useful Sources at the end of this newsletter for a synopsis of this issue of the magazine.



From: the Editor

British Telecommunications, plc. (B.T.), England, has started producing Occasional Papers on a variety of topics, addressing “some of the complex factors which will drive corporate reputation and commercial success in the future”. The 3rd Occasional Paper is entitled “Variety and Values: a sustainable response to globalisation”, published in January of this year and comprising a semi-glossy, 11.5” x 8.5”, 28-page, pamphlet-style booklet. The topic treats with “the inter-relationship between globalisation, diversity and sustainable development”, and is written by Solitaire Townsend. The author not only considered biological diversity in her work, but also linguistic and cultural diversity, quoting from David Harmon’s work “Losing species, losing languages: connections between biological and linguistic diversity” and consulting with Terralingua while writing the paper. Harmon and Terralingua are credited for these contributions. The paper apparently has been well received.

The paper is available on the Web at <www.bt.com/world/sus_dev>. For those of you without Web access, contact B.T. at the following address:

Reputation & Social Policy Unit
 B.T. Group Communications
 B.T. Centre, Room A302
 81 Newgate Street
 London EC1A 7AJ. England.



From: Michael B. Thomas <mthomas@cieer.org>

Terralingua was chosen as C.I.E.E.R.'s "Web Pick of the Month" [April]... The site will be permanently catalogued in the Ethnobotanical Resource Directory, C.I.E.E.R.'s “comprehensive, evaluated listing of ethnobotanical Web sites”.

C.I.E.E.R. is an 501 c(3) non-profit educational and research organization developed to establish a focal point for the exchange of ethnomedicinal knowledge and to establish an international network of ethnobotanical researchers. C.I.E.E.R.'s goals are to educate the public concerning the use of plants for healing by traditional cultures and to promote the safe and effective use of medicinal plants.

Michael B. Thomas, Editor

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NEWS AND CORRESPONDENCE

A newspaper article from south Asia, wherein Terralingua President, Luisa Maffi, and Advisory Board Member Darrell Posey are mentioned....[Editor]:

From: Pat Tremmel <nne406@hecky.acns.nwu.edu>
Via Luisa Maffi

Diversity in danger

Bangkok Post

May 18, 2000. Copyright 2000 Bangkok Post.

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BIODIVERSITY: Earth's heritage includes languages, religions and cultures, many of which are also in imminent danger of extinction.

When we talk about biological diversity, it is almost always in connection with flora and fauna and how their loss could cause ecological imbalance. We don't often discuss biodiversity and its cultural and spiritual values in the same breath.

Yet nature, culture and religion are inextricably linked, according to a book entitled *Cultural and Spiritual Values of Diversity*, which is being globally launched today at the Fifth Meeting of the Conference of the Parties to the Convention on Biological Diversity, being held at the headquarters of the United Nations Environment Programme (U.N.E.P.) in Nairobi from May 15 to 26. The book was commissioned by U.N.E.P. in response to calls for preservation of the traditional aspects of biodiversity.

In Bangkok, U.N.E.P.'s Regional Office for Asia and the Pacific, in association with the Office of Environment Policy and Planning, is officially launching the book at the United Nations Conference Centre on Ratchadamnoen Avenue. Presided over by U.N.E.P.'s regional director, Nirmal Andrews, the launching this morning will be highlighted by talks on "Appropriate Integration of Cultural Value in Conservation of Biodiversity" by Privy Councillor Ampol Senanarong; "Cultural Contribution to the Conservation of Forest Biodiversity" by Prof. Dr. Somsak Sukwong, executive director of the Regional Community Forestry Training Centre; and "How to Benefit from Lessons and Experiences on Cultural Aspects of Biodiversity Conservation" by Pisit Na Patalung, director general of the Zoological Park Organisation.

"Climate change, loss of biological diversity, depletion of the ozone layer, pollution, exhaustion of water resources, and conflicts over shared resources, are some of the most pressing problems faced by humankind today," U.N.E.P.'s executive director Klaus Topfer writes in the book's foreword.

"There is strong evidence that the life support systems on which our economies depend are being overloaded, and unless a shift is made towards sustainable development we might face severe or irreversible damage to our environment".

Respect for biological diversity implies respect for human diversity, Mr. Topfer adds, "because different cultures and people from different walks of life perceive and apprehend biodiversity in different ways as a consequence of their distinct heritages and experiences."

According to Mr. Topfer, cultural diversity is more than appearance, folklore, song and dance. Rather, "it is the embodiment of values, institutions and patterns of behaviour ... Deprive a people of their language, culture and spiritual values and they lose all sense of direction and purpose," he writes.

Like biological diversity, human cultural diversity is threatened on an unprecedented scale, according to Darrell Addison Posey, professor at Oxford Centre for the Environment, Ethics and Society, University of Oxford, U.K., who compiled and edited the book.

"Languages are considered one of the major indicators of cultural diversity, yet an estimated half of the world's languages — the codifications, intellectual heritages, and frameworks for each society's unique understanding of life — will disappear within a century," he adds.

According to U.N.E.S.C.O., there are 6,703 languages spoken in the world today. "Nearly 2,500 of these languages are in immediate danger of extinction, and an even higher number are losing the ecological contexts that make them vibrant languages," Prof. Posey reports.

Smaller languages, that is, those spoken by no more than 10,000 people, are under threat due to ever-growing assimilation pressures and the abandonment of the native language in favour of acquired majority languages, according to Dr. Luisa Maffi, [post-doctoral researcher in] psychology at Northwestern University in Evanston, Illinois [U.S.A.].

"With younger generations decreasingly or no longer learning their language of heritage, many languages have reached a stage of near extinction, with only a few elderly speakers left," she writes.

Some experts say that the erosion of languages does not necessarily lead to a loss of traditional cultural knowledge, citing as example immigrants in America who have maintained some aspects of their ethnic identity despite speaking the majority language, English.

But other linguists suggest that when a language dies, a culture also dies. This is because, "in most cases, indigenous knowledge is only carried by oral tradition," so that when shifts toward "modernisation" and dominant languages occur and oral tradition in the native language is not kept up, local knowledge is lost.

Cultural and Spiritual Values of Diversity, however, is not just about flora and fauna, language diversity and languages on the verge of extinction. It is more like a forum where the often neglected and ignored indigenous peoples share their experiences, beliefs and traditions, show their poems, songs and drawings, and express their concerns about invasions that threaten not only their cultural and religious values but their very existence.

And so we learn about the way of life of the Stoney people, or Sioux Indians, who inhabited the Rocky Mountains in the United States before the white men came; the Taoists in China; the Sherpas in Nepal; the Kayapó Indians in Brazil; the Igorots in the Philippines; the Korekore tribes in Zimbabwe; the Vanni in Sri Lanka; the Kukumagiwa and the Guruvat tribes of the

Solomon Islands; the Saami, or reindeer herders, in Norway; the Aborigines in Australia; the Mukalahari, Longato and other tribes in Botswana; the Quichua in Ecuador; and many more. These voices of the earth all talk about their ties to the land and their relationship with plants and animals.

Long ago, my ancestors used to go to the mountain tops to pray. They were deeply religious, sincere, tradition-oriented people, who followed, observed and upheld the teachings, customs and beliefs of our forefathers, respected the creations of the Great Spirit, and lived in harmony with nature". Thus begins the tale of Chief John Snow, adapted from *These Mountains are our Sacred Places: the story of the Stoney People*.

In the days prior to the coming of the white man we lived a nomadic way of life, hunting, fishing and gathering from the abundance of this good land. There were literally millions of buffalo roaming on the western prairies, along the foothills, and even into the Rocky Mountains themselves. There were game animals of all kinds — moose, elk, deer, wild sheep and goats — readily available for us to hunt and to enjoy. The land was vast, beautiful and rich in abundant resources.

We talked to the rocks, the streams, the trees, the plants, the herbs and all nature's creation. We called the animals our brothers. They understood our language; we, too, understood theirs. Sometimes they talked to us in dreams and visions....

Interesting tales and legends like this, along with statements on nature and the environment by the world's religions and contributions by scientists, make up the 731-page *Cultural and Spiritual Values of Diversity*. Weaving together philosophical, historical, legal, scientific and personal viewpoints, the book gives a rich sample of the vast web that makes up our cultural, spiritual and social diversity.

In the words of U.N.E.P.'s executive director, Mr. Topfer, "If we are to conserve the cultural and natural bounty of the earth, we must learn more about it and about the nature of our interactions with that bounty".

Taken together, the articles bring out the multi-dimensional challenges that biodiversity conservation poses, not only to policy-makers and scientists, but to all of us.

This volume has one principal message. We must resolve to weave the life-sustaining customs of all diverse groups on earth into a resilient fabric that will protect the sanctity of all life.

Copies of *Cultural and Spiritual Values of Biodiversity* can be ordered at [?UK£]40.25 (about 2,350 baht for paperback) or [?UK£]74.75 (about 2,800 baht for hardcover) including postage and packaging, from Intermediate Technology Publications, 103-105 Southampton Row, London WC1B 4HH, U.K. Orders may be made by e-mail.



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From: Gonzalo Oviedo <gonzalo.oviedo@wwfnet.org>

C.B.D. Adopts Work Programme on Indigenous and Local Communities

The Fifth Meeting of the Conference of the Parties (C.O.P.5) to the Convention on Biological Diversity (C.B.D.) adopted on 26 May, 2000, an ambitious, wide, and long-term programme of work on issues related to indigenous and local communities. The C.B.D. is the largest environmental convention, with 177 countries having ratified it. It is also the environmental convention most directly relevant to the interests of indigenous and traditional peoples, despite the many limitations that it has on issues concerning rights to lands, territories, and natural resources.

At its fourth meeting in 1998, the C.O.P. decided on the establishment of a Working Group on Article 8(j) and Related Provisions, which met in Seville, Spain, in March 2000. The Working Group reported to C.O.P.5, and tabled a proposal for a decision and work programme that was much debated during the meeting. Apart from Party countries, the largest-ever grouping of indigenous peoples' representatives attended the meeting, and held prior to it the V Indigenous Biodiversity Forum. Recommendations from the Forum and the continued participation of indigenous representatives were instrumental to the adoption of the final decision and work programme by the C.O.P.

Negotiations and debates were expectedly difficult at the beginning of the process, but the final tone and smooth approval of negotiated texts surprised many. The Chairperson of the group in charge of agreeing and delivering texts to the plenary for approval declared astonishment as to the easiness and shortness of final debates, despite the complexity of the issue and the strong views of many governments and indigenous representatives. At the end of the final plenary, after the text was officially adopted, the Indigenous Biodiversity Forum presented a statement naming the 26th of May "an historic date" for indigenous peoples of the world, thus expressing their satisfaction for the final results.

Various countries played a key rôle in the process of negotiating the decision and the work programme. From Africa, the participation of Ethiopia, Namibia, Kenya, and Nigeria was notoriously [sic] important. From Latin America, Ecuador, Peru, Mexico, Bolivia, and Brazil were the most active and supportive countries; the latter's participation was surprisingly positive. Important support was also given by Venezuela and Argentina, countries that have not usually been aligned with the interests of indigenous peoples and whose shift, together with that of Brazil, was very welcome by Latin American indigenous organizations and country representatives. Among European countries, Spain, Denmark, and Norway played a key rôle, expectedly, but perhaps the most astonishing participation was that of France, expressing full support to proposals coming from the Indigenous Forum and progressive countries. Also expectedly, the most difficult and obstructionist country was Canada.

The decision adopted by the C.O.P. puts strong emphasis on participation, the rôle of women, and the need for legal and other forms of protection of traditional knowledge, including through *sui generis* systems. It calls Party countries to support, financially and otherwise, the "full and effective participation" and involvement of indigenous and local communities in implementing the relevant provisions of the Convention. The decision also extends the mandate of the Working Group, to review progress in implementing the programme.

The adopted programme of work starts with five principles having very high significance in the context of the C.B.D. and international instruments. These refer to full participation — highlighting that of women, an holistic approach consistent with indigenous views and values, the ecosystem approach (which in fact correlates very closely with the previous one) and prior informed consent. It has to be noted that, for the first time in international instruments, the concept of prior informed consent is introduced in a legal agreement in relation to indigenous and local communities, which is a fact of true historic significance.

The programme of work contains, then, 17 tasks, to be developed in two phases by Parties, the C.B.D. Secretariat and the Working Group. Priority tasks are those related to participation and capacity building, assessment of instruments for the protection of traditional knowledge and preparation of guidelines on key issues.

Both the decision and the programme of work now open wide opportunities for indigenous and traditional peoples to have a meaningful rôle in the international process of the Convention concerning issues related to biodiversity conservation and use. At the national level, where great disparities exist, indigenous and traditional peoples' organizations will have from now on an important instrument to push both for truly participatory processes and for implementation of the programme of work.

C.O.P.5 decisions relevant to indigenous and traditional peoples are not only contained in the aforementioned instruments. The decision on Access to Genetic Resources, for example, also highlights the importance of systems for the protection of traditional knowledge, and establishes a Working Group where the participation of indigenous and local communities' representatives is called for.

Co-ordination of indigenous peoples' participation in future developments of the programme of work and related actions will be taken up by the Indigenous Biodiversity Forum. Similar mechanisms are expected to emerge to facilitate the participation of traditional, non-indigenous communities, whose involvement so far has been rather limited.

With the results of C.O.P.5, the C.B.D. follows the path of the Ramsar Convention, which adopted an important set of guidelines on indigenous peoples and local communities in 1999. International environmental instruments finally seem to be making progress in recognizing the crucial rôle of indigenous and traditional peoples in conserving the vitality of this planet.



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

Latest News from the U'wa

Apart from the messages below, the other events since March have been various tours by U'wa leaders, notably Roberto Perez, Evaristo Tegria and Berito KubarUwa [sic], to capitals in North America and Europe, asking the governments there not to support the Colombian government's collusion with Occidental Petroleum, and in particular to exert influence over the (major) military component in the "Plan Colombia", a request by Colombia's government for a special package of financial aid.

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Queridos compañeros,

Envío a ustedes con carácter de URGENCIA la información sobre el desalojo violento que ha efectuado la fuerza pública colombiana contra el pueblo U'wa el día de hoy. Un despliegue desproporcionado de las fuerzas militares en contra de los indígenas movilizados que desde el 22 de mayo mantenían la carretera que conduce a los Santanderes en el punto llamado Soberanía. He intentado comunicarme con el Cabildo Mayor U'wa sin ningún resultado; al parecer la comunicación ha sido interrumpida. Las organizaciones campesinas en Bogotá dicen que al parecer hay bombardeos en la región. Ruego, reaccionar inmediatamente ante las autoridades colombianas para que cese la represión contra el pueblo U'wa. Adjunto propuesta de carta que pueden modificar.

Muchas gracias,

Belen Torres

Secretaría de la Red Europea de Solidaridad con el Pueblo U'wa

Comité Pour Le Respect Des Droits Humains "Daniel Gillard"

Maison de la Paix

35, Rue Van Elewijck

B- 1050 Bruxelles.

Tel./FAX: (32-2)6485118

E-mail: d.gillard@skynet.be

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Date : 24 June, 2000

Ejercito y Policia Desalojan Violentamente a los U'was

Llamado Urgente a la Comunidad Nacional e Internacional — El Ejercito y la Policia Antimotines Desalojan Violentamente a los U'was.

En la madrugada de hoy un convoy del ejercito colombiano que transitaba por el municipio de Cubara, territorio tradicional U'wa, solicito a los indígenas permitirles el paso hacia el municipio de Saravena. Los indígenas aceptaron la solicitud sin percatarse que la intención del ejercito era introducir a la concentración pacífica que los indígenas tenían, piquetes de policia antimotines. Estos una vez situados en el seno de la movilización indígena la emprendieron violentamente contra ellos. Esta situación, que se inicio a las 4:30 a.m., se suspendió temporalmente a las 6:30 a.m. y se reemprendió a las 9:00 a.m.

La comunidad U'wa comunica que hay personas lesionadas y contusas, niños hospitalizados y se teme que las consecuencias puedan ser fatales. El ataque fue un sorpresivo y violento con gases lacrimogenos y con golpes a los manifestantes.

Se pide a la comunidad nacional e internacional un pronunciamiento inmediato ante el gobierno colombiano y ante los organismos nacionales e internacionales de derechos humanos para que cesen las agresiones al pueblo U'wa y para que la policia y el ejercito se retiren inmediatamente del territorio ancestral. Recordamos a la comunidad nacional e internacional que estas acciones se dan despues de que el gobierno nacional, en septiembre de 1999 autorizo a la empresa Occidental la perforación petrolera en el territorio U'wa y estos hechos acontecen

dos días después de la aprobación de la ayuda militar al Plan Colombia en el Congreso de los Estados Unidos, Plan al que la Occidental hizo lobby permanentemente.

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Santafé de Bogotá, D.C. Colombia. Sur America.

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Propuesta de Carta

Doctor Andres Pastrana

Presidente de la Republica de Colombia

FAX: (571) 2842186

E-mail: <pastrana@presidencia.gov.co>

Palacio de Nariño

Excelentísimo Señor Presidente,

Conmovido(a)s por la violenta acción de desalojo que Usted ha ordenado contra indígenas movilizados del pueblo U'wa, permitámonos expresar nuestro respaldo a la valiente lucha de estas comunidades que se niegan al exterminio en nombre del progreso y el desarrollo que su gobierno ofrece.

Conocemos la larga lucha pacífica del pueblo U'wa en defensa de su territorio ancestral amenazada por la conocida acción destructora de la empresa petrolera norteamericana Oxy. Sabemos también, que su gobierno no ha garantizado los derechos constitucionales de los pueblos indios y por el contrario, ha permitido la libre explotación petrolera sabiendo las graves e irreversibles consecuencias en la sobrevivencia cultural de este pueblo y el ecosistema de esta rica región.

Consideramos que las autoridades tradicionales indígenas respetuosas de la legislación colombiana, han acudido a los tribunales de justicia para exigir el respeto y protección de sus derechos fundamentales. La primera decisión judicial ordenó la suspensión de las labores de la multinacional petrolera. Sin embargo, Su gobierno, en asociación con la OXY, apeló a los tribunales y logró que revocara la primera decisión. La reacción en derecho de las autoridades indígenas es apelar esta última decisión a la máxima instancia jurídica que revise ese fallo, que hasta donde estamos informados, no ha sido aun resuelta jurídicamente lo que debería obligar a su gobierno a no permitir la reanudación de actividades petroleras antes de una decisión final. A nuestra opinión, el pueblo U'wa al movilizarse ha actuado en legítima defensa de sus tierras y la obligación del gobierno debería ser salvaguardar los derechos de los pueblos indios.

Son estas las razones para rogarle retirar personal militar y de policía que en estos momentos se encuentran en el territorio U'wa. Cesar los operativos de desalojo violento contra este pueblo amenazado de exterminio y proteger sus derechos fundamentales.

Atentamente,

Nicholas Ostler, President

Foundation for Endangered Languages

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From: Margarita Pacheco <mpacheco@iprolink.fr>

The U'wa people need your help!!PLEASE NOTE: COLOMBIA — not Columbia

28 June, 2000

Dear Friends,

Elizabeth Bravo and Lorenzo Muehla are two of the best people I know. Both have told me of the greatness of the U'wa people. Lorenzo, an indigenous leader in Columbia, wrote about the U'wa in his *Access to the Resources of Biodiversity and Indigenous Peoples* (see <www.edmonds-institute.org/muelaseng.html>). Elizabeth, an activist in Ecuador, writes to you below about the current urgent plight of the U'wa. Please, send the faxes that Elizabeth is asking you to write. (The C.E.O. of Occidental is in the U.S.A., so you may need to add a country code to his FAX number). When your faxes have been sent, please send this message on to others. Please help save the U'wa. Tell the C.E.O. of Occidental and the President of Columbia that the world is watching and will not tolerate what is happening to the U'wa. With respect for the power of your words.

Beth Burrows
 Director of the Edmonds Institute and
 Listservant of Diverse Women for Diversity

Margarita Pacheco-Montes & Adrian Atkinson, Consultants
 Urban Environment — Environnement Urbain — Ambiente Urbano
 Tel./FAX: 00 41 22 3455267
 Mobil (078)7647014 et 00 33(67)2922233

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From: Elizabeth Bravo <<ebravo@hoy.net

26 June, 2000

Dear Ones:

This weekend the Columbian police displaced all the U'wa people who were resisting the presence of the American oil company Occidental. The U'wa regard their land as holy, and the presence of an oil company as a violation of the sacredness of the Mother Earth, and they have said that they prefer collective suicide to an oil company in their territory. This past weekend, all the Columbian people were celebrating San Juan (the June Solstice), and so the military took the opportunity to enter with violence to the place where the U'wa people were defending their territory. More than 70 people have been taken to prison, including several Shamans. They are being forced not to occupy the road (into their territory) again (and so being forced not to resist the incursion of the oil company). We are facing a case of genocide, if this violence do not stop. So I am asking you to support the U'wa people.

We urge you to write letters to:

Dr. Ray Irani, C.E.O.,
Occidental Petroleum,
10889 Wilshire Blvd,
Los Angeles, CA. 90024, U.S.A.

Presidente Andres Pastrana,
Casa Presidencial,
Bogota, Colombia.

Elizabeth Bravo of OILWATCH

For more information, contact:

Tatiana Roa of Censat Agua Viva; e-mail <censat@colnodo.apc.org>. Transferred via:

A.C.E.R.C.A. — Action for Community & Ecology in the Regions of Central America
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Web: www.acerca.org

A.C.E.R.C.A. is a project of the Alliance for Global Justice and a member of the Native Forest Network.



From: Mitsuru Sakitani <sacmit@ivy.or.jp>

Anthropological and Linguistic Diversity in Japan

Dear Board of Directors of Terralingua,

Recently I wrote an article focused upon the anthropological, ethnological and linguistic diversity in Japan: "Anthropological diversity in the Japanese archipelago and its implication for linguistic diversity", *Vox Propria* 2 (1999): 1-80. *Vox Propria* is an academic journal published by our institute, the Institute for Cross-Cultural Communication (I.C.C.C.). The electronic file of the *Vox Propria* 2 (849 kb PDF file) is available. If you are interested in it, please send an e-mail 'Give me VP2!' to <iccc@ivy.or.jp>, then you will soon receive it via internet.

My work is a challenge against academic and political taboos about anthropological and linguistic diversity in Japan. In fact, there are two superstitions or myths in Japan. The one is that Japanese people (race) is single and unified, and the other is that Japanese language is single and unified. These non-scientific superstitions have been fictitiously created by Japanese Government and have been supported by its followers (Japanese academic circles - ethnologists, anthropologists, linguists, etc., and Japanese journalism) intensively controlled by Japanese Government, and have been in turn the basis for the two correlated political taboos in Japan:

application of anthropological diversity to Japan is a political taboo, and public discussion on linguistic diversity in Japan is another political taboo.

Such superstitions are, of course, incompatible with scientific data of anthropological and linguistic diversity in the Japanese archipelago proved by a number of scientists including us (my original research field is medicine and molecular biology and received Doctorate of Medical Science from Kyoto University, Japan, in the study on human T-cell leukemia virus type 1 [HTLV-I] under the supervision of Dr. Yorio Hinuma, Professor Emeritus at Kyoto University).

Concerning historical backgrounds of such non-scientific superstitions, a number of anthropologists, archeologists or historians have indicated the possibility that since the seventh century C.E., Japan has been occupied and dominated by a small number of a foreign people whose origination has been suggested to be Korean (although we have no molecular biological proof about this Korean origination hypothesis). They have also suggested the possibility that the present Japanese Government be a successor of this foreign dynasty. If their hypotheses are not invalid, then it could be assumed that the languages and cultures of the majority indigenous Japanese peoples have been oppressed by the minority of the foreign different people, and that the present Japanese Government may not represent the majority of the indigenous Japanese peoples.

Of course, there remain various problems to be clarified, but one cannot ignore the anthropological, linguistic and cultural diversity in Japan for the respect of the basic human rights (including linguistic rights) of these indigenous Japanese peoples.

The main objective of our I.C.C.C. is thus to overcome these non-scientific superstitions and political taboos in Japan by enlightening these people under dominant influence of a local government with universal scientific hypotheses and data, and to promote sound discussion about anthropological, linguistic and cultural diversity in Japanese academic circles and public opinions.

I.C.C.C.'s second objective is to establish a scientific interface between anthropological diversity and linguistic diversity in the world. The third objective is to offer means and programmes for revitalisation of regional communities, especially in Asia, because the languages and traditional cultures of these regional communities have been for a long time threatened to extinction. To facilitate the pursuit of these objectives, we are now working hard in preparing our Web site (www.ivy.or.jp/~iccc/).

The *raison d'être* of I.C.C.C. is thus quite similar to that of Terralingua. Therefore, we want to contribute to the projects of Terralingua.

I.C.C.C. has already committed itself to the programme of the Follow-up Committee of the Universal Declaration of Linguistic Rights (U.D.L.R.) of U.N.E.S.C.O. at Barcelona by translating and publishing an (East-Honshu) Japanese version of U.D.L.R. from I.C.C.C.

I.C.C.C. publishes (and will publish) two academic journals. The experimental, academic journal *Vox Propria* aims to offer means for free discussion on anthropological, linguistic and cultural diversity in the world on the scientific basis. Another journal, *Studia Asiatica Linguarum Vernacularum* (S.A.L.V.), is now in preparation in order to collect and publish linguistic studies and sources of regional languages, especially in Asia (and America), for

systematisation and normalisation of these languages. Both journals are open to anyone who would be interested in the preservation and perpetuation of biological, linguistic and cultural diversity in the world.

Thank you.

Mitsuru Sakitani, Dr. Med. Sci. <sacmit@ivy.or.jp>
 Director of the Institute for Cross-Cultural Communication <iccc@ivy.or.jp>
 4-1-101 Maruhashi-cho, Nishinomiya, Hyogo, 662-0831, Japan.

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From: Mitsuru Sakitani <sacmit@ivy.or.jp>
 Via Endangered Languages List

Dear colleagues,

Molecular biology, in particular phylogenetic analysis of human and viral D.N.A., offers us a quite reliable tool to elucidate exact status of anthropological diversity, which is in principle one of the major factors of the linguistic and cultural diversity in an area.

1. For example, the phylogenetic analysis of human T-cell leukemia virus type 1 (HTLV-I) has revealed that there is still observed the co-existence of different indigenous Japanese peoples in the Japanese archipelago. Molecular biologists, including us, postulate that these indigenous Japanese peoples are divided into at least three groups even within the three major islands of Japan (Honshu, Shikoku and Kyushu) and that the indigenous Japanese peoples would be the majority group in the genetic pool of Japan. In addition, morphological anthropologists have suggested that another foreign people (supposed to be Korean) migrated into a central area (Kinki) and established the sovereignty of Japan in antiquity. Although this foreign people seems to be a relatively minority group in number, they have been a politically dominant group in Japan.

2. Genetic analysis of HTLV-I also supports the possibility that Ainu people be genetically a descendant of the Proto-Japanese people that is also the ancestor of Ryukyuan and Japanese peoples. Thus, the hypothesis of the Caucasoid origination of Ainu people is clearly denied by these modern scientific data of D.N.A. analysis. Ainu people are genetically Japanese, thus Mongoloid. Ryukyuan is also Japanese.

3. Quite surprisingly, the phylogenetic analysis of HTLV-I also suggests that there are a number of peoples genetically affiliated with these Ainu-Ryukyuan-Japanese peoples in the world: Quechua in South America, Turkmen in Central Asia, etc. These data would demand us to further examine the evaluation of similarity or distance between the Ainu-Ryukyuan Japanese language/culture and those of Quechua, Turkic and other genetically affiliated peoples.

Conventional (obsolete) methods of anthropology or linguistics have failed to detect these three findings. Molecular biology has thus brought a substantial paradigm shift into the clarification of a basis of linguistic and cultural diversity. Therefore, we recommend linguists and relevant researchers to collaborate with molecular biologists, including us, for the preservation of linguistic and cultural diversity.

Dr. Mitsuru Sakitani (M.D., Dr. of Medical Science) <sacmit@ivy.or.jp>

Director of the Institute for Cross-Cultural Communication <iccc@ivy.or.jp>

P.S. — For detailed discussion on the anthropological and linguistic diversity in Japan, see my article "Anthropological diversity in the Japanese archipelago and its implication for linguistic diversity," details included above.



Via Luisa Maffi

First Meeting of Quechua-Speaking Peoples of America

The Dept. of Anthropology and the Faculty of Social Sciences of the Universidad San Antonio Abad sponsored a meeting of all Quechua-speaking peoples of the Americas in Cusco, Peru (4-7 November, 1999). The primary reason for this unusual meeting is expressed in this simple statement:

We are tired of being represented by others. We have made the decision to create an Indian political party with its own leaders and house representatives. We are advancing step by step and it is possible to take power.

Quechua-speakers from Peru, Ecuador, Bolivia, Argentina and Colombia attended the meeting of around 500 people, a gathering that included State Ministers, House Representatives, leaders of the Confederación de Pueblos de la Nacionalidad Quichua de Ecuador (E.C.U.A.R.U.N.A.R.I.), leaders of the Federación Oriana de Argentina, union leaders, delegates from Peruvian peasant organisations and Indianist movements, students and various people from institutions devoted to teaching Quechua.

Items on the agenda included the political project of the Confederación de Nacionalidades Indígenas de Ecuador (C.O.N.A.I.E.), the programme of the Movimiento Pachacuti (C.O.N.A.I.E.'s political and electoral branch, which secured 8 of the 80 seats in Ecuador's House of Representatives) and the composition of the meeting's closing Declaration.

The Ecuadorian Quichuas are the "vanguard" of this political movement, followed by the Bolivians. In these two countries there are 23 indigenous House Representatives, a fact that had much impact on the attendees. Peruvian Quechuas, by contrast, "lack an ethnic and political organisation to defend their interests"; however, there is a lot of grass-roots activities at the *ayllus* level, which is expected to develop into a national union of *ayllus*.

The Declaration of the First Meeting of Quechua-Speaking Peoples of America was developed during the meeting, and Points 5 and 7 are mentioned below:

Point 5: To defend our territory, our language, our culture, our *Pachamama* (Mother Earth), and to impede nature from being further destroyed, we need to organise ourselves politically. We need to have our own, autonomous indigenous organisation, and we need to participate in the political life of our countries assuming our own defense rather than having others talking for us as has been the case until now.

Point 7: Our work plan for the coming years is very simple: (a) to continue organising and strengthening ourselves from the grass roots, from our communities; (b) to continue learning more about the cultural and spiritual heritage of our peoples; (c) to propose new economic, social, political and cultural alternatives; (d) to co-ordinate the actions of our diverse organisations and establish alliances with other social and political sectors in our countries that are willing to respect our rights as well as our autonomy.

These two points embody a triple change in courses of action:

- 1) the abandonment of exclusively denouncing the injustice of what has taken place from 1532 until the present. The new plan emphasises the need to organise, have political projects and aspire to govern or co-govern in the respective countries;
- 2) to strongly critique *caudillismo*, combined with a call to organise from "bottom to top, step by step";
- 3) to accept the need to establish alliances with non-indigenous organisations and movements.

This meeting demonstrates a new attitude and a renewed willingness to organise. The Second Meeting of Quechua-Speaking Peoples of America will take place in Ecuador.

Summarised from a report published in the March 2000 issue of Anthropology News, p. 71. Send communications to one of the following contributing editors:

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Via Luisa Maffi

The following message was sent to Tove Skutnabb-Kangas, Terralingua's Vice-President, by Lava Awashti, a Nepalese Ph.D. student whom Tove and her husband Robert Phillipson are co-supervising together with other colleagues in Denmark. Given its great relevance to Terralingua's concerns, the message is reproduced here with permission from Lava Awashti.

The paper of Tove's referenced in Lava's message is one Tove recently gave in Prague at a conference on educational policies for Roma children in Europe, organized by the European Centre for Minority Issues (E.C.M.I.). The paper is entitled "Education of Ethnic Minorities: introduction and evaluation of various models in relation to Roma". A summary of this paper is expected to be available soon in a European Centre for Minority Issues (E.C.M.I.) report on the conference. For additional information, contact:

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From: Lava Awasthi <aagat@awasthi.mos.com.np>
 Via Tove Skutnabb-Kangas

Roma Children's Education

Dear Tove,

It was great to hear from you. I really enjoyed reading your paper on *Education of Ethnic Minorities: introduction and evaluation of various models*, in relation to Roma. The paper is enlightening and thought provoking. Thank you very much for providing me with such rewarding materials. Some of the issues you have raised are very relevant to Nepal.

I fully agree with you that the social problems in the minority groups are resulted from inadequate provisions for guaranteeing children's education through their native languages. In most cases the governments have been half-hearted and have remained indifferent to children's rights to education. About 30% of children in Nepal have still been deprived of educational opportunities and have no access to primary schools. Such children are mainly from underprivileged minority groups. Girls, in particular, are the most disadvantaged sections of society.

Parents of the minority group children have low levels of confidence, and really feel humiliated to speak their home languages. They are not awakened. It is seen that these minority parents speak Nepali to their children at home, instead of their family languages. They think that their native languages are the cause of low social status and poor performance in the school. This is a very sad thing. There is also a strong under-current of cultural clashes. The clashes between school and home cultures. It is very unfortunate that schools in this country do not truly articulate the linguistic and cultural diversity of Nepalese life.

Your discussions on deficiency theories are very much relevant to the language situation in Nepal. Nepali is spoken by more than 50% of the people. This has given rise to linguistic supremacy of one dominant group. The school system has been a means for implementing submersion and/or subtractive programmes. As you have said, transitional programmes have no intrinsic values. They are instrumental in preparing children for entering into monolingual or submersion programmes. Yet, Nepal has not introduced transitional programmes either. However, U.N.E.S.C.O. Special Committee formed in 1951 suggested that transitional programmes can play a crucial rôles in a country where second language is the L.W.C. (language of wider communication). In the case of Nepal, Nepali serves the purpose of L.W.C. I fully agree with your view that transitional programmes are not more than a humane way of assimilation.

The linguistic needs of non-Nepali speaking children have never been realized in the school system. Most teachers are monolingual-Nepali speaking. Teacher deployment policies are not influenced by the home language backgrounds of teachers. Non-Nepali speaking children have to encounter unfriendly environments, even causing detestation, at the early stages of their schooling. This results in untimely exit of minority children from the school system. You may be surprised to note that only 37% of first graders are promoted to grade two owing to high rates of dropout, failure and repetition. It is also true that those who have been bold enough to stay in the system have been unable to compete with the children from Nepali-speaking predominant group.

A study conducted in 1997 to assess the learning achievements of grade three students has revealed that the top ten — best performing students — were from Nepali-speaking group and the bottom ten — poor performing students — were from the non-Nepali-speaking group. This does not at all mean that Nepali-speaking children have more potential and that non-Nepali speaking children are dull or less worthy. The reality is that the non-Nepali-speaking children do not get good learning environment. They are forced to learn in a non-native situation, linguistically alien environment. Although there is no genocide type of prohibition or segregation in the country, it is true that monolingualism has been a prevailing practice in education.

I am convinced that the maintenance programme is equally crucial for Nepal. But at this stage the communities with ethnolinguistic backgrounds are not aware and have virtually no resources to organize the programmes on their own. State policy for sponsoring these programmes is vital. The national minorities have relatively high self-esteem, perhaps higher than that of immigrants and refugees. Because the national minorities have been integral part of the nation state. But, they have not realized (or we have not made them to realize) that linguistic empowerment is a fundamental prerequisite for their social and economic upliftment.

Your references to the World Bank studies and to your own observations of Finnish working class youngsters are very valid and have potential for drawing inferences to ensure minority children's participation and successful stay in the school system. Of course, we cannot launch any language programme without developing a competent teacher preparation package and without making curricular materials relevant to the target population. The policy lines of the Curriculum Development Centre (C.D.C.) and teacher training institutions are assimilationistic. Almost all decisions are made centrally and have no effective feedback mechanism. There is a deep rooted culture of top-down mentality.

I appreciate your observations about the importance of first year schooling and about the rôle of early childhood education. Some preliminary work has been initiated in Nepal but there is a lot more to be done. Most non-Nepali speaking children struggle for survival during the early years of their schooling. Early childhood education must be provided through children's mother tongue. There is no choice, if we wish to do good for children and if we respect their language rights.

One of the restraining forces in Nepal is that most languages have the tradition of orality. The indigenous linguistic minorities have maintained their oral practices. Such languages need to be developed and standardised to make them functional in the school system.

The models you have presented relating to Roma children's education do reflect the language situation of minority children. The non-model, weak model and strong model are truly helpful to look into the language phenomenon in this country.

The eight principles for multilingualism are instrumental in shaping education in a country like Nepal where linguistic diversity is a common phenomenon in the class. More importantly, they can also be bases for developing strategies for a multilingual school.

I think it would be very useful for the countries like Nepal if you could also look at some ways for the educational provisions of language minority children... I have found many common elements between the language situation of Roma children and the minority children in Nepal.



From: Rob Dunbar <R.Dunbar@law.gla.ac.uk>
Via Alasdair MacCaluim

Globe & Mail Article — Canada

The Globe and Mail, Saturday, 13 May, 2000.
By Margaret Philp.

“Aboriginal languages nearing extinction: expert Canada's loss of 'precious jewels of its cultural heritage' called 'ecological' disaster to rival that of any in the world”

Toronto. All but a few of the aboriginal languages spoken in Canada are teetering on the brink of extinction, warns a leading authority on the country's disappearing native tongues.

Of the 60 aboriginal languages heard across Canada less than a century ago, eight have vanished altogether and only four — Cree, Inuktituk, Ojibway and Dakota — have a chance of surviving the force of English-language culture over the next few generations, says Ron Ignace, Chief of British Columbia's Skeetchestn Reserve and chair of the Assembly of First Nations' Chiefs Committee on Aboriginal Languages.

The rest "are on the precipice of extinction," he told an international conference on preserving aboriginal languages held in Toronto yesterday, including six languages where there are fewer than 10 known speakers.

"Canada is on the verge of losing precious jewels of its cultural heritage," he said.

"These languages represent vast reservoirs of intellectual knowledge stretching back thousands of years. The English language is an infant relative to our languages. In my view, the loss of these languages in our country will rival the great ecological disasters of the world, such as the destruction of the rain forest. It has that potential."

Canada is far from alone. Across the globe, about half of 6,000 known aboriginal languages are regarded as endangered, since they are spoken only by adults and have not been handed down to younger generations. In Canada, about half the endangered aboriginal languages are disappearing from reserves in British Columbia.

On Mr. Ignace's own small reserve of 400 people near Kamloops, he and his wife are the only parents who still speak Shuswap at home to their children. English is the language of choice everywhere on the reserve. The teacher at the local school, although aboriginal, speaks no Shuswap. Of the more than 6,000 Shuswaps in the province, Mr. Ignace said, about 3 per cent are fluent in their native tongue.

Some other aboriginal languages, such as Squamish, are spoken fluently by no more than a dozen people, said Marianne Ignace, associate professor of First Nations Studies at Simon Fraser University and Mr. Ignace's wife.

According to A.F.N. research, 87 per cent of native people in 1951 reported an aboriginal language as their mother tongue. By 1996, 51 per cent of native adults and 71 per cent of children had never even spoken an aboriginal language. It is a legacy that began with epidemics in the 1800s that decimated native tribes.

But the loss of language escalated with the advent of residential schools, where aboriginal children were stripped of their culture and beaten when overheard speaking in their native tongue. A shame of being native still lingers from those days, Mr. Ignace said, and many aboriginal parents have chosen not to pass down the language that caused them such grief as children.

These days, he said, native children are bombarded by English-language television and radio. At the same time, there is scant government funding for teaching native languages in schools, and those who do teach it are seldom qualified instructors.

The few aboriginal languages not on the endangered species list are the ones spoken on reserves in the largest nations, such as Cree, or in communities in the far north more isolated from western influences, such as Inuktitut.

"The Canadian governments of today think nothing of throwing untold millions of dollars at preserving what they call heritage buildings," he said, "yet Canada only spends approximately 50 cents per capita per year on the preservation of aboriginal languages in Canada. I think that's a great shame on Canada".

Three years ago, Ottawa unveiled a program that would provide reserves with \$20 million over four years to preserve their native tongues. But it amounts to peanuts, Mr. Ignace said, once it is divided among Canada's far-flung native communities.

Mr. Ignace called for the federal government to introduce legislation that would recognize aboriginal languages and provide for a foundation to be established with more than \$100 million in its coffers to fund native language immersion programs across Canada. Aboriginal languages should be taught not only in the schools, he told the conference, but in child-care centres to even younger children.

"Canada has to declare a state of emergency over these languages and has to begin seriously making restitution for the preservation of those languages," Mr. Ignace said. "The government seems to have a clear-cut mentality — clear-cut the forests and oceans, and clear-cut the linguistic diversity of Canada. It's a sad legacy to leave to future generations of this country".

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From: Alberto Mario DeLogu <a.delogu@nationalcheese.com> or
 <amdelogu@sprint.ca>
 Via Endangered Languages list

Sardo language and culture

One of the tentative projects of the Circolo Sardegna Unita (an Association of Sardinians in Toronto, Canada) for this autumn/fall is a course in Sardinian culture and language. The Italian Parliament has recently (about 4 years ago) passed a law on minority languages, and "Sardo" was one of those languages deemed worthy of active protection and support. Sardo is one of the oldest languages of the Mediterranean basin, its makeup being a *mélange* of ancient Latin (Sardo is the closest living language to the tongue ancient Romans spoke!), Carthaginian-Phoenician, Arabic, Spanish, Italian and pre-historical Sardo. The Italianization of Sardinia has gained speed over the last 30 years, and most Sardinians are now fully bilingual as they now speak Italian in school and in the workplace but would revert to one of the many (5 to 10) Sardinian dialects when in the family and on more informal social occasions. The use of Sardo in everyday life is considerably more widespread in rural communities than in the cities, where we have a young generation of monolingual Italian speakers with very little exposure to the Sardinian culture and native languages.

Too often regarded as the language of rural destitution and poverty, Sardo was too hastily forsaken by many urbanized Sardinians who raised Italian-speaking children, thus severing their ties with a language which brought to mind a personal history they only wanted to leave behind. However, consensus and support for the defence and the support of the Sardo language is growing rapidly even amongst the youth, as a way of defending and establishing their identity next to (but not against) the Italian one. This new call for an active defence of the Sardo language is even more popular and heartfelt now that even the Italian language is slowly losing ground to the Anglicization of the media and the internet (this posting being a case in point!). The Sardo community throughout the world plays an active rôle in fostering the advancement of its native culture and language, sometimes even against the lenient attitude Sardinian politicians, media and *maîtres-a-penser* exhibit on the issue. Sardo is still an endangered language, but we also feel that its swan song is yet to come: we Sardinian "emigrées" are deeply committed to endorsing and promoting it on and off the Island.



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

F.E.L. shoots, F.E.L. scores!

2/5/00, Alasdair MacCaluim wrote:

A Nick a charaid,

Our letter to the Scottish Executive seems to have worked! They have agreed to amend the Education Bill to mention Gaelic medium education following massive quantities of letters and pressure from opposition parties. I don't know what the amendment says yet, but we'll soon see. Thanks very much again, Alasdair.

Alasdair MacCaluim,
4/2 Sraid Mhioltain (Milton St),
Cnoc na h-Abaide (Abbeyhill),
Dun Eideann EH8 8HF. Scotland.

Fon: 0131 652 0240

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

Here is the letter (written by Alasdair) we sent to various Scots parliamentary luminaries on 23 March, 2000:

Michael Russell M.S.P.
The Scottish Parliament
Edinburgh EH99 1SP

Standards in Scotland's Schools etc. Bill

Dear Mr. Russell,

I wish to add the voice of the Foundation for Endangered Languages, a worldwide membership organisation registered as charity in England and Wales, to the numerous groups and individuals calling for the right to Gaelic-medium education to be enshrined in the Education Bill. We understand that this issue is shortly to be raised in committee in the Scottish Parliament and that you intend to suggest the amendment of the bill to include the right to Gaelic-medium education subject to reasonable demand.

We would like to lend our full support to the amendment of the bill in line with the recommendations made by Comunn na Gàidhlig in their "Secure Status for Gaelic" document (1997). In our opinion, there are a number of convincing arguments for the inclusion of this right in the Education Bill. As a group concerned with the well-being of minority languages such as Gaelic, we have long been concerned with the variation in provision for Gaelic-medium education in different parts of Scotland. At present, the decision of whether or not to provide Gaelic-medium education in any one area lies solely in the hands of the relevant local authority. This has, in our opinion, led to something of a post-code lottery where the provision or non-provision of Gaelic-medium education relies on the good will or otherwise of each council. While many local authorities such as the Highland Council, Glasgow City Council, North Lanarkshire Council and Perth and Kinross Council have been very supportive of Gaelic-medium education, others have been most reluctant to provide Gaelic-medium education regardless of parental demand. For this reason, no provision is made for Gaelic-medium education in many areas where demand exists for Gaelic-medium education. We feel that objective criteria should be enshrined in the Education Bill stating the conditions to be fulfilled

in order for a Gaelic unit to be established. Only through this can a level playing field be [established] for all of Scotland.

While we understand that the Government intends to introduce a Gaelic Bill at some point in the future, we feel nonetheless that it is important that the right to Gaelic-medium education be established through the current Education Bill. We feel that it is important that a right to Gaelic-medium education be granted immediately to ensure that the present growth of Gaelic-medium education continues.

As increasing numbers of Gaelic units are approaching their seventh year, we are strongly of the opinion that national guidance is needed in the area of Gaelic-medium secondary education. At present, provision varies wildly from council area to council area and there is great uncertainty by local authorities as to how to proceed. We feel that a right to secondary education through Gaelic should also be enshrined in law to ensure more continuity of provision for primary G.M.E. pupils and to ensure more continuity between the levels of provision nationally.

We wish you every success in your attempts to [establish] a legal right to Gaelic-medium education subject to demand.

Yours faithfully,
Nicholas Ostler
President, Foundation for Endangered Languages

Cc: Alasdair Morrison M.S.P.
John Farquhar Munro M.S.P.
David McLetchie M.S.P.
Mary Mulligan M.S.P., Convener, Education, Culture and Sport Committee, The Scottish Parliament, Edinburgh EH99 1SP.

and to: Geoff Huggins
The Scottish Executive Education Department
Room 2-A07
Victoria Quay
Edinburgh EH6 6QQ. Scotland.



From: Alasdair MacCaluim <alasdair@staran.globalnet.co.uk>

Gaidhlig sna Paircean Naiseanta/Gaelic in the National Parks

I thought that Terralingua members might be interested in helping with this campaign.

A chairdean,

Tha Comann Ceilteach Oilthigh Dhun Eideann air iomairt a thoiseachadh airson polasaidh naiseanta airson na Gaidhlig anns na paircean naiseanta. Airson barrachd fiosrachaidh, faicibh:

<www.eusa.ed.ac.uk/societies/comann_ceilteach/lomairtean/pairceannais.htm>

Comann Ceilteach Oilthigh Dhun Eideann (Edinburgh University's Gaelic and Celtic language society) have started a campaign for a national Gaelic policy for the national parks. For more information see <www.eusa.ed.ac.uk/societies/comann_ceilteach/lomairtean/natiopark.htm>.

le deagh dhurachd,

Alasdair MacCaluim
4/2 Sraid Mhioltain (Milton St.),
Cnoc na h-Abaide (Abbeyhill),
Dun Eideann EH8 8HF. Scotland.

Fon: 0131 652 0240



From: Judy Howlett <Judy_Howlett@mouchel.com>
Via Dave Harmon

Debate in Scottish Gaelic

3 March, 2000.

Thought you might be interested in a small development here in the U.K. The Scottish Parliament held a debate yesterday 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 was a discussion page on the B.B.C.'s Web site (www.bbc.org.uk); then one could go to the news page and down the right hand side one could see details of the on-line debate.



From: <Hj.Sasse@uni-koeln.de>
Via Endangered Languages List

Budget Cutback for Sorbian Foundation

The Government of the Federal Republic of Germany is going to cut the financial support for the Foundation for the Sorbian People, an institution through which a substantial part of the cultural activities of the Sorbian minority in Germany is financed. In reaction, the G.B.S. (German Association for Endangered Languages) has sent the following letter to the German Chancellor and a number of other officials involved in the matter:

Dear Sir!

The "Gesellschaft fuer bedrohte Sprachen" ("Association for Endangered Languages") was most perturbed to learn that the Government of the Federal Republic of Germany is planning to cut the financial support for the "Stiftung fuer das sorbische Volk" ("Foundation for the Sorbian People") in the year 2001 by one million D.M., and by a further 500.000 D.M. in each of the

years 2002 and 2003. Given the financial situation and the economic difficulties of the states of Saxony and Brandenburg it seems rather unlikely that these federal states will be in a position to cover this loss in the budget of the "Stiftung". Thus, the danger is immanent that a substantial part of the cultural and scientific activities by, and on behalf of, the Sorbian people will have to be abandoned due to the lack of funds.

Even though we recognize the present need for thriftiness, we call upon the Federal Government to continue the financial support of the "Stiftung" at its present level. The Sorbian people represent a unique cultural and linguistic minority within the boundaries of the Federal Republic of Germany. The Federal government and the governments of the states of Saxony and Brandenburg have so far acknowledged their special responsibility for this small group of Slavonic people, as is demonstrated by their financial support of the "Stiftung" since the German reunion. Without this support, however, the Sorbian people will be in a situation in which not only their culture but also their language — which has been an endangered language within Germany for a long time — is doomed to die. The continuing loss of minority languages and the loss of cultural diversity accompanying this loss is one of the severest cultural and intellectual problems of our time. As a society that aims at the preservation and documentation of endangered languages, we appeal to the German government and to the governments of Saxony and Brandenburg to do everything possible to continue the financial support of the "Stiftung fuer das sorbische Volk" at its present level and thus to safeguard the linguistic and cultural identity of the Sorbian people.

Signed by: Prof. Dr. Hans-Juergen Sasse (President)
 Dr. Anke Beck, Dr. Werner Drossard, Prof. Dr. Otto Jastrow, Dagmar
 Jung Ph.D., Eva Schultz-Berndt, M.A., Prof. Dr. Gunter Senft
 (managing committee)

Gesellschaft fuer bedrohte Sprachen
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From: Paulina Jaenecke <pj@mail.zedat.fu-berlin.de>

Sorbian Dictionary/ Web Information

The Web home page of the Sorbian institute is found at this address: www.serbski-institut.de.
 The dictionary (Upper Sorbian): www.serbski-institut.de/siprojj.html.

From there, you should find a link to the primer for Upper Sorbian. More general information on the Sorbs can be found on this page: www.sorben-wenden.de. There you will find links to Sorbian institutions like the Domowina, cultural information centers, etc.

The letter of protest from the Domowina is also available in English; I don't know if it's available on the net yet. There is a link to the German letter of protest from the Sorben-Wenden page.

The proposed cut back of funds would not only mean stopping new Sorbian projects, but also undermine present efforts in cultural and linguistics activities.

I hope that international protest will make the German government re-think its plans.

Paulina.



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

More Declarations

Have you seen the *Declaration of Oegstgeest*, about regional, immigrant and non-territorial minority languages in Europe? Go to the European Cultural Foundation's Web site <www.eurocult.org/language.html>.

There are lots of really good things in it, about status, education, etc. Also, equalising immigrant minority languages with the others. It goes MUCH further than any of the other European ones (The European Charter on regional or minority languages, The Framework Convention, etc., etc.), and certainly much further than anything U.N.E.S.C.O. or the U.N. have. It should at least be broadcast, just like the Asmara declaration about African languages. I have just translated the Asmara Declaration into Swedish and it will be on their Web site in lots of different languages — for those of you who do not have it, it is at <www.outreach.psu.edu/C&I/AllOdds/declaration.html>.

I think those of you in other parts of the world could see if you should have something similar. (Both of these are from January 2000).

Dr. Tove Skutnabb-Kangas & Dr. Robert Phillipson

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Via Luisa Maffi

Language of the People – Language of the State

Although this event is already over, we are including the relevant information in case readers wish to obtain information on papers presented, contact the Academy or the Ateneo, etc.

The International Academy of Linguistic Law, an international multi-disciplinary organisation founded in 1984, organised the 7th. International Conference on Law and Language, with the theme “Language of the People – Language of the State”, in San Juan, Puerto Rico, from 31 May

– 4 June, 2000. The conference was convened by the Ateneo Puertorriqueño, the oldest and most active cultural institution in Puerto Rico.

The conference was based on a multi-disciplinary perspective, including aspects of education, legislation, administration and the media, and focused on the relationship between citizens' language needs and State policy.

For details on papers presented or other information, etc., please contact the Ateneo Puertorriqueño, P. O. Box 9021180, San Juan, Puerto Rico (U.S.A.) 00902-1180. E-mail <emcap@caribe.net>; Web page <www.ateneopr.com>.

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ANNOUNCEMENTS

From: Luisa Maffi <maffi@nwu.edu>

Dear all, I am attaching information on an interesting conference on biocultural diversity that will take place next July in Yunnan, China. One of the main organizers is Prof. Pei Sheng-ji, a noted Chinese ethnobiologist and incoming president of the International Society of Ethnobiology. Also on the organizing committee are our Board member Dr. Gary Martin and our Advisory Board member Dr. Darrell Posey. In addition to these, invited speakers include our Advisory Board members Dr. Victor Toledo and Dr. Jeffrey McNeely. Finally, I just found out that I'll be a paper co-presenter in absentia, since Gonzalo Oviedo, head of W.W.F.-International's People and Conservation unit (with whom Terralingua has been collaborating on the Indigenous and Tribal Peoples, Biocultural Diversity, and Ecoregion-Based Conservation mapping and report project), will give a paper in his and my name based on the report we co-wrote for W.W.F.! The paper will be entitled "Indigenous and traditional peoples in the world's eco-regions: W.W.F.'s views on conservation of biodiversity with indigenous and traditional peoples".

[Because this is an unusual event, we have included the whole message, rather than culling information from it. — Editor].

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Cultures and Biodiversity Congress 2000 (C.U.B.I.K.)

21-31 July, 2000

Kunming, People's Republic of China

Introduction

The fine and complex interactions between the natural environment and people are the focus of our interest. Our experience as anthropologists, ethnobotanists, and natural scientists in more than two decades of development work with rural communities in the Andes (South America) and in Yunnan (East Himalayas, Southwest China) have enriched our perceptions about a plurality of original forms in which local cultures deal with plants, animals, water, land and climate. For the local cultures natural resources have a special meaning. They are embedded in their particular world visions without clear-cut boundaries of an objective and subjective world. The intertwined relationships between human beings and their natural environment have

generated a common awareness among non-western cultures: they protect their own resources as if they were taking care of themselves as part of a wider spiritual reality. The methods by which local cultures take care of nature are present in a variety of forms: in preparing food, in the respect for sacred forests, in rules about hunting and collecting, in agricultural practices like terracing, irrigating and shifting cultivation, and in the identification they feel with some crops, animals or stars.

As academic and development workers we observe that (a) many poor public policies and actions have been executed by government and non-government organisations in their dealings with local communities and cultures in mountain regions around issues of environment and development; (b) modernisation policies promote the globalisation of one model of life style for all the societies of the world; and (c) as a result of the so-called progress, rural cultures are beginning to look alike, showing blueprint traits such as uncontrolled urban expansion, the overwhelming imposition of a market economy, artificial needs to consume industrial goods and services, dependency on agro-chemicals and high-yielding varieties to increase agricultural production or externally established rôles to survive as tourist attractions.

The costs of globalisation are very high. Especially alarming is the increasing threat to the survival of the problem solving potential that each local knowledge system represents, as the political space allowed for indigenous peoples to decide on how they would like life to continue for the next generations is continually restricted. The resulting conflicts are common experiences to many people across the globe.

We share visions with development organisations, persons, projects and social movements that the future of the planet relies on the historical continuity of cultural wealth that nurtures biodiversity. It is a matter of renewing our commitments, getting together and jointly agreeing to once again draw international attention to the relevant contribution that local cultures play to guarantee the continuity of a sustainable and equitable life. The Yunnan government has decided to develop the region as "Province of Great Cultural Diversity" after successfully hosting the World Horticultural Exposition '99 in Kunming. We would like to witness, monitor, participate and facilitate this process for conserving nature and culture in a transition to market economy. Therefore, we intend to hold a Cultures and Biodiversity Congress in Kunming, P.R. China, in July 2000, for a total duration of 10 days.

Objectives

The specific objectives of C.U.B.I.C. congress are the following:

- To provide the opportunity for researchers to check with one another, as well as with "representatives" of local cultures, policy makers and development staff, concerning what they have observed about the interactions of cultural values and practices and managing biodiversity, and what insights they have developed about these interactions as well as the impact that external forces are having on these processes.
- To provide a forum for researchers, indigenous representatives, policy makers and development workers to establish dialogues with one another and an image of the future that supports prosperous local cultures using and sustaining biodiversity in traditional and innovative ways. What do we think a better world would look like with regard to local cultures and the management of biodiversity?

- To bring researchers, local people, policy makers and development staff together to develop appropriate approaches in which outsiders, government and non-government, can act differently and ways in which “insiders” and local communities can be strengthened in their ability to govern their natural resources and secure their livelihoods.

Locations and Time

July 21st - July 23rd, in Kunming, the provincial capital of Yunnan province

July 24th - 26th, in the Tropical Botanic Garden of Xishuangbanna, Xishuangbanna

July 27th - 29th, in Zhongdian, the capital of a Tibetan Autonomous Prefecture in Yunnan

July 30, Committee preparation for public meeting/sightseeing

July 31, in Kunming for final day public meeting

Congress Themes

During the ten days we will attempt to deal theoretically and practically with the following topics:

- * The state of the art of indigenous cultures and bio-diversity
- * The cultural diversity of indigenous uses of space and resources
- * The marginality, resource tenure and intellectual property rights of indigenous people
- * The impact of modernization on indigenous ways of dealing with nature
- * The intercultural communication between knowledge systems of indigenous people and the scientific community.

The Yunnan Agenda 2000 on Ethno- and Biodiversity.

Who and where?

We refer to indigenous people and cultures worldwide, who live in areas and regions of high biodiversity. Sometimes they are not called indigenous, but peasants, farmers and herders like in the East Himalaya, Andes, or ethnic minorities in Central America, or minority nationalities in China, or aborigines in Australia. They have a strong we-feeling and identity expressed in their own group name such as Quechua, Ngobe, Sami, Yi, Tibetan, etc. They conserve their own language and customs, live in a determined natural area and have developed their own way of dealing with natural resources. These groups often live in a political periphery area with limited power for self-determination, as they are subordinated to the decisions of states and governments from a different cultural background. With biodiversity, we refer not only to tropical forests, but include all aspects of the diversity of animals and plants, either wildlife or domesticated, with a high diversity of crops and its landraces managed by the people. Our aim is to learn from the people who deal with diversity the perspective of differences. We are looking for diversities of knowledge and wisdom, of technology and spirituality about how to deal with nature because of its great potential for the future.

1. The state of the art of indigenous cultures and biodiversity.

There is a widespread concept of genetic erosion, which conveys the scientific prejudice that rural and indigenous people have depleted their natural resources because of poverty. This implies a very dangerous conclusion, namely, that they have lost their knowledge about how to produce food, medicine to cure themselves and methods to protect and nurture the environment. For these reasons they are unable to self determine their own future. Although scientists, and development institutions are showing a growing awareness about the important rôle that peasants and indigenous people play in diversifying plant and animal species, there are still many contradictions and ambiguities in the estimates about how more than half of the people in

the world deal with the continuing process of plant and animal domestication and other ways such as keeping wildlife.

In order to generate a constructive dialogue and debate we would like to invite contributions related to the following questions:

- What is the distribution of biodiversity beyond the conventional list of the 30 most important crops identified by western scientific knowledge? What are the most important mountain crops for the indigenous livelihoods which are not well known to outsiders?
- Who are the people using their practical knowledge to satisfy their needs, material and spiritual, from animal and plant species and other resources?
- What are the main socio-cultural traits of generating biodiversity among indigenous peoples?
- What is really lost and why should it be recovered? What is re-invented?
- What is the gender-specific rôle of women in [enabling] and protecting biodiversity, for example, managing seeds and their varieties?

We intend to exchange qualitatively different information on who is producing what genetic diversity, where in the world and for what purposes. We will visualize this information and gain different insights and draw new conclusions about the hidden harvests from the forests, the rivers, that people use to perpetuate human life.

2. The cultural diversity of indigenous uses of space and resources

This topic is related to cases which describe and explain how specific people deal with biodiversity.

- What are their particular forms of accessing the forest, wildlife, plants, agriculture, fishery, animals and fruits and others in order to ensure their physical and spiritual health?
- What are their concepts of “equality of life”? Can we detect the uniqueness of different life styles? Who defines the right concept of “equality of life”? Who are the specific actors in this field?
- How does an indigenous group protect/ manage/regenerate natural resources (e.g., forest and its non-timber forest products) through cultural beliefs and customary institutions? What does it mean to them according to gender and generational interests? What value systems support their innovative creativity? How does their world view about nature (stars, planets, plants, animals, soil and water etc.) help them to resist external technical aggressions?
- How is knowledge transmitted from generation to generation and how is it surviving against or in spite of the domination of modern urban media? How are innovations generated (new technologies, new seeds), which enhance diversity? What learning processes are established?
- What are the perceptions of rural peoples about time cycles such as calendars, and local weather changes, which are affected by global processes (e.g. climate changes)? What explanations are given to these phenomena and how do the people react to the changes?

We intend to conclude with a more consistent position coming from within indigenous cultures about the conservation of water, earth, heaven, seeds, animals, human life, etc.

3. The marginality, resource tenure and intellectual property rights of indigenous people.

Marginality means that the people in the political centre (of whatever kingdom or state) often construe people on the periphery as different, backward or primitive, and then develop policies and projects based on that constructed difference. One counter to it is to demonstrate that so-

called peripheral people have participated in the same history as part of the mainstream. Marginality also means that the peripheral peoples lose their rights to access natural resources during land demarcation or changes of tenure (i.e., establishment of nature reserves) because of limited political voices. It also implies that the culture of peripheral people doesn't need to be "protected" so much as be taken seriously. Part of this theme will include examination of the overall process of decentralisation of decision-making and privatisation of resource tenure in the Mainland Southeast Asia and China.

- How does the state transfer resource tenure to local communities (titles, rights, responsibilities)? How do different actors, particularly indigenous peoples, participate in these processes? What incentives and technical assistance are provided by outsiders?
- What were the impacts of centralization in the past and decentralization in the present on land use and landscapes, different social groups (ethnicity, the poor and gender)? What are the statutory and customary institutions for governing access to resources?
- What are indigenous peoples' perceptions, reactions and institutional adaptations to changes of resource tenure? What are the conflicts? How do we monitor the process?

In the last 15 years scientists and breeders in industrialised countries have claimed intellectual property rights over medicinal plants and crops. Since the production of commercial varieties is in the hands of great national and trans-national corporations who increase unrestrictedly their profits, breeders and scientists are demanding National Laws and World-wide Policies on plant patenting. This is also being discussed as a measure to be extended to protect the rights of indigenous people and peasants as they have been recognised as important contributors to plant and animal diversity. What are their rights, what should be their rights, what are the cultural differences in understanding related rights?

4. The impact of modernisation on indigenous ways of dealing with nature.

Modernization has been the aim of development efforts since the Second World War. The key words and actions of modernization are related to the Green Revolution, uniformising seeds and technological packages based on agro-chemicals and machinery, or to the integration of indigenous people into the national society and market economy. Modernization is an aim, while the aspect of globalization is seen as a fact of humankind and further development. Both processes have influenced deeply the diversity of cultures and nature. Cultures have been disappearing or fading, natural diversity is lost by industrial production and High Yielding Varieties (HYV). Through external influence (policies, development action, markets) indigenous people have been under pressure to change their habitat, their life styles, and their wisdoms.

- What are the deep historical aspects of the interface? Are they always conflictive? Why? We intend to share some selected case studies on knowledge conflicts and loss of biodiversity.
- What are the roots and repercussions among the different actors/players involved? We intend to analyze what the economic, political, cultural points of view of the different actors are (including the gender perspective) regarding the legal defense of biodiversity.
- Is it a matter of merchandizing, privatizing the security of the future generations? Are the bio-resources of the planet patrimony of humankind?
- What are the threats and potentials of such conceptions and policies at global, regional, national and local levels?
- The sustainability of human life has been questioned through the prognoses of politicians and scientists. Sustainability (economic, social and ecological) has been an aim of rural

development projects in the last decade, but what does it mean (for the local people)? In what ways does sustainability differ from conservation of natural resources as conceived of by scientists? What are the consequences for the design of support projects?

5. The intercultural communication between indigenous and scientific knowledge systems. The term biodiversity is part of the epistemological premises of the western scientific community. It is conceived as natural resources that can be technologically manipulated. Other knowledge systems understand biodiversity as different manifestations of life and deal with them according to their own cultural perspectives.

- How can these epistemological differences contribute to forms of common understanding about biodiversity in order to assure human survival?
- What are proper approaches for bridging the cultural gaps between the scientific communities and the indigenous people, and for intercultural dialogues as joint learning process?

We want to establish a common, practicable set of values (or ethics), to review critically our own development concept and identify in the heterogeneous visions of the future, the different cultures as valuable sources of human survival.

- What are the implications of assuming the rôle of “facilitators” of processes supporting indigenous ways of dealing with bio-diversity? Can this be done within state structures, N.G.Os., at project level, by indigenous organizations? What kind of processes are forming opportunities and social dynamics supportive of people’s increase of security to continue their life styles without being threatened by externalities?

A critical review of participatory approaches to find out their potential and their challenges for the next decade with regard to cultural and bio-diversity.

Interdisciplinarity is also a type of intercultural communication task. How and where has it functioned to support indigenous people and peasants? What valuable experiences and methods to foster the creativity and mobilization of local people and resources exist?

Co-management of natural reserves is a present task of many projects around the world. In what way does the co-management approach respect the local world-view or is only an instrument to restrict access by local people to local resources?

6. The Yunnan Agenda 2000 on Ethno- and Biodiversity.

We intend to elaborate and agree upon a minimal Agenda about:

- Establishing awareness and consciousness about the advantages and need of cultural and natural diversity,
- Regeneration of life and resources in the world (land and resources),
- Self-determination of indigenous people,
- Rights for the survival of human species in all its diverse biophysical (seeds, plants, animals) and cultural forms (languages, knowledge systems, beliefs, life styles, visions),
- Action-oriented alternatives to work locally and globally to support ethno- and biodiversity (grass-roots work, seed fairs, people-to-people exchanges, networking, publications, electronic, Internet, etc.)

Agenda and events

Our initial conception for the Congress is a gradual programme of ten days, combining presentations, workshops, group work, field trips, arts and crafts. Participation does not

require the presentation of a scientific paper only. We will welcome other systematic forms of focusing on processes in which local cultures are the actors in dealing with biodiversity. Slides, posters, photo exhibitions, and popular art forms that depict and analyse the interaction between peoples and their environment will be accordingly considered in the exchange of experiences.

We plan to convene a 10-day event consisting of three stages:

First, three days in or near Kunming City, the capital of Yunnan Province, as an initial workshop to form the foundation for further joint working groups, followed by field visits in smaller working groups to Xishuangbanna, the tropical area of Southern Yunnan, for three days and Zhongdian, the foot of the East Himalayas of Northwest Yunnan, for three days, after which final results will be presented on the tenth day in Kunming, including presentation to the broader public, to discuss and reflect upon the destiny of bio-diversity as cultural expression of the ethnic minorities in Yunnan, to dialogue with relevant government agencies, donors and international organisations and projects, for better planning for conserving the nature and culture.

The above process represents our current ideas for the Congress. We think of the Congress as a participatory event based on participants' experiences and interests, so these ideas will be reviewed and refined through a longer, interactive process.

Process

We propose a sequence of three scenarios:

First, an e-mail communication phase to obtain feedback about the contents of this announcement, the definition of specific topics and forms of presentation. This will evolve into different topic groups to engage in pre-congress exchanges and joint elaboration of ideas about contents and form. During this phase we will ask for contributors, organisers, sponsors, etc. and determine the overall framework of the Congress.

Second, the Congress itself, which may include exchange opportunities, working groups, open public discussions with provincial authorities and an exposure trip to selected sites (Jinghong in Xishuangbanna and Zhongdian, a Tibetan area of Yunnan).

Third, advocacy and networking activities following from the Congress on a purely voluntary basis. Other follow-up activities would most likely include joint production of a book, multimedia C.D., and providing recommendations for Yunnan Provincial Authorities for development of the "Great Cultural Province of Yunnan".

Organisation

Institutional Coordination committee — Center for Biodiversity and Indigenous Knowledge (C.B.I.K.), Kunming Institute of Botany, the Chinese Academy of Sciences

Academic Committee — Prof. Pei Shengji, Dr. Walter Coward, Dr. Percy Sajise, Dr. Darrell Posey, Dr. Jeff Romm, Dr. Gary Martin, Dr. Uraivan Tan-Kim-Yong, Dr. Pablo Eyzaguirre, Dr. Terry Rambo, Dr. Gabriel Campbell.

Executive Team — Prof. Xu Jianchu, Dr. Maruja Salas, Dr. Timmi Tillmann, Andreas Wilkes, Prof. Yin Shaoting, Therese Grinter (Secretariat)

Co-sponsorship — The funding would mainly come from the Ford Foundation with supplementary grants from other institutions, including G.T.Z. Xishuangbanna Tropical Forest Ecosystems Management, The Nature Conservancy, World Wide Fund for Nature,

Conservation and Development Forum, and C.O.M.P.A.S.

Participants

International Participants / Key speakers on different topics:

Prof. Pei Shengji (Medicinal plants)
 Dr. Walter Coward (Access and Assets)
 Dr. Percy Sajise (Integrated approaches for biodiversity maintenance)
 Dr. Darrell Posey (Intellectual property rights and indigenous people)
 Dr. Jeff Romm (States and social forestry)
 Dr. Gary Martin (People and Plants Initiatives)
 Dr. Uraivan Tan-Kim-Yong (Devolution and Livelihoods)
 Dr. Pablo Eyzaguirre (Genetic Resources and Indigenous Community)
 Dr. Terry Rambo (Policy and People in Mountains)
 Dr. Pat Roy Mooney (Seeds and Biodiversity) - requested
 Dr. Victor Manuel Toledo (Indigenous Knowledge and Biodiversity, Mexico)
 Dr. Ashis Nandy (Knowledge System and Policy, New Delhi) - requested
 Dr. Julian Burger (Cultures) - requested
 Dr. Gabriel Campbell (Mountain Indigenous, I.C.I.M.O.D.)
 Mr. Henk Hobbelink (G.R.A.I.N.) - requested
 Dr. J.A. McNeely (Switzerland)

In addition there will be case studies related to different topics from Yunnan, Southeast and South Asian Region, and Andes of South America.

Domestic Participants:

Scientists will be invited from Yunnan University, Yunnan Academy of Social Sciences, and Yi Nationality Institute in Chuxiong, Hani Nationality Institute in Jianshui, Dongba Culture Institute in Lijiang, Yunnan Institute of Nationalities to attend the congress.

Representatives of Government:

Provincial Commission for Minority Nationalities Affairs, Department of Forestry, Department of Culture, Department of Agriculture, Poverty Alleviation Office of Yunnan, Yunnan Party Secretary.

Representatives of Indigenous Communities:

Indigenous representatives will join the Congress during the sessions held in Xishuangbanna and Zhongdian, including local minority leaders, traditional community chiefs, local artists, musicians, knowledgeable people and religious leaders, monks, etc. Some indigenous representatives will be invited particularly from this region or from outside the regions for cross-cultural exchange.

We are expecting to bring researchers, representatives for local indigenous ethnic communities, policy makers and other stakeholders to exchange opinions and dialogue on the conservation of culture and nature. We are interested also in engaging public opinion as well as the concerned Chinese authorities in forms of advocacy and networking to support local ways in which cultures protect their environment. We are aiming for a maximum size of 120 persons for the working part of the Congress, and about 200 people for the one day public presentation of results.

Responses

We welcome any comments, suggestions and responses to this pre-announcement on such aspects as Congress themes and specific topics for working groups and workshops, processes for exchanges and discussion, working group arrangements, etc. Please send your comments to:

Therese Grinter <xujc97@public.km.yn.cn> or
 Xu Jianchu <cbik@public.km.yn.cn>.

Consult our Web page <www.cbik.org>.



From: Alissa Shethar <AShethar@compuserve.com>

CALL FOR PAPERS

Cultural Difference and the Problem of Language in Germany

13 & 14 October, 2000

Berlin, Staatsbibliothek, Unter den Linden, Germany.

Sponsored by the Leibniz Society.

Currently, the desire for social integration and the search for common ground between people of different backgrounds and biographies is becoming ever more urgent in Germany. While politicians speak of large scale processes of “growing together”, cultural assimilation, or achieving cultural pluralism, others warn of increasing fragmentation and the incommensurability of cultures. Cultural difference, however it is constructed or perceived, is almost always bound up with language — language as a marker of difference or even language as the problem itself — and this is especially true in Germany, where language has long functioned as a relatively unproblematic symbol of a homogenous national culture. Yet this apparently seamless relationship has been publicly troubled by the events of the last ten years as Germans have recognized “ethnic Germans” who speak no German; bilingual and bicultural young citizens; native speakers who are having trouble assimilating; third generation “co-citizens” who cannot vote and the rise of a multi-lingual, supranational European identity.

In this colloquium we hope to continue to explore the relationship of cultural difference and language in Germany, both through empirical sociolinguistic analysis of how difference is reflected and constructed in language, and in theoretical explorations of language and culture in the German historical context. We welcome both traditional sociolinguistic studies as well as more cultural studies “takes” on the rôle of language in cultural representation, and especially papers dealing with any of the following:

- Cultural cross-fertilisation and linguistic innovation in Germany;
- “Minority languages”, group-specific and regional varieties in Germany and how they are perceived and represented in media or popular culture;
- Cultural (and linguistic) hegemony, linguistic assimilation or resistance. The re-valuation or re-invention of German among immigrants, native others, Europeans;

- Do eastern Germans still speak a "restricted" variety of German, as some believe? Does a "Sprachmauer" exist? Is there such a thing as German-German code-switching?
- Theoretical reflections on the rôle of High German in the construction of a unified German identity.

300-word abstracts are welcome until June 30, 2000. For more information, contact Alissa Shethar (Berkeley) at <AShethar@compuserve.com> or Wolfdietrich Hartung (Berlin) at <WodHartung@aol.com>.



From: Hori Pirini <h.pirini@auckland.ac.nz>

CALL FOR PAPERS

I.C.E.L. 2000

Bringing the Outside Inside: experiential learning as the mainstream for the third millennium
4-8 December, 2000
The University of Auckland, New Zealand

Conference Co-ordinator: Nena Benton.

The conference will seek to challenge us to reflect on the relevance of experiential learning in efforts to build a more just and open society, and on the rôle of experiential learning, its facilitation, encouragement and recognition, in enabling personal and local action to have regional and global impact in the re-construction and holistic, sustainable development of our world.

The call for papers and information on accommodation are also on the Web at <www.edesignz.co.nz/icel/pages/who.htm>.

Please send your presentation proposal early to ensure a place on the conference programme.

Please complete the registration form (available on the Web site) and send it, together with your payment, to the conference organizers by post, fax or e-mail. Please also enclose a passport-size photograph of yourself with your name printed on the back (you can attach a digitized copy to your message if registering by e-mail, or forward the photograph separately by post if you register that way or by fax).

Addresses for registrations

By post: I.C.E.L. 2000, James Henare Maaori Research Centre, University of Auckland,
Private Bag 92-019, Auckland, Aotearoa / New Zealand.

By FAX (with credit card payment): I.C.E.L. 2000, James Henare Maaori Research Centre,
University of Auckland, Aotearoa / New Zealand.
Tel.: +64 9 37-37-458

By e-mail (with credit card payment): icel@auckland.ac.nz.

Cost of registration

It has been a policy of I.C.E.L. conference organisers to try to balance costs for those coming from varying economic backgrounds by setting two registration fees. There is, therefore, a full unsubsidized fee (NZ\$600/US\$300), and a concessionary fee (NZ\$300/US\$150). Both fees are reduced if paid by October 1. The concessionary fee is intended to make it easier for students and people who do not have paid employment or are on low incomes to participate in the conference. Please do not apply for the concessionary fee if you do not really need to. People who are accompanying others to the conference but who do not wish to attend the sessions can register as accompanying persons. This entitles them to morning and afternoon teas and lunches with participants, and to attend the conference social functions including the conference dinner. We will also try to arrange special excursions and visits to places of interest for accompanying persons and family members of conference delegates.

Conference fees

| Category | <u>Paid by October 1, 2000</u> | <u>Paid after October 1</u> |
|---------------------|--------------------------------|-----------------------------|
| Full fee | NZ\$520 / US\$260 | NZ\$600 / US\$300 |
| Concessionary fee | NZ\$260 / US\$130 | NZ\$300 / US\$150 |
| Accompanying person | NZ\$160 / US\$ 80 | NZ\$200 / US\$100 |



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

CALL FOR PAPERS

Special Issue of *Language Learning & Technology*

Technology and Indigenous Languages

Guest Editor: Nicholas Ostler

The focus of this special issue of *Language Learning & Technology* is on the means, potential value and dangers of providing and using communications and information technology for languages that are mostly local in use.

- * What are the practical difficulties of providing systems in the current state of the art?
- * When systems are provided, what has been the main value to the individuals and communities who can use them?
- * Is there an effect on the way in which languages are used in smaller communities, and on their prospects for survival?
- * With the advent of speech processing and multimedia, what is the effect on the acquisition, and use of literacy?
- * Who are the major beneficiaries, both within the language communities, and outside, in the world of descriptive linguists, publishers, software producers and other businesses?
- * What are the immediate and longer-term effects on a language community's economy, culture and overall health?

Manuscripts submitted for the special issue should either (a) report on original research or (b) present an original framework that links previous research, educational theory, and teaching practices.

Since the focus is on indigenous languages, English, Japanese, Chinese, Korean and the major languages originating from Western Europe should not be the exclusive focus of any papers. However, multilingual issues which involve these languages with others less widely spoken might be very relevant. And economic development of a language, rather than speaker population, is the crucial determinant: so considerations in providing technology for Punjabi or Javanese also fall within our sphere of interest. But no less would we discount the cases of Caucasian or Papuan villages.

Since the publication is *Language Learning & Technology*, the work discussed should have a relevance to language learning, but this would include second as well as foreign language acquisition. Possible topics include, but are not limited to:

- * character codes: standards and dissemination
- * corpus building, annotation and exploitation
- * practical lexicography
- * rôles for speech processing, both recognition and generation
- * effective use of video and multimedia
 - * multilingual transfer
- * effects of I.T. communication on communities in diaspora
- * language technology as a means of documentation
 - * culture clashes, at the level of linguist, language learner or ambient community

Please e-mail an abstract of no more than 500 words, by 31 August, 2000, to Nicholas Ostler, e-mail: nostler@chibcha.demon.co.uk .

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From: Jokin Garatea <garatea@gaia.es>
Via Endangered Languages list

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

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 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 creating 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 create multimedia projects
- * Excite learners to become motivated, engaged in the learning process and producers in the target language.
- * Aspects of multi-modal capability include integrated text, sound, and graphics which are suitable for a range of learner types
- * Increase student-to-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.

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 side, 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 side, to provoke the use of this 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 representing similar collectives in different cultural and geographical areas where minority languages are spoken for 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: competitive expansion of the companies of the sector, the development of new business activities, promotion of employment and innovation in the creation of support infrastructures 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 communication 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: Robert Beard <rbeard@bucknell.edu>
Via Endangered Languages list

Grammars on the Web

You might want to peruse my Web page of On-line Grammars at
<www.yourdictionary.com/grammars.html>.

If you would like to reach a broader audience, you might also want to consider letting <yourDictionary.com> host your grammar. Our new Web site, which we hope to launch in a few weeks, will contain an Endangered Language section where we will be collecting contributions for the E.L.F. and posting its notices. We hope to bring corporate tools to the struggle to record languages before they vanish and help as many as possible to survive.

Anyone else with grammars or dictionaries — or even poignant stories about endangered languages or squibs on interesting linguistic points, are also invited to contact me about on-line publication.

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www.facstaff.bucknell.edu/rbeard/diction.html



From: Les Sponsel <sponsel@hawaii.edu>

Encyclopedia of Biodiversity

This September 2000, Academic Press is publishing a monumental 5-volume reference work *Encyclopedia of Biodiversity* with 4,700 pages, more than 300 articles each with bibliography, a glossary of 3,000 entries, etc. (This encyclopedia is a nice complement to the U.N.E.P. volume *Global Biodiversity Assessment*, V.H. Heywood, et al., 1995, Cambridge U.P., but far more extensive).

Many articles are of special interest to ecological/environmental anthropologists such as:

sustainable agriculture - G. Phillip Robertson
 biodiversity as commodity - Geoffrey Martin Heal
 concept of carrying capacity - Gregg Hartvigsen
 theory and concept of commons - Colin W. Clark
 deforestation and land clearing - Julian Evans
 desertification - James F. Reynolds
 concept of ecological footprint - William E. Rees
 endangered ecosystems - Raymond C. Nias
 ethical issues in biodiversity protection - Philip J. Cafaro
 ethnobiology and ethnoecology - Gary J. Martin
 ecological effects of fire - William J. Bond
 human impact on biodiversity overview - Leslie E. Sponsel
 ecological impact of hunter-gatherer societies - Kathleen A. Galvin
 biodiversity and indigenous peoples - Victor M. Toledo
 land-use issues - John M./ Marzluff
 human impact on marine ecosystems - Juan C. Castilla
 poverty and biodiversity - Madhav Gadgil
 property rights and biodiversity - Susan S. Hana
 religious traditions and biodiversity - Fikret Berkes
 effects of slash and burn farming - Stefan Hauser
 social and cultural factors - Jeffrey A. McNeely
 traditional conservation practices - Carl Folke
 ETC.!

There are also articles on different biomes (e.g., desert ecosystems) and regions (e.g., ecosystems of Asia) as well as various specialized topics (e.g., aesthetic factors).

In short, one could design a whole course on anthropological/human aspects of biodiversity around articles from this encyclopedia supplemented by additional selected readings, which is why I take time to send this information. A great resource!

Unfortunately, the set of five volumes is expensive — \$695 (pre-publication) and \$1,295 (after Sept. 2000). Hopefully your library will order a copy! See Web site for more details: www.academicpress.com/ecology/. To order: 1-800-874-6418.

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From: E. Annamalai <annam@blr.vsnl.net.in>

U.N.E.S.C.O. Conference on Linguistic Heritage in India and Asia

The U.N.E.S.C.O. centre of the Basque country, Spain, is preparing a *World Languages Report* for U.N.E.S.C.O. (E-mail and Web site <unescopy@eurosur.org>, <www.unescoeh.org>). This project grew out of the international seminar "Linguapax", on linguistic policies, held in Leioa, Basque country, in 1996 and came into being in July, 1997. The chair of its steering committee is Dr. Felix Marti, who is also the chair of U.N.E.S.C.O.'s Advisory Committee for Linguistic Pluralism and Multilingual Education. The members the technical co-ordination committee of the project include Dr. Paul Ortega, Dr. Itziar Idiazabal and Dr. Patxi Juaristi, who participated in the above conference. The project is advised by a Scientific Committee chaired by Dr. Miquel Siguan. The aim of the *World Languages Report* is to "describe the linguistic diversity of the world, study the evolution and current state of the languages,... explain the problems which affect them in different regions of the world,... to draw attention to the need for a proper management of the world's linguistic heritage". The *Report* will be based on information collected through a specially designed survey questionnaire and from published works. The questionnaire will be filled in by experts, research institutes and organizations. The *Report* is expected to be completed in 2001.

In order to consult experts to help prepare the *Report*, U.N.E.C.O. has been organizing conferences in all the continents. Three conferences have been held in Western Europe (in Mons, Belgium), Eastern Europe (in the Russian Republic of Kalmykia), Latin America (in Cochabamba, Bolivia) and Africa (in Ouagadougou, Burkina Faso). The fourth conference is the above one held in Mysore, India, from 6 to 10 March, 2000 under the auspices of the Central Institute of Indian Languages (ciil@giabg01.vsnl.net.in, <www.ciil.org>). There were 27 participants from Asia (21 from India and the rest from Sri Lanka, Nepal, Myanmar, Malaysia, Cambodia and Indonesia). The conference was introduced by Dr. Felix Marti and inaugurated by Dr. D. P. Pattanayak. The keynote paper was presented by Dr. E. Annamalai [see following items].

The notion "heritage" was understood to mean past achievements of linguistic study and current linguistic wealth of India and Asia and accordingly, there were papers on both subjects. The majority of the papers, however, were on the latter and they described the demographic, educational, policy as well as grammatical information on the languages of the region. The papers will be published by C.I.I.L. under the editorship of Dr. O. N. Koul.

A preliminary analysis of the information received from 100 questionnaires was presented. The participants formed themselves into three working groups and deliberated on factors responsible for language loss; current policies and programmes for language maintenance and their inadequacies; and action plan for the future. On the basis of these deliberations, the conference prepared a document of recommendations for preserving linguistic diversity [see following item].

Reported by E. Annamalai

.....

Mysore Document

PREAMBLE

Observing that the disappearance of languages has been increasing over time and that this will progressively deplete the linguistic resources and heritage of the globe this Regional Conference focused on the linguistic heritage and linguistic diversity in the Asian region. Efforts taken in different countries to arrest the loss of languages was reviewed and recommendations were made to reverse language loss and preserve linguistic diversity.

The preservation of linguistic diversity is necessary not only for ethical reasons but also as inputs for human progress and development. Every language codifies a way of cognizing, experiencing and organizing knowledge of the world. Each way may have the potential to correct any wrong step taken by "successful languages and cultures" which may be detrimental to humanity.

The Conference recognizes that the responsibility for action towards maintenance of languages lie with the Government, the Non-governmental Organizations, the Market, the Community, the Individual and the International bodies. With the active co-operation between all these agencies, "The Mysore Document" makes the following recommendations:

RECOMMENDATIONS

1. Every State shall recognize the right of every language to exist and to develop irrespective of its size of population and political status; the state shall ensure equal rights and opportunities to all linguistic communities for survival and development.
2. It shall be the right of the linguistic communities to use their language in private domains like home. The obligation of the state is to give specified roles for every language in public domains like education, government (executive, legislative and judicial wings). Where a pyramidal structure in the allocation of rôles to languages becomes necessary it shall be ensured that every language finds a place at the bottom of the pyramid in each domain. It shall be ensured that linkages between the different levels of the pyramidal structure does not disadvantage the speaker of any language.
3. The mother tongue/home language shall be the medium of education in the early stage (i.e., in the pre-primary and primary stages). When the use of mother tongue/home language as medium warrants radical changes in pedagogy, curriculum and evaluation (for example: teaching without textbooks, contextualised curriculum, evaluation without written examination, etc.), the effort should be encouraged and supported. Progressive transfer of the medium to the language of the region and the state shall make use of the skills already learnt in the mother tongue/home language.
4. The mother tongue/home language shall continue to be taught as a language even after it is not used as a medium. It shall be taught as a language up to the level the linguistic community desires.

5. The non-pedagogical materials in smaller languages for “reading for pleasure”, for creative expressions, etc., shall be produced with monetary support from the state. To facilitate their production the technological support, including the high-tech inputs such as software, shall be provided even for the smaller languages (beginning with providing a writing system).
6. The same pattern of language use shall be followed in non-formal education, literacy education for adults, etc.
7. The mother tongue/home language prevailing in the locality shall be the language of the lowest levels of administration and judiciary. The communication between the citizens on the one hand and Administration and Judiciary on the other (for example, submission of petitions, issue of Government notifications), shall also be in the mother tongue/home language in the locality whenever a person is not well versed in the language used at the higher levels of Administration and Judiciary, the state at its cost shall provide services such as translation and interpretation.
8. In the mass media for information and entertainment both print and electronic), the state shall provide resources for the use of smaller languages to provide information and entertainment to their speakers.
9. The products and services from the market (such as ingredient information, warning, directions/manuals for use and maintenance, Banking and Insurance Regulations, etc.), shall be given in the language of the consumers, even through small languages and not economically profitable. The companies shall be made to accept this condition by the Consumer Forums for which legal support may be provided by the State.
10. The linguistic community shall share equally with the state the responsibility for maintaining its language. The community's action may be influenced by its perceived cultural, political and economic value of its languages. Efforts shall be taken to enhance pride in cultural values. The communities should be entitled to receive state support for any activities in maintaining its language. Language may be closely identified with other primordial institutions like religion and ethnicity. Recognition of such cultural institutions will help maintenance of language.
11. Language maintenance is equally the responsibility of individual speakers of the language. In order to encourage them to have a positive attitude towards their mother tongue/home language any creative translations into mother tongue/home language shall be made rewarding.
12. Bilingualism with the mother tongue shall be rewarded with regard to economic opportunities.
13. U.N.E.S.C.O. and such other international bodies may bring out in regular intervals global reports on the state of the linguistic diversities, similar to *Human Development Report*, *The Endangered Species Report*, etc., highlighting achievements as well as failures. With regard to linguistic diversity, the countries shall be ranked as they are in the *Human Development Index*.

14. The U.N. shall declare a specific day as the day of "Mother Tongue", in which discussion on maintenance of mother tongues and their value for humanity may be discussed.

15. The centralized and exploitative development paradigm that currently prevails is not conducive for the maintenance of languages. Bodies such as the World Bank, I.M.F., may encourage countries that take up a different paradigm of development which is in consonance with linguistic diversity. The International bodies may bring their pressure to bear upon massive displacement of linguistic/ethnic communities as a result of dams, defence projects, etc., by insisting on the states certain conditions such as absolute necessity for displacement, non-segmentation of a linguistic community, and provide ecological conditions similar to the original habitat that supports maintenance of culture and languages.

16. Priority and special funds may be allotted to record languages in their natural use as well as elicit data when their loss is imminent (for example: due to biological reasons). The training courses in universities and other places on language planning and development shall give equal focus on strategies for the survival of language.

Author's Note : the use of the words "mother tongue/home language" in this document is meant to include any language that is used or perceived to provide cultural identity, familial communication and social membership as well as acquired in the process of primary socialization and of cognizing the world around. Other phrases such as "first language", "community language", "ethnic language", etc., are used in this sense in different social and political contexts. A person may have more than one such language.

- - - - -

Editor's Note: Dr. Annamalai's keynote paper, *The Linguistic Heritage of India*, is listed on Terralingua's Web site, on the "Resources" page, as Terralingua Discussion Paper #16.



From: R.Corsetti-A.Lowenstein <corsetti@itelcad.it>

International Symposium

Language Planning and Lexicology

28-30 July, 2001

Palace of the Croatian Academy, Zagreb, Croatia

Hrvatska Akademija Znanosti i Umjetnosti i/k a j Akademio de Esperanto
Croatian Academy of Sciences and Arts and Academy of Esperanto

The Croatian Academy of Sciences and Arts and the Academy of Esperanto are organising a joint international symposium on Language Planning and Lexicology, to be held on the above dates. The working languages are Croatian, Esperanto, English and French.

The opening ceremony of the Symposium will take place in the afternoon of Saturday, July 28, and the symposium will end in the afternoon of Monday, July 30, 2001.

Persons who wish to attend the symposium (even without giving a talk) are kindly requested to inform Professor Christer Kiselman, <kiselman\@math.uu.se>, before the end of May, 2001. (Regular post/mail address: P. O. Box 480, SE-751 06 Uppsala, Sweden.)



From: Miguel Vasquez <Miguel.Vasquez@nau.edu>
Via Luisa Maffi

New Undergraduate Programme

Northern Arizona University is establishing an Indigenous Studies Program, a new undergraduate B.S./B.A. degree programme that will begin in Autumn/Fall 2000. The A.I.S. programme, designed by a 20-member faculty team after two years of consultation with American Indian tribal leaders in the Southwest, will introduce students to local and global indigenous issues, while preparing them for future positions of expertise and leadership in tribal communities. The programme plans to offer courses that serve the needs of the A.I.S. programme in, e.g., treaty history, Indian/White legal relations, and water, land and resource rights.

For further information, contact the Department of History, N.A.U., Box 6023, Flagstaff, AZ. 86011-6023. U.S.A.



From: curt fredric woolhiser <cfwoolhiser@mail.utexas.edu>

Fifth International Belarusian Studies Seminar

5-19 September, 2000
Minsk, Belarus

The School of Belarusian Studies at Belarusian State University invites you to take part in the Fifth International Belarusian Studies Seminar. Courses are available for specialists, teaching staff, postgraduates, students, writers, translators, journalists and others who would like to learn more about the Belarusian language, literature, history and culture. The purpose of the seminar is Belarusian language learning and obtaining a deeper knowledge of Belarusian culture, history and literature.

The seminar includes:

- a) language courses for beginners, intermediate and advanced learners;
- b) a practical course in philological text analysis for advanced learners;
- c) lectures on linguistics, the history of literature and literary criticism, ethnology, lingua-cultural studies;
- d) individual consultations with leading Belarusian scholars (please indicate the

- approximate topic(s) of the consultations).
- e) participation in round-table discussions on urgent questions of the Belarusian language, literature, history and culture.

Excursions and cultural program.

The program of the seminar includes sightseeing tours, visiting museums and historical places in Belarus, meetings with Belarusian writers and experts in Belarusian culture, art and science.

Application

Those wishing to participate in the Fifth Belarusian Studies Seminar should send us a letter of application before July 1, 2000, in which they should provide their name, surname, country, education, occupation, the level of the language course chosen, and for advanced students — the topic(s) for individual consultations. Invitations for the seminar will be mailed in July, 2000. The cost of the entire course is US\$75 for students and US\$150 for other participants. This amount does not include travel expenses, food and accommodations (student hostel or hotel).

Address:

School of Belarusian Studies
31, K. Marx Str.
Minsk, Belarus 220050.

Tel./FAX: (017) 227-65-83, 227-85-38
Tel.: (017) 222-31-42
E-mail: sb@phyl.bsu.unibel.by

Zinaida Badzevich
Director of Belarusian Studies



From: centro di documentazione sui popoli
minacciati <popoli-minacciati@ines.gn.apc.org>

Change of Name

The Italian branch of the Gesellschaft fuer bedrohte Sprachen (G.fbV.) recently changed its name to:

Documentation Centre on Threatened Peoples

...and stopped being the Italian branch of the G.fbV. The goals and plans stay unchanged. The main goal of our "new" association is a documentation centre on minority issues, i.e., the one that was previously known as The Peoples' Library. Thanks to all those who send their publications: our centre could not live without them. Apart from the documentation centre, however, new conferences will be planned. In other words, nothing has changed but the name.

Alessandro Michelucci, Chairman.

The mailing address stays the same:

Centro di Documentazione sui Popoli Minacciati
P. O. Box 6282
I-50127 Florence. Italy.

("Popoli minacciati" means "threatened peoples").



From: centro di documentazione sui popoli
minacciati <popoli-minacciati@ines.gn.apc.org>

Virtual Encyclopedia of Indigenous Peoples

As you know, the Internet already offers a lot of information on indigenous peoples. What is still lacking, however, is a comprehensive site where one can find all that follows on one home page:

- a correct information on indigenous peoples, their history and current situation;
- a bibliography;
- a list of addresses and Web sites.

So we propose to unite our efforts to establish a "virtual encyclopedia" which could have a structure similar to this:

- name of the people
- text: history and current situation
- bibliography
- addresses
- links to other Web sites
- calendar of indigenous-related events (an improved version of the one I edit).

This project may seem a hard one, but it becomes possible if indigenous and indigenist organizations worldwide lend a hand by providing the text for one or more entries. Any suggestion is welcome — we must build this site together. Please circulate this message as widely as possible. Ideas can be exchanged via e-mail, then the whole thing can be talked about in Geneva on the occasion of the next U.N. W.G.I.P. meeting.

Alessandro Michelucci
Documentation Centre on Threatened Peoples



From: Jeff MacSwan <macswan@asu.edu>

Anti-Bilingual Education Legislation

Please visit the Web site of the Arizona Language Education Council (A.L.E.C.) at <www.alec2000.org> to learn about the efforts of teachers, parents, researchers, and others interested in defeating the proposed anti-bilingual education initiative in the state of Arizona (U.S.A.). Learn about joining and supporting A.L.E.C. at <www.alec2000.org/join.htm>.

A.L.E.C. Mission Statement

WHO ARE WE?

The Arizona Language Education Council (A.L.E.C.) is a non-profit association dedicated to educating the public about the historical and present context of the education of language minority children in Arizona. We are parents, teachers, business people, tribal leaders, community volunteers, and researchers. We are united by our concern for the academic success for children learning English and other languages in our state.

A.L.E.C. seeks

- (1) To increase public awareness about language education issues
- (2) To dispel myths and misconceptions about bilingual education,
- (3) To provide a clearinghouse of information for Arizonans, policy-makers, and news media.

A.L.E.C. is especially concerned about the English Only initiative that may be placed on the Arizona ballot in November, 2000.

A.L.E.C.'s primary activities include, but are not limited to:

- Free bi-monthly workshops to raise awareness about language education issues
- Quarterly roundtables, hosted by the regional Arizona chapters, which address myths about bilingual education, developments in state legislation, and issues of bilingualism and biliteracy.
- Symposia at scholarly conferences and public language policy debates.

If you are interested in participating in one of the above activities or would like to schedule a speaker for your gathering, contact A.L.E.C. at e-mail <comments@alec2000.org>.



From: Gary Holton <Gary.Holton@uaf.edu>

Graduate Fellowship in Alaska Native Languages at the University of Alaska

The University of Alaska invites applications for a Graduate Fellowship in Linguistics and Alaska Native Languages. The fellowship is open to post-baccalaureate students who are actively engaged in learning an Alaska Native Language and who intend to pursue a career in teaching or researching that language. It is intended to provide students with the financial resources to devote full attention to completing a graduate degree. Students will work closely with a committee of faculty to determine appropriate coursework and research design. The student must be accepted for graduate work at U.A.F. under one of the following options: (1) M.Ed. in Language and Literacy; (2) M.A. or Ph.D. in Linguistic Anthropology; (3) an interdisciplinary M.A. or Ph.D. (For more information on these degree programs, consult the U.A.F. catalog or call the number below).

Terms of the award

This award provides a US\$10,000 stipend in addition to tuition and fees. Recipients must maintain continuous full-time enrollment and good academic standing at U.A.F. throughout the tenure of the award. Please note, award recipients may not be employed during the tenure of the award.

Application Procedure

For more information see our Web site at <www.uaf.edu/linguist/fellowship.html>. Or contact:

Dr. Charlotte Basham
Linguistics Program
Box 757720
University of Alaska
Fairbanks, AK. 99775-7720. U.S.A.

Tel.: (907) 474-6884
FAX: (907) 474-7453
E-mail: ffcsb@uaf.edu

Application deadline: June 15, 2000

The University of Alaska Fairbanks is an Affirmative Action/Equal Opportunity Employer and Educational Institution.

Gary Holton
Alaska Native Language Center
P. O. Box 757680
University of Alaska
Fairbanks, AK. 99775-7680. U.S.A.

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E-mail: gary.holton@uaf.edu
Web: www.uaf.edu/anlc



From: Sergio Scalise <scalise@lingue.unibo.it>

EUROTAAL — Convegno Internazionale - International Congress

Languages of Europe/ Le lingue d'Europa

2-4 Ottobre/October, 2000

Bologna, Italy

Ideazione e coordinamento di Sergio Scalise

Web page: www.faclu.unibo.it/Facolta/ ; (then follow the path:) -> bollettino -> Convegno internazionale Le lingue d'Europa.



From: Suntana Sutadarat <suntana@ram1.ru.ac.th>

The 33rd. International Conference on

Sino-Tibetan Languages and Linguistics

2-6 October, 2000

Ramkhamhaeng University, Bangkok
and Trang Province, Thailand

Interested parties are invited to submit papers and participate in the conference.

For more detailed information, please contact Pit Sompong at <icstllinfo@ram1.ru.ac.th> or <sinotibetaninfo@yahoo.com>.



From: Ray Harlow <rharlow@waikato.ac.nz>

Bilingualism at the Ends of the Earth
24-26November, 2000

The University of Waikato, Hamilton, New Zealand, along with the Xunta de Galicia, Spain, is hosting a conference on bilingual education, language policy and minority/heritage languages. Full registration information, etc., can be found at the site <www.waikato.ac.nz/ling/reorua>.

Ray Harlow, M.A. (Otago), Dr.Phil. (Zurich),
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Private Bag 3105,
Hamilton, New Zealand.

Tel.: (64)(7)838-4466 x8771
FAX: (64)(7)838-4932
Web: www.waikato.ac.nz/ling/



From: David COHEN <pispoli@club-internet.fr>
Via Endangered Languages List

Multinational Colloquium

Enseignement des Langues Européenes Autochtones Minoritaires aux Adultes
Conference on Teaching Minority European Languages
7 & 8 July, 2000
l'Institut Britannique de Paris, France

Please find attached the programme for a small conference to be held in Paris (in French) on the teaching of minority European languages to adults. I hope you can spread the word among your membership. Thank you. — Susan Foster-Cohen.



L'Institut Britannique de Paris, en collaboration avec el Instituto Cervantes et l'Institut Finlandais de Paris, organise un colloque sur deux journées portant sur les questions sociolinguistiques, psycholinguistiques et pédagogiques posées par l'enseignement de langues européennes autochtones minoritaires.

Ce colloque se tiendra à l'Institut Britannique de Paris, 11 rue de Constantine, 75340 Paris Cedex 07, France [Esplanade des Invalides, Métro/RER Invalides].

Intervenants invités

Sara Davies (University of Wales): Enseignement de gallois aux adultes

Muiris "Laoire & Helen" Murchô (Comharna MôteorÃ Gaeilge): Enseignement du gaélique aux adultes, en Irlande.

Guy Mercier (ENSSAT, CORDIAL projet (IRISA): Technologies de la parole et didacticiels multimedia pour l'apprentissage du breton.

Itziar Idiazabal (Université du Pays Basque): L'enseignement du basque aux adultes: histoire et actualité.

Intervenants

Art Hughes (University of Ulster): L'apprentissage de la langue gaélique aux adultes à Belfast

Jacques Landrecies (Université de Lille 3): Enseigner le picard aux adultes: une entreprise déraisonnable.

Dominique Foata (I.U.F.M. d'Ajaccio): Une approche de la formation adulte en langue corse

Angel Huguet-Canalis (Université de Lleida): L'apprentissage de l'asturien: implications curriculaires.

Jordi-Su'ls-Subira & Angel Huguet-Canalis (Université de Lleida): L'écolarisatation en langue minoritaire: le cas de l'Occitan au Val d'Aran.

Les droits d'inscription au colloque s'élèveront à 100FF. (Cette somme comprend le déjeuner, le café et un cocktail-contact). Pour vous inscrire, contacter Susan Foster-Cohen à l'Institut Britannique par Internet: fosterco@ext.jussieu.fr / pispoli@club-internet.fr. Ou fax: (+33) 1 45 50 31 55, ou courrier: 11, rue de Constantine, 75340 Paris cedex 07, France. Les places seront limitées.

Ce colloque est organisé grâce à une subvention de l'Union européenne, "participation égale" celle de l'Institut Britannique de Paris.



From: <estee@globetrotter.berkeley.edu>
Via Luisa Maffi

Ford Foundation "Environment and Culture" Residential Fellowship Program

Application deadline: 2 October, 2000

The Institute of International Studies is pleased to announce the Ford Foundation "Environment and Culture" Residential Fellowship Program. This program, with generous support of the Ford Foundation, provides funding to bring activist-scholars whose work addresses the relationship between environment, culture and resource management to the U.C. Berkeley [California, U.S.A.] campus for periods of one to four months as Residential Fellows.

General Program Description

The Residential Fellowship Program enables individuals who have been deeply involved in practical and applied aspects of environmental cultural politics/policy and/or issues of culture and natural resources to engage in research and writing projects of their design and implementation. Fellows will have an opportunity to take advantage of the faculty, student, and

bibliographic resources at U.C. Berkeley and other Bay Area campuses. Residential Fellows play an integral rôle in the Berkeley Workshop on Environmental Politics.

Ideal candidates are individuals with some academic training, but who also have substantial experience working with community or grassroots environmental organizations or in the policy arena, and whose work focuses on the relationship between cultural and environmental practices. Scholars and activists from the developing world are especially encouraged to apply.

Ideal candidates are also persons in the early to middle stages of their careers who show great promise in their field. The Berkeley Workshop on Environmental Politics, founded in 1996, emerged from a long-standing commitment to environmental studies on the Berkeley campus and from the presence of a core group of faculty whose research and scholarly interests link environment, culture, and political economy. The workshop draws together over seventy-five faculty and doctoral students from San Francisco Bay Area institutions (the University of California campuses at Berkeley, Santa Cruz, and Davis, and Stanford University) who share a common concern with problems that stand at the intersection of the environment and social sciences, the humanities and law.

In addition to the Ford Foundation "Environment and Culture" Residential Fellowship Program, the Berkeley Workshop on Environmental Politics includes the following:

- The Environmental Politics Colloquium. As a multi-disciplinary enterprise, participants read and discuss papers written by scholars, activists and practitioners for monthly working sessions.
- Thematic Working Groups. These year-round networking and research activities of student-faculty cross-generational and cross-regional learning communities are focused around specific environmental themes. Examples of past themes include marine resource regulation, indigenous movements and green entitlements, and transnational environmental networks.
- Environmental Conferences. Each year the workshop hosts at least one international conference on a theme relevant to the issues under exploration in the colloquium and the forum. The theme in 2000 was "Race, Nature and the Politics of Difference."

Specific Conditions of the Fellowship

Fellow Responsibilities

While in residency at U.C. Berkeley, Fellows participate in the Environmental Politics Colloquium, thematic working groups, and other program activities. Fellows are expected to lead at least one seminar — or deliver one lecture — addressing culture, environment and resource management based on their work.

In the case of longer-term residency, Fellows are expected to produce an Environmental Politics Working Paper. In addition, Fellows are assigned a faculty mentor who assists them in constituting a program of work and in facilitating their integration into campus research and training activities. Faculty mentors assist Fellows in making the best use of campus resources and in accomplishing their research, writing and training goals.

Program Duration

The program accepts Fellows for a period of no less than one month and no more than four months. Fellows must arrange their visit during the academic year (please see the dates detailed below).

Fellows accepted in October 2000 will be able to carry out their residency any time during the academic calendar beginning in autumn/fall 2001 through to the end of spring semester 2002. Fellows will be responsible for working out a time for their residency with the institute director that meets both the capabilities of the institute and the Fellow's schedule.

Academic calendar schedule/possible dates for residency at U.C. Berkeley 2001-2002:

Autumn/Fall Semester 2001: August 21 - December 20

Spring Semester 2002: January 15 - May 25

Expenses and Stipend

The program includes an economy fare from the Fellow's place of residence to Berkeley, California. The program also covers accommodation costs for the Fellow's stay while at U.C. Berkeley. Program staff assist Fellows in finding accommodations, but Fellows may also choose to find accommodations on their own.

Fellows receive a monthly stipend of US\$1,500. Fellows have access to the facilities at the Institute of International Studies as well as University libraries, collections, and research services. Every effort will be made to provide office space.

Dependents and Families

No financial provision can be made for family or dependents of Fellows. If a Fellow wishes to bring his/her family with their own resources, we will try and assist them in finding appropriate accommodations. Potential applicants should be advised that finding short-term housing in the Bay Area can be difficult and expensive, and Fellows will be responsible for all extra costs incurred due to dependents.

Visa Status

The program will assist foreign Fellows in filing for J-1 Visitor visa status. We need at least two months advance notice to arrange for visa documentation. Fellows are advised to apply as early as possible, and to give program staff much advance notice of their preferred dates for the fellowship.

Application Procedure

Application deadline for the Ford Foundation Environment and Culture Residential Fellowship Program is 2 October, 2000. Please note that applications are only accepted and reviewed once per year, around the application deadline date. Late applications will not be accepted for review. Please send the following to the address below:

α 2-3 page statement of interest

α curriculum vitae (information on ethnicity, citizenship and country of origin are optional)

α a writing sample in English (for example, an article, working paper, conference paper or newspaper article)

α two letters of reference (preferably from senior persons in the applicant's field and if possible from Ford Foundation in-country office staff).

The statement of interest should include:

- description of your professional background
- outline of the research or writing project that you will pursue at U.C. Berkeley
- desired length of residency at U.C. Berkeley
- preferred starting date for residency at U.C. Berkeley

Note that applications that do not include all the information required above will be considered incomplete, and incomplete applications will not be reviewed.

Mail applications to:

| | |
|--|------------------------------|
| Michael Watts, Director | Tel.: 510-642-2472 |
| Attn.: APPLICATION - Ford Residential Fellowship Program | FAX: 510-642-9493 |
| Institute of International Studies | E-mail: |
| 215 Moses Hall, #2308 | mwatts@socrates.berkeley.edu |
| Berkeley, California 94720-2308. U.S.A. | |



REQUESTS FOR INFORMATION / HELP

From: Janice Billy <jrbilly@mail.ocis.net>

I am a member of the Secwpehc (Native) Nation from the Interior of British Columbia, Canada. Our ancestral language is rapidly disappearing and is on the verge of extinction. Along with the loss of our language is the loss of indigenous knowledge, e.g., biological diversity, and all the knowledge that encompasses it. I would be very interested in hearing from others with common problems. I also would be very interested in attending a conference on these matters. Please contact me with such information. Thank you.



From: Tom Payne <tpayne@OREGON.UOREGON.EDU>

CALL FOR SUBMISSIONS

Linguistic Olympics Web site

The Linguistic Olympics is an entertaining and educational activity for secondary school students (ages 11 to 18). The students compete by solving linguistic problems in real languages they have never learned. This activity has been a regular part of educational life in Russia for over 30 years, and has now been implemented three times in Eugene, Oregon, U.S.A., as an "outreach" of the University of Oregon Department of Linguistics.

I would like to announce that the U.S. Linguistic Olympics Web site has been updated. The site has a new look, and there are now over 25 problems geared to students who are native speakers of English. These problems may be downloaded for personal or classroom use. I would encourage all linguists to look at the site and try some of the problems. Although they are geared to secondary school students, many of them are challenging even to professional linguists. You may find some of these useful in your classes.

Also, I would like you to consider submitting a problem in a language you know well. Our Russian colleagues have been most gracious in allowing us to adapt problems from their archives. However, they are also constantly in need of more problems for their continuing Linguistic Olympics program. We would like to reciprocate by offering them some original problems.

The Linguistic Olympics home page is at <darkwing.uoregon.edu/~tpayne/lingolym>. There is also an unlinked page that contains my report to the L.S.A. on the 1998 U.S. Linguistic Olympics. It is available at <darkwing.uoregon.edu/~tpayne/lingolym/LOreport.htm>. This document also gives guidelines for problem preparation.

Thank you very much for your help in making our discipline known among secondary school students.

Tom Payne
Department of Linguistics
University of Oregon

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DISCUSSION CORNER

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

Literacy: its feeling in unofficial languages

I thought many of you... might be interested in this exchange on the LingAnth list..... Nicholas.

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From: K.E. Hoffman <khoffman@anthro.ucla.edu>

Dear Mark,

You've started an interesting thread re. writing Egyptian Arabic that has partly to do with diglossia and partly, as Misty pointed out with the case of Corsican, to do with attitudes towards writing minority/vernacular languages more generally.

In Morocco both issues come into play when writing Tashelhit and other varieties of Tamazight (or "Berber"). The diglossic relationship in Morocco is between Standard Arabic on the one hand and Moroccan Arabic ("derija") or one of the Tamazight varieties (Tashelhit, Tamazight or Tarifit) on the other hand. As for models for writing vernacular Arabic, there is poetry for

sale in the market even today (e.g., Mejdub, who coined many of the proverbs in circulation) going back around 6 centuries. I imagine that there is some verbal art in Egyptian aamiya as well (at least there is in the Syrian Arabic, e.g., plays that students could read in class as examples of vernacular languages in print).

The thorny issue in Morocco is with Tamazight, an umbrella term for a variety of language forms that are in the throes of being standardized for the purposes of writing as well as radio use. This is a project in which both indigenous rights activists and linguists have become involved. Writing Berber suggests sympathy with a political project that to some smacks of anti-establishment and anti-nationalism — dangerous allegiances indeed.

I encountered a resistance to writing Tamazight quite frequently while working in s.w. Morocco over the past 4 years. This resistance came in several forms that might interest fellow Arabists as well as non-Arabists.

First, there was the common-sense assumption of the person on the street that a way of speaking that did not already "have" a written component was not dignified enough to put into writing. Writing, in this part of the country where a majority of people are not literate, was an honor reserved for only a few languages.

Second was an issue more relevant to my own transcription work. My assistant, who holds a university degree in English linguistics and is a native Tashelhit speaker but had never written Tashelhit before, constantly found herself trying to approximate conventions for writing Arabic when we transcribed Tashelhit. We used the Arabic script, which she was more comfortable with and which I thought more appropriate since there was so much borrowing and code-switching into Arabic. (French ethnographers and linguists overwhelmingly use Latin script and have set the conventions for many Moroccan Berberist scholars as well). My assistant and I encountered two notable problems: diacritics and religious language.

Re. diacritics: when a sound resembled one found in classical Arabic, she wanted to write it according to Arabic conventions — e.g., the I.P.A. sound "i" she wanted to transcribe with an alif (and would put the hamza underneath). My convention was to use the "y" letter in Arabic to avoid the necessity of diacritics (which of course the alif required).

For me, avoiding diacritics was an ideological choice as well as a practical one. One of the arguments frequently launched against writing Tashelhit/Tamazight at all is that without diacritical marks these language varieties are not comprehensible. Since it is difficult to use extensive diacriticals for small print (newspapers, etc.), this amounts to an argument against writing in the vernaculars at all. I developed a system whereby diacritics were not necessary. But to my transcription assistant, the conventions flouted common sense about how you're supposed to write (based, of course, on approaches to text she was socialized into in Arabic).

Re. religious language: Moroccans, both Arabic and Tashelhit speakers, pepper their speech with frozen forms from classical Arabic, praises to God and the prophet and other religious invocations, sometimes assimilated into Tashelhit. My desire to capture the phonological contours of these phrases, especially when they differed from classical Arabic, was not shared by my devout assistant, who found this blasphemous. After going round and round on this issue for months, I gave up. Capturing those particular phonological contours in the end was not as

important to my research as working in a way that allowed my assistant to retain her dignity and piety — she had worked hard to master classical Arabic for religious devotion, and I seemed to be asking her to deface it. From that point on, whenever we ran across a classical Arabic phrase that I wasn't sure how to write in "proper" Arabic, I passed the notebook and pencil to her to record the phrase as she knew it should be written (including all of the proper diacriticals).

There is no ideology-free transcript. We pick our battles.

Katherine Hoffman

Visiting Assistant Professor Department of Anthropology, U.C.L.A. California, U.S.A.

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Mark A Peterson <peterson@aucegypt.edu>

I had a very interesting class discussion on diglossia the other day and I'm hoping some of you can help me sort it out.

In my undergraduate fieldwork methods class the other day, I was trying to explain why I wanted them to each produce a verbatim transcript of one of their interviews. One of the students said, "But my interviews are in colloquial Arabic. Shouldn't I translate the words to proper Arabic?"

Sighing, I once more explained that I wanted verbatim transcripts, so that we could compare transcripts with interview notes as an exercise when we looked at transcripts (and read some things by Moerman and others). I went into a short, canned diatribe I keep handy about the argument that colloquial isn't real Arabic (convincing an American English teacher that AAVE is a "real" dialect of English is nothing to convincing most Egyptians that Amayyah is "real" Arabic of a sort). But my student shook her head and said she had no problem with the idea of transcribing as being proper. Her concern was more practical: "How will I be able to read it?" she asked. Several other students were nodding their heads.

What I had thought was an argument about "correctness" (Fusha is real Arabic and Amayyah is not) turned out instead to be a very practical and pragmatic argument about diglossia, and specifically about the relationship of high and low codes to the media of transmission. The student was concerned that if she transcribed the interview exactly as spoken, she would be literally unable to read it, at least not without a great deal of effort. "Well, we are going to put a great deal of effort into reading these," I replied. "Anthropologists deal with unwritten languages all the time. So just do it."

So much for the pedagogical problem. The linguistic problem is more complex. It is not enough to simply argue that there are rules about what code to use in what situation, as most descriptive sociolinguistic studies do. My students have no problem with my assigning them work that violates social rules. They're used to it. What they are complaining about is a problem with language perception and comprehension. Written Amayyah, they claim, is literally unreadable, however common it is to speak.

I have run into similar claims in India with regards to different languages. One woman told me, "If I was sitting on a train and was bored and really wanted something to read, and there was a Hindi newspaper sitting abandoned on the seat next to me, it would never even occur to me to

pick it up". This woman spoke Hindi at home and read (or used to read, it's not clear from the interview) romantic novels in Hindi, but newspapers (and "technical reading" like textbooks), she said, had to be in English. I have lots more examples like this and have handled this Indian data in terms of connecting genres and language ideologies. It strikes me, however, that there is something different about the diglossic argument my students.

I would welcome any comments and references to relevant literature. Mark Allen Peterson
Asst. Professor of Anthropology
The American University in Cairo
P. O. Box 2511 Cairo 11511.
Egypt.

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ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES

Via Luisa Maffi

Books on Endangered Languages from Mouton de Gruyter

Mouton de Gruyter's New Publications catalogue for 1999/2000 promotes the publication of various works pertaining to endangered languages around the world. Included in this collection is a series called the Mouton Grammar Library, edited by Professors Georg Bossong and Bernard Comrie. Dr. Matthias Brenzinger, U. of Köln/Cologne, writes the following on page 2 of the catalogue:

Endangered Languages — Also a Publisher's Responsibility.

The socio-economic and political environment in most parts of the world clearly discriminates against ethno-linguistic minorities. It can be observed that languages spoken by ethno-linguistic minorities are widely ignored or even actively suppressed in schools, public offices, courts, media, etc., and that their speakers are often economically disadvantaged and without political representation in their home countries. As a result, we notice an increasing tendency among members of such minorities to bring up their children in a language other than their own ethnic tongue, thereby abandoning their former language. Knowledge and experience specific to each society and incorporated into each and every language are therefore not transmitted, but replaced instead. In most of these cases the replacing language is one of the so-called "world languages", such as Mandarin Chinese, Russian, Spanish or English.

In Western societies, information on minority languages can be gathered as needed, and for that very reason endangered languages can be easily identified and documented there. In such settings as with the American Indian languages in the United States, the Aboriginal languages in Australia, minority languages in France such as Breton or in Germany with Sorbic, the speech communities of the endangered languages themselves take on an active stand. They often request services in language teaching and documentation which can be provided by linguists. The situation of ethno-linguistic minorities in other parts of the world, as on the African continent, in South American or in Papua New Guinea is fundamentally different. In many cases, Governmental research policies inhibit or prohibit the study of minority languages, and infrastructural

shortcomings still restrict accessibility, and in several African countries civil-war situations do not allow research activities for lack of personal security. For these reasons the extent and quality of language data varies significantly.

In order to tackle the outdated and incomplete database on the actual situation of threatened languages with a global perspective, coordination and exchange of research results among scholars need to be fostered. Mouton de Gruyter is aiming exactly at this by stressing this issue in the year 2000. However, these efforts do not advocate the cultural status quo or, even worse, attempt to establish cultural museums, but instead aim to include the enormous potentials of the still-existing diversity of cultural and language heritage to face the tasks of the future. Documenting most seriously endangered languages is therefore not only crucial to our understanding of the history of [human]kind, but also essential for future intercultural understanding.

In response to the above we feel compelled to note that, on the one hand, Terralingua fully shares the ideas expressed in the first paragraph of Brenzinger's commentary. On the other hand, if Mouton de Gruyter is to pay more than mere lip service to the cause of the world's linguistic diversity, it is amply evident that they need to do something about the pricing of their books. This publishing house is one of the world's most outrageously priced, as the list of titles below unequivocally shows. There is no way that, at such prices, the materials they publish on indigenous and minority languages, including the small and endangered ones, can be of any use to anyone other than well-placed language scholars in the Western world. No small language community could possibly afford to acquire so expensively priced materials on their own languages. The acquisition of such books can actually be very problematic even for linguists from Africa, Asia, Oceania or South America (or their local libraries). And in fact, many younger, unaffiliated, or less well-placed scholars in Europe, North America, Australia and other parts of the so-called "First World" can't afford these books either! If endangered languages are "also a publisher's responsibility", as Brenzinger's sub-title notes, then we would argue that this publisher's responsibility extends to doing something about the accessibility of their books in regards to pricing. Unless and until we see this happen, we will feel rather lukewarm *vis-à-vis* Mouton de Gruyter's commitment to endangered languages and linguistic diversity. [Luisa Maffi].

Some of the titles from the catalogue are (pp. 4 & 5):

Atlas of Languages of Intercultural Communication in the Pacific, Asia and the Americas. Edited by Wurm, Mühlhäusler & Tryon. 1996. 2 text vols., 1 map vol. I.S.B.N. 3-11-013417-9. US\$686.-

Mouton Grammar Library

Grammar of Tukang Besi — M. Donohue. 1999. I.S.B.N. 3-11-016188-5. US\$218.-

Grammar of Koyra Chiini — J. Heath. 1998. I.S.B.N. 3-11-016285-7. US\$186.-

Grammar of Kambera — M. Klamer. 1998. I.S.B.N. 3-11-016187-7. US\$199.-

Chantyal Dictionary and Texts — M. Noonan. 1999. I.S.B.N. 3-11-016240-7. US\$186.-

(Editor's note: p. 6 of the catalogue contains a backlist of 17 titles; the "cheapest" title is priced at US\$83.-; the most expensive at US\$240.- While it is fair to note that all these titles have hundreds of pages, some over a thousand pages, it should also be noted that each offering is

a hard-back edition, presumably because of the size of the works. Nevertheless, the prices charged seem to be unnecessarily exorbitant).



Via Luisa Maffi

Vanishing Voices: the extinction of the world's languages

Daniel Nettle and Suzanne Romaine announce the publication of their new book, published by Oxford University Press, 2000.

Hundreds of the 6,000 or so languages of our planet are disappearing every year, dying one by one like the creatures on the Endangered Species List. Indeed, language-diversity and biodiversity have a lot in common, so, shouldn't we be alarmed about the disappearance of linguistic diversity as well?

Vanishing Voices: the extinction of the world's languages tells the story of how and why languages are disappearing. Nearly 100 native languages once spoken in what is now California are near extinction, and most of Australia's 250 aboriginal languages have vanished. In fact, at least half of the world's languages may die out in the next century. The authors, Daniel Nettle and Suzanne Romaine, assert that this trend is far more than simply disturbing.

Making explicit the link between language survival and environmental issues, they argue that the extinction of languages is part of the larger picture of near-total collapse of the worldwide ecosystem. The authors contend that the struggle to preserve precious environmental resources — such as the rainforest — cannot be separated from the struggle to maintain diverse cultures, and that the causes of language death, like that of ecological destruction, lie at the intersection of ecology and politics.

While Nettle and Romaine defend the world's endangered languages, they also pay homage to the last speakers of dying tongues, such as Red Thundercloud, a Native American in South Carolina, Ned Madrell, with whom the Manx language passed away in 1974, and Arthur Bennett, an Australian, the last person to know more than a few words of Mbabaram.

In our languages lie the accumulated knowledge of humanity. Each language is a unique window on experience. *Vanishing Voices* is a call to preserve this resource, before it is too late.

For more information, visit the Web site at <www.oupusa.org/isbn/0195136241.html>



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

Books from Multilingual Matters

Language Policy and Language Issues in the Successor States of the Former U.S.S.R.
Editor: Sue Wright (Aston University)

October 1999 approx.96pp
 I.S.B.N.: (hardback) 1-85359-463-6
 Price: UK£26.00; US\$44.95; CAN\$52.95

This book is also available as Vol.6:1 of the journal *Current Issues in Language and Society* .

Key Features

- Questions whether formerly dominant groups have the right to the continuation of linguistic privileges;
- Discusses the management of the triadic relations between nationalising states, national minorities and the external homelands.

Description

This book looks at the question of language rights: the rights of minorities to remain monolingual if they so wish and the rights of governments to promote the language of the majority as the language of the state. The central question is once again the thorny problem of whether linguistic rights are fundamental human rights, and therefore inalienable and individual, or whether they are group rights, since communication necessarily involves more than one individual. The context of this discussion is the situation of Russian speakers in Latvia and Kyrgyzstan.

Contents

1. The Editorial: Sue Wright
2. Between Russian and European Hegemony: current language policy in the Baltic States. Uldis Ozolins (La Trobe University)
3. Ethno-linguistic Relations in Contemporary Latvia — Mirror Image of the Previous Dispensation? Frank Knowles (Aston University)
4. Social Conditions for the Implementation of Linguistic Human Rights through Multicultural Policies: the case of the Kyrgyz Republic. Matthias Koenig (University of Marburg)
5. Kyrgyzstan: the political and linguistic context. Sue Wright.

Author Information

Sue Wright is a lecturer in the School of Language and European Studies at Aston University. Her research interests are multilingualism and language policy in Europe.

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Language and Literacies

Editor: Teresa O'Brien (University of Manchester, U.K.)
 British Studies in Applied Linguistics No. 14; 160 pages; September 1999
 I.S.B.N.: (paperback) 1-85359-486-5
 Price: UK£19.95; US\$34.95; CAN\$40.95

The theme chosen for the 31st. B.A.A.L. Annual Meeting, held in September, 1998 at the University of Manchester, U.K., was "Language and Literacies". This volume contains selected papers from the Meeting.

Contents

Introduction - Teresa O'Brien, University of Manchester

1. National Literacy Strategy: a debate - Jill Bourne, University of Southampton; Gunther Kress, Institute of Education, University of London; Brian Street, King's College, University of London; Alison Sealey, University of Warwick
2. Literacy and Oracy Assessment in an Early Years Intervention Project - Sheena Gardner, University of Warwick and Pauline Rea-Dickins, University of Bristol
3. The Rôle of Social Class and Home Literacy Practices in Literacy Proficiency in a Group of Chilean Adolescents - John Gibbons, University of Sydney; Elizabeth Lascar, University of New South Wales; Maria Isabel Mizon Morales, Pontificia Universidad Católica de Chile
4. "How Many Bumps does a Dromedary Have?" Literacies in the E.F.L. classroom - Paula Kalaja and Anne Pitkänen-Huhta, University of Jyväskylä
5. Critical Literacy as Classroom Interaction - Catherine Wallace, University of London
6. Authoring in Student Academic Writing: Regulation and desire - Theresa Lillis, Sheffield Hallam University
7. Contrastive Rhetoric: new research avenues - Ulla Connor, University of Indiana
8. The 1998 Reform of German Orthography - Sally Johnson, University of Lancaster
9. Women's Literacy in a Rural Pakistani Community - Shirin Zubair, University of Cardiff
10. Issues for a Working Agenda in Literacy - Gunther Kress, University of London
11. Label Literacy: factors affecting the understanding and assessment of baby food labels – Guy Cook, University of Reading and Kieran O'Halloran, University of London

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Current Issues in Language Planning

Editors: Robert B. Kaplan & Richard B. Baldauf, Jr.

I.S.S.N.: 1466-4208; Volume 1, 2000

Price: Library/Institution; UK£170; US\$270; Euro 265

Individual/School: UK£45.00; US\$70

This journal is available on-line at no extra cost; see <www.catchword.com> for further details.

Multilingual Matters Ltd. is pleased to announce this new journal for 2000. It will provide major summative and review studies spanning and focusing the disparate language policy and language planning literature related to: (1) politics and (2) major issues in the field. The first volume, consisting of three issues, will appear in 2000, with four issues per year in subsequent years. The polity issues will also be available as monographs.

The journal will bring together two types of material: "The Language Situation in..." and "Issues in Language Planning". The unique feature of the second section is the use of Web database technology to invite comment on an extended abstract before publication of an issue and the papers for two or three months after publication. After the discussion is closed, the editors will prepare a digest for publication in a subsequent issue of the journal. More information on the web site can be found at <www.cilp.usyd.edu.au/cilp/>.

The journal *Current Issues in Language Planning* follows on from two special issues published in the *Journal of Multilingual & Multicultural Development* in the 1998 and 1999 volumes. In 1999 the Ivory Coast, Nepal, Sweden and Taiwan were featured. Politics for the 2000 and 2001 volumes may include the Czech Republic, Hungary, Japan, Singapore, South Africa and Tunisia.

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A Parents' and Teachers' Guide to Bilingualism (2nd edition)

Author: Colin Baker (University of Wales Bangor)

Parents' and Teachers' Guides No.1 (PTG1); May 2000; 219pp.

I.S.B.N. & Prices:

(hardback) 1-85359-456-3 — UK£29.95; US\$49.95; CAN\$59.95

(paperback) 1-85359-455-5 — UK£9.95; US\$15.95; CAN\$19.95

Key Features

- Incorporates a wide variety of new material; for example, influence of the World Wide Web and the Internet on bilingualism; the benefits for children who have a less developed second language; employment and bilingualism/multilingualism; mixed language marriages; language strategies with an adopted child;
- Many ideas and perceptions have been extended and enriched in this second edition;
- There has been elaboration and refinement in particular answers, such as the advantages of bilingualism, language mixing, trilingualism and identity problems.

Description

This second edition of this best-selling book provides a readable introduction of practical value to questions of bilingualism for parents and teachers. The style of the book is to pose questions that people most often ask about raising bilingual children. Straightforward answers follow, written in direct, plain language.

Contents

A. Family Questions; B. Language Development Questions; C. Questions about Problems; D. Reading and Writing Questions; E. Education Questions; F. Concluding Questions

Author Information

Colin Baker is Professor of Education at the University of Wales, Bangor and Director of Research Centre Wales. He has three bilingual (Welsh/English) children and frequently gives talks and lectures on bilingualism. His publications include *Aspects of Bilingualism in Wales* (1985), *Key Issues in Bilingualism and Bilingual Education* (1988), *Attitudes and Language* (1992), *Foundations of Bilingual Education and Bilingualism* (1993, second edition 1996) and the *Encyclopedia of Bilingualism and Bilingual Education* (1998).

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Current Issues in Language & Society

Vol. 6 No 2, 1999.

Christina Schäffner - Editorial: Globalisation, Communication, Translation

Mary Snell-Hornby - Communicating in the Global Village: on language, translation and cultural identity; the debate

Gunilla Anderman - A Global Language for the Global Village? A Response to Mary Snell-Hornby

Terry Hale - Communication Breakdown in the Global Village. On Linguistic Anxiety, Translation and Cultural Stereotypes: a response to Mary Snell-Hornby

Jeremy Munday - Technology at the Service of the Translator? A Response to Mary Snell-Hornby

Peter Newmark - Taking a Stand on Mary Snell-Hornby
 Myriam Salama-Carr - Globalism and Tribalism and the State of the Discipline: a response to Mary Snell-Hornby
 Palma Zlateva - Globalisation, Tribalisation and the Translator: a response to Mary Snell-Hornby
 Mary Snell-Hornby - Some Concluding Comments on the Responses.

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Language, Power and Pedagogy: bilingual children in the crossfire

Author: Jim Cummins (Modern Language Centre, O.I.S.E., University of Toronto)
 Bilingual Education and Bilingualism 23 (BE23); September 2000; v+306 pp.

I.S.B.N. & Prices:

(hardback) 1-85359-474-1 — UK£49.95; US\$79.95; CAN\$99.95

(paperback) 1-85359-473-3 — UK£21.95; US\$34.95; CAN\$44.95

Key Features

- Links theory, research, policy and practice as a means of contributing to the improvement of educational practice;
- Cummins conceptualises the relationship between theory and practice as two-way and continuing
- Not only explores language learning and teaching issues, but also the influence of power relations in society

Description

As linguistic diversity increases in countries around the world, policy-makers and educators are faced with complex and conflictual regarding appropriate ways of educating a multilingual school population. This volume reviews the research and theory relating to instruction and assessment of bilingual pupils, focusing not only on issues of language learning and teaching but also the ways in which power relations in the wider society affect patterns of teacher-pupil interaction in the classroom.

Contents

PART I Theory as Dialogue

1. Issues and Contexts; 2. Language Interaction in the Classroom: from Coercive to Collaborative Relations of Power

Part II The Nature of Language Proficiency

3. Language Proficiency in Academic Contexts; 4. Critiques of the Conversational/Academic Language Proficiency Distinction; 5. Assessing Second Language Proficiency among Adults; 6. Dilemmas of Inclusion

PART III From Bilingual Education to Transformative Pedagogy

7. The Threshold and Interdependence Hypotheses Revisited; 8. Research, Theory and Policy in Bilingual Education: evaluating the credibility of empirical data; 9. Challenging the Discourse of Disempowerment through Critical Dialogue; 10. Transformative Pedagogy

Reference.

Author Information

Jim Cummins teaches at the University of Toronto, Canada. His research has focused on the nature of language proficiency and second language acquisition with particular emphasis on the social and educational barriers that limit academic success for culturally diverse students.

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From: John a. Erickson <jaericks@indiana.edu>

Anthropological Linguistics Ten-Year Index (1989-1998)

Peter T. Daniels, compiler.

The Ten-Year Index includes indices of authors and articles, languages and language groups, books reviewed, portraits of linguists, publications received, and complete tables of contents of volumes published in *Anthropological Linguistics*, volumes 31 (1989) – 40 (1998).

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From: David Kelly <dkelly@osi.hu>

Language Politics

Language: a right and resource. Approaching Linguistic Human Rights

Editors: Kontra, Phillipson, Skutnabb-Kangas, Varady

Publisher: Central European University Press; November 1999; 400 pages

I.S.B.N. & Prices:

(hardback) 963-9116-63-7 — US\$49.95; 31.95GBP

(paperback) 963-9116-64-5 — US\$23.95; 14.95GBP

Edited by Miklós Kontra (Hungarian Academy of Sciences), Robert Phillipson (Roskilde University, Denmark), Tove Skutnabb-Kangas (Roskilde University, Denmark) and Tibor Várady (Central European University, Budapest).

Linguistic Human Rights (L.H.R.) is a fast-growing new area of study combining the principles of national and international law with the study of language as a central dimension of ethnicity. Implementation of these principles is aimed at ensuring that no state or society violates these basic rights.

This path-breaking study broadens our knowledge of the important rôle of language in minority rights and in social and political struggles for L.H.Rs. Exploring the interactions of linguistic diversity, biodiversity, the free market and human rights, the contributors present case studies to highlight such issues as Kurdish satellite T.V. attempting to form a virtual state on the air through trying to achieve basic L.H.Rs. for Kurds in Turkey; the implementation of L.H.Rs. in the Baltic states; and the obstacles met in education by Roma and the deaf in Hungary because of lack of appropriate L.H.Rs.

Contents

Chapter 1: Conceptualizing & implementing L.H.Rs. GENERAL ISSUES

Chapter 2: International languages and international human rights

Chapter 3: Heroes, rebels, communities and states in language rights activism and litigation

Chapter 4: "Don't speak Hungarian in public!"

Chapter 5: Common language problem LEGAL ISSUES

Chapter 6: Existing rights of minorities and international law

Chapter 7: Slovak state language law MARKET ISSUES

Chapter 8: Market forces, language spread and linguistic diversity

Chapter 9: Linguistic diversity, human rights and the free market

Chapter 10: Language rights in the emerging world linguistic order

Chapter 11: Separating language from ethnicity

Chapter 12: Language policy in a changing society EDUCATION & ETHNICITY ISSUES

Chapter 13: Recognition of sign language

Chapter 14: L.H.Rs. problems among Romani and Boyash speakers of Hungary

Chapter 15: Contempt for L.H.R. in the service of the Catholic Church

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

The Turkish Language Reform: a catastrophic success

Author: Geoffrey Lewis, Oxford University.

Publisher: Oxford University Press; March 2000; 200 pp.; 1 table

I.S.B.N.: 0-19-823856-8

Price: US\$60.00

This is the first account of the transformation of the Turkish language in the years following 1930 — probably the most extensive piece of language engineering ever attempted. The book is important both for the study of linguistic change and for the light it throws on twentieth-century Turkish politics and society.



From: Helena Valtanen <valtanen@cc.jyu.fi>

New Electronic Journal: A.P.P.L.E.S. — Applied Language Studies

A.P.P.L.E.S. — Applied Language Studies is an international, refereed electronic journal in applied language studies sponsored by the Centre for Applied Language Studies at the University of Jyväskylä, Finland, in collaboration with the Finnish Association of Applied Linguistics. The journal will appear twice a year, and will include articles in theory and methodology in applied linguistics, language learning and teaching, language testing and evaluation, language policy and planning, language in social life, and applied semiotics.

The working language of the journal will be English but papers and other contributions can also be published in other languages. Information on the editorial and publishing policies of the journal can also be found on the home site of A.P.P.L.E.S.: www.solki.jyu.fi/apples. The first issue will be out in the late autumn 2000.

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From: Alan Juffs <juffs+@pitt.edu>

Pitt Working Papers in Linguistics, Vol. 5

The Department of Linguistics, University of Pittsburgh, announced the publication of Volume 5 of the *Pitt Working Papers in Linguistics: Special Issue on Language Planning*.

The Working Papers contain 3 case studies:

- Sean Coyan: The Rôle of Language in the Development of German Nationalism.
- Machteld de Waard: Language Policies in Dutch Indonesia.
- Kristen di Gennaro: A Descriptive Study of the Standardization of Italian.

Copies are US\$10 each. (Checks or money orders drawn on a U.S. bank in U.S. dollars only please). They may be ordered from:

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University of Pittsburgh
Pittsburgh PA. 15260. U.S.A.

E-mail: rfreedl@pitt.edu



From: E. Annamalai <annam@blr.vsnl.net.in>

I would like to let you know about the book by Bertus Haverkort and Wim Hiemstra (eds.) *Food for Thought*, published by Zed Books, London and others. It is about the knowledge of rural people and how it is relevant for a new paradigm of development.



This new book is the first in the Swets & Zeitlinger series "Multilingualism and Linguistic Diversity", edited by Terralingua Vice-President, Dr. Tove Skutnabb-Kangas. [Editor].

From: Rob Amery <rob.amery@adelaide.edu.au>
Via Endangered Languages List

New Ph.D. Dissertation available

I would like to take this opportunity to promote my own dissertation, soon to be published. My Ph.D., originally entitled *Warrabarna Kurna! Reclaiming Aboriginal Languages from Written Historical Sources: Kurna Case Study*, was completed at the University of Adelaide in June 1998. It will be published by Swets & Zeitlinger, Lisse, in The Netherlands in August 2000, under the title *Warrabarna Kurna: reclaiming an Australian language*.

This book addresses the questions:-

- Is it possible to revive a language that once ceased to be spoken, on the basis of written records?
- What is the nature of this language revival?
- What factors support such a revival?
- What are the limitations?

This is a longitudinal study of the reclamation of Kurna (both as a linguistic and social process) which is taking place within the context of a linguistic and cultural renaissance and re-emergence of a distinctive Kurna identity over the last few decades.

In this book I take an ecological perspective, that is, one that focuses on the functional links between the language and its support structures. I trace the history of Kurna drawing on all known sources (mostly from the period 1836-1858) and all known emerging uses for the language in the modern period (1989-1997). In reclaiming Kurna, key leaders and members of the community are working in collaboration with linguists and educators.

Kurna language revival began with the writing of six songs in 1990. Since then, the language has developed considerably; Kurna programs have been established and expanded across several institutions catering for a range of learners. Increasingly, the language is being used in public by members of the Kurna community; the range of functions for which the language is being used continues to expand; and there are early signs that the language is beginning to take root within Nunga households.

We are still in the very early stages of Kurna language revival. Will the Kurna language take the "great leap forward" and emerge as an everyday language within the Kurna community? Experience elsewhere tells us that the prospects for this to happen are slender. However, the programs have already been a success in the eyes of the Kurna community and within the education sector.

This study is breaking new ground. In the Kurna case, very little knowledge of the language remains within the Aboriginal community. Yet linguistic heritage is still important as a marker of identity and as a means by which Kurna people can further the struggle for recognition, reconciliation and liberation. This study challenges widely held beliefs as to what is possible in language revival and notions about the very nature of language and its development.

Outstanding Features:

- * this study is pioneering a method for the revival of languages no longer spoken on the basis of historical materials.
- * it challenges accepted beliefs about the impossibility of reviving so-called "dead" or "extinct" languages. It shows in a practical way that this is a real possibility. Furthermore, it demonstrates how this might be accomplished, at least in relation to the Kurna language.
- * this study provides a detailed account of the very earliest stages of a language revival movement.
- * it documents carefully and systematically the steps taken to reclaim the Kurna language over a decade, from the time people first thought about reviving it.
- * it documents the majority of use of the Kurna language over that period, something which would be impossible for the majority of the world's languages. This accomplishment is, I believe, unique amongst language studies.

Dr. Rob Amery

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From: Dave Harmon <dharmon@georgewright.org>

"Disappearing Languages" articles in *Whole Earth* magazine

The (Spring 2000) issue of *Whole Earth* magazine (a quarterly publication by the same people who brought out the well-known *Whole Earth* Catalogues) has a section of several short articles on language endangerment and revitalization. Called "More than Words," the section features these articles:

- Yowlumni: The Path to Revitalization / Matt Vera (an excerpt from News from Native California)
- Disappearing Languages / Rosemarie Ostler (overview article with quotes from Stephen Wurm, Michael Krauss, Leanne Hinton, Nick Ostler, etc).
- Just Speak Your Language: Hena'haanehe / Richard Littlebear (an excerpt from his 1997 speech at the Stabilizing Indigenous Languages Symposium)
- Poetry by Ofelia Zepeda
- English: The Killer Language? Or a Passing Phase? / Joshua A. Fishman
- A *Whole Earth* Forum of Compassionate Linguists (commentary from Kenneth Hale, Elena Benedicto, Douglas Whalen, Don Ringe, Nora England, and Leanne Hinton)
- Salila-ti Mi-mu d-enn-i-gu: I Wish You Would Come Home / Darryl Babe Wilson (a story originally published in News from Native California)

There are also several informational sidebars with names, addresses, books, etc.

Cover price is US\$6.85 (CDN\$8.50). For availability, write to *Whole Earth*, 1408 Mission Avenue, San Rafael, California 94901-1471, U.S.A.; call 1-415-256-2800; or e-mail at <info@wholeearthmag.com>; Web: www.wholeearthmag.com.

Dave Harmon, Terralingua



From: Robert M. Kerr <kerrrm@darkwing.uoregon.edu>
Via the Editor

Catalunyan, Galician and Basque toponyms

If any of you want to read a very interesting article in Spanish about conflicts over the use of Castillian vs. regional toponyms in Spain, I think you will enjoy this. Sorry to those who can't read Spanish! — <www.elpais.es/p/d/20000429/cultura/academia.htm>.



From: Maximilian Hartmuth <maximilian.hartmuth@gmx.net>
Via Endangered Languages List

Tatar and Crimean Tatar Dictionaries online

I thought some of you might find the following of interest:

Sabirzyan Badretinov wrote on several lists:

"starting today (7 June, 2000), a new English-Tatar Dictionary will be available on-line at the following address <agidel.virtualave.net/frame.html>.

There is also a Crimean Tatar dictionary on line; the Dictionary file is about 1.5 Mb. The Dictionary includes 8 languages(Crimean Tatar, English, German, French, Dutch, Turkish, Russian, Ukrainian). It also includes audio module, so that you can hear Crimean Tatar words pronounced.It has been made by Rustem Nurie, so if you want to get a grip on it, you should contact him at <rustem@club.cris.net>.

Maximilian Hartmuth, Vienna.



From: John Benjamins Publishing Co. <promotion@benjamins.com>
Via Second Language Acquisition (SLA) list

Books from John Benjamins Publishing

Ghanian Pidgin English in its West African Context. A sociohistorical and structural analysis.

Author: Magnus Huber

Varieties of English Around the World G24

Prices: U.S.A. & Canada: 1 55619 722 5 / USD 95.00 (hardback)

Rest of World: 90 272 4882 6 / NLG 190.00 (hardback)

This first published full-scale study of the Ghanaian variety of West African Pidgin English (GhaPE) makes extensive use of hitherto neglected historical material and provides a synchronic account of GhaPE's structure and sociolinguistics. Special focus is on the differences between GhaPE and other West African Pidgins, in particular the development of, and interrelations between, the different varieties of restructured English in West Africa, from Sierra Leone to Cameroon. This monograph further includes an overview of the history of Afro-European contact languages in Lower Guinea with special emphasis on the Gold Coast; an outline of the settlement of Freetown, Sierra Leone, with a description of how and when the transplantation of Sierra Leonean Krio to other West African countries took place; an analysis of the linguistic evidence for the origin, development, and spread of re-structured Englishes on the Lower Guinea Coast; an account of the different varieties of GhaPE and their sociolinguistic status in the contemporary linguistic ecology of Ghana; as well as a comprehensive structural description of the "uneducated" variety of GhaPE. The book is accompanied by a C.D.-(ROM) which contains illustrative material such as spoken GhaPE and photographs.

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Languages of Sentiment. Cultural constructions of emotional substrates.

Editors: Gary B. Palmer and Debra J. Occhi

Advances in Consciousness Research 18. (Series B).

Prices: U.S.A. & Canada: 1 55619 434 X / USD 34.95 (paperback)

Rest of World: 90 272 5138 X / NLG 70.00 (paperback)

Working from Radcliffe-Brown's landmark concept of social sentiments, anthropologists and linguists examine pragmatic and cognitive dimensions of emotion-language in several societies. Introductory and concluding chapters devote special attention to emotional consciousness. Chapters cover language primordialism in Tamil (Harold Schiffman), the erasure of lamentation in Bangla in favor of referential language praxis (James Wilce), women's discourse in Java that creates dignity by re-framing the pain of humiliation (Laine Berman), speech styles signalling intimacy and remoteness in Japanese (Cynthia Dunn), divergent conceptions of love in Japanese and translated American romance novels (Janet Shibamoto-Smith), the syntax of emotion-mimetics in Japanese (Debra Occhi), the grammar of emotion-metaphors in Tagalog (Gary Palmer, Heather Bennett and Lester Stacey), and the lexical organization of emotions in the English and Spanish of second language learners (Howard Grabois). Zoltán Kövecses (with Palmer) examines the complementary relationship of social construction theory to the search for universals of emotional experience.

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Politics and Sociolinguistic Reflexes. Palestinian border villages.

Author: Muhammad Hasan Amara

Studies in Bilingualism 19

Prices: U.S.A. & Canada: 1 55619 950 3 / USD 79.00 (hardback)

Rest of World: 90 272 4128 7 / NLG 158.00 (hardback)

This sociolinguistic study describes and analyzes an Israeli Palestinian border village in the Little Triangle and another village artificially divided between Israel and the West Bank, tracing the political transformations that they have undergone, and the accompanying social and cultural changes. These political, social and cultural forces have resulted in distinctive sociolinguistic patterns. The primary explanation offered for the persisting linguistic frontier found in rural Palestinian communities is the continuing social, political, economic and cultural differences between Palestinian villages in Israel, and Palestinian villages in the West Bank. In the geopolitical and economic history of the villages, these distinctions have been maintained by the dissimilar treatment received by the two communities and their inhabitants under Israeli government policy. Exacerbated by the Palestinian Intifada, the relations of the Palestinian divided communities to each other and to the rest of the world have produced noticeable differences in economic, educational and cultural development. The sociolinguistic facts revealed in the language situation in the villages are study shown to be correlated with political and demographic differences.

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♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣

From: Kathleen Tacosky <tacoskyk@william.jewell.edu>

Book Review

Linguistic Genocide in Education or Worldwide Diversity and Human Rights?

Author: Skutnabb-Kangas, Tove. (2000)

Publisher: Lawrence Erlbaum Associates, Mahwah, New Jersey. 785 pages.

Price: (paperback) US\$55.00

Reviewed by Kathleen Tacosky, William Jewell College.

The number of languages in the world is decreasing. This is no accident, neither is it the natural course of events, rather it is a result of decisions made by people in power who wish to remain there. Language education in which minority languages are involved is designed in such a way that the usual result is monolingualism or dominance in one language eventually resulting in a lack of use, or extinction, of the original tongue. Just as physical genocide occurs when people are systematically killed off, so linguistic genocide occurs when languages are systematically killed. This issue is addressed in meticulous detail in the book under review.

Drawing on a "lifetime of experience" (p. xvi), this book is Skutnabb-Kangas' magnum opus. It is divided into three main sections, and in addition to having very detailed outlines at the

beginning of each chapter, it includes various types of boxes: Definition Boxes, Address Boxes, Reader Task Boxes, Info Boxes and Inserts.

Part I: Setting the Scene

Chapter 1, “What is Happening to the Languages of the World”, begins by attempting to identify what is meant by “language”, acknowledging that the task of defining is not easy. Next, a compelling argument, with numerous examples, is made of the lack of general knowledge about languages — from the number and size of languages in the world, to the names of languages and where they are spoken. The state of languages in terms of extinction and endangerment is also addressed. Boxes include a multiple choice exercise on which country one would likely hear a given language in (p. 18-19) and there is a table of the countries with the most languages (p.34).

Chapter 2 covers, as the title indicates, the “Connections between Biodiversity and Linguistic and Cultural Diversity”. After defining biological and linguistic diversity (cultural diversity is defined in Chapter 3 on p.116), data concerning species diversity and language diversity are compared. Skutnabb-Kangas demonstrates that, although the threat to biodiversity is great, that to language diversity is far greater. The positive correlation between linguistic diversity and biodiversity is explained, and the following characteristics which contribute to a high levels of both are given: “highly varied terrain, climate, and ecosystems, ...island countries ...and tropical countries” (p. 88). In the conclusion of the chapter, the author makes a case, not only for a correlation between linguistic and cultural diversity and biodiversity, but for causality, albeit indirect.

Chapter 3, “Mother Tongue(s), Culture, Ethnicity and Self-Determination”, begins by tackling the question of how to define ‘mother tongue’. Skutnabb-Kangas' criteria include “origin, identification, competence, and function” (p. 106), and she includes in the discussion the degree of human rights awareness. Culture and cultural diversity are defined and discussed in light of assimilation and integration. In the discussion of language, and particularly mother tongue and identity, the author examines identifications of Self and Other including racist and sexist classifications of “white” and male as the unmarked Self and “black” and female as the stigmatized Other. (So-called color classifications are in quotes because they do not denote the color of anybody's skin. Later in the chapter, section 3.4.2.2.1, the author suggests that a better label for “white” people might be “pig-pink”, not only because it is more accurate, but because it might [form] a connotation that approximates the one that is associated by many when they hear and use “black” for people.) The positive and negative implications of extending the hierarchical distinction to language, dialect, vernacular, patois are explored. Exo-definitions (those imposed by others) are contrasted with endo-definitions (those determined by self).

Chapter 4, “Linguistic Diversity-Curse or Blessing/To Be Maintained or Not? Why?”, begins by interpreting what the creation stories in the Bible, the Qur'an and other traditional texts say about the origins of linguistic diversity and continues by exploring the potential “ends” of languages in terms of extinction. Though there are some parallels with biodiversity and “natural” development of species and languages can be compared, the author argues that at certain points the comparisons break down, not the least of which is in the realm of extinction. Here she maintains her stance that terms like “language attrition” and “language death” imply a natural order whereas “linguistic genocide” more aptly describes the extermination of languages that is occurring. As examples of “double agents” who at once promote and destroy “linguodiveristy”, she points to missionaries; invisibilisers (those who deny the existence of

languages, and here sign languages are singled out as historically overlooked even among linguists when counting the number of languages); triumphalists (linguistic Darwinist types who claim that widely spoken languages, most notably English, are powerful and better suited for international communication); and researchers. Further, myths that assert the value of monolingualism are critiqued and challenged. The chapter concludes with arguments for and against linguistic diversity.

Part II: Linguistic Genocide, State Policies, and Globalisation

Chapter 5, “State Policies Towards Languages — Linguistic Genocide, Language Death, or Support for Languages?”, gives the range of possible policies that a state might take from “attempting to kill a language” to “adoption as an official language”. In section 5.2 the issue of linguistic genocide, touched upon in previous chapters, is undertaken directly. The U.N. definition is given and the reader is invited to contemplate personal reactions to the terminology. A brief account of the systems of minority education, replete with examples from around the world of punishments and rewards for speaking a particular language, is presented including the ideology undergirding educational practices. Finally, the author offers a comprehensive justification of the “language genocide paradigm” arguing that it is essential to incorporate agents and causality and counter explanations that claim a “natural” course of events.

In Chapter 6, “Globalisation, Power and Control”, the author positions minority education in the world in terms of society and politics. Disproportionate distribution of power, not only in terms of dominant and dominated languages, but also as pertains to race, sex, class and other “-isms” is explored. The question of whether many languages divide or unite a state is addressed, and the author dismantles claims that “in order to form a nation or a state you have to have a language” (p. 426). The last section, 6.3 addresses issues of globalisation and ideological and cultural power brokers such as the World Bank, I.M.F., and McDonalds (not only directly, but as “McDonaldization” — a global marketing strategy for exporting not just food, but a way of life [p. 456 has a definition]) and discusses the place of language in the power structure.

Part III: Struggle Against Linguistic Genocide and for Linguistic Human Rights in Education

In Chapter 7, “Linguistic Human Rights”, Skutnabb-Kangas introduces the concept (drawing on her book of the same name edited with Robert Phillipson, 1994). Distinguished from language rights, which are more far-reaching, Linguistic Human Rights (L.H.Rs.) are ones that incorporate basic human rights and what Skutnabb-Kangas calls “necessary rights” (p. 498). On an individual level, necessary rights support identity with the mother tongue and on a collective level, they allow for a group to exist and to reproduce their language and culture. In education, L.H.Rs. should guarantee identity with and learning through the medium of the M.T., the right to become bilingual, the individual right to make choices with regard to changes in language, and that all should profit from education. The author traces a short history of language rights in the West before presenting a grid (first introduced in Skutnabb-Kangas and Phillipson 1994, p. 80) that maps “Degrees of Promotion-Prohibition and Overtness-Covertness” of L.H.Rs. (p. 512). She analyzes national and international policies and documents using the grid. Negative and positive movement in sanctioning and applying L.H.Rs. is discussed, but the overall conclusion is that policies and actions to date are gravely deficient.

Chapter 8 “Linguistic Human Rights In Education?”. Having established in the previous chapter that one of the L.H.Rs. ought to be bi- or multilingualism, the question of how education should be implemented and what kind of bilingualism should be the goal are posited. In a

departure from previous categories for Bilingual Education (B.E.), which usually include only “strong” (the result of which is high levels of bilingualism) and “weak” (the result of which is dominance in one language) forms, Skutnabb-Kangas adds ‘non-forms’, that is those “which lead to virtual monolingualism” (p. 580). Non-forms include monolingual programs with foreign language teaching, submersion and segregation programs. Weak forms are early and late exit transitional programs; and strong forms are two-way, maintenance, immersion and plural multilingual models. This chapter includes an informative discussion on the linguistic ability of teachers in strong form programs offering fresh insight on the place of the nonnative teacher in bi- and multilingual education.

Chapter 9, “Alternatives to Genocide and Dystopia”, concludes the book with a call for “Civic Pluralism” where access to power and resources is available to all persons. This will be accomplished “when the state and educational authorities stop being a problem, maintenance programmes become a natural human right, and minority languages a resource” (p.654).

Evaluation

According to the author, this book is intended for students, teachers and others involved in education, health workers in minority contexts, parents of minority children, minority leaders and lobbyists, and politicians (p. xv). However, two features of the book may alienate potential readers before they get beyond the cover. The first is the title, specifically the choice of the word “genocide”. Although she acknowledges the horror of physical genocide, Skutnabb-Kangas argues that serious psychological damage is done when the identity associated with use of one’s own language is denied, and individuals and groups are “psychologically transferred to another group” (p. xxxiii). The author’s intention is to politicize the issue in order to confront the reality of the situation — that is, that languages are not dying natural deaths; they are being killed. (For the full defense of the word/metaphor choice see p. xxxi - xxxiii.)

The second possible barrier to the would-be reader is the sheer volume of the book. At over 700 pages, and packed with definitions, data charts, tables and statistics, the magnitude may deter some.

If you can get beyond above-mentioned obstacles to the book, and I strongly suggest that you do, you will find it well organized and thoroughly researched. Some of the material will be familiar, even repetitious, to those acquainted with Skutnabb-Kangas’ earlier work. This time, though, her convictions about linguistic humans rights are bolstered as she takes on larger issues not normally associated directly with linguistics or education. For example, in Info Box 6.12 (p. 437) Monsanto, a transnational company, is attacked for manufacturing pesticides that contaminate water in Denmark (home of the author). In the same chapter, the United States is criticized for relegating the Other to prison (Info Box 6.16, p. 457) or poverty. Even Mother Teresa is targeted. In the Introduction, p. xxi-xxii, where the reader is encouraged to ask the difficult “Why?” questions relating to discriminatory practices, Skutnabb-Kangas quotes from a letter to the editor of the Guardian Weekly that criticized Mother Teresa and Princess Diana for playing it safe in imparting charity without fighting for justice. These assessments are relevant, however critical, as Skutnabb-Kangas demonstrates how unequal power and resource distribution is preserved through the education systems in place in most minority contexts. For those readers who are already of the conviction that language choices for education play an important rôle in the structuring of society, this book likely will strengthen your certainty. For those who are new to the notion or who disagree, Skutnabb-Kangas’ book may overwhelm or offend.

I recommend the book as a valuable addition to the library of anyone who is interested in language, education, diversity (linguistic primarily, but cultural and biological as well) or human rights. It is organized in such a way that it can be readily consulted as a reference book. It contains addresses (18 total Address Boxes) from the International Clearing House for Endangered Languages (p. 29) to the Centre for Human Rights, United Nations Offices at Geneva and New York (p. 484) to Electronic resources on Kurdistan, the Kurds, and the Kurdish language (p. 521). Definition boxes (44 of them) clarify the difference between Post-modernity and Post-modernism (p. 451), provide two different definitions for “Indigenous peoples” (p. 488) and define linguistic terms like diglossia (p.72) and planned languages (p.280). My only criticism in this regard is that there are so many boxes, and so many different types (differentiated by the borders and style — double lined frame for “Reader Task Boxes”, shading for “Inserts”, etc.) that it is easy to lose track. For example, in Chapter 7 Section 7.6.2.1 (p. 544), the reader is referred back to Definition Boxes 7.1 and 7.2. If you flip back hoping to encounter these in section 7.1, you will first find Info Box 7.1 (p. 483), then Address Box 7.1 (p.484), before getting to Definition Boxes 7.1 and 7.2 on p. 488. The best alternative in this case is to consult the page numbers in the easy-to-read outlines at the beginning of each chapter. Another extremely valuable resource contained in the book is the 1500-plus bibliographical references.

This book could well be used as a text for a sociolinguistics class or incorporated into a course on human rights, education, human diversity or intercultural communication. The Reader Task Boxes especially lend themselves to discussion. For example, a reader task box in Chapter 3 asks the reader to “observe how Self and Other are labelled” and to try different labels and discuss the implications (p. 148).

As already mentioned, the book is likely to offend, even the converted. The tone is confrontational, the ideas, challenging and the assertions, demanding. The purpose of the book is to provoke — or at least to “change the way you see a few things” (p. xvi). I highly recommend the book, in part because it goes beyond being a solid, well-argued academic work, to ultimately being a call to action. The final paragraph alleges that “writing books is useless unless it is combined with overt political action” (p. 667). According to the author, the ones who do the writing — researchers, teachers, scholars, academics, probably most of the types who will read the book — are the same ones who should be engaged in the action.

References:

Skutnabb-Kangas, Tove & Phillipson, Robert (1994). “Linguistic human rights, past and present”. In Skutnabb-Kangas, Tove & Phillipson, Robert (Eds.), in collaboration with Mart Rannut. *Linguistic Human Rights. Overcoming Linguistic Discrimination*. Contributions to the Sociology of Language 67. Berlin & New York: Mouton de Gruyter, 71-110.

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End of *Landscape* #16