



LANGSCAPE

news and views from Terralingua

#19

March 2001



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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 www.terralingua.org. We thank Dr. Martha Macri, of the Dept. of Native American Studies at U.C.-Davis, for hosting Terralingua's original Web site.



MESSAGE FROM THE EDITOR

More (and Continued) Special Book Discounts for Terralingua Members!

Since the last newsletter, we have received another offer of special book discounts for Terralingua members from Erlbaum Publishers.

Additionally, due to the amount of interest we have received with the previously announced offers, we are very pleased to be able to let you know that these special offers are being extended for the time being. Please be sure to send your orders off as soon as possible. Enjoy!

PLEASE NOTE THIS (NEW) INFORMATION:

•• For the Erlbaum Publisher's offer it is not necessary to send orders through me. Please send your orders directly to the address listed in the relevant portion below/in the flyer. ••

For the Swets and Zeitlinger and the Smithsonian Institution Press offers, please follow this procedure for the time being:

- 1) an information "flyer" and order "coupon" are included as .pdf files (Adobe Acrobat) with this issue of Langscape;
- 2) when you wish to order, copy the ordering information format at the END of this newsletter into a regular e-mail and complete the requested information (please use common sense to make the information as easy to read as possible);
- 3) send the e-mail back to me (afallenb@terralingua.org), writing "BOOK DISCOUNT ORDER" (in caps) in the subject line. PLEASE remember to do this, as I receive 100+ e-mails every day, and I don't want your orders to become lost in the deluge!;
- 4) I will verify membership status of the person ordering the book, then pass the e-mail onto the publisher. Thereafter, you and the publisher will communicate with each other directly.

For those members who are not connected to the Internet and thus receive a paper copy of Langscape, you need only fill out the information in the flyer's coupon and mail it directly to the publisher.

(The quirk of Adobe Acrobat Reader is that the software allows you to do only that — read the document. In order to use the electronic "coupon", one has to copy it from the .pdf file into either a text processing or e-mail document (here, MS. Word and Eudora). To make things easier for you, I have already copied and tidied up the formatting from the .pdf files, so that all you have to do is "cut and paste" the order form into your e-mail).

Lastly, if you plan to pay by cheque/check, but order by e-mail, please note that on the e-mail order form. That way the publisher will know to hold your e-mail order until your cheque/check arrives.

**NEW:**

Two books are being offered by Lawrence Erlbaum Associates, Inc., with this special discount: Dr. Tove Skutnabb-Kangas' (2000) new book Linguistic Genocide in Education — or Worldwide Diversity and Human Rights? and Dr. Robert Phillipson's (2000) Rights to Language. Equity, Power and Education. For further details (including an 800 telephone number), see the attached .pdf files labelled "skut.pdf" and "phil.pdf".

Ordering information:

Lawrence Erlbaum Associates, Inc.
ATTN: Order Processing
10 Industrial Avenue
Mahwah, N.J. 07430. U.S.A.

Tel.: 201-236-9500
Fax: 201-760-3735
E-mail: orders@erlbaum.com

Terralingua discount: 25%



CONTINUED:

Luisa Maffi's edited book *On Biocultural Diversity: Linking Language, Knowledge, and the Environment* (April 2001), produced by Smithsonian Institution Press, has just been published. See the attached .pdf file labelled " Biocult. Div. book coupon". The table of contents can be viewed on the Web site <ucjeps.herb.berkeley.edu/Maffi-book.html>.

Terralingua's discount is 20%.



CONTINUED:

Warrabarna Kurna! *Reclaiming an Australian Language*, written by Rob Amery, has been published in the Swets and Zeitlinger series *Multilingualism and Linguistic Diversity*, of which Tove Skutnabb-Kangas is the series editor. For further information, please see the attached file labelled " DTP Amery.discount.pdf".

This is a longitudinal study of the reclamation of the Kurna Language, where Kurna people are working in collaboration with linguists and educators. The book takes an ecological perspective to trace the history of Kurna, drawing on all known sources (mostly from the period 1836-1858), and all known emerging uses in the modern period (1989-1997).

Terralingua's discount is 25%.



Changes in Langscape

In an effort to reduce the size of this "newsletter" (!), we have decided to eliminate the Announcements, Requests for Information/Help and the Conference Corner sections. Thus, we will no longer carry conference announcements, unless they are directly connected to Terralingua in some manner.



Information Needed, Please!

In our constant effort to keep Terralingua's Web site current, we always need and appreciate information in the following areas from around the world:

- 1) new and/or updated information for the "Language maintenance and revitalization" list;
- 2) new and/or updated information for the "Universities supporting training on language endangerment..." list;

- 3) new and/or updated information for the "Funding for language documentation, maintenance and revitalization" list;
- 4) relevant bibliographies to add to the existing list;
- 5) new information for the "Indigenous Voices" page.

Remember that Terralingua is still an all-volunteer organisation, and relies on you to help keep the work and information we disseminate as current as possible. Please send the information either to me or to David Harmon, our current Web manager (see address box above). Thank-you for your participation.



TERRALINGUA NEWS

Spring 2001

By Luisa Maffi.

I begin this Terralingua update with some good news and some sad news. Just the way life is.

The sad news first. You may remember that in the previous issue of *Langscape* I informed you of the apparent terminal illness of Darrell Posey — ethnobiologist, indigenous peoples' rights champion, founder of the International Society of Ethnobiology (I.S.E.), Terralingua (TL.) Advisory Panel member, mentor and friend. To the great chagrin of all those who knew him around the world, Darrell has since passed away, on March 6, only 53 years of age, succumbing to inoperable brain tumors. According to Darrell's own wishes, his funeral was held in Oxford, England, on March 24, to be followed by an informal commemoration among friends on April 28, also in Oxford. I will participate in the latter event, which will give friends an opportunity not only to grieve and remember Darrell, but also to discuss how to permanently honor his memory. There has been talk of starting a Darrell Posey Memorial Fund to support the indigenous peoples' causes Darrell stood for, from educational opportunities to travel grants to other ways of ensuring that indigenous peoples have a greater voice in all those fora where decisions that affect their destinies are being made. I will report on whatever plans we formulate. This discussion also involves Board members of the I.S.E., of which as you may remember I was elected secretary at the latest I.S.E. congress last October. There will certainly be a commemoration of Darrell also at the next congress, to be held in Addis Ababa, Ethiopia, in 2002. I include a short biographical sketch of Darrell below. Two wonderful obituaries that really capture the essence of Darrell's life appeared in British newspapers (*The Times* and *The Guardian*, found respectively at www.thetimes.co.uk/article/0,,60-107647,00.html and www.guardian.co.uk/Archive/Article/0,4273,4162085,00.html). A more academically oriented obituary, written by colleague ethnobiologist Bill Balée, will appear in one of the next issues of *Anthropology News*, the monthly newsletter of the American Anthropological Association.

Dr. Darrell Addison Posey was, at the time of his passing, Director of the Programme for Traditional Resource Rights, and a Fellow of Linacre College, University of Oxford. He was also Titled Researcher for the Brazilian Council for Science and Technology (C.N.Pq.), and Professor at the Federal Universities of Para and Maranhao. Darrell was Founding President of the International Society for Ethnobiology (I.S.E.), and was Executive Director of I.S.E.'s Global Coalition for Bio-Cultural Diversity, under whose auspices he established the Working Group on Traditional Resource Rights. He was the recipient of the first "Chico Mendes Award for Outstanding Bravery in Defense of the Environment", and was a recipient, also, of the United Nations "Global 500" Award for Environmental Achievement. He wrote over 150 scientific and technical publications on ethnoecology, indigenous knowledge, human rights and sustainable development. Among these many publications, several of which still in press, was the edited volume Cultural and Spiritual Values of Biodiversity (C.S.V.B.), published in 1999 by the U.N. Environment Programme as the companion volume to U.N.E.P.'s 1995 Global Biodiversity Assessment, which had virtually neglected the human dimensions of biodiversity. C.S.V.B. has had a significant role in calling international attention to this issue and in promoting integrated views on conservation in nature and culture.

Darrell, who was so encouraging to me when I was just beginning to formulate ideas about linguistic diversity and biodiversity some ten years ago, well before TL. became a reality, would have been one of the first to rejoice with us in TL. about the news just in. Years of hard work, stoically volunteered overtime by TL. Board members and other supporters, to promote the cause of linguistic diversity and research the links between linguistic, cultural, and biological diversity, have finally paid off, in the form of significant support offered to us by a major foundation. The support offered will enable us to go ahead with the initial phase of our planned Biocultural Diversity Assessment and with the co-organization of the workshop on joint ecological restoration and language maintenance, planned for next June in collaboration with TL. Advisory Panel member Gray Nabhan, director of the Center for Sustainable Environments at Northern Arizona University. Both these projects were discussed in the last issue of this news update (and more on them below). Hopes are high for additional funding for the linguistic human rights component of our program during the same foundation's next funding cycle. If we perform according to expectations, this support is likely to continue over time. We are now in the negotiation phase and will report on the details once they are finalized.

Still in the funding department, another piece of good news is that TL. has been accepted as a member of the "eGrants.org Donate Now!" program, administered by the Tides Foundation. Once we have completed the paperwork, this program will allow us to add a "Donate" button on our Web site, enabling supporters to donate online in a convenient and secure fashion. This will radically simplify the donation procedure for our non-U.S. members, who have had great difficulty contributing to TL. due to the prohibitive cost of wire transfers or money orders. It will also, we hope, increase the number of donors by attracting nonmembers who are visiting our Web site. In spite of our initial success with foundation grants, we will in fact continue to rely on members' and supporters' donations as a lifeline. In the long run, actually, it will be by means of donations that TL.'s financial stability will be ensured, freeing us from dependence on grants at least for general operations. This will happen, by and large, if (I hope when!) we will receive donations large enough for us to establish a TL. endowment. This is not pie in the sky. Other non-profits have seen that happen after reaching the level of public recognition and respect. Terralingua is reaching that point now, so such a development might well follow. Needless to say, if any of you is in a condition to make a larger donation, or is able to stir major donors toward us, we will be eternally grateful for your help in sustaining this cause!

It is a source of personal delight for me to announce that my edited book *On Biocultural Diversity: Linking Language, Knowledge, and the Environment*, based in part on the 1996 conference *Endangered Languages, Endangered Knowledge, Endangered Environment* (Berkeley, California, October 1996), is finally out from Smithsonian Institution Press (S.I.P.). With thirty-four chapters, covering theory, case studies, and action, it was a tour de force (and a labor of love!) to produce, and I'm infinitely grateful to my contributing authors as well as all the wonderful people at S.I.P. for their unflinching efforts on this project. The book, whose first advance copy I held in my hands a few days ago, is handsomely and carefully produced, and its paperback version is as cheap as the Press could make a 578 pp. book! I was especially keen on this, so as to allow for wider dissemination of the ideas the book embodies. We are proud to be able to offer again to TL. members the same discount on this book that we offered in the previous issue of *Langscape*. By the same circumstance, we are also repeating the discount on Rob Amery's book *Warrabarna Kurna! Reclaiming an Indigenous Language* (Swets & Zeitlinger 2001), as well as discounts on Dr. Tove Skutnabb-Kangas' (2000) new book *Linguistic Genocide in Education — or Worldwide Diversity and Human Rights?* and Dr. Robert Phillipson's (2000) *Rights to Language. Equity, Power and Education*. The four related flyers are coming to you in electronic form along with the newsletter.

I now turn to an update on Terralingua's program development, followed by a report on some relevant general events. As concerns the Biocultural Diversity Assessment (B.C.D.A.), as indicated in the previous *Langscape*, this will be a much more detailed and focused sequel to our collaborative work with W.W.F., in which we cross-mapped the world's ethnolinguistic groups and ecoregions. We plan to assemble the best existing data (and if necessary complement them with new data) on ethnolinguistic groups and the state of their languages, traditional knowledge systems, and human rights; systematically relate these data to the state of biodiversity; and assess the threats and opportunities for conservation of both natural and cultural heritage. We intend to make the results useful both to indigenous and traditional peoples and to policy-makers in relation to the implementation of the major environment-related international conventions (such as the Convention on Biodiversity), within the framework of which some of the most relevant current issues of recognition of and respect for the rights of indigenous and traditional communities are being negotiated. As I mentioned in my report in the previous *Langscape*, within this framework it is also becoming increasingly accepted that biological, cultural, and linguistic diversity are related. Therefore, we plan to offer an ever more convincing demonstration of why and how this is the case. We will develop a pilot project whose outcome we will present next year, in collaboration with W.W.F., at the Earth Summit +10, the 10-year review of the Rio Summit on Environment and Development of 1992. If our funding is confirmed after that, we will carry out the full-fledged study. This study should also nicely dovetail with other major survey efforts currently underway, most notably the Millennium Ecosystem Assessment (M.E.A.), spearheaded by the U.N. Environment Programme and other international organizations. Our initial contacts with M.E.A. co-ordinators have been very promising in terms of suggesting that our work would complement and add to the M.E.A. in mutually desirable ways. We will continue to explore this as well as other opportunities for collaboration with related efforts, such as the National Geographic Society's newly launched "Cultures on the Edge" initiative on endangered peoples. (And, incidentally, National Geographic Magazine consulted us in preparation of another, soon-to-be-published, map of linguistic diversity, following up on their 1999 one on which we were also consulted). On June 8, at an event to be held at the Smithsonian Institution's National Museum of Natural History in Washington, D.C., we will present both the products of the original W.W.F.-TL. mapping project and the outline of the work to come.

A very significant aspect of this work, beginning with the pilot project, will be the inclusion of case studies of ecoregion-scale biocultural conservation. In this connection, we are thrilled to announce

that we will have an opportunity to accomplish this within a framework that also represents another major development for Terralingua. Northern Arizona University (N.A.U.)'s Center for Sustainable Environments (as mentioned above, directed by TL. advisor Gary Nabhan) has invited TL. to be hosted there as a "core partner". This will provide us with a home on a campus that offers extraordinary resources for the kind of work we do. Beside the above Center, N.A.U. also features the Center for Excellence in Education (organizers of the Stabilizing Indigenous Languages conferences), the Ecological Restoration Institute, and numerous other relevant research and education facilities. We will also be offered staff and other administrative and development support, as well as access to a G.I.S. (Geographic Information System) lab, which should be a major boost for our planned work. (Having just taken an introductory G.I.S. course, I am now a convert to this technology — with the proviso, valid for all technology, that technology is as useful as the use made of it is well thought out and wise). Last but not least, Gary and colleagues at N.A.U. have already undertaken remarkably innovative biocultural diversity work in the Colorado Plateau ecoregion, in collaboration with the numerous native American communities there, and we will thus be able to link up and contribute to this work and hopefully help develop it as one of the first such case studies. Within this same framework, we hope to accomplish the same with the other project in whose development we have been participating, the Sierra Tarahumara Diversity Project in northern Mexico, repeatedly mentioned in past issues. We are still seeking specific funding for this latter purpose. Such case studies will be key elements in the B.C.D.A. pilot project to be prepared for Earth Summit +10. Needless to say, we are very honored by, and utterly delighted with, this development, which will be finalized in June when we participate in the ecolinguistic restoration workshop and the preceding Stabilizing Indigenous Languages conference. We expect much, much exciting interdisciplinary and intercultural work to come out of this collaboration.

In related news, I now report on my participation in a meeting of the American Institute of Biological Sciences (A.I.B.S.), held in the Washington area on March 23-26. A.I.B.S. is a long-standing independent organization under the umbrella of the U.S. National Academy of Sciences (N.A.S.), having basically the same purpose as N.A.S. of the "advancement of research, education, professional relations, and public understanding", in the specific fields of the biological, medical, environmental, and agricultural sciences. The theme of the meeting was "From Biodiversity to Biocomplexity: a Multidisciplinary Step toward Understanding our Environment" (see www.aibs.org). "Biocomplexity" is the name given to a major funding initiative N.S.F. launched a couple of years ago, along the lines of the complexity theory elaborated at the Santa Fe Institute in New Mexico. Its deceptively simple premise is that very simple ingredients can produce very complex results (of the "whole is not equal to the mere sum of the parts" kind). Complexity theory was first applied to the study of non-living systems, but is now being extended to the biological and ecological sciences and to the study of complex human systems — and to the notion that biological, ecological, and human systems are interrelated. As I later heard the director of the U.S. National Science Foundation (N.S.F.), Dr. Rita Colwell, explain at a lecture at the Smithsonian's Natural History Museum, this approach represents a trend toward integration in the physical, natural, and social sciences, and thus an inversion of the reductionist trend that has characterized the sciences in the modern era. Which is not to say that a tremendous amount of work is not needed, in all of the sciences involved, and certainly very sorely in relation to social science issues, for an adequate analysis of these interrelations. And this was the main reason for my interest in participating in this meeting.

Two especially relevant sessions were scheduled, one discussing the biocomplexity concept, the other on the human dimensions of biodiversity. The latter was organized by the U.S. National Committee of Diversitas (the program created in 1991 by U.N.E.S.C.O., the International Science Council (I.C.S.U.), the International Union of Biological Sciences (I.U.B.S.) and other organizations to stimulate

biodiversity sciences, and which is running the International Biodiversity Observation Year [I.B.O.Y.] in 2001-2002 with a variety of initiatives around the world, of which the Millennium Ecosystem Assessment is one). This committee is housed at N.A.S. I was also curious to hear some of the plenaries, in particular the one by famed Stanford University biologist Paul Ehrlich, by the title "Human Diversity and the Struggle to Save Biodiversity".

The Diversitas session was organized by Scott Spaulding, a historian of science at the National Research Council who is on the U.S. Committee for Diversitas, and Andrew Dobson, a Princeton University biologist who is on the I.B.O.Y. committee. Its purpose was to bring together biological and social scientists to discuss "the links between biological diversity and human societies" and "to identify how new interdisciplinary research should be prioritized to provide information on the dynamics between humans and their environment" for use in policy-making. Social sciences mentioned were economics, anthropology, and psychology. On the panel, there actually was only one social scientist, a physical anthropologist, Cynthia Beall, who is on the U.S. committee of I.U.B.S., along with an ecologist and the two organizers. A psychologist was also invited but could not make it for health reasons.

Beall talked about the need to "open the black box" of the human dimensions of biodiversity, stating that this concept has been thrown around for a while without resulting in a substantive body of systematic and applicable knowledge. She focused on four issues, on which anthropological contribution is clearly of the essence:

- 1) The need to identify human impacts on biodiversity, both negative and positive, and the general processes underlying them, both over time (with archaeological and other evidence from the past), and in space (by taking into account cultural variation around the globe). The effects of various kinds of subsistence patterns, scale of biodiversity-affecting activities, population size and density, and social and political systems were other factors she mentioned as in need to be studied and articulated;

- 2) Interaction dynamics (human-environment co-evolution); relationships between humans and other species in different kinds of societies, from small-scale to complex; human uses of biodiversity, factors that may constrain human uses of biodiversity, etc.;

- 3) Human perceptions of biodiversity (which is where they see the need for psychologists as well): psychological and cultural bases for environmental perceptions and why, and how, and how fast perceptions change in a variety of societies. Are there cultural differences in how and why people value biodiversity (e.g., effects of economics vs. quality of life, spiritual values, etc.)? How do perceptions affect policy? Etc.

- 4) Human diversity: this point referred to the fact that, while *Homo sapiens* doesn't seem to have speciated in the biological sense, humans are not static: they are part of the environment — physical, social, economic, etc. — and culturally evolve with it. Beall pointed out that it is necessary to pay more attention to this issue and model such processes. She called for an international interdisciplinary effort to address these issues both theoretically and empirically, in light of a practical need for knowledge. I derived the impression that the kind of development they would like to see happen is an effort comparable to the one that went into studying global climate change. I won't go into the two other presentations at this panel, if not to say that both contained references to humans as completely part of, rather

than just overlapping with, the environment and to the need to develop a genuine "human ecology" in this sense.

At the end of the panel I introduced myself to Scott Spaulding. He was actually aware of my (and I made him aware of TL.'s) work. He was pleased to make contact and invited contributions to the continuing "human dimensions" discussions being held at the national Science Council in relation to *Diversitas* (as well as, I learned, the newly formed U.S. Committee to the International Union of Anthropological and Ethnological Sciences). I have already started this follow-up process on behalf of *Terralingua*. I talked to Cynthia Beall as well and told her about TL.'s work, about which she was also very interested, likewise suggesting contributions to the I.U.B.S. Committee, which I have started as well.

As for the topic of biocomplexity, unfortunately the main panel overlapped with the one above, so I couldn't attend. However, there was another one conceived more as an open-ended discussion on the topic among meeting participants, organized by biologist Alan Covich (Colorado State University and past A.I.B.S. president). There, too, the need for increased interdisciplinary collaboration between natural and social scientists was stressed. I learned that this year (but we're already past the deadline), that N.S.F. put out a call for proposals on the "dynamics of coupled human-environment systems" as part of the biocomplexity initiative. I later looked this up on the N.S.F. Web site (www.nsf.gov), and the competition is to support "research to better understand and model complexity that arises from the interaction of biological, physical, and social systems". At this session too, the natural scientists were vocally appealing to the social scientists, which made it very ironic that there were so few of us there. The same, of course, applies the other way around, natural scientists hardly being present at social science meetings, and that is precisely one of the most crucial things that need to change, and that I hope *Terralingua* contributions may continue to help change, as we have endeavored to do from the very beginning. And the signs are increasingly encouraging, since, as I have experienced at other meetings with biologists, people really listen with interest when someone has something cogent to say in this connection, and quite a few follow ups afterwards, saying that they find anthropological perspectives inspiring and illuminating, etc. Most seem eager to have that kind of interchange, only they don't know how to do it, where to turn, and, well, perhaps are just hoping that someone else will pave the way for them... So, the more people like us manage to stimulate this interchange (especially among students who are still in the formative period), the more this kind of collaborations will become common. I sense that there is an increasingly fertile ground among the biologists and ecologists for it. After this biocomplexity panel I briefly spoke to Alan Covich and told him, too, about our work, about which he, in turn, was very interested to hear. More follow-up here as well.

A further encouraging sign came from conversations with Canadian ecologist David Rapport (University of Guelph), founder of the Society for Ecosystem Health and editor of its journal *Ecosystem Health*. He was extremely interested in *Terralingua*'s line of work and the connections we're making, which he synthesized as pointing to the fact that "we are losing the ecological systems that sustain life and the cultural systems that give life its meaning" — a phrasing that perhaps we should make into a slogan of ours! He is also initiating a project for community-based ecological restoration with the Tarascans (*Purépecha*) in Michoacán, Mexico, which includes noted Canadian linguist Regna Darnell (once a student of Edward Sapir's). He seemed completely attuned to the idea of working with indigenous people and learning from them. Maybe we'll manage to compare notes with them on our own ecolinguistic restoration projects. Also of interest is that David will be writing a report on the ecosystem health concept for the Millennium Ecosystem Assessment. And, as a

musician besides a scholar, he even shares my conviction that science and art are not separate and that important messages about environmental issues can and should be conveyed by art!

Another confirmation of this overture toward the social sciences came with Paul Ehrlich's talk. One of the first things he said was, loud and clear, that "the cutting edge of the environmental movement is moving toward the social sciences", because it has become apparent that without understanding what drives environment-relevant human behavior (demographic, consumptive, etc.) there is no hope to understand what may lead to changing those behaviors that are destructive. In relation to this he also took well aimed shots at sociobiology and the idea that our behavior is largely determined by our genes (this is also discussed in his latest book titled *Human Diversities*). He referred to the most recent findings on the human genome as indicating that its small size (compared to what was believed before, less than a fruit fly's genome!), implies that the environment (including the cultural environment) must have a major role in shaping human behavior. Hence the need to better understand cultural evolution and culture change, such as in reference to what factors may lead to the development of an environmental ethics that will value population control and reduced consumption. In this connection, he pointed to the benefits of cultural diversity in leading to a diversity of attitudes toward the environment. On this, he cited the remarkable case of Bhutan, whose king has set for his country the goal of increasing "gross national happiness", made up not just of economic growth, but of environmental and cultural protection. (I later was able to ask Ehrlich whether in his notion of cultural diversity he includes indigenous and other local communities, and he said yes and that it is discussed in his book. I have not had a chance to obtain the book yet). In this talk as well, there was an appeal to social scientists, from the need to study the natural history of ideas (how ideas spread and lead to behavioral changes) to that of developing a genuine ecological economics (not of the strictly utilitarian type). Ehrlich stated that such research should increasingly be conducted and reviewed interdisciplinarily. He also pointed out that there is still a tremendous amount to do to educate the public and stated very clearly that scientists can and must be advocates as well — that there is no place for hiding behind the claim that a scientist risks to lose objectivity (or being seen as partial) if s/he advocates on the basis of his/her own findings. On the contrary, he argued that by becoming a scientist one doesn't lose the right [and I would say, even more importantly, the responsibility!] to be a citizen. So, he advocated a moral responsibility to work for social and cultural change, while making it clear that this action is itself not ethics-free, and thus in need of scrutiny.

One could still detect in Ehrlich's word traces of the traditional tendency toward the generalized "we" in relation to humans doing bad things to the environment, as well as a not yet fully reciprocal attitude toward the contribution of the social sciences. Nevertheless, his statements and everything else I heard at this meeting were the clearest indication that I, for one, had come across so far of an impending sea change in the relationship between the "two cultures" of the natural and the social sciences. And, needless to say, the more social scientists will be directly (and constructively) involved in this process, the more their concerns and perspectives will be reflected, so I can only urge everyone in that camp to jump to the fore!

To conclude, I will report on news on another domain of direct relevance to Terralingua's approach, i.e., the rights of indigenous peoples and minorities. I also had an opportunity to attend some of the sessions of the meeting, again in Washington, of the American Society of International Law (A.S.I.L.), the sessions devoted to indigenous peoples and intellectual property rights. This news report is already long enough without me overloading you with more details here. I will confine myself to some of the highlights. One was the initial talk given by Erica-Irene Daes, the long-standing Chair of the U.N. Center for Human Rights' Working Group on Indigenous Populations. On the one hand, she

indicated that no substantive progress has been made toward approval of the Draft U.N. Declaration of the Rights of Indigenous Peoples. This draft is still under examination by an ad hoc working group, and still encountering opposition by certain member states (most notably the U.S.) vis-à-vis the use of the term “peoples” instead of “people” — the former implying the concept of self-determination. On the other hand, Daes reported progress on approval of the principles and guidelines for protection of the heritage of indigenous peoples, which she drafted as special rapporteur, and which were revised last year through a process facilitated by TL. Board member Marie Battiste (University of Saskatchewan). This revised draft is likely to be examined at the next session of the Human Rights Commission. Daes also warned, though, about conflicting trends related to globalization — some of which support, and actually have contributed to establishing, the international indigenous peoples movement, while others (e.g., those related to the World Trade Organization) work against it by increasingly shifting the international picture from one in which the key actors are sovereign states (which can, and Daes argued, should even more be held accountable for their actions and responsible for implementation of international agreements), to one in which the players are unaccountable private entities such as transnational corporations (or even, she added, N.G.Os., some of which themselves are bigger than certain states). Daes also pointed to the need to strengthen respect for indigenous peoples’ customary law systems as they relate to intellectual property and protection of cultural heritage, mentioning positively in this respect the studies on customary law conducted over the last few years by the U.N.’s World Intellectual Property Organization (in some of whose initial activities in Geneva TL. participated in 1998, making the case for consideration of language as a key element to be protected as centrally linked to the maintenance of traditional knowledge — more developments might be reported here if it weren’t for space, so this will have to be for a later time).

The ensuing panel included, besides Daes, specialists Jim Anaya, Russel Barsh, Rosemary Coombe, and Siegfried Wiessner, and covered many of the theoretical and practical issues relevant to the advancement of indigenous peoples’ rights over their heritage. Again, I will take this up further at a later time if possible, but just to give you another highlight, in one of the talks the very issue of the importance of language as related to traditional knowledge was prominently mentioned, with specific attribution to our work for placing the issue in the international arena! This was, of course, as rewarding as it was unexpected.

I was also deeply moved to hear Darrell Posey being fondly commemorated at this venue for having done so much for the cause of indigenous peoples’ rights. I will leave you with this for now, having come full circle to where I started. Darrell truly remains, and will remain, in the hearts of scores of people around the world. Peace, dear friend.



Terralingua Contributes to U.N. Radio Programme

Luisa Maffi was interviewed on the links between linguistic diversity and biodiversity for the Scope Magazine program of U.N. Radio, a U.N. radio service that broadcasts worldwide from U.N. headquarters in New York. This specific program aired on 6 March and went to participating stations in Africa, Asia, and North America. The interview was prompted by the U.N. Environment Programme’s press release “Globalization Threat to World’s Cultural, Linguistic and Biological Diversity” from last January (reproduced in the previous Langscape), which referred to Darrell Posey’s Cultural and Spiritual Values of Biodiversity book, and particularly to the information in Maffi’s and Tove Skutnabb-Kangas’s chapter on linguistic diversity in that book. Several other news pieces were

written or aired on that topic following the U.N.E.P. press release, significantly contributing to the exponential increase of international attention on the issue of linguistic and cultural diversity in conservation circles.



GENERAL NEWS AND CORRESPONDENCE

To: <webeditors@newsweek.com>
From: Luisa Maffi <maffi@terralingua.org>
Subject: Magnet for Globophobes
Cc: <editors@newsweek.com>, <letters@newsweek.com>

To the Editor, Newsweek.msnbc.com

c/c: Editor, Newsweek International Edition
Editor, Domestic (US) edition

Washington, D.C., 23 April, 2001.

Dear Editor:

I am writing on behalf of the International Society of Ethnobiology to call your attention to a notable instance of misreporting, represented by the article "Magnet for Globophobes" by Alan Zarembo, which appeared in the April 9 issue of M.S.N.B.C. Newsweek edition (URL: <stacks.msnbc.com/news/552802.asp?cp1=1#BODY>).

The article in question purports to describe a case of imputed "biopiracy" in the state of Chiapas, Mexico, placing it in the context of the Zapatista uprising and ensuing sociopolitical conflict in that part of the world. The alleged "biopirate" is identified as anthropologist Brent Berlin who, along with his wife and University of Georgia colleague Elois Ann Berlin, directs an N.I.H.-funded research project on traditional Mayan medicine and herbal cures in Chiapas. Drug discovery based on traditional medicinal knowledge is one of the purposes of the research. Conservation of biodiversity and generation of tangible health and economic benefits for the local Mayan communities are two others. The Berlins work in close partnership with Mayan people from many of the region's indigenous communities, and with the agreement of the communities' own local authorities. These researchers have worked extremely hard, in collaboration with these Mayan communities as well as with Mexican and U.S. governmental and academic institutions, to establish appropriate protocols for prior informed consent and equitable benefit sharing. Their efforts have been directed to complying with both relevant Mexican law (to the extent that such law was in place), and with the principles enshrined in key international conventions, such as the U.N. Convention on Biodiversity and the International Labor Organization Convention 169 (in spite of the fact that the U.S. has not ratified the former and not even signed the latter). They [the Berlins] have also been fully cooperative with the Mexican government when gaps in existing Mexican legislation and the need to review and further develop Mexican legislative instruments relevant to bioprospecting became apparent.

Furthermore, this case is being followed closely and with much expectation by international organizations, governments, N.G.Os., academics, and concerned individuals around the world. They feel this case embodies the circumstances under which complex yet vital issues affecting not only bioprospecting, but also academic research in general, biodiversity conservation, community self-development, maintenance and revitalization of local traditions, human rights, and much more will be analyzed, clarified and advanced for the benefit of both local communities and humanity at large in the 21st century.

Nevertheless, these researchers have come under intensive and unrelenting attack by one Chiapas umbrella organization of traditional healers and midwives, supported by local non-Mayans, and two international N.G.Os. opposed to any form of bioprospecting. These organizations accuse project leaders of "biopiracy", which they understand as appropriating traditional knowledge of plants, animals, and their potentially profitable uses from indigenous communities without their prior informed consent and without returning equitable benefits from any profit derived from use of this knowledge.

Mr. Zarembo reports these accusations in part as hearsay and in part through the words of some of the accusers. While on the surface he appears not to be taking sides (at least judging from the fact that he ironizes on both parties), his presentation of the case is not well balanced. With the exception of a brief mention of the positions of the official Mexican government representative appointed to mediate between the parties (who is quoted as saying that Berlin "is not a biopirate"), Zarembo makes no attempt to present other opinions on this case. Since Mr. Zarembo did interview Drs. Berlin, it is unclear why he chose not to report on their side of the issue. The article does include a few direct quotes from his interview with Dr. Brent Berlin, but none of these quotes present Dr. Berlin's point of view. No other parties who might have provided relevant views (particularly Mayan project participants) are given a voice in the article. Nor does Mr. Zarembo make any attempt to provide an adequate account of the facts. The reader is offered no specifics on the nature of the research, the arrangements officially made with the Mayan communities with whom the Berlins collaborate and with other stakeholders, what work has or has not actually been carried out, who the accusers are and what the sources and bases of the accusations leveled against the two researchers are, or any other details needed to properly evaluate the accusations.

In his article, Mr. Zarembo seems to be just as uninterested in exploring, or at least in outlining for the readers, the overall complexities of the sociopolitical environment, both local and international, in which this case has developed. Such complexities involve a vast array of issues being hotly debated worldwide: from indigenous identity and who (individuals, communities, umbrella organizations, etc.) speaks for whom, all the way to different conceptions of the public and private domains and intellectual property, and everything inbetween. Among other things, Zarembo fails to note that there is a diversity of points of views about these issues among indigenous peoples around the world (those in Chiapas being no exception). This includes the opinion that interventions such as that adopted by the dissenting organizations in the case at hand do little or nothing to foster a climate in which indigenous peoples can effectively advance their cause.

On the other hand, Zarembo liberally moves back and forth between his selective reporting of the supposed "biopiracy" case and snippets of description of past and recent events in the Zapatista rebellion, in ways that might be read as suggesting direct connections between the two parallel stories. The uninformed reader might easily be led to draw the completely unsupported conclusion that the ultimate source of the Berlin's indictment is the Zapatista leadership.

Last but not least, from Mr. Zarembo's article the reader does not get an inkling that Dr. Brent Berlin, a person he describes as a goatee-sporting, sandal-wearing, "aging hippie"-looking anthropologist and "herbalist", is in fact an internationally renowned and respected scholar. Dr. Berlin is a foremost authority in the field of ethnobiology — a field that his massively cited work has decisively contributed to creating and fostering over the past 40 years. He is a member of this country's most prestigious scientific academies, recipient of a long list of peer-reviewed federal grants for his research, and awardee of national and international honors and prizes (the full proceeds of one of which he has made available for the advancement of the Mayan communities of Chiapas). Several generations of students (including this writer and several of the additional signatories below) at University of California, Berkeley first and University of Georgia later have known him as a dedicated advisor and mentor and a man of utter integrity and idealism. They have learned from him, and applied in their own work, the highest professional ethical standards and the keenest respect for the rights of indigenous and other traditional groups they work with.

Moreover, Dr. Berlin is cofounder and former president of the International Society of Ethnobiology (I.S.E.), founded in 1988 on the initiative of the late Dr. Darrell Posey, another world-famous and highly respected ethnobiologist and indigenous peoples' rights champion, winner of one of the United Nations' "Global 500" Awards for Environmental Achievement. I.S.E. is the largest and most prominent organization in this field, grouping and providing a forum for ethnobiologists and indigenous peoples from all over the world. Over a decade, I.S.E. members, including distinguished indigenous leaders, pioneered the development of the most advanced existing code of ethics and standards of practice of any professional society involved in working with indigenous and traditional peoples. Prior to his untimely death earlier this year, Dr. Posey had written to one the of the two international N.G.Os. [who were] opposing the Chiapas project, urging them to desist from what he explicitly described as a misguided attack. At its latest international congress in Athens, Georgia, in October 2000, I.S.E. hosted a workshop to discuss unresolved issues of prior informed consent and benefit sharing and facilitated a meeting between the parties involved in the case, in an effort to foster dialogue between these parties and promote a satisfactory resolution of the controversy. We continue to support good-will efforts in this direction.

Again, last but not least, Dr. Brent Berlin is a man who loves his work immensely and deeply cares for the people he works with, their well-being, and their self-development. Nothing could be remoter from the image that scores of colleagues hold of him than that of a "mercenary" or "one of the new breed [of biopirates] who 'do the dirty work' for multinationals", as some of Berlin's detractors describe him according to this article.

Over the years, Dr. Elois Ann Berlin, who fully shares her husband's commitments and ideals, has significantly contributed with her own highly innovative and widely recognized expertise in medical anthropology to shaping the work they have conducted together in Chiapas. Neither of the two is slated to ever draw any personal profit from the research, and their chief concern is to ensure that the project should first and foremost benefit the local Mayan communities health wise as well as socially, culturally, economically, and in terms of human rights.

In recent times, it seems to have become fashionable for the press to attack, or contribute to attacking, the reputation of anthropologists and other social and behavioral scientists in sensationalist ways that appear more worthy of tabloids and checkout stand magazines than of respectable print (or print-and-electronic) media. The readers of Newsweek deserve far better than this. Therefore, I urge you to take a careful look at Mr. Zarembo's article in light of the information I have provided

herein, and to have Newsweek revisit the case so poorly served by this article, as I have argued, in order to provide a picture of the case that upholds the standards of investigative journalism.

Should you require additional information about the project in question, please contact Mr. Paul Duncan at University of Georgia, <pduncan@arches.uga.edu>. For additional information about the I.S.E., please consult its Web site at <guallart.dac.uga.edu/ISE/>, or get in touch with me. Thank you very much for your attention.

Sincerely,

Luisa Maffi, Ph.D.
Secretary, International Society of Ethnobiology (I.S.E.)
on behalf of the I.S.E. Board of Directors
E-mail: maffi@terralingua.org

THIS LETTER IS ALSO ENDORSED IN AN INDIVIDUAL CAPACITY BY THE FOLLOWING ADDITIONAL SIGNATORIES:

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Ben G. Blount, Ph.D.
Professor of Anthropology, University of Georgia

Javier Caballero Ph.D.
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Founding member of the International Society of Ethnobiology
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Ph.D. Candidate in Anthropology, University of Georgia



Editor's note: while this draft is now old, we include it to alert you to the work going on in this area. If you are interested in the current status of the guidelines, please contact Ray Barnhardt (address below).

From: Sean Topkok <fncst@aurora.uaf.edu>

Guidelines for Strengthening Indigenous Languages

Comments to: Ray Barnhardt <ffrjb@aurora.alaska.edu>

January 15, 2001.

Please note that two DRAFT documents have been posted on the A.N.K.N. listserver for your review and feedback: the Guidelines for Nurturing Culturally Healthy Youth and the Guidelines for Strengthening Indigenous Languages were generated from two workshops this past year as an extension of the process that led to the development of the Alaska Standards for Culturally Responsive Schools in 1998. These draft documents are to be taken up for final review and adoption at the 2001 Native Educators' Conference in Anchorage on Feb. 4. We are requesting that you take some time to review the drafts and provide feedback on any aspect of either document to Ray Barnhardt at <ffrjb@uaf.edu>, so we can prepare an up-dated version ready for the N.E.C. work session in a few weeks. Also, please refer these documents to other people who may be interested in commenting on them. If you have any questions, get in touch with me at any time.

Guidelines For Strengthening Indigenous Languages – D R A F T

The following guidelines address issues associated with perpetuating and strengthening the use of indigenous languages in Alaska. The guidelines are organized around various rôles related to language education and use, including those of Elders, parents, communities, professional educators, education agencies, linguists, and the language learners themselves. Special attention is given to the educational implications for the integration of indigenous language learning in schools throughout Alaska. The guidance offered in the following pages is intended to provide assistance to the local Language Advisory Committees established under Senate Bill 103 that are responsible for making recommendations regarding the future of the heritage language in their community. It is hoped that these guidelines will help to strengthen the everyday use of indigenous languages throughout Alaska and encourage educational support to that end.

Native educators from throughout the state contributed to the development of these guidelines through a series of workshops and meetings associated with the Alaska Rural Systemic Initiative. Representatives of the Native educator organizations listed on the cover participated in the meetings and ratified the final document. The purpose of these guidelines is to offer assistance to educational personnel and others who are seeking to incorporate the Alaska Standards for Culturally Responsive Schools (including those for students and communities) in their work. Using these guidelines will expand the knowledge base and range of insights and expertise available to help schools and communities nurture and pass on their cultural heritage with respect and integrity.

Throughout this document, Elders are accorded a central rôle as the primary source of language expertise and cultural knowledge. It should be understood that the identification of "Elders" as culture-bearers is not simply a matter of chronological age, but a function of the respect accorded to individuals in each community who exemplify the values and lifeways of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Respected Elders serve as the philosophers, professors and visionaries of a cultural community. In addition, many aspects of cultural knowledge can be learned from other members of a community who have not yet been recognized as Elders, but seek to practice and teach local lifeways in a culturally appropriate manner.

Along with these "guidelines" are a set of "general recommendations" aimed at stipulating the kind of steps that need to be taken to achieve the goals that have been outlined, as well as reference material to assist in that endeavor. State and federal agencies, universities, school districts and Native communities are all encouraged to review their policies, programs and practices and to adopt these guidelines and recommendations wherever appropriate. In so doing, the educational, linguistic and cultural development of students throughout Alaska will be enriched and the future well-being of the communities being served will be enhanced.

Further information on issues related to the implementation of these guidelines, as well as additional copies may be obtained from the Alaska Native Knowledge Network, University of Alaska Fairbanks, Fairbanks, AK. 99775 (<www.ankn.uaf.edu>).

Guidelines for Native Elders

Respected Native Elders are the essential resources through whom the heritage language of a community and the meaning it is intended to convey can be learned.

Native Elders can strengthen their heritage language through the following actions:

- a. Take an active rôle in local and regional Elders Councils as a way to help formulate, document and pass on language traditions for future generations.
- b. Keep the language alive by using it as much as possible in everyday activities as well as in ceremonial events.
- c. Make a point to use traditional ways of knowing, teaching, listening and learning in passing on the language to younger generations in the community, so they come to understand how the language is integrated with all aspects of the culture, especially the spiritual traditions and the rules for living a proper life.
- d. Serve as a rôle model for young people by practicing and reinforcing traditional values and using the heritage language to maintain spiritual traditions of the community.
- e. Assist new parents in providing opportunities for their children (as well as the parents themselves) to grow up hearing their heritage language spoken in the home and community.
- f. Support the use of traditional naming practices and help children and parents understand the significance of the names they have acquired.
- g. Assist willing members of the community to acquire the ability to use the heritage language on an everyday basis, including serving as a mentor to those wishing to learn the language.
- h. Be tolerant and patient with the way novice language learners speak the language and be encouraging of their efforts.
- i. Help make explicit and incorporate traditional cultural values in all aspects of life in the community, especially those involving the use of the heritage language.
- j. Use traditional terms and practices of recognition, welcoming, kinship and respect when greeting and addressing others, in the home as well as in community events.

Guidelines for Parents

Parents are the first teachers of their children and provide the foundation on which the language learning of future generations rests.

Parents can strengthen their heritage language through the following actions:

- a. Take a proactive rôle in promoting the learning and use of the heritage language in the home, school and community.
- b. Provide a loving, healthy and supportive environment for each child to learn their heritage language as a natural part of growing up, making sure they hear (and speak) the language as much as possible.
- c. Seek out fluent language speakers in the community who can serve as rôle models for learning and using the heritage language on an everyday basis.

- d. Become fully informed on the implications of first- and second-language learning and the benefits of children growing up multi-lingual, and volunteer to assist in the language program in the school.
- e. Make use of traditional naming practices where appropriate and help each child understand the significance of the names they carry.
- f. Help children understand their family history and the heritage(s) that shape who they are and form their identity.
- g. Make use of locally appropriate rituals and ceremonies to reinforce critical events in children's lives.
- h. Read materials to children in the heritage language whenever possible, including transcripts of Elder's Conferences, traditional stories, family histories, children's literature, songs, etc.
- i. Teach children to use traditional kinship terms in referring to members of their family and community, and to understand the meaning of those terms.
- j. Be an active and full participant in all aspects of a child's up-bringing, including joint learning of the heritage language (if not already a fluent speaker) as a way of demonstrating the importance of the effort.
- k. Believe in your child's ability to learn the language and support them in doing so.
- l. Recognize that language is a reflection of, and directly impacts, one's world view.

Guidelines for Aspiring Language Learners

Indigenous language learners must take an active rôle in learning their heritage language and assume responsibility for the use of that language as contributing members of the family and community in which they live.

Language learners can strengthen their heritage language through the following actions:

- a. Take the initiative and make opportunities to listen to and speak the heritage language whenever possible, especially by interacting with fluent speakers.
- b. Set aside special times and places where people can come and practice their language skills by participating in purposeful conversation with others under supportive, non-threatening circumstances (e.g., Gwich'in Saturday morning coffee table in Fairbanks).
- c. Seek out a fluent language speaker who is willing to serve as a mentor and make arrangements to work with that person on a continuing basis engaged in language-intensive activities (e.g., Tanana Chiefs Conference Mentor-Apprentice Program).
- d. Learn to appreciate the complexity of language use as a way to help sustain the level of commitment needed to gain speaking fluency and the associated literacy skills.
- e. Show a preference for respectful use of the heritage language in all appropriate situations with other speakers.

- f. Whenever possible, sit next to an Elder.
- g. Practice learning through teaching.

Guidelines for Native Communities and Organizations

Native communities and organizations must provide a healthy and supportive environment that reinforces the learning and use of the heritage language on an everyday basis.

Communities can strengthen their heritage language through the following actions:

- a. Provide encouragement to all community members to use their heritage language on a regular basis and to assist anyone who is interested in learning the language, especially young children.
- b. Reinforce the importance of the heritage language through the incorporation of traditional terminology, language and protocols in all aspects of community life and organizational practices.
- c. Begin all community events and gatherings with an invocation and speech in the heritage language by a respected Elder.
- d. Promote active participation of community members in all discussions related to use and maintenance of the local language, including the Language Curriculum Advisory Committees established through S.B. 103, and seek as much consensus as possible on the rôle of the heritage language in the community.
- e. Set realistic goals for how the heritage language is to be used and supported in the community, taking into account the various points of view that are represented.
- f. Establish a local and/or regional Language Commission to provide guidance and support for all aspects of heritage language documentation and revitalization, including decisions regarding training and certification of language teachers, maintenance of traditional patterns of grammar and syntax, and a screening process for new words and word forms.
- g. Promote traditional story-telling gatherings that help people learn the significance of the heritage language to gain full understanding of a stories meaning.
- h. Promote regular heritage language programming on all radio and television outlets in the region.
- i. Support publication of heritage language translations of local news and other print materials related to life in the surrounding community and region.
- j. Provide simultaneous translation equipment and services at all meetings so the heritage language can be used freely and without interruption.
- k. Implement the "community" responsibilities outlined in the Alaska Standards for Culturally Responsive Schools.

Guidelines for Educators

Professional educators are responsible for providing a supportive learning environment that reinforces the wishes of the parents and community for the language learning of the students in their care.

Professional educators can help strengthen the heritage language through the following actions::

- a. Make effective use of local expertise, especially Elders, as co-teachers whenever local language and cultural knowledge is being addressed in the curriculum.
- b. Make every effort to use locally relevant curriculum materials with which students can readily identify, including materials prepared by Native authors.
- c. Participate in local and regional Immersion Camps to acquire first-hand familiarity and understanding of traditional language and cultural ways and their meaning in contemporary life.
- d. Develop culturally appropriate approaches to first- and second-language teaching in accordance with the language history and aspirations of the local community.
- e. Establish an immersion environment wherever possible to provide a natural learning context for language learning.
- f. Take steps to recognize and validate all aspects of the knowledge students bring with them, and assist them in their continuing quest for personal and cultural affirmation.
- g. Provide sufficient flexibility in scheduling Elder participation so they are able to fully share what they know with minimal interference by the clock, and provide enough advance notice for them to make the necessary preparations.
- h. Align all subject matter with the Alaska Standards for Culturally Responsive Schools and develop curriculum models that are based on the local cultural and environmental experiences of the students.
- i. Provide assistance in instructional methodologies for heritage language teachers when they are having difficulty with their teaching practices — language teaching doesn't always come naturally.
- j. For heritage language speakers, acquire reading and writing proficiency in the heritage language to serve as a model and to be able to assist students in developing their own literacy skills.

Guidelines for Schools

Schools must be fully engaged with the life of the communities they serve so as to provide consistency of expectations in all aspects of students lives.

Schools can help strengthen the heritage language through the following actions:

- a. Make sure the language policies and practices in the school are consistent with the language aspirations of the parents and community, including making allowances for variations of opinion when necessary.
- b. Provide follow-through support for local Language Curriculum Advisory Committee recommendations, as well as incentives for students to participate in the heritage language programs that are offered.

- c. Establish an easily accessible repository of heritage language resource materials and knowledgeable expertise from the community.
- d. Incorporate appropriate traditional values and beliefs with all heritage language teaching.
- e. Provide an detailed cultural and language orientation program for all new teachers and administrators, including participation in an immersion camp with local Elders.
- f. Use Elders and Native teachers from the local community to acquire a comprehensive understanding of all aspects of the local, regional and statewide context in which the students live, particularly as it relates to the well-being and survival of the local culture.
- g. Make use of locally produced resource materials in the local language (reports, videos, maps, books, tribal documents, etc.) in all subject areas and work in close collaboration with local agencies to enrich the curriculum beyond the scope of commercially produced texts.

Guidelines for Linguists

Linguists should assist local communities in the development of appropriate resource materials and teaching practices that nurture the use and perpetuation of the heritage language in each respective cultural community.

Linguists can help strengthen heritage languages through the following actions:

- a. Identify and use the expertise in participating communities to enhance the quality of linguistic data gathering and use caution in applying external frames of reference in its analysis and interpretation.
- b. Contribute appropriate linguistic expertise on language teaching, learning, policies and planning in ways that are compatible with the heritage language aspirations of Native communities.
- c. Provide encouragement and support for Native students interested in studying their heritage language and/or becoming linguists.
- d. Provide support, training, resources and technical assistance to language initiatives on-site in local communities so that maximum heritage language revitalization can be achieved.
- e. Help prepare linguistic materials that are of direct benefit to indigenous people in their heritage language efforts.

Guidelines for Education Agencies

Education agencies should provide a supportive policy, program and funding environment that encourages local initiative in the revitalization of the indigenous languages.

Education Agencies can help strengthen indigenous languages through the following actions:

- a. Provide ample opportunities for personnel associated with heritage language education to participate in regional and state-wide conferences, workshops and other events in which Native educators share their insights and practices around language learning issues.

- b. Provide administrative and funding support for local education initiatives (Tribal Schools, Charter Schools, Immersion Programs) aimed at immersing students in their heritage language as the language of instruction in school.
- c. Provide support for curriculum materials development in the heritage language in any area where immersion programs are being implemented (including computer-assisted Native language translation capabilities and literacy support).
- d. Provide the necessary waivers from existing regulatory requirements to insure that students being taught in their heritage language are not disadvantaged in any way, nor are they discouraged from continuing in a heritage language program of instruction through the highest grade level available.

General Recommendations

The following recommendation are offered to support the effective implementation of the guidelines for strengthening indigenous languages.

1. The regional Native Educator Associations should sponsor an annual Academy of Elders bringing together Native educators and Elders in an immersion camp setting to help the teachers acquire fluency in their language for use in their teaching.
2. Native language specialists through the regional Native Educator Associations (including Elders) should develop guidelines for assessing fluency and/or levels of proficiency in heritage languages for use in various contexts.
3. Regional Tribal Colleges should provide a support structure for the implementation of these guidelines and the teaching of the heritage languages in each of the respective regions.
4. Federal and state funding support for indigenous language initiatives should be expanded and all Native language funding should be administered through Native-controlled entities.
5. An Alaska Native publishing house should be established to promote and support the publication of Native language materials.
6. The Alaska Native Language Center should establish regionally based affiliates in each major linguistic region to provide more direct local access to, and involvement in, the Center's programs and services.
7. The Alaska Department of Education and Early Development should provide incentives to school districts for the implementation of the S.B. 103 Advisory Committee recommendations.
8. School Districts should provide opportunities and incentives for all new teachers to participate in a language and cultural orientation program appropriate to the area in which they will teach.
9. School Districts should require a Cross-Cultural Specialist Endorsement for all personnel with responsibilities that impact the cultural well-being of the students and communities they serve.
10. The guidelines outlined above should be incorporated in university courses and made an integral part of all teacher preparation and cultural orientation programs.

11. An annotated bibliography of resource materials that address issues associated with indigenous language learning should be maintained on the Alaska Native Knowledge Network Web site .

Sponsored by:

- Alaska Federation of Natives
- Alaska Rural Systemic Initiative
- Alaska Rural Challenge
- Center for Cross-Cultural Studies
- Alaska Native Knowledge Network
- University of Alaska
- Alaska Department of Education
- Ciulistet Research Association
- Association of Interior Native Educators
- Southeast Native Educators Association
- North Slope Inupiaq Educators Association
- Association of Native Educators of the Lower Kuskokwim
- Association of Northwest Native Educators
- Native Educators of the Alutiiq Region
- Association of Unangan/Unangas Educators
- Alaska Native Education Student Association
- Alaska Native Education Council
- Alaska First Nations Research Network
- Consortium for Alaska Native Higher Education

Draft for consideration by the Assembly of Alaska Native Educators, Anchorage, Alaska, February 4, 2001.

There is also a "Guidelines for nurturing culturally healthy youth". This set of guidelines is available from Ray Barnhardt at <ffrjb@aurora.alaska.edu>.

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Via Soverspeakout listserver

East Timor: identity, language and educational policy

Address to the C.N.R.T. National Congress, 25 August, 2000

Dr. Geoffrey Hull, University of Western Sydney (Australia).

“Mr. President of the National Council of Timorese Resistance, Your Lordships, Reverend Fathers and Sisters, Ladies and Gentlemen: I thank you most sincerely for the great honour of this opportunity to speak at your National Congress.

One year ago when the people of East Timor voted almost 80% for independence, the whole world admired the nation’s unity, a unity which had kept the country’s cultural identity alive during the whole Indonesian occupation. And so it was with much regret that the friends of East Timor abroad heard, after the referendum, that considerable differences of opinion concerning the nation’s official language had manifested themselves. This is a serious problem, because a nation’s most potent symbol is its language. Doubts about the official language imply doubts about the nation’s identity.

As a linguist who has striven for years to study and help preserve East Timor’s cultural heritage, particularly its languages, my contribution today is to put before you my thoughts on this problem. In this address I will outline several principles for linguistic and cultural policies, comparing the situation in East Timor with that of other countries. I shall also present some of the facts — historical events and social phenomena — that have conferred on the people of East Timor a unique identity in the world.

When colonialism came to an end in various countries after the last world war, each new state had to seek and cultivate its national identity. In countries which shared a language, culture and religion with their neighbours, the search for a distinct identity was often difficult, for example in many Arabic-speaking countries. In other cases, especially in Africa, new states kept the borders earlier created by a colonial power. States of this kind could seem artificial creations, because they were collections of peoples of different languages, customs and religions. And since there was not a common culture, the new government was often unwilling to elevate any one of the numerous vernaculars to official-language status, for fear of vigorous reactions from other language groups. Thus the new state would have to retain the colonial language — English, French or Portuguese — as its official one. This language, although originally foreign, had one big advantage: its neutrality.

By contrast, when Portuguese Timor was about to emerge from its colonial period twenty-five years ago, the country had no need to search for a national identity. It was unique from a linguistic point of view, with fifteen indigenous languages, most of them purely East Timorese and some of them broken up into local dialects. Over and above this polyglot situation, most of the territory was unified by the use of Tetum as a lingua franca, and people who had gone to school also spoke Portuguese. Timorese polyglossia did not prevent the colonial officials and Catholic clergy from communicating with the population, since wherever Portuguese was not known there were people able to speak the Tetun-Dili or Tetun-Prasa variety of Tetum, greatly mixed with Portuguese and therefore easily learnt by the Europeans.

One can compare the rôle of Tetum in East Timor with that of Malay in the Dutch East Indies. Just as in Portuguese Timor speakers of Makasai, Mambai or Bunak could communicate by using Tetum, the people of Sumatra, Java, Borneo, Celebes and the countless smaller islands were united by the common use of Malay, which had originally spread from Sumatra. Given the usefulness of this language in the vast Dutch colony, when the Republic of Indonesia was formed, the new government, though dominated by Javanese individuals, chose Malay, not Javanese, as the official language. So as to use it as a potent tool of the national ideology, they changed the language’s name to Bahasa Indonesia “Indonesian language”.

In order to understand properly the cultural situation in East Timor, one needs to consider the recent history of Indonesia, because events there affected the former Portuguese colony. This influence reached its peak during the Occupation (1975-1999), when the Indonesians abolished the Portuguese [syllabi] in all the schools, replacing them with Indonesian ones. The new syllabi taught children only about Indonesian culture and history, and ignored the radically different culture and history of East Timor. As was to be expected, Indonesian education led Timorese children and adolescents to view the world, and their own country also, through Indonesian eyes.

When the Suharto régime was spreading its nationalist ideology through the education system, the Indonesian Army was terrorizing and oppressing the population. Many young people, although the recipients of a Suhartoist formation in the schools and the University, were moved to take part in the national resistance movement. The students supported the patriotic struggle with great courage, some of them shedding their blood for the cause, and won the admiration of the whole world.

Unfortunately, when East Timor won its freedom, a conflict between the older generation and the younger generation soon came to the fore. All Timorese were at one on the question of founding a new state; but they differed on questions of language and culture.

At present there are two main conflicting perspectives on East Timor's cultural identity, with many variations in between. At one extreme, some of the older people wish to have Portuguese as the sole official language and foresee no official status for Tetum or any other vernacular. At the opposite end of the spectrum are some younger people who want Tetum alone to be the official language and are anxious to do away with Portuguese. Some claim that only Portuguese should be employed as East Timor's world language; others opine that English would be more practical than Portuguese. As for Indonesian, there are Timorese willing to reinstate it as a language of regional utility; others would like it abolished and banished completely because of its associations with the Suhartoist occupation. These conflicts are heating tempers and dividing the nation.

How did this situation come about? The roots of the conflict are to be sought in the colonial past. East Timor's colonial past is a dual one, the younger generation having been influenced by Indonesian neo-colonialism and the older generation having grown up in the atmosphere of classical Portuguese colonialism.

We shall consider first of all the effects of Indonesian nationalist ideology on the minds of the post-1975 generation. After Indonesia gained its independence, the new government gradually abolished Dutch, first in government and administration, and finally in the (minority of) schools where it had been used as a teaching medium. Abrogating and stirring up public dislike of the Dutch language was consonant with the new republic's anti-colonial ideology. As we have seen, the status of Malay as Indonesia's national and official language was not shared with any other vernacular, not even Javanese. The Indonesian Constitution allowed the part-time teaching in schools of vernaculars with two million or more speakers. All other local languages, i.e., most of them, had no place in public education. In the press Indonesian was also dominant, with little or no place given, for example, to Javanese, Balinese, Batak or the Dawan of West Timor.

However, as Malay-Indonesian was not a world language, the new nation needed a second language for communicating with other countries. Having abolished Dutch, the Jakarta government chose English. Later on, the capitalist Suharto régime would retain English, attractive because of its economic importance. Hence today English — not historic Dutch — is the most widely taught foreign language in Indonesian schools and universities.

Now what is significant about all this for East Timor is that those who advocate Tetum only as the official language, who urge the abolition of Portuguese as a “colonial language”, who foresee no place in the schools or the media for vernaculars like Baikenu, Fataluku, Mambai or Kemak; who want only English as East Timor’s second language.... such people, whether they realize it or not, are actually seeking to impose on the nation a cultural régime that comes straight from Jakarta, a model that has nothing genuinely East Timorese about it. This programme, which I shall term here the Suhartoist cultural model, merely substitutes Tetum for Indonesian as the neo-colonial language, and not only abolishes Portuguese (= Dutch) but marginalizes all the other vernaculars that make up East Timor’s heritage (= the Indonesian vernaculars).

It is certainly wrong to vilify any nation or culture, and the Suhartoist model for East Timor is not criticized here simply because it happens to be a product of Indonesia. What must be criticized about it is that fact that it is incompatible with the cultural reality of East Timor, and is unlikely to function properly here. And this is so chiefly because of the greatly differing histories of Indonesia and East Timor.

The fundamentally opposed tendencies of Portuguese and Dutch colonialism are a well-described theme of world history. What is clear to any observer is that Portuguese and Dutch rule produced very different results in the lands colonized by the two powers. At the risk of simplifying rather complex phenomena, it is broadly true that the Dutch were little inclined (at least on the level of policy) to mix their blood with indigenous peoples. They were generally not interested in imposing their state Calvinism on their subjects. It was not usually part of their plan to make subject peoples learn Dutch (in Indonesia they encouraged the use of Malay and learnt it themselves). Excluding all but a few of the natives from their own culture was a Dutch strategy for maintaining their racial superiority. When the Dutch finally withdrew from Indonesia, their influence of the languages and cultures on the local peoples was still superficial.

In stark contrast, the Portuguese always sought to assimilate the peoples they added to their empire. In Timor, as elsewhere, intermarriage between the two races was common. The Portuguese arrived in the island with the objective — never completed during their rule — of converting the entire population to Catholicism. Although conversion was not forced in Timor (as it had been in Goa and Malacca), most of the local kings accepted baptism, receiving Portuguese names and aristocratic titles. In many local kingdoms the Portuguese flag was kept and worshipped in totem houses. As a result of the Portuguese campaign to spread their language during the second half of the 19th century, Tetum and the other vernaculars became impregnated with Portuguese loan words, idioms and syntactic structures. Twice at least during the drive to “civilize” East Timor, the colony was declared to be an overseas province of Portugal, as much a part of the mother country as Lisbon or Coimbra.

Quite unlike the infant Indonesian government, which strove hard to undo a superficial Dutch cultural influence, the Fretilin regime of 1975, while generally critical of Salazarist colonialism, continued to value Portuguese language and culture as long-standing and well-integrated elements of East Timor’s national culture. The retention of official Portuguese was even one of the principles of Apodeti, the minority political party working for integration with Indonesia.

Of course in considering the impact of Portuguese colonialism in East Timor one must recognize the negative as well as the positive aspects. Contact with Portugal certainly renewed and strengthened Timorese culture, but the colonial government granted no place to Tetum or the other vernaculars in

public life. Portuguese was the sole medium of instruction in the schools, and the syllabus was wholly lusocentric, ignoring Timorese culture and history. It is hardly surprising then that many individuals formed in this system have retained a colonial mentality which manifests itself when they denigrate indigenous languages and institutions and oppose moves to make Tetum an official language. This Portuguese programme of assimilation will be referred to as the “Salazarist cultural model”.

Although the Indonesian occupation was all in all a negative experience for the people of East Timor, it cannot be doubted that the Occupation was (unintentionally) beneficial for Tetum. Certainly, if the Indonesians had not banned Portuguese, the Church would not have made Tetum its liturgical language. But with the sudden need to celebrate the rites of the Church in Tetum, the clergy had to translate, as well as the missal, portions of the Bible, in order to create a lectionary (epistle and gospel readings). The task of translating all this material made priests aware of the beauty and potential of Tetum as a literary medium. And since it was necessary to render the sacred texts into a dignified idiom, the translators borrowed many words from Tetun-Terik (archaic rural Tetum). This process served to narrow the existing gap between Tetun-Dili and Tetun-Terik, and helped to turn a simple dialect into a literary language. Lay people who cultivated Tetum during the Occupation played a similarly important rôle in the development of the language. At a time when many Indonesian words were filtering into spoken Tetum, the writers deliberately kept their language free of Indonesian influence and continued to derive new vocabulary from Portuguese and Tetun-Terik.

Although severely repressed under the Indonesians, the Portuguese language did not become extinct as anticipated. This shows that in the local culture Portuguese was not an extraneous element like Dutch in Indonesia, which disappeared from most sectors of society within a decade of Holland's withdrawal.

It is necessary therefore to put the languages used in East Timor into two categories. One must distinguish languages which have long been part of local culture from languages that have only recently become current. In the first category, that of languages that can be classed as truly national, are Tetum, the fourteen other vernaculars, and Portuguese. By contrast Indonesian and English belong to the category of recent foreign languages whose impact on the indigenous languages has not been profound like that of Portuguese.

The movement seeking to abolish Portuguese does not take into account the force that fuelled the national resistance against Indonesia: traditionalism. The Timorese are a people strongly attached to their land and ancient customs. Their ancestors submitted to Portuguese rule because the Europeans interfered little with native institutions, and made few attempts to change indigenous culture. For most Timorese, the influence of Christianity and of the Portuguese language, though subtly pervasive, was indirect. The Suharto régime, on the other hand, made itself odious to the people because of its contempt for their culture and its heavy-handed attempt to sever them from their past.

In my view, the central position of the Portuguese language in East Timorese civilisation is beyond any doubt. Simply put, if East Timor wishes to remain connected to its past, it needs to retain Portuguese. If it chooses otherwise, a people with a long memory will be converted into a nation of amnesiacs, and East Timor will suffer the fate of countries that have thrown away the key to their past by depriving their people of knowledge of languages that played major rôles in the formation of the national culture.

It may seem axiomatic that full knowledge and appreciation of a nation's past is a prerequisite for the building of a healthy future, but we are living in a highly materialistic age in which the aggressive pursuit of economic power seriously threatens those traditional institutions and values it has not already destroyed. It is therefore important for human beings to remind themselves that economic power which diminishes them spiritually, intellectually and culturally is in reality a form of tyranny.

Materialistic motives seem to have inspired, at least in part, the sudden movement in East Timor to promote English to official status. There is at present a popular tendency to see the English language as the only key to economic prosperity. What is not seen is the considerable threat that English poses to the cultural integrity of East Timor.

No-one can seriously deny the great value to East Timor of English as a second language. English has established itself as the world's international language and is the prime medium of modern technology. Nor should one overlook the claims of English as the vehicle of a great literature and a sophisticated civilisation.

I foresee no serious problems if the new government of East Timor simply promotes English as a second language, without any official status, as in Indonesia, Portugal, Japan and so many other countries. Contained in this way, English should not be in a position to undermine the traditional culture of East Timor. If, on the other hand, a future government makes the mistake of putting English in the place of Portuguese, the consequences for posterity will be grave indeed.

Linguists commonly refer to English as a killer, an imperialistic language which in world history has a worse record of driving other languages to extinction than any other. (This linguicidal quality of the language of Shakespeare has nothing to do with anything inherent in its structure, but is a product of the cultures for which English has been a vehicle). In the modern context, the association of English with technological superiority gives it a definite and unfair edge over languages that are vehicles of technologically unsophisticated cultures.

This prestige of English is responsible for the often unwitting arrogance that tends to characterise Anglophones, especially when they come into contact with other languages and cultures. The idea that English is the "normal", or "preferable", medium for schooling, radio, television, videos, films, newspapers, magazines and serious books can easily lead to the conviction that other languages are somehow less suited to modern living and should wherever possible give way to English. This problem is greatest in countries with English as an official language, especially when English lords it over indigenous languages.

When speakers of minority and Third World languages are infected with this inferiority complex and cultural cringe, the results are usually disastrous. People thus affected typically become ashamed of their mother tongues, and there is a great temptation not to pass on to their offspring these "useless relics of past", badges and factors of "backwardness", especially when their use is positively discouraged by the state. The victims of this process are legion, especially in the United States and Australia. Most indigenous languages have disappeared in the United States outside the Indian Reservations. Of the 250 or so Aboriginal languages spoken in Australia only some 100 survive today, and many of these are on the verge of extinction.

The victims of English are not confined to areas of the New World swamped by white immigrants. In the British Isles two of the five modern Celtic languages, Cornish and Manx, have already disappeared. Welsh is struggling to survive in Wales, and the prospects for Gaelic are grim, not just in Scotland but

in independent Ireland, where state attempts to halt and reverse anglicisation have been a depressing failure. On the Channel Islands, Norman French is almost extinct, in spite of the proximity of France.

Considering now the case of official Portuguese in East Timor, one can see an immediate advantage for Tetum and the other vernaculars in the fact that Portuguese, having less prestige and “snob” value, than English, will be less able to threaten the country’s linguistic order. In countries where Portuguese is an official language, relatively few vernaculars have disappeared because of the prestige of Portuguese. Because of several historico-cultural factors, the Portuguese language has always harmonized better with indigenous languages than English.

For East Timor Portuguese also has the positive advantage that the Tetum lingua franca is not formally very distant from it because of the huge Portuguese element in its sound-system, grammar and vocabulary. Portuguese is not excessively difficult for East Timorese to learn because they already have a partial passive knowledge of it through speaking Tetun-Dili. The same can hardly be said of the relationship between Tetum and English. Even when Timorese (who as traditional polyglots are naturally good linguists) learn to speak English fluently, the quality of their English — especially in pronunciation and grammar — is usually far inferior to the quality of their acquired Portuguese.

It seems clear that Tetum would be a very inferior and endangered partner in any future binomium with English. Tetum’s prospects for survival and development are much brighter within a continuing partnership with Portuguese, the natural source of its technical and modern vocabulary. However, the arguments in favour of co-official Portuguese in East Timor are not merely cultural and ecological. Portuguese itself is hardly a useless language in the modern world. Like English, Portuguese is an international language with (including its dialects) some 180 million speakers in Europe (Portugal and Galicia), Africa, Brazil and three small areas of Asia (Goa, Macao and Malacca) as well as East Timor. Though not internationally used as a lingua franca to the extent that English is, Portuguese has more speakers in the world today than Russian, Japanese, German, French or Javanese.

East Timor’s distance from other Portuguese-speaking countries is hardly a problem in the age of the jumbo-jet and electronic communications. Moreover the Lusofonia or commonwealth of Portuguese-speaking nations will link East Timor with a greater world community and provide many social, cultural and material benefits and opportunities.

In the economic sphere, Portuguese in East Timor should also be seen as an open door. Most native English-speakers are notoriously bad at mastering other languages, largely for cultural reasons, but also to some extent because English has diverged greatly in structure from the Germanic languages to which it is closely related and from the Latin languages by which it has been influenced. Whereas English is useful to East Timor for its intrinsic value alone, Portuguese has also the great extrinsic value of being a natural stepping-stone to three other Romance languages to which it is still structurally very close: Spanish, Italian and French.

These languages (especially Spanish and French) have great importance in the world of commerce, and East Timorese who learn to speak them are automatically increasing their employment prospects. They can find work in various sectors, such as commerce and diplomacy, but above all in the tourism industry. If the new government decides to develop ecotourism as a primary national industry, applicants for many jobs in this sector will need to know foreign languages to cater for the needs of overseas visitors. The new government would thus be well advised to prioritise the setting up of a special foreign languages academy offering, for clear vocational purposes, intensive courses in

Spanish, Italian and French for students already knowing Portuguese. Courses in — apart from English — German, Russian, Mandarin and Japanese could also be provided.[1]

Practical necessity will oblige the new nation of East Timor to continue using the language that most of their neighbours speak: Indonesian. Of course this language, whose impact on East Timorese society is only recent and superficial,[2] does not merit official status, political considerations apart. But Timorese doing business with Indonesians, and those who go to work and study in Indonesia, will need opportunities to learn the Indonesian language in their own country.

The new government should consider the younger people schooled in Indonesian a valuable human resource, and they should be encouraged to make their contribution to the nation-building process. Indonesian-speaking East Timorese can play a large rôle in their country's commercial and diplomatic activities in the South-East Asian region.

It has become well known outside Timor that the restoration of official Portuguese has been interpreted as a personal threat by many Indonesian-educated younger people. There is a widespread fear among them that they will not be able to compete socially with other Timorese whose command of Portuguese is good. Their fear of becoming second-class citizens unable to obtain good jobs and positions is perfectly understandable.

This problem is a serious one. Nevertheless, it is also a fact of life that in the work of national reconstruction all citizens will have to make a sacrifice of some kind. If Portuguese is indeed an integral part of the national culture, the youth must make a concerted effort to learn or re-learn the language. By the same token, the older generation have an obligation to make all the necessary allowances for non-knowledge of Portuguese among the youth, for example making sure that Tetum alone is used in public meetings whenever non-Portuguese speakers are present. All new documents prepared in Portuguese must be translated into Tetum.

With the help of Portugal and other Lusophone countries, the government should set up special Portuguese "recovery" courses, for all younger adults who have completed their schooling. Similar courses should also be set up and made compulsory in foreign non-Lusophone universities where numbers of East Timorese students are sent to study, for example in Australia, New Zealand and Hawaii. I would recommend, too, that the new government seek funds to publish as soon as possible modern and comprehensive Tetum-Portuguese and Portuguese-Tetum dictionaries and distribute these free of charge to all the younger people who need them.

It is, moreover, highly desirable for individuals who come to Timor as Portuguese teachers to make an effort to learn Tetum. Such a tribute to the main language of the people would make it clear to all that the work of restoring the Portuguese language in East Timor has no neo-colonialist ulterior motives.

Appreciating as I do the importance of the Portuguese language as the natural partner of Tetum in East Timor, it is my hope that the new government will implement all the above measures, as well as providing every possible employment opportunity for young people, regardless of the quality of their Portuguese. The task of restoring Portuguese demands great sensitivity and generosity of the older generation, and the patriotic call to learn Portuguese should be issued as an invitation, from compliance with which all East Timorese, not an élite only, will benefit. If, on the other hand, the restoration of Portuguese is pursued in a harsh and inconsiderate manner, the defenders of the

language run the very real risk of destroying it by turning the younger generation against an integral element of their heritage.

So far I have spoken at length about Portuguese, English and Indonesian because a small nation like East Timor needs to have one or more supra-regional and international languages to survive in the modern world. Yet though Portuguese has for centuries been an acclimatized language of the island, though Indonesian and English are available as second languages, the language that most East Timorese speak daily is not Portuguese, Indonesian or English.

Inside East Timor Tetum and the other vernaculars play a greater rôle than Portuguese, English and Indonesian. As the national language, Tetum needs to be given plenty of space in society. It must be used in all schools, in churches, in the public service, in business, in the press, in radio, television and the theatre. Tetum should be given priority in all domestic spheres, with Portuguese and the two second languages used only in areas where Tetum cannot be used, for example when foreign visitors are present and where necessary resources are lacking.

The government must give sufficient prestige to the national language and actively encourage all citizens to use it with confidence. It must sponsor the development of Tetum as a modern language, approving an appropriate system of orthography, publishing official dictionaries and grammars. Writers of useful books and literature in Tetum should be supported and incentivated. A national publishing house should be founded as soon as possible, so that books in Tetum and the other vernaculars can be printed in Timor and sold at low prices. A national foundation to foster the recording and preservation of indigenous oral literature, art, weaving, architecture, music, singing and dancing is another desideratum.

If the national language is promoted in the above ways, no-one will be able to claim that Tetum is a primitive and useless dialect, incapable of holding its own beside Portuguese and other well-developed languages.

Granted that East Timor needs a non-indigenous co-official language and that the only valid candidate is Portuguese, it will still be necessary for the new government to regulate and control the use of Portuguese in the country. If a strict policy for the protection and promotion of Tetum is not enacted, Portuguese is likely to invade areas of social and cultural life that properly belong to the national language. This is a potential danger that will require the utmost vigilance on the part of the state.

In several officially bilingual countries, for example the Philippines, Fiji, Ireland and Malta, the non-indigenous language (in these cases English) prevails in public life. This situation has come into being because the governments concerned have not enacted sufficient legislation to advance the development of the national language and to oblige both citizens and foreign residents to use it in the higher spheres. This could also come about in East Timor if the government of tomorrow fails to create a language policy adequate to the task of protecting the nation's identity. If foreign residents in East Timor find that local people are always willing to speak their language, they are hardly likely to make the effort to learn Tetum. Should this become the general trend, it will quickly lead to cultural domination as in colonial times.

East Timor would do well to follow the example of other governments that have successfully introduced such legislation to bolster a weak national language, for instance, Slovakia. The government could, for instance, oblige foreign businesses to place labels in both Tetum and

Portuguese on all their products. It could also require the translation of all commercial documents and literature used in East Timor, and prohibit public advertising in English. The subtitling in Tetum of foreign non-Portuguese television programmes and films could also be made compulsory. These measures would attract revenue as well as generate plenty of work for Timorese translators.

The national constitution should also guarantee official protection of all the vernaculars of East Timor apart from Tetum. It should at all costs avoid the policy of ignoring or, worse, repressing linguistic diversity, like those Fascist governments taking their lead from the Jacobin philosophy of the French Revolution. A sound national constitution would recognise with pride that the abundance of languages in East Timor is, far from being a factor of disunity, a national treasure to be preserved and a rich human resource to be cultivated. In an age when respect for the natural environment is a universal value, conservationism should be extended to linguistic species as well, lest the nation be impoverished by the loss of any one of them.

Among the languages to be protected by the state, two of them, Baikenu and Fataluku, should be granted a special statute as vernaculars of regions where Tetum is not yet universally spoken. Given the particular communication problems in these two areas, especially the Ambeno enclave, priority should be given to Baikenu and Fataluku in the production of linguistic resources for the nation.

The same resources will eventually be produced for all the other languages and dialects. Linguists supported by the state will be able to prepare dictionaries, grammars and story-books for each of vernaculars, but in order to give their speakers confidence to read and write them, the mother tongues would need to be taught in the schools.

In concluding this address, I will briefly consider the thorny issue of language in the schools. U.N.E.S.C.O.'s 1953 resolution on primary education stated that "the best medium for teaching is the mother tongue of the pupil". In bilingual countries, a common pattern is for children to learn first the alphabet and basic reading and writing in their mother tongue. Then, in the higher primary grades, the study of the second language is introduced.

Unfortunately, there is one great obstacle to implementing such a democratic programme in East Timor: the lack of an adequate primary syllabus in Tetum. Another big challenge is polyglossia: in most districts little children do not speak Tetum when they begin school and would therefore require simple pedagogical materials in their mother tongue, which barely exist in any language other than Tetum.

Even with government support, it will take collaborating linguists and educationalists several years to produce even the most basic syllabus in Tetum, not to speak of the other languages. In the meantime, unless the new state wishes teachers to go on teaching through Indonesian, the only option — given the need for pedagogical resources — is to teach literacy to children (and adults) with Portuguese materials, which are available, abundant and of high quality. Ideally some reading and writing in Tetum should be introduced in the interim within the framework of the Portuguese-medium syllabus. In places where children do not understand Tetum, wide oral use of the vernacular should be made in teaching.

As for the eventual non-Portuguese primary syllabus that I envisage, mother tongues could and indeed should be used as soon as possible in the lower grades, but from the third grade Tetum should become the main medium of instruction, reading and writing. Once the textbooks are available, most subjects — grammar, history, geography, mathematics, natural science, Christian doctrine — should

be taught through Tetum in the higher grades of primary school. However, from the third primary grade, Portuguese should be introduced, and taught through its own medium.

The secondary school syllabus needs less language planning, given that all subjects except Tetum grammar and literature, will have to be taught in Portuguese. From the first year of secondary school, students should study English and Indonesian as compulsory subjects. Those with a gift for languages could study one other foreign language, for example French, Spanish, Italian, German or Japanese. For the university, the most appropriate media of instruction would be Portuguese and English. The government should, however, set up a chair of Tetum and a chair of Timorese linguistics to promote study and research in these fields. These two departments would be resource centres and advisory bodies for experts and teachers in the field of education.

In the linguistic programme that I have outlined there is a place for every language that plays a part in the culture of East Timor. A truly inclusive language policy is the answer to counterproductive political campaigns seeking to exclude one language or another. The important thing is to establish correct priorities based on cultural facts, priorities which look to the future but also remember the past.

These, then, are my thoughts, and I now leave it to you, ladies and gentlemen, to discuss the principles, facts and possibilities that I have placed before you. With the help of Almighty God and of the Martyrs of East Timor, I am confident that you will find the way to renew and enrich the culture of your beloved homeland.

Footnotes:

[1] In considering the commercial exploitation of Portuguese, members of the East Timorese government could derive great benefit from a study tour of the Republic of the Seychelles in the Indian Ocean. This small unspoiled nation offers a good model in ecotourism, its principal industry. The Seychelles were formally a British colony until 1976, but the population used English mainly for official purposes. The main cultural language and the language of the Church was French, since the islands had belonged to France before the Napoleonic Wars. Creole French is, however, the vernacular.

At Independence the possibility of abolishing French was mooted, but instead the new government made it co-official with English and Creole and with the development of ecotourism exploited French as a stepping-stone for the teaching of Italian and Spanish, languages spoken (with French) by a large percentage of tourists. Promoting for ecotourism both beautiful natural environment and the colonial French cultural heritage of these islands has ensured the population a healthy economy and plenty of employment possibilities.

In East Timor, the natural beauty of the land, the rich and colourful indigenous culture and the co-existing Portuguese culture — architecture, cuisine, music, manners and charm — are all eminently exploitable as drawcards in promoting East Timor as a tourist destination.

[2] Modern Indonesian (Bahasa Indonesia) is to be distinguished from the Creole Malay (of Ambonese origin, and still spoken in Kupang) that influenced Timorese languages between the fifteenth and early nineteenth centuries. Knowledge of Creole Malay had, however, virtually disappeared in Portuguese Timor by the 1870s, and when the Indonesians invaded in 1975, their language was unintelligible to the vast majority of East Timorese.

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From: Ted Lewis <tedlewis@globalexchange.org>

Indian Rights Bill Gains Victory

The Associated Press. 26 April, 2001.

MEXICO CITY — A sweeping Indian rights bill meant to help end the Zapatista rebellion in southern Mexico has gained its first major victory. Mexico's Senate approved the proposed constitutional change in a unanimous vote Wednesday.

The bill is meant to enact a 1996 agreement between the government and the Zapatista National Liberation Army signed in the Indian village of San Andres Larrainzar. The five-year delay in the bill has been the main sticking point in restarting stalled peace talks.

Former President Ernesto Zedillo tried to change the proposal, saying it threatened the country's unity and legal framework by allowing Mexico's 62 Indian groups to use traditional laws and political practices to govern their communities.

New President Vicente Fox, pushing to settle the rebellion, made the bill his first proposal to Congress in December.

It was not clear if the Zapatistas fully accept the new draft; the version they supported was change by Senate commissions. But Sen. Jesus Ortega, head of the delegation for the leftist Democratic Revolution Party, said he believed that "the spirit of San Andres is preserved."

The measure will still have to be approved twice by the Senate, then go to the lower house of congress and then have to be endorsed by a majority of state legislatures.

The agreement on Indian rights was the first of several planned agreements between the government and rebels leading to a final peace treaty, though it is often considered the key issue for the largely Indian Zapatistas.

More than 145 people died during two weeks of fighting immediately after the Zapatistas emerged from the jungle to seize several towns in Chiapas state on Jan. 1, 1994. A cease-fire has held since then and the rebels have moved increasingly toward political rather than military action.



Three Articles on Archiving Data

From: Jim Mason <jimmason@longnow.org>

Workshop Report: Web-Based Language Documentation & O.L.A.C.

Date: 8 February, 2001

Workshop on Web-Based Language Documentation and Description, and the Open Language Archives Community.

By J. Albert Bickford <albert_bickford@sil.org>
S.I.L.-Mexico and University of North Dakota

The Workshop on Web-Based Language Documentation and Description (12-15 December, 2000, University of Pennsylvania), brought together linguists, archivists, software developers, publishers and funding agencies to discuss how best to publish information about language on the Internet. This workshop, together with the Open Language Archives Community which is developing out of it, seem especially important in providing useful information about linguistics and less-commonly studied languages for both scholars and the wide general audience that can be found on the Web. I hope that this report will be useful in understanding these new developments in the linguistics publishing and archiving field.

The aim of the workshop was to establish an infrastructure for electronic publishing that simultaneously addresses the needs of users (including scholars, language communities, and the general public), developers, archivists, software developers, and funding agencies. Such an infrastructure would ideally meet a number of requirements important to these different stakeholders, such as:

- provide a single entry point on the Internet through which all materials can be easily located, regardless of where they are stored (on the Internet or in a traditional archive). Essentially, this would be a massive union catalog of the whole Internet and beyond;
- identify every language uniquely and precisely, so that all materials relevant to a particular language can be located;
- make available software for designing, using, and archiving data (especially data in special formats); this includes software to help convert data from older formats to newer ones;
- serve as a forum for giving and receiving advice about software, archiving practices, and related matters;
- provide opportunity for comments and reviews of materials published within the system.

The workshop was organized by Steven Bird (University of Pennsylvania) and Gary Simons (S.I.L. International).[1] It included approximately 40 presentations and several working sessions on a variety of topics.

There was general agreement among the participants that a system for organizing the wealth of language-related material on the Internet is needed, and that an appropriate way to establish one is by following the guidelines of the Open Archives Initiative (O.A.I.) [www.openarchives.org/]. (These guidelines provide a general framework for developing systems like this for specific scholarly communities). An O.A.I. publishing and archiving system contains the following elements:

- data providers, which house the materials that are indexed in the system;
- a standardized set of cataloguing information for describing each of the materials, also known as "metadata" (i.e., data about data);
- service providers, which collect the metadata from all the data providers and allow users to search it in various ways so as to locate materials of interest to them;

In the case of linguistics, the system will be known as the Open Language Archives Community (O.L.A.C.). The Linguist list [www.linguistlist.org/] has agreed to serve the system as its primary service provider. It will be the main source that people will use to find materials through the system. Further information about O.L.A.C. can be found at [www.language-archives.org/]. The agreement to establish O.L.A.C. is probably the most important accomplishment of the workshop.

This agreement was solidified through working sessions which met during the workshop and started the process of working through the details in various areas, such as:

- character encoding: Unicode, fonts, character sets, etc.;
- data structure for different types of data (lexica, annotated text, etc.);
- metadata (cataloguing information that should be common to the whole community and how it should be represented in the computer) and other concerns of archivists;
- ethics, especially the responsibilities that archivists and publishers have to language communities;
- expectations of users, creators (e.g., authors), software developers.

These and other issues will continue to be discussed on e-mail lists in the coming months, ultimately culminating in recommendations for "best practice" in each area, together with a preliminary launch of the whole system, hopefully within a year. (Prototypes of the system are available now at the O.L.A.C. address above, along with various planning documents).

There were also a number of conference papers, which provided a foundation for making the working sessions productive. Rather than list or review all the presentations here, I will summarize them, since they are all available on the following conference Web site [www ldc.upenn.edu/exploration/expl2000/]. The topics covered included the following:

- proposals for various aspects of the O.L.A.C. system;

- concerns of various stakeholders, such as archivists, sponsors, language communities;
- descriptions and demonstrations of specific software, research projects, and Web publishing systems;
- metadata and metadata standards;
- technical issues, such as Unicode, the O.A.I., sorting, data formats for different types of language materials (e.g., dictionaries, annotated text, example sentences in linguistic papers, and audio).

One insight that I gleaned from these presentations was a better understanding of glossed interlinear text. Interlinear text is not a type of data, but rather just one possible way of displaying an annotated text. The annotations on a text can consist of many types of information: alternate transcriptions, morpheme glosses, word glosses, free translations, syntactic structure (and possibly several alternative tree structures for the same text), discourse structure, audio and video recordings, footnotes and commentary on various issues, etc. What ties them all together is a "timeline" that proceeds from the beginning to the end of a text, to which different types of information are anchored. Aligned interlinear glosses are one way of displaying some of this information, but not the only way, and not even the most appropriate way for some types of information. The traditional arrangement of Talmudic material, for example, with the core text in the center of the page and commentary around the edges, is another possible display of annotated text, in which the annotations are associated more with whole sentences and paragraphs than with individual morphemes. There are also some sophisticated examples available for presenting audio alongside interlinear text. (For example, check out the L.A.C.I.T.O. archive [lacito.archivage.vjf.cnrs.fr/!])

Throughout, it was very clear that those at the conference had a great deal in common with each other:

- a primary concern for descriptive (as distinguished from theoretical) linguistics;
- a desire to make language materials available, to communities of speakers and the general public as well as scholars;
- an interest in taking advantage of the Internet, which provides a means of publishing such materials that by-passes the limitations of traditional publication (since the costs are so much lower, and thus appropriate for materials that have smaller audiences);
- awareness that many materials may be less than fully-polished yet still valuable to some people and worth archiving;
- a sense of frustration with the currently confused "state of the art" in data formats, especially fonts and character encoding, and the lack of good information about how best to archive and publish on the Web;
- awareness of the large amount of data that is in data formats which will be obsolete in a few years (and thus a willingness to accept data in whatever form it is in, while also seeing a need for software to help convert data to newer formats);

- a strong suspicion toward and distrust of rigid requirements, yet a willingness to adopt standards voluntarily when their usefulness has been demonstrated.

Finally, the conference pointed out several trends that will be increasingly important in future years:

- the speakers of lesser-known languages will be more actively involved in the production and use of materials in and about their languages, and their concerns will increasingly have to be considered by scholars. These include carefully documenting permissions and levels of access to materials, making sure that language materials are available to the communities themselves, and being careful that scholars do not inadvertently aid commercial interests in exploiting native knowledge systems (such as medicinal use of plants) without appropriate compensation;
- the boundary between publishing, libraries, and archiving is being blurred by the shift to the digital world. Materials can be "archived" on the Web, which is a type of publication. Electronic "libraries" are springing up in many places. Published and unpublished works from around the world can be listed together in one common catalog. The same technology is important in both spheres of activity. In short, these activities are merging under a new umbrella that could be called "scholarly information management". A corollary to this trend is that archiving is not just something done at the end of a research project; it's part of the continuing process of managing the information that the project produces;
- in such a world, and with huge numbers of resources available to sift through, metadata becomes increasingly important. A freeform paragraph description in a publications catalog is no longer good enough. It is the metadata that users will consult in order to find materials of interest to them, so the metadata must be carefully structured, accurate and current. More and more, scholars will have to think not just about producing materials but also about how to describe them so as to make them accessible to others;
- Unicode [www.unicode.org/] is the way of the future for representation of special characters in computers. The days of special fonts for each language project are numbered. Instead, Unicode will make possible a single set of fonts that meets virtually everyone's needs in the same package. Over the next few years, most people will be switching their computers over to using Unicode almost exclusively (that is, if they want to take advantage of newer software);
- language data will increasingly need to be structured carefully so that not only can people view it and use it, but machines will be able to understand and manipulate it in various ways. This will most likely be done using XML (Extensible Markup Language), which is already widely-supported in the computer industry, with more support becoming available regularly.[2]

All in all, it was a workshop that was both stimulating and practical, one which will have an unusual amount of influence in months and years to come.

Footnotes:

[1] Funding was provided by the Institute for Research in Cognitive Science (I.R.C.S.) of the University of Pennsylvania, the International Standards in Language Engineering Spoken Language Group (I.S.L.E.), and Talkbank.

[2] Since XML's development has been closely-associated with the World Wide Web consortium [www.w3.org/XML/], it has been widely regarded as the successor to HTML for Web pages. However,

this is just a small part of its usefulness; it is a general-purpose system for representing the structure of information in a document or database, which can be customized for myriads of purposes. Many software tools are currently available for developing and manipulating data in XML, with more being developed all the time. One, Extensible Stylesheet Language Transformations [www.w3.org/TR/xslt], can do complex re-structuring of XML data.

(This report will be published in Notes on Linguistics, <www.sil.org/linguistics/NOL.htm>).



From: Jim Mason <jimmason@longnow.org>

The Rosetta Project — A Global Language Survey and Long-Term Linguistic Archive
<www.rosettaproject.org>

Date: 23 March, 2001.

Fifty to ninety percent of the world's languages are predicted to disappear in the next century, many with little or no significant documentation. Much of the work that has been done, especially on smaller languages, remains hidden away in personal research files or poorly preserved in under-funded archives.

As part of the effort to secure this critical legacy of linguistic diversity, the Long Now Foundation is working to develop a contemporary version of the historic Rosetta Stone. In this updated iteration, our goal is a meaningful survey and near permanent archive of 1,000 of the approximately 7,000 languages on the planet. We have three overlapping motivations for the project:

- To design a unique and unprecedented platform for comparative linguistic research and education;
- to develop and widely distribute a functional linguistic tool that will help with decipherment and recovery of lost languages in distant futures;
- to offer an aesthetic object that suggests the immense diversity of human languages as well as the very real threats to the continued survival of this diversity.

We are developing this broad language archive through a global collaboration of native speakers and communities, linguists, anthropologists, translators and other interested language specialists. You might think of this effort as an open collaboration, peer review process, similar to the strategy that developed the Oxford English Dictionary, though much larger in scope and greatly enabled by the efficiencies and collaborative possibilities of the Internet. We invite you to visit <www.RosettaProject.org> and contribute and/or comment in your language(s) of expertise.

The content for the Rosetta archive expands on the parallel text structure of the original Rosetta through archiving seven distinct components for each of the 1,000 languages. We have selected these components as the "minimum representation" most likely to be useful for future linguistic archaeology as well as contemporary comparative research and education. This sketch should be understood as a modest frame that is possible to complete for a very large number of languages — a frame on which more will hopefully be hung later.

The seven components are:

1. Meta-data/description for each language: origin and current distribution of language, number of speakers, family, typology, history, etc.;
2. Main parallel text: we are using translations of Genesis, Chapters 1-3, as Biblical texts are the most widely and carefully translated writings on the planet;
3. Vernacular origin story with interlinear gloss: a cultural specific counterpoint to the Genesis text with grammatical analysis. We will substitute other vernacular texts if a glossed origin story is unavailable or culturally inappropriate;
4. Swadesh 100-word vocabulary list: a core word list typically collected in linguistic field work;
5. Orthography: the writing system(s) of the language with pronunciation guide;
6. Inventory of Phonemes: the basic sound units of the language;
7. Audio file: sample of spoken language with transcription and ideally a translation.

We have finished the collection of Genesis translations for 1,000 languages, as well as parsed S.I.L.'s Ethnologue for corresponding language descriptions. We now need text contributions for the remaining components and invite you to join us in the adventure of compiling these materials. We also encourage suggestions for languages that currently are not on the list, but should be, given interesting structural features, genetic relationships, isolate status, etc.

Storage Media:

The Rosetta archive will be publicly available in three different media: an extreme longevity, micro-etched nickel disk; a single volume monumental reference book; and through a growing on-line database at <www.rosettaproject.org>.

For the "permanent" archive version, we have selected an extreme longevity, nano-scale, analog storage system as an alternative to the quick obsolescence and fast material decay rate of typical digital storage systems. This technology, developed by Los Alamos Laboratories and Norsam (www.norsam.com) encodes analog text and images on a 3" nickel disk at densities of up to 350,000 pages per disk. Since the encoding is analog (no 1s [ones] or 0s [zeros]), there is no platform or format dependency, guaranteeing readability despite changes in digital operating systems, applications, compression algorithms, etc.

Reading the disk requires a microscope, either optical or electron, depending on the density of encoding, and can be combined with a typical Optical Character Recognition system to read the text back into digital formats relevant at the time of reading. We are keeping our encoding at a scale readable by a 1000X optical microscope, giving us a total disk storage capacity of around 27,000 pages of text.

Disk and Container Design:

The Rosetta Disk is intended as an aesthetic object that suggests a journey of the imagination. Our goal is a unique linguistic artifact which evokes the great diversity of human experience, as well as the

incredible variety of symbolic systems we have constructed to understand and communicate that experience.

Our current design consists of an Earth image at the center with spokes radiating outward holding 27,000 language data pages, 27 pages for each language (image 1). The center Earth map has the geographic origin of each language marked with a number that corresponds to the location of the language data pages in the spokes. An external band of Genesis texts in eight major world languages (English, Russian, Hindi, Spanish, Hebrew, Mandarin, Arabic, and Swahili) begins at eye-readable scale and slowly tapers down to nano-scale. This tapered ring of major regional languages is intended to maximize the number of people who will be able to read something immediately upon picking up the disk, as well as implying the directions for using the disk — "use a magnifier and there is more".

The Rosetta Disk is held in a four-inch spherical container that both protects the disk as well as provides additional functionality (image 2). The spherical container is split into two hemispheres with the three inch Rosetta Disk sitting in an indentation on the flat meeting surfaces of the two hemispheres (image 3). The upper hemisphere is made of optical glass and doubles as a 6X viewer — giving visual access deeper into the tapered text rings. The bottom hemisphere is high grade stainless steel with a hollow cylinder machined in the center. This cylinder holds a stainless steel ribbon for disk caretakers to etch their names, locations, and dates — hopefully establishing a unique pedigree for each Rosetta object as it travels through time and human hands. When finished, we hope to replicate the disks and containers in great numbers and distribute them globally to individuals, institutions and others who care to keep one.

Our disk and container design are inspired by two linguistic artifacts of unusual curiosity: the original Rosetta Stone and the Hyakumanto Darani. From the original Rosetta, we learn the value of parallel translations of a common text, the key that allowed for the decoding of Egyptian Hieroglyphs early last century. In the Hyakumanto Darani, a 7th century Japanese Sutra printed 1,000,000 times, encased in small carved wooden pagodas and distributed throughout Asia, we see an early and successful example of the archive principle "Lots of Copies Keep Stuff Safe". Our "Rosetta Disk" combines the parallel text structure of the original Rosetta with the distributed archiving strategy pioneered by the Hyakumanto Darani.

Invitation to Participate

We offer this project to the larger linguistics community as an open source, peer review, global language archive effort and encourage text contributions and review comments from all language specialists — whether linguist, anthropologist, translator, or interested native speaker. We encourage you to visit the on-line working environment at <www.RosettaProject.org> and pass the URL to others who might also be interested.

We hope the process of making a new global Rosetta, as well as the imaginative power of having a 1,000 language archive on a single, aesthetically suggestive object, will help draw attention to the tragedy of language extinction as well as to speed the work to preserve what we have left of this critical manifestation of the human intellect. In the process, we hope to build a uniquely valuable parallel archive of core language texts covering an extremely broad range of languages — an archive that will support many varieties of linguistic research, education, and language revitalization efforts. We hope you will join us.



From: Jim Mason <jimmason@longnow.org>

I.R.C.S. Workshop on Linguistic Databases

11-13 December, 2001

U. of Pennsylvania, U.S.A.

This workshop will be held at the University of Pennsylvania, Philadelphia, U.S.A. It is sponsored by the National Science Foundation and the Institute for Research in Cognitive Science, and organized by Steven Bird, Peter Buneman and Mark Liberman, Department of Computer and Information Science, Department of Linguistics, and the Linguistic Data Consortium University of Pennsylvania.

Linguistic databases are digital repositories of structured information intended to document natural language and natural communicative interaction. Over the last decade, linguistic databases have come to stand at the center of empirical research in the language sciences, and in the development of new human language technologies. Like genomic databases, linguistic databases are complex, evolving and richly annotated repositories, and pose interesting challenges for efficient representation, indexing and query. And like most scientific databases, linguistic databases have made little use of standard database technology.

The goals of the workshop are to take stock of existing research in linguistic databases, to identify the key problems, and to explore applications of current database research to these problems. More broadly, the workshop will help define the research questions of a new "linguistic database community" and initiate the ongoing interchange of relevant problems and results between this community and the database community at large.

The workshop will address a selection of the following topics:

Models:

- models for text databases, speech databases, multimodal databases, typological databases, geographical databases (language maps), and metadata repositories;
- relational, object-oriented and semi-structured models for representing linguistic annotations;
- representations for specific linguistic datatypes (e.g., databases of aligned parallel text);
- modelling temporal and (geo)spatial structure
- critical analysis of existing linguistic databases.

Languages:

- query of multilayer annotations;
- linguistic applications/extensions of XML query languages;
- analysis of existing ad hoc query languages;
- queries over temporal and (geo)spatial structure.

Other Topics:

- database support (e.g., what standard database technology has proven worthwhile for linguistic databases?);
- appropriate indexing methods for linguistic strings and structures;
- archiving and preservation;
- metadata standards serving as finding aids for linguistic databases;
- data provenance/data lineage;

- annotation servers.

For more information:

Subsequent announcements will be posted to this list, and on the workshop Web site:
<www ldc upenn edu /annotation /database />. Also, contact the following people:

Steven Bird	< ">www ldc upenn edu /sb />	sb@ldc.upenn.edu
Peter Buneman	< ">www cis upenn edu /~peter />	peter@cis.upenn.edu
Mark Liberman	< ">www ldc upenn edu /myl />	myl@unagi.cis.upenn.edu



Via: the Editor

Further News on the Ngarrindjeri's Request for Ferry

Original article in Langscape #8

Editor's note: You will remember that Terralingua has been following the situation of the Ngarrindjeri's opposition to the construction of the Hindmarsh Bridge, which trespasses on their lands and waters in South Australia [refer to original news in LS #8 and subsequent issues]. As you will read in the article below, the bridge is now open, and as a result the possibility of a Ngarrindjeri-run ferry now becomes a critical cultural issue for Ngarrindjeri and proponents of indigenous and non-indigenous reconciliation. We sent Faxes of support for the Ngarrindjeri to the Hons. Laidlaw and Brown and to the Aboriginal and Torres Strait Islander Commission. The text of the Fax. follows. We will keep you informed of any reactions.



Here is the text of the Fax.:

ATTENTION: Hon. Diane Laidlaw
The Minister for Transport and Urban Planning
12th. Floor, Roma Mitchell House
136 North Terrace
Adelaide, South Australia 5000.
Fax.: 61 8 8303 0949

ATTENTION: Hon. Dean Brown
Member for the district of Finnis
Minister for Human Services
1/2 Stuart St.
Victor Harbour, South Australia 5211.
Fax.: 61 8 8552 4710

ATTENTION: Aboriginal and Torres Strait Islander Commission
(A.T.S.I.C.) Network Regional Office, S.A.
Commercial Unit

11th. Floor, 44 Waymouth St.
Adelaide, South Australia 5000.
Fax.: 61 8 8237 6312

SUBJECT: Future Ngarrindjeri access to Kumarangk (Hindmarsh Island) & Hindmarsh Island Ferry Service — Re-location to Clayton per Meningie Ngarrindjeri Land Council Inc., Ngarrindjeri Land & Progress Association Inc., and Meningie C.D.E.P.

DATE: 20 March, 2001.

Dear Madam:

I am writing in support of the Ngarrindjeri People to establish contact with you as a Member of Parliament regarding the intentions of the State Government of South Australia on the future of the Ferry Service to Hindmarsh Island (Kumarangk).

My organization, Terralingua, of which I am cofounder and president, is devoted to fostering the cultural, linguistic, and natural heritage of the world's indigenous and tribal peoples. We have been following the Hindmarsh Bridge issue for some time and have previously written in support of the Ngarrindjeri's concerns in relation to the construction of the bridge. We have been informed by Mr. Tom Trevor, Chairperson of the Ngarrindjeri Land & Progress Association Inc. (N.L.P.A.) that, in conjunction with the opening of the bridge, the State Government plans to discontinue the current ferry service, and that the Ngarrindjeri have adopted a proposal to transfer the ferry to the N.P.L.A. for continuing operations. The purpose of the present letter is to express our strong support for this proposal and to ask for your support in getting the State Government to give consideration to it.

History

The Hindmarsh Island bridge was built without the approval of the Ngarrindjeri People and trespasses upon their lands and waters, which are so vital to their cultural and spiritual beliefs and heritage in the area. The Meningie Ngarrindjeri Land Council and N.L.P.A. (including Meningie C.D.E.P.) support the proposal floated by the Mayor of Alexandrina Council in 1999 that the operations of the current ferry service to Hindmarsh Island be relocated to Clayton. N.L.P.A. has already generated considerable local government and community support and local interest in the proposal that a Ferry Service to Hindmarsh Island be retained. Therefore, the Ngarrindjeri People are requesting ferry access to operate from Clayton to Kumarangk (Hindmarsh Island), to allow them an acceptable crossing to the island.

Feasibility Study, Operations, and Funding

To advance this proposal, N.L.P.A. has sought community help and is seeking assistance from A.T.S.I.C. (Network Regional Office — Commercial Unit) to establish a feasibility study, including the retention of a comparable ferry to Hindmarsh Island at Clayton.

The ferry service would operate as a private enterprise ferry under the management and operations of Ngarrindjeri C.D.E.Ps., with operating hours in the range of 6.00 a.m. to 11.00 p.m., or otherwise extended times for holidays and long weekends. Toll charges, membership fees, donations and sponsorship would also all be considered.

Advantages

According to the information at our disposal, there are several advantages in retaining the ferry service:

1. Allowing Ngarrindjeri People acceptable access to their property on the island.
2. Opening up a tourist drive from Adelaide, Victor Harbour, to the island, Clayton, Milang, Strathalbyn to Adelaide, or to Princes Highway at Wellington and back.
3. Sharing and displaying Ngarrindjeri culture and heritage along the tourist drive.
4. Employment for their unemployed people and opportunities for area residents.
5. Access to the island during emergencies affecting the bridge (e.g. accidents, strong winds, closure for repairs or other serious damage through act of God).

The Ngarrindjeri People would hope to be able to name such a ferry service the Reconciliation Ferry. A successful outcome of a ferry access to Kumarangk would, in fact, help overcome the pain and suffering endured by the Ngarrindjeri People over the 1995 Royal Commission.

Yours sincerely,

Luisa Maffi, Ph.D.
President, Terralingua.



“New Bridge in Australia Opens Old Wounds”

By Patrick Barkham <patrick.barkham@guardian.co.uk>
The Guardian, Sydney dispatch
Monday March 5, 2001

The opening of a bridge in south Australia has re-ignited a 10-year conflict between Aborigines, white Australians and academics, writes Patrick Barkham.

A group of 100 Aborigines and their supporters stood in silent protest as several thousand people streamed across a new bridge in south Australia yesterday. The local Ngarrindjeri people said the official opening of Hindmarsh Island bridge was a giant step backwards for the reconciliation of black and white Australia. The bitter 10-year battle of the bridge has belittled Aboriginal spirituality, almost bankrupted developers and ruined the careers of academics and politicians.

The bridge was first mooted back in the late 1980s to connect Hindmarsh, a small island at the mouth of the Murray River, 50 miles south of Adelaide, to the Australian mainland. White developers and the owners of a marina stood to make huge profits from it.

A group of Aborigines led protests against the bridge and in 1994 the federal government stepped in and banned its construction for 25 years under a law to protect Aboriginal heritage, declaring that the bridge threatened to desecrate a significant indigenous site. The marina went into receivership.

A group of anthropologists collected crucial evidence to stop the bridge's construction from a group of Ngarrindjeri women who said the bridge violated "secret women's business". Many Aboriginal groups use the terms "men's business" and "women's business" to denote their spiritual activities.

Hindmarsh Island, they argued, was a sacred Aboriginal site and to reveal its secrets would be traumatic and damaging. Robert Tickner, the Labor minister for Aboriginal affairs, respected these wishes and stopped the bridge being built without opening two envelopes of evidence listing the "secret women's business", which were meant to be read by women only.

Then the whispers started. Other Ngarrindjeri men and women said there was no such thing as "secret women's business" on the island. Dissenting anthropologists argued that the Ngarrindjeri were characterised by an absence of such spiritual practices. The Labor foreign minister at the time, Gareth Evans, privately called the secret women's business "bullshit on stilts".

Two years later, a federal court overturned the ban on the bridge. A royal commission ruled that the "secret women's business" at Hindmarsh was a fabrication. In a scathing judgment, the commissioner said Aboriginal women had been encouraged to invent it by sympathetic feminist anthropologists, part of a large, politically correct lobby against the bridge.

One anthropologist in particular, Dr. Lindy Warrell, was reported to have said to the Aboriginal women: "It would be nice if there was some women's business". Dr. Warrell later claimed she had been misrepresented, but the phrase stuck and one sceptical journalist wrote a book with her comment as his title.

Most of Australia's press heralded the verdict, along with the developers. It was a vindication of transparent and rational western law, they argued, a victory for progress, and a damning indictment of gullible and self-interested academics.

Many anthropologists hit back. The divisions among the Ngarrindjeri over the truth of the "women's business" did not necessarily affect its credibility, they argued, just as in western societies not everyone believes in god and those excluded from secret belief systems may refute their existence.

Australian law, they also pointed out, has often failed to account for the importance of Aborigines' oral traditions in assessing land disputes. One internationally renowned anthropologist, Diane Bell, wrote an award-winning account of the controversy, citing new evidence unavailable to the royal commission, who supported the Ngarrindjeri's oral evidence that the island was a sacred site.

But the bridge [was] built, and the scars from the battle still remain. Doris Kartinyeri, the younger sister of the Ngarrindjeri custodian of the secret women's business, believes her

current sickness is some kind of punishment for the exposure of too many of the women's secrets.

Plots of land are now making hefty profits for private developers, thanks to improved access [via] the publicly funded bridge (which ballooned in cost to more than \$A30m). Hindmarsh's developers, who nearly went bankrupt when construction was delayed, are currently seeking a further windfall by suing the former Aboriginal affairs minister and academics for more than \$A20m in damages.

After the ban on the bridge was lifted, one of the developers, Wendy Chapman, said: "Give us back our possessions, give us back control of our destiny and allow us to get on with the development". They got back what they claimed they owned, unlike the group of Ngarrindjeri women.



From: Gonzalo Oviedo <GOviedo@wwfint.org>

Preparation for the World Summit on Sustainable Development
in Johannesburg, South Africa, 2002

World Summit on Sustainable Development
South Africa 2002

Key Features of the Summit

The World Summit on Sustainable Development is the first Head of State level meeting to take place on this subject. This Conference will be held in the summer/fall of 2002 in Johannesburg. Exact dates have yet to be determined. Apart from being the first of its kind, this meeting will be very important in determining the course of future summits on sustainable development. It will be participatory in its approach, as there will be dialogue at the international, regional, and national levels. Priorities at the Summit will be identified at the national level by member states and will involve the participation of stakeholders. Implementation of these priorities will involve co-ordination amongst various actors such as social, economic and environmental institutions.

Objectives of the Summit

1. Review accomplishment since the first conference in Rio in 1992;
2. Identify areas of work or identify past failures;
3. Identify new challenges; and
4. Review political development

Preparation for the World Summit

National Level

Member states will be invited to form "Rio+10" Committees which shall be represented by all possible stakeholders. The objective of these Committees will be to assess the implementation of Agenda 21 and to prepare a national report. This report will include inputs provided by stakeholders.

The second objective will be to raise awareness and mobilise civil society. This will be achieved in four different ways.

1. "101 ways to promote Sustainable Development" — Organisations will be asked to submit case studies citing the successful outcome of co-ordination between stakeholders and institutions. One of these will be selected and published in a book with case studies from other countries.
2. "Sustainable Development Visions for the 21st Century" — Citizens of all ages and organisations will be invited to submit an essay describing their vision for sustainable development. The most inspiring essays will be selected and published.
3. "Children's Agenda 21 Posters" — A national level poster competition for school children will be organised. Children will be asked to express their concerns and thoughts on sustainable development. Winning candidates will participate at the World Summit.
4. "National Progression" — Countries will identify their own targets for sustainable development and announce them publicly at the Summit. These targets will be determined by member states themselves based on their own priorities and needs, rather than at the negotiating table. These targets will be developed in consultation with stakeholders.

Regional & Sub-Regional Level

Regional secretariats will be created to facilitate inter-governmental meetings at the regional and sub-regional level. This has been done to ensure uniformity in the regional preparatory processes. There will be regional and sub-regional preparatory meetings from May to July 2001. These will lead to the regional preparatory committee meetings (PREPCOM 1) in September - November 2001. Through this process regional committees will be able to benefit from prior discussions, which will help them formulate their priorities and targets. The main objective of these discussions will be to assess progress, identify constraints and develop new initiatives.

Global Level

There will be three kinds of discussions at the global level:

1. Review of global progress at the intergovernmental regional level;
2. Multi-stakeholder discussions; and
3. Global thematic regional Agenda 21 roundtables.

1) The review of global progress will take place in two sessions. The first will be from 28 January - 8 February, 2002, (PREPCOM 2), followed by PREPCOM 3 in March 2002. These reviews will involve a meeting between all national committees and a discussion of each their assessments. The results from these two sessions will be an agreed review text. Finally, PREPCOM 4 — a ministerial-level meeting — will be held in May 2002, where further development of priorities and actions will be undertaken.

2) Multi-stakeholder dialogues will be also be organised at the global level. The first panel will meet in April 2001, to be followed by three other panels in 28-29 January, 2002; 6-7 May, 2002; and a half-day panel at the Summit itself in summer 2002. These panels will comprise 9 major groups (Women, Children, N.G.Os., Trade Unions, Scientific Organisations, etc.) consisting of 10-15 representatives. (Consultations are currently underway with a number of such groups).

3) A series of global thematic Agenda 21 roundtables will be held at the regional level. These roundtables will consist of 25-30 experts, eminent persons and other players representing key sectors. About three to five thematic areas will be selected for discussion. The primary objective of these sessions would be to provide inputs at the intergovernmental preparatory meetings.

How can N.G.Os. participate?

Active participation from N.G.Os. and other stakeholders will be crucial to the success of the World Summit. Through their representation, N.G.Os. will be able to influence the regional assessments to reflect more accurately the important priorities, failures and new challenges ahead.

The first opportunity for N.G.Os., is to take part in the regional and sub-regional preparatory meetings. To do this, N.G.Os. must contact their regional secretariats and express their interest to participate. Information on these secretariats can be obtained from the Rio+10 Web site.

The second way for N.G.Os. to become involved is to participate at the global-level, multi-stakeholder dialogues. In order to do this N.G.Os., other than those accredited by the U.N. Economic and Social Council, must apply for participation. Applications will be open in May 2001. Accredited N.G.Os. will have direct access to the discussions. More details are available on the Web site.



From: the Editor

The European Union has proclaimed 2001 as the "European Year of Languages". Visit the following Web site for more information: <www.eurolang2001.org/eyl/index.htm> . Click on the language of your choice to enter the site (allow time for the irritating flashing graphics to load!).



From: Victor Petrucci <vicpetru@hotmail.com>

A Site with 430 Indigenous Languages of the Americas

I invite you to visit my site, <geocities.com/indianlanguages_2000>, compiled to spread native languages from Americas. All pages are translated into English, Portuguese and Spanish. Its proposal is to present the largest number of word lists of hundreds of indigenous languages, in those three languages. Presently, there are 430 languages, and around 13,000 words. This site will be expanded and enlarged with new languages, bibliography and links to other sites.

I appreciate your contributions, opinions, publishing and perhaps some links.

Victor A. Petrucci
São Paulo, Brazil.



Episode 6 - March 8: Language in the City: Ojibwe/Anishinabe. This episode will focus on Isadore Toulouse's weekly trajectory to four different urban-based schools, where we witness first-hand, and with raw immediacy, his efforts to pass on his own enthusiasm and passion for the Ojibwe language.

Episode 7 - March 15: Getting Into Michif: Michif. We meet some of the movers and shakers working politically and through the education system, to have Michif recognized as the official language of the Métis, as well as those whose passion and dedication are evidenced at the grass-roots level.

Episode 8 - March 22: Plains Talk: Saulteaux. This episode follows the work of a virtually self-taught, highly motivated language teacher. Stella Ketchemonia has devoted her life to teaching the Saulteaux language. She is now a member of the dynamic staff of the Saskatchewan Indian Federated College.

Episode 9 - March 29: Breaking New Ground: Mi'kmaw. This episode looks at two projects: a pilot to have Mi'kmaw adopted as an official second language in high school curriculum and Mi'kmaw as the language of instruction for a university-level science program.

Episode 10 - April 5: A Silent Language: Huron/Wendat. This episode looks at the historical roots of a language's demise, and at present-day efforts to re-ignite it in spoken form. It also explores the cultural significance and implications of language as a ceremonial artefact.

Episode 11 - April 12: The Power of One: Innu. In his home community of Maliotenam, we follow performer Florent Vollant, formerly a member of the musical duo Kashtin, on his musical campaign to inspire Innu youth with the passion and concern he feels for his language.

Episode 12 - April 19: Syllabics: Capturing Language: Cree. In this episode, we look at the historical development and contemporary applications of syllabic writing systems in some of Canada's native languages.

Episode 13 - April 26: A Remarkable Legacy: Saanich. This episode tells the story of Dave Elliott, a Saanich fisherman who almost single-handedly resurrected the dying language of his people — Sencofen — by inventing an alphabet system, recording the elders and developing a language curriculum for local schools.



From: Doug Whalen <whalen@alvin.haskins.yale.edu>

Endangered Language Fund's Projects, 2000

The Endangered Language Fund, a private non-profit organization dedicated to the preservation of endangered languages, is pleased to announce our grant awardees for the year 2000. Eleven projects were funded to provide help with languages across the globe, and with techniques ranging from traditional dictionary work to the videotaping of interactions of native speakers and their audiences.

The Endangered Language Fund is able to provide this support thanks to the generosity of its members. Please contact us about how you can help (<www.ling.yale.edu/~elf>).

We would also like to thank, in particular, the Kerr Foundation of Oklahoma for making it possible to provide additional support for work done in Oklahoma.

Alice J. Anderton — Ponca Culture in Our Own Words.

The Ponca language, of the Siouan linguistic family, is spoken in the White Eagle tribal community, just south of Ponca City, Oklahoma. Only about thirty fluent speakers remain, all in their 60s or older.

Mark J. Awakuni-Swetland — E.L.F. Omaha Language Curriculum Development Project.

In 1994, the Omaha Tribe stated that less than 1% of its total enrollment were identified as fluent speakers of Omaha, a Siouan language. It is reported that less than seventy elderly speakers of the language remain and that of these, only thirty use the language on a daily basis in the Macy area of Nebraska.

Melissa Axelrod, Jule Gomez de Garcia, and Jordan Lachler — Plains Apache Language Documentation.

The Plains Apaches, formally known as the Apache Tribe of Oklahoma, are centered in Anadarko, Oklahoma. Plains Apache is one of the Apachean group of Athabaskan languages, and is part of the Na Dene family. Today, there are only three elderly people who still speak it.

Frank Bechter and Stephen Hibbard — Apsaalooke Textual And Gestural Form: Videorecording Crow and Plains Sign Talk Narratives.

The Crow language is spoken by roughly 4,000 people in southeastern Montana (about half the registered Crow population), while only 10% of the Crow children are acquiring the language today. Traditionally, most Crow speakers would also be fluent in "Plains Sign Talk" (P.S.T.), a manual semiotic code that was once a lingua franca among the Plains Indian nations. It is clearly moribund, with probably fewer than 100 proficient speakers, all elderly.

Barry F. Carlson and Suzanne Cook — Lacandon Text Collection.

Lacandon is currently spoken by a dwindling population of Mayas. Their ancestry has been obscured by the absence of a written tradition, and their primary source of culture, the Lacandon story-teller, has been threatened by the influence of modern media such as television. As the remaining story-tellers grow older and fewer, the state of the Lacandon traditional culture is in increasing jeopardy.

G. Tucker Childs and M Djibril Batchily — Fieldwork on Mmani (Atlantic, Niger-Congo), a dying language of coastal Guinea-Conakry.

Mmani is the northernmost language of the Bullom family of the Mel sub-group of languages, belonging to the Atlantic Group Niger-Congo. Its speakers are located on the southernmost coast of Guinea near the Sierra Leone border. Investigation has revealed that there are several villages of speakers on the islands off the coast, as well, one of which is now accessible by ferry. Mmani is geographically surrounded by Susu (a distantly related language) and inter-penetrated with Temne (a related language). There are very few speakers left, none under 60 years old.

Terry Crowley — Moribund languages of northern Malakula.

The island of Malakula, the second largest island in the Republic of Vanuatu in the southwestern Pacific, currently holds over two dozen separate Oceanic languages spoken by a population of under 30,000 in total. In spite of this linguistic diversity, the original number of languages is thought to have been much higher. Crowley recently discovered that the Langalanga and Marakhus languages, assumed to be extinct, do in fact have a small number of speakers remaining.

Linda A. Cumberland — A Grammar of Assiniboine.

Cumberland plans to develop a descriptive grammar of Assiniboine, a Siouan language of the northern plains, now only spoken by a small number of elders in Saskatchewan and Montana. Currently, only 130 out of a total population of 3500 are fluent speakers, and most are over the age of seventy.

Theodore Isham Language — Immersion Camps in Mvskoke (Creek).

Immersion in a language environment is one of the most successful techniques in language learning. Isham, of the Mvskoke Language Institute in Oklahoma, used a grant from the E.L.F. to start a program with current members of the Muscogee Nation.

Linda Jordan and Leslie. D. Hannah — Cherokee Storytelling Project.

The Cherokees comprise the largest Native American group in North America. It is estimated that there are between 10,000 and 15,000 native speakers of Cherokee, mostly in Oklahoma. Cherokee is not considered in imminent danger of extinction, but it is threatened, as the majority of speakers are elders.

Eva Toulouze and Kaur Maegi — Recording and Analyzing Forest Nenets Language Materials.

The Forest Nenets are a semi-nomadic group of people inhabiting northern Russia. They have no written language and little linguistic description, and although clearly related to their more northern neighbors, the Tundra Nenets, their language differs enough to deny mutual understanding. The Forest Nenets are not recognized officially as a single ethnic group, and their territory has been occupied by the oil industry. As a result, the language and culture are seriously threatened. Only a few elders have a rich knowledge of both everyday language and traditional oral folklore. The middle-aged population uses Nenets at home, but little is passed on to the young.

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

CALL FOR PAPERS

Endangered Languages & The Media

21-24 September 2001

Agadir, Morocco

Fifth International Conference hosted by the Foundation for Endangered Languages.

Among the most powerful instruments of the process we have come to know as "globalization" are the mass media. Through the medium of the written and spoken word, the increasingly concentrated ownership of the world's mass media exercises a strong influence on the hearts and minds of all but the very remotest of the world's languages. The pattern of use and control of the world's press and broadcasting has shifted even faster than the speed of shrinkage of the world's minority languages.

What exactly is the relationship between the globalization of the media and increased pressure on minority languages? Is there a hopeful side, as the cost and technology bases of the media are revolutionized? The fifth international conference of the Foundation for Endangered Languages aims to pinpoint the processes and seek new tactics for coping with them: hoping, at the very least, to channel some of the power of the media for the good of small languages.

We hope to find answers to many questions, not all of them obvious. For example: what effect does the global availability of satellite broadcasting have on the world's smaller languages? What is the meaning of a free press if some languages are denied a voice in it? Must the Internet inevitably exclude smaller languages from access to the electronic media, or is it ultimately a force for diversity? Is a big fashionable metropolitan language always the guarantee of commercial success in the music recording industry? How can speakers of minority languages get access to training in journalism? Is it the state's responsibility to subsidize broadcasting in minority languages? Why? What happens when emigrant communities abroad are better served by media in their new country than those from their old home?

To seek answers to these and other questions, the Foundation for Endangered Languages hereby calls for papers to be presented at its fifth conference, "Endangered Languages and the Media", planned for the University of Agadir, Morocco, for 21-24 September 2001.

It is no coincidence that we choose this venue for the conference, at the heart of one of the most promising regions of Morocco in terms of economic activity, but also in terms of intellectual activity trying to come to terms with the identity crisis that faces most North Africans. In Agadir, as in most of Morocco and North Africa, the streets echo with a polyphony of local and foreign languages: Tashelhit (Southern Amazigh, known as Berber), Darija (Moroccan Arabic), as well as Standard Arabic, French, Spanish, English and the occasional note of German, Italian or Japanese.

Agadir, on the Atlantic coast of southern Morocco, has great sweeping beaches but none of the nondescript high rise blocks of the Mediterranean beach resorts. For those interested in wildlife, in September the River Sous can provide a rich variety of migrating seabirds and waders. The river valley itself is one of the most famous ornithological regions in the country. Agadir was first settled by Hanno, a Carthaginian explorer on his way south around Africa in the 5th century B.C.E. Two thousand years later, ca. 1500 C.E., it was re-founded as a Portuguese staging post for more sustained circumnavigation. It came under Moroccan rule around 1536.

We invite contributions not only from the academic disciplines of linguistics and media studies, but also from active practitioners in the field — those with first-hand experience from which we can learn of the world's threatened languages and their struggle for survival and equal status with those of international communication in the ether and on the printed page. We have much to learn from each other, and we invite you to share your knowledge and experience with us in the beautiful setting of an ancient city that has long been at the crossroads of communication between Europe and Africa. The conference will also provide ample opportunity to explore the surrounding area as well.

The Foundation for Endangered Languages is a registered charity in England and Wales. F.E.L. conferences, besides being opportunities to discuss the issues from a global viewpoint, are working meetings of the Foundation, defining our overall policy for future years. Participants at the conference therefore, unless offering media coverage, need to be members of the Foundation. There are full facilities to join on arrival, but all proposers are strongly urged to join as soon as possible, and so take full part in the Foundation's activities in the lead-up to the conference.

Presentations will last twenty minutes each, with a further ten minutes for discussion. Authors will be expected to submit a written paper for publication in the Proceedings well in advance of the conference. All presentations should be accessible largely in English, but use of the languages of interest, for quotation or exemplification, may well be appropriate.

Organizers:

Hassan Ouzzate	Ibn Zohr University, Agadir, Morocco
Nicholas Ostler	Foundation for Endangered Languages, Bath, England
Christopher Moseley	B.B.C. Monitoring Service, England
Nigel Birch	E.P.S.R.C., United Kingdom
R. McKenna Brown	Virginia Commonwealth University, U.S.A.

For more information, please contact:

Nicholas Ostler — <nostler@chibcha.demon.co.uk>
 President, Foundation for Endangered Languages.



ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES

From: chimproject@excite.com

Crimean Tatar Language Manual and Russian-Crimean Tatar Dictionary

15 February, 2001 — The current situation of the Crimean Tatar language both in Crimea (Ukraine) and in countries of deportation (mainly in Uzbekistan, Tajikistan, Russia and Kazakhstan), remains very hard. The young generation of Crimean Tatars speaks their native language badly or prefer to speak Russian only. From the other side, representants of other nationalities in Crimea (according to the last census of 1989, 65% of Crimean population are Russians and 23% are Ukrainians), do not understand any word in Crimean Tatar. With the aim to contribute to mutual understanding of peoples living in Crimea and outside of it, to improve interethnic relation in the Crimean peninsula and to encourage learning the native language by young Crimean Tatars, the author of this message, in co-operation with his colleague Mr. S. Useinov, have written a Manual of the Crimean Tatar Language for Russian-speaking beginners (two volumes, 40 lessons), and a Russian-Crimean Tatar Dictionary (7000 words).

Both these books are available for sale at very moderate prices and can be mailed immediately to any destination worldwide. Please order the books by sending an e-mail to <chimproject@excite.com> or by post by the following address:

Dr. Vadim A. Mireyev
 P. O. Box 1232
 Simferopol 95050
 Autonomous Republic of Crimea. Ukraine.

Additionally, the electronic version of the Ukrainian-Crimean Tatar Dictionary will be available soon, and we will appreciate your enquiries.



Via S.S.I.L.A.

S.S.I.L.A. Newsletter XIX: 4

Ecologically Meaningful Toponyms: using Geographical Information Systems (G.I.S.) and Global Positioning Systems (G.P.S.) technology to assess placename attrition.
Author: Karen Sue Rolph-Morales.

This is an article by Terralingua member K. S. Rolph-Morales, published in the S.S.I.L.A. Newsletter XIX: 4, January 2001, pp.11-12. The article explains the author's "innovative work in Peru using G.I.S. technology to assess language vitality and loss, preservation or loss of traditional knowledge, and correlations with persistence of traditional placenaming and production ecology".



The Other Languages of Europe. Demographic, Sociolinguistic and Educational Perspectives.
Editor: Guus Extra (Tilburg University) & Durk Gorter (Fryske Akademy & University of Amsterdam)
Publisher: Multilingual Matters, No. 118 (MM118), January 2001; 360 pp.
I.S.B.N. & Prices:
1-85359-510-1: £49.95; US\$83.95; CAN\$98.95 (hard back)
1-85359-509-8: £16.95; US\$28.95; CAN\$34.95 (paper back)

The book offers demographic, sociolinguistic, and educational perspectives on the status of both regional and immigrant languages in Europe and in a wider international context. From a cross-national point of view, empirical evidence on the status of these other languages of multicultural Europe is brought together in a combined frame of reference.

This book brings together the themes of regional and immigrant minority languages in an integrated volume; will play a significant rôle in the European Year of Languages (2001); contributors include the most prominent scholars in the field.

Part I — Regional Language in Europe
Part II — Immigrant Languages in Europe
Part III — Outlook from Abroad
Appendices

Editor information

Durk Gorter is head of the Department of Social Sciences at the Fryske Akademy in Ljouwert / Leeuwarden (the Netherlands), and professor of Frisian sociolinguistics of the University of Amsterdam. Guus Extra is director of Babylon, Center for Studies of Multilingualism in the

Multicultural Society at Tilburg University (the Netherlands) and professor of language and minorities at the same university.

This book (and all Multilingual Matters books) can be ordered via our secure, fully searchable Web site <www.multilingual-matters.com>. This offers free shipping to any address in the world, airmail where appropriate. Alternatively, it can be ordered through any bookshop or, in case of difficulty, contact the publisher for further details of how to order.

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From: khoffman <khoffman@uic.edu>

New journal called Language Policy

Kluwer Academic Publishers will soon announce the launching in 2002 of a new journal, to be called Language Policy. The goal of the new journal will be to provide an outlet for high quality studies of general language policy and of language education policy. It will include:

- detailed accounts of the making of language policy and of its implementation — what people or agencies are involved, what is done, why it is tried, how it turns out;
- of research dealing with the development of policy in all regions of the world under different conditions, with the ways policy is carried out, and with the results;
- analyses of policy developed by governments and governmental agencies, non-governmental organizations and business enterprises, and
- studies of ethnic and religious and minority groups attempting to resist or modify language policies.

Language Policy will also publish empirical studies that are directly relevant to policy, such as studies of the local effects of the developing European policy of starting language teaching earlier, or of the numbers of hours of instruction needed to achieve competence, or of the effect of language policies on selection and training of language teachers. Other suitable topics include the legal basis for language policy, the effects of policy of language acquisition, the impact of language policy on the distribution of power and resources the role of social identity in policy development, the influence of political ideology on language policy, the rôle of economics, policy as a reflection of social change, the relation between rights and language policies, literacy policy, policy on translation, interpretation and other language services, and efforts to resist language loss. We seek papers that deal, individually and comparatively, with the widest range of cases, situations and regions, and that promise to contribute to building a sound theoretical understanding of the field.

Preliminary enquiries or offers of papers can be sent to the Editors:

Bernard Spolsky	< spolsb@mail.biu.ac.il >
Elana Shohamy	< elana@post.tau.ac.il >



Multilingualism in India

Sage Publications (India) has recently published a selection of papers on multilingualism in India, written by Dr. Annamalai, member of Terralingua's Advisory Panel. The book is divided into three parts: 1) functioning multilingualism, which describes the nature of acquisition and functional status of languages; 2) planning multilingualism, which evaluates the planned efforts of language development and the change in brings on the nature of multilingualism and the limitations of the governmental efforts; 3) code using in multilingualism, which analyzes code mixing and convergence when the languages are used by real people. You may like to bring this book to the attention of your librarian.

It is available from:

M-23 Market, Greater Kailash
New Delhi 110 048. India.
sageind@nda.vsnl.net.in

Sage Publications, Inc.
2455 Teller Road
Thousand Oaks, CA. 91320. U.S.A.

Sage Publications, Ltd.
6 Bonhill Street
London EC2A 4PU. U.K.

Price: Rs450 (roughly US\$10).



From: Tove Skutnabb-Kangas <skutnabb-kangas@terralingua.org>

Images of the World: globalisation and cultural diversity.
Editor: Marianne Oestergaard.
Publisher: Danish Center for Culture and Development, Copenhagen; 2001.

The book is an outcome of the Images of the World international cultural festival held in August-September 2000 in various cities of Denmark, calling for a dialogue on how to address globalization. From the book's jacket:

"Globalisation is causing one of the world's biggest and fastest cultural changes ever. Thousands of languages the world over are changing or vanishing entirely, and religions and creeds are facing new challenges. New technology is forever transforming everyday communication, economy and the balances of power. Consumption, knowledge and everyday culture will never be the same again.

The world is undergoing a global struggle between diversity and uniformity, cultural liberalism and fundamentalism, democracy and totalitarianism; a struggle about which aspects of each culture can and should be preserved and what aspects may be abandoned in order to make room for something new and enriching.

From different perspectives the contributors to this book each give their opinion on the consequences of globalisation".

Contributors: Benjamin Barber * Lindsey Collen * Milagros del Corral * the Dalai Lama * Jonathan Friedman * Beatriz Gómez * Angeline Kamba * Ove Korsgaard * Marit Lie * Nelson Mandela * Tafataona Mahoso * Daniel Ndagala * Rex Nettleford * Robert Phillipson * Ann-Belinda Preis * Arne Ruth * José Soriano * Tove Skutnabb-Kangas * Tu Weiming * Knud Vilby * Charles Villa-Vicencio * Coenraad Visser * Roger Wallis * Danny Yung.



From: Victor Toledo <vtoledo@oikos.unam.mx>

La Paz en Chiapas: ecología, luchas indígenas y modernidad alternativa.

Author: Victor M. Toledo

Publisher: Ediciones Quinto Sol, México, D.F.; 2000.

The book is an original analysis of the 1994 Zapatista uprising and the ensuing conflict in the state of Chiapas, Mexico, written from the point of view of an ecological crisis and of ecology-based indigenous struggles. It offers a proposal for the resolution of this conflict centered in the construction of an "alternative modernity" rooted in the revalorization of traditional ecological knowledge coupled with the lessons of the indigenous movement and building on the potential of the region's wealth of biodiversity and natural resources.



Handbook of Language & Ethnic Identity

Handbook of Language & Ethnic Identity.

Editor: Joshua A. Fishman, Yeshiva University (Emeritus).

Publisher: Oxford University Press 1999 (paper January 2001); 480 pp.; 8 maps.

I.S.B.N. & Prices:

0-19-512429-4: \$19.95 (paper back)

0-19-512428-6: \$65.00 (hard back)

This volume presents a comprehensive introduction to the connection between language and ethnicity. Since the "ethnic revival" of the last twenty years, there has been a substantial and interdisciplinary change in our understanding of the connection between these fundamental aspects of our identity. Joshua Fishman has commissioned over 25 previously unpublished papers on every facet of the subject. This volume is interdisciplinary and the contributors are all distinguished figures in their fields. After each chapter Fishman pulls together the various views that have been expressed and shows how they differ and how they are alike. The volume is useful as a scholarly reference, a resource for the lay reader, and can also be used as a text in ethnicity courses.

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From: Centre Tricontinental (AS) <cetri@cetri.be>

Revue Alternatives Sud, 2000/2

Nous avons le plaisir de vous présenter un récent numéro de la revue Alternatives Sud.

Les cahiers Alternatives Sud ont pour but la diffusion de la pensée alternative élaborée dans les sociétés du Sud. Ils publient des auteurs originaires et travaillant principalement en Afrique, Amérique latine, Asie et Pacifique. Quelles alternatives à la pensée et aux pratiques sont-elles proposées par les premiers intéressés, aux logiques et politiques qui président actuellement à la destinée de l'humanité ?

L'avenir des peuples autochtones: le sort des premières nations vol. VII (2000), n° 3. De la colonisation à l'actuelle mondialisation de l'économie et de la culture occidentale, l'histoire asiatique, africaine et latino-américaine des peuples autochtones est d'abord une histoire de domination et d'exploitation. Les «premières nations» n'ont toutefois pas dit leur dernier mot. Parallèlement à l'expansion du marché et à l'affaiblissement des États nationaux, on assiste aujourd'hui à l'émergence de multiples mouvements indigènes bien décidés à porter sur les plans politique et juridique leurs revendications sociales et identitaires. Quels sont les atouts, les limites et les obstacles de ces nouveaux acteurs?

Éditorial: Peuples indigènes et minorités ethniques: les conditions sociales de leur reconnaissance.

Articles:

- Luis N. Rivera Pagn — Qui est Indien? Humanité ou bestialité de l'indigène américain
- Rodolfo Stavenhagen — Les organisations indigènes: des acteurs émergents en Amérique latine
- Pablo Gonzalez Casanova — Les Indiens du Mexique à l'aube du nouveau millénaire
- Huang I-Shu — Les minorités nationales de Chine
- Carlos M. Gaspar — Mondialisation et peuples indigènes: la Malaisie et les Philippines
- Praabhati Mukherjee — L'origine des peuples indigènes de l'Inde
- B.K. Roy Burman — L'Inde et la reconnaissance des peuples indigènes et tribaux
- Monirul Hussain — Les multiples dimensions de la question tribale en Assam
- Walter Fernandes — Les tribus et l'expropriation foncière en Inde
- M. Bhaskaran Nair Meghalaya — État et pouvoir dans une région tribale
- Muzaffar Assadi Karnataka — L'État et les droits des tribaux à la terre
- Godfry Ayitégan Kouevi — La problématique autochtone en Afrique
- Paul-Félix Mimboh — Les Pygmées Bakola/Bagyéli du Sud-Ouest et la déforestation
- Esther Camac — Les femmes indigènes et l'équilibre de la cosmovision
- Amparn Karakras et al. — Propositions politiques indigènes face à l'État
- Guillermo Padilla — Droit fondamental indigène et droit constitutionnel
- María Magdalena Gómez R. — Le droit indigène dans une perspective latino-américaine

Parmi les autres numéros récents :

“Cultures et mondialisation : résistances et alternatives” (2000/3)

“Le partenariat euro-méditerranéen vu du Sud” (2000/4)

Alternatives Sud — Cahiers Trimestriels:

Un débat didées sur les grands problèmes de société : des analyses concrètes et des alternatives.

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Book Review — Quichua Revitalisation

Language Revitalization Processes and Prospects. Quichua in the Ecuadorian Andes.

Author: Kendall A. King

Publisher: Multilingual Matters, Bilingual Education and Bilingualism 24; 2001, 258 pp.

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Reviewed by Anthea Fallen-Bailey, Terralingua.

King's book describes and analyses the indigenous language situation amongst the Saraguros of the southern Ecuadorian Andes, whose ancestral language is Quichua. Reading from the introduction, King's book covers the following five aspects: (1) a study of Saraguro community attitudes towards Quichua and Indian identity; (2) the viability of a locally controlled education programme; (3) examines the "larger" theoretical questions involved (relationship between language, culture and identity; interactions between communities and schools; the rôle of locally controlled education programmes); (4) links descriptions of actual language use to the wider discussion of L₂ acquisition and instruction, etc.; (5) and focuses on (a) Quichua as an L₂ classroom language and (b) its rôle [as a "classroom language"] in language revitalisation. (Italics are mine). The theoretical and disciplinary "boundaries" of the work are (a) language shift; (b) language planning; and (c) most especially, ethnography of communication.

Language Revitalization Processes and Prospects is a classic example of academic writing and socio-linguistic research. King lays out clearly (and sometimes repetitively) what she is going to tell us, tells us, then tells us what she just told us. The first chapter lays out and explains the theoretical, motivational and personal background (a refreshing inclusion) to the study, including concise and clear explanations as to which theoretical approach she chose and why, before continuing to "set the scene" to the investigation of language use in two communities (Las Lagunas and Tambopamba) located near the town of Saraguro, in the mountains of southern Ecuador, after which we go and "visit" the two communities. After we have become familiar with the communities' backgrounds, we are taken on a fairly detailed tour of daily activities in the locally run and controlled community schools, where Quichua language instruction is included in the curriculum. The final chapter returns us to theoretical discussion and analysis, ending with recommendations for amending the way language revitalisation efforts in Las Lagunas and Tambopamba — and, by inference, other indigenous communities in similar situations — are (or were; the study is about five years old now) conducted in the schools.

Kendall King notes that the majority of studies on language revitalisation focus on the negative (note Dr. Fishman's famous work *Reversing Language Shift* and the sequel, the title of which implies that the shift under discussion is inherently negative, a view not accepted by all indigenous groups), not the positive, so with this work she is aiming to help fill the "positive" gap by focusing (a) societal-level language shift in general, and (b) the processes underlying language revitalisation (not death, etc.). In so doing, King describes patterns of language use in the communities of Las Lagunas (located close to Saraguro town) and Tambopamba (located on the other side of a mountain ridge from the town); the communities' attitudes towards both Spanish and Quichua; and the efforts to teach Quichua both formally and informally. Throughout the book, King seeks to illuminate why and how language shift occurs in these communities — which includes an analysis of their socio-economic situations — and the communities' own view of themselves.

Ecuador has one of the most influential indigenous rights' organisation (C.O.N.A.I.E.) in the Americas, and due largely to their efforts, indigenous languages have a relatively strong legal and political position in the country. Thus, indigenous language instruction in the school system, from local to national levels, is well represented and supported. However, the realities of how such instruction is carried out, at least in Las Lagunas and Tambopamba, shows that having such official support does not mean that indigenous language instruction (essentially L₂ acquisition) occurs in an effective manner. While Quichua proficiency was generally viewed as an integral component to Saraguro identity (the level of importance varied between the two communities, for important and interesting reasons), the actual percentage of the school day devoted to Quichua instruction was depressingly low, and what instruction did occur was often repetitive over several years and not sequential in difficulty or content. Daily communication between students, and students and teachers, even in the Tambopamba community school, was primarily in Spanish, even though Quichua still has a stronger hold there than in Las Lagunas. The goals and intentions of the curriculum, expressly supported by the teachers, were not being realised in fact — which bodes ill for hopes and plans of Quichua revitalisation amongst the Saraguros of this area, because the primary domain where Quichua is being encouraged is in the schools; parents who can speak Quichua do not speak it to their children, even though they do speak the language in their presence. Thus, the children effectively "tune out" Quichua when they hear it in the family/daily life domains, because they are not included in the interactions when Quichua is used. King's research underlines the importance, if we weren't already aware of it, of including/insisting on daily family and community involvement in language revitalisation efforts. Leaving, hoping or expecting a school system alone to effectively manage to

revitalise a language, especially languages whose primary existence is, or historically is, oral, is tantamount to closing the barn door after the horse has bolted.

In conclusion, I recommend this book. While academic in its format, it is very well organised and written clearly and concisely, thus making it accessible to readers not familiar with this kind of subject matter. The first chapter itself could serve well as a neophyte's basic introduction to language planning and revitalisation terminology and writings. I welcome King's inclusion of geographical and socio-economic factors in her analysis, the former being an aspect that is frequently — in my view — ignored, discounted or glossed over in most research on endangered languages, or on language contact patterns in general. I also welcome the discussion of how her physical presence in interactions with and between the Saraguros may have affected individuals' language choice during her research — an acknowledgement I rarely see explicitly explained in scientific research (i.e., that the presence of an "outsider" alters the behaviour of the "insiders", thus producing data that differs from contexts when no outsider is present). Also useful is Appendix 3, containing guides to the kinds of questions to ask in interviews with different kinds of people, in different domains. If anything were to be improved in this book, I recommend re-working the maps, whose coarse quality makes them confusing and difficult to read, and which lack some of the labelling of lines included and some locations mentioned in the text. Otherwise, if the number of "sticky notes" I have used to mark interesting points/information in this book is any indication, Kendall King's *Language Revitalization Processes and Prospects* is definitely a "keeper" for my library.

[In the interests of disclosure, Terralingua is mentioned on pp. 10 and 11, but only in passing, along with other organisations involved in endangered languages' survival. I discovered this only after I had agreed to review the book, and the mention of our organisation has absolutely no bearing on the tone of the review above].

Kendall King has a B.A. in Psychology (U.C.-Santa Barbara; 1991), an M.A. in T.E.S.O.L. (U.Pennsylvania; 1993), and a Ph.D. in Educational Linguistics (U.P.; 1997). She is presently an Assistant Professor at New York University.



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