



LANGSCAPE

news and views from Terralingua

#21

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Terralingua's financial base derives first and foremost from members' donations.

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

Comments and suggestions are welcome, and we do welcome articles and news items for publication. Please send all communications regarding this newsletter to the Editor, Ms. Anthea Fallen-Bailey, either by electronic mail (afallenb@terralingua.org) 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@terralingua.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.



TERRALINGUA NEWSTerralingua News Update**Winter 2002**

Dear Members,

we are coming to the end of a year that has been as momentous for Terralingua — with the surprise grant from the Ford Foundation — as it has been tragic for the world; with the events of September 11, the ensuing war in Afghanistan, renewed threats of terrorism, no signs of peace in the Middle East and other hotbeds of conflict, and little or no progress toward a solution to the root causes of all of the above, from environmental and other problems severely affecting the livelihoods, well-being, and security of most of humanity, to the continued suppression and violation of human rights, including cultural and linguistic rights. It has been both exciting and sobering for us to see our work in support of linguistic, cultural, and biological diversity acknowledged by the Ford grant. Exciting, because it came unsolicited and unexpected, and thus as a mark of genuine recognition of our work. Sobering, when we contemplate our work against the background of these world events and see ever more unequivocal evidence of the interconnectedness of environmental and human issues, and thus of environmental and human (physical, social, cultural, and linguistic) health or dysfunction and of the solutions these challenges call for. Against this background, what we do often seems just a drop in the bucket.

Yet, it is ever more apparent that the kind of integrated and “out of the box” interdisciplinary (or perhaps transdisciplinary) thinking Terralingua has become known for is keenly needed. We are trying to better equip ourselves to pursue this goal, both by strengthening ourselves as an organization and by redefining and refining our research and action program. During 2001-2002, we are carrying out Phase 1 of the project for which we are supported by the Ford Foundation, the Global Biocultural Diversity Assessment (see the past issue of *Langscape* for its description, and more on the project below). At the same time, we have a significant opportunity to take one step back and contemplate prospects for our future development — with a brand new Board of Directors.

As most of you know, this year was Board election time, the term for the current Board expiring at the end of this month. This circumstance called for a Meeting of the Members, during which a vote would be taken on the candidates selected by our nominations committee. Also up for a vote was an amendment to our Articles of Incorporation (the basic document granting a non-profit organization its status). In the original version of this document, Terralingua was a “non-stock corporation organized upon a membership basis” (in everyday language, a non-profit with voting members). Over the years, we had realized that it was very costly (in time, energy, and money) for a small, understaffed organization such as ours to keep track of memberships, maintain updated records, and carry out formal consultations with members scattered at the four corners of the world. Therefore, while fully recognizing the significance of the democratic principle involved, we decided to submit to a vote the proposal that we move to a “non-stock corporation organized upon a directorship basis” (in which the right to vote resides with the Board of Directors only). Our reasoning was that you, our members, were probably mostly interested in the results of our work and in seeing it be carried out in the best and most productive way, and that you would share our sentiment that this goal would be

better achieved if we were able to devote our resources as much as possible to doing the work rather than to administrative matter.

As required, we mailed a notice of the meeting to all people on our mailing list who, upon request, had sent us their current mailing addresses, 112 in all. These people had the option to come to the meeting, scheduled for December 21, 2001, in Washington, D.C., and/or vote by proxy. By the December 20 deadline, 72 proxies were received, giving us the simple majority quorum needed for the meeting to be valid. Four of these people also came to the meeting, revoking their proxies to vote in person. The results were as follows: unanimity of vote in favor of the candidates for Officer; quasi-unanimity of vote in favor of the candidates for Director-at-Large (with the only exception of one candidate not voting for self); and 61 votes in favor of the amendment (4 above the simple majority of 57), with 6 votes against and 5 abstained. (The minutes of the meeting are available upon request).

As a consequence, the candidates for the Board of Directors were declared elected, to take office on January 1, 2002, for a period of three years. Their names follow. Their biographical sketches come at the end of this update and soon will also be posted on our Web site.

Officers

Luisa MAFFI	President
Tove SKUTNABB-KANGAS	Vice-President
David HARMON	Secretary-Treasurer

Directors-at-Large

Anvita ABBI
 David DOWNES
 Anthea FALLEN-BAILEY (Membership Sec.; Editor; Web Manager)
 Martha MACRI
 Gary MARTIN
 David RAPPORT

Likewise, the amendment was declared passed. The appropriate document to record this change is being filed with the State of Michigan, where Terralingua was originally incorporated. I wish to add a comment in relation to this amendment. We fully realized that to submit it to you, the members, for a vote essentially meant asking you to “vote yourselves out”. Several of you may well have shared the sentiment expressed by one member who, in abstaining on this item, asked whether there might be “a ‘middle way’ between full formal democracy and optimal efficacy”. We ourselves had pondered that same question at length, but reached the conclusion that any “middle way” would have involved the same amount of administrative formalities for us, while moving to a directorship basis would in no way prevent us from keeping our members fully informed of our activities and conduct informal consultations whenever needed. And, above all, introducing this amendment would in no way affect our mission, which remains as formulated in our statement of purpose (found on our Web site in a growing number of world’s languages). We thus take the acceptance of this amendment by our members as an indication of trust in Terralingua — trust that we will continue to do good work and to be accountable to you even without formal consultation of our membership.

As a first step in this direction, the new Board will meet as soon as possible upon taking office to discuss our plans for the next three years, including future directions for our Global Biocultural Diversity Assessment (G.B.C.D.A.) and other projects. We will gladly receive any contributions on this! Please let us know what you think Terralingua should concentrate on in the foreseeable future, according to our mission of fostering the world's linguistic diversity and exploring the links between linguistic, cultural, and biological diversity through research, education, and policy-relevant action. You can do so, if you wish, by writing to me at <maffi@terralingua.org> over the next two months (January-February 2002). Your suggestions will be duly considered by the new Board in formulating our plans.

For now, I'd like to briefly update you on the status of Phase 1 of the G.B.C.D.A. We are making progress on all three main components of the project: new global cross-mappings and analyses of linguistic diversity and biodiversity (following up on the work we did in collaboration with the World Wide Fund for Nature; see our Web site); elaboration of an Index of Biocultural Diversity (I.B.C.D.) for the joint assessment and monitoring of biological and cultural diversity; and case studies of biocultural diversity conservation. We expect to present these results at the World Summit on Sustainable Development (the "Earth Summit +10") in September 2002 in Johannesburg, South Africa. Our work also seeks to be relevant to the goals of the Millennium Ecosystem Assessment (the international project mentioned in the past issue of *Langscape*), in whose second design workshop I participated, representing Terralingua, last October in Cape Town, South Africa (see www.millenniumassessment.org). This assessment is predicated on a "humans-in-ecosystems" perspective, and on the close collaboration between the natural and social sciences. In participating in these processes, we hope to further promote a biocultural approach to environmental issues and, of course, especially to foster the integration of ecological conservation and restoration and language maintenance and revitalization (on which, see the report about the retreat we co-sponsored with Northern Arizona University last June, at <www.terralingua.org/FlagstaffWkshp.html>).

We have just finished a new map of the distribution of the world's languages onto ecoregions, highlighting endangerment in both cases, and showing that in numerous instances the areas of endangerment overlap. This map was again produced in collaboration with the World Wide Fund for Nature (W.W.F.). With support from U.N.E.S.C.O., it is being turned into a poster that will be made available, along with a companion educational booklet that we'll also produce, in all six official languages of the United Nations. We have also set up a G.I.S. (Geographic Information System) database, including ecoregions and languages, and will perform a series of analyses on it. The database may also provide the basis for a C.D.-ROM, possibly also to be produced in collaboration with W.W.F. and U.N.E.S.C.O.

David Harmon has taken the lead on the development of the I.B.C.D., based on ideas he has been developing for several years. He is establishing a conceptual framework, and in the next few months will work in collaboration with colleagues at W.W.F. and elsewhere to operationalize the concept, develop the methodology, and gather initial data. It is apparent from the literature that a measure of cultural vitality (such as represented, in particular, by languages and traditional knowledge) will be both very innovative and much needed. Our W.W.F. colleagues are very keen to introduce it in their Living Planet Index and annual Living Planet Report.

Finally, our first case study of biocultural diversity conservation is taking shape. It centers on the Colorado Plateau ecoregion in the "Four Corners" area of the southern U.S.A. (Utah, Arizona, Colorado, and New Mexico), one of the most diverse and unique areas in North America, both biologically and culturally. Our colleagues at Northern Arizona University (N.A.U.), led by Terralingua

Advisory Panel member Dr. Gary Nabhan (Director of the Center for Sustainable Environments), are busy at work on this project, in collaboration with several of the region's Native American nations. The managing editor of the study is Terralingua liaison Dr. Patrick Pynes, who also directs the Center's indigenous mapping laboratory. For more information on this project, see Dr. Pynes's communication following this update.

There is always more to write than there is space and time to do so, but before concluding I'd like to at least briefly mention the 2nd International Conference on Endangered Languages of the Pacific Rim, held in Kyoto, Japan, on 30 November-2 December 2001. I had the wonderful opportunity to participate in it, having been invited as a keynote speaker to talk about "Facing the language endangerment crisis in the 21st century: where are we now?" There was much interest in Terralingua's global biocultural perspective, and in turn I had the opportunity to acquaint myself with the Endangered Languages of the Pacific Rim project, funded by the Japanese Government (see <www.elpr.bun.kyoto-u.ac.jp>), and with numerous Japanese colleagues and students working on a variety of Pacific Rim languages. I also had informal discussions with these and other linguists present about setting up an action plan to move forward the language endangerment and linguistic diversity agenda at the global level through international organizations, as well as at the national level in individual countries. But more on this next time, as more discussions will be needed to formulate this plan!

At this point, I wish to conclude with my warmest wishes to you all for the new year to come, hoping it may bring more peace and serenity than we have experienced this year. And, once again, wholehearted thanks from us in Terralingua for your continued support! All the best,

Luisa Maffi.



Biographical Sketches of the Board of Directors of Terralingua, 2002-2004

Officers

Luisa Maffi, Ph.D. maffi@terralingua.org (President) is a linguist, anthropologist, and ethnobiologist. She is co-founder of Terralingua and project director of Terralingua's Global Biocultural Diversity Assessment. She lives in Washington, D.C., U.S.A. Maffi conducted linguistic fieldwork in Somalia (1979-85), leading to the co-authoring of a dictionary of the Somali language, and anthropological fieldwork in Chiapas, Mexico (1988-93), leading to her doctoral dissertation on Tzeltal Maya concepts of illness. In 1996, her interest in the relationships between language, knowledge, and the environment, and between linguistic, cultural, and biological diversity led her to join in the co-founding of Terralingua and to launch Terralingua's activities with the interdisciplinary conference Endangered Languages, Endangered Knowledge, Endangered Environments (Berkeley, California). Her most recent publication is the edited book *On Biocultural Diversity: Linking Language, Knowledge, and the Environment* (Smithsonian Institution Press, 2001).

Tove Skutnabb-Kangas, Ph.D. skutnabb-kangas@terralingua.org (Vice President) is Guest Researcher at Department of Languages and Culture, Roskilde University, Denmark, and Docent in Minority Education and Linguistic Human Rights at University of Osthrobotnia, Åbo Akademi, Finland. She lives in Regstrup, Denmark, on an ecologically run farm that she tends with her husband and

colleague Robert Phillipson. She has written widely on bilingualism, multilingual education, linguistic human rights, the global spread of English, language and power, etc. (over 30 authored and edited books, more than 300 book chapters and articles in scientific journals). Her latest book is *Linguistic Genocide in Education or Worldwide Diversity and Human Rights?* (Mahwah, N.J.: Lawrence Erlbaum, 2000). She is currently working on projects with the indigenous Saami of the Nordic countries of Europe and on the book *Global English and Language Rights*, co-authored with Robert Phillipson.

David Harmon dharmon@terralingua.org (Secretary-Treasurer) is a co-founder of Terralingua and Executive Director of the George Wright Society, a non-profit association of researchers, managers, and other professionals working in parks and protected areas. He lives in Hancock, Michigan, U.S.A. He pioneered research on the global overlaps in the distribution of biological and linguistic diversity and has written extensively about biocultural diversity since the 1980s. Harmon is the author of the forthcoming book, *In Light of Our Differences: how diversity in nature and culture makes us human*, to be published by Smithsonian Institution Press in 2002.

Directors-At-Large

Anvita Abbi, Ph.D. anvitaabbi@hotmail.com is Professor of Linguistics at the Centre of Linguistics and English, School of Languages, Jawaharlal Nehru University, New Delhi, India. Her research interest include: 1) Areal linguistics and areal typology, specifically identification of semantic universals in Indian languages; 2) sociolinguistic aspects of Indian languages including language contact, language convergence, language obsolescence, and bilingualism; 3) grammars of tribal and endangered languages of India. She has extensive fieldwork experience in various Indian languages, most of them tribal and lesser known. She is author of eleven books and 40 papers in international and international journals. Among her most recent publications are: 1) *A Manual of Linguistic Fieldwork and Structures of Indian Languages*. 2001. Lincom Europa, Muenchen, Germany; 2) *Languages of Tribal and Indigenous Peoples of India. The Ethnic Space*. 1997. (edited). Motilal Banarsidass, Delhi; 3) *Language Structure and Language Dynamics in South Asia (Selected papers from the SALA XVIII)*. 2001. Motilal Banarsidass. New Delhi. (Co-edited).

David Downes ddownes@att.net is Senior Trade Advisor in the Office of Policy Analysis at the United States Department of the Interior, in Washington, D.C., U.S.A. He is also on the adjunct faculty of the American University's Washington College of Law. Previously, he was Senior Attorney at the Center for International Environmental Law (C.I.E.L.), also in Washington. Before joining C.I.E.L., David Downes practiced law with the Washington firm of Steptoe & Johnson. He received his J.D. in 1988 from the University of Michigan Law School and has a B.A. in Philosophy from the University of Michigan. Downes has extensive experience with international law and policy concerning conservation of biological diversity and other environmental issues, particularly as they relate to the rights of indigenous peoples, intellectual property and human rights. While at C.I.E.L. he was the lead attorney for the legal challenge to the U.S.A. patent on the ayahuasca plant sacred to indigenous peoples of the Amazon, filed on behalf of the indigenous coalition C.O.I.C.A. and the Amazon Alliance.

Anthea Fallen-Bailey afallenb@terralingua.org is a co-founder of Terralingua, Membership Secretary, newsletter Editor and Web manager. She lives in Oregon, U.S.A., on a family farm. Geographer, linguist and polyglot, she finished her Master's degree in Geography in June 2001, focusing on "linguistic islands" (areas occupied by minority language speakers analyzed as geographic islands). Her research interests include all aspects of language planning issues, linguistic human

rights, the interconnection between language survival and territorial-environmental control, and G.I.S. (Geographic Information Systems) mapping.

Martha J. Macri, Ph.D. mjmacri@ucdavis.edu is Professor of Native American Studies and Anthropology at the University of California, Davis, U.S.A. She is a registered Cherokee. Her research interests are Native American Languages and non-alphabetic writing systems, especially those of ancient Mesoamerica. She is Director of the Native American Language Center at U.C. Davis, and Principal Investigator on the J. P. Harrington Database Project funded by the U.S. National Science Foundation. The project involves transcribing Harrington's early ethnographic and linguistic notes on California Indian languages. She has several graduate students working directly with native communities on language revitalization projects.

Gary J. Martin, Ph.D., F.L.S. GMartinGDF@aol.com is Director of The Global Diversity Foundation, a U.K.-registered charity, and Research Fellow and Lecturer in the Anthropology Department at the University of Kent, U.K., where he teaches and advises students in the Ethnobotany M.Sc. He lives in Marrakesh, Morocco. From 1991 to 2000 he worked with the People and Plants Initiative on ethnobotany and sustainable use of plant resources, a joint effort of W.W.F.-U.K., U.N.E.S.C.O. and the Royal Botanic Gardens, Kew. He developed and coordinated field activities, workshops, networks and publications in Southeast Asia, the Pacific, Latin America and the Caribbean. He is the author of *Ethnobotany: a methods manual* (Chapman and Hall, 1995), and was the general editor of the *People and Plants Handbook: sources for applying ethnobotany to conservation and community development* (1996–2001).

David J. Rapport, Ph.D., F.L.S. dj5577@hotmail.com is Professor in the School of Environmental Design and Rural Development, University of Guelph (Guelph, Ontario, Canada), as well as Professor in the Faculty of Medicine and Dentistry, University of Western Ontario (London, Ontario, Canada), where he co-founded the Ecosystem Health Program. He was Founding President of the International Society for Ecosystem Health (1994-2000) and is editor-in-chief of the Society's journal *Ecosystem Health*. In the 1970s-1980s, he developed the use of economic models in ecology and the statistical basis for reporting on human activities and the environment (adopted by Statistics Canada and Environment Canada for State of Environment Reporting and subsequently by the O.E.C.D. and the U.N.). Recent books include: *Assessing and Monitoring the Health of Large-Scale Ecosystems* (Springer-Verlag, 1995; co-edited); *Ecosystem Health* (Blackwell Science, 1998; co-edited); and *Transdisciplinarity: recreating integrated knowledge* (E.O.L.S.S. Publishers, 2000; co-edited).



“Safeguarding the Unique Resources of the Colorado Plateau:
an ecoregional study of biocultural diversity”

A Brief Summary of the Project.

By Patrick Pynes (December 20, 2001).

The Center for Sustainable Environments (C.S.E.) at Northern Arizona University in Flagstaff (N.A.U.), and Terralingua: Partnerships for Linguistic and Biological Diversity, are working together to build a case study of biocultural diversity on the Colorado Plateau, one of North America's most culturally

distinct and biologically diverse ecoregions. The Colorado Plateau encompasses parts of four states (Arizona, New Mexico, Utah, and Colorado) and is home to twenty-four different American Indian communities. Located at the base of the San Francisco Peaks, an extinct volcano sacred to more than a half-dozen indigenous groups, Flagstaff is one of the Plateau's major urban centers, and N.A.U. is the ecoregion's largest public university.

In order to research and write this innovative case study, C.S.E. and TL. have brought together several scholars and researchers with a great deal of interdisciplinary experience on the Colorado Plateau. Ethnobotanist Dr. Gary Paul Nabhan, Director of C.S.E., and TL. President Dr. Luisa Maffi are leading the project team toward completion of the case study. Dr. Patrick Pynes, an American Studies scholar trained at the University of New Mexico, is acting as Terralingua/C.S.E. Liaison. A senior research specialist with C.S.E., he is acting as the case study's managing editor. Other major project contributors are Dr. Thomas Sisk, a conservation biologist and Associate Professor of Environmental Sciences at NAU; Tony Joe, an N.A.U. graduate student in applied anthropology and enrolled citizen of the Navajo Nation; Larry Stevens, Science Advisor for the Grand Canyon Wildlands Council, a Flagstaff-based environmental organization; and Aimee Goodwin, a Flagstaff-based Geographic Information Systems (G.I.S.) specialist. Combined, these contributors have several decades of experience in doing scientific, social scientific, and humanities-based research on the Colorado Plateau. Joe, Nabhan, and Pynes also speak one of the Plateau's ten different indigenous languages either fluently or semi-fluently.

The TL./C.S.E. Case Study of Biocultural Diversity on the Colorado Plateau is scheduled to be completed by July 2002. It will be published and distributed across the ecoregion, and beyond. In addition, Terralingua will be presenting the results of the case study at the World Summit on Sustainable Development in Johannesburg, South Africa, in September 2002. The case study represents phase one of TL.'s Global Biocultural Diversity Assessment (G.B.C.D.A.). A major goal of the case study will be to assess contemporary conditions and trends of biocultural diversity on the Colorado Plateau, and to outline threats to this diversity and possible response options to these threats. Toward these ends, the case study will also seek to demonstrate concrete, practical connections between linguistic/cultural diversity and biological diversity on the Plateau, and to describe ways in which these concerns are being combined as part of biocultural protection and restoration efforts, especially on the Plateau's indigenous lands. (Indigenous lands encompass about thirty percent of the Colorado Plateau's entire landmass). The case study will also include numerous tables, charts, photographs, and other materials, giving the reader a clear and vivid sense of the Colorado Plateau's biocultural diversity, as well as its uniquely beautiful, multicultural spirit.

For more information about the Colorado Plateau case study and the TL./C.S.E. partnership, please contact Dr. Pynes at (928) 523-2942, or write to this electronic address: <Patrick.Pynes@NAU.EDU>.



From: Johanna Hollway <JHollway@sipress.si.edu>

CONTINUED — Book Discount

Johanna Hollway, of the Smithsonian Institute Press, has informed us that, due to a steady demand, the Terralingua discount for Maffi's edited book *On Biocultural Diversity: linking language, knowledge, and the environment* has been changed to an "open" date, meaning that as long as the book is in print, Terralingua members are eligible for a discount on this publication. Thank-you, Johanna and S.I.P.! Remember, the discount code is TL1. To order books, telephone 800-782-4612, or contact:

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From: the Editor/Web Manager

Web Site Re-designed and Updated

Wearing one of my other volunteer "hats", as the new Web Manager, I am happy to announce that TL's Web site has been re-designed and updated, with more changes coming this month. We hope you like the new "look" and, more importantly, are able to find information more easily. There is new information, of course, and we have allowed space on the main page for "breaking news" items. Comments and suggestions are welcome after the end of January, when the final major changes should be in place. Thank-you.



Via the Editor

U.N.E.S.C.O. Draft Declaration on Cultural Diversity

U.N.E.S.C.O. produced a draft declaration on "cultural diversity" in October 2001. A copy in Adobe Acrobat format (.pdf) is included in the e-mail with this newsletter.



Goolwa Rally

8 Sept., 2001.

The rally at Goolwa was an excellent event for Ngarrindjeri solidarity. Approximately two hundred people marched down the main street of Goolwa on a very rainy day to show that the Ngarrindjeri will not disappear as a culturally proud way of life. We walked down to the river and looked up at the bridge now towering so high over the river waters between the mainland and the island. It was a sight I didn't want to believe, this being the first time I'd visited the place since its construction had commenced in earnest. There was unquestionably a solemn mood among everyone there, standing together, in view of that bridge, but it was not a mood of defeat. Matt Rigney and Tom Trevor spoke in turn about how much there is to look forward to, despite the hideous reality of a landscape and its Ngarrindjeri devotees being torn apart by ignorant developers. Tom reiterated that the Ngarrindjeri are not, and have never been, anti-development, but insist that things be done with respect to the Ngarrindjeri way, for the sake of the land and every living thing within it.

It was a moment I wouldn't have missed for anything, being there, and afterwards, in the Goolwa Town Hall, to listen to the return of happiness in the voices of the old Ngarrindjeri women who were called "liars" and supposedly found guilty of fabricating cultural evidence by the 1995 Royal Commission. Their sense of humour and hope now for a renewed energy among Ngarrindjeri decision makers and negotiators was so good for strengthening everyone's resolve; a string of about ten main speakers helped make sense of it all, where the media commentaries cannot possibly suffice. The stories being told would never make it into print, radio or television. Quite special and rewarding.

The vigor of this community of very committed Ngarrindjeri and non-indigenous people has been growing slowly through steady activism on the part of certain organizers, but to have this Federal Court decision by Justice Von Doussa was an unexpected boost for all who have been slogging away at the cause without any help from the legal establishment. I must, by the way, correct my earlier message where I wrote that it was a "High Court" decision. It should not be forgotten that the content of this decision was utterly unexpected. It was brought about in a law suit that threatened to extract a

multi-million dollar compensation claim against the South Australian and Commonwealth Governments for making up for the financial losses experienced by the developers. They were claiming losses endured when their development project was obstructed by Ngarrindjeri heritage protection actions and involving various professional people (anthropologists and so on) who's work the Royal Commission dismissed.

Ellen Trevor (prominent Ngarrindjeri miminee, prolific river-grass weaver, and Tom's wife) threw in an amusing kind of thank you when she gave her speech in the Goolwa Town Hall. She said "I'd like to thank the Chapmans for being so greedy", because this statement by Justice Von Doussa, which openly discredits the main findings of the Royal Commission, may never have arisen if this compensation case had not been brought by the Chapmans.

"...I am not satisfied that the restricted women's knowledge was fabricated or that it was not part of genuine Aboriginal tradition", wrote Justice von Doussa. His report goes even further than this in its vindication of all who did their best as professionals to uphold due respect for Ngarrindjeri heritage.



GENERAL NEWS AND CORRESPONDENCE

Pidgin Facing Death in Cameroon

By Jean-Paul Kouega,
Department of English,
University of Yaounde I, Cameroon.

Jean Paul Kouega is a Senior Lecturer in the Department of English, University of Yaounde I, Cameroon. He holds an M.A. in Linguistics and Modern English Language from the University of Nottingham (England), and a "Doctorat de 3^e Cycle" in English Language Studies from the University of Yaounde I. His research interests are in English phonology, discourse analysis, comparative linguistics, and sociolinguistics.

Abstract.

This article examines the situation of Pidgin in Cameroon, where this language started off as a trade language some 500 years ago and, with an increase in its functions, gradually became the language for out-group communication among people who spoke different indigenous languages. The data consist of a 35-item questionnaire devised to check the respondents' competence in this language, the various domains of its use, and people's attitude to it. The findings reveal that Pidgin is used in various settings and for various communicative purposes; however very few respondents would tolerate its use in the classroom as they believe it would interfere with pupils' acquisition of English. For this reason, if a referendum were organised, they would vote against its use as the medium of instruction in the first years of primary school education. If Pidgin, the dominant lingua franca, is rejected in this way, then there are worse prospects for the smaller indigenous languages, which will eventually die, taking along the wealth of knowledge encoded in them.

Introduction.

This article examines the situation of Pidgin in Cameroon, a multilingual country where over 250 languages of different statuses serve various communicative purposes. Pidgin has been developing in the country for some 500 years: it started up as a contact language spoken in the coastal regions and was later moved into the hinterland, where its functions were increased. It has, however, remained an oral language and is thus facing the same threats as the other languages of the land, which are being crushed by killer languages. The study takes up in turn the ethnic and linguistic groupings of Cameroon (1), the evolution of Pidgin in the country (2), the method of data collection (3) and the survey results (4).

1. Ethnic and linguistic groupings in Cameroon.

Cameroon, a medium-sized country of 475,000 km², is divided into ten administrative regions, called “provinces” and administered by “governors”. Each province includes a number of “divisions” which are headed by “divisional officers” or “prefets”. Divisions are made up of “sub-divisions” headed by “sub-divisional officers” or “sous-prefets” and sub-divisions may occasionally include “districts”, which are headed by districts heads. These ten provinces are divided into two zones according to the dominant official language in each of them: Francophone Cameroon, which comprises eight of the ten provinces, has French as its official language, while Anglophone Cameroon, where English is the official language, includes two provinces, called Northwest province and Southwest province respectively. The francophone provinces include in turn the Far North, North, Adamaoua, Eastern, Centre, Southern, Littoral and Western provinces. The peoples living in these ten provinces fall into various ethnic groups, most of whom have very little in common. The Centre, South and Eastern provinces were inhabited originally by Bantu people, the Western province by semi-Bantu people, and the Adamawa, North and Far-North provinces by Fulbe and Sudanese people (Neba, 1982:46).

These peoples speak various indigenous languages, the number of which has not been released officially. Some research works have put forward the figure of “120 standardisable languages in the whole country” (Chia, 1983:28); others identify as many as 236 indigenous languages (Dieu et al, 1983:164). Recent works talk of at least 248. Despite these differences, there is general agreement on the number of regional out-group languages. These are Arab Choa spoken in the Far North province, Fulfulde spoken in the North and Adamawa provinces, Mongo Ewondo spoken in the Centre and South provinces, and Pidgin English, which is dominant in the Western and Littoral provinces as well as the two adjoining Anglophone provinces, namely Northwest and Southwest (Koenig, 1983:42). This study limits itself to the latter lingua franca, which is said to be “the most widespread language spoken in the country” (op. cit.).

Up-to-date demographic information on Cameroon is very limited. The latest census, which was conducted in 1987, gave a total of 10.5 million inhabitants. Most of the demographic data put forward today are derived from this census. The projected population for the year 2000, for example, was 15 million, of which over 80% (12.2 million) reside in Francophone Cameroon and the remainder in Anglophone Cameroon. It should be noted that the state has been reluctant to disclose the exact number of any ethnic or linguistic groupings in the territory; consequently, it is difficult to work out the number of Francophones or Anglophones in the country, or the number of speakers of any language in the territory.

This same census reveals that 3.9 million people (37.5%) live in urban areas whereas as many as 6.5 million (62.5%) live in rural areas. It should be noted here that the thirteen most populated towns have between one hundred thousand and 1.4 million people. Concerning literacy, it is observed that Cameroonians who have never had any schooling, or who have attended only kindergarten or have received only Koranic education represent 46.4% (4.8 million). With the economic crisis and overall recession that have hit the country since the nineties, culminating in 2000 in the country becoming a heavily indebted poor country, the percentage of illiterates is undoubtedly much higher today. It was also observed in 1998 that, after the age of 24, very few Cameroonians are still going to school. This means that for that year, the working population, aged 25 years and above, was 5.2 million people (35.82%), as opposed to 9.2 million (64.18%) for both school-going children and illiterates, who fall in the 0-24 year bracket. This information is summed up in Table 1.

Table 1: Demographic information on Cameroon

Year	Population (in million)					Total
	Urban	Rural	Illiterate	Aged 0-24 years	Aged 25 years +	
1987	3.9 (37.5%)	6.5 (62.5%)	4.8 (46.4%)	-	-	10.4
1998	6.9 (48%)	7.4 (52%)	-	9.2 (64.18%)	5.2 (35.82%)	14.4
2000	-	-	-	-	-	15.2

(Source: adapted from MINEFI, 1987, 1999)

2. Evolution of Pidgin in Cameroon.

This section takes up the history of Pidgin in Cameroon as well as its function, status and position in the linguistic scenario of the country. Let us begin with the history of this language. Pidgin has been used in Cameroon for over 500 years. The language started up in the coastal areas and gradually moved into the hinterland as the slave trade (1400-1800) was gaining momentum. The first Europeans to embark on the slave business in the area were the Portuguese. To carry out the trade efficiently, these Portuguese tended to enlist the services of English privateers in their boats which came to the West Coast of Africa. As most transactions were carried out by these privateers, the coastal people were exposed, right from the start, to two different sets of European people, namely the Portuguese and the British. To the coastal aborigines, these Europeans were one and the same people: they looked alike physically and spoke in the same way, which meant that they spoke the same language. In their effort to communicate with their European trade partners, these natives borrowed words simultaneously from the two European languages: words such as “dash”, “kaka”, “Kamerun”, “palaba”, “pas”, “pikin”, “sabi”, came from Portuguese “dache” (gift), “caca” (dung), “Cameroes” (Cameroon), “palava” (trouble), “passar” (to pass), “piqueno” (kid) “saber” (to know) (see Mbangwana, 1983 for more), while the words “wi” (we), “go” (to go), “head” (head), “i” (he), “bush” (bush), “tumuch” (too much) obviously came from English. These words continued to be used even in the absence of the slave traders, and as a greater number of people used them, so Pidgin was spreading.

Between 1800 and 1884, British traders (of manufactured goods this time) set up firms along the coastal regions of Cameroon, which reinforced their influence in the West African coast, as they were already in control of the area from Sierra Leone to Nigeria. These traders were followed by English Baptist missionaries, who spoke a language similar to the burgeoning Pidgin that was being developed by the natives. The missionaries eventually picked up this Pidgin language and used it for their evangelical crusade. As Todd (1982: 6) notes, “between 1845 and 1887 there were 75 Protestant missionaries in Southern Cameroon”. They had built their headquarters in the coastal town of Victoria, known today as Limbe, and from there they moved to other parts of the country, using mainly Pidgin, which was thus enriched.

This process was nearly brought to an end in July 1884 when Cameroon became a German colony and Pidgin was decreed as illegal. The Germans later on realised that it was difficult for them to communicate readily with the natives, as Pidgin was the only out-group language they knew. There was, therefore, a need for the Germans to either learn Pidgin from the natives or teach them the German language. In the end, as the colonisation programme could not wait, the Germans decided to make use of Pidgin in their interactions with the natives, while setting up an education programme with German as the sole language of instruction. Between 1884 and 1915, roads and railways were

constructed and industrial farming was set up in fertile areas. These projects drew from the hinterland large numbers of labourers who spoke different languages. As Pidgin was already spoken by older groups of workers as well as some Germans, new groups had no choice but to jump on the moving train. During vacations or when they succeeded in escaping, these free workers or forced labourers went back to their respective home towns, where they continued to use the new language, alongside the indigenous ones. Gradually, it became evident that these indigenous languages lacked words to refer to a number of basic objects, and since these words existed in Pidgin, they were readily borrowed. Today several Cameroon languages have the same words for objects and concepts such as “banana”, “beer”, “canoe”, “church”, “clerk”, “coconut”, “coffee”, “father” (Catholic priest), “fever”, “fever-grass”, “flower”, “jug”, “kerosene”, “key”, “kitchen”, “zinc” (corrugated iron sheets), to name only these few. Needless to say, these words, though pronounced differently in each indigenous language (see Njoya, 1988, Kachin, 1990, Fouda, 1991, Fasse Mbouya, 2000 for details), come from the same Pidgin source. By the time the British and French arrived Cameroon as a result of Germany's defeat in the First World War, Pidgin had already become a fully-grown medium of communication.

Let us now consider the function of Pidgin in Cameroon. As Mbangwana (1983) observed, Pidgin is used in the media, especially in advertisements, in music production with stars such as Nico Barga, in political rallies especially in the two anglophones provinces and the two neighbouring francophone provinces; it plays a major rôle in the Roman Catholic church, where it is used in prayers, sermons, catechism classes and even for marriage ceremonies; it is the commonest language for buying and selling and for story-telling. In a more recent study (Kouega, 2001), a sizeable proportion of interviewed educated informants reported that they generally spoke Pidgin in various settings. From their responses, it was observed that Pidgin is constantly used in the home especially when people talk with their house helps, in the community especially in interactions with friends, neighbours, traders, and in the place of work especially when giving instructions to — or having a chat with — subordinates.

Regarding the status and spread of Pidgin in Cameroon, it should be noted that it is the only lingua franca spoken across provincial boundaries. Other major lingua francas, which are ethnic-based, are limited to specific regions, like Fulfulde in the Northern provinces, Ewondo in the Centre, South and Eastern provinces, and to a minor extent, Arab Choa in the Far North province and Douala in the littoral province. In each of these provinces, Pidgin has superimposed itself, and so it shares the out-group function with the local lingua francas. As Pidgin is a “non-ethnic language” spoken throughout the country for outgroup communications between “people of all levels”, Mbangwana (1983:90) considers it “as having a national character”. This claim is supported by Todd (1986) who thinks that Pidgin is spoken by “perhaps 50% of the population” of the country and is “becoming a mother tongue in some urban communities”. In spite of these advantages, Pidgin does not have official recognition: its use in the classroom to explain difficult concepts especially in the nursery school is tolerated, and is even encouraged in health centres where illiterate patients and pregnant women need to be entertained and educated. As for granting it official status, the matter has never been raised. The 1996 constitution does recommend the promotion of indigenous languages but, unfortunately, Pidgin is not one of them, even though it is the most widely used.

3. Methodology.

The instrument chosen for the study is a 35-item questionnaire conceived to check a cross section of respondents' use of Pidgin and their attitude to it. The questions were devised to be answered only by fluent speakers of Pidgin. Such speakers are found in most provinces of the country, but we limited the research to the city of Yaounde, the capital of the nation, for reasons of availability of

potential respondents: in this city resides a high number of people of various backgrounds who are fluent speakers of Pidgin. We targeted people who were educated in English and had attained the G.C.E. "O" Level and above [Editor's note: "O" ("ordinary") and "A" ("advanced") level examinations are standard British public examinations. "A" levels are required for entrance to university], for two reasons: first, only these people can readily keep English and Pidgin apart; second, educated Francophones hardly speak Pidgin with peers and we doubt their ever advocating its use. As far as occupation is concerned, preference was given to workers and university graduates; the workers were drawn among civil servants such as medical doctors, teachers, university staff and office clerks, and the graduates were mainly from the two universities of the city of Yaounde. Regarding age, we concentrated on people in the 20 to 50 age group, who constitute the bulk of voters in the country and can thus influence the outcome of a referendum, should one addressing the issue of Pidgin be organised. Variables such as gender, background language and religion were overlooked for their irrelevance to the study. There is no obvious reason why male and female speakers of Pidgin should have different attitudes to this language, nor why people speaking a given indigenous language would not use this contact language. As regards religion and faith, it should be pointed out that Christians, both Roman Catholic and Protestant, have extended the functions of Pidgin by using it in the confessional, in sermons, in catechism instruction (see Todd, 1982) as well the Mass, especially in church services for low-education people; occasionally, these Christians alternate Pidgin and English in church services for semi-educated people and youngsters (see Kouega, 2001). A more substantial contribution of these religious groups to the development of Pidgin is the production of a written version of it: part of the Gospel had been translated into Pidgin, and religious prayers and documents continue to be written in it. This additional function of Pidgin does not seem to have influenced the attitude of church-goers to it; neither has it influenced the attitude of the numerous animists and non-believers who, by the way, do not use this language in their mystico-religious ceremonies.

The questionnaire was administered by the researcher in person. It should, however, be noted that the issue examined was highly topical, and so the first respondents contacted invited their colleagues to join in the exercise, thus making the administration work lighter. In all, some 189 returns were collected out of the 220 copies given out. These 189 responses can be assumed to be largely representative of the position of Anglophone Cameroonians residing in the city of Yaounde. Given the non-existence of demographic information on ethnic groupings, it is not possible to relate this sample to the overall population of Anglophones in the country.

4. Results.

This section examines in turn the responses to questions eliciting specific answers about our informants' proficiency in Pidgin (4.1), their use of this language in the home (4.2), in the neighbourhood (4.3), in the school and place of work (4.4), in religion (4.5), in the court (4.6), in the media (4.7), and lastly, their attitude to this language (4.8).

4.1. Respondents' self-reported proficiency in Pidgin.

Respondents were asked if they could speak Pidgin, understand a radio announcement made in it or a play performed in it, read a note written in it, and write an ordinary letter in it.

Table 2: Self-reported proficiency in Pidgin

Skills/ Responses	Speaking		Understanding		Reading		Writing	
	Yes	161	85.1%	189	100%	151	79.8%	56
No	28	14.8%	-	-	38	20.1	132	69.8%
Blank	-	-	-	-	-	-	1	.5%
Total	189	100	189	100	189	100	189	100

It turned out that the respondents were highly proficient in this contact language: 85.1% of the 189 people do speak it regularly, they all understand it very well and as many as 79.8% claim that they can read it. When it comes to writing, only 29.6% report that they can write a letter in it, and many added that they could write such a letter with much difficulty. In short, Pidgin is widely used by the respondents, but it remains an oral language, like the other 250 indigenous languages existing in the country.

4.2. Use of Pidgin in the home.

Respondents were asked to indicate whether they spoke Pidgin with their partners or spouses, their children, their house helps or servants, their parents, and their brothers and sisters.

Table 3: Self-reported use of Pidgin in the home

Responses	Partner(s)		Children		House helps		Parents		Brothers and sisters	
	Yes	95	50.2%	104	55%	104	55%	69	36.5%	132
No	85	44.9%	85	44.9%	57	30.1%	114	60.3%	57	30.1%
Blank	9	4.7%	-	-	28	14.8%	6	3.1%	-	-
Total	189	100	189	100	189	100	189	100	189	100

As Table 3 shows, the number of respondents who claim to speak Pidgin with their partners (50.2% of 189) seem to match that of the respondents who do not (44.9%). Anglophones do not speak Pidgin with their spouses for various reasons. Participant observation seems to indicate three possibilities: the partners may have a common indigenous languages, they may have prohibited the use of Pidgin in their homes or one of them may be a francophone or may have lived in Francophone Cameroon, in which case French would dominate.

Similarly, the respondents who do claim to speak Pidgin with their children (55% of 189) are not significantly more numerous than those who do not (44.9%). But this result will be contradicted below when the respondents' attitude to Pidgin is examined. Regarding interactions with house helps, 55% of the 189 respondents claim to use Pidgin; this is common in situations where the house helps, who are generally school drop-outs from poor families, are brought from the anglophone provinces to Yaounde by their employers. Otherwise, the house helps would be recruited within Yaounde, in which case they would not be conversant with Pidgin, hence the 30.1% of respondents who claim not to speak Pidgin with their house helps.

When speaking with their parents, some 36.5% of the 189 respondents report that they use Pidgin. Surprisingly, 60.3% claim that they do not use Pidgin at all; some added that they use their

indigenous languages instead; while others commented that it is impolite to speak to one's parents in Pidgin. The reverse is observed when it comes to interactions with brothers and sisters: 69.8% of the 189 subjects speak Pidgin with their brothers and sisters, while 30.1% claim not to. In brief, Pidgin is used in the home of many respondents, but it is not used in the homes of a comparable number of people. It is commonly used among brothers and sisters, but is hardly used when talking with one's parents.

4.3. Use of Pidgin in the neighbourhood.

Respondents were asked to indicate whether they spoke Pidgin with their friends and neighbours and the traders in their areas, and whether they overheard people speaking Pidgin at social gatherings, at political rallies as well as in hospitals or health centres.

Table 4: Self-reported use of Pidgin in the neighbourhood

Responses	Friends		Neighbours		Traders		Social gatherings		Political rallies		Hospitals	
Yes	170	89.9 %	161	85.1 %	172	91%	142	75.1 %	161	85.1 %	180	95.2 %
No	19	10%	28	14.8 %	17	8.9%	19	10%	19	10%	-	-
Blank	-	-	-	-	-	-	28	14.8 %	9	4.7%	9	4.7%
Total	189	100	189	100	189	100	189	100	189	100	189	100

As these responses indicates, Pidgin is a popular language in the neighbourhood: 89.9% of the respondents use it in interactions with friends while 85.1% use it when speaking with neighbours. The latter comment euphemistically that it is the only language that some people understand or that it is the only language that can enable the high education people to communicate with the illiterate ones. In the same light, as many as 91% of the 189 subjects use Pidgin with traders: it is the common market language in many parts of the country. This result confirms the fact that Pidgin has not lost its initial function, which was commercial. Thanks to internal migration, traders and labourers from the provinces where Pidgin is widespread — namely the western and the littoral provinces and the two anglophone provinces — move to other provinces of the country and so do civil servants who are posted to other parts of the territory. Generally, they take along their family members. This perhaps explains why previous researchers found that Pidgin was spoken in all the provinces of Cameroon, including the northern provinces, the eastern province and the centre and south provinces (Koenig et al, 1983). These researchers seem to have interviewed the same sets of people living in different parts of the country at the time the exercise was carried out. We may be wrong, but we think that if a Cameroonian from the four provinces where Pidgin dominates happens to be interviewed anywhere in the country, there is a strong likelihood that he would know Pidgin. There is, therefore, a need for some of these findings to be re-considered.

Pidgin seems to be an effective community language. It is heard at social gatherings in the home towns of 75.1% of the 189 respondents, who however remarked that it is used in conjunction with other languages namely a local language, French and English. The same goes for political rallies, where leaders alternate Pidgin and these same languages, as 85.1% of the subjects report. Furthermore, 95.2% of them report that Pidgin is overwhelmingly used in hospitals and health centres

to educate the illiterate and low-education people on issues such as A.I.D.S., malaria, vaccination, prenatal check-ups as well as sanitation.

Health centres in the context of Cameroon include modern institutions as well as the work places of traditional healers and herbalists. These nature specialists satisfactorily handle a good chunk of patients, especially when modern medication has failed. Pidgin names of plants and animals used by them are so popular that they occasionally supplant the equivalent names in the indigenous languages. This falls in line with what was noted above, namely that Pidgin was the universal lexifier of home languages in the country.

4.4. Use of Pidgin in the school and place of work.

Respondents were asked to indicate whether they currently spoke Pidgin in their place of work or on campus. The count revealed that 85 out of 189 subjects (44.9%) answered “yes”, 94 answered “No” (49.7%) and 10 skipped the question (5.2%). In other words, 44.9% of the respondents claimed to speak Pidgin in these places while 49.7% reported not to speak it in these settings at all. The latter result does not seem to be realistic. Actually, participant observation shows that the vast majority of Anglophone Cameroonians speak Pidgin in the place of work; university students in particular speak it not just on campus, but right in the classroom. This has led the Vice-Chancellor of the sole purely Anglo-Saxon university of the country, the University of Buea, to put a ban on its use on university premises. Elsewhere in the country, the use of Pidgin in formal contexts is decried but not formally proscribed, as is the case in this university.

4.5. Use of Pidgin in religion.

Respondents were asked to indicate whether there was a Pidgin church service in their congregation in the city of Yaounde (Item 1), whether there was a church service in Pidgin in their hometown (Item 2), whether there were religious documents printed in Pidgin in their congregation (Item 3), whether they could sing religious songs in Pidgin (Item 4) and pray in Pidgin (Item 5).

Table 5: Reported religious function of Pidgin

Responses	Item 1		Item 2		Item 3		Item 4		Item 5	
Yes	-	-	114	60.3%	57	30.1%	152	80.4%	142	75.1%
No	186	98.4%	66	34.9%	121	64%	37	19.5%	39	20.6%
Blank	3	1.5%	9	4.7%	11	5.8%	-	-	8	40.2%
Total	189	100	189	100	189	100	189	100	189	100

It was found in Item 1 that church services in Pidgin were not offered in the congregation of 98.4% of the 189 respondents. Actually, church services in Pidgin are scarcely offered in big towns, where church-goers tend to be educated. Conversely, in Item 2, 60.3% of the 189 respondents reported that church services in Pidgin were offered in their home towns, where obviously part of the population is illiterate. In Item 3, 30.1% of the 189 respondents claimed that there were religious documents printed in Pidgin in their congregation. This result confirms Todd’s observation (1982:20) that Pidgin had a liturgical function in Cameroon; in fact, the missionaries added the written component to the Pidgin language, and used this component to produce a translation of the Bible as well as Pidgin Prayer Books, as the respondents commented.

Turning now to Item 6, which asked the respondents whether they could sing religious songs in Pidgin, it was found that 84.4% of the 189 subjects regularly sang in Pidgin, especially Sunday School Songs. As for praying in Pidgin, 75.1% of the 189 subjects claimed that they did pray in this language. Some even added that they believe they are in communion with God only when they pray in Pidgin or the indigenous language. In short, Pidgin does not only serve commercial purposes in Cameroon; it also serves religious purposes.

4.6. Use of Pidgin in the court.

To check the use of Pidgin in the court, respondents were asked to indicate whether judges prevented people from giving evidence in Pidgin. Out of 189 subjects, 16 answered “yes” (8.4%), 161 answered “No” (85.1%) and 12 did not attempt the question. This result replicates what Todd (1982) had observed earlier. In fact, in magistrates’ courts, translators are needed to pass into Pidgin what lawyers say in English. But the reverse is not true: when the parties speak in Pidgin, no translation is required, as lawyers — and other educated people as well — understand Pidgin. In other words, Pidgin is attested in the court, though English remains the working language in this context.

4.7. Use of Pidgin in the media.

Respondents were asked to indicate whether they would listen to radio programmes in Pidgin if they were made available (Item 1), whether they would watch such television programmes (Item 2) and read such newspaper articles (Item 3), and whether they could sing popular songs in Pidgin (Item 4).

Table 6: Proposed use of Pidgin in media productions

Responses	Item 1 (Radio)		Item 2 (T.V.)		Item 3 (Press)		Item 4 (Songs)	
Yes	159	84.1%	171	90.4%	103	54.4%	143	76.7%
No	24	12.6%	18	9.5%	86	45.5%	46	24.3%
Blank	6	3.1%	-	-	-	-	-	-
Total	189	100	189	100	189	100	189	100

It was found in Item 1 (Table 6) that 84.1% of the 189 respondents would be willing to listen to radio programmes in Pidgin if they were offered. In Item 2, 90.4% of the 189 subjects reported they would be willing to watch television programmes in Pidgin if they were available, but many indicated that they would be interested mainly in plays. Regarding newspaper articles in Pidgin, only 54.4% (103 subjects) claimed to be willing to read them, as opposed to 45.5% who said “No”. As for singing popular songs, 76.7% reported that they could do it, which confirms the continued use of Pidgin in music. When Mbangwana (1983) pointed out this function of Pidgin, he illustrated it with musicians’ names such as Nico Barga (Aki Special, Christiana, Home is home, Simplicity, Sweet mother). Today, singers cited by our respondents include, in addition, Lapiro de Mbanga (Mimba we) and Tchaya-Stoppeur, Douleur (Oh Shame Oh!). In brief, if Pidgin was used in the media, the various productions thus made would be readily consumed by our respondents.

4.8. Respondents’ self-reported attitude to Pidgin.

Respondents were asked to indicate whether some authority prevented them from speaking Pidgin in their schools or offices (Item 1), whether they themselves prevented their children from speaking Pidgin (Item 2). To check the possibility of using Pidgin for literacy, they were asked if they think

that the teaching of science subjects (Mathematics, Biology...) in Pidgin in the first years of primary school could facilitate understanding (Item 3); next, they were asked if they think pupils could assimilate faster if they were taught certain basic arithmetic processes such as addition, subtraction, multiplication and division in Pidgin (Item 4). Finally, they were asked to express their vote for or against a bill to raise Pidgin to the status of language of instruction in the first three years of primary school education in the country (Item 5).

Table 7: Attitude of respondents to Pidgin

Responses	Item 1 (Ban by authorities)		Item 2 (Ban by parents)		Item 3 (Teaching of science)		Item 4 (Teaching of arithmetic)		Item 5 (Language of instruction)	
Yes	57	30.1%	161	85.1%	56	29.6%	76	40.2%	38	20.1%
No	125	66.1%	28	14.8%	133	70.3%	113	59.7%	151	79.8%
Blank	-	-	-	-	-	-	-	-	-	-
Total	189	100	189	100	189	100	189	100	189	100

In Item 1 (Table 7), 66.1% of the 189 respondents claimed that they were not explicitly prohibited from speaking Pidgin in their school or offices while 30.1% claimed that they were. The latter seem to have lived in boarding secondary schools such as Saker College in Limbe, where pupils caught speaking Pidgin were punished severely; this regulation does not seem to have changed. In Item 2, 85.1% of the 189 subjects reported to have banned Pidgin in their home, which is precisely what Alobwede (1998), an advocate of Pidgin, decries. To justify their stand, the respondents commented that the use of Pidgin by pupils interferes with their acquisition of English, the language that guarantees upward social mobility.

In Item 3, 70.3% of the 189 subjects argued against starting the teaching of science subjects in Pidgin in the first years of primary school. These respondents seem not to have noticed that nursery school teachers constantly make use of it to trigger off free expression while teachers of older pupils use it to explain new concepts, and that subsequent acquisition of English is “a gradual process” (Mbangwana, 1983). In Item 4, 59.7% of the 189 respondents believed that the teaching of basic arithmetic processes in Pidgin would not facilitate the assimilation of these processes by pupils; some think that the use of Pidgin would rather confuse the children. However, some 40.2% of the 189 respondents felt that pupils might understand faster, but expressed some reservations, as the outcome would depend on the pupils’ upbringing and the availability of the relevant textbooks.

These reservations came out clearly in Item 5, where the subjects were asked to express their vote for or against the adoption of Pidgin as the language of instruction in the first three years of primary school education in the country. As expected, as many as 151 subjects (79.8%) gave a negative vote, for various related reasons, a selection of which are: “Pidgin would confuse the little ones”, “pupils might find it difficult to adjust afterwards”, “good English should be encouraged from childhood”, “the foundation of language learning is just around this age group and so English should be used”. Some respondents expressed their support for its use in one specific environment namely, urban vocational and apprenticeship centres for school drop-outs aged above twenty exclusively. In short, competent speakers of Pidgin are prepared to go an extra mile for their offspring to painstakingly learn English rather than naturally acquiring Pidgin, which is just around the corner.

Conclusion.

This study has examined the evolution of Pidgin in Cameroon, starting from the time it evolved as a contact language and was used for trade in human beings and then in manufactured goods. Gradually, its domains of use were extended so much, that today it is an out-group language which facilitates interactions in the neighbourhood between the young people and the old ones, between the low-education people and the high-education ones. It is spoken by students on campus, by workers in their offices and by labourers in their respective trades. It is present in churches where parts of the Bible are translated into it, in the law courts where illiterate parties use it in their testimonies. Its use in the media is recommended, as people are prepared to consume programmes produced in it such as television plays and popular songs. Teachers make use of it in the classroom without their pupils' parents knowing; health specialists are encouraged to use it so as to reach a greater number of people, especially during vaccination and sanitation campaigns, and traditional healers use it to interact with their patients.

In short, Pidgin is now being used in all functional domains in the country; it has existed in the territory for over 500 years and during this period, much knowledge has been encoded into it, and yet the vast majority of its speakers have a negative attitude to it, on grounds that its use interferes with the learning of killer languages, namely French and English in the context of Cameroon. Parents prohibit its use in the home, and school regulations punish pupils who use it on campus. Most of its speakers militate against its use in the classroom, where English is expected to reign supreme. This explains why they would somewhat unanimously vote against its introduction in the school system as the medium of instruction in the early years of primary education, though many pre-school children already have some command of it. Presently, there is virtually no foreseeable event that can trigger off the shifting of this attitude, which could have delayed the inevitable loss of this popular language. So is likely to be the fate of the numerous indigenous languages still extant in the country.

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From: Pete Brosius <pbrosius@ARCHES.UGA.EDU>
Via Luisa Maffi <maffi@terralingua.org>

Earth Charter

[Dear all, are you aware of the Earth Charter? I wasn't, but I've now read it and it's a remarkable document, I think, in many ways — including being the first international declaration that I know of to have the word "love" in it... There's a Web site below to find the text. — L. Maffi].



Background Information. History of the Earth Charter.

The idea of an Earth Charter was originally proposed by the Brundtland Commission in 1987. It was placed on the agenda for the 1992 Earth Summit in Rio de Janeiro, but no agreement on a common set of principles linking sustainability and social justice could be reached, and the much weaker Rio Declaration was adopted. In 1995, Maurice Strong (former Secretary-General of U.N.C.E.D.), Mikhail Gorbachev, and others revived the Earth Charter development process. For two years drafting committees sought contributions from N.G.Os., local governments and citizens from all over the world. According to Steven Rockefeller, who served as chair of the Earth Charter drafting committee, the process "has been the most open and participatory consultation process ever conducted in

connection with the drafting of an international document". A final version of the Earth Charter was approved in March 2000, and the Steering Committee will seek endorsement by the U.N. General Assembly in 2002, at the 10th anniversary of the Rio Summit.

Contents of the Earth Charter.

As described in a recent Earth Charter Commission document, "The Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century. It seeks to inspire in all peoples a new sense of global interdependence and shared responsibility for the well-being of the human family and the larger living world. It is an expression of hope and a call to help create a global partnership at a critical juncture in history". The principles articulated in the Earth Charter are influenced not only from an extensive international process of consultation, but from "contemporary science, international law, the wisdom of the world's great religions and philosophical traditions, the declarations and reports of the seven U.N. summit conferences held during the 1990s, the global ethics movement, numerous non-governmental declarations and peoples treaties issued over the past thirty years, and best practices for building sustainable communities". While the Earth Charter places special emphasis on environmental concerns, it is premised on the idea that sustainability is only possible through the pursuit of a broader set of ethical principles. It is centered around four core principles: (1) Respect and Care for the Community of Life; (2) Ecological Integrity; (3) Social and Economic Justice; and (4) Democracy, Non-violence, and Peace.

The full text of the Earth Charter can be found at <www.earthcharter.org>.



From: Christian PERROTEAU <christian.perroteau@freesbee.fr>

Le Roi du Maroc Cree l'Institut Royal de la Culture Amazigh
(The King of Morocco Establishes the Royal Institute of Amazigh Culture)

22 Oct., 2001.

A la veille de l'ouverture du Colloque « Standardisation et aménagement de la langue berbère » organisé par le Centre de recherche berbère à l'Inalco (Paris), la monarchie marocaine «concrétise» le discours de Mohamed 6 du 30 juillet 2001 avec un dahir (une loi) portant création de l'Institut royal de la culture amazighe. A cette occasion, Mohamed 6 a prononcé un discours à Ajdir (Khenifra) lieu où le Dahir a été scellé.

Nous vous livrons le texte intégral du Dahir.

Texte du Dahir portant création de l'Institut Royal de la culture amazighe:

"Louange à Dieu seul (Grand sceau de Sa Majesté le Roi Mohammed VI) Que l'on sache par les présentes — puisse Dieu en élever et en fortifier la teneur.

Exposé des motifs,

1. Perpétuant l'oeuvre de nos vénérés ancêtres, nous nous sommes engagés à préserver les fondements de l'identité marocaine séculaire, unifiée autour des valeurs sacrées et intangibles du Royaume : la foi en Dieu, l'amour de la patrie, l'allégeance au Roi, Amir Al Mouminine et l'attachement à la Monarchie constitutionnelle;
2. Nous référant au discours du Trône que nous avons adressé à la nation le 30 juillet 2001 à l'occasion de la Fête du Trône et dans lequel nous avons mis en exergue le caractère pluriel de notre identité nationale : identité plurielle, parce que bâtie autour d'affluents divers : amazigh, arabe, subsaharien-africain et andalou, autant de terreaux qui, par leurs ouvertures sur des cultures et des civilisations variées et en interaction avec elles, ont contribué à affiner et enrichir notre identité...;
3. Convaincu que la reconnaissance de l'ensemble de l'héritage culturel et linguistique de notre peuple renforce l'unité nationale par la consolidation de notre identité;
4. Rappelant que la finalité de la pratique démocratique dans le cadre de l'Etat de droit est de réaliser l'égalité en droits et en devoirs de tous les citoyens marocains;
5. Soucieux de renforcer le substratum de notre culture et le tissu de l'identité de notre nation riche par la diversité de ses affluents;
6. Désireux d'approfondir la politique linguistique définie par la charte nationale d'éducation et de formation qui stipule l'introduction de l'amazigh dans le système éducatif;
7. Convaincu que la codification de la graphie de l'amazigh facilitera son enseignement, son apprentissage et sa diffusion, garantira l'égalité des chances de tous les enfants de notre pays dans l'accès au savoir et consolidera l'unité nationale;
8. Considérant que la création auprès de Notre Majesté chérifienne d'une institution placée sous notre protection tutélaire, chargée de sauvegarder, de promouvoir et de renforcer la place de notre culture amazighe dans l'espace éducatif, socioculturel et médiatique national ainsi que dans la gestion des affaires locales et régionales lui donnera une nouvelle impulsion en tant que richesse nationale et source de fierté de tous les Marocains;
9. Ayant la ferme certitude que l'assistance à apporter à Notre Majesté, sous forme d'avis éclairés dans la protection de cette culture et de sa promotion, requiert que cette institution Royale soit composée de personnalités connues pour leur capacité intellectuelle et leur conscience de l'aspect pluriel de notre culture nationale;
10. Soucieux de voir cette institution Royale de la culture amazighe s'acquitter de ses missions dans les meilleures conditions, Notre Majesté chérifienne a tenu à la doter de l'autonomie financière et administrative.

Par ces motifs Notre Majesté Chérifienne, vu l'article 19 de la Constitution, a décidé ce qui suit :

Article 1 : Il est créé, auprès de Notre Majesté Chérifienne et sous notre protection tutélaire une institution dénommée Institut Royal de la culture amazighe — I.R.C.A.M. — dotée de la pleine capacité juridique, de l'autonomie financière et désignée dans le présent Dahir l'Institut. L'Institut est régi par

le présent Dahir, formant son statut général, et par les textes pris pour son application. Le siège de l'Institut est établi à Rabat.

Article 2 : L'Institut, saisi par Notre Majesté à cette fin, nous donne avis sur les mesures de nature à sauvegarder et à promouvoir la culture amazighe dans toutes ses expressions. En collaboration avec les autorités gouvernementales et les institutions concernées, l'Institut concourt à la mise en oeuvre des politiques retenues par Notre Majesté et devant permettre l'introduction de l'amazigh dans le système éducatif et assurer à l'amazigh son rayonnement dans l'espace social, culturel et médiatique, national, régional et local.

Article 3 : Pour remplir les missions générales qui lui sont imparties à l'article 2 ci-dessus, l'Institut est chargé des actions et activités suivantes qu'il réalise en application des programmes approuvés conformément à l'article 7 ci-après :

1. Réunir et transcrire l'ensemble des expressions de la culture amazighe, les sauvegarder, les protéger et en assurer la diffusion.
2. Réaliser des recherches et des études sur la culture amazighe et en faciliter l'accès au plus grand nombre, diffuser les résultats et encourager les chercheurs et experts dans les domaines y afférents
3. Promouvoir la création artistique dans la culture amazighe afin de contribuer au renouveau et au rayonnement du patrimoine marocain et de ses spécificités civilisationnelles
4. Etudier la graphie de nature à faciliter l'enseignement de l'amazigh par :
 - La production des outils didactiques nécessaires à cette fin, et l'élaboration de lexiques généraux et de dictionnaires spécialisés;
 - L'élaboration des plans d'actions pédagogiques dans l'enseignement général et dans la partie des programmes relative aux affaires locales et à la vie régionale, Le tout en cohérence avec la politique générale de l'Etat en matière d'éducation nationale.
5. Contribuer à l'élaboration de programmes de formation initiale et continue au profit des cadres pédagogiques chargés de l'enseignement de l'amazigh et des fonctionnaires et agents qui, professionnellement sont amenés à l'utiliser, et d'une manière générale, pour toute personne désireuse de l'apprendre
6. Aider les Universités, le cas échéant, à organiser les Centres de recherche et de développement linguistique et culturel amazigh et à former les formateurs.
7. Rechercher les méthodes de nature à encourager et renforcer la place de l'amazigh dans les espaces de communication et d'information
8. Etablir des relations de coopération avec les institutions et établissements à vocation culturelle et scientifique nationaux et étrangers poursuivant des buts similaires

Article 4 : L'Institut est administré par un Conseil d'administration et dirigé par un recteur.

Article 5 : Le Conseil d'administration de l'Institut se compose du recteur, président, et de 40 membres au maximum dont :

- Cinq (5) membres représentant les ministères de l'Intérieur, de l'Enseignement supérieur, de l'Education nationale, de la Culture et de la Communication;
- Un (1) président d'Université représentant les Universités, nommé par Notre Majesté sur proposition du ministre de l'Enseignement supérieur de notre gouvernement; et
- Un (1) directeur d'Académie représentant les Académies régionales d'éducation et de formation, nommé par Notre Majesté sur proposition du ministre de l'Education nationale de notre gouvernement. Le recteur de l'Institut peut convoquer aux réunions du Conseil d'administration, à titre consultatif, toute personne dont il juge l'avis utile et à chaque fois que cela s'avère nécessaire.

Article 6 : Le recteur de l'Institut est nommé par Notre Majesté. Les autres membres du Conseil d'administration de l'Institut sont nommés, et reconduits le cas échéant, par Notre Majesté, sur proposition du recteur de l'Institut pour un mandat de 4 années renouvelable une seule fois, selon la procédure prévue à l'article 9 deuxième alinéa ci-après. La nomination par Notre Majesté des premiers membres du Conseil s'effectuera sur proposition de la commission provisoire prévue par l'article 18 ci-dessous. En cas de vacance, pour quelque cause que ce soit d'un membre du Conseil, le recteur propose à Notre Majesté, selon la procédure prévue à l'article 9 deuxième alinéa ci-après, un membre remplaçant le membre défaillant qui exercera son mandat pour une durée de quatre ans à compter de sa nomination.

Article 7 : Le Conseil d'administration de l'Institut est investi de tous les pouvoirs et attributions nécessaires à l'administration de l'Institut. A cette fin, il délibère sur les programmes annuels ou pluriannuels des actions que l'Institut entend mener pour donner avis à Notre Majesté sur les questions que nous lui soumettons ou qui sont nécessaires à la réalisation des missions prévues à l'article 3 ci-dessus. Par ailleurs, outre les attributions particulières qui lui sont dévolues par les dispositions du présent dahir, le Conseil délibère afin de fixer :

- le règlement intérieur de l'Institut
- le statut du personnel
- le projet de budget de l'Institut et l'arrêt de ses comptes annuels.

Toutes les décisions du Conseil sont soumises à la haute approbation de Notre Majesté par le recteur de l'Institut.

Article 8 : Le Conseil se réunit au moins deux fois par an en session ordinaire et autant que de besoin en sessions extraordinaires sur convocation de son président agissant à la demande de Notre Majesté, ou de sa propre initiative ou à la demande des 2/3 des membres. L'ordre du jour du Conseil est porté à la connaissance de Notre Majesté par le recteur de l'Institut. Le Conseil tient valablement ses réunions lorsque les deux tiers au moins de ses membres sont présents. Il prend ses décisions à la majorité des deux tiers des membres présents.

Article 9 : Le Conseil d'administration est habilité, pour réaliser les missions qui lui sont attribuées en vertu du présent dahir, à créer des groupes de travail et des commissions permanentes ou provisoires dont il fixera les attributions, la composition et les modalités de fonctionnement dans le règlement intérieur qui précisera, par ailleurs, les modalités de fonctionnement du Conseil. Toutefois, le Conseil doit créer une commission spéciale des nominations et représentations chargée d'examiner, avant leur soumission au Conseil d'administration, les propositions du recteur relatives à la cooptation des nouveaux membres du Conseil en remplacement de ceux ayant achevé leur mandat ou des membres

devant représenter l'Institut lors de manifestations à l'étranger. Cette commission, présidée par le recteur, se compose des cinq représentants des ministères, du président d'Université et du directeur d'Académie, membres du Conseil d'administration et de sept membres du Conseil élus en son sein. Elle se réunit et délibère dans des conditions fixées par le règlement intérieur.

Article 10 : Le recteur de l'Institut détient tous les pouvoirs nécessaires pour l'exécution des décisions prises par le Conseil d'administration. A cet effet, le recteur :

- Dirige l'Institut, agit en son nom, prend ou autorise tous actes ou opérations relatifs à son objet
 - Administre les organes de l'Institut, ses services administratifs, financiers et techniques
 - Représente l'Institut vis-à-vis de l'Etat, de toute administration publique et de tout tiers
 - Accomplit tous les actes conservatoires au nom de l'Institut
 - Etablit au nom de l'Institut tout contrat ou convention de coopération avec toute institution publique ou privée, nationale ou étrangère et les soumet au Conseil d'administration pour approbation
 - Nomme ou recrute le personnel de l'Institut, ses experts et techniciens
 - Veille à l'exécution des décisions du Conseil d'administration et fixe l'ordre du jour de ses réunions.
- Le recteur peut déléguer, avec l'accord du Conseil d'administration, une partie de ses pouvoirs en matière de gestion administrative au secrétaire général de l'Institut, nommé conformément aux dispositions de l'article 14 ci-dessous.

Article 11 : Le recteur de l'Institut est l'ordonnateur des recettes et des dépenses du budget de l'Institut. Il est habilité, en cette qualité, à engager les dépenses de l'Institut, faire tenir la comptabilité des dépenses engagées et fournir à l'agent comptable les ordres de paiement et de recettes y afférentes. Il est habilité à déléguer sous sa responsabilité une partie de ses pouvoirs et attributions à un membre du Conseil d'administration de l'Institut qui le remplace en cas d'absence ou d'empêchement.

Article 12 : Le budget de l'Institut est l'acte prévisionnel des dépenses et des recettes annuelles de l'Institut. Il prévoit en recettes, notamment, les subventions de l'Etat dont le montant est inscrit au budget de la Cour Royale. Le ministre des Finances de notre gouvernement détermine les modalités de présentation du budget, les modalités de tenue de sa comptabilité et nomme un agent comptable auprès du recteur chargé de veiller au respect des règles budgétaires et comptables précitées. Les comptes de l'Institut sont soumis à une mission d'experts comptables désignée par le ministre des Finances de notre gouvernement, qui font rapport au recteur de leurs observations sur les conditions d'exécution du budget. Ce rapport est intégré au rapport annuel soumis à Notre Majesté en application des dispositions de l'article 13 ci-après.

Article 13 : Le recteur est tenu de soumettre à Notre Majesté un rapport annuel détaillé sur les activités de l'Institut, approuvé par son Conseil d'administration. Ce rapport doit comprendre obligatoirement l'état des actions réalisées par l'Institut durant l'année écoulée, et les programmes et projets qu'il entend réaliser pendant l'année en cours ou les années suivantes. Notre Majesté en ordonne, le cas échéant, la publication de tout ou partie de son contenu au Bulletin Officiel.

Article 14 : Le secrétariat administratif de l'Institut est assuré par un secrétaire général, nommé par dahir. Il prend part aux travaux du Conseil, dont il assure la tenue des procès-verbaux ou des comptes-rendus, sans voix délibérative.

Article 15 : Dans le respect des règles prévues dans le présent dahir, le règlement intérieur précisera, notamment, les structures administratives, financières et techniques de l'Institut et les modalités de

son fonctionnement. Le recteur de l'Institut élabore le projet de règlement intérieur de l'Institut. Celui-ci est soumis à l'examen du Conseil d'administration et à l'approbation de Notre Majesté. Le règlement intérieur peut être modifié par l'Institut dans les formes prévues dans l'alinéa ci-dessus.

Article 16 : Le personnel de l'Institut se compose outre d'un personnel recruté conformément à son statut, de:

- Fonctionnaires détachés auprès de l'Institut par les administrations publiques, notamment les Académies régionales d'éducation et de formation, les Universités, notamment des enseignants-chercheurs, conformément aux dispositions législatives et réglementaires en vigueur
- Experts et spécialistes recrutés sur contrat à durée déterminée ou mis à la disposition de l'Institut par les établissements d'enseignement et de recherche relevant du secteur public, pour une durée déterminée dans le cadre de conventions et de coopérations entre l'Institut et ces établissements.

Article 17 : L'Institut peut posséder les biens meubles et immeubles nécessaires à l'accomplissement de sa mission. L'Etat et les autres personnes morales de droit public peuvent mettre gratuitement à la disposition de l'Institut les biens meubles et immeubles nécessaires à l'accomplissement de sa mission.

Article 18 : Pour la constitution initiale de l'Institut, Notre Majesté chérifienne nommera une commission provisoire composée, outre du recteur de l'Institut, de quatre personnalités, chargée de proposer à Notre Majesté les membres du Conseil d'administration de l'Institut et de prendre toutes les mesures administratives et financières qu'exige l'établissement des organes e l'Institut pour lui permettre d'assumer les missions qui lui sont dévolues en vertu de ce dahir à partir de janvier 2002.

Article 19 : Le présent dahir sera publié au Bulletin Officiel".

17 octobre, 2001.



From: Dick Hudson <dick@linguistics.ucl.ac.uk>
Via Linguist list

Algerian government has officially recognised Berber (Tamazight)

Details of the announcement can be found at
<news.bbc.co.uk/hi/english/world/middle_east/newsid_1578000/1578504.stm>. It says that the Algerian government has officially recognised Berber (Tamazight).

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Via the Editor

New Oregon Law Helps Teachers of First Nation Languages

On 1 January, 2002, SB690 became law in the state of Oregon, U.S.A. This new law instructs the state's Teacher Standards and Practices Commission to establish an "American Indian" language teaching license. This license will allow First Nations to choose their own language teachers, and also exempts those teachers from the usual requirement of having a four-year teaching degree.

More details are available at <www.leg.state.or.us/01orlaws/0653.pdf>. Note that it is an Adobe Acrobat (.pdf) file.



From: Christian PERROTEAU <christian.perroteau@freesbee.fr>
Via Endangered Langs. list server

Opening of the First Manx-Medium Primary School Class

By Davyth Hicks.
(Edinburgh, Scotland 5 Sept., 2001).

This month will see the opening of the first Manx-medium primary school class on the Isle of Man, a British crown dependency. This may seem unremarkable for other minority language speakers, but considering that the language was declared "extinct" in 1974, the achievement of the Manx community in reviving their language and opening a school is enormous. Furthermore, the survival of Manx and its sister language Cornish has a global significance in that they provide a glimmer of hope for those languages throughout the world that only have a few hundred speakers.

Manx is a Q-Celtic language, closely related to Irish and Scots Gaelic. In 1765 the British state annexed the Isle of Man, though the language remained in a relatively healthy position up until the mid-19th century, after which decline set in. Children born after 1850 were mostly brought up in English. By 1875 only 29 percent, or 12,350 persons of the population, could speak Manx. In 1961, only 165 people were registered Manx-speakers. The reasons for decline, similar to those affecting the other Celtic languages, was a loss of status and usage of the language in all domains, as well as increased tourism and an English-medium education system.

The "death" of the language has been portrayed as being represented by the death of Ned Maddrell, who was the last native speaker of "traditional Manx", meaning that he was brought up with Manx as his mother tongue. However, despite his death, the language was still used as a community language and other speakers survived him, which in turn raises further questions as to why Manx has been defined in some quarters as being "extinct".

In spite of the continuing decline, support for the language grew during the 1960s and '70s. As interest in the language grew, it produced new speakers. In 1971 the total number of speakers rose

to 284, and at the last count in 1991, the number had risen to 740. A new count is currently being conducted.

The 1990s saw another increase in activity, this time with the involvement of the Manx government, showing how autonomy can aid language maintenance. The Isle of Man is not part of the United Kingdom, or even the E.U. "Ellan Vannin", as the Isle of Man is called in Manx, is a British "Crown dependency". This means that the English queen is "Lord of Man" and has a representative on the island. Man is run by its own parliament, the "Tynwald". This parliament has far more power than both the Scottish Parliament (Pàrlamaid na h-Alba) and the National Assembly of Wales (Cynulliad Cenedlaethol Cymru) and is effectively, in most areas, autonomous.

In 1990 the government commissioned a survey showing that 36 percent of the population wanted Manx as an optional subject in schools. This led to an appointment of a Manx language officer and 2 peripatetic teachers. Because of initial success, demand for Manx soon outstripped supply with some 40 percent of those wanting Manx classes. By September 1992 some 1,400 pupils were attending a Manx class in over thirty primary and five secondary schools. This was followed with the important establishment of a Manx medium pre-school group "Mooinjey Veggey". This gained support throughout the 90s and led to the Manx-medium primary initiative which is backed by the Department of Education.

The new class will start initially with 9 children, although this could be extended to 25, exclusively via the medium of the language. The group behind the new initiative, "Sheshaght ny Paarantyn" (parents for Gaelic Medium Education), say that the new class "will enjoy a certain amount of independence" but "will be within the mainstream education system". They point out that research carried out in the Gaelic units in Scotland has shown that children adapt well to an additional language at this stage, listening to and absorbing the language first, as with newborns, not questioning points of grammar, but simply accepting them within the context of the spoken language.

The establishment of the class appears to confirm the commitment of the Manx government to the Manx language.

"The Manx Heritage Foundation (the main language funding agency) has agreed to spend over £50,000 (81,341.43 Euro) up to April 2002, having spent around half that last year. The main spending will be on 'Mooinjey Veggey', promotion — such as the production of series of information leaflets, and possibly a video on the language and culture and the development of a central resource centre", Manx Development Officer Phil Gawne tells Eurolang.

Asked about whether government support looks set to continue, Mr. Gawne says "I wish I knew the answer to that question. So far so good. There are no signs of the support for Manx diminishing at the moment. Politicians are generally in favour of language developments, provided they don't obviously cost too much and that they don't force people to use Manx — its all about encouragement".

Mr. Gawne thinks that it is likely that the class could lead to a dedicated Manx medium school, provided that the level of parental support is maintained. An ambitious Manx language programme is now well underway at various levels in the education system. The main impediment to future progress is likely to be the ready availability of teaching and support staff with Manx Gaelic language skills.



From: Balto, Asta <Asta.Balto@samiskhs.no>
Via Tove Skutnabb-Kangas <skutnabb-kangas@vip.cybercity.dk>

Language Revitalisation Projects in Sapmi

There is a new project in the Norwegian side of Sapmi (we mention our areas like that because we prefer not to recognize the state borders) in Engerdal municipality in the south Saami area. The Samediggi in Norway has financed a Revitalisation programme for the south Saami language for 5 years from now (4.25 mill N.kr). The south Saami language is really in danger, and in this southernmost area of Sapmi in Norway you can't find any young person today who speaks the language fluently. The language is used among the elders, and there is a small village called Guttu where most of the Saamis in this area live. Saami University College is asked to support the project and I am asked to be a member in the steering committee. The first meeting will take place 23-24 August, 2001. My colleague, Jon Todal, is asked to take part in the project as supervisor/researcher...I am happy about this revitalisation, and hope we can establish links to other interesting project around the world. The manager of the project is Elin Fjellheim, Elgå Oppvekstsenter, N- 2440 Engerdal, Norway. Telephone: +47- 62456645.



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

Saami on the Finnish side of Saamiland (Sápmi in their language) have just started a new project for supporting their languages and culture, with their elders as a strong source. The person to contact if you want to know more is Pia, the director of the project who is based at the Saami Parliament:

Pia Vieltojärvi	Tel.: (358) 16-665030
Saamelaisten kieli- ja kulttuurisiida -projektin	
Projektipäällikkö	E-mail: pia.vieltojarvi@samediggi.inet.fi
Saamelaiskäräjät	
Saarikoskentie	
F-99870 Inari. Finland.	

There are also two excellent new books that you might be interested in. The one in English is:

Aikio-Puoskari, Ulla & Pentikäinen, Merja (2001). The Language Rights of the Indigenous Saami in Finland Under Domestic and International Law. Juridica Lapponica 26. Rovaniemi: University of Lapland; 243 pp. I.S.B.N. 951-634-766-5.

The other one is in Finnish, with an English summary:

Aikio-Puoskari, Ulla (2001). Saamen kielen ja saamenkielinen opetus Pohjoismaissa. Tutkimus saamelaisten kielellisistä ihmisoikeuksista Pohjoismaiden kouluissa. (Teaching of and through the

medium of Saami in Finland. A study of the linguistic human rights of the Saami in Nordic schools). *Juridica Lapponica* 25. Rovaniemi: Lapin yliopisto; 326 pp. I.S.B.N. 951-634-762-2.

Ulla has earlier written a short article about similar issues in English:

Aikio-Puoskari, Ulla (1997). "Saami language in Finnish Schools". In Kasten, Erich (ed.). *Bicultural Education in the North. Ways of Preserving and Enhancing Indigenous Peoples' Languages and Traditional Knowledge*. Münster, New York, München & Berlin: Waxmann, 47-57.

Ulla Aikio-Puoskari's e-mail is <ulla.aikio@samediggi.inet.fi>.

The project description [see attached, "Kulttuurisiidahanke.pdf"] is not terribly long, and I'm sure all of you will feel optimistic and strengthened when you read it!



From: William J. Crawford <wcrawfor@facstaff.wisc.edu>

"Introduction to Linguistics" Distance Learning Course

Below is a summary of my question on the LINGUIST List... Many thanks to the numerous respondents...for the prompt and informative responses. These are distance learning (D.L.) programmes outside the U.S.A.:

Asia

1. At <www.eclass.com.cn> you will find the course you need and some other M.A. courses as well at the Site of English Version. All these courses are offered in English.
2. Ng Shuk Han <ctshng@polyu.edu.hk> has been teaching a distance learning course called "The Structure of Modern English" offered by the Open University of Hong Kong. This course is supposed to give an introduction to the structure of English, covering areas like phonetics, phonology, morphology, syntax, semantics and pragmatics. There is also one chapter illustrating some general concepts about language. The course materials are largely borrowed from an Indian University but we have also made some amendments. This course is intended to be a foundation course for the translators and the examples used for illustration are English only.

Australia/South Pacific

1. The School of Languages, Cultures and Linguistics at the University of New England, Australia, offers a full undergraduate through to postgraduate program in Linguistics via distance education. U.N.E. has specialised in distance education teaching over the last 50 years. It is the foremost distance education provider in Australia, and the sole provider of Linguistics units in this mode. The School's offerings include: (a) a year long (2 semester) unit called "Foundations of Linguistics"; (b) non-award specialist units (for example, students enrolled in a Linguistics program at a U.S. university could take one of our units, such as "Aboriginal Languages Today", and have it credited to their degree at their home institution; and (c) a fully on-line M.A. in Applied Linguistics from July 2001. Further information can be found at the School's home page at <www.une.edu.au/arts/LCL/index.shtml>.

School of Languages, Cultures and Linguistics
University of New England
Armidale 2351, AUSTRALIA.

2. The University of South Australia in Adelaide <www.unisa.edu.au>. The subjects offered include "The English Language: an introduction to linguistics"; "Language and Society: an introduction to sociolinguistics"; "English Around the World"; and "History of the English Language 1A". Course coordinators are Mia Stephens (<mia.stephens@unisa.edu.au>) and David Homer (<david.homer@unisa.edu.au>).

3. The Pacific Languages Unit of the University of the South Pacific offers a whole range of distance education courses in Linguistics, all with a strong Pacific flavour in terms of illustrative material. Check out their Web site at <www.vanuatu.usp.ac.fj/paclangunit/pacific_languages_unit.htm>. (LL1.., LL2.. and LL3.. refer to first, second and third year undergraduate courses) .

4. LL122 Introduction to Language Studies is offered as a distance education course at the University of the South Pacific. You can look at the details on <[ww.usp.ac.fj](http://www.usp.ac.fj)>.

South Africa

The University of South Africa, Unisa for short, has a linguistics department with introductory, advanced, and graduate courses.

Canada

The University of Waterloo in Ontario, Canada offers a distance education course in introductory linguistics in French.

Europe

1. An introduction to linguistics on C.D.-ROM, published by Juergen Handke, professor of English at the university of Marburg, Germany. Check out his home page at <staff-www.uni-marburg.de/~handke/intropub.htm> (with demos).

2. Introduction to "Applied Computational Linguistics". <gross.sfs.nphil.uni-tuebingen.de:8080/maintenance/>. The course is held every summer term. Groups of students or individual students are invited to take part (they use a chat tool for communication and "classroom" teaching).

3. A distance M.A. courses in T.E.F.L./T.E.S.L. and Translation studies, both of which contain some linguistics modules. You can view a sample of the course materials on our Web site at <www.bham.ac.uk/cels> (in the "Resources Room").

In the U.S.A.

(There's a book produced by Peterson's called The Independent Study Catalogue, which lists distance learning courses all over North America. The 1995 edition lists no fewer than 11 schools offering introductory linguistics as a correspondence course.

1. Utah State University: U.S.U. On-Line Linguistics, <english.usu.edu/lingnet>. Questions? Send an e-mail to the Program Director <mclasutt@brigham.net>.

English Department
3200 Old Main Hill
Utah State University
Logan, UT. 84322-3200. U.S.A.

2. Hamline University in St. Paul, MN. offers an introductory linguistics course on-line. It's offered every spring semester. The course is asynchronous in the sense that participants can do their work at whatever time of the week that they like, but it has a real professor and real group of students who go through the course together on a weekly basis. The course consists of lessons on Web pages followed by discussion groups, groups exercises and group research proposals that are done at a virtual conference center. The course also includes a textbook, an on-line course reader and electronic document delivery for research projects. Most of the participants take the course as part of an E.S.L. teacher licensure program. For more information, call 651-523-2964.

3. "Language, Mind, and Society" as an I.T.V. course several times in recent years.

Wayne Cowart / Linguistics / Core	Tel.: (207) 780 4477
Univ. of Southern Maine	Fax.: 780 5561
Portland, ME. 04104-9300. U.S.A.	

4. "Introduction to Linguistics" at Hamline University. It is housed in an E.S.L. teacher education program. The URL is <www.hamline.edu/~aschramm/index.html>.

Andreas Schramm	Hamline University
Assistant Professor	Graduate School of Education
Program in Second Language	921 Cromwell Avenue
Teaching & Learning	St. Paul, MN. 55114. U.S.A.

Tel.: (651) 523-2009

E-mail: <aschramm@piper.hamline.edu>

Web: <web.hamline.edu/Graduate/GradEd/SLTL/schramm.html>

5. Catherine Ball at Georgetown also teaches Linguistics on the Web. Her home page is at <www.georgetown.edu/cball/cball.html>. There are links to her different projects.

6. A Distance Learning introductory linguistics course at B.Y.U. will be in effect this autumn/fall. It is a preliminary design, Web based, but they look to do far more with it.

Paul Baltes

3123 JKHB

Brigham Young University

Provo, UT. 84602. U.S.A.

E-mail: <pjb@email.byu.edu>

On-line catalogue of Web-based Sources: (sent to me by Teresa Naves <naves@fil.ub.es>. Note: this Web site is no longer being maintained):

University of Minnesota <genedweb.mrs.umn.edu/ > GenEdWeb>

University of Phoenix Home Page <www.uophx.edu/>

Justin T. Neely (Citizen Potawatomi Nation), Potawatomi Language Preservation and Apprenticeship Program.

The Citizen Potawatomi Nation is centered at a reservation in Shawnee, Oklahoma. Neely will apprentice himself to two elders fluent in the language.

Mary D. Stewart (Stó:lo Nation), Preservation and Revitalization of the Upriver Halq'eméylem Dialect Language within the Family Entity.

Upriver Halq'eméylem (Halkomelem) is a Salishan language of the Central Coast branch. Only five elders still fluently speak the language.

Angela M. Nonaka (U.C.L.A.), Saving Signs from Bhan Khor: Documentation and Preservation of an Indigenous Sign Language in Thailand.

The similarities and differences between spoken and signed languages, and the progress of their endangerment, are relatively unexplored in linguistic science. The present proposal will study the Ban Khor Sign Language, which is used by about 1,000 people in remote areas of northeastern Thailand.

Mildred Quaempts (Confederated Tribes of the Umatilla Indian Reservation), Umatilla Immersion Camp. Umatilla is one of the three languages spoken by the confederated tribes (Cayuse and Walla Walla are the others), and they are spoken fluently by fewer than 60 people. Quaempts is one of the fluent second-language learners of Umatilla, and she will conduct an immersion program for sixteen tribal members of various ages.

Paula L. Meyer (Claremont and San Diego State), Baha California Tiipay Comparative Dictionary. Baja California Tiipay is a Yuman language closely related to U.S.A. versions of Tiipay (also called Diegueño), but still considered by its speakers to be a separate language. So far, there has been no extensive description or dictionary work.

Marina Dmitrievna Lublinskaya (St. Petersburg U.), Collection of Audio Material in the Nganasan Language.

Nganasan (along with Nenets and Enets) belongs to the Northern Samoyedic group of Uralic languages. The language is on the decline. There are at present no audio recordings, and time is running short to record the truly fluent speakers. Lublinskaya will record words, phrases, texts and folklore for transfer to C.Ds. which can be distributed to the community.

Kristine Stenzel (U. Colorado), The Wanano Project.

The speakers of Wanano hope that the bilingual education that is guaranteed by the 1988 Brazilian constitution will someday become a reality. To help make that possible, Stenzel will help produce written material for this Tucano language.

Kenny Holbrook (Capitola, CA.), Instruction in Northeastern Maidu.

Only a few speakers of Maidu survive, and one of the best hopes of continuing the language is for young language learners to apprentice themselves to those speakers.

Zarifa Nazirova (Tajik Academy of Sciences), The Vocabulary of the Traditional Culture of the Ishkashim Language.

The layer of language that deals with the spiritual life of a people is of interest to linguists, ethnologists, art historians and members of the heritage community. The present project will collect as many lexical entries in the cultural domain as possible.

Joyce Twins (Cheyenne and Arapaho Tribes of Oklahoma), Cheyenne Pedagogical Materials. Cheyenne is an Algonquian language spoken in western Oklahoma and Montana. The Cheyenne and Arapaho have undertaken an ambitious language program that uses telecourses to put the Cheyenne language into four high schools in western Oklahoma. However, there is a severe lack of teaching materials at all levels. The present project will help alleviate this problem.

Marcia Haag (U. of Oklahoma) and Laura Gibbs (Talking Leaves consortium) will lend their expertise to this project as well. Collecting this material while there are still native speakers with us is of the utmost importance. While many tribes are re-establishing their languages from historical records, those still blessed with native speakers can design a much more usable curriculum with modern technology, which lets us preserve the sounds of language in addition to writing it down.

The E.L.F. is now accepting applications for 2002 grants. Information can be obtained from:

The Endangered Language Fund
Dept. of Linguistics
Yale University
P. O. Box 208236
New Haven, CT. 06520-8236. U.S.A.

Tel.: 203-432-2450
Fax.: 203-432-4087
Web: www.ling.yale.edu/~elf

Or

Doug Whalen
Haskins Laboratories
270 Crown St.
New Haven, CT 06511. U.S.A.

Tel.: 203-865-6163, ext. 234
Fax.: 203-865-8963
E-mail: whalen@haskins.yale.edu
Web: www.haskins.yale.edu/



From: chimproject@excite.com

New Russian Web Site Dedicated to Endangered Languages

I have pleasure in inviting you to visit the Web site "Minoritarian Languages of Europe" <webua.net/alashuly> (in Russian only) dedicated to the history and present situation of some rare and endangered European languages (Cornish, Faroese, Ladin, Friulian, Crimean Tatar). This is a first Internet-based project for such the languages in Russian. Here you will have an opportunity to see extracts from our manual of Crimean Tatar for Russian-speaking beginners, Russian-Crimean Tatar Dictionary, Ukrainian-Crimean Tatar Dictionary and their current pricing.

Dr. Vadim Mireyev.



From: Erik Rauch <rauch@nativelanguages.org>

Resources for Endangered Native American Languages

I would like to announce a Web site called "Resources for Endangered Languages" <nativelanguages.org>. It has pointers to organizations that offer grants for Native American language revitalization projects that are originated within the communities themselves, as well as links to the full text of books giving the best methods for revitalizing languages and reversing language shift. The site presents an account of successful Native American and other language revitalization projects, including the Maaori language nests.

If you find it worthy, I would appreciate it if you could let Web Managers of other sites for endangered languages and/or indigenous people sites know about it.

Erik Rauch, Editor.



From: Alison Henry <AM.Henry@ulst.ac.uk>
Via Linguist list

Language Rights in the Northern Ireland Bill of Rights

A new Northern Ireland Bill of Rights was drawn up [Sept. 2001] and will have a substantial section on language rights. The Northern Ireland Human Rights Commission has now published a consultation document outlining what it proposes to include in the Bill of Rights, and is requesting comments on this. The language rights section can be found at <www.nihrc.org/files/BOR_consultation_16.htm>. Those with a knowledge of or interest in language rights issues might like to take a look at this and/or send comments.

Professor Alison Henry
Professor of Linguistics
School of Communication
University of Ulster at Jordanstown
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Tel.: (+44)(0)2890-366544
Fax.: (+44)(0)2890-368251



From: Msagentdesign@aol.com

Voice-Activated Language Programs

My name is Monica Lamb. I am originally from the St. Regis Reservation and I am re-learning my first language (Mohawk). I have not lived on my home reservation since I was a child, and do not have access to other Mohawk speakers. To this end, I developed voice/speech recognition software to help me re-learn the Mohawk language, by allowing me to speak, type or click on any English word,

using my computer microphone, keyboard or mouse, and I immediately hear the Mohawk word or sentences spoken back to me and spelled for me, in real time. This also helps me to be able to use "instant messaging", chat and e-mail with the few Mohawk speakers that I have been lucky to find on line. I have also developed a few Web applications for the Cherokee and French Languages.

I am the first developer/programmer to use voice/speech recognition technologies to develop software/Web applications that teach Native American languages such as Mohawk and Cherokee, since 1999. I am available to help you to develop computer/Web applications that will voice activate ANY of your current language programs, books, audio tapes, etc. A few demonstrations for Windows users are available at <www.buycny.com/msagent/mohawk.shtml> and <buycny.com/msagent/help.htm>. Any of your Web pages, any Microsoft Office, and most other Microsoft software, can also be voice activated for your viewers.

Any Microsoft Windows (98 and up) user with an I.B.M.-compatible personal computer, keyboard, mouse, optional speakers and optional microphone can use this MSAGENT technology, with voice-activated Web pages, and other computer applications. Apple computers should work with MSAGENT technologies, using a ViaVoice plug-in, but I have not found this to be true yet.

Monica Lamb
16 Caroline St., Apt. 6
Saratoga Springs, N.Y. 12866. U.S.A.

Tel.: 518-506-6224



ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES

From: list-owner@mdres.com [mailto:list-owner@mdres.com]
On Behalf Of Hamilton Global Management

New C.D.-ROM Atlas of Russia — all Oblasts, Krays, and Republics

We have recently acquired a new, unique C.D.-ROM atlas of the Russian Federation. The atlas displays highly detailed maps of all oblasts, krays, and republics.

Visible details include cities, towns, and villages; roads and highways; pipelines; power lines; railroads; canals; forests; bodies of water; mountains; and much more. Population figures are also shown for most populated places. Additional details are available for many map objects — e.g., road coverings, route names, as well as specifics about bodies of water and forest cover.

Map scales range from 1:200000 to 1:1000000. All the maps show longitude and latitude for any location or object. The atlas uses vector maps based on WGS-84 and Krasovsky systems. We invite you to see sample maps and to find additional information at our Web site <www.mdres.com/AtlasCatalog/>.

The CD-ROM atlas is in stock and available for immediate shipment from the U.S.A. It is priced at US\$165.00 plus US\$6.00 shipping and handling.

Please feel free to send us an e-mail or call if you have any questions. Our customers have included major libraries, map centers, universities, international and national agencies, and individuals from around the world.

David C. Andresen
Vice-President
Hamilton Global Management, Ltd.
8103 104th St., S.W.
Lakewood, WA. 98498. U.S.A.

Tel.: (253) 588-4149
Fax.: (253) 588-4366
E-mail: mktg@mdres.com
Web: www.mdres.com/AtlasCatalog/



From: M. Ataur Rahman <marahman@fes.uwaterloo.ca>

"Mekong Knowledge Base Cluster" on the Web

The "Mekong Knowledge Base Cluster", a dynamic Web Portal, is now incorporated into the Web site of the "Mekong AquaBase" at <www.fes.uwaterloo.ca/u/marahman/Mekong_AquaBase.htm>, as a cumulative process to organize and present the comprehensive and relational knowledge bases on the Mekong Region. It comprises and integrates both scientific and indigenous/local knowledge systems on relevant fields. At present, Mekong Knowledge Base Cluster comprises the following knowledge bases (the titles, subjects and contents of these knowledge bases, however, will be upgraded and updated time to time on a regular basis):

- Mekong Indigenous Peoples Knowledge Base
- Mekong Upland Knowledge Base
- Mekong Watershed Knowledge Base
- Mekong Natural Resources Knowledge Base
- Mekong Environmental Knowledge Base
- Mekong Fisheries Knowledge Base
- Mekong Agricultural Knowledge Base
- Mekong Energy Knowledge Base
- Mekong Navigational Knowledge Base

Now, a limited time opportunity is occurring for the interested persons and subject matter specialists who want to record and/or publish their article(s) [including news, paper, poster, technical report, etc.] on relevant field(s) to the above knowledge bases. The article(s) should be in Microsoft Word or HTML format (maximum size 100 kb.) and should be sent as an attachment file with an e-mail message to <Mekong_KnowledgeBase@yahoo.com> or to <Mekong_AquaBase@yahoo.com>. The name, address and present position/profession/expertise of the author(s) should also be included both in the e-mail message and in the article. You are most welcome to visit and participate in the Mekong Knowledge Base Cluster!

Ataur Rahman
Administrator
Mekong Knowledge Base Cluster/Mekong AquaBase
Web: <www.fes.uwaterloo.ca/u/marahman/Mekong_AquaBase.htm>

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E-mail: marahman@fes.uwaterloo.ca



From: Chipperfield, Leighton (ELS) <L.Chipperfield@elsevier.co.uk>
 Via Linguist list

Encyclopedia of Language and Religion

Concise Encyclopedia of Language and Religion.
 Editors: J. F. A. Sawyer, Lancaster University, U.K. and
 J.M.Y Simpson, State University of Ceara, Brazil.
 Publisher: Pergamon; pp. 612; May 2001
 Web: <www.elsevier.nl/inca/publications/store/6/2/1/6/2/1/index.htm>
 I.S.B.N.: 0-08-043167-4 (hard back)
 Price: US\$ 211.50; NLG (Dutch Guilder) 429.00

The Concise Encyclopedia of Language and Religion provides the specialist and the general reader with accurate, up-to-date information on every aspect of the crucial interface between language and religion. Easy access to material in over 320 articles by scholars in many fields is provided both in a clear thematic arrangement, and by means of a comprehensive and detailed general index. Discussion of many topics including the creation of special sacred scripts, religious calligraphy, and the use of religious symbols in meditation, magic and elsewhere, are enriched and elucidated by illustrations, diagrams and tables. The Concise Encyclopedia of Language and Religion brings together articles and bibliographic entries drawn from the award-winning Encyclopedia of Language and Linguistics, all of which have been revised and updated appropriately. These articles are supplemented by a large number of completely new contributions, one of which is an extensive 12,500 word article on "Basic Concepts and Terms in Linguistics", making this volume accessible to a wide audience.

"Profoundly delicate relations between religion and language have been a fascinating feature of cultural history since time immemorial. Yet there has been no systematic exploration or overview of the subject. At last this gap has been filled by specialists both in linguistics and in a wide range of religious traditions. This finely balanced reference work is a unique resource which will prove indispensable for all students of religion".

Michael Pye, Professor of Study of Religions, University of Marburg, Germany.

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1. General Introduction — Language and Religion
2. Language in the Context of Particular Religions
3. Sacred Texts and Translations
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5. Special Language Uses

6. Beliefs about Language
7. Religion and the Study of Language
8. Biographies
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Further details and ordering information for all Elsevier Science's Linguistics Titles are available via our Web site at <www.elsevier.nl/locate/linguistics> or by contacting your nearest Elsevier Science Office (numbers below): Customers in the US and Canada: Tel: (+1) 212 6333730; e-mail: <usinfo-f@elsevier.com>.



From: mconner@acad.com

Language Planning — Language Revitalization in Practice

The Green Book of Language Revitalization In Practice.

Editors: Leanne Hinton, University of California, Berkeley, U.S.A., and

Kenneth Hale, Massachusetts Institute of Technology, Cambridge, U.S.A.

Publisher: Academic Press, a Harcourt Science and Technology Company.; pp. 408;

June 2001

I.S.B.N.: 0-12-349353-6;

Price: casebound is US\$99.95.

Paperback available in October 2001.

For more information please visit <www.academicpress.com/language>.

With world-wide environmental destruction and globalization of economy, a few languages are spreading rapidly in use (especially English), while thousands of other languages are disappearing, taking with them important cultural, philosophical and environmental knowledge systems and oral literatures. We all stand to suffer from such a loss, none more so than the communities whose very identity is being threatened by the impending death of their languages. In response to this crisis, indigenous communities around the world have begun to develop a myriad of projects to keep their languages alive. This volume is a set of detailed accounts about the kind of work that is occurring now as people struggle for their linguistic survival. It also serves as a manual of effective practices in language revitalization.

Key features:

* Includes 23 case studies of language revitalization in practice, from Native American languages, Australian languages, Maori, Hawaiian, Welsh, Irish, and others, written primarily by authors directly involved in the programs.

* Short introductions situate the languages, to help make the languages more "real" in the minds of readers.

* Each chapter gives a detailed overview of the various kinds of programs and methods in practice today.

* Introductions and maps for each of the languages represented familiarize the reader with their history, linguistic structure and sociolinguistic features.

* Strong representation in authorship and viewpoint of the people and communities whose languages are threatened, gives the readers an inside understanding of the issues involved and the community-internal attitudes toward language loss and revitalization.

Contents:

PART I: Introduction

PART II: Language Policy

Part III: Language Planning

Part IV: Maintenance and Revitalization of "National Indigenous Languages"

Part V: Immersion

Part VI: Literacy

Part VII: Media and Technology

Part VIII: Training

Part IX: Sleeping Languages

Leanne Hinton is a professor of linguistics at the University of California, the director of the Survey of California and Other Indian Languages, and a consulting member of the Advocates for Indigenous California Language Survival. She has been involved in language maintenance and revitalization for 25 years, consulting for Native Americans in bilingual education, development of writing systems, and language revitalization programs in California, Arizona, New Mexico, Oklahoma, and Alaska. She is a cofounder of the American Indian Language Development Institute and one of the main designers and trainers for the Master-Apprentice Language Learning program.

† Kenneth Hale obtained his Masters and his doctorate at Indiana University, in the 1950s, with theses on Navajo and O'odham (Papago). He taught linguistics in the Anthropology Departments at the University of Illinois and Arizona, and since 1967, taught and conducted research in the Department of Linguistics and Philosophy at the Massachusetts Institute of Technology. His primary research was on the syntax, morphology and lexical structures of the Pama-Nyungan languages of Australia, the Uto-Astecan and Athabaskan languages of the Southwest, and the Misumalpan languages of Nicaragua and Honduras. Since 1964, worked in support of the principle that the study of Native American languages will mature best and grow as a science when native speakers of the languages involved are enabled to assume career positions in the discipline of linguistics. He participated in the educational programs of the American Indian Languages Development Institute (A.I.L.D.I.) and the Navajo Language Academy (N.L.A.).

Academic Press, a Harcourt Science and Technology Company. Offices in San Diego; San Francisco; New York; Boston; London; Sydney; Tokyo.

Web sites:	< www.academicpress.com/language >	and	< www.harcourt-international.com >
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Fax.:	+1 800 874 6418		+44 (0)20 8308 5702



From: Paul Peranteau <paul@benjamins.com>

New Perspectives and Issues in Educational Language Policy

John Benjamins Publishing announces the availability of this new work in Educational Language Policy:

New Perspectives and Issues in Educational Language Policy.

In honour of Bernard Dov Spolsky.

Editors: Robert L. Cooper (The Hebrew University), Elana SHOHAMY (Tel Aviv University)
and Joel Walters (Bar-Ilan University).

I.S.B.Ns. and Prices:

U.S.A. & Canada: 1 55619 855 8; USD 89.00 (hard back)

Rest of world: 90 272 2561 3; NLG 195.00 (hard back).

This formidable selection of papers reflects the psycholinguistic and sociolinguistic underpinnings of the interface between language and education. Following an introduction that positions the field of educational linguistics historically and conceptually, the volume presents 15 contributions by leading scholars that cover the four areas most central to the field: language teaching, language learning and literacy (Widdowson, Bialistok, Cohen & Allison); language testing (Bachman, Davies, and Shohamy); multilingualism, minority languages and language planning (Bratt-Paulston, Fishman, Lambert, Amara, de Bot & van Els); language policy (Clyne, Tucker, Donato & Murday, McNamara & Lo Bianco, and Hornberger). *New Perspectives and Issues in Educational Language Policy* is published in honour of Bernard Dov Spolsky and reflects his impact on applied linguistics in general and educational linguistics in particular. The breadth and coverage makes this an indispensable title for future research in the field of educational linguistics.

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From: Jouni Maho <jouni.maho@african.gu.se>

The Linguistics Association for S.A.D.C. Universities (L.A.S.U.)

The Linguistics Association for S.A.D.C. Universities (L.A.S.U.) has just inaugurated its own Web page at <www.african.gu.se/lasu/>.

L.A.S.U.'s main aim is to foster co-operation with existing S.A.D.C. structure by contributing to social development in the region through research in linguistics and language education, and to promote

collaboration and co-ordination of research resources through the sharing of research materials between teachers and researchers.

L.A.S.U. was established in November 1984 by the representatives from S.A.D.C. universities. The current member states of S.A.D.C. include Angola, Botswana, Congo-Kinshasa, Lesotho, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe. To contact L.A.S.U., e-mail:

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

F.E.L. V Proceedings Available

The proceedings of the Foundation for Endangered Languages' fifth conference, in Agadir, are now available: "Endangered Languages and the Media". It is a 131-page volume, and the contents look like this:

Index of Authors

Index of Languages and Families

Chris Moseley, Nicholas Ostler, Hassan Ouzzate Prospect: Endangered Languages and the Media

- Section 1 Setting the Scene: our place in the media.
- Section 2 How the State Caters for Language Minorities.
- Section 3 Self-Help: grass-roots solutions for small languages.
- Section 4 New Media: a place for small languages in cyberspace.
- Section 5 Open Forum: some briefer thoughts.
- Section 6 Cementing the Community: media as carriers of minority traditions.
- Section 7 Language in the Ether: across political boundaries.

Copies are now available, at UK15 pounds sterling (US\$25) apiece (including surface postage and packing). (Add 3 pounds/\$5 if not a member). For air-mail dispatch, please add 7.50 pounds/\$12.50.

Please note that if you are a full member for 2001, you will receive a copy automatically, and so do not need to order. You can pay by

- a cheque (in pounds sterling) payable to "Foundation for Endangered Languages".
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From: Jon Reyhner <Jon.Reyhner@NAU.EDU>

Special Endangered Languages issue of Cultural Survival Quarterly

Cultural Survival Quarterly
 Summer 2001 Issue
 "Endangered Languages, Endangered Lives"
 Guest Editor: Eileen Moore Quinn.

The cover title, "Endangered Languages, Endangered Lives" provides the context for our June issue. Presenting examples from Europe, Africa, Asia, Australia, and the Americas, it is guest-edited by Dr. Eileen Moore Quinn, a linguistic anthropologist who specializes in the Irish language and who teaches at the Massachusetts Institute of Technology in Cambridge, Massachusetts. Included are the writings of indigenous peoples, ethnic minorities, research activists and scholars, some of whom compare global linguistic "crash" to world-wide loss in ecological bio-diversity. This special Cultural Survival Quarterly offers readable material to educators, and provides advice on how to preserve cultural and linguistic heritage.

What this issue demonstrates is that no hard and fast formula for language preservation is likely to emerge. Just as each case has been the result of a unique set of historic and cultural circumstances, so, too, must revitalization or revival efforts be dovetailed to meet the needs and goals of specific linguistic communities. Dialogue and interaction, on the other hand, allow those who work in linguistic preservation to be apprised of constraints and accesses, strengths and liabilities, which propelled or retarded the efforts of others.

Editorial Contributors:

Marion BlueArm, Maintaining Lakota on the Cheyenne River Reservation.

Jonathan David Bobaljik, Language Shift on the Kamchatka Peninsula.
 Lucia Clark, On the Brink? Griko: a language of resistance and celebration.
 Deidre d1Entremont, By Any Means Necessary? Tourism, Economics and the Preservation of Language.
 Jessie Little Doe Fermino, You are a Dead People.
 André M. Kapanga, Recreating a Language: a socio-historical approach to the study of Shaba Swahili.
 Joan Smith/Kocamahhul, For Reasons Out of Our Hands: a community identifies the causes of language shift.
 Ole Henrik Magga & Tove Skutnabb-Kangas, The Saami Languages: the present and the future.
 Patrick McConvell, Looking for the Two-Way Street.
 Daniel Nettle & Suzanne Romaine, The Last Survivors.
 Gilvan Müller de Oliveira, Endangered Languages in Town: the urbanization of indigenous languages in the Brazilian Amazon.
 Eileen Moore Quinn, Can this Language be Saved?
 Jon Reyhner, Cultural Survival vs. Forced Assimilation.
 Anna Saroli, Can Quechua Survive?
 Lindsay Whaley, The Growing Shadow of Oroqen Language and Culture.

C.S.Q. is the award-winning magazine of Cultural Survival, the international human rights organization for Indigenous Peoples and ethnic minorities. C.S.Q.'s mission is based on the belief that the survival of other ways of life depends on the preservation of their rights in deciding to adapt traditional ways to a changing world. Articles explore the interconnected issues that affect indigenous and ethnic communities, including environmental destruction, land rights, sustainable development, and cultural preservation programs.

Available June 15, 2001. Cost: 5.00USD + 2.50USD shipping. Bulk discounts available.

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

Book Review

By Gary Holton, Alaska Native Language Center, University of Alaska Fairbanks.

Linguistic Fieldwork.

Editors: Newman, Paul, and Martha Ratliff.

Publisher: Cambridge University Press; 2001; pp. 288.

I.S.B.Ns. & Prices:

0-521-66-49-1: US\$69.95 (hardback).

0-521-66937-5: US\$29.95 (paperback).

SYNOPSIS

A recent resurgence of interest in linguistic fieldwork has been reflected in the appearance of several new "how-to" manuals (e.g., Payne 1997; Vaux and Cooper 1999). Yet this book stands apart. It does not purport to describe fieldwork methodology but rather presents a series of personal reflections on fieldwork from some of the leading practitioners in the discipline. While some of these human aspects of fieldwork were addressed in Shopen (1979) and particularly Craig (1979), the present work presents many fresh voices and perspectives.

The "Introduction" by editors Paul Newman and Martha Ratliff makes a noble attempt to weave the diverse stories together. This is not always an easy task. Fieldwork is not a single entity to be defined in one stroke. Rather, different linguists, different subfields, and even different tasks will require different approaches. These essays are largely personal anecdotes reflecting the authors' personal experiences with linguistic fieldwork. And yet, in spite of the personal differences many common issues arise. The editors identify five basic issues which are addressed by many of the contributors (p. 2).

- the rôle of native speakers
- the rôle of language learning
- structure and flexibility of the research
- personal difficulties and rewards
- ethics

The editors then infer, correctly I believe, that these issues are important to any discussion of the "human aspect of linguistic fieldwork" (p. 2).

The contributors are Larry M. Hyman, Marianne Mithun, Gerrit J. Dimmendaal, Ken Hale, David Gil, Nancy C. Dorian, Shobhana L. Chelliah, Daniel L. Everett, Fiona McLaughlin, Thierno Seydou Sall, Ian Maddieson, Keren Rice, Nicholas Evans.

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Vaux, Bert, and Justin Cooper (1999). Introduction to Linguistic Field Methods. LINCUM Europa Textbooks in Linguistics 1. Munich: LINCUM Europa.

Gary Holton is Assistant Professor of Linguistics at the Alaska Native Language Center, from where he pursues fieldwork with the Athabaskan languages of Alaska, particularly those of the upper Tanana river region. His interests are in the areas of language documentation, linguistic archiving, and language revitalization.



From: Leila Monaghan <monaghan@temple.edu>
Via: linganth@cc.rochester.edu

Book Review — Spontaneous, Unedited, Naked

By Anne Eisenberg.

Language and the Internet.
Author: David Crystal.
Publisher: Cambridge University Press; pp. 282; October 2001.
I.S.B.N.: 0521802121 (hard back).

Never mind those anxieties about the Internet's impact on privacy, intellectual property and the recreational habits of 12-year-olds. What is it doing to the future of the English language? Will it really lead to the end of literacy as we know it — not to mention spelling? Not according to David Crystal, a linguist who says in this witty, thoughtful book that, on the contrary, the discourse of the Internet — with its new, informal, even bizarre forms of language — neither threatens nor replaces existing varieties of English but instead enriches them, extending our range of expression and showing us "homo loquens at its best".

Crystal, the Welsh author of the Cambridge Encyclopedia of the English Language who is known to many in the U.S.A. through his comments on National Public Radio, analyzes the discourse of Web pages, e-mail, chat groups and virtual-reality games. At first glance, much of this text certainly looks like a primer on linguistic irresponsibility: the shedding of capital letters; the minimalist punctuation; the perverse spellings and goofy abbreviations like R.U.O.K. ("are you okay?"); the "smileys", such as :-), representing humor; the coining of terms at a rate that has no parallel in contemporary language.

Full text is available at <www.sciam.com/2001/1201issue/1201reviews1.html>.



From: Silvia Rodriguez <rodriguez@cofc.edu>
Via Linguist list

Book Review — Multilingualism in Spain.

By Silvia Rodriguez, College of Charleston [excerpts only].

Multilingualism in Spain: Sociolinguistic and psycholinguistic aspects of
linguistic minority groups.

Editor: M. Teresa Turell.

Publisher: Multilingual Matters Ltd., Clevedon, U.K., Multilingual Matters Series; (2001) (hard back) pp. 389.

Synopsis

This book contains a collection of articles on linguistic diversity in Spain. It describes Spain's multilingual composition, including the larger established communities such as Catalan, Basque and Galician, but also smaller established communities, and new migrant communities. It is well-organized and very readable.

Multilingualism in Spain presents the topics from an interdisciplinary approach. The editor and the contributors come from different fields of study such as Applied Linguistics, Anthropology, Psychology, Sociology, and Geography.

The book is organized as follows:

Chapter 1, written by M. Teresa Turell, the editor, is a clear introduction of the book and it gives background of the sociolinguistic and psycholinguistic aspects of established and new migrant minority groups within the context of Spain and the European community. It also examines the methodology employed to investigate each community, explains the rôle of education, introduces language contact phenomena, explores migration patterns, and explains discrimination and racism in Spain.

After the introductory chapter, the book is divided into four parts:

Part I looks at the larger established minority groups such as the Catalan-speaking communities (Chapter 2, Miquel Angel Pradilla); the Basque-speaking communities (Chapter 3, Jasone Cenoz and Josu Perales); and the Galician speech community (Chapter 3, Carme Hermida).

Part II explores the smaller established minorities such as the Occitan speech community of the Aran Valley (Chapter 5, Jordi Suils and Angel Huguet); the Asturian speech community (Chapter 6, Roberto Gonzalez-Quevedo); and the sign language communities (Chapter 7, Rosa Vallverdu).

Part III examines the other established minorities such as the Gitano communities (Chapter 8, Angel Marzo and M. Teresa Turell); and the Jewish communities (Chapter 9, Barbara Vigil).

Part IV deals with the new migrant minorities such as the Brazilian community (Chapter 10, M. Teresa Turell and Neiva Lavratti); the Cape Verdean community (Chapter 11, Lorenzo Lopez Trigal); the Chinese community (Chapter 12, Joaquin Beltran and Cresen Garcia); the Italian community (Chapter 13, Rosa M. Torrens); the Maghrebi communities (Chapter 14, Belen Gari); the Portuguese community (Chapter 15, Lorenzo Lopez Trigal); the U.K. community (Chapter 16, M. Teresa Turell and Cristina Corcoll); and the U.S.A. American speech community (Chapter 17, M. Teresa Turell and Cristina Corcoll).

Evaluation

This book is an important contribution to the literature about linguistic diversity in Spain and multilingualism in general. It includes linguistic communities such as the sign language community and the Maghrebi communities, which are not usually included in books examining the linguistic make-up of Spain. It also introduces non-Spanish-speaking audiences to the topic.

The division of the book into four sections emphasizes the different types of communities, not only the languages. However, in the case of the Brazilian, Cape Verdean, and the Portuguese

communities, all speakers of Portuguese, or the U.K. and U.S.A. communities, all speakers of English, it would be interesting to know how they interact and what patterns they have in common.

The discussion and description is not only linguistic in nature but there is also an excellent relationship between anthropology, psychology, history, culture, society, economics, and geography. This approach makes this book a true interdisciplinary work trying to offer a picture of a complex phenomenon such as multilingualism, its origins, causes, patterns, and reasons.

Each chapter includes background information about each linguistic group such as the history, geography, culture, linguistic characteristics and status, and migration and settlement patterns. Each chapter also describes the rôle that the minority language has in education, language planning policies, language behavior and use, manifestations of language contact phenomena such as borrowing, code switching and calques, and language attitudes. In addition, there are plenty of maps, tables, informant data, references and appendices at the end of each chapter.

Another point worth mentioning involves the presentation of data. Especially useful are the informant data which enable the reader to have rich examples of language behavior and language contact phenomena, [as well as] a global picture of these communities and not only the languages.

Because it is clearly written in a language accessible to a wide readership, it can be used as a text book in a Spanish Sociolinguistics course or in a Bilingualism and Languages in Contact course. In addition, because of the panoramic informative descriptions of the linguistic communities, the illustrative data, and the extensive references for further reading, it can also be a great reference for language planners, researchers and educators.

In conclusion, *Multilingualism in Spain* is an excellent book where the reader will gain a basic knowledge of the complex linguistic picture of Spain and its linguistic communities. Readers will also gain an idea of where to look for more detailed information on these communities, and they will learn something about language contact phenomena.

Silvia Rodríguez is an Assistant Professor of Spanish at the College of Charleston, Charleston, South Carolina. Her research interests include interlanguage and cross cultural pragmatics, bilingualism and multilingualism issues in Spain, and foreign language curriculum and instruction.

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End of Langscape #21