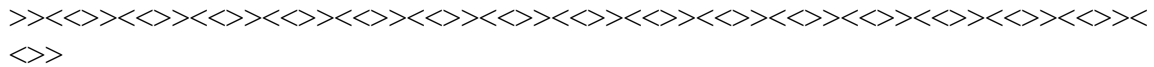




For BOARD MEMBERS AT LARGE:

- Anvita Abbi--31
- Alejandro de Avila--32
- Marie Battiste--31
- James Youngblood Henderson--31
- Martha Macri--32
- Gary Martin--32
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- Write-ins: D. E. M. Mihas--1

The new Board officially takes office for a three-year term on 1 January 1998.



### CORRESPONDENCE FROM MEMBERS

Dear Members,

In this season of multiple celebrations of the Winter Solstice, the birth of the boy Jesus and the Festival of Hannukkah -- all celebrating the change from darkness to light -- I would like to bring to your attention this dark report of the condition of First Nations in Chiapas, Mexico. If you believe in prayer, perhaps you would include a prayer for these people. If you believe in concrete actions, perhaps you would take up some of the suggestions included at the end of the message. I wish you each a happy, peaceful and secure festival season and New Year. -- The Editor.

::--::--::--::--::--::--::

From: "NUEVO AMANECER PRESS" <amanecer@aa.net> and the  
 National Commission for Democracy in Mexico  
 <moonlight@igc.apc.org>

Via: Adaljiza Sosa-Riddell, Ph.D. (asriddell@ucdavis.edu)

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NUEVO AMANECER PRESS- N.A.P.  
 A non-profit organization translating and  
 distributing information in support of the  
 work in defense of human rights.

General Director: Roger Maldonado-Mexico

Assistant Director: Susana Saravia Ugarte  
Director Spain: Darrin Wood

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State of Emergency for the refugees of Chenalho'

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Thousands of indigenous children, women and men who have been expelled from their communities by paramilitary violence in the municipality of Chenalho', in the highlands of Chiapas, are living in the mountains in a situation of extreme emergency. The hundreds of families, split into groups by the intricate geography of the area, are without food and medicine; they have no clothes to change into or to cover themselves with, and don't even have a roof under which to sleep. Some pieces of plastic and banana leaves tied between trees are all that cover their bodies in the cold and damp December nights. A thick fog covers the mountain during entire days. Ninety percent of the children are sick, many seriously so: pneumonias, bronchitis. Some of the women have given birth in these somber conditions, and the babies are on the verge of dying from respiratory diseases. The majority of the women are ill, reporting menstrual periods of two weeks.

Meanwhile, in their villages, the paramilitary groups of the Institutional Revolutionary Party (P.R.I.) rob and plunder, burn the houses of Zapatista supporters, and enjoy absolute impunity. These armed groups are made up of indigenous people from the official party mixed, trained, and confused with Public Security police and federal soldiers. The authorities of the rebel municipality of Chenalho' [parallel to the official government] say that already six thousand indigenous people have had to abandon their villages. In Yochoj there are 448 persons taking refuge in the community of Yibeljoj. They eat two corn tortillas a day per person. Of the 150 children, 142 are ill. On Saturday a woman gave birth. Two hundred more persons are hiding in a swamp further down, in still worse conditions than those just described.

But the worst has occurred in the community of Pechiquil. In Pechiquil the paramilitary troops have kidnapped 20 families that can be considered hostages or "prisoners of war." They have not permitted them to talk or to move. Patrolling the area are men with various uniforms, from those of the army, the judicial police, and special forces to brown and black with red bandanna (imitating the uniform of the Zapatista Army of National Liberation) or civilian dress.

Paz Carmona, member of the observation mission formed by federal legislators, representatives of human rights organizations and of the National Association of Democratic Lawyers of Mexico, declared after visiting the community: "The anguish shows in the eyes of the people. The other refugees in the mountains are [also] screwed but at least they can shout, cry, explain to us their situation. In Pechiquil several armed men

watch them and one shouted at them "don't talk," and then he told them to get back. They stayed with me, those gazes that wanted to say so much and couldn't speak. . . ." In the village several houses have been burned -- those of people who don't believe in the P.R.I. or of those who refuse to pay exorbitant sums to the paramilitary troops for "protection."

The observation mission had to leave the area quickly, faced with the hostility of the owners and authorities of the village and their people. The 20 families, some not complete because some of their members have been able to flee, "could be dead right now -- they are at the mercy of the gunmen, this is a war, they are prisoners of war," repeated Paz Carmona dispiritedly. The troops "were very nervous" about the visit of the observation team. They photographed its members and those who accompanied them. "They were assault forces, some dressed in civilian attire, others in black pants, like the Zapatistas."

Upon leaving Pechiquil, to everyone's surprise, the observation mission ran into a recently-installed immigration police checkpoint, which demanded the papers, visas and passports of all the foreigners in the group. "They were the same officials from the migration checkpoint that is at the entrance of the Lacandon Jungle, before Las Margarita s-- they had been sent just for us.

I say that if the migration service serves to take care of the borders, in Chiapas they're always put on the border of misery and impunity," said Carmona.

The municipal president-in-rebellion of Chenalho' explained that the people "have neither food nor clothing; there are many who are ill and we have no medicine. We are in an emergency." The women are now not only victims of these inhuman conditions, but also of the bullets that come for them as well as for the men. Two indigenous Tzotzil women, Elena Herna'ndez Pe'rez and Rosa Pe'rez Lo'pez, the one 40 years old and the other a girl of 16, were assassinated when they tried to seek refuge in the mountains fleeing their village, Aurora Chica, on November 18. Two men, Mario Herna'ndez Pe'rez and Mariano Santiz Go'mez, met the same fate. According to the testimony of the inhabitants who succeeded in fleeing from the site, the aggressors were P.R.I. members from the area along with those from the village of Canolal, together with the Public Security police "who had between them about 100 guns." They had already come several times and opened fire in the community, to sow terror. Then they burnt down the houses. But the valuable things, like the coffee, they took away in their trucks.

State authorities have repeatedly claimed that there are no armed groups in Chiapas other than the E.Z.L.N. In the last month, the violent deaths of 14 indigenous people in the region have been reported, the majority from the support bases of the E.Z.L.N. Within just a few weeks 15 communities in the municipality have been attacked, and according to testimony received, 50

houses have been burned down. The State Attorney General's office has confirmed at least 5 of the deaths and 12 houses burned down in violent attacks by 40 masked men.

One refugee, Alfredo Go'mez Guzma'n, told of how they killed his brother Jose' on November 24 during the paramilitary attack on the community of Yaxjemel, about 70 kilometers from San Cristo'bal de Las Casas: "The P.R.I. aggressors from Puebla and the Public Security forces just arrived there and attacked, beat up and killed my brother," Go'mez Guzma'n testified: "The priistas beat and raped three women. They grabbed another man and they detained three others whom they later let go after charging them a fine of a thousand pesos. All of the houses of the Zapatistas were destroyed."

### THE HUNGER TO COME

This region of haphazard geography and varied climates is rich in coffee production. The economy of the inhabitants of the region depends on this aromatic crop that this year reached a good international market price. Part of the paramilitary groups' strategy has been the economic undercutting of the campesinos who support the rebel government. Two days after the attack on Pechiquil and Tzajalukum P.R.I. militants and police raided the coffee that the Zapatistas had harvested. The same thing happened in some twelve communities during recent weeks.

"They stole 43 quintales (approx. 4300 lbs.[?]) of coffee from Jose Pe'rez Herna'ndez of Tzajalukum. A three-ton truck left full of sacks of coffee from the whole village," said Luis Pe'rez in an interview. "The priistas are even harvesting in our coffee plantations. They are using the money to buy weapons to do away with us. They could kill me with a bullet bought with the coffee which they stole from me," Jose Luis adds with a lump in his throat. Along with his family, he has not returned to his village since leaving four days ago. His wife, children and neighbors are withstanding tears and hunger in the middle of the mountains. The theft of the coffee, the only annual source of income for these indigenous people, means hunger in the year to come.

### THE REFUGEES IN THE MOUNTAINS

"They burned down our houses and stole everything," is the story that is repeated in Yaxjemel, Tabteckum, Tzanembolon, Los Chorros, Chimix, La Esperanza, Yibeljoj, Pechiquil, Tzajalukum, Bojoveltik, Aurora Chica and Canolal. In a mountainous spot near the community of Acteal, dozens of children, women and men appear between the coffee plants and large trees. They have spent two months living among the trees and the interminable mud.

"We came displaced from the community of La Esperanza, since September 21. We came to seek shelter here. All this time we have not had anything to eat,

they gave us tostadas one time, but those are already gone. The people are already going to die of hunger. Yes, we had homes, but they destroyed them and burned them. Some of the compan~eros had stores, but they looted all the merchandise. That's why we left. And here we are, stuck," recounts Manuel Lo'pez with his little son, only eight months old, in his arms.

The women gather behind, with the children between their legs and babies on their chests. An older woman covers her face with the white huipil bordered in red, the traditional clothing of this village. Sobs cause the women's chests to convulse. The barefoot children, hanging on their skirts, cough, and some cry. The older women begin to speak. Little by little, all the women talk at once, in Tzotzil. A litany of laments. It doesn't matter to them that the journalists don't understand. Sufficiently expressive are their tone of voice, their longing gazes, their hands that close and open indicating emptiness. We have nothing, now, nothing for our children. That is what they say in their sad collective story: they have lost everything. A man listening to them covers his eyes to cry.

Finally a boy translates: "They left Pechiquil after the 20th. for fear of the bullets, then they arrived here. They left all their things, the materials, hoes and machetes. The horses and animals they had were stolen. And [the paramilitary troops] ate everything also. The women cry because they left all of their things there in their houses. They cut coffee and corn, they left their work."

"We don't know why the president gave the order and sent weapons. Like in Yibeljoj he sent 27 boxes of `goat's horns' [AK 47s]. For this reason the people are already afraid, because we don't have weapons," explains Joaquin Santiz Lo'pez, from Pechiquil.

Veronica Pe'rez is a ten-year-old Tzotzil girl. She starts to speak in her language while her fingers play nervously -- almost trembling -- with her colored bead necklace. She took her brothers away from La Esperanza on September 21. A man translates: "They started shooting in La Esperanza and her mother wasn't there, only her father. She left carrying her brothers, from there they started to shoot, she went to hide, there was more shooting, they were looking for the girl. She says that she is already suffering, that they have neither tortillas nor corn nor anything to eat now."

Marcela Jime'nez left Tzajalukum and walked at night through the mountains and a snake bit her. "Other women and children are sick. We have neither corn nor beans to give them, we have none left," explains the teacher Sebastia'n Pe'rez of Acteal, to whose environs this group of refugees arrived.

The indigenous mayors-in-rebellion of Chenalho', San Andre's Sacamche'n de los Pobres and San Juan de la Libertad condemned the violence taking place in the Highlands, North, South and Jungle regions, "fostered by the federal and state governments by means of the \_priista\_ municipal presidents, the white guards [paramilitary groups] and the public security forces." The autonomous town governments demanded that the federal government comply with the accords on indigenous matters signed with the E.Z.L.N. in February 1996. They also demanded the removal of the P.R.I. municipal president in Chenalho', Jacinto Pe'rez Cruz, whom they hold responsible for arming the white guards.

"We don't want any more bloodshed between indigenous brothers," they affirmed. "There are thousands of people who have abandoned their communities fleeing to the mountains and some to other communities. If the attacks continue the displaced will no longer have anywhere to go. They are suffering from hunger, without shelter, without any clothing other than what they have on; they are only fleeing from violence, from massacre and the persecution of the white guards," reads the declaration of the rebel municipalities. "We demand that the state government abstain from violence and seek a solution through dialogue in which it commits to the withdrawal of the Public Security forces, payment of damages, the disarming of the white guards, and the return of the homes of the displaced \_perredistas\_, \_priistas\_, civilians, and supporters of the E.Z.L.N. We don't want more bloodshed between poor campesino brothers."

Among the displaced there are also P.R.I. members who refused to or could not pay the taxes imposed by the paramilitary groups, and those who did not want to train with the police in order to fight against their brothers. "The young men are recruited by force, they make them drink [alcohol] and watch pornographic videos and fire guns and smoke marijuana," complains Mariano Pe'rez.

During the attack on Tzajalukum, the aggressors lost two identification cards; they were from the P.R.I., one of them in the name of Manuel Go'mez Ruiz, resident of Acteal.

**SOLIDARITY WITH THE DISPOSSESSED PEOPLE OF CHENALHO' ----  
SEND AID TO "ENLACE CIVIL" AND PRESSURE THE GOVERNMENT FOR A  
SOLUTION:**

Write letters, protest, invent actions:

President of Mexico:  
Ernesto Zedillo: webadmon@op.presidencia.gob.mx  
Presidente de la Repu'blica  
Palacio Nacional

06067 Mexico D.F. Fax (52-5)-271 1764/515 4783

Emilio Chuayffet Chemor  
Secretario de Gobernacion  
Bucareli 99, 1.piso  
Col. Juarez  
06699 Mexico D.F. Fax: (52-5) 546 5350/ 546 7380

Comision de Concordia y Pacificacion  
Paseo de la Reforma 10, piso 17  
Mexico D.F. Fax: (52-5) 535 2726

Camara de Diputados  
Presidente de la Comision de Regimen Interno y Gobierno:  
Carlos Medina Plascencia  
Palacio Legislativo de San Lazaro  
Edif.A, Col. El Parque  
15969 Mexico D.F. Fax: (52-5) 522 8012/ 542 1001/ 542 7431

Gobernador del Estado de Chiapas  
Licenciado Julio Cesar Ruiz Ferro  
Palacio de Gobierno  
Av. Central y Primero Ote, Col. Centro  
29009 Tuxla Gutierrez- Chiapas. Tel. y Fax. (52-961) 20917

Presidenta de la Comision Estatal de Derechos Humanos de Chiapas  
Lic. Yesmin Lima Adam  
Argentina 455 Col. El Retiro  
29040-Tuxla Gutierrez- Chiapas. Tel. (52-961) 40632/40674

Presidenta de la Comision Nacional de Derechos Humanos - CNDH -  
Periferico Sur 3464 Col.San Jeronimo Lidice  
10200 Mexico DF.  
Tel. (52-961) 631004 Lada sin costo: 0180000869  
E-mail: cndh@laneta.apc.org

Enlace Civil  
Calle Ignacio Allende 4  
San Cristobal de las Casas 29200  
Chiapas, Mexico  
52-967-82104  
enlacecivil@laneta.apc.org

CORRESPONDENCE FROM MEMBERS/contd.

The following article was received 9/24/97 from Professor Tasaku Tsunoda, Director of the UNESCO International Clearing House for Endangered Languages. This was in response to a message from Luisa Maffi inquiring about whether UNESCO had established criteria for evaluating research projects on endangered languages (such as for the awarding of grants). Prof. Tsunoda's message lays out concisely and clearly various possible views on the matter and the problems with some. At TL. we share Prof. Tsunoda's views and, with his permission, are making them available to our readers. -- L. M.

Dear Dr. Maffi,

Thank you for your query re. criteria for evaluation of research and publication of findings on endangered languages. Personally, I think it would be very difficult to set up criteria for such a purpose. Situations vary from area to area, and from language to language. It is possible to think of certain criteria. For instance:

- (1) Give priority to languages which are dying.
  - (2) Give priority to languages which have typologically unusual features.
  - (3) Give priority to languages whose study might shed light on the history or reconstruction of the language family to which they belong.
  - (4) Give priority to languages whose socio-cultural background is unusual or interesting from an anthropological view.
- Probably, many people would think of (1), and many might agree on it.

Regarding (2) and (3), some have talked about criteria such as these. However, there will be many people who will object to (2) and (3). For example, the Wanyjirra language [the language on which Prof. Tsunoda works, with less than 20 speakers left] is not unique among Australian Aboriginal languages. Also, it does not seem to play a crucial role in the reconstruction of Proto-Australian. Nonetheless, this language is very important for the Wanyjirra people, and they are looking forward to the day when a grammar of their language is published.

I hope this will give you some idea of how difficult it is to set up the kind of criteria you queried about.

Best wishes,

Professor Tasaku Tsunoda  
Faculty of Letters,  
University of Tokyo.



problems. He advised young African scholars in African linguistics to concentrate on descriptive studies so as to be able to prepare grammars, dictionaries and pedagogical material for their countries. Also, they should study sociolinguistics in order to understand their countries' sociolinguistic issues, such as patterns of language use, language loyalty, language attitudes and language identity. They should participate in their nations' language planning processes. The other issue of concern that Prof. Abdulaziz raised was the extinction of many of the minority languages in Africa, which are not only part of our national heritage but also important sources of linguistic and historical information. He challenged scholars from all over the world to document these languages before they become extinct.

What was special [on the second day of the Congress] was the opening of a special symposium on the "Endangered Languages of Africa", which started with opening remarks by Professor Bernd Heine. The symposium was attended by well over 50 participants. Prof. Heine opened the event by pointing out that the plight of the endangered languages was a matter of great concern to scholars, just as [with] the loss of fauna and flora. It was important for the World Congress to outline a plan of action in preserving records about the dying languages. Then followed a keynote address given by Professor H. M. Batibo, from the University of Botswana, who talked about the "Fate of the Khoesan Languages of Botswana". In his 45 minute address, he noted that most people who did not know Botswana well thought that it was a monolingual country, but it has up to 40 languages, which include 26 Khoesan languages (namely: !Xoo, #Hua, Tshasi, Khute, Naro, /Gwi, //Gana, Kxoe, //Ani, Ju/'hoan, Kx'au/'ei, Kua, Tshwa, Shuakwe, Buga, /Xaise, Ts'ixxa, Danisi, Cara (Tshara), Tshuwau, Hietshwanre, /Anda, Nama (Kgothu), #Haba, Deti (Teti) and Ganadi); 13 Bantu languages (namely: Setswana, Ikalanga, Sekgalagadi, Ecisubiya, Thimbukushu, Shiyeyi, Sebirwa, Setswapong, Otjiherero, Selozi, Nambya (Najwa), Gciriku and Ryozi); and one Indo-European language (namely: Afrikaans). Most of the Khoesan languages are spoken by speech communities comprising fewer than 2,000 people and are therefore highly endangered, as most of the children in the communities are learning only the major languages, particularly Setswana. The languages which could disappear in the next generation or two include Deti, Ts'ixxa, //Gana, /Gwi, #Hua, Tshasi, Tshwa, Shuakwe, Kua and /Xaise. It is, therefore, important for linguists and other scholars to conduct research on these languages before their extinction, not only as an important cultural heritage for Botswana, but also as an important source of linguistic information. Moreover, the Khoesan people have a wealth of knowledge of their botanical and zoological environment that is preserved in their speech. Prof. Batibo's presentation was well received, and many participants expressed concern over the fast extinction of the Khoesan languages with their unique clicks.



Second International Indigenous Forum on Biodiversity

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Madrid, Spain, 20 - 23 November 1997

This document was produced by the the Second International Indigenous Forum on Biodiversity, consisting of indigenous representatives and I.N.G.O.s working to provide contributions to the negotiation process of the Convention on Biological Diversity (C.B.D.) and in the implementation of Article 8j. and other articles of the C.B.D. relating to indigneous knowledge. It is an informal copy of the forum recommendations submitted to the C.B.D., and is slightly modified from the Final Draft for Discussion produced during the I.I.F.B.2, which also contains the "Recommendations for the Formation of an Open Ended Working Group on Article 8J. and Related Articles in the Convention on Biological Diversity".

Submission to the Workshop on Traditional Knowledge and Biological Diversity.

~~~~~  
Working document on the implementation of Article 8j. and related Articles.

PREAMBLE

Indigenous Peoples come from the land and have been given our life through the land. We do not relate to the land that we came from as property, we relate to the land as our Mother. That the land is our Mother cannot be denied, just as it cannot be denied that our human mother is our mother. In this respect we as Indigenous Peoples have responsibilities to honor and nurture our Earth to ensure that she can continue to give us life. Our role and responsibility is to protect our Mother Earth from destruction and abusive treatment, just as we would defend our human mother. In carrying out this responsibility over a period of thousands of years, we have become a central component of the biodiversity of the Earth.

CONCERNS OF INDIGENOUS PEOPLES ON ARTICLE 8J.  
AND RELATED ARTICLES

1. The lack of recognition of Indigenous Peoples as peoples with inalienable a priori rights and therefore as parties to the Convention and its implementation
2. The lack of recognition of the relationship that exists between the lands and territories of Indigenous Peoples and their knowledge and biodiversity
3. The lack of control by Indigenous Peoples over indigenous lands

and territories and their natural resources and the environment, including biodiversity. This refers also to Indigenous Peoples who have been displaced from their ancestral lands, territories and resources and to protected areas which have been misused for militarization of Indigenous Peoples' lands and territories

4. The lack of full participation of Indigenous Peoples in processes related to the Convention on Biodiversity
5. The lack of concern by the Parties to the Convention and action to address biopiracy and uncontrolled access to genetic resources in indigenous lands and territories
6. The lack of recognition that the promotion of the wider application of Indigenous knowledge, innovations and practices is a process that has to be controlled by Indigenous Peoples
7. The underlying bias of the Convention in favor of the current international, multilateral, bilateral and national legal systems including the current intellectual property rights regimes and its impact on indigenous knowledge
8. The lack of recognition of the unique character of indigenous knowledge, including its associated values, beliefs and spirituality, its collective nature, its inextricable link with biodiversity and the length of time taken to evolve this knowledge
9. The lack of incentives to protect and maintain indigenous knowledge, innovations and practices in the Convention
10. The lack of recognition of the spiritual, cultural, political, social and economic perspectives of Indigenous Peoples in the Convention
11. The lack of recognition of the importance of indigenous women's knowledge, roles and responsibilities with regard to biological diversity
12. The lack of clarification of the relationship between the rights of Indigenous Peoples, local communities embodying traditional life styles and farmers
13. The lack of mechanisms to protect and maintain indigenous languages and educational systems
14. The lack of linkages of Article 8j. and related articles with other

international instruments dealing with the rights of Indigenous Peoples

15. The lack of compliance of State Parties with the terms and conditions of the Convention on Biological Diversity and other related international instruments
16. The lack of recognition that the customary use of biological resources by Indigenous Peoples and the benefits arising from the utilization of knowledge, innovation and practices relating to this use encompasses commercial and non-commercial elements.

#### RECOMMENDATIONS FOR ELEMENTS FOR THE FORMULATION OF A WORK PROGRAM

1. Ensure that the implementation of Article 8j. and related articles takes into consideration the existing indigenous declarations and proposals, including the Draft Declaration on the Rights of Indigenous Peoples, the Kari Oca Declaration, the Mataatua Declaration, the Santa Cruz Declaration, the Leticia Declaration and Plan of Action, the Treaty for a Life Forms Patent Free Pacific, the Ukupseni Kuna Yala Declaration, and previous statements of Indigenous Forums convened at previous C.B.D/C.O.P. and inter-sessional meetings
2. Ensure Indigenous Peoples' full and meaningful participation in the implementation of Article 8j. and related articles:
  - a) recognize Indigenous Peoples as Parties to the Convention on Biological Diversity
  - b) adopt the recommendation of the Second International Indigenous Forum to establish an Indigenous Peoples' Working Group
  - c) involve the Indigenous Peoples' Working Group in the interpretation and implementation of Article 8j. and related articles, including the monitoring of the compliance of the Parties to the Convention to their obligations under the Convention
  - d) develop mechanisms to ensure Indigenous Peoples' participation in decision making processes at the international level (U.N., C.O.P., I.F.F., etc.)
  - e) develop mechanisms to ensure Indigenous Peoples' participation in decision making processes at the national level, including the development and implementation of legislation, environmental action plans and impact studies
  - f) develop mechanisms to ensure the full participation of Indigenous Peoples in State Parties' strategies to designate and manage protected areas
  - g) incorporate the right to objection in all mechanisms to ensure Indigenous Peoples' participation
  - h) incorporate the right to free and prior informed consent in all mechanisms to ensure Indigenous Peoples' participation

3. Develop mechanisms to ensure the full and equal participation of Indigenous women in all processes related to the implementation of the Convention, and support the unique responsibilities of indigenous women in the caring of their traditional lands and territories and the protection of biodiversity
4. Develop mechanisms and processes to ensure Indigenous Peoples' control over lands and territories to affect the protection and enhancement of biodiversity:
  - a) recognize the inalienable a priori rights of Indigenous Peoples
  - b) recognize the relationship that exists between the lands and territories of Indigenous Peoples and their knowledge, innovations and practices relating to biodiversity
  - c) develop processes to repatriate the lands and territories of Indigenous Peoples.
5. Incorporate indigenous customary resource uses, management and practices into sustainable development plans, policies and processes at international and national levels, recognizing transboundary issues important to Indigenous Peoples:
  - a) encourage multilateral institutions, international agencies, research institutions and non-government organizations to involve indigenous knowledge, innovations and practices related to the use and management of resources in their plans and programs
  - b) establish an indigenous global biodiversity monitoring system based on early warning systems using indigenous knowledge with the backing of satellite technology and geographic information systems
  - c) require the incorporation of indigenous perspectives and social and cultural dimensions into environmental impact assessment processes of research institutes, multilateral institutions, governments, etc.
6. Develop standards and guidelines for the protection, maintenance and development of indigenous knowledge, which:
  - a) facilitate the development of sui generis systems of protection for indigenous knowledge according to indigenous customary laws, values and world view
  - b) recognize the concept of the collective rights of Indigenous Peoples and incorporate this in all national and international legislation
  - c) take into account and incorporate existing Indigenous Peoples' political and legal systems and Indigenous Peoples' customary use of resources
  - d) recognize traditional agricultural systems of Indigenous Peoples
  - e) involve Indigenous Peoples in the development of research guidelines

and standards

7. Develop standards and guidelines for the prevention of bio-piracy, the monitoring of bio-prospecting and access to genetic resources:
  - a) affect a moratorium on all bio-prospecting and/or collection of biological materials in the territories of Indigenous Peoples and protected areas and patenting based on these collections until acceptable sui generis systems are established
  - b) affect a moratorium on the registering of knowledge
  - c) recognize the rights of Indigenous Peoples' to access and repatriate genetic materials held in all ex-situ collections, such as gene banks, herbariums and botanical gardens.
8. Ensure the sharing of the benefits derived from the use of indigenous knowledge includes other rights, obligations and responsibilities such as land rights and the maintenance of indigenous cultures to facilitate the transmission of knowledge, innovations, practices and values to future generations.
9. Ensure that relevant provisions of international mechanisms and agreements of direct relevance to the implementation of Article 8j. and related articles, such as the Trade Related Intellectual Property agreement of the World Trade Organization, the European Union directive on the patenting of life forms, the Human Genome Diversity Project, the Human Genome Declaration of the U.N.E.S.C.O., the F.A.O. Commission on Plant Genetic Resources and national and regional intellectual property rights legislation under development, incorporate the rights and concerns of Indigenous Peoples as expressed in the I.L.O. Convention 169, the Draft Declaration on the Rights of Indigenous Peoples, the Kari Oca Declaration, the Mataatua Declaration, the Santa Cruz Declaration, the Leticia Declaration and Plan of Action, the Treaty for a Life Forms Patent Free Pacific and previous statements of Indigenous Forums convened at previous C.B.D./C.O.P. and inter-sessional meetings.
10. Provide material and non-material support mechanisms and incentives to Indigenous Peoples for capacity building initiatives towards:
  - a) the development of sui generis systems based on indigenous customary laws for the protection and promotion of indigenous knowledge, innovations and practices
  - b) institutional strengthening and negotiating capacity
  - c) locally controlled policy, research and development strategies and activities for the maintenance and development of indigenous knowledge





>object to the concept of a centre dedicated to the preservation of Welsh  
>culture in general, we are deeply concerned that stripping the existing  
>Centre of its primary focus on teaching Welsh will be detrimental to the  
>long-term survival of the language as a medium of everyday life. We  
>believe that, in this age of rapid globalization, the presence of a  
>language-focused Centre is a national asset of inestimable value to the  
>people of Wales and that every feasible measure should be explored to keep  
>the Centre operating in furtherance of this primary goal.  
>  
>We are in no position to comment on the Centre's financial problems;  
>however, we would respectfully suggest that the Board of Trustees seriously  
>consider working with the Centre's staff and its supporters to develop  
>creative responses to these problems. From correspondence we have had with  
>Terralingua members, it is evident that there are committed people out  
>there who have the capacity to generate innovative ideas that would help  
>enable the Centre to become self-sustaining (such as, for example, having  
>the Centre host short residential Welsh-language learning modules for  
>retirees, as is done in the extremely popular North American Elderhostel  
>program). Terralingua would be glad to help facilitate the solicitation of  
>such ideas through our own communications network.  
>  
>In short, we hope the Board of Trustees will refrain from moving hastily,  
>and will explore all options for keeping the facility as a national  
>language centre.  
>  
>We would be grateful if you would share our views with the rest of the Board  
>of Trustees.  
>  
>Sincerely,  
>  
>David Harmon  
>Secretary  
>on behalf of the Terralingua Board of Directors,  
>Terralingua  
>P.O. Box 122  
>Hancock, Michigan 49930-0122. U.S.A.  
>  
>  
English-only

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The following exchange was picked up by Kathryn A. Woolard (kwoolard@ucsd.edu) and forwarded to Terralingua. The issue was broached by a Mark J. Tice, with this question:

"Some past research has analyzed the official discourse of groups like "U.S. English" and "English First", but I'm especially interested in whether the

voters who support English-only ballot initiatives use a sort of folk understanding of language issues to justify their support. Does anyone have any ideas for this research or any good sources I should consult?"

Kathryn A. Woolard replied:

"James Crawford is a great resource on the English-only issue generally. I thought the question was whether there was any research on voters' own folk theories of language & how they might enter into the voting behavior, and the articles I mentioned are ones that are based on some kind of research with ordinary voters. I've never seen anything concrete in Crawford's reports and books on this aspect, since like most of us (as Mark Tice mentioned), he tends to focus on elites, organizations, political maneuvering, public policies and public rhetoric, but perhaps there is something. He has a website that could be checked:

<<http://ourworld.compuserve.com/homepages/JWCRAWFORD/home.htm>>.

I know of a couple of old unpublished papers on this topic, based on interviews with ordinary voters. An interesting one was by Jo Rubba, then (ca. 1988) a graduate student in linguistics at U.C.S.D. I don't know if she ever published it. For work based mostly on surveys, you might start with articles by Dyste, Castro et al., and Zentella in K. Adams & D. Brink, 'Perspectives on Official English'. Mouton de Gruyter, 1990".

Harold F. Schiffman" (haroldfs@ccat.sas.upenn.edu) added:

"One interesting approach I'd like to recommend on this is that taken by Elizabeth Mertz in an (unfortunately) unpublished paper, found only in a Working Papers series:

Mertz, E. 'Language and Mind: a `Whorfian' Folk Theory in United States Language Law'. No. 3 in "Working Papers in Sociolinguistics", Southwest Educational Development Laboratory, Austin. (1982)

Her analysis focuses on what she calls folk-Whorfian theory, i.e., a folk theory of language that imputes Whorfian causations and linguistic determinism to whatever language you happen to have in your head. Thus, if you speak English, you are capable of understanding American ideas about the nation, democracy, national ideals, (truth, justice and the American Way) and if you're not, you can't. She shows how this idea got established in Immigration Law and because of it, the law requires







Choctaw and Creek. Awarded to Alice Anderton of the Intertribal Wordpath Society. This project will produce two dramas starring native speakers of these two Native American languages, which are currently spoken in Oklahoma. Captioned versions will be shown on cable access channels, and videotapes will be made available to the native speakers throughout the state.

Making a rediscovered manuscript useful to the Comanche community. Awarded to Ronald Red Elk, Comanche Language and Cultural Preservation Committee. In 1996, a manuscript dictionary of Comanche, containing over 4,000 entries, was discovered in the Smithsonian. With the help of the Endangered Language Fund grant, this work will be combined with other sources and corroborated with the remaining speakers of Comanche, so that future generations will have as complete a record of the language as possible.

Recording the last two speakers of Klamath. Janne Underriner, University of Oregon. As with many Native American languages, only the oldest members of the Klamath tribe can still speak the language. Younger members of the tribe have come to realize that this is truly their last chance to know this important part of their heritage. With the aid of this work by a professional linguist, the Klamath hope to preserve what they can.

Further work on the Tohono O'odham (Papago) Dictionary Project. Awarded to Ofelia Zepeda, University of Arizona and member of the Tohono O'odham Nation. This language is still the first language of most tribal members over the age of 25, but children are less likely to learn it. When completed, the extensive dictionary will help reinforce the language skills of young parents and be a permanent resource to native speakers and others interested in the language.

Recording the last fluent speakers of Kuskokwim in Alaska. Awarded to Andrej Kibrik, University of Alaska. This little-studied Athabaskan language is down to three households which use it regularly. The linguistic work will aid in the teaching of the younger generation, especially through the audio recordings that will give a much better sense of the feel of the language than written sources can.

Preserving Yuchi, a Native American isolate. Awarded to Mary Linn, University of Kansas. Only nineteen fluent speakers remain of the Yuchi language. Once they are gone, the Yuchi tribe will be unable to learn more of their heritage, and

linguists will be unable to solve the mystery of the last remaining language isolate of the Eastern US. Linn's dissertation work will help on both fronts.

Work on the Wasur languages of Indonesia. Awarded to Mark Donohue, University of Manchester. Language data collection will be conducted for several languages in a region that has only recently been officially recognized as a distinct ethnic region.

Immersion programs in Micmac, Maliseet and Passamaquoddy. Awarded to Karen Somerville, Gakeemaneh/Gignamoane, New Brunswick. The speakers of these Eastern Algonquian languages have joined forces to try to further the use of the languages by the young. The ELF grant will help purchase equipment for several language immersion programs that are being developed.

Han language documentation project. Awarded to Gary Holton, University of California, Santa Barbara. Han, an Alaskan Athabaskan language, has only a handful of native speakers, only one of whom is younger than sixty. This language is unusual in having preserved all four consonant series of proto-Athabaskan, yet it has only recently been recognized as a separate language. Holton's dissertation work will help solidify its position.

Preparing language materials for Jingulu of Australia. Awarded to Rob Pensalfini, MIT. Only about ten fluent speakers remain of this language, which is situated in the region between two major language families. Influences of both those families appear in the language, giving it many unique characteristics. Texts and a dictionary are being prepared, and the schools there are ready to make use of them.

These grants totalled \$10,000 in awards and were made possible only because of the generosity of our members. We would like to take this opportunity to thank them on behalf of the grant recipients.

For more information about the Endangered Language Fund, please write:

Endangered Language Fund  
Department of Linguistics  
Yale University  
New Haven, CT. 06520. U.S.A.





## REQUIRED INFORMATION:

Please provide the following information for the primary researcher (and other researchers, if any):

Name, address, telephone numbers, e-mail address (if any), Social Security number (if U.S.A. citizen), place and date of birth, present position, education, and native language.

State previous experience and/or publications that are relevant.

Beginning on a separate page, please provide a description of the project. This should normally take less than two pages, single spaced. Be detailed about the type of material that is to be collected and/or produced, and the value it will have to the native community (including relatives and descendants who do not speak the language) and to linguistic science. Give a brief description of the state of endangerment of the language in question.

On a separate page, prepare an itemized budget that lists expected costs for the project. Estimates are acceptable, but they must be realistic. Please translate the amounts into US dollars. List other sources of support you are currently receiving or expect to receive and other applications that relate to the current one.

Two letters of support are recommended, but not required. Note that these letters must arrive on or before the deadline in order to be considered. If more than two letters are sent, only the first two received will be read.

## LIMIT TO ONE PROPOSAL

A researcher can be primary investigator on only one proposal.

## DEADLINE

Applications must be received by APRIL 20th., 1998. Decisions will be delivered by the end of May, 1998.

## ACKNOWLEDGMENT OF RECEIPT

Receipt of application will be made by email if an email address is given. Otherwise, the applicant must include a self-addressed post-card in order to receive the acknowledgment.

## IF A GRANT IS AWARDED

Before receiving any funds, university-based applicants must show that





From: Christinedi@hotmail.com

Enquiry about Occitan

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Hello,

I'm a journalist and I work for Radio Clapas at Montpellier, in the south of France. I'm making an enquiry for my next magazines about Occitan outside France and especially in the European universities. I'd like to get in touch with professors and students who teach and learn Occitan in order to ask them a few questions. I would be grateful if you could let me know whether you can help me or not. Thank you.

Yours sincerely,

Christine Didier.

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From: Into English <intoenglish@compuserve.com>

Language movements

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Does anybody have any information on e-mail groups that are devoted more to the historical/political aspects of minority language movements? I have specifically been trying to find Quebec, Occitan and Catalan groups with little success. I would be very grateful for any information.

David.

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

Preserving the Akha Language

~~~~~

Dear Friends:

I have resided in Northern Thailand at Maesai for the last six years. My primary objective is the preservation of the Akha people, their culture and their way of life. I am attempting to do this by focusing on the preservation of their language. (I am not a part of a mission organization).

I saw real problems with the access to the written language and desired to establish a wide based literacy program. Although I am not

a linguist by training, I have worked extensively with the Akha to design a new script that would allow for ease of writing and concise choice of sounds.

Over six years we have progressed to the point where we think we have 98% of all the sounds, though there are variations between Burma and Thailand. We have not yet addressed the issue of the dialects in Laos and Vietnam. The sounds of the Akha in China along the Burmese border are similar to those in Keng Tung if you don't count the Hani.

At any rate, our goal to make the written language widely accessible to the young people, and not solely restricted to published religious texts, has met with a lot of assistance and acceptance on the part of many of the Akha, although those of particular religious affiliations have not necessarily been happy about what it represents.

We are in need of more funding for payment of Akha informants and translators who can assist on our progressing dictionary and grammar project.

We have finished an Akha Children's Workbook which is in use and are finishing our final editing on an Akha Children's Phrase Book. Although many Akha are desiring to learn English we find that reinforcement of the Akha language helps all around, no matter what else they wish to learn.

There is an incredible opportunity at this time to make a very large collection of Akha knowledge through recorded interviews and the writings of Akhas who enjoy that skill, but action must be taken quickly if this is to be accomplished, as the building of the Thailand-Burma-China highway is rapidly changing the face of this whole region and we feel sad about what we see happening to the Akha as a result of these fast moving events. We are hoping that our foundation work and literacy program can take hold before more of the Akha Community and way of life is destroyed beyond repair.

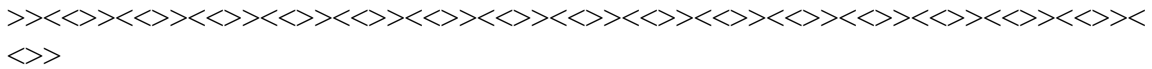
We invite the comments of any and would very much like to hear from those who would wish to keep in touch with our progress. As well, being less than expert at acquiring funds we would enjoy receiving any possible suggestions in that regard.

Please visit our web site as we build, modify and temper it to become increasingly effective.

Sincerely:

Matthew McDaniel

The Akha Heritage Foundation  
Akha University - Maesai  
397/1 Sailom Joi Rd.  
Maesai, Chiangrai, Thailand 57130.  
Ph: 66-53-640-588  
Fax: 66-53-733-332  
(Try the other line in case one is down temporarily).  
E-mail: akha@loxinfo.co.th  
Web Site: <http://www.thailine.com/akha/>



DISCUSSION SECTION

\*\*\* NEW \*\*\*

This is a new section starting with this issue, where we will present a topic for consideration and discussion by the membership. The thread of discussion will be continuous over several issues, as the energy and passion of the responses dictate. We start the ball rolling with the following introduction by Terralingua President, Luisa Maffi:

Terralingua is pleased to host the following article by Steve Cisler, a librarian and information technology specialist who worked for several years in the Advanced Technology Group at Apple Computers. With this article, we would like to start a "thread" in our newsletter on the pros and cons of use of the Internet by indigenous and minority groups. Like Steve, we feel this is a very important and urgent topic, and will welcome feedback from our readers. You may send us comments and suggestions in the form of e-mail or regular mail messages, or even write a piece of your own on this subject. Your comments will be assembled and shared with other readers in a future issue of the newsletter, and your pieces will be reviewed for publication therein. Please e-mail your comments to Anthea Fallen-Bailey, Editor, Terralingua Newsletter, at <anfallen@oregon.uoregon.edu>, or mail them to Terralingua, P.O. Box 122, Hancock, MI 49930-0122, U.S.A. -- Luisa.

[N.B.: for correct display of the Hawaiian words, you will need fonts installed for Wintel and Macintosh from the following web site: <http://www.olelo.hawaii.edu/> ].

The Internet and Indigenous Groups  
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by Steve Cisler <cisler@pobox.com>

When technologies are introduced into a culture, the changes can be abrupt, profound, jarring, subtle. The effects can be felt even if the culture is not making use of the technology itself, as with the railroad and the airplane which lessened the isolation of some cultures without their having any control over the consequences. Rarely can we predict how a technology will be used, how it will spread, and what the long term effects will be. Everett Rogers in "Diffusion of Innovations" relates the story of the snowmobile revolution in the Arctic which began less than 40 years ago and has already changed the way of life for some Saami: "the snowmobile revolution pushed the Skolt Lapps into a tailspin of cash dependency, debt, and unemployment." Few other technologies in recent years have been so disruptive, but the advent of global computer networks is affecting many more people than the snowmobile, and we are still unclear what the outcome will be.

In Manuel Castells "The Information Age: Economy, Society, and Culture", the author recognizes the power of the Net in the rapid movement of financial data, entertainment, and communications between those people and organizations that are now connected, and yet he worries that the uneducated masses and the countries in early stages of development may never benefit much from this revolution. Some, like Jerry Mander, believe that small communities and people will suffer a loss if they make use of this technology and therefore should avoid it; others, like Guillermo Delgado and Marc Becker in a forthcoming issue of "Cultural Survival Quarterly", make this strong statement at the beginning of their article 'Latin America: Internet and Indigenous Texts':

"The last decade of the twentieth century has proven true ancient prophecies regarding the coming together of First Nations, at least electronically, healing the scattered scene left by Europe's incursion into the New World 500 years ago.

The fears of modernist and patronizing anthropologists that such access would inevitably have a negative impact on Indigenous peoples who gained access to Western culture's consumer commodities have been discredited."

As editor of this issue of "Cultural Survival Quarterly", I included a series of articles about the ways in which cultural groups are using the Internet, many for some aspect of language preservation. During my hunt on the Internet for related information on the topic, I ran across the Terralingua site, and before Luisa Maffi shifted her research to Northwestern University, I contacted her and we met one morning in Berkeley, California. She asked me to write an article for the organization. In the months that passed since our encounter, my job ended at Apple Computer, and I visited Guatemala and Venezuela as a tourist and

to make some presentations on computer networking. I finally have time to discuss some of the issues that fascinate and vex me.

Without the scholarly background shared by many of the readers of this newsletter, I must admit that I do not have any particular depth of knowledge about ethnology, ecology, or linguistics. I do have a broad view of the uses of telecommunications and computer networking, and as a librarian, I value the sharing of information that can help solve people's problems, whether it be a job advertisement for an out-of-work machinist or information about building a solar cooker, or infant nutrition. I am, at heart, an optimist about the value of the network that continues to grow at a fantastic rate, but groups that hope to have a choice about how the network is introduced in their society, who will support it and who will control the content and training also need to realize there is a price to pay, at least in time spent, by all who make use of or invest in the Net.

Earlier this summer in Denmark, I was training a group of librarians from countries in the early stages of network development: Thailand, Tunisia, India, Colombia, South Africa, Malawi, the Solomon Islands, and a number of other countries (forty in all). The head of the public libraries in Tunisia said he felt the Internet was a low priority for him. His budget was so small that he opted to put all his resources into the development of literacy and reading centers because the young Tunisians did not have well-established reading habits, and there were many adults who could not read at all. While he was criticized by his African colleagues for his decision, it did seem to make sense, given the political reality of the low status of his department in the country's national budget. A librarian from Egypt had one of the four demonstration sites for public Internet access in the whole country, and she felt her Tunisian colleague was missing out on an opportunity.

At Apple I ran a grant program in the Advanced Technology Group from 1988 to 1997. The Apple Library of Tomorrow program provided equipment and software to all sorts of libraries and museums in the U.S.A. and Canada, from the Smithsonian and Library of Congress to small schools in British Columbia. A number of these projects involved the preservation of cultural heritage and languages using the latest technology available at the time of the grant. Early ones included a Zuni-English multimedia dictionary produced by the Zuni Middle School in New Mexico, a CD-ROM of Pomo oral histories and images of museum pieces from Mendocino, California, but in 1992 we shifted to the promotion of Internet connectivity in libraries and later in communities that were starting up their own networks under local control. We tried setting up a reservation area network with the help of our partners in Zuni, but the lead person was promoted to high school principal, and he did not have time to make use of the technology, given his new responsibilities. That project did not succeed.

The Hawaiian language preservation project in the Pūnana Leo ("Language Nest") schools in Hawaii is the one that made me consider the impact of this technology on the participating groups of teachers and students. Keola Donaghy, a resident on Maui, had enrolled his child in one of the language schools and began helping out with the computers and software. Because all their information was in Hawaiian, Keola began modifying the operating system so that all the menu and window items would appear in the correct language. I was giving a talk at a 1993 networking conference in Honolulu where I showed an electronic bulletin board system from Canada called "FirstClass" <[www.softarc.com](http://www.softarc.com)>. It has been set up to run in the Cherokee language by a Keetowah scholar named Jim May. Donaghy immediately began converting the program for use in the The Papahana Kaiapuni Hawai'i (Hawaiian Language Immersion Program), and when the World Wide Web began emerging in later 1993 he adapted that for use by teachers, students, as well as Hawaiians living outside of the islands. The original students of the first class are in the 11th. grade, and there are more than 1500 students in the whole program. This is a considerable success when one considers that in 1974 Hawaiian educators estimated that only 30 children spoke Hawaiian, and most of them were on the isolated island of Ni'ihau.

Many other indigenous groups have made use of the Internet and World Wide Web in various ways, but what makes the Hawaiian project stand out is that the technology is well integrated into the many other activities of the school program, most of which are grounded in sound teaching and curriculum, all in the native language. There is adequate training of the teachers and students to make use of the network that links up the various school scattered on the different islands, and there is a group of expert speakers and academics who periodically decide about correct translations of new technical terms from English to Hawaiian.

>From this positive example I am interested in how other cultures can establish a process for, first, deciding if the Internet will be useful in helping their culture survive, and second, the stages of introduction, adaptation, and training that would help a group make use of the technology in a local context. However, what a group is adopting is not just computers or the Internet but a whole technological system that links the culture back to the companies on the West Coast of the U.S.A. that produce the operating systems, to the programmers of the individual programs, to the telephone companies, national computer networks, and usually to the electrical power grid because some development projects are aimed at bringing electricity at the same time as the Net is introduced in a locale. Many other places are already using electricity, perhaps locally generated, so the computer network would be yet another application. Once the network is introduced there is usually a new cadre of experts needed to run the equipment, and whether or not those people are from within the

culture or outside experts, they will hold a special place if the network technology becomes part of the group's vital communication pattern. Power will accrue to those people with skills, and this will change the structure of the society in some ways. In a way this is no different from tribal members who learned how to repair outboard motors, install satellite dishes or become gunsmiths after those technologies found their way into a culture. On the other hand, not all indigenous organizations see these developments as positive. For instance, some Native American activists downplay the importance of computer communications and the Internet, saying it has nothing to do with their organizing efforts which are at a very grass roots level: a drive to a sweat lodge or a meeting to explain the issues. Almost all are face-to-face efforts, partly because they don't trust the network (surveillance fears) and partly because they have not had any positive experiences to make them want to use the Internet from time to time.

Nevertheless, given the way the Internet has spread in the last few years (it is in more than 170 countries), it is conceivable that few groups will be without access of some kind by the end of the century. Of course, that might be only a single point of contact and not broad use by many individual members. Given the lack of infrastructure and the high costs of equipment in many parts of the world, the Internet won't have the popular appeal of battery-run radios or television, unless there are a series of breakthroughs in the production of some sort of "people's computer", low-cost batteries with a long life, and much cheaper connections via satellite. I have had conversations with the U.N., the World Bank, and computer companies about a design competition for low cost computers where people in developing countries come up with the specifications for such a device, but in the current business climate I don't see that sort of device becoming available in the near future.

For a glimpse at Web sites that focus on indigenous cultures, begin your exploration at any of these points:

Cultural Survival                      [www.cs.org](http://www.cs.org)

Native Web, "A cybercommunity for Earth's indigenous peoples"  
<http://www.nativeweb.org/>

Center For World Indigenous Studies

<http://www.halcyon.com/FWDP/cwisinfo.html>

Hawaiian Language Immersion Program



RESPONSES TO THE ABOVE TOPIC:

>From David Harmon, Secretary/Treasurer, Terralingua:

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The last sentence -- "but in the current business climate I don't see that sort of device becoming available in the near future" -- holds the germ of the bigger issue: what is this "business climate" that seems to take precedence over all other concerns? We all know the answer, of course, but it bears repeating that business assumptions (such as the "bottom line" acting as some kind of meta trump card that tops everything else) need to be considered as just that -- assumptions, not to be taken for granted, but open to debate.

>From Anthea Fallen-Bailey, Newsletter Editor, Terralingua:

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This topic is something that has also exercised my mind, almost every time I use a computer. As Mr. Cisler points out, using the electronic communications technology now available to all who can afford to purchase the hardware, software and access services, automatically entails a connection to all the people, businesses, cultural infrastructures, assumptions and connections that have given rise to this technology in the first place. On the one hand, this inevitable connection will seem to be -- indeed, in some situations will be -- yet another danger to cultures which are already jeopardised by pressures from the majority cultures in which they are physically located. On the other hand, this technology could become (is becoming?) yet another tool to enable First Nations around this entire planet to work in concert with one another, in order to present a broader front of resistance and wider range of information exchange in their work to maintain their ancestral cultures.

I would like to point out the unexpected effect (from a European point of view) of forced boarding school education of children of First Nations in almost any country you care to examine; North America and Australia are two good examples. The European peoples in both these regions deliberately removed children from the indigenous cultures they met, for reasons which I am going to assume we all know. Part of the education these children received was, of course, instruction in the English language. Now, when we stop to remember that in both North America and Australia there were dozens to hundreds of completely distinct languages when the Europeans arrived, we will realise that there was no one lingua franca amongst ALL the First Nations. During the initial period of invasion and conquest, this linguistic mosaic hindered (amongst many other factors, of course) First Nations from easily communicating with each other across large stretches of the continents in order to present a common defense against the Europeans.

However, after several decades of enforced acculturation of First Nation children, the original lack of a lingua franca was completely reversed. Now English was a common language across the whole continent of First Nations, not to mention the fact that children from highly scattered and diverse peoples were brought into contact with each other, many perhaps for the first time.

The "unexpected effect" I mentioned was that, having provided First Nation peoples with a common language and having introduced widely dispersed groups to each other, these First Nations were now able to start mobilising their resistance to European culture, not just on a local level, but across cultural boundaries and large physical spaces. First Nations on the east coast of a continent could now compare stories with people on the west coast about their treatment at the hands of Europeans, and find out that the abuse one First Nation had experienced was common to all of them. This information exchange gave rise to a degree of solidarity and concerted resistance that would have been impossible without the availability of a common language. The weapon used to divorce indigenous children from their original culture was thus turned against the weapon's user.

The availability of an essentially "common" technology will work in the same manner. A "lingua franca" amongst diverse First Nation linguistic groups (be that language English, or Spanish, or French, etc.) is now combined with a "technologia franca" which enables almost instant exchange of information across continents, not just from one coast to another. There is, of course, the problem that we do not know who is "watching" or "listening" to such communication, but that problem is common to everyone who uses the modern communication networks.

In conclusion to this point, therefore, I think we have to recognise that the effect of the Internet, the Web, and electronic mail, etc. on First Nation peoples is going to depend very largely on how such technology is viewed, used, treated and incorporated into a First Nation culture, and how all that happens is going to depend in turn on cultural perceptions, infrastructures, negative (or positive?) experiences with dominant cultures, etc.

I also think that we need to make a distinction between use of hardware and use of software. Hardware is, in effect, no more than any other tool; something physical, solid, that we can touch, move, carry around, and so on, in the same way we can carry clothes, agricultural tools, etc. On a fairly basic level, we do not necessarily need language to use a tool (I acknowledge caveats to that point, of course). However, when we consider software, then we are automatically involved in the realm of language, an abstract and non-physical concept, and specifically in the arena of **\*\*written\*\*** language. The importance of this distinction is based on the

fact that the culture which produces the technology will have the dominance in which language and which writing system is used as "the norm". Clearly, English is taken for granted as the norm in computer technology (as in international airplane traffic control), and the alphabet as the norm in the chosen writing system.

This provides problems -- technological, psychological, emotional and intellectual -- for all cultures (which comprises most of the world!) that use different languages and writing systems. An immediate example is contained in this newsletter -- note the use of the exclamation mark, cross-hatch and slash marks to denote the click sounds of Khoesan (Khoisan) languages in Professor Batibo's report on the Second World Congress of African Linguistics. Because European languages have been used as the base of the International Phonetic Alphabet (I.P.A.), there is no "normal" (i.e., alphabetic) symbol that can represent a Khoesan click. Thus, grammatical punctuation marks and other non-alphabetic symbols have been adopted for this purpose. It is fair to ask, therefore, how would we feel, if we were native speakers of a Khoesan language with clicks (or any other non-European language) and also speakers of English, when we find that we have to use non-alphabetic symbols (i.e., "abnormal" symbols) to represent our (to us, "normal") native language in writing?

This is a **major** problem of cultural bias inherent in modern computer and communications technology. THIS is where I think the real danger lies for First Nation/minority language (and thus, cultural) survival/maintenance -- the overwhelming (indeed, enforced) dominance of a foreign language in the operation of the tools we call hardware. How do we deal with this? How can we change the monolingual "norm" to a multilingual "norm"? Is this possible? Practical? Likely?

## ANNOTATED LISTING OF USEFUL/INTERESTING SOURCES

### BOOKS

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A HISTORY OF BASQUE. 1997.  
(xxii + 458 pages).  
Author: R. Larry Trask  
Routledge (London & New York).  
US\$79.95 (hard back).

Reviewed by Paul Sidwell, University of Melbourne.

Larry Trask has written a handbook on the history of Basque which is both thorough and scholarly. Frequently vasconic research has been



countries and the extent to which English influences some policies or precludes others. It explores the viability of a statement on national language policies that could be adopted by the International Teachers of English to Speakers of Other Languages (TESOL) organization as a statement of principles. The book explores how to raise issues of individual, social and educational responsibilities that TESOL members must face as they are influenced by, and can influence, the language policy agendas established in these countries. It explores what can be learned from other English dominant nations, and compares language policy and practice, developing a more cross-national view on rights and responsibilities in language and language-in-education in these five dominant nations.

For further information please contact Bernadette Keck at [service@benjamins.com](mailto:service@benjamins.com)

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#### TEACHING INDIGENOUS LANGUAGES. 1997.

(25 symposium papers; 323 pp.)

Editor: Jon Reyhner

Division of Educational Services, Center for Excellence  
in Education, P.O. Box 5774, Northern Arizona University,  
Flagstaff, Arizona, 86011-5774. U.S.A.  
Telephone: 520 523 2127.

Cost: Checks/cheques, money orders, and purchase orders should be made out to "Northern Arizona University." Credit card orders are also accepted. Individual copies cost \$6.95 each plus postage and handling (\$3.00 within the U.S., \$5.00 international surface mail, \$10.00 overseas Air Mail). Bulk discounts are available. The proceedings of the 1st. and 2nd. Symposia entitled "Stabilizing Indigenous Languages", edited by Dr. Gina Cantoni, is also available from the same source at the same price per copy.

"Teaching Indigenous Languages" is a 323 page selection of 25 papers from the Fourth Annual Stabilizing Indigenous Languages Symposium "Sharing Effective Language Renewal Practices" held in May 1997 at Northern Arizona University in Flagstaff, Arizona. The conference brought together nearly three hundred indigenous language experts, teachers, and community activists to share information on how indigenous languages can best be taught at home and at school. The papers listed below represent the experiences and thoughts of indigenous language activists who are working in the United States, Canada, New Zealand, and Mexico.

## TABLE OF CONTENTS:

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### Tribal and School Roles

1. "Keeping Minority Languages Alive: The School's Responsibility" by Gina P. Cantoni
2. "A Tribal Approach to Language and Literacy Development in a Trilingual Setting" by Octaviana V. Trujillo

### Teaching Students

3. "Going Beyond Words: The Arapaho Immersion Program" by Steve Greymorning
4. "Teaching Children to "Unlearn" the Sounds of English" by Veronica Carpenter
5. "Learning Ancestral Languages by Telephone" by Alice Taff
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LANDSCAPE ECOLOGY AND WILDLIFE HABITATS: an indigenous Karen perspective in Thung Yai Naresuan Wildlife Sanctuary of western Thailand. 1996.

Author: Robert Steinmetz

Ford Foundation and Wildlife Fund Thailand, Bangkok.

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Contact R. Steinmetz at <wwfthai@ait.ac.th>, or

c/o World Wide Fund for Nature (W.W.F.),

A.I.T., P.O. Box 4,

Klong Luang, 12120. Thailand.

#### Abstract

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An action research project was undertaken to uncover, document and support indigenous Karen ecological knowledge of wildlife habitats in Thung Yai Naresuan Wildlife Sanctuary of western Thailand. An integrated, multi-disciplinary methodology was developed, which wove together techniques from ecology and wildlife research, and analytical tools associated with anthropology, sociology and rural development. Research focussed on Karen ecological knowledge at the community and landscape levels of biological organization, where it was discovered that Karen knowledge correlates with, and provides additional insights to, many concepts of outside scientific knowledge, especially the role of habitat heterogeneity and disturbance processes in maintaining wildlife populations. Karen ecological knowledge was found to recognize at least 41 separate habitat types and communities which are relevant to wildlife. Wildlife abundance and distribution are explained by Karen models, which consider direct species-habitat variables, landscape-level attributes, and extrinsic factors such as disturbance. It is believed that Karen ecological



From: Robert Steinmetz, <wwfthai@ait.ac.th>

"Defenders of the Forest" -- summary of an article from the Bangkok Post, 20 May, 1997.

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"Defenders of the forest: Karen communities live in harmony with nature at Thung Yai Naresuan Wildlife Sanctuary. However, modern living is threatening their traditional lifestyles and, as a result, the forest around them". Printed in the "We Care" section of the Bangkok Post. By Supara Janchitfah. Summarised by this Newsletter's editor.

This newspaper article tells the by now common story of the encroachment of a consumer culture on an indigenous cultural minority. The Karen are a "minority" culture in modern Thailand, living in forested areas of the country. Karen elders have witnessed the influence of modern consumer society on their younger generations, and are already working to stop the progressive slip into oblivion of Karen traditions, knowledge and religion.

As with many indigenous cultures, the Karen treat their environment as a living entity, asking permission and forgiveness from the spirits of their area when they "disturb" the forest for rotation farming. This attitude, and the knowledge of local plants, soils, flora and fauna are part of the wealth of information that is lost to younger Karen who, attracted by the modern conveniences of consumer society, are turning to chemical farming to raise money to purchase such items, thus polluting their ecosystems; or are moving from traditional Karen lands to urban areas, thus breaking the inter-generational connection and transfer of cultural and environmental knowledge. Traditional Karen respect for the forests in which they live has also brought them into conflict with lumber companies and environmentalists alike; the latter because the Karen's pattern of rotating their garden plots between 7-10-year fallow periods and cultivation appears to the untrained eye to be the burning and clearing of "original" forest, instead of the clearing of secondary or tertiary growth.

Unlike many indigenous cultures on this planet, the Karen do have their own ancestral script and literature. This, too, is not being learnt by younger Karen. Pupae Pitakchartkiri, a Karen elder, "blames modern education for alienating Karen children from their culture. 'Before, we studied at temples -- not only to learn moral precepts but also to read and write Karen script which told us who we were. Now children go to schools which teach only the Thai language and city culture, making them look down on their parents. They are ashamed of speaking their own tongue and they no longer use their Karen names,' he complained. By losing their children to

the modern school system, the Karens' knowledge of ecosystems -- which parents previously passed on to their children when they were together farming or during forest treks -- is also in jeopardy".

The Karen, however, are actively working to counter this trend. "Karen elders in Thung Yai Naresuan Wildlife Sanctuary -- with the support of the Wildlife Fund of Thailand [not to be confused with World Wide Fund for Nature, Thailand] -- plan to include Karen language and culture in their children's school curriculum. They also plan to organise special community activities to teach their children about the wisdom behind Karen cultural practices".

Clearly, it is impractical, even impossible, to resist the attractions and encroachment of modern commercial culture, and the elders "realise it is unrealistic to resist change altogether. 'What we should do is to make our children understand the changes, the impact they will have on our lives and learn how to manage them wisely,' claimed Sompop Songklachathan, a Karen scholar. Teaching Karen language and customs in a school setting is one way to achieve this. This would help raise the status of Karen culture in the children's eyes, especially as they have come to believe [that] only things taught in school are worthy of respect. It's a practical choice since we also want our children to learn the Thai language and culture too,' said Sompop. 'But we want to make them realise that real happiness cannot occur if they forget their own roots. That discarding our cultural identity for consumerism is harmful not only to our inner psyche, but also to the environment'. The classroom teaching will also enable the Karen children to understand the wisdom behind their customs, wisdom which used to be accepted and followed .... but not explained. However, this creates difficulties. Only a few Karen remain who are well-versed in their written language and customs. Research is also difficult since most traditional knowledge is passed down orally. Moreover, these few experts are also farmers who need to farm the land in order to feed their families. They cannot just leave their farms to teach". Karen elders are being flexible in the sources they look to for support of their education programmes; when financial support from the public and government was negligible, the elders turned to the monks in local monasteries to help teach language and writing, a task the monks had traditionally performed.

[If you are interested in helping the Karen elders, you can make donations to the Karen Culture Education Fund at the Thai Commercial Bank, Sangkhla Buri branch, Kanchanaburi Province. The account number is 679-2-05052-9, and the account name is POWS EDU&CUL FUND. For more information, please contact the Wildlife Fund of Thailand].

[W.F.T. has been a leader in the Thai environmental movement for almost 13 years. Their work includes both long term field projects (Thung Yai

