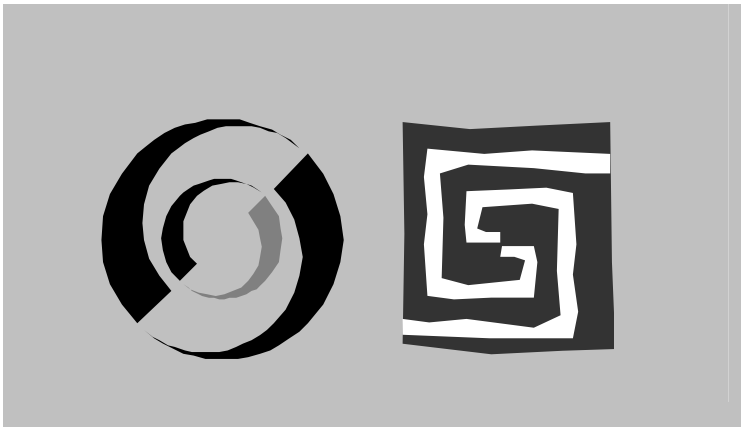
Proceedings of the Second Linguapax Asia International Symposium

In cooperation with the ***Canadian Embassy*** *and the* ***Linguapax Institute*** *(UNESCO Linguapax Project)*



Language in Society and the Classroom: Preserving Heritage and Supporting Diversity

Compiled and Edited by Melvin R. Andrade

Saturday, 11 June 2005
Canadian Embassy, Tokyo

"I am always sorry when any language is lost, because languages are the pedigree of nations."
(Samuel Johnson)

"Those who know nothing of foreign languages know nothing of their own."
(Goethe)

Linguapax Asia

www.linguapax-asia.org

Proceedings of the Second Linguapax Asia International Symposium on Language in Society and the Classroom: Preserving Heritage and Supporting Diversity

Compiled and Edited by Melvin R. Andrade

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Editor's notes: In cases where the presenters did not submit a manuscript for the *Proceedings*, the editor has provided an abstract, excerpts from handouts, and/or the commentary and slides from the presenters' Power Point presentations. In addition, "Editor's Sidebars" have been inserted with material thematically linked to some of the presentations. Offprint PDF documents provided by the authors were uploaded "as is."

Acknowledgment: Thanks to F. A. Fister-Stoga for providing the quotations on the cover and for helpful comments on the cover design.

Links: External links were active at the time of publication but may have subsequently changed.

Contact: info@linguapax-asia.org

Design, layout, and production: Melvin R. Andrade

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Linguapax Asia Web Site: <http://www.linguapax-asia.org>

About Linguapax Asia

Linguapax Asia works in partnership with the **Linguapax Institute**, a non-governmental organization affiliated with UNESCO and located in Barcelona, Spain. In its role as the Asian associate of the Linguapax Institute, Linguapax Asia carries out the objectives of both the Linguapax Institute and **UNESCO's Linguapax Project** with a special focus on Asia and the Pacific Rim. These objectives are:

- Promoting bilingual and multilingual education
- Elaborating new approaches to language instruction that facilitate intercultural understanding
- Fostering respect of linguistic diversity and linguistic heritage
- Supporting initiatives to preserve and revitalize endangered languages
- Raising awareness of the links between language, identity, human rights, and the quest for peace
- Participation in Linguapax Asia activities is open to the general public as well as to those engaged in academic research.

Linguapax Asia 2005 Organizing Committee

Honorary President:	Tasaku Tsunoda, University of Tokyo
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>>> Program <<<

Program: Linguapax Asia 2005

Symposium Theme: "Language in Society and the Classroom: Preserving Heritage and Supporting Diversity"

The purpose of this symposium is to bring together scholars from around the world with members of the general public to exchange views and develop a vision of how to promote multilingual education, intercultural understanding through language education, respect for linguistic diversity and linguistic heritage, and the preservation and revitalization of minority and endangered languages. The symposium theme spans and connects this rich mix of issues with the aim of raising awareness of the links between language, identity, and human rights, and encouraging the quest for harmony and mutual understanding within and among communities and nations. *The working language of the symposium is English, but some presentations may include other languages with English summaries or translations provided.*

Morning Session

8:15 - **Registration**

9:00 - 17:30 **Exhibits:** Organizations and publishers promoting linguistic and cultural diversity

9:00 - 9:10 **Welcome: Frances Fister-Stoga**, University of Tokyo, Japan, and Director, Linguapax Asia, "The Linguapax Vision and Mission"

Keynote Speaker: Norman Moyer, Commissioner General for Canada at the Aichi EXPO, "The Politics of Language: The Resistance to Plurilingualism"

9:40 - 10:10 **Featured Speaker**: **John C. Maher**, International Christian University, Japan, "Rethinking Multilingual, Multicultural Japan"

10:10 - 10:50 **Featured Speakers**: **Tasaku Tsunoda,** University of Tokyo, Japan, and **Mie Tsunoda**, Tsukuba Nihongo class organizer, Japan, "Attempt to Revive the Warrongo Language of Australia"

10:50 - 11: 10* **Coffee break, exhibits**

11:10- 12:30 ***Colloquium 1: Heritage Language Education and Language Preservation***

Chair: William Gater, formerly Lecturer at the University of Tokyo

Olenka Bilash, University of Alberta, Canada, "Reversing Language Shift in a Cree Community in Canada" (20 min.)

Vesna Mikolič, University of Primorska, Slovenia, "Language Diversity and Preservation in the Slovene-Italian Cross-Border Area" (20 min.)

Jelisava Sethna, Gakushuin University, Japan, "Preserving Slovene as a Heritage Language in Argentina" (20 min.)

Discussion (20 min.)

12:30 - 13:45* **Lunch Break.** A variety of Japanese and ethnic restaurants are located nearby.

13:45 - 14:15 **Featured Speaker: Hideo Oka**, University of Tokyo, Japan, "Issues in Bilingual Education with Special Reference to the Japanese Context"

14:15 - 14:25 **Break**

14:25 - 15:40 ***Colloquium 2: Bilingual and Intercultural Education***

Chair: Gregory Strong, Aoyama Gakuin University, Japan

David Carless, Hong Kong Institute of Education, "Cultural Influences of East and West: Influence in the Classroom and Influence on Policy" (15 min.)

Franz Schimek, Vienna Board of Education, "Language Learning for Europe" (15 min.)

Mike Bostwick, Katoh Gakuen, Japan, "Does Early Foreign Language Learning Come at the Expense of One's First Language and Cultural Identity?" (15 min.)

Kip Cates, Tottori University, Japan, "Language Education, Global Issues and International Understanding" (15 min.)

Discussion (15 min.)

15:40 - 16:00* **Coffee break, exhibits**

16:00 - 16:30 **Featured Speaker: Charles Mann**, University of Surrey, UK, "Issues of Language Diversity and Languages of Education in Africa: Illustrations from Nigeria"

16:30 - 16:40 **Break**

16:40 - 17:50 ***Colloquium 3: Diversity and Harmony in Teaching and Learning***

Chair: Robert L. Rosser, University of Maryland University College, Japan

Rosa María Cortés Gómez, Sophia Junior College, Japan, "Tutoring Immigrants in Japan: The SJC Volunteer Program" (15 min.)

Melvin R. Andrade, Sophia Junior College, Japan, "Helping Immigrant Students in the United States Learn English in Mainstream Classrooms: The SIOP Approach" (15 min.)

Kazuko Matsumoto, University of Tokyo, "Languages in Contact in the Pacific An Observation of Palauan Orthography" (15 min.)

Donna J. McInnes, Soka University, Japan, "Satyagraha and Language: Building the Foundation for a Peaceful, Non-violent Future" (15 min.)

Discussion (10 min.)

17:50 - 18:05 **Closing Address: Agustí Colomines**, President, Linguapax Institute, Barcelona, "The Defense of Languages, the Defense of Human Heritage"

18:05- 18:10 **Remarks: Leo Yoffe**, Second Secretary Academic, Canadian Embassy

18:30 **Reception:** Budoya restaurant (German Culture Center). Prior reservation is required at registration. Wine courtesy of Mr. Bernard Srajner of the Embassy of the Republic of Slovenia, private cellar. Beer courtesy of Mr. Leo Yoffe of the Embassy of Canada.

** Drinks are allowed only in the lobby area. Please refrain from smoking and eating on the premises.*

Registration & Reception: Admission to the symposium is free. As seating is limited, pre-registration by *June 1* is advised. On-site registration is also possible on a space available basis. *For an auto-reply registration/reservation form, send a blank message to* <registration-form@ linguapax-asia.org>. Please provide the following information: (1) family name, (2) given name, (3) affiliation, (4) position, (5) address, (6) phone/fax number, and (7) which session you will attend: morning, afternoon, or both. Send the requested information by e-mail to register@linguapax-asia.org or fax 0463-84-2504 (+81-463-84-2504), 6:00 p.m.-10:00 p.m. JST. If you wish to attend the reception (3,000 yen), please make a reservation when you pre-register. See our Web site FAQ for updates.

■ **Location**: The Canadian Embassy is located at 7-3-38 Akasaka, Minato-ku, Tokyo 107-8503 and is accessible via the Toei Oedo, Tokyo Metro Ginza, and Tokyo Metro Hanzomon lines. The closest station is Aoyama-itchome. Take Exit No. 4 and walk about 5 minutes in the direction of Akasaka. A map is available on-line at http://www.linguapax-asia.org/contents.files/tokyo_map-embassy.jpg.

■ **Exhibitors:** Cambridge University Press ▪ Canadian Embassy Library ▪ Oxford University Press ▪ Pearson Education ▪ Sanseido ▪ Teachers College, Columbia University, Japan ▪ Thomson Learning

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■ **Endorsements:** *We would like to express our gratitude to the following organizations for their support of Linguapax Asia 2005:* United Nations University ▪ Linguapax Institute (UNESCO) ▪ Delegation of the European Commission in Tokyo ▪ Embassy of the Republic of Austria ▪ Embassy of Canada ▪ Embassy of the Republic of Slovenia ▪ Embassy of Spain ▪ Embassy of the United States of America ▪ Teachers College, Columbia University, Japan ▪ Four Seasons Hotel Tokyo at Marunouchi

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■ **Organizing Committee for Linguapax Asia 2005**

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	Cary Duval (Bunkyo University)
Pamphlets & Web site:	Melvin R. Andrade (Sophia Junior College)
English-Japanese translations:	Saran Shiroza (University of Tokyo)

■ **Information:** ***For further information, contact Linguapax Asia, <u>not</u> the embassy.*** Direct inquiries to <info@linguapax-asia.org> or to Prof. Frances Fister-Stoga, Dept. of Foreign Languages, University of Tokyo, Meguro-ku 3-8-1, Komaba, Tokyo 153-8902, Japan, (Ref: Linguapax Symposium), e-mail: <fisterstoga@f.email.ne.jp>, phone/fax 0463-84-2504 (+81-463-84-2504), 6:00 p.m.-10:00 p.m. JST). To learn more about us and future symposiums, visit the **Linguapax Asia** Web site at <www. linguapax-asia.org>. The **Linguapax Institute** Web site can be found at <www.linguapax.org>.

>>> Presentations <<<

The Linguapax Vision and Mission

Frances Fister-Stoga
University of Tokyo

- *Mesdames et messieurs! C'est avec un grand plaisir que nous vous souhaiter une bienvenue chaleureuse à Linguapax Asie 2005.*
- *Ladies and gentlemen, it is a great pleasure to welcome you to Linguapax Asia 2005.*

It has been said that there are four key problems facing the world: nuclear arms, overpopulation, environmental pollution, and the depletion of natural resources. Compared to these threats, why would one be concerned with linguistic heritage and diversity? And yet, is it not often the case that lack of linguistic competence for negotiation and mutual understanding are the root causes of these dangers? If we do not have the force to resolve these issues by negotiation, dialogue, and conflict resolution – all aspects of verbal communication.

In 1987 UNESCO held its first conference called Linguapax and in the words of the then Director General of UNESCO, Federic Mayor, "The respect of linguistic diversity and the promotion of multilingual education are the bases of the Linguapax project."

Linguapax Asia, as an affiliate of the Linguapax Institute, continues to carry on the main focus of the Linguapax Project: the protection of linguistic diversity and multilingualism and the promotion of peace, tolerance, and international understanding by promoting an approach to education based on multiculturalism and foreign language education.

Linguapax Asia has taken the words of two prominent authors as its focus for this year's symposium. Goethe claims that if one does not learn another language, one cannot esteem one's own mother tongue. Johnson, on the other hand, stresses the importance of linguistic heritage. Without one's linguistic *patrimoine*, the self-esteem essential for any meaningful dialogue is missing. In the words of the former president of the Linguapax Institute, Dr. Felix Marti, "Linguapax is a network of professionals in the teaching of languages and other subjects who believe in the importance of promoting cultural and linguistic diversity in the education systems of countries around the world. This requires placing a positive value of the diversity in each country and the world, and making a love of one's own identity compatible with respect and sympathy for the different identities of others."

The Organizing Committee of Linguapax Asia 2005 would again like to welcome you to explore and enjoy this double focus of preserving linguistic heritage and supporting diversity that will be presented during the symposium.

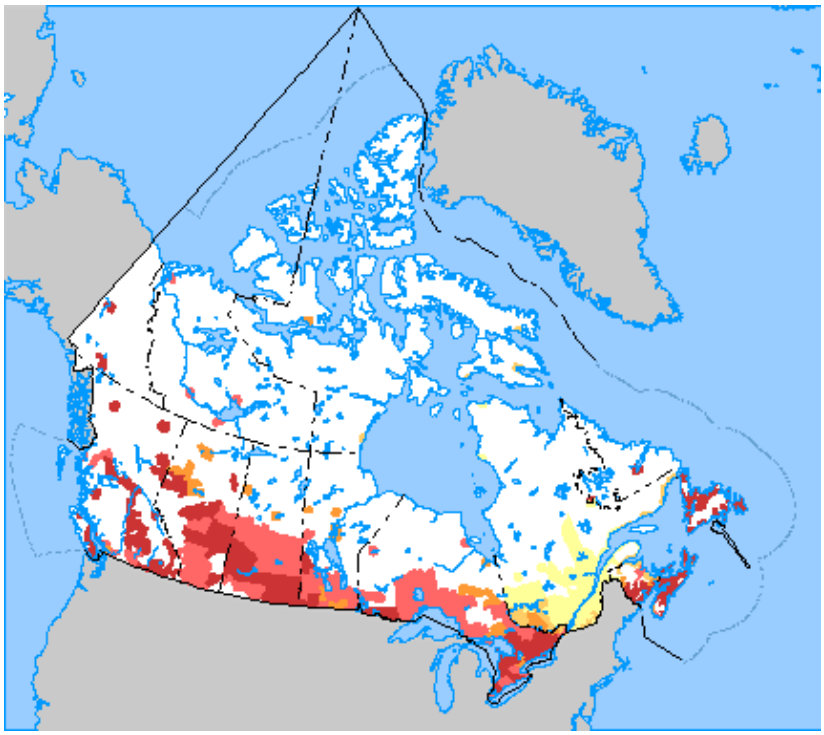
Reference: Marti, Felix. (1996, Oct). Linguapax, Language and Peace. *The Language Teacher*. Online: http://jalt-publications.org/tlt/files/96/oct/linguapax.html

The Politics of Language: The Resistance to Plurilingualism

Norman Moyer
Commissioner General for Canada
Aichi Expo 2005

Abstract: The 19th century rise of nationalism, peoples and governments have adopted policies to reduce language diversity. It has been argued that a nation must share a common language. Even though many such policies have now been reversed or relaxed, a great many individuals still fear that language diversity will spawn social instability. My speech will deal mostly with the Canadian experience of resistance to bilingualism but will draw also the experience of other countries.

Editor's Sidebar:



"In the 2001 Census, 22.9% of Canadians had French as their mother tongue, 59.1% English, and 18% neither of the two official languages. Mother tongue is defined as the first language a person learned at home in childhood and still understood at the time of the census. A person with both English and French mother tongue learned both languages at home equally and still understands both. Persons whose mother tongue is neither English or French, in combination with one non-official language, or have neither English or French mother tongue fall in the other language group."

Map Source: Adapted from Statistics Canada, Profile of Language, Mobility and Migration, for Canada, Provinces, Territories, Census Divisions and Census Subdivisions, 2001 Census. Catalogue No. 95F0488XCB2001001. Quotation and map downloaded August 11, 2005 from The Atlas of Canada:
http://atlas.gc.ca/site/english/maps/peopleandsociety/lang/languages2001/mt/1

Rethinking Multilingual, Multicultural Japan

John C. Maher
International Christian University

Abstract: As we think about "Japan" without the limitations of traditional boundaries imposed by academic discipline and state ideology we notice that borders and edges come into view. The neat divisions of geography and languages become blurred, minorities and "the Other" appear: Korean, *gastarbeiter*, Ainu, Ryukyuan, the Deaf and so on. How do people on the margins live and think and speak and represent themselves in relation to "Japan"? **Borderless Japan Studies** refers to rethinking Japan without the restrictions or limitations imposed by the traditional boundaries of geography, time, or academic discipline. More precisely, we want to explore how the borders or edges of "Japan" are dynamic and unstable, how the neat division of past and present is a border that can hinder rather than enhance understanding, how ethnicities encounter each other, how people at the margins live, think, and represent themselves all in relation to "Japan".

Editor's Sidebar:

Excerpt below from **John C. Maher, "Language Policy for Multicultural Japan: Establishing the New Paradigm."** In Steven J. Baker (ed.), *Language Policy: Lessons from Global Models Proceedings* (pp. 164-180) from the Language Policy Conference held at the Monterey Institute in September 2001. Online: http://www.miis.edu/docs/langpolicy/ch11.pdf

Realizing a Multilingual-Multicultural Japan

"I will state my conclusions first, and then follow with sections elaborating each point. The most significant issue now facing a newly envisioned multicultural-multilingual Japan is the need for a coherent and overarching framework, a set of language policies that can address many aspects of social life, principally: educational policy and provision, central and local government organization, welfare facilities and local institutions. In this respect, I suggest that the following considerations be addressed for the future construction of a framework:

1. There is a growing body of research and commentary on the various language communities in contemporary Japanese society. This can provide a basis for a new paradigm.

2. A successful policy must make reference to the fact of Japan's historical multilingualism, both intranationally and also in Japan's historical contact with other regions and language communities.

3. Multilingualism has increasing popular visibility; this is important for the purpose of public understanding and support.

4. General awareness about Japan's linguistic diversity continues to be fragmented; advances made unsystematically. Some commentators—like the author—embrace multilingualism models. Other writers adhere to models of linguistic and cultural homogeneity.

5. Multilingual awareness proceeds in the absence of official or government policy.

6. Professional educators, linguists and policymakers cannot be looked to for understanding and support.

7. People at the grassroots—town councils, schools, volunteer networks—can successfully work out solutions in their own way.

8. It is useful to embrace interim, piecemeal and possibly unsatisfactory solutions since they provide momentum and space to think more—both backward and forward.

9. (Multi)cultural "cool" is diminishing older oppressive ideologies involving ethnic loyalty and the maintenance of intra-ethnic orthodoxy."

Excerpt from a book review of Masayo Yamamoto's (ed.). ***Bilingual Education in Japan*** *(Nihon no bairingaru kyoiku)*, Akashi Shoten: Tokyo, 2000. Online: http://www.multilingual-matters.net/beb/006/0066/beb0060066.pdf

"It is not necessary these days to look too closely at Japanese society to recognise that Japan is (and indeed has long been) a multilingual and multiethnic country. Recent publications which represent Japan as a bi- or multilingual society attest to this (see, for example, Maher & Honna, 1994; Maher & Yashiro, 1995; Noguchi & Fotos, 2001). However, Japan till tends to be regarded as a highly monolingual and monocultural nation, both by the many 'Japanese' citizens and by government officials, as well as from the outside. Noguchi explicitly states, 'To many, the juxtaposition of the terms 'Japanese' and 'bilingualism' may seem like an oxymoron. Both inside and outside the county, Japan has often been presented as a monolith and its people as highly homogeneous' (Noguchi & Fotos, 2001: 1). Japan as a monolingual country is a highly idealised myth (Maher in Maher & Honna, 1994; Maher & Yashiro, 1995). However, both historical negligence on the part of the Japanese government to promote bi- or multilingual education and the powerless socioeconomic status of ethnic minorities have served to conceal the need for bi-/multilingual education for the minorities; even as more and more foreign workers are coming into Japan (Maher & Yashiro, 1994; Noguchi & Fotos, 2001). And bilingual education is not actually a new issue which arose only because of the recent trend for globalization …"

Fumi Morizumi
Kyorin University, Japan

References

Maher, J. C. and Honna, N. (eds.) (1994) *Towards a New Order: Language and Cultural Diversity in Japan. [Atarashii nihon-kan, sekai-kan ni mukatte]*. Tokyo: Kokusai Shoin.

Maher, J.C. and Yashiro, K. (eds.) (1995) *Bilingualism in Japan. [Nihon no bairingarizum]*. Tokyo: Kenkyusha.

Noguchi, M. and Fotos, S. (eds.) (2001) *Studies in Japanese Bilingualism*. Clevedon: Multilingual Matters.78 Bilingual Education and Bilingualism.

Attempt to Revive the Warrongo Language of Australia

Tasaku Tsunoda
University of Tokyo
Mie Tsunoda
Tsukuba Nihongo Class

Abstract: From 1971 to 1974, Tasaku Tsunoda recorded the Warrongo language of North Queensland from its last fluent speaker, the late Mr. Alf Palmer (Warrongo name: Jinlinggay). In 1981, Mr. Palmer passed away, and the language became extinct. Towards the end of the 20th century, a group of Warrongo people, including Mr. Palmer's descendants, started the movement to revive their ancestral language. At their request, Tasaku Tsunoda began participating in the movement in 2000. In 2002, he started conducting Warrongo lessons to the Warrongo people. He has been assisted by Mie Tsunoda, who is a specialist in Japanese language teaching (as well as Japanese linguistics) and who has expertise in language teaching. The progress of the Warrongo language revival is very slow, but the sign is encouraging: a couple of Warrongo people have started using Warrongo words spontaneously.

Editor's Sidebar:

The International Clearinghouse for Endangered Languages
http://www.tooyoo.l.u-tokyo.ac.jp/ichel/ichel.html

Mr. Alf Palmer (R) and Tasaku Tsunoda (L), Palm Island, Queensland, Australia, September 1974

"In the early 1970s, when I was an M.A. student of Monash University, Melbourne, I conducted fieldwork on Warrungu and a few other languages that used to be spoken in an area that includes Townsville, North Queensland. At that time, Dr. Peter Sutton, who was an M.A. student of Macquarie University, Sydney, was carrying out research in the same area, his main focus being on Gugu-Badhun. Dr. Sutton and I recorded these languages from the last speakers. They passed away, and the languages became extinct."

Photo and quotation from "Warrungu of North Queensland, Australia." February 27, 2002. Accessed August 12, 2005: http://www.sgu.ac.jp/com/ksasaki/kaken/essay/essay-tsn.htm

Reversing Language Shift in a Cree Community in Canada

Olenka Bilash
University of Alberta

Abstract: As a way of beginning the process of reversing language shift (RLS) and with the assistance of special provincial funding, community leaders, teachers, school board officials and a second language education specialist formed a community action research team to facilitate the creation and sustainability of a **Cree Bilingual Program (CBP)**. The program began in 1999 with one cohort of children and expanded to four grade levels in 2003. Without a base of Cree learning resources or direct research to build upon, it was through trial an error that the team developed a number of successful strategies and their accompanying learning resources to help children develop listening, speaking, reading and writing in Cree. Annual testing of the children's Cree and English language development activated additional language reinforcement projects in the school and community. Annual interviews with administrators, teachers, parents, community members and the children offered a picture of the strengths and weaknesses, needs and successes of the project over the years. Observing a growth in the self-esteem of children in the Cree Bilingual program, teachers, administrators and members of the community gained a resurgence of self-determination. This empowerment, through language, has lead to a number of creative projects and brought the community and school together in a positive way. The successes and challenges of sustainability of this initiative are presented in this paper. **Author's Website**: < http://www.quasar.ualberta.ca/cpin/edstaffweb/olenka/ >. **Slide Show**: < http://www.linguapax-asia.org/contents.files/ proceedings2005web/powerpoint_LPA2005/ BILASH_ Olenka_2005_Cree_Bilingual_Program.ppt >.

Editor's Sidebar:

The Cree Syllabics Table

	vowels				finals
	E	I	O	A	WEST
	ᐁ	ᐃ	ᐅ	ᐊ	
W	ᐯ	ᐄ	ᐆ	ᐋ	ᐧ
P	ᐺ	ᐱ	ᐳ	ᐸ	ᐠ
T	ᑌ	ᑎ	ᑐ	ᑕ	ᐟ
K	ᑫ	ᑭ	ᑯ	ᑲ	ᑊ
CH	ᒉ	ᒋ	ᒍ	ᒐ	ᐨ
M	ᒣ	ᒥ	ᒧ	ᒪ	ᐦ
N	ᓅ	ᓇ	ᓍ	ᓐ	ᐣ
L	ᓭ	ᓯ	ᓱ	ᓴ	ᐤ
S	ᔆ	ᔇ	ᔈ	ᔉ	ᐢ
SH	ᔋ	ᔌ	ᔍ	ᔎ	ᐩ
Y	ᔦ	ᔨ	ᔪ	ᔫ	ᐣᐤ
R	ᕀ	ᕂ	ᕃ	ᕄ	ᕁ
TH	ᕐ	ᕒ	ᕓ	ᕔ	ᕂ
	U° H'' W• Diacritic°				

Source: http://www.nisto.com/cree/syllabic

"Cree is an Algonquian language spoken by more than 45,000 people across southern Canada and into Montana. There are five major Cree dialects**:** Western/Plains Cree, Northern/Woodlands Cree, Central/Swampy Cree, Moose Cree, and Eastern Cree. Some linguists consider these distinct languages, but they are largely mutually intelligible. The most divergent is Eastern Cree, which some consider a closer relative to the Innu languages Montagnais and Naskapi than to the other Cree dialects--then again, others consider Montagnais, Naskapi, and/or Attikamekw to be dialects of Cree themselves. This lack of linguistic consensus reveals the remarkable diversification of the Cree language. In general, Cree people can understand the dialects of communities closest to them, but not those further away**:** though a Northern Cree may understand both a Western Cree and an Eastern Cree, they might have trouble understanding each other, and only the East Cree speaker would have hope of understanding Montagnais. (***Source:*** http://www.native-languages.org/cree.htm)

Language Diversity and Preservation in the Slovene-Italian Cross-Border Area

Vesna Mikolič
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Abstract

The paper brings some of the outcomes of the sociolinguistic researches conducted in the nationally mixed area at the Slovene-Italian border, i.e. Slovene Istra in Slovenia and Trieste Region in Italy. The territory is characterised by the presence of Slovene and Italian autochthonous minorities (the Slovene in Italy and the Italian in Slovenia). Although some international agreements signed by Yugoslavia and Italy after World War II assure both minorities an equal, reciprocal treatment of their linguistic and ethnic rights (Slovenia "inherited" in 1991 the rights assured by those agreements), the reality is quite different. All existent municipalities of Slovene Istra are officially declared to be bilingual, thus meaning that in this area both Italian and Slovene are official languages. As the law prescribes, all public signs have to be written in both languages, both languages can be used in any public office, at public events listeners ought to be addressed in both languages etc. In order to achieve this, not only schools for members of the minority community, but the whole schooling system in the Slovene coastal area promotes bilingualism. The situation is different in Italy, where only a few municipalities inhabited by Slovenes and Italians in the Trieste Region as well as in the whole Friuli Venezia Giulia Region are partially regarded as bilingual (in spite of the fact that in March 2001 a law for the protection of the Slovene minority has come into effect) with bilingual public signs, documents etc., but, for example, no bilingual schooling for majority children. The paper focuses on the extent and level of bilingualism in Slovene Istria and Trieste Region approximately fifty years after the implementation of the respective minority and language policies in this area. While members of the Italian majority from Italy do not understand nor speak Slovene unless they follow a spare-time course to learn it, members of the Slovene majority in Slovene Istra learn Italian language as a compulsory subject at school, so they are able to speak Italian at least to some extent. Such difference is due to the fact that in Slovene Istra, Italian language is compulsory at all school levels for representatives of the cultural/linguistic majority as well as for members of the cultural/linguistic minority that, additionally, have to learn to make use of the majority language, i.e. Slovene, too (two-way bilingualism). On the other hand in the Trieste Region the learning of both languages is compulsory for minority members only, while members of the cultural/linguistic majority do not have to learn the minority language (Slovene) at school (one-way bilingualism). Anyway, the current reality of both minorities shows that the existing legal protection appears to be merely a basis (crucial, though) for the survival of the minority. It demands upgrading not only from the part of the minority but also from the majority population and from the local, national and European authorities.

Introduction

As a Central European country, Slovenia has always been a bordering area. Slovenia is the only European country in which all major linguistic groups of the continent not only meet but also coexist: the Slavic, the Romance, the Germanic and the Finno-Ugric. The influence of neighbouring cultures is most visible in particular areas of Slovenia, which are in direct contact with neighbours (Bufon, 2001).

In the ethnically mixed area of the Slovene Istria at Slovene-Italian border the issues of national identity, mother tongue and bilingualism have always (not only since the recent Slovenia's entry into the EU) been relevant. These topics are often discussed by professional and wider public in private as well as public spheres. Although these issues deserve a thorough and planned consideration they are usually treated randomly and are often subject to current political circumstances.

It is for this reason that the University of Primorska, specially two of its members, i.e. the Science and Research Centre of Koper and the Faculty of Humanities of Koper, dedicate considerable effort to research of such issues viewed from the historical, geographical, sociological, psychological, linguistic etc. perspective.

The present paper deals particularly with sociolinguistic point of view. The aim of the paper is to reveal some of the outcomes of the sociolinguistic researches conducted in the nationally mixed area on the Slovene-Italian border, i.e. Slovene Istria in Slovenia and the Trieste Region as a part of Friuli Venezia Giulia Region in Italy (Mikolič, 2004; Sedmak et al., 2002).

A Brief Historical Overview of the Slovene-Italian Border

In the beginning of the 19th century Italy and Slovenia were parts of a common Austro-Hungarian Empire. When at the end of the 18th century a complex and unequal process of building the sovereign national states began all over Europe (culminating in 1848 – "Spring of the nations"), national feelings grew more explicit and became one of the reasons for some ruthless political battles and wars. In March 1861 Italy became independent and only five years later Italians extended their eastern border by taking Venetian Slovenia from the Habsburgs. Between the two World Wars most of the current Slovenian territory was included into the Kingdom of Yugoslavia, while the western part of Slovenia was kept under the Italian fascist governance. In March 1941 Italy, Germany and Hungary attacked and dismembered the Kingdom of Yugoslavia. The annexed part of Slovenia, which became an integral part of Italy, formed the "Province of Ljubljana". After World War II the Italo-Yugoslavian border was moved toward the current Italian territory incorporating Slovenia into the common Yugoslav state. As a part of Yugoslavia, Slovenia, now on the side of the winners, pushed the border back, and by doing so gave rise to the famous "Trieste Question" that puzzled the world for almost ten years and was one of the first signs of the Cold war. However, after the Paris Peace Conference, the London memorandum and the Osimo agreements,

the turbulent era seemed to be over and the relations between the two countries became more stable (Gombač, 2001; Darovec, 1992).

The Changing Status of the Autochthonous Ethnic Groups in the 20th Century

Due to the political turbulences the status of the two autochthonous ethnic groups – the Slovene and the Italian – and the related language policies in the bordering regions changed a number of times in the 20th century. Until the 1910 Austro-Hungarian census approximately 30,000 Italians, representing nearly 80% of the total local population, lived in the coastal municipalities of Slovene Istria in Slovenia (Bufon, 2001). Consequently, in the period prior to World War I, the Italians represented the majority population in the coastal towns, while the Slovene population inhabited the hinterland. On the other hand, the very same census enumerated approximately 130,000 Slovenes living in areas belonging to present-day Friuli Venezia Giulia in Italy (Bufon, 2001).

After the London memorandum agreement (signed in 1954), the state policy allowed the Yugoslav citizens with Italian ethnic background to emigrate to Italy. Subsequently, a relatively high number of these actually moved. The result of the so-called exodus (or mass migration) was a drastic decrease in the number of Italian community members and an increase of Slovene population and economic immigrants (Croats, Serbs, Bosnians etc.) from other Yugoslav republics. The Slovene population became the majority in the coastal area of Slovene Istria, while Italians then became the minority group and organized their community in accordance with these new conditions. After 1961, the number of Italians in the Slovene ccoastal area stabilized at around 3,000 (SURS 1961-2002). On the other hand, today, the number of Slovenes in Italy is estimated at approximately 80,000 – most of them living throughout the Friuli Venezia Giulia Region (Bufon, 2001).

Slovene and Italian Language Policy Regarding the Minorities

With the London and the Osimo agreements between the two states (Yugoslavia and Italy), official reciprocal safeguard of both minorities' rights was secured. However, the reality was quite different. Due to different social, economic and political situations experienced by people from both sides of the border after World War II, complete reciprocity of treatment was not possible any more. According to the valid legislation and the municipal statutes in former Yugoslavia inherited by independent Slovenia, the Italian minority in Slovene Istria has been warranted some special rights:

- official bilingualism in the ethnically mixed territory,
- mass-media for the Italian community,
- political engagement (the introduction of a minority representative in the Republic's Parliament and in the local Municipalities, etc.),
- bilingual educational system assuring the existence not only of the minority schools with Italian as the language of instruction (and Slovene as the obligatory second language), but also including Italian as the obligatory second language in the mainstream schools with Slovene as the language of instruction.

The situation has been different in the Trieste Region as well as in the whole Friuli Venezia Giuglia Region where Slovene minority rights have been systematically violated during the entire post-World War II period. The minority protection act which in many respects represents a compromise solution was enacted only in March 2001. Only a few municipalities inhabited by the Slovenes and Italians are partially regarded as bilingual having bilingual public signs, documents, etc. There are some minority primary and secondary schools using Slovene as the language of instruction and Italian as the second language, but the bilingual schooling for the majority of children does not exist.

Actual Situation in Slovene Istria

Fifty years after the implementation of such minority and language policies in Slovenia researches have showed that we can talk about the two-way bilingualism in border region of Slovene Istria since 94% of the members of the Slovene majority are able to speak Italian at least to some extent. The researches have also proven that a high level of bilingualism encourages a tolerant attitude of the majority population towards the Italian minority. Often the Italian culture in general is treated as superior to other cultures in the area (i.e., Slovene culture, and the cultures of immigrant groups from the former Yugoslav republics) (Mikolič, 2004; Sedmak, 2002). But then again the members of the Italian minority are also perceived as a threat to Slovene majority culture being a part of the "big and aggressive" Italian culture (Mikolič, 2004).

Despite a high level of legal protection, the organisation of Italian minority seems less efficient. Although rather well organised in the cultural area, it has never managed to attain economic independence (Mikolič, 2003).

The most recent census (SURS 2002) shows that the Italian minority is just as small in number as it was ten years ago. Nevertheless a kind of "damage" regarding the status of Italian minority has been noticed: while the number of inhabitants with Italian mother tongue remains almost unchanged (SURS 1991 - 3,882, SURS 2002 - 3,762), a smaller number of inhabitants declared themselves to be of the Italian nationality (SURS 2002 - 2,258) than ten years ago (SURS 1991 - 2,959).

A social change related to interethnic relations has been also strongly affected by the Slovene attainment of independence and Slovenia's entry into the European Union. The creation of the independent Slovene state has led to some changes on the level of national awareness, i.e., a higher level of national awareness of Slovenes as regards the whole community, as well as individual members of the Slovene nation. Specifically, consequences of these changes have been clearly reflected in the border region of Slovene Istria. Members of the Slovene majority have developed an increasing concern for their own community, while the previously unified Italian minority has faced the division into two communities now belonging to two different states (Slovenia and Croatia). This was also the reason for the increase of, in some aspects, unpleasant feelings. Such feelings were also stimulated by the tendency of the majority population to attempt to lower the acquired level of rights of the Italian community after 1991. This reflects in the claim to introduce the possibility of choice between mono- and bilingual documents, such as identification cards, although it is constitutionally and legally clear that all official documents issued in this area must be bilingual. This period also saw the emergence of a claim to cancel the Italian language from the majority of Slovene secondary school curricula and retain it as an obligatory subject only in elementary schools. Despite the fact that these efforts failed and that the protection level of the Italian community has remained unaltered, a peculiar and exaggerated paradoxical feeling – of endangerment on the one hand and tolerance on the other – can be sensed among the majority population in Slovene Istria.

Actual Situation in the Trieste Region

Since members of the Italian majority do not understand or speak Slovene unless they decide to join a spare time language course to learn it, we talk about one-way bilingualism in the Trieste Region. The long lasting Roman political and social dominance in that region and in Slovene Istria promoted a common rise of prejudice, an idea of Italian cultural superiority on the one hand, and Slovene (and Slavic in general) cultural inferiority on the other. This prevalent prejudice, both implicit and explicit, resulted in the crumbling of the Slovene minority ethnic awareness in the Trieste Region and, consequently, in the active assimilation processes among one part of the Slovene minority. The prejudice has now been gradually disappearing although it is not yet completely a past issue – at least not in some right-wing circles. This, conversely, requires a constant engagement from the part of the Slovene minority which has been forced into a well-organised cultural, educational and economic activity due to the absence of a legal protection. This is particularly the case in the Trieste and Gorizia Regions; the Slovene population in Veneto

and in Valcanale[1] has been exposed to even stronger assimilation processes and has started to revitalize its national identity only in the last few decades.

The Slovenia's independence and entry into the EU for the Slovene minority in Italy stimulated further expectations as regards the motherland; for instance that it becomes an even more effective stronghold against majority nationalistic pressures. A partial fulfillment of these expectations could be seen in the enactment of the Slovene minority protective legislation only a decade after the Slovene independence. In the very same period the Slovene minority faced huge losses in the area of economy (for example, the closure of the Slovene Bank) without the expected support and assistance of the Slovene state.

Additionally, among the Slovene minority a loss of vitality and group enthusiasm due to an almost fifty years long struggle to achieve a vital minority protection law has become evident (Sedmak et al., 2002). Moreover, even two years after the enactment of the protective law its real implementation has not yet begun.

Conclusions

In order to survive despite the lack of legal protection, Slovenian minority in Italy was forced into organised action. However, incessant struggle and engagement also implyy exhaustion and – in the bleakest picture – desperation. A different, even completely contrary tendency could be perceived in the Italian minority in the Slovene Istria. It has grew somewhat apathetic despite receiving a high level of legal protection in recent years; it was also less numerous in the last census than it had been ten years ago.

As shown, the current reality of the minority is rather complex. The existing legal protection also appears to be merely a basis (crucial, though) for the survival of the minority which demands upgrading not only from the part of the minority itself but also from the majority population and from the local, national and European authorities.

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SURS - Statistični urad Republike Slovenije, Prebivalstvo po narodnosti, 1961, 1971, 1981, 1991, 2002.

Editor's Sidebar:

Maps showing location of Slovenia

Preserving Slovene as a Heritage Language in Argentina

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Abstract: The theory of ethnolinguistic vitality asserts that status, demography, and institutional support variables may combine to permit an ethnolinguistic community to survive as a viable group. The formal and informal institutional support in the form of educational programs within Slovene communities in Argentina will be examined and presented as pivotal in the preservation and maintenance of the Slovene language for three generations.

Introduction

The purpose of this paper is to present the educational programs within Slovene communities in Argentina. These programs are seen as pivotal in the preservation and maintenance of the Slovene language for three or four generations. After a short historical overview of the Slovene communities in Argentina, I will introduce their school programs, focusing mainly on the Post-war immigrant school system. Following this, I will briefly discuss the role of institutional support in the development and maintenance of the school system. I will conclude my presentation with a short video showing a typical morning in an elementary Saturday Slovene school in Argentina.

Historical Overview

Slovene immigrants settled in Argentina in three waves. The first wave occurred at the end of the 19th century when Slovenia was still part of the Austro-Hungarian empire – approximately 200 Slovene families settled in predominantly farming areas of Argentina by 1900. The assimilation occurred very quickly within one generation.

The second wave took place between the two wars – approximately 25,000 Slovenes arrived in Argentina mainly from the Italian occupied littoral region of Primorska between 1926 and 1929 (Italian passport holders) and between 1929 to 1933 from N-E of Slovenia, which suffered from economic crises (Yugoslav passport holders). As such, they were both political and economic immigrants. Their descendents include engineers, architects, lawyers, doctors, university professors, and government officials. They communicate in Spanish but are proud of their Slovene heritage. They also continue Saturday Slovene classes programs.

The third wave of immigrants came after WW2. They were mainly political refugees from camps in Italy and Austria, where they escaped from the communist persecution. Argentina was one of the countries that accepted refugees with families and the elderly. By 1950, the number reached approximately 7,000. They continue to use Slovene as the language of communication at home and

with other Slovenes.

Both the pre-war and post-war immigrant communities established educational programs for their children soon upon their arrival in Argentina. However, the two communities conducted programs independently from each other and rarely interacted.

Pre-war Immigrant School Programs

The pre-war Slovene immigrants started Saturday primary school courses for their children in 1933. The courses have continued with a few interruptions till the present, with pupils from the fourth generation now attending and learning the language of their forefathers. The courses have been conducted in close cooperation with the pre-war as well as post-war authorities in Slovenia (then part of Yugoslavia), who often provided teaching materials and teachers.

The initial course took place twice a week and included Slovene language and singing. Course books were provided by the Slovene Foundation (*Slovenska matica* – a cultural & publishing association). On the initiative of the then ambassador of the Kingdom of Yugoslavia Izidor Cankar (a Slovene essayist and art critic), a Slovene public school, The Sacred Heart, opened in 1937 with 24 pupils. A government decree in 1942 ordered the school to open to non-Slovene pupils and the school eventually lost its Slovene character. Other courses started in the areas with large Slovene populations but did not last for more than a few years. The pre-war immigrants were ideologically split. The Inter-group Committee joined the Union of Slavs, which was banned by the Argentinean government in 1949 as a communist organization, and the courses had to close down as well. In 1977, the courses were resumed in the newly established association Triglav. In 1998, 10 pupils (fourth-generation Slovenes) attended the primary course, while the course for adults was attended by 15 adult third-generation Slovenes.

Post-war Immigrant School Programs

Post-war immigrant school programs have been more diverse and operated at different levels. They include Saturday primary school courses, secondary school courses, the ABC Slovene courses for Spanish speakers (children and adults) and university courses. Primary and secondary school courses are designed for children whose first/family language is Slovene, whereas ABC courses are designed for children from mixed Slovene/Spanish families and Spanish speaking spouses who do not speak Slovene at home.

I will now present each course individually.

Primary School Courses

First courses for primary school children started soon after the first members arrived in Argentina. At the beginning, classes were conducted in private homes or church halls and later moved to newly established Slovene centers in Greater Buenos Aires and other cities with large Slovene populations.

The aim of these courses was to "educate children in the Slovene spirit and in (Catholic) religion". In 1952 a School Committee was established within the Slovene Association which assumed the leading role in recruiting and training teachers, preparing a curriculum, and preparing and publishing teaching materials. The first uniform curriculum was prepared in 1959 and included the following subjects: Slovene Language, Slovene History, Geography of Slovenia, Singing, and Bible Study. PE was added in 1966 with the purpose to develop the vocabulary for PE. In 1966, courses were upgraded to primary school level, which included 7 grades. Pupils entered the 1st year at the age of 5 – one year earlier than the Argentinean public education system. We may assume that Slovene children learned to read and write in Slovene first. After the reform of the Argentinean public school system in 1997, the 8th year and pre-school (*vrtec*) were added. At present, there are six schools operating in the larger Buenos Aires area and three in other cities, including Bariloche, Mendoza and Tucuman. 80% of the children of Slovene families attend these schools every Saturday from March to December. Let's now look at the student population at these schools for the last 40 years.

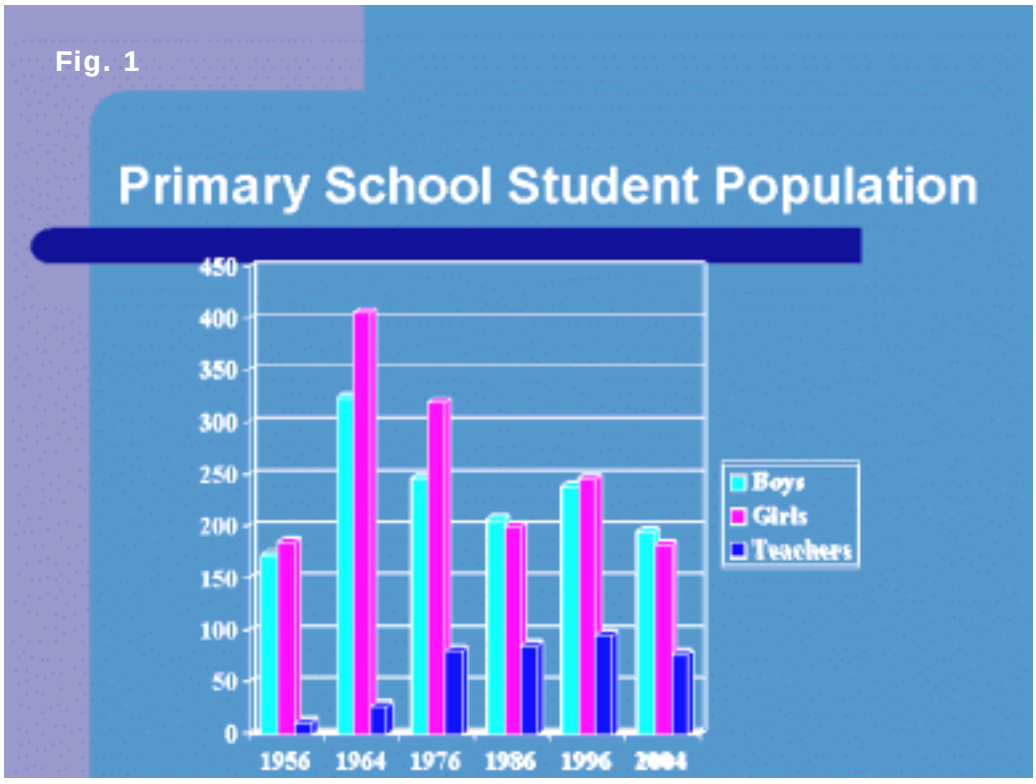

Figure 1 illustrates primary school student and teacher populations from 1956, when the first detailed information became available till 2004. In 1956, 6-8 years after the post-war immigrants settled in Argentina, a total of 357 pupils (172 boys, 185 girls) attended primary school courses. In 1964, the population reached its peak with 729 pupils (324 boys and 405 girls). After that, we can observe a gradual decline in population to 406 pupils (206, 200) in 1986. In 1991 Slovenia became an independent country, and this probably motivated an increase in the population to 484 in 1996. In 1997 two more classes were added, pre-school and the 8th grade. The total population in 2004 stood at 376.

It is interesting to observe the increase in the teacher population. In 1956, there were 11 teachers + 9 priests involved, in 1964 the number increased to 27, whereas by 1976 we can observe a jump to 80, whereby students from the newly established secondary school were used as assistant teachers and later trained as professional teachers. The number peaked in 1996 with 96. It needs to be stressed that all teachers work on a voluntary basis. In the early post-war period the teachers had obtained

their certificates in Slovenia (Yugoslavia). They were later joined and eventually replaced by Argentina born and educated teachers. The teachers also have to take courses in teaching Slovene children which are organized by United Slovenia, the umbrella organization for post-war Slovenes in Argentina. In recent years, teacher's training seminars for immigrant teachers have been organized in Slovenia. At present 66 teachers are Argentina born, and 11 are Slovenia born.

Secondary School Programs

Most Slovene families who settled in Argentina after WW2 were families with young children. By the mid 50s, as the children grew older, the need for secondary school programs arose. By 1956, the Association of Slovene Secondary Students was founded which organized lectures, excursions, networking, summer courses in writing, the literary circle, etc. In 1961, bi-monthly classes were started in the Slovene House where students studied Slovene, History, Geography and the Bible. The 1969 curriculum included Slovene and Bible Study – Year 1 – 4, Political History of Slovenia – Year 2 – 4, Geography – Year 1 – 2, Singing – Year 1, History of Slovene Culture – Year 3, World Literature – Year 4, Human Education and the Almanac – Year 5. Preparing the almanac *Rast* is the final project to show what the students have learned in the course. Through the years, the curriculum has undergone some adjustments, mainly in the allocation of hours for each subject. In 1975, the course extended to 5 hours of 45 minutes each per session, with more hours allocated to the Slovene Language and History. A new subject Living Word was introduced in 1980 to practice pronunciation (mainly recitations). In 1981, Social Studies subject was introduced with the focus on the Slovene Community in Argentina. This shows that the community started to see itself as an independent ethnolinguistic group within the Argentinean society. In 1992, entrance exams were introduced due to a deteriorating knowledge of Slovene, consisting of an oral and a written part. The adolescent period is considered by the community as crucial for the preservation and maintenance of the national spirit and language in Argentina.

ABC Slovene Courses for Spanish Speakers

The courses are designed for children of Slovene descent, usually from mixed marriages, who speak Spanish at home. The courses were started in 1980 and by 1990 a curriculum was developed based on the Argentinean program *Enciclopedia Santillana* that used the audio-visual approach to teaching foreign languages in elementary schools. Students meet for three hours on Saturdays over 32 weeks in a year. (The knowledge of a 7th grader corresponds to the level of a 3rd grader in a Slovene school in Carinthia (Korosko), Austria.) Courses for adults were also started for parents who had to wait to pick up their children after school. At present, the course is conducted in three locations.

Total Primary and Secondary School Student Population

The population can be seen in Figure 2. The chart shows the total student population in Slovene primary and secondary Saturday schools between 1960 and 2004. In 1960, the course for secondary school students was introduced. In 1980, when the ABC courses for Spanish speakers were started

with 5 students, the secondary school student population reached its peak with 199. In the next two decades the primary and secondary school student population remained relatively stable, whereas we can observe an increase in the number of students attending ABC courses. At present, the population of students from Spanish speaking Slovene homes is little less than 20% of the total primary school student population (Total 461, Slovene 376, Spanish 85). The secondary school seems to have a healthy population of 167 students some of whom may train as teachers to replace and continue with Slovene school programs in the future.

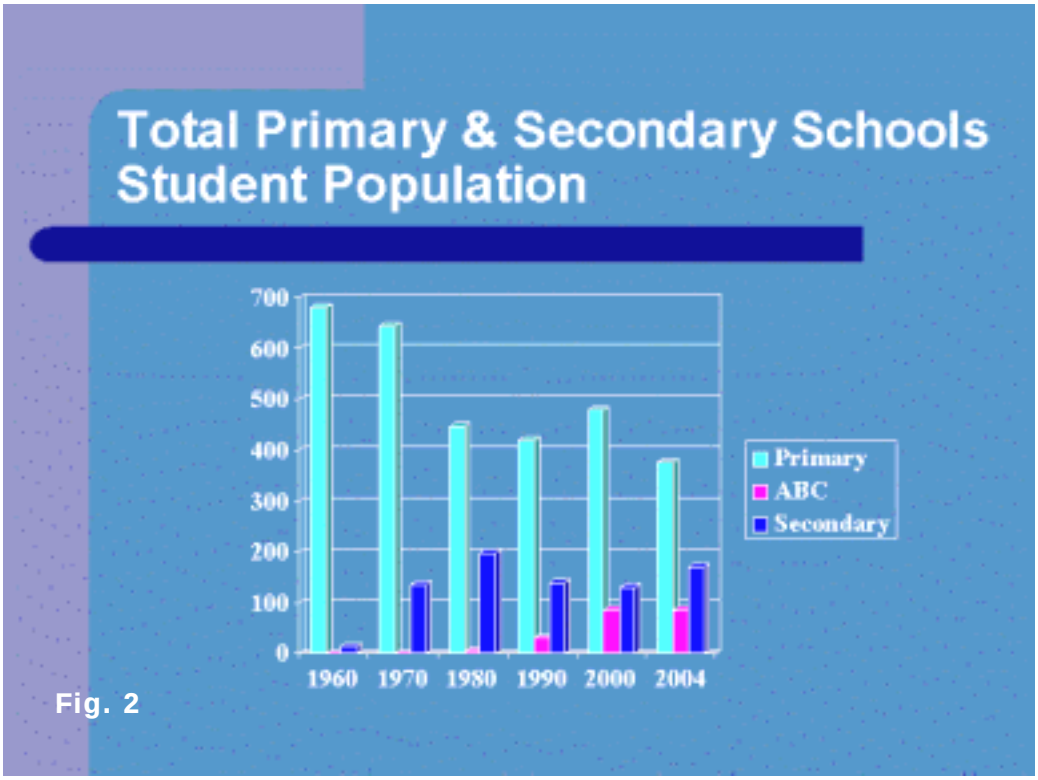

Fig. 2

University Courses in Slovene

The Faculty of Theology of Ljubljana in exile operated in Argentina from 1948 to 1959. It closed after Archbishop Rozman's death. In 1967, the Slovene Section at the Faculty of Philosophy and Humanities at the Ukrainian Catholic University St. Clement in Rome, opened in the Slovene House in Buenos Aires. 15 Slovene students graduated from the university in the Slovene language. The program included Slovene Literature, Slovene Arts, Slovene History, Old Slavonic, Slovene Philosophy and History of Economic Thought in reference to Slovenia. The Section closed in 1972. Regular academic lectures were continued by the Slovene Catholic Academic Association (SKAD). In 2003, university courses in Slovene language were introduced at the Faculty of Arts of the University of Buenos Aires. The program is financed by the government of the Republic of Slovenia and includes special courses for teachers of Saturday Slovene school programs.

Formal and Informal Institutional Support

As I researched the Slovene school programs in Argentina, I was particularly interested in how the Slovene communities in Argentina organized themselves to represent and safeguard their own ethnolinguistic interests in education. At different times, Slovene communities in Argentina gained and maintained support of *kinstate* (mother country) authorities. This was particularly the case with

the pre-war immigrant communities. After WW2, the government in Slovenia, then a part of communist Yugoslavia, continued to support the courses by providing books and teachers. In recent years, after Slovenia became an independent sovereign state, authorities in Slovenia have helped to open a university course in the Slovene language, and finance training courses for teachers at Slovene schools in Argentina.

With the post-war immigrant communities, Slovene representatives of the Catholic church played an important role in negotiations with Argentinean authorities for the settlement of Slovene immigrant families and in organizing the first Slovene courses – on Sundays after the mass. They helped to organize university courses for young Slovenes at their institutions who later became leaders within the Slovene communities. There is a strong belief among the post-war immigrant community that the Slovene catholic priests have played a pivotal role in starting and maintaining the Slovene school system in Argentina.

In regard to the in-group support, by 1952 the School Committee was established within the Slovene Association, later renamed United Slovenia (*Zedinjena Slovenija)* which assumed the leading role in recruiting and training teachers, preparing a curriculum and preparing teaching materials. Each school has its own local school committee, a head teacher and teaching staff. There is cooperation between the school committees and the Slovene priests who also teach Bible Studies at the schools. All the lay staff are volunteers. We can conclude that the bulk of work in Slovene schools in Argentina is carried out by volunteers, including the teaching staff, their assistants, and the parents who also finance the programs with their contributions.

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Issues in Bilingual Education — with Special Reference to the Japanese Context

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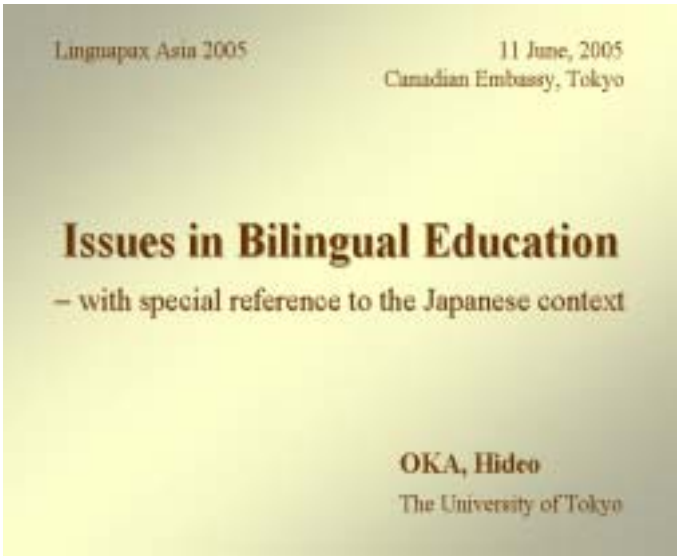


Abstract: In spite of remarkable progress in the study of second language learning and teaching in recent years, English language education in Japan is often criticized as being unsuccessful. A new perspective might be found in emerging bilingual education, but at the same time the opposition front is still persistent. To overcome this dilemma, our attention should be geared toward a more effective implementation of the conditions for success, based on the findings from case studies of individuals and institutions.

I. Introduction

- plurilingualism vs. multilingualism
- L2 users vs. L2 learners
- Byram (1997):
  intercultural communicative competence (ICC)

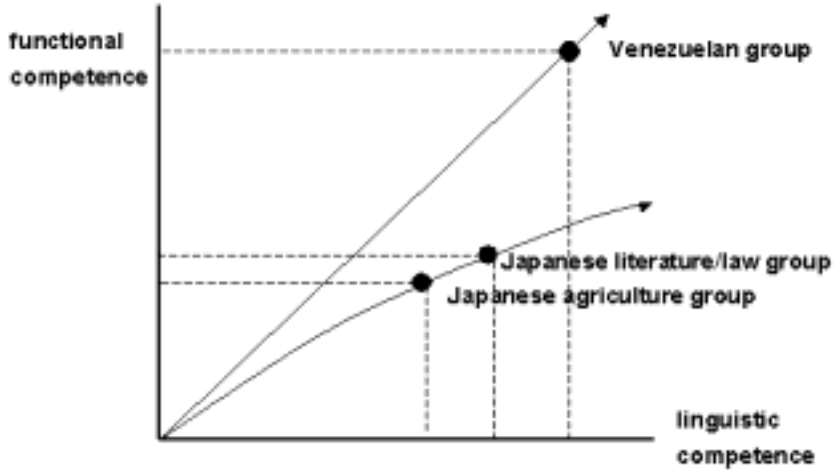
II. Contrastive Analysis – its limits

- interference
  e.g. Father suggested me to go ~*
- interlanguage
  e.g. kirei-ku-nai* [sic: kirei-dewa-nai]
- [θ] → [s]*
  [θ] → [t] [f]

III. Universal or Unique?

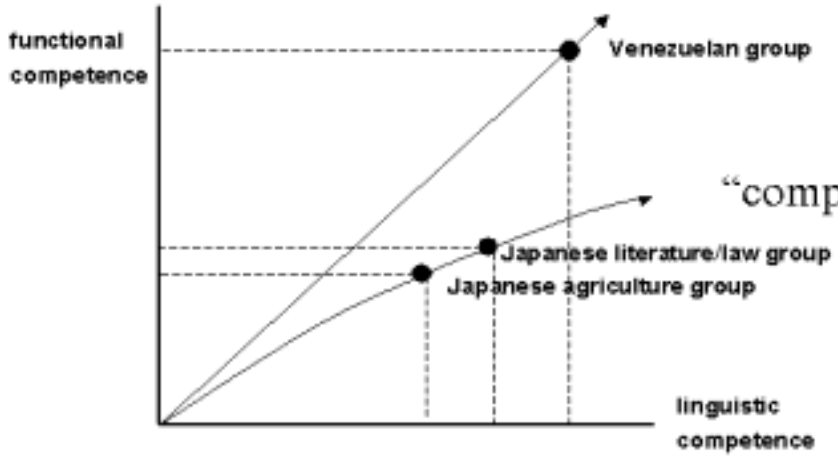
- The equivalence constraint rule?
- EFL vs. ESL
- Okakura Tenshin: *The Book of Tea* (1906)
- Lafcadio Hearn → Natsume Soseki (1903)

IV-1. English Proficiency



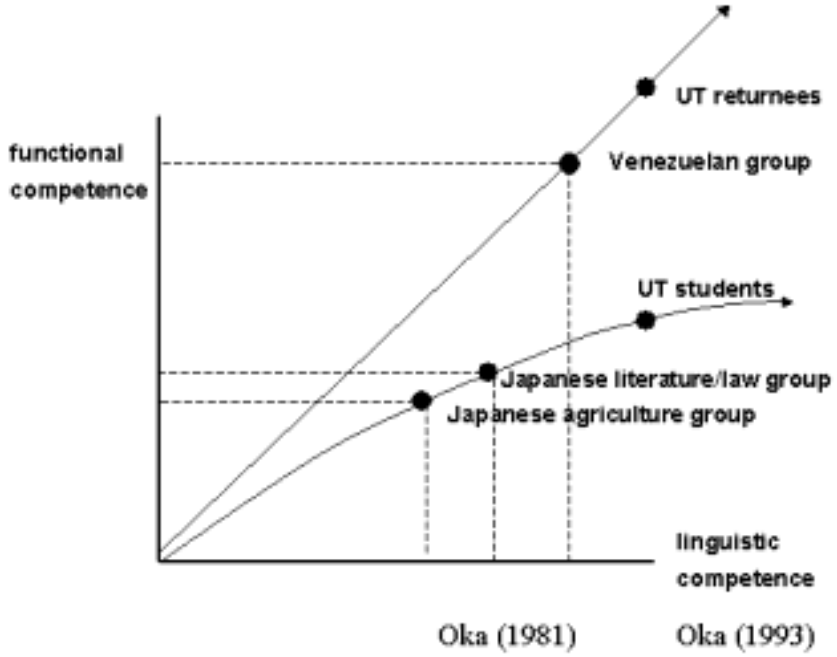
Oka (1981)

IV-2. English Proficiency



Oka (1981)

IV-3. English Proficiency



IV-4. English Proficiency

- Oller (1974):
  Listening comprehension as a measure of overall proficiency?
- Krashen (1982):
  "Learning does not turn into acquisition"?

V-1. English Language Education: the state of the art

- Cummins (1980):
  interdependence hypothesis
- Piaget's "formal operation"

V-2. English Language Education: the state of the art

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Note: The editor has added numbering to the slides above.

Cultural influences of East and West: Impact in the Classroom and on Policy

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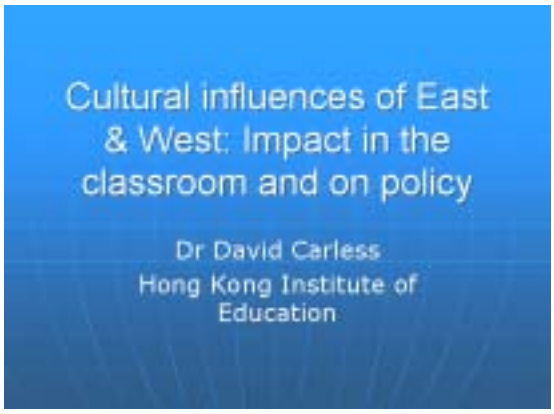

Abstract: In a globalized world, educational reforms are often transplanted between countries, but this has often resulted in a mismatch between curriculum intentions and classroom realities. This paper examines two key strands of contemporary ELT policies in Hong Kong: task-based teaching and assessment for learning. For each strand, I examine socio-cultural influences on policy and contrast it with evidence of what takes place in the school classroom. I argue that educational policies should build more directly on pre-existing culturally accepted good practices.

Introduction

Hong Kong can be represented as a site of cultural influences from East and West. Within the broad symposium theme of intercultural understanding, I want to raise some issues related to educational policies, ELT classroom practices and school reform. The first point to make is that there is often a disjunction between policies and classroom implementation; what goes on in the classroom is often not congruent with espoused policies. Polices are often influenced by global factors as well as local factors. In our technologically advanced globalised world, policies are often transplanted between countries with varying results (Cheng, 1998). At the classroom level, local factors are much stronger than global factors. Teachers implement what makes sense to them and what they think is suitable for their classroom.

Task-based Approaches

Within the limited time and space available, I want to illustrate my proposition that whilst policy is influenced by both global and local factors, the classroom is almost entirely based on local factors. I do this with reference to task-based approaches. Further examples which I will not refer to today could be made with reference to individualized learning (Carless, 1999a; Cave, 2001) or assessment (Carless, 2005).

Task-based approaches belong within the family of communicative approaches and are a core of current Hong Kong school syllabuses (Carless, 2004). Through tasks, students are involved in communication through contextualized activities. Task-based teaching is an Anglo-American invention (Ellis, 2003), designed mainly for adult intermediate learners. How suitable is it for schools

in the Asia Pacific region? A number of issues arise. In terms of the role of the teacher, to what extent does a teacher view herself more as a transmitter of knowledge or as a facilitator of learning? How suitable is the classroom environment? Do such approaches invite unwelcome discipline problems?

I am neither taking a position for or against task-based approaches. The point is that any approach needs to be adapted to its host culture (Bax, 2003; Carless, 1999b; Holliday, 1994).

Conclusion

Educational reform and improvement is a stiff challenge. We need to work with teachers rather than supplying them with unrealistic curriculum mandates. Whilst importing policies or methodologies may seem superficially attractive, they risk exacerbating the gulf between curriculum intentions and classroom realities.

What we need is a Japanese version of a communicative approach (cf. Samimy & Kobayashi (2004) or a Hong Kong version of a task-based approach (cf. Carless, 2004). Such an approach would build on good local practices and could be informed by global influences through for example, university researchers working with teachers.

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Language Learning for Europe

Franz Schimek
Vienna Board of Education

Abstract: The knowledge of languages is one of the basic skills that each citizen needs to acquire in order to take part in the Knowledge Society: it facilitates both societal integration and social cohesion. In this talk, participants will be given a brief overview of objectives and concepts of language education in the European context. It will also provide examples of good practice and how these concepts are being implemented in Viennese schools.

Objectives (Ref. EU and Council of Europe Documents)

- The knowledge of languages is one of the basic skills that each citizen needs to acquire in order to take part in the knowledge society and therefore facilitates both integration into society and social cohesion.
- A thorough knowledge of one's mother tongue can facilitate the acquisition of the knowledge of other languages.
- The knowledge of languages plays an important role in facilitating mobility both in the educational context as well as for professional purposes and for cultural and personal reasons.
- All languages are equal in value and dignity from the cultural point of view and form an integral part of culture and civilisation.

The Austrian Concept

Principles

Intercultural learning has become a key term in connection with the education of children with a non-German background in Austrian schools. Not only does this idea acknowledge that the diverse cultures exist side by side in our country, but that they be brought together and are principally of equal value. The basic intention is integration and not assimilation within our educational system. Children of migrants should be given the same opportunities as Austrian children.

Concept of Intercultural Learning

The concept of intercultural education demands a new orientation in our schools: national

viewpoints and the viewpoint of other cultures must be brought together, based on mutual willingness, readiness and understanding. There are four stages in the process of intercultural education:

1. A perception of the other culture and a bringing of one's own point of view into relation to it.
2. A willingness towards tolerance for the other culture and accepting its meaningfulness.
3. A willingness to recognise that the other culture is of equal value.
4. Only in this fourth stage is it possible to integrate elements from the other culture into one's own culture.

Viennese Initiative

Concepts of Language Education

Maintenance of the Heritage Language (mother tongue)

- The pupils must have the opportunity to use and develop their knowledge of their mother tongue in additional languages courses.
- The mother tongue seems indispensable as the "thinking language", which, in turn, can act as the basis for the acquisition of a second or third language. A neglect of the mother tongue leads to overall poorly developed linguistic abilities.
- At the moment tuition is being offered in 14 languages in Viennese schools.

Access to the dominant language

- More than 800 intercultural support teacher help Viennese children with non-German background to acquire basic skills in German within their regular classes.
- In addition to the class teacher there is a support teacher for some lessons per week. The two teachers have equal status and act as a team.

Additional support for pupils with no knowledge of German (latecomers)

- Beginning with the actual situation of the pupils concerned, there should be a strong motivation to use the new language. At the same time the vocabulary should be systematically increased. The principles of communicative teaching serve this purpose best.
- The contact between the class teacher and the support teacher is essential as expectations can be best met in this way.

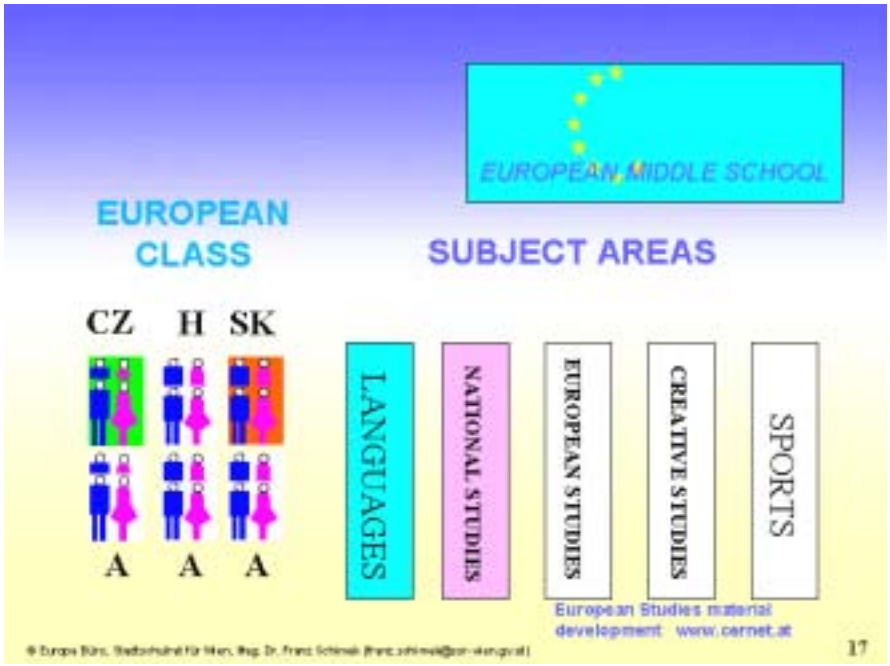
Recent developments show that the multilingual reality can be integrated into the regular teaching process both for the benefit of the German-speaking pupils and the pupils with a non-German background.

Bi-/Multilingual School Initiatives

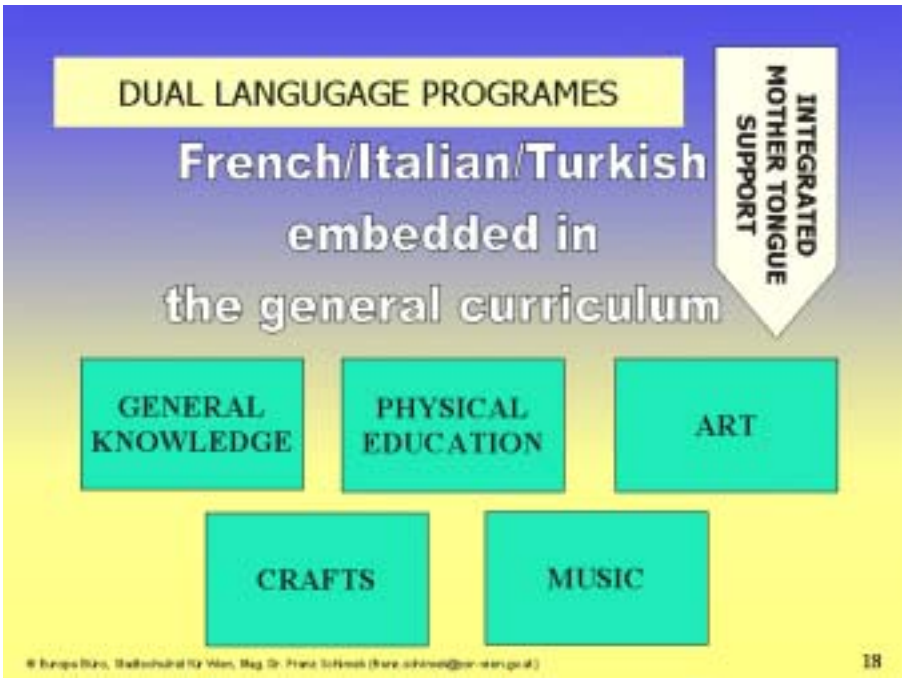
VIENNA BILINGUAL SCHOOLING
EUROPEAN SCHOOLS
FRANCAIS INTÉGRÉ À L'ÉCOLE PRIMAIRE (FIP)
SCUOLA ELEMENTARE ITALIANA BILINGUE (SIB)
TÜRKCE IKIDILLI PROJE (TIP)
PROJECT HUNGARICUM

VIENNA BILINGUAL SCHOOLING

EUROPEAN MIDDLE SCHOOLS



DUAL LANGUAGE PROGRAMES



SUCCESSFUL LANGUAGE LEARNING

"The limits of my language mean the limits of my world."

Ludwig Wittgenstein
(1889 - 1951)

Does Early Foreign Language Learning Come at the Expense of One's First Language and Cultural Identity?

Mike Bostwick
Katoh Gakuen, Japan

Abstract: The wisdom of starting English education at the preschool or elementary level has recently been called into question. Unfortunately, many misconceptions regarding early language learning are widespread and too often are even promoted by well intentioned, but misinformed opinion makers in Japan. Evidence countering two of the most prevalent misconceptions, that early English language learning can hinder Japanese language development and that it can threaten Japanese identity, will be presented using data from the English Immersion Program at Katoh School in Numazu.

Editor's Sidebar:

What are the Documented Effects of Immersion Education?

"1. Foreign language skills: Immersion students by far outperform students in traditional foreign language classes. Although students usually do not become "native-like" in the foreign language, they do become functionally proficient in the immersion language and are able to communicate according to their age and grade level. **2. First language skills:** In the early years of first language instruction, there may be a lag in first language reading and writing skills. By the end of elementary school, however, immersion students do as well or better than students in "first language-only" classes. **3. Content areas:** Immersion students achieve in academic areas as well as students in "first language-only" programs. **4. Cultural sensitivity:** Immersion students are more aware of and show positive attitudes towards other cultures."

Excerpted from M. Bostwick, "What is Immersion?" Accessed on August 11, 2005. http://www.bi-lingual.com/School/WhatIsImmersion.htm

Links

- **Katoh Schools**
  http://www.katoh-net.ac.jp/
- **Katoh Gakuen English Immersion Program**
  http://bi-lingual.com/

Language Education, Global Issues and International Understanding

Kip Cates
Tottori University

Abstract: A key trend within the language teaching profession is an increasing awareness of our social responsibility as educators and a growing concern with such global issues as peace, human rights and the environment. This talk will document the commitment of the language teaching profession to global education, discuss what it means to "teach for a better world" and give examples of how language educators around the globe are working to promote peace and international understanding.

GLOBAL EDUCATION AND FOREIGN LANGUAGE TEACHING

LINGUAPAX Kiev Declaration. *Content and Methods That Could Contribute To Teaching Foreign Languages and Literature for International Understanding and Peace (UNESCO 1987):*

1. Be aware of our responsibility to further international understanding through our teaching
2. Make efforts to increase the effectiveness of our teaching to enhance mutual understanding
3. Exploit possibilities of extra-curricular activities to develop international cooperation
4. Hold workshops for teachers and students on world issues (environment, poverty, hunger, etc.

"A global education approach to language teaching aims at enabling students to effectively acquire a foreign language while empowering them with the knowledge, skills and commitment required by world citizens for the solution of global problems." (Cates, 1990)

ENGLISH LANGUAGE TEACHING

Six Views of English

1. English as a linguistic system of pronunciation, vocabulary and grammar
2. English a school subject and a topic on university entrance examinations
3. English as a means of communication with others and a language of daily conversation
4. English as the mother tongue of native speaker countries: the US, the UK, Canada, Australia, etc.
5. English as an international language of communication with people from around the world
6. English as a language about world peoples, cultures, countries and problems

GLOBAL ISSUES SPECIAL INTEREST GROUPS

- Global Issues in Language Education SIG (JALT): www.jalt.org/global

- Global Issues SIG (IATEFL-UK): www.iatefl-gisig.org
- TESOLers for Social Responsibility Caucus (TESOL-USA: www2.tesol.org/communities/tsr
- Global Issues SIG (Korea TESOL): www.kotesol.org/globalissues

PROFESSIONAL WORKSHOPS AND INSTITUTES

- TESOL Day at the UN (TESOL '91, New York): Global issues and the United Nations
- TESOL Day in the Rainforest (TESOL '94, Baltimore): Environmental issues
- TESOL Institute on Peace Education (Vermont, 1995): Peace and international understanding
- JALT Global Issues SIG Guest Speaker Series: Experts on peace and environmental education

ASIAN YOUTH FORUM (AYF) < www.asianyouthforum.org >

Asian Youth Forum envisions the empowerment of young people of Asia by providing them opportunities to discuss significant issues in an Asian perspective and creating awareness of their own culture as well as others so that thy will be able to create a network amongst themselves, and use English as the common language. AYF to date:

AYF 1 (Seoul, Korea in 1999)
AYF 2 (Kitakyushu, Japan in 2001)
AYF 3 (Taipei, Taiwan in 2002)
AYF 4 (Vladivostok, Russia in 2004

Teacher Training at Teachers College
Columbia University: http://tc-japan.edu

- Global Issues (MA-in-TESOL Course)
- Peace Education Program

The next Asian Youth Forum will be held at PAC6, the Sixth Pan-Asian language teaching conference currently being planned for early 2006.

REFERENCE:

Global Issues in Language Education Newsletter #54, July 2004

Editor's Sidebar:

WHAT ARE GLOBAL ISSUES?

Global issues refer to world problems such as war, hunger, poverty, oppression, racism, sexism, and environmental destruction, and to concepts such as peace, justice, human rights, world development, social responsibility and international understanding.

WHAT IS GLOBAL EDUCATION?

Global education is an approach to language teaching that aims to enable students to effectively acquire and use a foreign language while empowering them with the knowledge, skills, and commitment required by world citizens for the solution of global problems.

Adapted from "Background," The JALT Global Issues SIG: http://www.jalt.org/global/sig/Background.htm

Issues of Language Diversity and Languages of Education in Africa: Illustrations from Nigeria

Charles Mann
University of Surrey

Abstract: Like many young nations that gained independence from various colonial powers in the 1960s and 70s, Nigeria has since been grappling with issues related to the spirit, content and orientations of its language and language education policies. Like many of such countries, which have to manage dense multiethnicity and multilingualism, Nigeria harbours more than 200 ethnic groups and more than 500 languages (and dialects) within its borders.

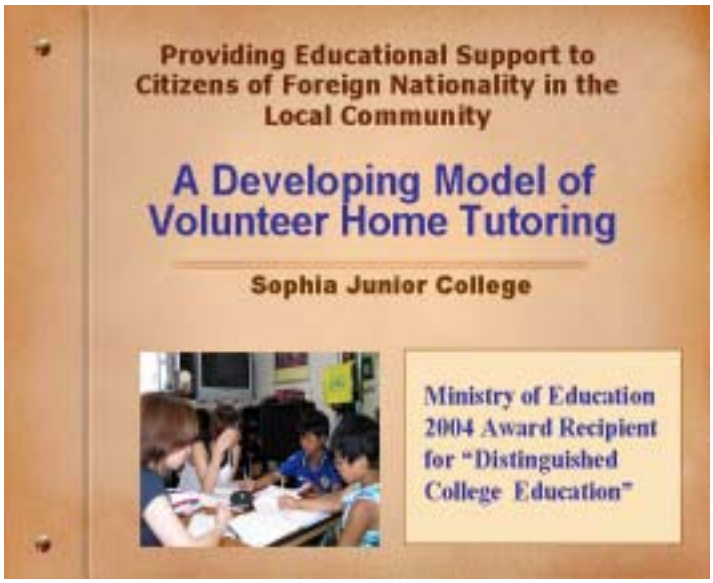
In terms of language policy, English has always enjoyed the status of official language, while the languages of the three (demographically) major ethnic groups - Hausa, Yoruba and Igbo - are recognized as "national languages" (see Bamgbose, 1992; Mann, 1990; Oladejo, 1993 for critiques of this policy). More recently, this policy was modified with the (unrealistic) introduction in 1999 of French as Nigeria's second official language by the defunct Abacha military dictatorship.

With regard to language education policy, the precept has always been that the mother tongue or language of wider communication in a local community should serve as the language of instruction for the first three years of primary education (with English being taught as a subject), and the roles reversed for the next three years at this level, i.e., English becoming the language of instruction (with the mother tongue or local language of wider communication being taught as a subject) (see Bamgbose [ed.], 1976; Mann, 1996 for a treatment of this topic).

This paper takes another critical look at this state of affairs, using interviews of relevant government functionaries, a questionnaire survey of primary school language teachers, available government agency data, and participant observation, to assess how far this language education policy has been practically implemented. The paper also looks at the whole question of what priority is accorded language education matters in this developing country. It is expected that its findings will be relatable to the situation in several countries, which share commonalities of underdevelopment coupled with unresolved, ethnic tensions and dense multilingualism.

Tutoring Immigrants in Japan: The Sophia Junior College Volunteer Program

Rosa María Cortés Gómez
Sophia Junior College



Abstract: Sophia Junior College was recognized as a college of exceptional educational distinction when its volunteer tutor program was chosen as a **"Good Practice"** program by the Ministry of Education in July 2004. Over the past 16 years, 930 students have volunteered to teach Japanese, English, and other subjects to 635 foreigner residents, including school children and their parents, and have worked with them to overcome language and cultural barriers in their local communities.

Outline

"You are an ambassador for Japan!"

Overview of Sophia Junior College (www.jrc.sophia.ac.jp)

- **Established**: 1973
- **Location:** Hadano City, Kanagawa Prefecture, Japan
- **Departments:** Department of English Language (2-year course)
- **Enrollment:** 500 women (594 registered 2004)
- **Educational Principles:** Christian Humanism, Internationalism, Language Education

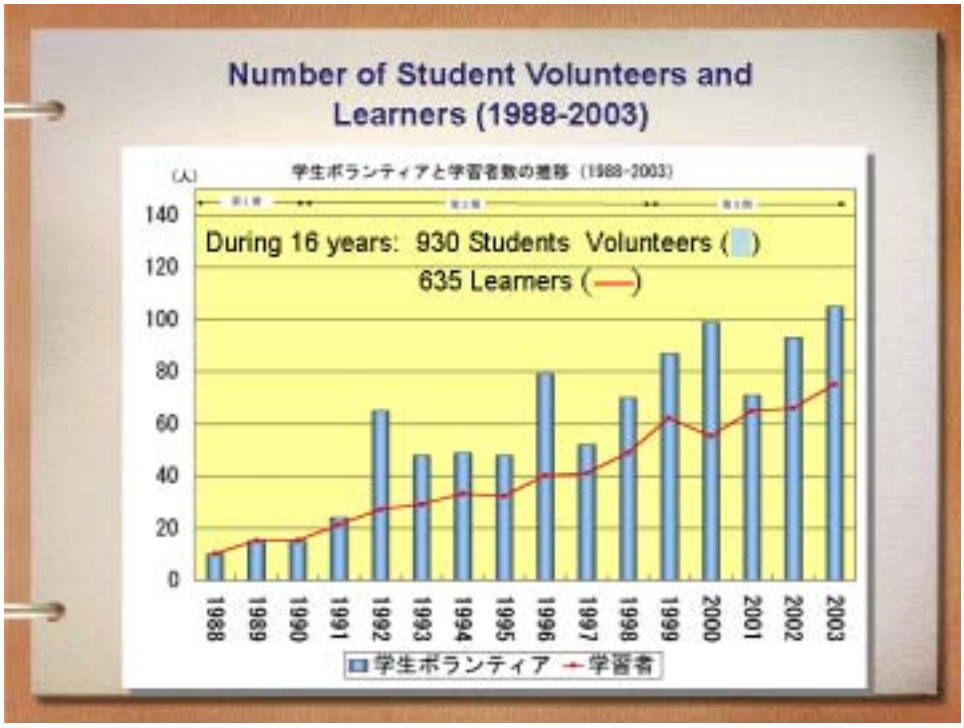
Campus Ministry: Spiritual Care Based on Christian Spirit

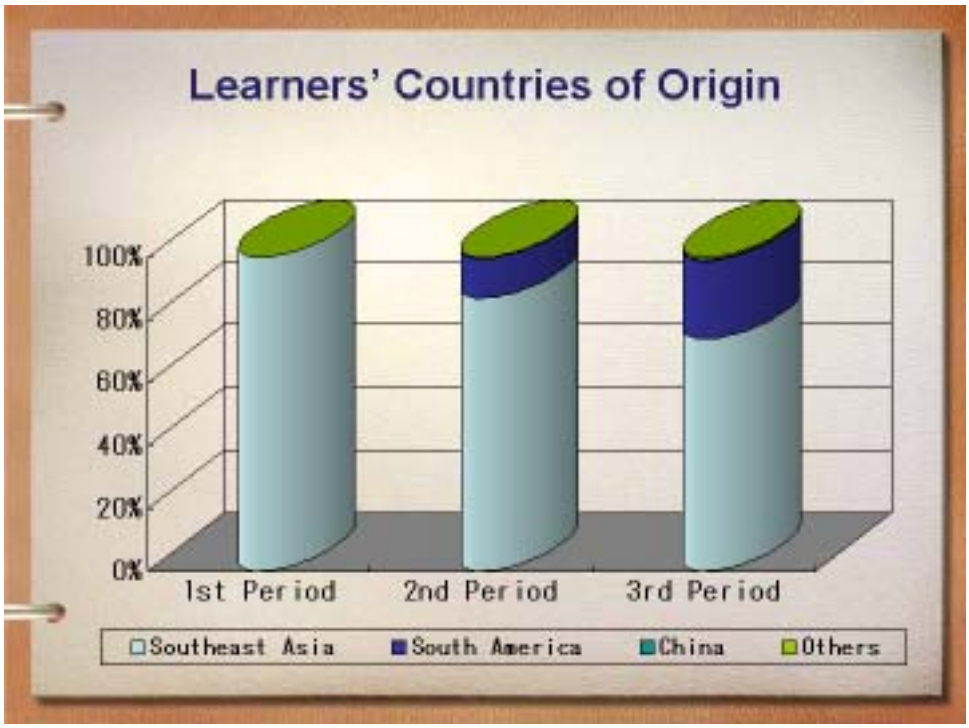
- Developing a sense of purpose and positive attitude toward life
- Fostering meaningful interpersonal relationships
- Deepening understanding of and promoting active involvement in society and the world

Program Outline

- Tutoring at the homes of citizens of foreign nationality

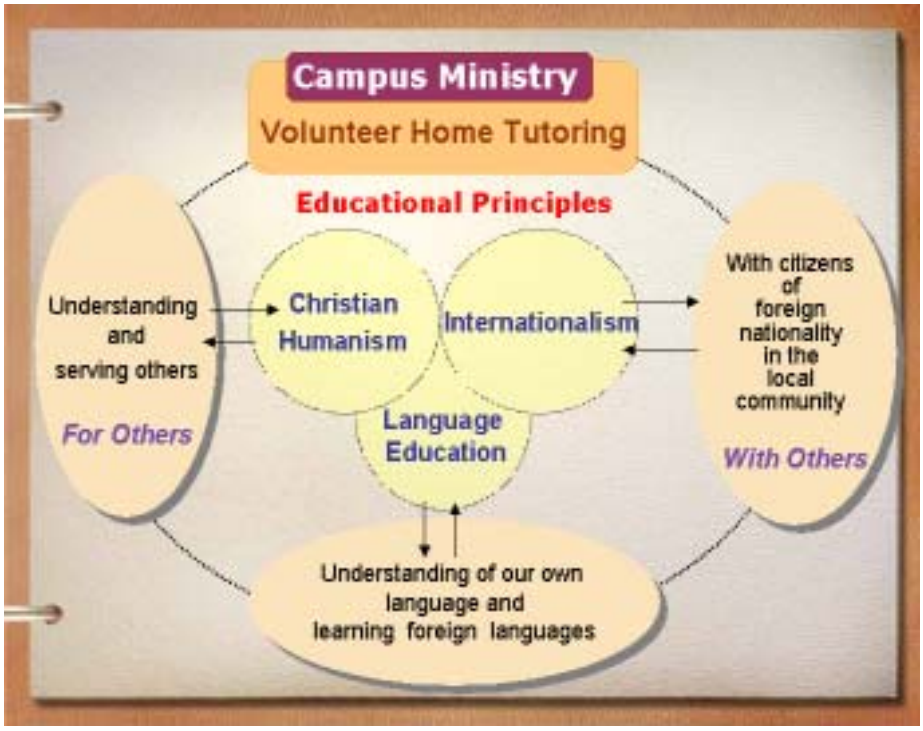
- Aimed at children, pupils, parents, and workers
- Since 1988, the largest scale extracurricular activity at the college (20% students participate)
- Academic support: Japanese, English, and other subjects
- Support for daily life





Volunteers' Activities: Each semester (April-July, October-January)

- Once a week, one hour after school (adjusted to the schedule of tutors and learners)
- Submission of a "Report of Tutoring Activities"
- Meetings of all the volunteers are held in July and January



How the College Supports the Volunteer Program

- Provides office & work space for activities
- Publicizes activities
- Provides faculty advisors
- Acts as a communication link to the local community
- Provides budget assistance

Campus Ministry Support

- Cooperates with the City administration, the refugees headquarters, local elementary schools, churches, and others
- Visits and conducts interviews at the learners' homes
- Fosters communication between volunteers and learners
- Experienced volunteers serve as coordinators and offer advice

Program Characteristics

- Volunteers take initiative
  1. Continuity of support
  2. Experienced tutors help inexperienced tutors
- Effective leadership
- Thorough and detailed grass-roots educational support

Program Outcomes

- Helping foreigners to adapt to Japanese society
- Helping learners to become self-reliant
- Fostering understanding between parents and children
- Mutual teaching and learning between learner and volunteer tutor

Future Issues and Prospects

- Revising the Sophia Junior College Curriculum. Adding courses on (1) different cultures, (2) English teaching to children, (3) social welfare, and (4) Japanese culture.
- Responding to the new needs of the local community: Expanding support to citizens of Brazilian nationality
- Creating a "Volunteer Network"
- Securing resources to improve the quality of the program

For more information, see the volunteer tutoring program Website (in Japanese): http://www.jrc.sophia.ac.jp/campmi/volunteer/volunteer.htm



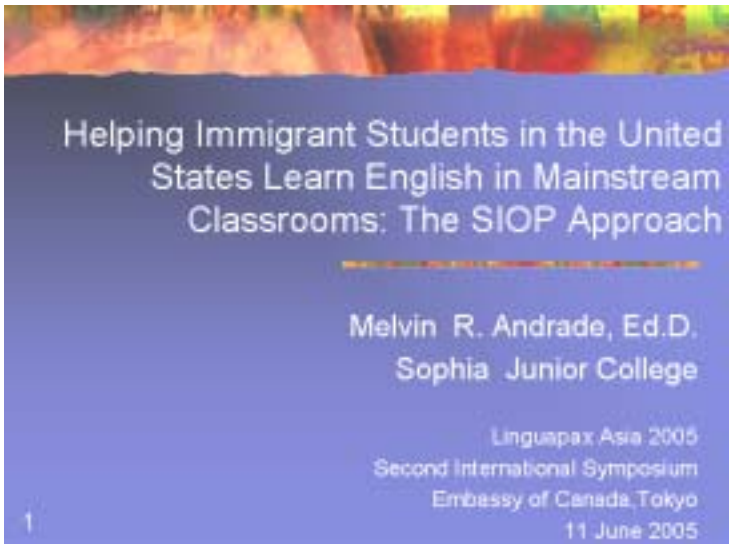

Top row: (1) Tutor and three children tutees. (2) Tutor on right and older tutee. **Bottom row:** (1) The author (left) and helpers engaged in program planning. (2) Tutor (right) with three tutees.

Reference

Cortés Gómez, Rosa. María. (1999). 25 Years of Volunteer Activities in Sophia Junior College. *Sophia Junior College Bulletin,* 19: 125-159.

Helping Immigrant Students in the United States Learn English in Mainstream Classrooms: The SIOP Approach (Summary)

Melvin R. Andrade
Sophia Junior College



Abstract: The *Sheltered Instruction Observation Protocol* (SIOP) is a researched-based instructional modal that has proven to be effective with second language learners who are studying content topics while learning English. Although the model was originally development to meet the needs of teachers and English language learners in elementary, middle, and high schools in the United States, the principles and practices are applicable in general to many other second and foreign language learning situations. This paper will describe the model, review research that supports it, and introduce Web-based and other resources about SIOP and related programs.

"Sheltered Instruction Observation Protocol" refers to a set of guidelines for planning and measuring the implementation of a teaching approach know as "**sheltered instruction**." Sheltered Instruction is an approach for teaching content to English (and other) learners in ways that make the subject matter concepts comprehensible while promoting the students' language development. An important component of sheltered instruction is **scaffolding,** which can be defined as "teacher support for learning and student performance of tasks through instruction, modeling, questioning, feedback, graphic organizers, and more, across successive engagements" (Echevarria, Vogt, and Short, 2004, pp.223). These supports are gradually withdrawn as the learner develops more autonomy.

Why is Sheltered Instruction Needed?

According to Echevarria, Vogt and Short (2004, p. 3), 90% of recent immigrants to the U.S. come from non-English speaking countries and students with limited English proficient (LEP) comprise nearly 10% of the U.S. school population (K-12). In some school districts, LEP students are the majority of students in class, and many speak another language at home--not English. To compound the problem, many LEP students have hand little formal schooling and cannot read or write in their native language. One consequence is that LEP students as a group lag significantly behind other students in academic achievement (lower grades and test scores), and have higher drop out rates.

Who Uses the SIOP Model?

The SIOP model is used by a variety of educator for a variety of purposes. For example, school and district administrators use it to establish instructional policy and guidelines. Staff developers, instructional coaches, and mentor teachers use it in faculty development workshops and for individual assessment. ESL teachers, bilingual teachers, elementary classroom teachers, and secondary subject-area teachers use it in making lesson plans. University education faculty members use it in their teacher education courses and to help prepare pre-service teacher candidates. The principles and practices of the SIOP model have been applied as well in content-based foreign language teaching although the term "SIOP" is not explicitly used in that literature.

Why Use the SIOP Model Instead of Something Else?

The SIOP Model is a combination and systematization of instructional practices that research and experience have shown to be effective in promoting content and language learning among LEP learners. Through literature review and with the collaboration of practicing teachers during a seven-year research project (1996-2003) sponsored by the Center for Research on Education, Diversity and Excellence (CREDE), researchers identified features of instruction present in high-quality sheltered lessons. Combining these effective practices into a rational system allows each component to work synergistically with the others, providing mutual reinforcement and leading to more effective and more efficient learning. Teachers trained in this model learn to plan and deliver lessons that incorporate these techniques consistently and thus help English learners to develop their academic English skills while learning grade-level content. Statistically the model has been shown to be a reliable and valid measure of effective instruction.

Components of the SIOP model

The model consists of eight components that are explained in the book *Making Content Comprehensible for English Learners: The SIOP Mode, Second Edition* (Echevarria, Vogt, and Short (Boston: Pearson, 2004). A summary of these components is provided below in Table 1.

Using the SIOP model as an observation tool

SIOP was originally conceived as an observational tool for research and evaluation. For each of the 30 features in Table 1, one or more raters give 0-4 points according to what they observed during the sheltered lesson: 4 = Highly evident, 2 = Somewhat evident, and 0 = Not evident. In addition, there is a "Comments" section where raters can cite specific examples of the behaviors observed. Total points possible are 120 (30 features x 4 points each). Four points are subtracted from the total possible for each "Not applicable" item. Raters undergo training and study detailed descriptors and concrete examples so that they have a thorough understanding of the criteria before using the protocol in the classroom. Both full and abbreviated versions of the protocol form are available (Echevarria, Vogt, and Short, 2004, pp.200-210).

Using the SIOP Model as a Lesson Planning Tool

SIOP also can serve as a basis for daily lessoning planning. A "SIOP Lesson Plan" and a "SIOP Lesson Plan Outline" have been developed to assist teachers in their planning (Echevarria, Vogt,

and Short, 2004, pp.212-213). For further help, actual lesson plans teachers have used can be found on SIOP Web sites as well (e.g., www.siopinstitute.net and www.cal.org/siop/index.html). In a typical lesson plan, teachers first clearing state (1) the *unit* or *theme* of the lesson, (2) which *standards* of the state's, school's, or other educational policy the lesson is intended to address, (3) the *content* objectives, and (4) the *language* objectives. Next, they more specifically state the (5) *key vocabulary*, (6) *leaning strategies*, and (7) *materials* and supplementary materials to be used in the lesson. Following that is a description of (8) the *lesson sequence*, including motivation, presentation, practice and application, and review and assessment. Then, if applicable, the teachers can note any (9) *extension* or *follow-up activities*. Finally, there is place for the teachers to add (10) *their reflections* on how well the lesson worked.

Examples of SIOP in Action

Now before going into more detail, let's watch a short video excerpt that will briefly review the background of SIOP and present examples of its eight components. **Video:** *Helping English Learners Succeed: An overview of the SIOP Model* (Center for Applied Linguistics).

Applying the SIOP Model

Now let's watch one more short video segment of a classroom teaching episode. This video was not specifically intended to introduce SIOP principles or practices, but you can see how this example reflects many of the "effective teaching practices" that SIOP researchers identified in their research. Which elements of SIOP do you observe? **Video:** "Thalia Learns the Details. Student Case Study No. 4." (Teaching Reading K-2. www.learner.org). Summary from the Web site:

> "In the beginning of the school year, Thalia Valdez is just beginning to get excited about letters. She attends kindergarten at the bilingual AMIGOS school in Cambridge, Massachusetts. With the support and guidance of her teacher, Jim St. Clair, Thalia steadily learns the details of the basics of reading and writing such as one-to-one word correspondence, letter sounds, and left-to-right text. She uses her fine motor skills in adding text to her inventive drawings."

Some SIOP Research and Development Projects Online

The following online research papers present examples of the kind of research that has been done on SIOP. Further research in noted in the reference section below.

The Effects of Sheltered Instruction on the Achievement of Limited English Proficient Students. Center for Applied Linguistics. October 19, 2004. http://www.cal.org/crede/si.htm

SIOP Central. Center for Applied Linguistics. Accessed June 1, 2005. http://www.cal.org/siop/

The SIOP Model for Making Content Comprehensible for English Learners: Professional Development Videos and Facilitator's Manual. http://www.cal.org/projects/si/sivideo/

SIOP Model Research and Professional Development for Secondary English Language Learners. Center for Applied Linguistics. January 11, 2005. Accessed June 1, 2005. http://www.cal.org/projects/siopacademicliteracy.htm

Optimizing Educational Outcomes for English Language Learners. Accessed June 1, 2005. http://www.cal.org/projects/Optimizing.html

Online Resources for SIOP and Related Educational Practices

Annenberg / CPB education series. www.learner.org

Center for Applied Linguistics. www.cal.org

CREDE: Center for Research on Education, Diversity, and Excellence. www.crede.org

Edutopia. www.edutopia.org

ESL Infusion (Ontario Institute for Studies in Education-OISE). http://eslinfusion.oise.utoronto.ca

The Learning Classroom: Theory into Practice (Annenberg/CPB) http://www.learner.org/resources/series172.html

Research & Development Projects Related to the SIOP Model. (Center for Applied Linguistics) http://www.cal.org/siop/index.html

SIOP Institute. www.siopinstitute.net

Teaching Reading K-2: A Library of Classroom Practices (Annenberg/CPB) http://www.learner.org/resources/series162.html

Welcome to SIOP Central! (Center for Applied Linguistics). www.cal.org/siop/index.html

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Table 1: The 8 components and 30 features of the SIOP Model

Component	Features
Lesson Preparation	1. Clearly defined content objectives for students 2. Clear defined language objectives for students 3. Content concepts appropriate for age and educational background 4. Supplementary materials used to a high degree making the lesson clear and meaningful, for example, graphs, models, and visuals 5. Adaptation of content to all levels of student proficiency 6. Meaningful activities that integrate lesson concepts, for example, surveys and letter writing
Building Background	7. Concepts explicitly linked to students' background experiences 8. Links explicitly made between past learning and new concepts 9. Key vocabulary emphasized, for example, written, repeated, and highlighted
Comprehensible Input	10. Speech appropriate for students' proficiency level, for example, slower rate and enunciation, and simple sentences for beginners 11. Explanation of academic tasks clear 12. Uses a variety of techniques to make content concepts clear, for example, modeling, visuals, hands-on activities, demonstrations, gestures, body language)
Strategies	13. Provides ample opportunities for students to use strategies (cognitive, metacognitive, social / affective) 14. Consistent use of scaffolding techniques throughout lessons, assisting and supporting student understanding such as think-alouds 15. Teacher uses a variety of questions types, including those that promote higher-order thinking skills throughout the lesson, for example, literal, analytical, interpretive questions
Interaction	16. Frequent opportunities for interaction and discussion among students and between teacher and students, which encourage elaborated responses about lesson concepts 17. Grouping configurations support language and content objectives of the lesson 18. Consistently provides sufficient wait time for student response 19. Ample opportunities for students to clarify key concepts in their first language
Practice & Application	20. Provides hands-on materials and/or manipulatives for students to practice using new content knowledge 21. Provides hands-on activities for students to apply content and language knowledge in the classroom 22. Uses activities that integrate all language skills (reading, writing, listening, speaking)
Lesson Delivery	23. Content objectives clearly supported by lesson delivery 24. Language objectives clearly supported by lesson delivery 25. Students engaged approximately 90% to 100% of the period 26. Pacing of the lesson appropriate to the students' ability level
Review & Assessment	27. Comprehensive review of key vocabulary 28. Comprehensive review of key content concepts 29. Regularly provides feedback to students on their output, for example, language, content, work 30. Conducts assessments of student comprehension and learning of all lesson objectives, for example, spot checking, group response throughout the lesson

Note: Summarized from Echevarria, Vogt, and Short (2004, pp. 209-210).

Languages in Contact in the Pacific: An Observation of Palauan Orthography

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Abstract

This paper presents an ethnographic study of Palauan language contact and preservation with reference to its orthography in the Republic of Palau in the Western Pacific. Owing to Palau's history of occupation, its lately achieved political independence and its economic reliance on prolonged financial support from both Japan and the U.S., a rather unique and interesting diglossic situation has arisen. This paper first conducts a domain analysis of language use from the past to present in this multilingual diglossic nation-state in order to assess the extent to which the heritage language, Palauan, has been preserved. Secondly, it discusses the reasons why it is difficult to preserve Palauan.

Handout

1. Introduction
2. Historical background of Palau
3. Language use over the life cycle: Acquisition of a casual/spoken and formal/written language
4. A domain analysis of language use: Diglossia in Palau from the past to present
5. Current language situation in Palau
    - Palauan as a "spoken" language → well preserved
    - Palauan as a "written" language → not widely accepted
6. Reasons why Palauan as a "written" language is not widespread
    - Colonial legacy and diglossia
    - Traditional Palau as an oral society
    - Controversial and unstable Palauan orthography
    - Specialised Palauan language textbooks written in English
    - Low value of Palauan writing ability in the labour market
7. Conclusion

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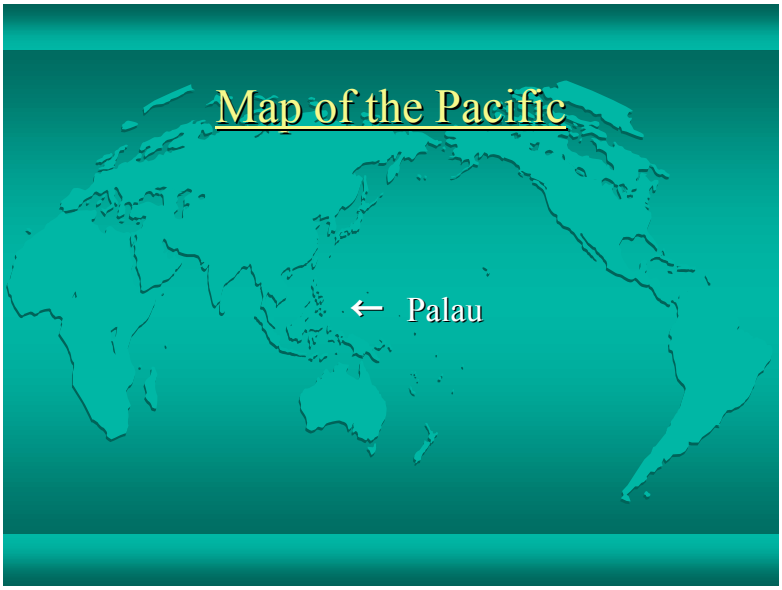

Satyagraha and Language: Building the Foundation for a Peaceful, Non-violent Future

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Abstract: All language users need to be made aware of "semantic dehumanization and linguistic warfare," the subtle and not so subtle role language plays in dehumanizing or demonizing "other" to facilitate violence. By exposing the language of war and violence and proactively nurturing the language of peace and nonviolence we provide people with the communication skills necessary for building the foundations of a culture of peace.

■ "What we are, what we do every day has much to do with world peace. If we are aware of our lifestyle, our way of consuming and looking at things, then we know how to make peace right at the present moment. If we are aware, then we will do something to change the course of things." (Thich Nhat Hanh)

■ "The effect of each individual thought or word is very small, yes; but taken together, the effect of our thoughts and images is not at all small. When certain kinds of thought and image become a habit, they can become a worldview." (Michael Nagler)

There is an inseparable connection between

- Language
- Behavior
- Feelings
- Ideas and Attitudes

Nel Noddings (1992) emphasizes that the main aim of education should be to produce competent, caring, loving, and lovable people – emotionally intelligent people (Goleman, 1995). Reardon (2001) stresses that we need to focus on educating the whole person with essential skills: (1) communication skills, (2) interpersonal skills, (3) intercultural skills, and (4) conflict processing skills. Communication for healthy relationships between people, groups, and nations include (1) active, empathic, and reflective listening; (2) participatory hearing; (3) articulate speech; and (4) the ability to clarify (Reardon, 2001, p. 101).

■ “The first casualty in war time is truth.” (Hiram Johnson, 1917)

Geoffrey Nunberg (April 6, 2003) of the New York times points out, however, that “the first casualty of war is less often the truth itself than the way we tell it. Coloring the facts is always simpler and more effective than falsifying them.”

■ “Terrorist or Freedom Fighter?” Neither is accurate or true!

■ “Friendly Fire?” NOT if you are on the receiving end!

Some examples of vague, inaccurate, dehumanizing, demonizing, euphemistic, metaphoric, mythic language that may precede violent action, support actions by others, or is essential to perpetuating the culture of war and violence are below. Note: This “brainstorm” concentrated on U.S. political/military example--but try this with your students for minorities, marginalized, vulnerable, or conflicting groups in societies around the world. It is interesting to compare language used to describe the “enemy” by each party in a conflict. The similarities are remarkable.

George W. Bush Time

- Axis of evil
- Evil-doers
- They hate freedom.
- They are enemies of freedom.
- They hide in caves.
- They are not as civilized as we are.
- They are barbarians.
- He is a tyrant.
- He was caught like a rat hiding in a hole.
- They are the worst of the worst.
- We have prevailed.
- “I earned capital in the campaign and I intend to spend it.”
- Compassionate Conservative (Can *anyone* tell me what this means??)
- “Slowly but surely we are winning the *hearts and minds* of the Iraqi people”
- We honor the soldiers who have made "the ultimate sacrifice."

Them (NOT *us*!)

Inferior life forms
Baby killers
Child killers
Rapists
Murderers
Terrorists
Torturers
Thugs
Assassins
Immoral
Evil
Savages
Heathens
Barbarians
Military dictator
Tyrants
Uncivilized
Like a plague
A virus to be exterminated
Vermin

Us (NOT *them*!)

Superior life forms
Kind and caring
Freedom Fighters
Liberators
Civilized
Moral
Good
Chosen by God
Lovers of freedom
Defenders of freedom

Military "Speak"

Low intensity conflict
Surgical Strikes
Collateral Damage
Insurgents
Rods from God ("security shield")
Friendly Fire
Casualties
Shock and Awe
Liberation
IED's; RPG's; MRE's; TLAM's,
Asymmetric warfare
Emerging targets
Catastrophic success
We honor the soldiers who have made "the ultimate sacrifice."

Ronald Reagan Time

Evil empire
Communist cancer
Marxism is a "virus"
Communism "is the focus of evil in the modern world…we are enjoined by Scripture and the Lord Jesus to oppose it with all our might" (1983 to the assembled National Association of Evangelicals in Orlando, Florida)

Vietnam Time
Regrettable by-products Pacification Incursion Sanitized belt

Cold War Time
Weapons “marry up” Some are called “slick-ems” They achieve “deep penetration” Megadeaths Surgically clean strikes Countervalue attacks

Haig Bosmajian (1984) in “Dehumanizing People and Euphemizing War”:

> Our political and religious leaders, as well as ordinary citizens, must be persuaded to refrain from dehumanizing people into viruses and cancers residing in an evil empire which Scripture admonishes us to destroy. The euphemisms of war must be exposed for what they are -- words and phrases that fool us into accepting the unacceptable. Dehumanizing the “enemy” and euphemizing the weapons of war and war itself is a deadly combination that, unfortunately, has historically been successful in defending the indefensible.

Michael Nagler (2001, p. 237) writes,

> …taking some care to use nonviolent, accurate words, and imagery becomes second nature in course of time, and creates an incalculable influence toward peace. The habit of truth is also formed by small, repeated, doable efforts… – I don’t hesitate to call such humble efforts constructive program. They constitute, each of them, a truth act, available every moment, to everyone; they are non-confrontational, even unpolitical, if you will, and yet so powerful. To speak and eventually to think as though life were sacred and human relationships mattered – that would be powerful. Because after all, it is so true.

For further details, comments, questions, and a copy of the most recent paper relating to this topic, please do not hesitate to contact me: Donna J. McInnis, Associate Professor, Soka University Peace Research Institute, 1-236 Tangi-cho, Hachioji, Tokyo 192, Japan. E-mail: djmstar@aol.com

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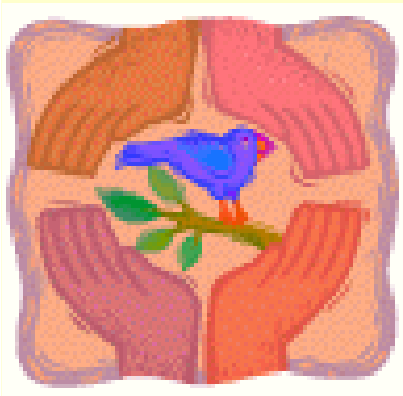
Editor's Sidebar:



What is Peace Education?

"Peace Education is the transmission of knowledge about the requirements of, the obstacles to, and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities."

Betty A. Reardon, Ed.D.
Founder, Peace Education Program
Teachers College Columbia University

Source: Text accessed 16 August 2005: http://www.tc-japan.edu/Peace_2004/peace_index.html

The Defense of Languages, the Defense of Human Heritage

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Abstract: Concern for the disappearance of languages has grown enormously among the specialists in the last decade. Even though language death has been a usual phenomenon throughout history, the current language heritage is probably reaching a critical point due to the dimension and the rapidity of language homogenization processes worldwide. This paper will outline some recommendations that could be useful to counterbalance this tendency.

What is happening to the languages of the world?

Language diversity is essential to the human heritage. Each and every language embodies the unique cultural wisdom of a people. In the words of the late Stephen Wurm:

> Each language reflects a unique world-view and culture complex, mirroring the manner in which a speech community has resolved its problems in dealing with the world, and has formulated its thinking, its system of philosophy and understanding of the world around it. In this, each language is the means of expression of the intangible cultural heritage of people, and it remains a reflection of this culture for some time even after the culture which underlies it decays and crumbles, often under the impact of an intrusive, powerful, usually metropolitan, different culture. However, with the death and disappearance of such a language, an irreplaceable unit in our knowledge and understanding of human thought and world-view is lost forever. (Wurm, ed. 2001: 13).

The loss of any language is thus a loss, not only for the a specific language community, but for all humanity. Although around 6,000 languages still exist, many are under threat. There is an imperative need for language preservation, new policy initiatives and new materials to enhance the vitality of these languages. The cooperative efforts of language communities, language professionals, NGOs and governments will be indispensable in countering this threat.

As is known, language is *endangered* when it is on the path towards extinction. A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of speech

domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, either adults or children.

Some linguists estimate that half of today's oral languages may have disappeared or at least not be learned by children in a 100 years' time (e.g. Wurm, ed., 2001). Others go even further and estimate that about 90 percent of the languages may be replaced by dominant languages by the end of the twenty-first century and that we may only have some 10% of today's oral languages (Krauss 1992) or even 5%, some 300 languages, left as vital, non-threatened languages in the year 2100.

The prognosis of language loss is so negative that we have to devote all our efforts to create a worldwide ecolinguistic movement so that attention for language diversity parallels the current concern for biological diversity. As professor David Crystal said during the World Congress on Language Diversity, Sustainability and Peace that the Linguapax Institute organized in Barcelona in May 2004:

> The paxlinguistic movement, if we might call it that, is an infant, by comparison with other ecological movements, some of which have been with us for over a century. For example, the National Audubon Society in the US was founded in 1866: we have been birdwatching for nearly 150 years. For world heritage sites, we have the highly successful UNESCO programme, begun in 1972. Greenpeace, the year before, 1971. The World Wildlife Fund, 1961. The World Conservation Union, 1948. It took over 30 years before this Union was able to establish a World Conservation Strategy (1980), which led to the principles laid down in the 1991 document *Caring for the Earth*. With those parallels, linguists should expect to have something ready for the world in about 2022.

We think in Linguapax that something should be ready much earlier than in 2022 and hope to achieve it with the help of Linguapax Asia, and other Linguapax branches that are being envisaged in different parts of the world, such as Cameroon or Mexico.

Why languages become endangered? Some ideas for sustaining language diversity

In some cases, language endangerment may be the result of **external forces** such as military, economic, religious, cultural or educational subjugation, but maybe more often language loss may be caused by **internal forces**, such as a community's negative attitude towards its own language. What should be emphasized is the fact that internal pressures often have their source in external ones, and both bring to an end the transmission of language from one generation to the next (and the cultural traditions that go with them). Many indigenous peoples, associating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining, since they do not have any prestige at all. They abandon their languages and cultures in order to

overcome discrimination, to secure a livelihood, and enhance social mobility, or to reach to the global marketplace.

These are thus, according to us, four essential areas for sustaining endangered languages:

1. Supporting and developing educational policy

In the educational sector of UNESCO, a number of specialists have been for decades engaged in implementing increasingly popular mother-tongue education programmes. However, the most common educational model for teaching linguistic minority children in schools around the world still uses locally or nationally dominant languages as the medium of instruction. Teaching exclusively in these languages supports their spread, often at the expense of endangered languages. A great deal of research shows that acquiring bilingual or multilingual capability need in no way diminish competence in the official language, but the contrary.

2. Sustainable development in literacy and local documentation skills (if requested by the community)

Training local language workers to develop orthographies, and to read, write and analyse their own languages, and produce pedagogical materials to be used both in formal and non formal education. One of the effective strategies here is the establishment of local research centres, where speakers of endangered languages will be trained to study and document their own language materials. Literacy may be useful to the teaching and learning of such languages. Literacy can also be an asset for upgrading the prestige of non-dominant languages and a need if they are to be used on the Internet. On another level, providing language teachers with training in basic linguistics, language teaching methods and techniques, curriculum development, and teaching materials development may also be useful.

3. Supporting and developing language policies

Language policies should embrace all the languages spoken in each country and all the domains where languages are used, with a special emphasis on the education systems. Any language policy must support linguistic diversity, and pay special attention to endangered languages. More policy makers, social scientists and speakers of endangered languages themselves should be actively involved in the formulation of the language policies of every country. Advanced language policies should also take a holistic approach and consider, when appropriate, collaboration and coordination of language policies among states (since language communities are commonly spread among different countries) and also the current trends towards integration of countries in regional blocs, such as EU, NAFTA, Association of South East Asian Nations (ASEAN), MERCOSUR and others.

4. Improving living conditions and respect for the human rights of speaker communities

Language activists can help governments identify overlooked populations. For example,

poverty-alleviation programmes often do not consider minority communities, especially if they are illiterate. Linguists and educators can be vital mediators by supporting the communities in formulating claims about their linguistic and other human rights, such as the fundamental right for each community to live in their territory or ancestral land and the right to maintain their lifestyle. Materials such as those on health care, community development or language education produced for these marginalized communities require both specialist input and autochthonous input so that concepts and content are conveyed in a culturally meaningful way.

Conclusion

Although language diversity is at crisis point, it is also true that language communities all over the world are reacting against language homogenisation and that we can be moderately optimistic in relation to the preservation of linguistic diversity worldwide. If states, intergovernmental organizations, NGOs, language activists and other people interested in maintaining cultural diversity pool resources together, it will be possible to counterbalance the current trends towards language loss. Languages, in our view, should be promoted not only because they are repositories of knowledge or a privileged way to understand the environment but also because respecting and dignifying languages means creating conditions for self-esteem, understanding and peace.

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2. **Norman Moyer** is Commissioner General for Canada at the 2005 World Exposition, Aichi, Japan. Mr. Moyer's experience in both the private and public sectors has provided him with a unique understanding of Canada and Canadians, and he has demonstrated a strong capacity to develop consensus amongst stakeholders from various communities of interest.

3. **John C. Maher** is Professor of Linguistics at International Christian University, Tokyo. He is the author and editor of several books on the languages of Japan. Dr. Maher served as interpreter for the Hokkaido Ainu Association delegation to the United Nations "Working Group on Indigenous Populations" in Geneva.

4. **Tasaku Tsunoda** is a professor in the Graduate School of Humanities and Sociology at the University of Tokyo. He is a world authority on Australian Aboriginal linguistics and researches widely in the areas of language endangerment and language typology. Professor Tsunoda is also the author of UNESCO's *Comprehensive Bibliography on Language Endangerment.* He received his Ph.D. from Monash University, Australia.

   Mie Tsunoda is a part-time lecturer at Rissho University, Japan, and the organizer of Tsukuba Nihongo Class. She is a specialist in Japanese linguistics and language teaching. Dr. Tsunoda received her B.A. from Seijo University, her M.A. from the University of Nagoya, and her Ph.D. from Ochanomizu University.

5. **Olenka Bilash** is Professor of Second Language Education at the University of Alberta. She has taught professional development workshops and courses on teaching second languages on five continents. Dr. Bilash has also authored and developed the conceptual framework for many learning resources.

6. **Vesna Mikolič** is a Science Associate and Senior Lecturer in the Faculty of Humanities and Science and Research Centre of the University of Primorska, Koper, Slovenia.

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17. **Donna McInnis** is an Associate Professor and a member of the Peace Research Institute at Soka University in Tokyo. She writes and speaks extensively on the theme of peace and nonviolence education in the language classroom.

18. **Agustí Colomines** is President of the Linguapax Institute and Director of the UNESCO Center of Catalonia.

19. **Leo Yoffe** is Second Secretary at the Canadian embassy in Tokyo, in charge of academic relations. Prior to joining the Department of Foreign Affairs and International Trade of Canada, Mr. Yoffe spent 13 years in Japan in various teaching and research capacities. He taught in private and national universities in Japan. During this time, he traveled extensively throughout Japan as well as the entire Asia-Pacific region. Leo Yoffe holds a B.A. in History from McGill University and an M.A. in foreign language education from the Monterey Institute of International Studies.

Colloquium Chairs

William Gater received his doctorate at the University of Montreal in 1980 in Linguistics. His doctoral thesis dealt with dialectology and in particular with the Berlin city dialect. From 1979 to 2004, he taught at the University of Tokyo. Dr. Gater has published various articles concerned with linguistics.

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