



CONFERENCE BULLETIN

**International Conference on Language Development,
Language Revitalization and Multilingual Education in
Ethnolinguistic Communities**

**1-3 July, 2008
Bangkok, Thailand**

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International Conference on Language Development, Language
Revitalization and Multilingual Education in Ethnolinguistic
Communities

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Bangkok, Thailand

Printed by: Institute of Language and Culture for Rural Development
Mahidol University

ISBN: 978-974-8349-47-3

Printed at: Threelada Limited Partnership, Bangkok
Tel. (662)462 0303

PREFACE

Since the 1st International Conference on Language Development, Language Revitalization and Multilingual Education in 2003,¹ increasing numbers of ethnolinguistic communities, NGOs, universities and governments in Asia and the Pacific have expressed interest in and /or begun implementing mother tongue-based multilingual education (MT-based MLE) programs for children and adults who do not speak or understand the language used in mainstream education. That trend now seems to be growing in Africa as well. Also during that time, there has been an increase in the number of efforts in many parts of the world to document, revitalize and sustain the heritage languages and cultures of non-dominant language communities through language development (LD) and language revitalization (LR) programs.

In spite of these efforts, the purposes and benefits of language development, language revitalization and multilingual education are still not widely understood or accepted. Many LD, LR and MT-based MLE efforts remain quite weak and do not build on what has been learned through research and practice around the world. Clearly, more awareness-raising and advocacy are still needed. Also needed is more information about what works and what does not work in planning, implementing and sustaining strong LD, LR and MT-based MLE programs.

The purposes of this conference, therefore, are to:

- 1) Raise awareness regarding the threats to the world's linguistic and cultural diversity and to the social, cultural, political, economic and educational injustices faced by the people who come from non-dominant ethnolinguistic communities;
- 2) Raise awareness regarding the purposes and benefits of MT-based MLE programs that enable speakers of non-dominant languages to achieve educational success;
- 3) Learn about good practices in planning, implementing and sustaining strong language development, language revitalization and MT-based MLE programs from the people who are “on the ground”, engaged in such programs; and
- 4) Encourage participants—especially members of ethnolinguistic communities—to develop and expand their networks of individuals and organizations engaged in these efforts

Plenary and parallel sessions in this conference can be roughly divided into five main streams or tracks, all relating to language and culture. These are 1) preserving

¹ The 2003 conference website can be viewed at http://www.sil.org/asia/ldc/about_the_conference.html/

intangible cultural heritage; 2) language development and revitalization efforts; 3) experiences in establishing mother tongue-based MLE programs; 4) language and language-in-education policies and 5) research studies relating to LD, LR and MT-based MLE.

Added to the program this year are “Work Sessions” relating to each of the tracks. These sessions (see the “Overview of Work Sessions later in this Bulletin) provide opportunities to raise questions and discuss specific issues relating to topics of shared interest. Three work sessions focus on language and language-in-education policies; two sessions focus on research and one session each on MLE, language development—specifically on the use of computers to codify languages—and preserving intangible cultural heritage.

Another feature of this conference is an exhibition area for viewing teaching and learning materials from MT-based MLE programs, as well as photos, information brochures and other items brought by participants from around the world.

The three sponsors of the 2003 conference (SIL International, UNESCO and Mahidol University) have been joined this year by four more: UNICEF, the Southeast Asian Ministers of Education Organization (SEAMEO), CARE International, and Save the Children². The close cooperation of these seven agencies in facilitating this conference symbolizes a key ingredient of successful and sustained LD, LR and MLE programs—strategic, sustained partnerships at each stage and level of implementation.

The Conference Organizing Committee welcomes each of you to this gathering. We hope that these three days will be filled with interesting presentations, stimulating questions, and plenty of good discussions. Mostly, we hope that the result of this time together will be strong and sustained efforts for language development, language revitalization and mother tongue-based multilingual education in the world’s ethnolinguistic communities.

Susan Malone
Chair, Conference Organizing Committee

² See the “Introduction to the Conference Sponsors” in this Bulletin.

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CONFERENCE SPONSORS



UNESCO Bangkok promotes international co-operation, sets standards and disseminates information in the fields of education, the natural sciences, the social and human sciences, culture and communication. As the Asia and Pacific Regional Bureau for Education covering 47 countries, it is the technical advisory body to all field offices and Member States of the region and the site of regional programmes in most areas covered by the Education Sector. As a cluster office, UNESCO Bangkok is also the principal coordinator of UNESCO activities, across sectors, in the Mekong region, working directly with UNESCO National Commissions and other partners in Lao PDR, Myanmar, Singapore and Thailand.

Website: <http://www.unescobkk.org/>



SIL International is a nonprofit organization committed to serving ethnolinguistic minority communities worldwide and building capacity for sustainable language-based development by means of research, translation, training and materials development. SIL recognizes that multilingualism promotes unity in diversity and international understanding and regularly participates in activities that highlight minority languages and cultures.

Since its beginning in 1934, SIL International's linguistic investigation has exceeded 2,400 languages spoken by over 1.7 billion people in more than 70 countries. As a nongovernmental organization, SIL has special consultative status with UNESCO and the Economic and Social Council (ECOSOC) of the United Nations.

Website: <http://www.sil.org/>

Mahidol University



The **Institute of Language and Culture for Rural Development (ILCRD)** was established in 1974, having the status of an independent faculty of Mahidol University.

Realizing the importance of language and culture as a means to promote good understanding among people, the main research and study areas of ILCRD have been geared towards the multiplicity of languages, cultures and beliefs of the people in the region. The institute provides training and research opportunities for MA and PhD students in the fields of Linguistics, Cultural Studies and Language and Communication for Development.

Website: <http://www.lc.mahidol.ac.th/>



The **Southeast Asian Ministers of Education Organization (SEAMEO)** is a treaty organization founded in 1965 to promote regional cooperation in education, science, and culture. The SEAMEO Council, the Organization's governing body, is composed of the eleven ministers of education of the SEAMEO member countries. Over the years, SEAMEO has developed a network of fifteen specialized regional centers in eight of its ten Member Countries. These institutions are closely linked with the educational environment of the country hosting them. Each Centre has its own governing board with a representative from each Member Country.

Website: <http://www.seameo.org/>



For 60 years **UNICEF** has been the world's leader for children, working on the ground in 155 countries and territories to help children survive and thrive, from early childhood through adolescence. The world's largest provider of vaccines for developing countries, UNICEF supports child health and nutrition, good water and sanitation, quality basic education for all boys and girls, and the protection of children from violence, exploitation, and AIDS. UNICEF is funded entirely by the voluntary contributions of individuals, businesses, foundations and governments.

Website: <http://www.unicef.org/>



Save the Children UK is an international NGO working to right the fundamental wrongs that affect children. It works directly with children, using experience and influence to persuade government and others to deliver children's rights. Save the Children seeks out the most marginalized children in the world, working in fragile states like Afghanistan and developed countries like the UK. Minority ethnic children are a key focus for its education work, as are children affected by conflict and natural disasters, and the poorest children. Save the Children UK works closely with the International Save the Children Alliance, both in programmes and in international campaigns and advocacy work. It currently works in 52 countries, running long-term programmes in addition to emergency responses.

Website: <http://www.savethechildren.org.uk/>



CARE tackles underlying causes of poverty so that people can become self-sufficient. Recognizing that women and children suffer disproportionately from poverty, CARE places special emphasis on working with women to create permanent social change. Women are at the heart of CARE's community-based efforts to improve basic education, prevent the spread of HIV, increase access to clean water and sanitation, expand economic opportunity and protect natural resources. CARE also delivers emergency aid to survivors of war and natural disasters, and helps people rebuild their lives.

Website: <http://www.care.org/>

PROGRAMME



Save the Children



Conference on Language Development, Language Revitalization and Multilingual Education in Ethnolinguistic Communities

1-3 July 2008

Twin Towers Hotel, Bangkok, Thailand

PROGRAMME

TUESDAY, 1 JULY 2008

Emcee: Susan Malone, SIL International

07.30-08.30 **Registration**

08.30-08.45 **Opening ceremony**

Welcome speech

Clinical Professor Piyasakol Sakolsatayadorn
President of Mahidol University

Report

Dato' Dr. Ahamad bin Sipon,
Director of SEAMEO Secretariat

Opening Remarks

Minister of Education, Thailand

08.45-09.15 **Keynote** *“Languages in and for education: The importance of language development and use”*

Dr. Sheldon Shaeffer, Director of UNESCO Asia and Pacific
Regional Bureau for Education

09.15-10.30 **Plenary Panel** *“Preserving intangible cultural heritage”*

Ik Pahon Joyik, Bidayuh Language Community, Sarawak
Malaysia

Liezeil Zabanal, Agutaynen Language Community, Philippines

Richard Littlebear, Northern Cheyenne Language Community,
USA

Muhammad Shafiq Khalil, Punjabi Language Community,
Pakistan

10.30-11.00 **Tea Break**

11.00-12.00 Session I³

Room A: Language and Education Policies

- ◆ Ricardo Ma. Nolasco (Philippines). *The prospects of multilingual education and literacy in the Philippines*
- ◆ Anna Smeby (General). *Local languages and national policies in early childhood education in Asia*

Room B: Preserving Intangible Cultural Heritage

- ◆ Lynn Harata Te Aika (Aotearoa New Zealand). *Sustaining language and culture through indigenous perspectives on environmental education and working in partnership with Māori tribal communities in teacher education*
- ◆ Savi Munjal (India). *Afghanistan's endless war: A post 9/11 perspective*

Room C: Research and Evaluation

- ◆ Dörthe Schilken (China). *The impact of language switch in early schooling on the cognitive development of children aged 5-7*
- ◆ Te Hurinui Clark (Aotearoa New Zealand). *Issues of retention in mainstream secondary school Māori language programmes: A pilot research project*

Room D: Multilingual Education

- ◆ Pamela Mackenzie (India). *Mother tongue-based multilingual education among tribal minorities in India*
- ◆ Joseph Khakha (Bangladesh). *Training mother tongue teachers: Strategies and challenges in Bangladesh*

Room E: Language Development and Language Revitalization

- ◆ David Bradley (China). *Language policy for China's minorities: Orthography development for the Yi*
- ◆ Isara Choosri (Thailand). *The use of Northern Khmer in community radio programs in Thailand*

12.00-13.00 **Lunch**

13.00-14.00 Session II

Room A: Language and Education Policies

³ The location in parentheses after the presenter's name may refer to the geographic focus of the paper or to the author's home country or both.

- ◆ Cidalio Leite (Timor-Leste). *Commitment to helping children learn in Timor-Leste*
- ◆ Tariq Rahman (Pakistan). *Language and education policy in Pakistan*

Room B: Preserving Intangible Cultural Heritage

- ◆ Todd Saurman & Mary Beth Saurman (Asia, general). *Incorporating relevant cultural art forms and oral traditions into community-based education programs*
- ◆ Ernesto Toquero and Elena Toquero (Philippines). *The Yogad and Gaddang rituals of Isabela: Meaning and significance*

Room C: Research and Evaluation

- ◆ Graham Cameron (Myanmar). *Demonstrable developmental gains*
- ◆ Katy Anis (Timor-Leste). *Assessment of the effectiveness of USAID Small Grants literacy and numeracy programs in Timor-Leste—2005-2007*

Room D: Multilingual Education

- ◆ Jan Noorlander & Wain Churk (Cambodia). *Cambodia's Highland Community Education Program*
- ◆ S. Brahma & D Barkataki (India). *The mother tongue literacy programme of Rabha community*

Room E: Language Development and Language Revitalization

- ◆ Fredrick Boswell (Solomons). *Cheke Holo orthography: Ethnic language community decision-making and the role of trained linguists*
- ◆ Umberto Ansaldo & Lisa Lim (Sri Lanka). *Preserving and revitalizing creole languages: The experience of Sri Lanka Malay*

14.00-15.00 **Session III**

Room A: Language and Education Policies

- ◆ Harsha Kathard, Daisy Pillay & Mershen Pillay (Republic of South Africa). *Language-in-education policy and practice: Learning from South African classrooms*
- ◆ Ayaz Muhammad Rana (Pakistan). *Punjabi language: Government policies and traditional multilingual classrooms in Pakistan*

Room B: Language and Education Policies

- ◆ Nikhat Shameem (Fiji). *The role of technology in data gathering for post-colonial language-in-education policy and planning: A case study*
- ◆ Greg Dekker and Rose Dumatog Camacam (Philippines). *A multilingual education policy pathway: Working from pilot project toward national policy*

Room C: Research and Evaluation

- ◆ Yahya Che Lah & Nor Hashimah Hashim (Malaysia). *Testing reading comprehension in students' mother tongue*
- ◆ Ng Bee Chin (Singapore). *Linguistic pragmatism, globalisation and the impact on the patterns of input in Singaporean Chinese homes*

Room D: Multilingual Education

- ◆ Barbara Trudell (Africa general). *Local-language adult literacy programs and sustainable development in Africa*
- ◆ Goihan (China). *The quest to improve the trilingual education system in ethnic minority schools in Inner Mongolia: Energizing the mother tongue*

Room E: Language Development and Language Revitalization

- ◆ Mayuree Thawornpat (Thailand). *Orthographies for "endangered languages" in Thailand: A case study of Lavua at Pa Pae Village, Mae Hong Son Province*
- ◆ Paulette Hopple (China-Burma border). *Linguistic variation among a highly endangered speech community: Angkuic people of the Palaungic sub-branch of Mon-Khmer*

15.00-15.30 **Tea Break**

15.30-17.00 **Session IV**

Room A: Work Session: Language and Education Policies *Kimmo Kosonen, Facilitator*

Room B: Preserving Intangible Cultural Heritage

- ◆ Samantha Ross Hepworth (Tanzania). *Absorption or displacement: Kiswahili and minority languages in Tanzania*
- ◆ Manuel Noronha & Ian Chaplin (Macau). *Preserving and interpreting intangible cultural heritage in an ethnolinguistic community: The case of the Portuguese language, patois and creole in Macau*

- ◆ Diane Gordon-Burns (Aotearoa New Zealand). *Notable descendant ancestresses of Tainui—their stories and how these have been maintained*

Room C: Work Session: Research and Evaluation
Dennis Malone, Facilitator

Room D: Multilingual Education

- ◆ Helen Pinnock (General). *Mother tongue-based multilingual education: How can we move ahead?*
- ◆ Muhammat (China). *The challenges of bilingual education in Xinjiang Uyghur Autonomous Region, People's Republic of China*
- ◆ Muhammed Zaman Sagar (Pakistan). *A multilingual education project for Gawri-speaking children in northern Pakistan*

Room E: Language Development and Language Revitalization

- ◆ Willem Burung (Indonesia). *Melayu Papua: A hidden treasure*
- ◆ Aditya Prakash (India). *Language maintenance and shift: A case study on the use of Kumauni language in Delhi*
- ◆ Naita Saecho (USA). *Point of Criticality: Mien Language Shift in the U.S.*

18.30 **Reception**

WEDNESDAY, 2 JULY 2008

Emcee: Katy Webley, Save the Children UK

08.30-09.45 **Plenary Panel “*Language and language-in-education policies*”**
Andrew Ikupu, Department of Education, Papua New Guinea
Bernard Spolsky, Professor Emeritus, Bar-Ilan University, Israel
Dhir Jhingran, Asia Regional Director, Room to Read, India
Edilberto C de Jesus, Former Director of Southeast Asian Ministers of Education Organization Secretariat, Philippines
Tariq Rahman, Distinguished National Professor, Quaid-I-Azam University. Pakistan

09.45-10.30 **Plenary Presentation. “*Language development and revitalization in the Pacific with particular reference to Tonga*”**
‘Ana Maui Taufē'ulungaki, Ministry of Education, Tonga

10.30-11.00 **Tea Break**

11.00-12.00 **Session V**

Room A: Language and Education Policies

- ◆ Vu Thi Thanh Huong (Vietnam). *Ethnic minority languages in Vietnam: Policy and implementation issues*
- ◆ Pushparani Subramaniam (Malaysia). *Implementing vernacular languages through ICT in national schools to fulfill the Education Development Master Plan (EDMP) in Malaysia*

Room B: Preserving Intangible Cultural Heritage

- ◆ Dorji Thinley (Bhutan). *Secondary students' response to oral literature in their mother tongue: Insights and observations from an action research project in a Bhutanese school*
- ◆ V. Jayarajan (India). *Teyyam and oral tradition*

Room C: Work Session: Research and Evaluation

Dennis Malone, Facilitator

Room D: Multilingual Education

- ◆ Noro Andriamiseza (General). *Mother tongue matters: UNESCO's actions in mother tongue instruction to promote inclusion and enhance quality learning for children in linguistically diverse societies*
- ◆ Colleen Koolaard & Poh Suan Soh (China). *Four mother tongue-based bilingual education projects in China: Introducing the Bai, Dai, Dong (Kam) and Dongxiang pilot MLE projects in the P.R. China*

Room E: Language Development and Language Revitalization

- ◆ Martin Hosken (Mainland South East Asia). *Minority languages in the digital age: Unicode update*
- ◆ Arup Kumar Nath (India). *Revitalizing Tiwa language: The phenomena of language shift and maintenance*

12.00-13.00 **Lunch**

13.00-14.00 **Exhibition of language and education materials**

Participants are invited to view and learn about materials that have been produced for language development, language revitalization and multilingual education programs around the world

14.00-15.00 **Session VI**

Room A: Language and Education Policies

- ◆ Christopher Stroud & Quentin Williams (Republic of South Africa). *Debating multilingualism in a transformative South Africa*
- ◆ Yogendra Yadava (Nepal). *Linguistic diversity in Nepal: Perspectives on existing language policy*

Room B: Multilingual Education

- ◆ Anna Smeby (Asia, General). *The use of early childhood standards to support mother tongue-based multilingual education in Asia*
- ◆ Mere Kapa & Linita Manu'atu (Aotearoa New Zealand). *Talanoa Mālie: An innovative 'space' in early childhood education for revitalizing and maintaining Tongan language and culture in the University*

Room C: Research and Evaluation

- ◆ Daisy Pillay, Harsha Kathard & Mershen Pillay (Republic of South Africa). *"Troubling Communication": Exploring spaces for socially just dialogue*
- ◆ Quynh Thi Ngoc Nguyen (Vietnam). *Towards a workable theoretical framework for the teaching of Vietnamese as a second language for ethnolinguistic minority learners*

Room D: Multilingual Education

- ◆ Lynn Harata Te Aika (Aotearoa New Zealand). *Reo Kura: Developing teachers' Maori language proficiency and tribal dialect proficiency in an in-school professional development programme*
- ◆ Suwilai Premrirat (Thailand). *Language for national reconciliation: A role for Pattani Malay in formal education in Thailand's Deep South*

Room E: Language Development and Language Revitalization

- ◆ David Blundell (Taiwan, Philippines). *Endangered languages in revitalization, development and mapping with local indigenous communities of Taiwan, Orchid Island, and the Batanes*
- ◆ Kedar Bilash Nagila (Nepal). *Revitalizing and maintaining Dura language and culture*

15.00-15.30 **Tea Break**

15.30-17.00 **Session VII**

Room A: Work Session: Language and Education Policies

Kimmo Kosonen, Facilitator

Room B: Work Session: Preserving Intangible Cultural Heritage

Catherine Young and Susan Malone, Facilitators

Room C: Language Development and Language Revitalization

- ◆ Karsten Legère (Tanzania). *Language endangerment in Tanzania: The case of the Vidunda language*
- ◆ Mershen Pillay, Harsha Kathard & Daisy Pillay (Republic of South Africa). *Loss across language colonies: A Tamil past, A Xhosa present, An Arabic present-perfect*
- ◆ Sue Hasselbring (General). *Fostering acceptance of written standards by speakers of all dialects*

Room D: Multilingual Education

- ◆ Erona Paschal, Poonam Paschal & Lalchand Paul (Pakistan). *Mother tongue-based multilingual education in southern Pakistan: The Parkari program*
- ◆ Anne Thomas (Cambodia). *Community ownership strengthens multilingual non-formal education in the Cambodian Highlands*
- ◆ Lou Chunfang (China). *Bilingual education in Qinghai Province, China*

Room E: Multilingual Education

- ◆ Dat Bao (Thailand & Australia). *A proposed framework for enhancing teachers' preparation for classrooms with language minority students*
- ◆ Elliott Prasse-Freeman (Thailand). *Building community-based support systems that facilitate sustainable multi-ethnic education opportunities: Experiences of EDC and partners in Phang Nga, Thailand 2007-2008*
- ◆ Iqbal-ur-Rehman Sharif (Pakistan). *Mother tongue-based multilingual education in Pakistan*

19.30-21.00 **Session VIII**

Work Session: Multilingual Education (Room to be announced)

Susan Malone and Carol Benson, Facilitators

Work Session: Language Development and Language Revitalization-focus on ICT (Room to be announced)

Martin Hosken, Facilitator

THURSDAY, 3 JULY 2008

Emcee: Jan Noorlander, CARE International, Cambodia

08.30-09.15 **Plenary Presentation** “*Designing effective schooling in multilingual contexts: An alternative to bilingual models*”

Dr. Carol Benson, International Consultant in Multilingual Education, Sweden

09.15-10.00 **Plenary Presentation** “*Research and evaluation of mother tongue-based multilingual education programs: Issues and innovations in ethnolinguistic settings*”

Dr. Dennis Malone, International Consultant in Multilingual Education, SIL International

10.00-10.30 **Tea Break**

10.30-12.00 **Session IX**

Room A: Language and Education Policies

- ◆ SEAMEO Secretariat: Ahamad bin Sipon, Kimmo Kosonen, Catherine Young, Yolanda Quijano, Suchin Petcharugsa (Southeast Asia). *Using the mother tongue as bridge language of instruction in Southeast Asia: Policy, strategies and advocacy*

Room B: Preserving Intangible Cultural Heritage

- ◆ Charmaine Kaimikaua (Hawai'i, USA). *The politics of preserving cultural heritage: Communicating identity through public performance of the Hula for Diaspora Hawaiians*
- ◆ Enongene Mirabeau Sone (Swaziland). *What kind of literature for ethical education in Africa?*
- ◆ Bagly Arsenio and Glenn Stallsmith (Philippines). *Performing living traditions: A music and dance troupe of the Kalanguya, Northern Philippines*

Room C: Multilingual Education

- ◆ Luz Jimenez Quispe (Bolivia). *Indigenous knowledge and wisdom to improve quality of education in rural communities of Bolivia*

- ◆ Mahendra Mishra (India). *Mother tongue-based multilingual education in Orissa: From theory to practice*
- ◆ Nguyen Thi Bich & Dinh Phuong Thao (Vietnam). *National networking and advocacy strategy on mother tongue-based multilingual education*

Room D: Multilingual Education

- ◆ Kay Ringenberg (Indonesia). *Planning and implementing MT-Based MLE programs for children and adults in Indonesia*
- ◆ Mathura Bikash Tripura (Bangladesh). *Shishur Khamatayan: children's right to quality education in their mother tongue*
- ◆ Open

Room E: Language Development and Language Revitalization

- ◆ Anju Khadka (Nepal). *Conflicting language worldviews: Solutions from the children's point of view*
- ◆ Bhim Narayan Regmi (Nepal). *Developing a Devanagari-based multi-language orthography for Nepalese languages*
- ◆ Bidya Nath Koirala (Nepal). *Language co-existence through reciprocal learning and teaching*

12.00-13.00 **Lunch**

13.00-14.30 **Session X**

Room A: Work Session: Language and Education Policies *Kimmo Kosonen, Facilitator*

Room B: Preserving Intangible Cultural Heritage

- ◆ SCHEDAR JOCSON (Philippines). *Further steps towards preserving oral literature*
- ◆ Marc Wetz (Southeast Asia). *The need to go beyond language: Including local/indigenous culture in the school curriculum*
- ◆ Hemanga Dutta (India). *A sociolinguistic appraisal of vocabulary items used in Assamese folk songs and proverbs*

Room C: Research and Evaluation

- ◆ Sangsok Son (India). *Learning through first language and linguistic and scholastic Achievement: The case of children in Pattani Language Community, India*
- ◆ Sunita Agarwal & Rajul Bhargava (India). *L1 proficiency = L2 competence: Prescription for a "smoother transition"*
- ◆ Open

Room D: Multilingual Education

- ◆ Arjen Lock (Papua New Guinea). *Building a responsive life-embracing infrastructure for MLE: The Abau program of Papua New Guinea*
- ◆ Nthatsi Bulane (Republic of South Africa). *Code-switching in South Africa's township schools*
- ◆ Sara Elena Mendoza (Mexico). *Indigenous literacy in Mexico: Critical aspects from planning to educational practice*

Room E: Language Development and Language Revitalization

- ◆ Lucy Bulan & David Lian Labang (Malaysia). *Community efforts in developing and financing an MLE Project: The Kelabit language of Sarawak, Malaysia*
- ◆ Gratien G. Atindogbé (Cameroon). *First look at a Barombi orthographic system*
- ◆ Mark Karan (General). *The importance of motivations in language revitalization efforts*

14.30-15.30 **Session XI**

Room A: Language and Education Policies

- ◆ Jenny Jones (Kenya). *Teachers' response to the implementation of the Kenyan language-in-education policy in a multilingual context*
- ◆ Noriah Mohamed & Nor Hashimah Hashim (Malaysia). *Language policy, language planning and the use of non-dominant languages in Malaysia: Sihan versus Standard Malay*

Room B: Multilingual Education

- ◆ Diane Dekker, Stephen Walter & Norma Duguiang (Philippines). *The "bridge" to Filipino and English: Initial results of the First Language Component MLE program in the Philippines*
- ◆ Leela Pradham (Nepal). *A study of the educational situation for ethnic minority children in selected primary schools of Nepal*

Room C: Research and Evaluation

- ◆ Sriwilai Ponmanee (Thailand). *Coaching a teacher in a multilingual school setting: A case study from a school in Pai District, Mae Hong Son Province, Thailand*

- ◆ Gardiye Hewage Asoka (Sri Lanka). *Needs survey on promoting Mother Tongue-Based Bilingual Education (BE) in Sri Lanka*

Room D: Multilingual Education

- ◆ J. Aleta R. Villanueva & Ani Rosa Almario (Philippines). *Dual language education program models in Philippine progressive schools*
- ◆ Marilyn Gregerson (Cambodia). *A multilingual non-formal program for language minority students in Ratanakiri Province, Cambodia: 10 years and going forward*

Room E: Language Development and Language Revitalization

- ◆ Duk Geun Cha (Cambodia). *Orthography development challenges in Western Cham*
- ◆ Talib Jan (Pakistan). *Present and future of Indus Kohistani*

15.30-16.00 **Tea Break**

16.00-17.00 **Summary of the Conference**

Jan Noorlander, Provincial Coordinator, CARE International, Cambodia

Closing

ABSTRACTS: PLENARY PRESENTATIONS

Languages *in* and *for* education: The importance of language development and use

Sheldon Shaeffer

Director, UNESCO Asia and Pacific Regional Bureau for Education
Thailand

The large-scale death of languages, and of the cultures which they support, would be devastating for a region as culturally rich and diverse as Asia and the Pacific and would result in the additional loss of irreplaceable knowledge and world-views. For many reasons, endangered languages must be revitalised and further developed. One important reason is that languages help people learn. But many education systems in the region are not sympathetic to the idea of using non-dominant languages in and for education, even though evidence conclusively demonstrates that for both cultural and linguistic development and for academic achievement, early education must be provided in the learner's first language or mother tongue. A strategy of supporting bi- and multilingualism, beginning with mother tongue- based multilingual education (mother tongue plus regional, national and/or international languages) produces better learning outcomes and higher rates of internal efficiency in a wide range of subjects and can help often excluded groups to enter mainstream society, if that is their desire. Mother tongue-based multilingual education can also help to preserve the linguistic and cultural diversity so necessary for a sustainable future by fostering children's fluency in their language and pride in their culture. Doubts and challenges to such a strategy are many, but an increasing number of programmes and evidence derived from them indicate ways in which these challenges can, in fact, be met. UNESCO, in particular, strongly supports mother tongue-based multilingual education as essential for educational quality, social equality, and inter-cultural education. This conference will examine further the conceptual frameworks and practical experiences which can lead to these important outcomes.

Preserving intangible cultural heritage

Ik Pahon Joyik, Bidayuh

President Dayak Bidayuh National Association, Sarawak, Malaysia

Liezeil L. Zabanal, Agutaynen

Buruyutan Agutaynen, Inc., Philippines

Muhammad Shafiq Khalil, Punjabi

Punjab Lok Sujag, Pakistan

Richard E. Littlebear, Northern Cheyenne

President, Chief Dull Knife College, Montana, USA

Moderator: Muhammad Shafiq Khalil

Facilitator, Catherine Young, SIL International

This panel will discuss and reflect on strategies that have been and can be adopted by ethnolinguistic communities to strengthen and preserve their cultural heritage—music, poetry, histories, knowledge and language. The panelists' hope is that conference participants will be encouraged to act on the ideas and information shared by the panelists toward preserving the cultural heritage of their own and other languages and cultures.

The presentation will begin with short case studies of the panelists' own ethnolinguistic communities: the Bidayuh in Malaysia, the Agutaynen in the Philippines, the Punjabi in Pakistan and the Northern Cheyenne in the USA.

The remainder of the session will focus on responding to the following questions from the perspective of each panelist.

- 1) What role, if any, does the government take towards preserving intangible cultural heritage in your country?
- 2) Is traditional cultural expression encouraged in your country?
- 3) What specific actions can an ethnolinguistic community take to safeguard, maintain, preserve and promote its intangible cultural heritage amidst the pressures of development, globalization and international competitiveness?

What definitive actions and programs can any endangered and impoverished language community implement to encourage the present and the younger generation to carry on, live with, and promote its intangible cultural heritage?

Languages and language-in-education policies

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Secretariat, Philippines

Andrew Ikupu

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Dhir Jhingran

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Tariq Rahman

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Moderator: Kimmo Kosonen, SIL International & Payap University,
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Almost half of world's languages are spoken in Asia and the Pacific region. In most countries only a few languages are used in education, and as a result, learners from non-dominant ethnolinguistic groups have to study through a language they may not speak and understand. A number of multilingual countries are attempting to improve the situation by using learners' first languages for at least some part of their education. Papua New Guinea (PNG) and India are examples of nations with pluralistic language and language-in-education policies. PNG uses hundreds and India dozens of languages as a language of instruction.

This panel will discuss language-in-education policies with a special focus on Asia and the Pacific. Both policy formation and policy implementation will be discussed. The session will highlight the cases of India and PNG by focusing on their language policies that incorporate a number of languages and represent some of the linguistic diversity. PNG and India are unlike most multilingual nations in the region which use predominantly only one language of education throughout the country. The session will present the rationale given by PNG, India and other countries for adopting such policies, and show that implementation of multilingual policies is indeed feasible.

The core of the session will be a panel discussion in which the five panelists will address the following questions:

- 1) Why is it necessary to support strong, pluralistic language-in-education policies that incorporate non-dominant (i.e. local and regional) languages?
- 2) What benefits do such a policy and its successful implementation bring to the society at large, and to students in the education system?
- 3) What strategies have been used to put such policies in place and into practice?

Language development and revitalization in the Pacific, with particular reference to Tonga

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The Pacific region is one of the world's most multilingual areas. There are, for example, more than 850 languages in Papua New Guinea, at least a 100 in Vanuatu and about 70 in the Solomon Islands. Given the small populations of those countries, the number of speakers per language is relatively small, with some having but a few hundred speakers. At least two of the languages in Vanuatu have less than 10 first language speakers left. All Pacific languages can be classified, therefore, as 'at risk' and all Pacific countries are conscious of the vulnerability of their languages and the need to develop, maintain, preserve, and revitalize them. All of the countries have, therefore, put in place strategic measures aimed at protecting, developing, and sustaining their linguistic heritages.

This presentation will focus, not only on the need to develop and revitalize languages but also on the equally pressing need to protect, maintain, sustain and revitalize the cultures related to the languages, and their integral values, knowledge systems, world views, practices, skills, and belief systems, the erosion of which have resulted in social upheavals and fragmentations, economic hardships, and political instabilities across the region.

Examples of best practices from the Pacific region and evidence from research and the literature will be used to support arguments.

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Designing effective schooling in multilingual contexts: An alternative to bilingual models

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In multilingual countries of the South, we often talk about bilingual schooling models from the North, usually submersion, immersion, early-exit transitional, late-exit transitional, and developmental maintenance. These models have allowed us to talk about what programs do with each language at each level of schooling and what results are expected. However, the models on paper can look very different in practice, depending on the sociolinguistic and economic context in which they take place, and the results they promise do not come so easily. In addition, models that talk about “transition” may mislead educators into thinking that the mother tongue can be phased out when a second language is phased in—but this is *not* what is best for learners, according to educational research.

In this paper I propose an alternative approach to designing effective schooling for students speaking non-dominant languages in the multilingual contexts of the South. This approach begins with a deep understanding of what research tells us about languages and learning. If program developers focus on a few basic principles, they can then examine each context and determine how to help learners reach their goals. The entire school system may need to be re-examined according to what is possible in the short term and what conditions must be developed in the medium- to long-term (e.g., teachers’ language competence) to achieve certain goals. This can be done only by realistically assessing existing language competencies on the part of students, teachers and other educators, then comparing these to what is expected by the end of an educational cycle.

Using an example from one learning community, I will demonstrate how the alternative approach can function, and challenge conference participants to do similar analyses of contexts in which they work. The results may surprise us!

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Knowing what we see: Research and evaluation of mother tongue-based multilingual education programs – Issues and innovations in ethnic minority language settings

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Research and evaluation studies of mother tongue-based multilingual education (MT-based MLE) programs in North America and Europe have provided considerable evidence that such programs benefit students who do not speak the official school language when they begin their education. These studies demonstrate convincingly that the benefits of MT-based MLE are cumulative and become most apparent only after five or more years of mother tongue instruction. The studies have also underscored the need for research and evaluation with a longitudinal perspective—one that looks beyond the immediate results of 1-3 year MT interventions for ethnic minority learners.

For multiple reasons, credible long-term studies of MT-based MLE programs are still rare in countries of the South (parts of Africa, Asia, South America, and the Pacific). The lack of research evidence that such programs can be successful is frequently given as a reason for resisting consideration of MT-based MLE programs. Without credible research and evaluation studies the likelihood of serious experimentation with MT-based MLE diminishes.

In this paper I focus on several situations in Asia, Africa and the Pacific in which MT-based MLE programs have been established. I describe the opportunities, and the obstacles that must be overcome, to carry out good quality, credible longitudinal studies of these MLE programs. Traditional approaches to quantitative and qualitative studies are examined for insights they might provide into overcoming obstacles to quality research in the often remote, sparsely-resourced areas where many ethnolinguistic minority communities live. I also summarize more recent approaches to research and evaluation for participants' consideration.

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**ABSTRACTS:
INDIVIDUAL PLENARY
PANELISTS**

Elementary education program in Papua New Guinea

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This paper will describe the process by which Papua New Guinea, a young nation in the southwest corner of the Asia-Pacific Region, initiated, implemented and institutionalised a state-run mother tongue-based multilingual education (MT-based MLE) Program as an integral component of its National Education System. I will attempt to capture aspects of the three-year pre-primary MT-based MLE; hereon referred to as Elementary Education Program (EEP), with a brief description of the strategies used to create an entire Elementary Schooling System within an initial timeframe of ten years. The main themes in this paper are: What motivated Papua New Guineans to formalise a MT-based MLE? What are the main goals of the MT-based MLE? How is PNG addressing its MT-based MLE policy?

The paper will be organised into five parts. Part 1 provides the contextual background from which the EEP emerged. Part 2 gives a brief history of the policy basis of the EEP. Part 3 is a snapshot of the strategies used to phase in the EEP as a program of PNG's National Education System. Part 4 talks about the curriculum aspects of the policy and ties in the teacher selection, training, appraisal and local governance of the elementary schooling system in PNG. The conclusion summaries the main messages emanating from the paper.

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Language diversity and language-in-education policy in India

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India is a pluri-lingual, pluri-ethnic society. The 2001 National Census reported 1635 ‘mother tongues’ grouped under 122 languages; 234 of the mother tongues have 10,000 or more speakers. Of the total population, 96.56 percent speak one of 22 ‘Scheduled’ languages as their mother tongue; the remaining 3.44 percent reported one of the 100 ‘Non- Scheduled’ languages as their mother tongue. Almost 20 percent of the Indian population is reported to be bilingual and about 8 percent as trilingual. The Indian Constitution fully recognizes the multilingual character of the Indian nation and includes several provisions protecting the rights of linguistic minorities.

The Indian Constitution, the National Policy on Education and the National Charter for Children emphasize that the state should endeavor to provide facilities for instruction for all children in their mother tongue at the primary stage of education. About 25-27 languages are used as languages of instruction and an additional 10-12 languages are taught as subjects in primary school. According to the ‘Three Language Formula’, each student should learn three languages—the regional language/mother tongue as the first language, Hindi for non-Hindi speaking children or another Indian language for Hindi-speaking children as the second language, and English as the third language. In practice, implementation of the Three Language Formula has been varied and not in accordance with the policy. The regional language is not the mother tongue or first language for many children.

Vernacular primary schools have been in existence for many centuries in India, in a large number of local languages. At the time of Independence in 1947, the Constitution provided for each state to decide its own official language(s). However, India has not done well in including the non-dominant (especially tribal) languages in education. In the past 5 years, pilot programs in a few states have introduced 15 ‘tribal’ (hitherto unwritten) languages in about 500 primary schools. This presentation will focus on these recent developments with respect to language and primary education.

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Preserving intangible cultural heritage: The Bidayuh experience

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Malaysia is a multi-ethnic and multi-cultural country with a population of about 24 million. Indigenous people form an integral part of Malaysian society and contribute greatly to its cultural richness. However, we have now reached the stage at which our traditional languages and cultures are being influenced heavily by modernization. If nothing is done to preserve and in some instances revive our languages, this critical oral heritage will be lost.

The Bidayuh people, living in the state of Sarawak, are one of the ethnic minority groups in Malaysia. We are a very diverse community, not only in terms of culture but also in the myriad languages we speak. In 1955, the Bidayuh community formed The Dayak Bidayuh National Association (DBNA). One of the objectives of the association is to preserve, develop and promote the culture and languages of the Dayak Bidayuh. DBNA, with help from the Ministry of Culture and Heritage, institutions of Higher Learning, the State Museum, the National Radio and TV Network, the Council of Customs, the Heritage Society, community leaders and the Bidayuh people, was able to conduct research into the cultures of the community, document them and store data and materials at cultural centres. We are now making efforts to use these data and materials for teaching and practise in formal education and in informal programs in order to expose the younger generation of Bidayuh to their intangible cultural heritage. In addition to using these materials with Bidayuh children, the materials will be put into a format to enable their transmission from one generation to the next. This paper will highlight what we have done and also what we are planning to do, to preserve our intangible cultural heritage.

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Overcoming a sense of cultural inferiority: A challenge for the Agutaynen community

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This paper identifies and addresses one of the factors underlying the loss of the world's languages and cultures—the sense of cultural inferiority prevalent among members of ethnolinguistic minority groups. The paper also introduces Buruyutan Agutaynen, Inc. and describes this organization's efforts to preserve and revitalize the Agutaynen intangible culture.

The Agutaynen community, a marginal and economically depressed community of less than 10,000 people in the Philippines, is on the verge of losing its intangible culture. The threat of extinction becomes daunting when the members of the community leave their native land and integrate with mainstream society. Agutaynen people give up their mother tongue for convenience or economic reasons. But more often, they abandon their culture and language in order to overcome discrimination. In the Philippines, it is not uncommon for members of dominant cultures to look down upon members of a minority cultural group, considering them as “second class” citizens.

Buruyutan Agutaynen, Inc., a non-stock and non-profit organization of Agutaynen professionals, was organized to respond to this challenge and to instill cultural pride among the Agutaynens. It envisions a prosperous Agutaynen community united by its strong cultural identity, values and spiritual well-being. Its mission: *To promote the social, cultural and spiritual upliftment of Agutaynen community.* Projects are undertaken towards overcoming the sense of cultural inferiority and instilling cultural pride among the young Agutaynens.

Community peoples must be encouraged to take active roles in preserving their intangible culture. The loss of a culture spells the loss of inherited knowledge, an entire thought-world. It is also a loss of one's identity. In the end, it is the community people, not outsiders, who maintain or abandon their culture and heritage. It is their decision if and how they will revitalize, maintain, and fortify their culture, language and heritage.

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Preserving Punjabi language and culture

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The area known as Punjab was divided between India and Pakistan in 1947. According to the latest census report, Pakistani Punjab has a population of 84.9 million people. The mother language of 75.2 percent of the population is Punjabi while another 17.4 percent speak Saraiki. Urdu, the mother language of 4.5 percent of the population, is the medium of instruction in schools and the language of mass media. It is called the national language while mother languages are termed 'Regional Languages'. English is the language of the elite, higher education, the judiciary and official businesses. Although Punjabi has a rich literary heritage, its status in Pakistan is mostly restricted to that of a spoken language. Most Punjabi of upper and middle classes favor Urdu for communication and tend to submerge their Punjabi identity in a Pakistani one.

Activists in the Punjabi movement want Punjabi to be used for educational, administrative and judicial purposes in Punjab. Two organizations, the Punjab Lok Sujag (PLS) and Punjab Lok RaHS (PLR), are engaged in a variety of activities to promote these goals. The PLR traces traditional and indigenous theatre roots of Punjab and blends them into modern street theatre, using volunteer actors, to sensitize people to day-to-day socio-economic and political affairs. The PLS formulates indigenous approaches to strengthening pro-people consciousness. The promotion of Punjabi stands at the center of all activities of both organizations.

The province of Punjab has a rich tradition of “Melas” (cultural festivals). Most are associated with Sufi shrine anniversaries and so focus more on the spiritual side but followers of all the major religions in Punjab take part in the Melas. The main emphasis is on the principle of "Love for all" but the events have a strong cultural content. The PLS considers the Mela a means for promoting, popularizing and propagating the Punjabi language, part of the process of moving the language and culture revitalization effort from rural and underdeveloped areas into urban localities. The Punjab Lok Boli Mela helps to bring language rights issues into the mainstream. The festival encourages the new generation to identify with Punjabi as their mother tongue, brings a new group of people into the language movement and revives traditional cultural expressions, especially relating to theatre, performing arts, folk music and folk dances.

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Preserving intangible cultural heritage: Northern Cheyenne

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As a member of the Northern Cheyenne ethnolinguistic community, my presentation will focus on the many uses of our legends, myths and folkloric stories as, for example, curriculum, social control mechanisms, and pure entertainment. I will address the topic of indigenous poetry/literature from the point of view of an indigenous person who simply enjoys using his language to express profound thoughts using simple vocabulary.

I will discuss the fact that our languages are not second class languages just because we have not developed a body of contemporary written literature for all the people, especially children, to hear and use. But I will also discuss the need for us to write our own poetry and literature in our own languages so that our languages reach beyond classroom curricular applications and beyond the simple recitation of our legends and myths and folkloric stories. Depending exclusively on these legends, myths, and stories stamps us as artifacts that perpetually belong in the past. So I will also point out the need to develop literature that speaks to our contemporary societal contexts and which defines us as ourselves, instead of having mass media define who we are.

I will discuss the need to use our languages as instruments vital to the transmission of our cultures to succeeding generations and to view our languages as instruments that project our healthy individual and cultural identities to the world around us.

Finally, I will explore the possibility that our languages are being lost because they are no longer seen as being applicable to this modern-day, highly technological society in which English is pre-eminent.

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Languages and language-in-education policies in Pakistan

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The language and education policies of Pakistan are interconnected in important ways. First, there is the continuation of vernacularization which started in the British period as a way of making English a privileged linguistic capital which could only be commanded at great cost or through powerful social position by the Indian elite. In Pakistan this means the promotion of Urdu at the expense of the other languages of the country. In reality, however, English is privileged and the business, bureaucratic and military elites of the country invest heavily in it so as to capitalize upon this resource for their social class. This process also enables the middle classes to empower themselves, which makes them supporters of this policy.

Apart from this, the other major policy is modernization in order to administer a developing country. However, this is unevenly distributed, as is English, with science and technology privileged over the 'arts' and 'social sciences'. The latest social science theories, leading to critical enlightenment, are also confined to the English-using elite. Other students are most exposed to socialization through texts which are pro-war, pro-military and nationalistic. They also use Islam to sacralize the state's security or garrison state policy.

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**ABSTRACTS:
PARALLEL PRESENTATIONS**

Language maintenance and shift: A case study of Kumauni language spoken in Delhi

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This paper examines the allegiance of speakers of Kumauni towards their language and the impact of their attitude on maintenance of the language among mother tongue speakers living in Delhi.

The Kumauni language is classified as a member of the Central Pahari group of languages within the Indo-Aryan language family, and is spoken in the sub-Himalayan tract known as Kumaun, including the whole of Almora district, and the northern part of the Nainital district in Uttaranchal, India. The study focuses on Kumauni language speakers who have migrated to Delhi and are thus exposed to the majority language, i.e. Hindi, the lingua franca, and subsequent languages: Punjabi, English etc. This migration and the ensuing settlement pattern has led to a certain amount of language shift from Kumauni to Hindi and other languages.

The data for the study was collected through a questionnaire, field observations, informal interviews, and participant observation. The research indicates that maintenance of Kumauni is largely dependent on the variables of age and gender vis-à-vis the different domains in which it is used.

The paper, based on my doctoral thesis, will provide a better understanding of Kumauni language shift and maintenance in a multilingual context.

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Conflicting language worldviews: Solutions from the children's point of view

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Nepal is a multilingual country in which different groups of people express their different linguistic worldviews: politicians advocate for regional language rights; linguists advocate for the use of three languages, the United Nations advocates for parents' right to choose the language of learning for their children.

Indigenous peoples and development organizations are divided in their opinions about the use of language in education. Meanwhile, the children have their own perspective on language because they are living in multilingual settings.

This paper will focus on my study of Pahari children's reciprocal learning worldviews (Khadka, 2007). According to my study, a multiplicity of languages in school encourages children's creative subjectivity. In multilingual settings, children learn to manage many languages and develop their language identity accordingly. From this background, I as an anthropologist will analyze conflicting language worldviews around social practices and theories, suggesting solutions to the language and education issue based on children's responses to their own multilingual classroom experiences

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Local languages and national policies in early childhood education in Asia

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A growing movement to develop national early childhood policies and policy frameworks calls for investigation of how such efforts will impact and contribute to the education of non-dominant language communities. Recognizing the holistic nature of early child development, these policies are typically designed to coordinate and link services in education, health, social welfare and other sectors to ensure comprehensive support in family care and formal services for children's development and early learning. Language policies embedded in early childhood policies are indeed likely to play a role in facilitating or hindering child development and school readiness as they influence pre-primary programs provided directly to children, as well as a variety of services and supports accessed through parents and caregivers.

This presentation will explore the ways in which national early childhood policy development has addressed the use of language in early childhood education programs and in health and family services, as well as common policy challenges, such as those related to decentralization and targeting of resources, that are also highly relevant to non-dominant language communities. Special attention will be given to children's school readiness and successful transitions to school, focusing on language of instruction and second-language acquisition in pre-primary and primary educational settings, and the potential impacts on educational outcomes for non-dominant language communities.

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The use of early childhood standards to support mother tongue-based multilingual education in Asia

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Early childhood programs provided in a child's mother tongue support the formation of a positive identity and provide a supportive environment for the dramatic development of cognitive, social, emotional, linguistic, and physical capacities that occurs in the early years. Yet these programs must also prepare children for successful transitions to primary school and beyond, where teaching is generally in the national language. The recent dramatic expansion of efforts to develop standards related to early childhood programs, particularly pre-primary and school readiness programs, calls for attention to the role of language in these standards. Common sets of standards are those for pre-primary program quality, teacher training and curricula. In some cases, these are based on national early learning and development standards (ELDS) that may express expectations for children's competencies at school entry. With a focus on experiences in Asia and the Pacific, this presentation will begin with an eye on representations of language as a school readiness competency in child development standards, then explore how and to what extent the new standards and their implementation have addressed language in curriculum, teaching and program design, and specifically, how standards could be used to support mother tongue-based multilingual education prior to and through the transition to primary school.

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Community ownership strengthens multilingual non-formal education in the Cambodian Highlands

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Cambodia still faces many challenges to reach EFA goals, especially in its remote ethno-linguistic communities. Most of the 100,000 indigenous peoples living in the highlands have had little access to education services until the late 1990s. Their languages have only recently been reduced to writing. Socio-economic development in the highlands still lags far behind the rest of the country. However, communities participating in MLE find themselves better equipped to develop their communities, as well as maintain their cultural identity, as they face rapid modernization.

The multilingual education model of instruction begins in the vernacular and progresses to Khmer, with students gaining proficiency in both languages. Communities are highly motivated to break the tradition of illiteracy as well as produce materials in their own languages. Their strong level of community support has been key to overcoming various challenges to project implementation. This paper will present the many challenges as well as some of the effective strategies and solutions. Communities have organized volunteer teachers to provide instruction in remote hamlets, with guidance from volunteer monitors and local education committees. Ethnic youth assist with field monitoring to provide on-site guidance. Participants consider the basic literacy and numeracy skills gained in the multi-lingual approach as foundational for the socio-economic development of their families and communities. The functional curriculum used focuses on needs identified by the communities, such as health, community forestry, and marketing. In addition to literacy training, community members both young and old are partnering to document indigenous knowledge and traditions for the future generations, using the vernacular as well as the national language.

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Building a responsive life-embracing infrastructure for MLE: The Abau program of Papua New Guinea

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The Abau Multilingual Education (MLE) program in Papua New Guinea (PNG) entails a three year curriculum in the Abau language for children living in various villages along the Sepik River. The MLE program also offers a variety of courses for adults that enhance their Abau literacy and provides them new skills from simple bookkeeping and typing to arts, English and study skills. The development of the infrastructure of the Abau MLE program has been shaped by responding to a variety of existing realities such as cultural values, logistical constraints and limited financial resources. The infrastructure of the program is also shaped by keeping in mind that the goal of education is not about teaching isolated skills but about connecting people with relevant life, each other and their creative self.

In this paper four important themes are suggested that need to be built into an MLE program. Examples are given of ways in which the Abau Program attempted to incorporate these themes in the context of existing realities and limitations. The four themes can be remembered by the acronym FIRE.

(a) Framework–Lack of proper infrastructure rather than lack of money is the most disruptive element to an MLE program. A good infrastructure satisfactorily addresses issues such as remuneration, method of teacher selection, monitoring of performance, the production, storage and transport of school materials, the purchase and distribution of school supplies, etc

(b) Interconnectedness–A student is not a faceless recipient of information, but a unique individual who desires to relate and interact with the world around and within her or him.

(c) Relevance–The learning outcomes and the study process itself need to be meaningful in the context of life, world view and future.

(d) Enjoyment or Energizing–An education program, especially for adults, needs to be non-threatening and shame-free. Teaching will be enhanced if it builds on learning styles that students enjoy.

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Revitalizing Tiwa language: The phenomena of language shift and maintenance

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Language maintenance denotes the preservation and use of a language in the face of competition from regionally and socially more powerful and numerically stronger languages.

Tiwa, an endangered language of the Tibeto-Burman language family, is spoken by just 23,000 people (Census, 2001) in Karbi Anglong, Morigaon and Nagaon districts of Assam and some pockets of Garo hills in Meghalaya, North East India. Due to the hegemony of English and of Assamese, the dominant language of this region, Tiwa is under tremendous threat of extinction. The language lacks its own script and is not used in the school system. Urban people and members of the younger generation of the speech community have started to discard their mother tongue, considering it a powerless and non-prestigious language.

This paper describes the effort by a small number of concerned speakers and several organizations who have been trying to revive and revitalize the language. This endeavour includes the establishment of an autonomous literary body which has been publishing folk literature, small scale dictionaries and grammars using an adapted Roman script. The group has also established a research institute to study and preserve Tiwa and provide basic courses on the language for the new generation speakers. The role of the All Tiwa Student Association (ATSU) in this effort is also described.

Using the author's first hand data, the paper presents the rationale for using Roman script for writing Tiwa and describes the actions taken by mother tongue speakers and their institutional plan to revitalize their language.

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Punjabi language: Government policies and traditional multilingual classrooms in Pakistan

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The main focus of this presentation is the survival of regional languages in educational activities, with special reference to Punjabi and Saraiki in Pakistan. Punjabi and Saraiki are major languages of Punjab and one can find people who claim Punjabi as their mother language more or less in all the districts of Pakistan.

According to government policy, decisions about regional languages are provincial matters; provinces are free to adopt policies according to their requirements and needs. In Punjab, teachers can use the language of their respective areas plus Urdu as languages of instruction at primary level. At upper level students were, and are, provided the opportunity to opt for Punjabi, Sindhi, Pashto, Sraiki and other languages as subjects. At some level students are allowed to write answers in their respective languages. Some problems have recently been identified with this system. This paper offers several suggestions about strategies to mend the system to gain more positive results.

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Performing living traditions: A Kalanguya music and dance troupe in the Northern Philippines

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The Kalanguya are an indigenous people group of the northern Philippines with a population of approximately 70,000. One of the authors (Arsenio) is a member of this ethnolinguistic group who manages a touring ensemble that incorporates traditional music and dance in performances for Kalanguya communities. In keeping with recent efforts by UNESCO and other transnational cultural organizations, this paper advocates for strengthening local practices over preserving captured images and sound recordings. While there are important roles for archives and libraries, traditional performing arts are by definition dynamic, culture-making activities that problematize objectification and static forms of documentation.

This paper explores the role of these Kalanguya ensemble members as agents of preservation of cultural knowledge that is no longer practiced in its traditional contexts. By analyzing the structure of the group's performance, we investigate how the performers negotiate: 1) their own contingent, constructed, and shifting identities that often fall "in-between" standard classifications of the major ethnolinguistic groups of the northern Philippines; 2) ideas of authenticity regarding the representation of these traditions via new performance contexts; and 3) changes in the meanings of the generations-old rituals for the current generation.

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Local-language adult literacy programs and sustainable development in Africa

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The central role of adult literacy in sustainable development is well recognized. Despite the increased attention to children's education among international donors in recent years, those familiar with on-the-ground development issues in Africa are well aware of the centrality of literacy to sustainable development: the ability to learn from and interact with written materials, and so to engage with the world that is mediated by print.

The range of meanings contained in the term "development" is equally well recognized. Along with the commonly made link to economic progress, development has implications for social and personal well-being as well. Sen's contention that true development involves agency and freedom of choice underlines the argument that any efforts at enhancing development must go well beyond economic indicators. Though the sustainability of these "softer" indicators of development is a complex matter, it is nonetheless critical to understand how they can be sustained.

The goal of this paper is to explore the links between adult literacy programs in African languages and a range of development possibilities for the speakers of those languages. The importance of local-language adult literacy programs to sustainable development will be argued, and a number of social and educational outcomes of such programs will be examined. The paper will reference studies from various countries of sub-Saharan Africa, including Senegal, Kenya, Nigeria, Ghana, Burkina Faso and Uganda.

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Developing a Devanagari-based multi-language orthography for Nepalese languages

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Nepal has more than 92 languages belonging to four different language families using about a dozen orthographies. About half a dozen of these languages have long traditions of writing using their own orthographies. Another group of about twelve languages has recently started developing their orthographies. This leaves a large number of languages yet to be written.

Most of the newly established writing systems are based on Devanagari script, the script used for the Nepali language. There is a tendency to use Devanagari for languages which do not have their own writing systems even though it needs to be modified, especially for Tibeto-Burman languages. Most of the modifications in use today are used with breathy vowels, long vowels other than *i* and *u*; breathy consonants like *mh*, *nh*, *ɳh*; *yh* and *wh*; tone; mid low vowels; central vowels; implosives; glottal stop; and syllabic nasals.

Linguists working in the languages of Nepal have proposed and used orthographies for a number of Nepalese languages but these orthographies have been developed considering only one or a few languages. Modified symbols or added diacritics represent one sound in one language but another sound in another language. Thus they lose inter-operability, even though the efforts for the single language are invaluable.

This paper argues that inter-operability among writing systems is crucial when considering mother tongue-based multilingual education programs in minority language communities, especially those with very few speakers, who live in multilingual countries like Nepal. The paper presents the current situation of writing systems in Nepal, highlights the potentiality of Devanagari script in developing orthographies in un-written languages, identifies problems with the currently used orthographies based on Devanagari, argues for a fully inter-operable Devanagari-based orthography for the languages of Nepal, and presents the orthography.

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Language co-existence through reciprocal learning and teaching

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More than 100 languages are spoken in Nepal. Although schooling and the in-migration process have been weakening some of the languages, a child in Nepal needs to be bi- or multilingual. Who, then, should decide which language children should speak? UNESCO writes that parents should decide the language of instruction for their children; Nepali linguists say that children should learn through a language that already has a script and/or literature; Nepali politicians advocate for one dominant language for each province and Nepali educationists plan for teaching the mother tongue. This paper addresses these debates and presents a language co-existence approach, i.e. learning and teaching each other's languages and producing the curricular as well as non-curricular materials in them.

The country has more than 15 scripts. Some of them are in use and others have died out. But the children of the Muslim community have to learn at least three scripts together— Urdu, Devanagari, and English. Limbu children have the same problem. My presentation will also include my ideas of a shared approach to learning and teaching scripts.

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The politics of preserving cultural heritage: Communicating identity through public performance of the *Hula* for Diaspora Hawaiians

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This inquiry focuses on the ways that diaspora Hawaiians communicate their identity while preserving their cultural heritage and particularly on strategies that they create to preserve their cultural dance, the *hula*. Information gathered in this study indicates that preserving cultural heritage is a highly contentious activity influenced by politicized and conflicting agendas of power. Although “Hawaiian” has historically been pre-articulated, diaspora Hawaiians realize that identities are not “fixed” spaces but can be constructed through imaginative dialogue. “Hawaiianess” is then determined by what diaspora Hawaiians believe to be—what *is* “Hawaiian” *for* them.

The paper is in three parts: Part One explores historical and political themes that have shaped and influenced diaspora Hawaiian identity. Part Two discusses contradicting, resistant and empowering strategies for framing cultural identity through public performance of the *hula*. Part Three deals with the heuristic value and global applications of the research that diaspora cultural identity is not “fixed” but heavily influenced politically, continually revisited and renegotiated in order to preserve culture. This inquiry recognizes that diaspora cultural identity is mobile, shrouded in a matrix of politics and held in a state of contention suggesting that further research in cultural identity politics is needed.

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Debating multilingualism in a transformative South Africa

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Bilingual education has been a central issue in the development of South Africa's education system since the country's inception as a republic. In recent years, questions of multilingual education have been thrust even more onto centre stage in South African public debate. Since its transition to democracy in 1994, political concerns of historical redress and recognition, the economics of mobility and emerging new markets and developmental needs of voice and participation for a previously disenfranchised population have underscored the importance of attending to matters of language. However, despite the many good advances, the politics of multilingual education in South Africa is fraught with contention. Problems range from how best to conceptualize multilingual education in the South African context, through the implementation of appropriate programs of language delivery, to concerns with the value and efficacy of mastering African languages at all in an increasingly global and mobile world.

In this paper, we suggest that many of these problems have their roots in discourses of multilingualism and education that are unable to address contemporary developments of a linguistically polycentric and developing society undergoing processes of rapid social transformation. Here, we discuss how reconfigured relationships between state and civil society, and new layered concepts of citizenship impact on the role of local linguistic resources specifically (in education, politics, health and the economy), and for a politics of language more generally. We illustrate our argument with empirical data from the South African multilingual classroom, as well as a close analysis of the discourse of on-going public debates on multilingualism.

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Commitment to helping children learn in Timor-Leste

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An international conference on Multilingual Education, “Helping Children Learn: An International Conference on Bilingual Education in Timor-Leste”, was held in Dili, Timor-Leste from 17-19 April 2008. The conference was hosted by the Ministry of Education and sponsored by UNICEF, UNESCO and CARE, with over 140 people attending. It provided an opportunity for educators and education policy makers to learn from research and the experiences of other countries and apply this learning to designing a language policy and teaching methodologies that will best serve the needs of children in Timor-Leste. In this presentation the key outcomes of this conference will be provided following an outline of the language-in-education context of Timor-Leste.

There are over sixteen local languages in Timor-Leste. The Constitution states that there are two official languages, Tetum and Portuguese, and that other Timorese languages are to be valued and developed. Only 40% of children know Tetum or Portuguese (the languages of instruction) when they enter school and language could be one of the main barriers to education, leading to low enrolments, high dropout and repetition rates, and poor learning achievement in school.

The speakers shared experiences from five decades of research in mother tongue-based multilingual education and how it can improve children’s ability to become fluent in the official languages of a country when those languages are not the mother tongues of many citizens. Various models have been implemented around the world, and provide Timor-Leste with examples of good practises and key lessons on ways to implement education policy, the research that will be needed, the focus of teacher training and the development of orthographies and resources for teaching and learning in local languages.

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Four mother tongue-based bilingual education projects in China: Introducing the Bai, Dai, Dong (Kam) and Dongxiang pilot MLE projects in the P.R. China

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The Chinese government, supported by SIL International, East Asia Group, has initiated several mother tongue-based bilingual education pilot projects in three provinces of the People's Republic of China.

This paper describes four of these cooperative projects and their current situations. The projects are:

- Bai-Han BE project, Jianchuan, Yunnan province
- Dai-Han BE project, Xishuangbanna, Yunnan province
- Dong-Han BE project, Rongjiang county, Guizhou province
- Dongxiang-Han BE project, Gansu province

In all four projects, children begin learning in their mother tongue during two years of preschool (5-6-year-olds). Oral Han (Mandarin Chinese) is introduced in the second preschool year. The preschool years are followed by primary school in Mandarin Chinese with different amounts of mother tongue used in each project.

The projects differ significantly from each other in the language and script distance between each mother tongue and Mandarin. These differences influence the methodology selected for teaching mother tongue literacy. The projects have been running for different lengths of time and different intermediate results and problems have occurred within each separate project.

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A proposed framework for enhancing teachers' preparation for classrooms with language minority students

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Although the value of mother tongue materials in child development programs has been widely acknowledged, using minority languages in classroom materials has met with many challenges from decision-makers and minority language communities alike. Among the lessons learned about creative innovations in mother tongue instruction around the world, challenges in the materials development stage of teacher training have remained underestimated and under-supported.

This presentation begins by sharing an overview of many erroneous assumptions made, because of the lack of thorough research, about teacher training related to the types of teacher knowledge, skills and prior experiences that are needed for teaching language minority students. It then proposes a framework for recruitment and training which takes into consideration such dimensions as teachers' expectations, cultural sensitivity and professional skills. The core argument is that for training to be efficient, teacher trainees need to be equipped, not only with the knowledge of subject content, but with more responsive management, the awareness of self-driven resources and the flexibility to adapt pedagogy, when working with language minority students. The paper will use examples from research studies in Thailand and Australia to illustrate several main points.

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Endangered languages in revitalization development and mapping with local indigenous communities of Taiwan, Orchid Island, and the Batanes

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This paper is about research on language mapping and revitalization in local multilingual settings based on case studies through documentation *for*, *by* and *with* local communities. Studies are presented in terms of scholarly interactive digital Internet-based utilities for sustainability of indigenous languages and cultures in Taiwan, Orchid Island, and the Batanes.

Language tools with interactive digital utility at the community level are able to chart temporal-spatial language dynamics in a variety of ways. *TimeMap*TM is utilized as a suite of software for *recording*, *indexing*, *analyzing*, *combining*, and *delivering data* to support research on language processes. Its functions include making and categorizing texts, audio and image files, hyperlinks, tabular data; tools to query remote data catalogued in libraries; means of downloading selected data for further analysis with other software; editing data sets into a single time-aware map (map space); methods of illustrating data through time.

Collaboration is important for the project to research contemporary issues of endangered languages and conservation. Procedures are based on UNESCO guidelines for tangible and intangible cultural heritage and UNESCO's The Babel Initiative for Internet-based recording of languages, dissemination, and revitalization processes. Our research contributes to the Electronic Cultural Atlas Initiative (ECAI, <http://ecai.org>) Pacific Language Mapping. Students of socio-linguistics and ethnography of languages will be able to gain experience in information management and display procedures.

Ethno-technical data collection from geographic information systems (GIS) and learning from the research offers participants a frame of reference in defining languages and helps create lines of actions in this field. In cooperation with partners an Internet-based portal system connects participants with a view of building knowledge by access to digital information becoming available within the public domain enhancing viability for learning through multilingual possibilities.

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Language policy for China's minorities: Orthography development for the Yi

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The Yi nationality of China is a composite group of nearly eight million people speaking various related languages. Four groups within this nationality have distinct logographic traditions, Nosu, Nasu, Nisu and Sani. While these systems are ultimately related, they differ greatly. For example, the Nosu characters are rotated 90 degrees counterclockwise compared to the other three, and are traditionally written from left to right. The others are all written from top to bottom, like traditional Chinese, but Nisu and Sani start at the top left, while Nasu starts at the top right, like traditional Chinese.

In the 1950s, there were several efforts to implement romanisations to replace these orthographic traditions. From the 1970s, various reformed systems have been developed and implemented. This includes the syllabic system of Northern Yi based on the traditional Nosu script and the local speech of Xide in Sichuan Province, the standardised logographic system for Nasu of Guizhou Province, and the composite logographic Yunnan Reformed Yi in Yunnan Province, including some characters from all four traditions. In addition, local authorities in the Sani area and to a lesser extent in other areas have attempted to document their traditional orthographies.

This paper discusses script reform and its implementation through education and elsewhere. The Nosu syllabic system of Sichuan Province is a success; the Nasu logographic system as used in Guizhou Province is less widely implemented; and the Yunnan reformed system has encountered very serious problems. Some Yi in Yunnan Province who speak languages other than the four with orthographic traditions have started to use the Yunnan Reformed Yi script for symbolic purposes, but its educational implementation has stalled, and authorities in Nisu, Sani and Nasu areas have strong reservations about its use, preferring their own traditional script.

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The “bridge” to Filipino and English: Initial results of the First Language Component MLE program in the Philippines

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For approximately ten years, the Lubuagan district in the northern Philippines has been host to an educational innovation in language of instruction known as the First Language Component (FLC). In this innovation, children receive instruction via their first or primary language for the first three years of school. During this period, children also receive instruction in oral English and oral Filipino as preparation for learning to speak and read in these languages as well. After three years, children in the experimental program are mainstreamed into classrooms where English is the primary language of instruction and Filipino the secondary language of instruction.

For purposes of documentation and research, the FLC program has been launched in only a subset of local schools or classes. Each of these has been matched with a school or class approximately equivalent in terms of socio-economic status, level of community support, and size.

Formal testing for research purposes has begun only recently with standardized tests being administered in 2006-2007 in grades 1 through 3. This paper reports the results of the initial round of testing and relates these results to prevailing theories on multilingual education.

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Notable descendant ancestresses of Tainui—their stories and how these have been maintained

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Māori are the indigenous people of Aotearoa New Zealand, made up of tribal groups or *iwi*. One of these sailed in Tainui (waka or canoe) from Hawaiki to settle in the new lands of Aotearoa. Today there are 55,000 registered Tainui descendants. While stories of the men who sailed on Tainui and their male descendants are often comprehensive and elaborate, there is a notable absence of women's narratives. Men tend to hold the women's stories which have often been retold according to a male coloniser's perspective. More detailed research is needed in order to find and understand the oral traditions of the women of this *iwi*.

This paper draws on current ongoing research in which some key findings have identified how Tainui women's stories have been preserved, by whom and the type of story that has been maintained. Comparisons with the details of both inter and intra tribal historical accounts of Tainui women provide a picture of the disposition and character of Tainui women as explorers, poets, song writers and leaders.

The paper concludes with the challenge to ensure women's narratives are discovered, interpreted, understood and recorded. This will be achieved by a variety of methods including the process of the collation of *iwi* descriptions, document analysis and critical reflection of the more readily available published accounts.

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Recruitment of local ethnic minority women as teachers' assistants: A strategy for implementing mother tongue-based multilingual education in Vietnam

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The government of the Socialist Republic of Vietnam officially recognizes 54 ethnic groups, the largest being the Vietnamese (Kinh), who comprise about 86 percent of the total population. The remaining 53 ethnic groups live mostly in mountainous areas of the country. Vietnamese is spoken as first language by approximately 90 percent of the population.

Although up to twenty percent of education curriculum can be used for teaching minority languages, Vietnamese is the medium of instruction for all grades. Available statistics show a drastic disparity in education achievement based on students' ethnolinguistic background. One reason is that teachers, most of whom are Kinh, and their ethnic minority students have difficulty understanding each other.

Save the Children UK (SC UK) has begun implementing a pilot MT-based MLE project in four ethnic minority communities. One challenge to implementation is the fact that there are few qualified teachers from the communities. Key features of the SC UK programme are (1) The use of teaching assistants ("Community Based Teachers' Assistants" or CBTAs) who are drawn from the communities in which the schools are located and speak the children's home language as well as Vietnamese. The CBTAs work alongside the Kinh teachers to support children's learning. (2) Orientation and training for the Kinh teachers and the CBTAs to help them develop mutually supportive relationships in the classrooms. (3) Frequent supervision and support for teachers and CBTAs.

Save the Children UK hopes that this initiative, together with the strong MLE model being developed by UNICEF, will encourage the government to develop a comprehensive approach to quality education for ethnic minority groups and will contribute to global advocacy for quality education for marginalized groups.

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The impact of language switch in early schooling on the cognitive development of children aged 5-7

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In many countries around the world, especially in Asia, a significant number of children begin their schooling in a language different from the one that is spoken at home.

The age of early schooling has long been identified as being a crucial stage for the cognitive development of children. Depending on national policies, this usually means children aged 5-7. The proposed paper will look into the role of language for cognitive development and the effects that a switch of reference language has on children in this age group.

Looking at examples of children in Mother Tongue-based MLE projects in which SIL is involved in China, as well as other sources, additive bilingual education is outlined as an approach that takes the role of language in cognitive development seriously. This approach also supports the need of these children to attain a high level of competence in the national or an international language.

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Secondary students' response to oral literature in their mother tongue: Insights and observations from an action research project in a Bhutanese school

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This presentation, drawn from my Ph.D. thesis, explores the cultural role of Bhutanese folk literature in the educational context. In this study, *folk literature* includes written tradition as well as genres that exist in the oral form. This particular study emerged from a much wider investigation which explored three distinct domains of inquiry, namely policy and resources framework, pedagogy and practice, and stakeholder aspirations. In this paper the knowledge, perceptions and experience of students in relation to oral literature in their own local languages are considered.

Data for this paper were gathered as part of an action research project that I conducted in a Grade 11 class in a secondary school in south Bhutan over a period of three months. The paper describes the ways that students responded to learning activities that involved narrating, collecting and writing oral literature from their own local languages and presenting these to peers. The paper will argue that if opportunities are provided to children to explore their own oral literature and share their findings and reactions with their peers, then they learn not only to understand and appreciate their own cultural identities but also to demonstrate understanding of and respect for cultural diversity.

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Orthography development challenges in Western Cham

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This paper deals with the complexities and diversities of orthography development for Western Cham. Four preliminary writing systems have been developed for Western Cham in Cambodia: Jawi, Devanagari, Khmer and Rumi. Since each system was developed and used in unofficial ways, some questions may arise as to which one should be used ‘officially’ for writing Western Cham. This paper describes the characteristics of the four diverse writing systems and explains some rationale for the writing systems in terms of orthography development around the world. It also looks at some of the factors that might influence orthography development when communities, supported by linguists, are making orthography decisions. Sociolinguistic and cultural identity issues seem to be particularly significant among Western Cham speakers. But while it is important to be aware of the variety of factors that influence orthography development, it is good to remember that many successful orthographies do not, in fact, meet many of these criteria, because many factors are interwoven in orthography development and for the most part they cannot be separated.

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Building community-based support systems that facilitate sustainable multi-ethnic education opportunities: Experiences of EDC and partners in Phang Nga, Thailand 2007-2008

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Most Burmese migrant children living in Thailand lack access to education. EDC is working with UNICEF, staff of twenty-seven schools, local communities, government partners, and civil society bodies in Phang Nga and Ranong to develop systems and institutions that facilitate access to, and retention in, Thai schools for these Burmese children.

The project began by encouraging key gatekeepers in local Thai communities and regional and local government to support promotion of EFA among Burmese, arguing that all children have the right to education, that the project can help bridge the gap between Thai and Burmese communities, and that Burmese immigrants are important in supporting economic prosperity within the general population. EDC advocated with nearly 60 schools, assessing the capacity of teachers and facilities to absorb more students. EDC trains schoolteachers with appropriate skills to manage multi-cultural classrooms, and has also produced a Burmese/Mon 'teacher survival kit' for Thai teachers, so they can communicate with students from those language communities who speak no Thai. On the non-formal side, EDC also partnered with a local NGO, the Foundation for Education Development (FED), which runs five Community Learning Centers (CLCs). EDC and FED work together to identify Burmese children who have the Thai language skills needed to enter the Thai school system; CLCs established courses on Thai-language learning for those students who have some Thai language but need upgrading so they're ready to enter schools at a later date.

Perhaps most importantly, EDC works with communities so that eventually they can run these systems themselves. Getting Burmese community leaders to endorse the project and recruit children has been critical; involving Thai stakeholders has been particularly essential in developing trust in the Burmese communities and in getting Thai communities to accept the project.

As a result of these integrated activities, 154 children have been mainstreamed at 27 schools (numbers are low at each school for the first year to ensure retention). Burmese children can attend FED centers to continue learning Burmese, their mother tongue. This model is presented as one approach towards mainstreaming children in a sustainable and sensitive way—and the key aspect is leveraging contributions from civil society, government, and community systems simultaneously.

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What kind of literature for ethical education in Africa?

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This paper attempts to answer the question, “What kind of literature is needed for ethical education in Africa, especially in this era of globalization?” After preliminary comments on the intricate relationship between language and literature, I examine three identifiable kinds of literature in Africa—oral literature in local African and modern European languages, written literature in local African languages and written literature in European languages—to determine what role each is playing in our contemporary educational system. I then advance the view that, in spite of the progressive transition from the predominance of oral literature in local languages to written literature in European languages, and in spite of the undue influence of European languages in the education of many Africans, oral literature in African languages remains the most appropriate language of education for Africans. This is especially true at the lower primary level where the very foundation of ethics and all education is laid. The paper further posits that the moral decadence in our body politic today is the result of the European imperialist bourgeois philosophy behind the educational system bequeathed to us by our erstwhile colonial masters and the paucity of the ethical and moral content of the literature that is being taught in our schools.

This paper calls for a concentration of effort in the development of oral literature in African languages for these major reasons. Oral literature is an important component of the African cultural heritage. Besides being the most vigorous and effective medium for reflecting the contemporary ethical and cultural diffusion prevalent in Africa, oral literature provides a greater opportunity for the development of literary talent than does written literature in modern European languages. I will use oral tales, proverbs and modern songs by a renowned contemporary oral artist - Lapiro de Mbanga from Cameroon- to illustrate my point. I believe that this artist has adapted to the present by broadening the thematic content of his folksongs to reflect the important social, economic and political issues of the day. He has also highlighted the interaction of modern technology with oral literature. In so doing, he has underscored the role and function of oral literature as part of both national and global literatures.

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The Yogad and Gaddang rituals of Isabela: Meaning and significance

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The danger of losing the indigenous culture and arts of the original Yogads and Gaddangs of Isabela point to the need to preserve whatever intangible heritage there is left before it all vanishes with the death of the living cultural masters. This paper describes the documentary work by the two authors who attempted to capture in print/video the rites and rituals of the Yogads in marriage, baptism, planting, pest control, harvesting, diagnosing sickness, healing, exorcism, and death. The documentary also attempted to capture in print/video the nine (9) anito rituals of the Gaddangs.

Another purpose of this documentary was to discover patterns of meaning and significance, in the various manifestations of their sacred beliefs in life and existence as a people. Data were gathered using videotapes and interviews with the aid of tape recorders and field notes. Data were analyzed using content analysis and interviews to validate the findings with the masters and/or key informants.

Findings showed that the Yogads and Gaddangs of Isabela have a rich intangible heritage that is worth preserving, as manifested in their rituals, from the union of a man and a woman to form a family (marriage) to the processes/challenges, which they undergo to nurture their family from birth through life and death. Their rituals show how much they care, support, love, and protect each other against life's problems and worries, sickness, poverty, bad luck and the unseen forces/spirits that disturb/affect their health, prosperity, good life and harmony with themselves, with each other, with nature and the unseen. The rituals are their instruments/coping mechanisms in nurturing and preserving these values.

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Mother tongue-based multilingual education in southern Pakistan: The Parkari program

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The Parkari community in Sindh Province of Pakistan has a literacy rate of barely 2%, compared to the national rate of 45% (1998 census). A number of factors contribute to this dismal literacy situation. Among them are low income, lack of schools close to the communities, lack of teachers, high absenteeism of those teachers appointed to rural areas, “ghost schools” (schools on paper that do not exist or function in reality) and lack of teacher supervision. The result is a remarkably poor primary education situation for Parkari children, and especially for Parkari girls. Because of a history of abuse of lower secondary girls sent out of their village communities to schools, Parkari parents are very reluctant to allow their daughters to go to distant government schools.

This paper presents an overview and evaluation of a village-level mother tongue-based multilingual education program established by the Parkari Community Development Program (PCDP), a local NGO. The program enables students to begin learning in their mother tongue and then helps them ‘bridge’ into Sindhi (the official state language and medium of instruction in state primary and secondary schools), in addition to teaching Urdu and English as subjects.

Teachers are recruited from the communities (an important factor in Parkari parents’ willingness to send their girls to the schools) and trained in learner-centered instructional approaches. PCDP provides locally written Parkari books, language learning cassettes, other educational materials, and translations of culturally appropriate books, teacher training materials and health education materials. Each school is supervised and managed by a dual (female / male) local Community Citizen Board (CCB).

The paper also describes ways that the PCDP has worked with Parkari communities to meet challenges to the education program, including opposition from landlords and politicians, natural disasters (drought, famine, floods), and the lack of girls’ access to primary and secondary schools.

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Cheke Holo orthography: Ethnic language community decision-making and the role of trained linguists

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Decisions on orthography are crucial to language development and use. This is illustrated vividly through a case study of Cheke Holo, an Austronesian language of 10,000 speakers of Solomon Islands. Trained linguists suggested significant alterations to the long-established and widely-used orthography, but through thorough testing, the community rejected the proposed changes, and decided to retain the historic orthography. The linguists agreed and discontinued printing trial materials with the suggested orthographic changes, instead incorporating the historic orthography in all subsequent publications. The traditional orthography continues to be used widely by Cheke Holo speakers in their written communication. The result of this process was a clear testimony to the importance of community-based sharing in decision-making on such a fundamental aspect of language use.

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“Troubling communication”: Exploring spaces for socially just dialogue

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This paper draws on an interdisciplinary, multi-dimensional research project titled “*Enhancing communication for socialization and learning*”, to describe different dimensions in understanding multilingual classrooms in the Western Cape, South Africa. It argues that an approach to research that brings different bodies of knowledge, such as teachers’ experiential knowledge, learners’ experiential knowledge, professional /expert knowledge (e.g. education and speech) and language personnel into dialogue is critical to understanding the complex process by which equitable learning environments can be created.

The methodological approach employed has value in Western Cape schools. Learners from diverse language and cultural backgrounds with varied language exposure and experience find themselves in classrooms in which the language of learning (English) is different from their mother tongue. Communication impairments (stuttering, language delays) of some learners contribute to their problems with oral language proficiency and literacy. Complexities also arise because teachers and learners in post-apartheid schools are of different language and cultural backgrounds and teachers have not been trained to manage the demands of such diverse classrooms. There is grave concern that learners are failing to acquire the necessary communication skills (including literacy skills) for their grade level. Often, the communication problems are blamed on learners with communication impairments or other language difficulties.

As teachers/therapists and particularly as researchers, we must challenge the view that communication problems in the classrooms are created by the learners themselves. Their problems are situated in the contexts within which they live, socialize, and learn. Based on an understanding of the relationship between classroom communication and social justice in education, this paper calls for understanding of the issues and challenges in multilingual contexts from multiple views/positions. This dialogic approach to research can create possibilities for collaborative action among educators, learners, therapists and significant others to enhance communication in linguistically complex classrooms.

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Needs survey on promoting mother tongue-based bilingual education (BE) in Sri Lanka

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Mother tongue-based bilingual education should be implemented under an approved policy that is in line with national language policy. Implementation should be properly planned and well organized and should enable learners to become bilingual and bi-literate. In Sri Lanka, bilingual education, introduced as ‘English medium education’ was implemented in 2001. Its purpose was to enable students to gain competency in English along with their mother tongue and thus to support socio-politico-economic and cultural development.

A Needs Survey conducted on BE during the first three months of 2007 looked at strengths and weaknesses of current practices of BE in Sri Lanka through the experience of various stakeholders. The survey also made stakeholders aware of BE through addressing the use of language for development in a multilingual and pluralistic society. The Unit also wanted to open a wide and critical discussion at national level on BE.

The sample consisted of 10% of the schools in which BE was being practiced at the time. These were government schools in rural, urban, metropolitan and suburban areas of all nine provinces and twenty-four districts of the island. The respondents in the sample were the bilingual learners, their teachers, parents, principals and in-service advisors. Questionnaires, classroom observations, semi-structured interviews with bilingual teachers and documentary analysis were used to collect data, in addition to the status analysis.

Findings indicate that all the stakeholders have positive attitudes about Bilingual Education and are making progress, despite their worries, problems and difficulties. Teachers have undergone professional isolation in different terms. The survey suggests that drastic changes are needed at policy level, at administration, teacher empowerment, learner empowerment and learning and teaching materials.

The quest to improve the trilingual education system in ethnic minority schools in Inner Mongolia: Energizing the mother tongue

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Until 2001, bilingual education through Mandarin Chinese and Mongolian had been the main focus of language education in Inner Mongolia Autonomous Region. However, through the 2001 New Course Reform, English Language Education became compulsory in China from the elementary level. Since then, little attention has been given to the issue of foreign language and trilingual education in China's ethnic minority schools.

The purpose of this presentation is to discuss ways to improve English Language Education and the Trilingual Education System in Ethnic Minority Schools in Inner Mongolia. This presentation considers the impacts of current English Language Education and identifies key problems faced by the ethnic Mongolian school system including by students and teachers. The author conducted original primary research with students and teachers through both a questionnaire survey and face-to-face interviews. Briefly, this research finds that current trilingual language education policies impact on ethnic Mongolian students, but also have broader implications for the use of the Mongolian language in China.

This presentation is divided into four parts. The first part reviews existing ethnic minority language and English language education policies in China with a focus on the already declining ethnic Mongolian language. The second part explores trilingual education in minority education systems in Europe and other parts of Asia in order to identify common problems and prerequisite conditions for effective trilingual education in minority education systems. Part three then analyses responses to the questionnaire survey and interviews and identifies problems concerning English Language Education within the trilingual education system in Inner Mongolia. Finally, part four proposes a new approach for an effective trilingual education system based on a sociolinguistic theoretical perspective of multiculturalism.

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Demonstrable developmental gains

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Children from ethnolinguistic minority groups in Myanmar tend to be highly disadvantaged with regard to access to education. There are 135 ethnic groups in the country and the issue of language poses great challenges for children from these communities, many of whom start school unable to communicate in Myanmar, the language of instruction.

The “Transitions Initiative” programme (Save the Children Myanmar) is a community-based early childhood care and development (ECCD) programme committed to the maintenance and promotion of minority languages. The programme is divided between minority language-speaking and Myanmar-speaking Townships in the ratio of 5:4. A goal of the program is that children who take part in it will display demonstrable developmental gains.

The program focuses on “Receptive Vocabulary” and “Visio-Motor Perceptual Ability”. It was anticipated that mother tongue language games and songs and the opportunity to use crayon and pencil would lead to enhanced skills in the areas assessed. Promoting mother tongue activities and enhancing pre-reading and pre-writing skills for those children whose languages have a written form is intended to be a useful preparation for the work done in the local communities by the Literature and Culture Associations (LCAs). For those whose language is not yet in written form, the activities will serve as a basis for developing literacy skills in the language of instruction.

The main purpose of assessing the program is to identify relative strengths and weaknesses of the two cohorts mentioned above and, if numbers justify it, also the disaggregated cohorts of ethnicity, gender and poverty. Initial entry cohorts were assessed between 4-8 weeks after entry to Centres in order to establish base-line data. Subsequent same-age cohorts are being assessed at 6-month ECCD exposure intervals.

The paper will identify interventions. used in ECCD Centres which are designed to enhance the assessed skills, consider the results so far with particular reference to any indications of stimulus deficits and consider how the results might be used to help in the design of future programmes

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First look at a Barombi orthographic system

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Barombi is an under-described and endangered Bantu language spoken in the South-West Province of Cameroon. The approximately 3000 to 4000 speakers (Lamberty, 2002) are shifting to Cameroon Pidgin English, a lingua franca dominantly spoken in the South-West Province (Alobwede d'Epie, 1998). Because there is little intergenerational transmission of Barombi, Pidgin English is now the first language of socialisation for many Barombi children (Schröder, 2003).

In an effort to support revitalization and maintenance of the Barombi language, I started a linguistic project with two main objectives: 1) *describe* the language (focus on grammatical and lexical aspects), and 2) *document* the language (systematic recording, transcription and translation of spoken language samples (Swann et al. 2004)).

This paper presents a first proposal of an orthographic system for the language. My goal is to support the development of an "efficient" orthography for reading and writing the language, as there is a real will from the Barombi people to see their heritage language written. They believe that the codification of the language is a starting point to bring their children back to the language, or, at least, to preserve their cultural heritage.

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A multilingual education policy pathway: Working from pilot project toward national policy

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For those advocating for First Language education, the road from initial advocacy to a national policy may be a long one. This paper will explore advocacy and implementation efforts made over a twenty year period in the Philippines for First Language education in the formal setting. The paper will attempt to recount and summarize the activities that have moved a relatively insignificant local effort to address illiteracy, to a pilot program and research study which is being used to influence a national policy on First Language education. The paper will attempt to identify lessons learned. It is meant as an encouragement to those who are already in some level of the same process. And it may sound forth a challenge for those who are exploring where to start.

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Language-in-education policy and practice: Learning from South African classrooms

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The post-apartheid language-in-education policy in South Africa signaled an intention to create equitable education by promoting multilingual education as a cornerstone of a transforming society. The rapid desegregation of schools over a thirteen year period has resulted in linguistically and racially diverse classrooms. The system aspires to create a socially just, high-quality education in contexts of vast inequality. Given the centrality of language to learning, we ask: How have the language-in-education policies and practices favoured or hindered learners of non-dominant language (NDL) groups?

In addressing this question, the paper first critically appraises the language-in-education policies in South Africa and examines the success and failures of learners of NDL groups. Secondly, it draws on data generated in case studies of intermediate phase South African classrooms in socially and economically disadvantaged communities in the Western Cape to examine the practice of implementing policy statements. In particular, the voices of learners and educators illuminate the multilayered realities in daily classroom life. These realities threaten the success of NDL communities in a context where English is promoted as a global language of access and power. The case of the South African classroom is useful for the global community to refer to when considering similar issues.

We also reflect on the kinds of policy and practice actions that are necessary, not only for the creation of equitable learning environments but also for the contestation of the egalitarian ideologies underlying democratic education policies.

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Mother tongue-based multilingual education: How can we move ahead?

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Save the Children UK has been engaged in language and education for ten years, aiming to increase the space for mother tongue-based education. The focus of the organization's work is often in conflict-affected settings or remote minority areas. Key elements include:

- Increasing use of local language in schools
- Building a foundation of child-centred learning approaches
- Enabling more local language speakers to become teachers
- Making materials available in local languages
- Influencing policy formation and implementation

The organisation produced a policy statement in 2007 which aims to promote mother tongue-based multilingual education for children who do not speak the language currently used in school. A key focus of our strategy is working to bring schools, communities and government closer to good practice over time.

While policy dialogue and pilot projects have grown in recent years, Save the Children's perception is that there is still significant resistance to adopting quality mother tongue-based multilingual education approaches on a large scale within school systems. For example, reducing the use national language to make room for more mother tongues in schools can be seen as a threat to national unity. There is often a lack of awareness about how children develop linguistically and cognitively, and achieving good practice can be seen as unattainable. Assumptions are often that it will be difficult to recruit and train appropriate teachers and too expensive to produce education materials in multiple languages.

Against this background, how can education actors create stronger arguments for mother tongue-based multilingual education? Finding the right messages and evidence to influence policy debates and allay political concerns remains a challenge. This presentation will discuss the way forward in mainstreaming mother tongue-based multilingual education. Based on programme experience, a discussion paper will analyse barriers to scaling up mother tongue-based multilingual education, and suggest priority areas for action.

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A sociolinguistic appraisal of vocabulary items used in Assamese folk songs and proverbs

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Is it possible to draw a correlation between the linguistic and cultural aspects of language simply by relying on the common sense psychology that people should have words for objects with which they are concerned and they should lack words for objects with which they have fewer dealings? Do linguistic structures constrain the flow of our thought processes or is perception instrumental in the emergence of new vocabulary items? In this paper I address these questions in the wider context of Assamese, an Indo-Aryan language, and Assamese life style as reflected in rituals, proverbs, and folk songs.

Rituals, proverbs and folk music generally are manifestation of a group's socio-cultural reality and provide a glimpse into the cultural mode and behavioral patterns of a particular group of people. In the Assamese language there are many proverbs which mirror the community's unique values as well as the assumptions that constitute the colorful tapestry of Assamese culture. Assamese folk songs, ranging from *Bihu* songs, sung during the spring season to marriage songs, *zikir*, *aai naam* (devotional songs in praise of the goddess), *nisukoni geet* (cradle songs), *deh bisaror geet* (spiritual songs glorifying life after death) are endowed with the potentiality of transcending the barriers of time and space by virtue of the appeal of their lyrics which are deeply rooted in Assamese soil and culture.

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Mother tongue-based multilingual education in Pakistan

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Pakistan, with a population 160 million, has a literacy rate of 55%. The National Commission for Human Development (NCHD) was created to support government efforts to achieve EFA Goals. One NCHD literacy program in Sindh province failed to raise literacy rates in the past because it ignored the mother tongue aspect of education. This paper describes a new adult literacy program initiated by NCHD in Sindh using the mother tongue-based multilingual education (MT-based MLE) approach. Following are some of the actions taken so far:

- Developed a dictionary of 1500 commonly spoken words that are used in literacy primers.
- Analyzed the frequency of letters in texts and used this information to develop literacy primers.
- Included a variety of people involved in the program—learners, teachers, supervisors, language experts, literacy professionals, gender specialists and psychologists—in preparing primers.

The process adopted for materials development included needs assessment, preparation of curricular units, materials preparation, pre-testing, revision and finalization.

MT- based learning materials for adults have been prepared for a 3-year program. These include three language primers and one math book for Grade 1 and one local language, one English book and one general knowledge book for Grade 2. Plans are in place to develop materials for Grade 3.

Implementation of the adult literacy program in Sindh takes place in multi-level and multilingual situations. The multi-level situation has been addressed through peer groups, and the use of low cost learning aids. The multilingual situation has been addressed through multilingual communication by teachers to their learners.

Teachers are identified and recruited through a social mobilization process. Learners and “Literacy Facilitators” are identified by the local community. The teachers are trained by literacy professionals in teaching methodology, interactive learner-centered approaches, adult psychology and learner motivation.

The NCHD has established 25,058 centers in which 528,474 people have become literate.

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The use of Northern Khmer in community radio programs in Thailand

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Northern Khmer is a comparatively large minority language of Thailand. The *Ethnologue* estimates that there are 1,117,588 Northern Khmer speakers in northeastern Thailand and yet very few are monolingual. Until recently, Northern Khmer had not been used in such public domains as formal education and mass communication.

Within the past decade, mother tongue speakers have added social functions to their use of Northern Khmer. This is most visible in the adapted versions of traditional *Kantruem* music now featuring audio CDs, karaoke CDs, and music video CDs. The increasing popularity of adapted *Kantruem* music and fewer constraints on community radio stations that cater to local audiences are two factors that seem to be influencing the new uses of Northern Khmer. Khmer-speaking broadcasters find their way to community radio stations in areas where there are fans of *Kantruem* music.

This paper investigates the new functions of Northern Khmer by looking at the emergence of community radio programs that broadcast in Northern Khmer language. The methods used for this study were the content analysis of *Kantruem* songs and music videos from Surin and Buriram provinces - the base for the *Kantruem* music industry - and selective interviews with Northern Khmer-speaking community radio broadcasters.

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Dual language education program models in Philippine progressive schools

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To address the learning needs of students from multicultural backgrounds, some schools develop programs that support mother tongue maintenance alongside learning English. These types of programs can be tailored to a variety of school contexts (Cloud, Genesee and Hamayan, 2000). Recent research suggests that “Two Way Immersion” programs are most effective in maintaining children’s first language as they are also learning a second language, when the programs are implemented in conditions which necessitate and support them (Howard and Christian, 2002).

This paper describes dual language program models that have been designed and implemented in The Raya School and The Builders’ School, two Progressive Schools in the Philippines. The paper reports on the two-way immersion programs and the conditions in both schools that support learning in both English and the mother tongue, Filipino. The results of this research emphasize the important role Philippine Progressive Schools play in developing alternative education models that encourage children to maintain their mother tongue as a valuable language in a multilingual society in which English remains the language of aspiration.

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Cambodia's Highland Community Education Program

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This paper provides an overview of the Highland Community Education Program (HCEP) established by CARE International-Cambodia in North East Cambodia in January 2002. The primary objective of the program was “to address the needs of disadvantaged ethnic minority groups through the establishment of community schools targeting girls and boys who have never enrolled or who have dropped out of the formal system”.

The schools are all bilingual with initial literacy being developed in one of two vernacular languages, Tampuan or Kreung. The national language, Khmer, is taught orally in the first year then phased in as the language of instruction over the ensuing years.

HCEP is managed through three operational units - a Teacher Training Unit (TTU), a Resource Production Unit (RPU) and a Community Support Unit (CSU). The TTU devises and delivers pre-service and in-service teacher training and personal academic upgrading to the teachers, many of whom have had very little formal education. The RPU, with input from the communities, produces the vernacular teaching resources which are vetted and approved by the Ministry of Education, Youth and Sports (MoEYS) before use in the schools, and is developing a curriculum for teaching the Khmer language. The CSU works to build the capacity of the Community School Boards which act as management committees, selecting teachers, monitoring the schools, and motivating parents to send children to school.

Currently the Ministry is replicating the CARE model of bilingual education in three north eastern provinces in Cambodia. In total the model is piloted by the Ministry in 10 community schools and 5 state schools.

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Teachers' response to the implementation of the Kenyan language-in-education policy in a multilingual context

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This paper reports on an ethnographic study which investigated the varied responses of teachers to the Kenyan language-in-education policy (Mother Tongue as subject and as medium of instruction) and the process by which it is being implemented in the Sabaot language group. The Sabaot are in a similar predicament to minority groups elsewhere as their language suffers the effect of colonisation and faces the pressure of globalisation. The Sabaot language is also affected by the proximity of more dominant neighbouring indigenous languages. In an effort to 'reverse language shift' (Fishman, 1991) and maintain the language (Pauwels, 2004), while at the same time raise education standards (see Cummins, 2000), the policy was recently implemented in a number of Sabaot schools.

The study was conducted in one of these schools during a time of significant unrest on Mt Elgon. Data was collected over a six month period and consisted of analysing documents, observing and interviewing in one school. In my presentation I will present preliminary findings showing the response of several lower primary teachers to policy implementation. The underlying reasons that some teachers are motivated to implement the policy will be examined, as will constraints affecting policy implementation. Implications for similar contexts will be discussed.

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Training Mother Tongue teachers: Strategies and challenges in Bangladesh

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SIL Bangladesh provides encouragement, training and technical support to ethnolinguistic communities so that they might be able to use their mother tongue as a bridge to competency in the national language and as a platform for national integration and sociocultural development. This paper will review teacher training strategies for establishing sustainable community-based multilingual education (MLE) programmes for children.

Ethnolinguistic communities and members of language committees play important roles in the selection of mother tongue (MT) teachers. Potential teachers are interviewed to evaluate their ability to teach using the mother tongue. Selected teachers are trained in balanced, “top-down/bottom-up” (multi-strategy) methods of teaching literacy. Technical support for teachers training workshops is provided by SIL Bangladesh.

Teacher training includes modules on why the mother tongue is needed for MLE, strategies to improve children’s learning and activities that help prepare learners for listening, speaking, reading and writing.

MLE programs are new in Bangladesh and so there are no MLE trained teachers. It can be hard for language committees to identify educated people in the community who are willing to work in the MLE school program. Each time MLE programs are extended, new teachers need to be trained in multi-strategy methods of language education. It is also challenging to find people to be trained as MLE substitute teachers who can teach when the regular teachers are unavailable. Trained teachers leave when they find a better job. Unmarried female trained teachers often leave their jobs if they marry a man from another village.

The paper will focus on specific challenges that have been identified by the SIL technical team facilitating training for MLE among minority language communities and approaches towards supporting communities in addressing these issues.

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Language endangerment in Tanzania: The case of the Vidunda language

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The paper addresses language endangerment issues in Tanzania, with particular reference to the Vidunda language. In this East African country, language erosion and language shift away from the mother tongue to Swahili, the national and co-official language of Tanzania, is widespread. Vidunda is a small language spoken by approximately 10,000 people in the Vidunda Ward, Kilosa District, Morogoro Region which is quite remote and where almost all the inhabitants are Vidunda speakers. Nonetheless, ethnic homogeneity is not reflected in an exclusive use of Vidunda. In formal domains Swahili enjoys a prominent position with Vidunda frequently relegated to informal domains. The impact of Swahili is particularly evident among students who are exposed to this language as the medium of instruction in primary education. The younger generation is now more competent and proficient in Swahili but their competence has come at the expense of their mother tongue. Against this background (and based on survey data collected in schools), Vidunda can be described as an endangered language.

The Vidunda language has not been previously studied, described or documented. A recent research project addressed this situation by eliciting names of wild plants and documenting eroding traditional knowledge about plant uses. A large number of oral texts are being collected with the purpose of preserving the rich cultural heritage of the Vidunda speech community. The first results were made available to Vidunda people in bilingual Vidunda/Swahili books of oral traditions, published in 2006. The paper summarizes the results and problems of Vidunda language endangerment as well as community-oriented linguistic support.

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Assessment of the effectiveness of USAID Small Grants literacy and numeracy programs in Timor-Leste-2005-2007

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This paper describes an evaluation of literacy and numeracy courses implemented by eight Timorese NGOs through the USAID Small Grants Program in Timor-Leste between 2005 and 2007. The courses targeted economically active, non-literate Timorese, residing in seven districts of the island. The evaluation produced findings on the local-level impact of literacy and numeracy courses, findings and recommendations on the teaching and learning process, and an assessment of and recommendations for the provision of non-formal education by the Timorese organizations.

The assessment found that by the end of six months, many learners were able to count into the hundreds, complete basic addition problems and read short sentences. It also brought to light an unintended outcome: many learners felt that the ability to communicate orally in Tetum, the language used in Dili, was one of the most significant impacts of the course on their lives. The assessment also found that the significance of learning in a second language had been overlooked, that there was a lack of clarity regarding which language the learners comprehended and, therefore, that should be used as a medium of instruction, and that there were unutilized opportunities to link literacy and numeracy more closely to economic development.

The combined findings and recommendations are meant to be used to help the Small Grants Program determine an action plan for its efforts in literacy and numeracy in the remaining months of the project as well as to support the process of non-formal education within Timor-Leste. It is envisioned that the pilot programs could be scaled up by the government or by other non-formal education implementers in Timor-Leste.

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Planning and implementing MT-based MLE programs for children and adults in Indonesia

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In Indonesia, MLE refers to "Multiple Languages in Education" and is defined as the approach to education using two or more languages of instruction (LOI) at the same time in educational activities.

Mother Tongue Literacy (MTL) uses the mother tongue (L1) as language of instruction in learning situations for minority language groups that are just beginning to read and write. This learning builds a strong bridge to the languages of wider communication (LWC) in the area. As sufficient skills are gained, MLE programs are introduced. Indonesians live in a multicultural, multilingual world and MLE is vital for empowering independent adults to lead their communities.

In Indonesia, as in other parts of the world, implementation of MLE can take many forms depending on the context. Drawing upon the experience of SIL International in promoting literacy in Indonesia, this paper presents four distinct approaches for MLE/MTL programs, depending on the local context:

1. Traditional Basic Primer Approach
2. Modified Multi-Strategy Approach
3. Literature-based Approaches and Locally-generated Curriculum (*Muatan Lokal*) Approaches
4. Government Functional Literacy/Tutor Programs

This paper presents all four distinct approaches in detail with a syllabus outline for each.

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Revitalizing and maintaining Dura language and culture

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Dura is a Tibeto-Burman languages spoken monolingually by only two octogenarians in southern Lamjung, western Nepal. Although there were still 5,169 Dura people in 2001 (CBS,2001) and the language is still used in some Buddhist and Hindu ritual and cultural functions, use of the language has declined over the last fifty years as speakers have become fluent in other languages. Some Dura speakers lost their language but moved up the social ladder by posing as Gurung and Magar (Van Driem, 2001: 811).

This paper describes a plan to revitalize the language by compiling words, orthography, and primers in a process similar to revitalization efforts for Hebrew in Israel and Ainu in Japan. Archives include surviving folk lore and descriptions of folk life.

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Community based orthography development: Experiences from the Kuy in Cambodia

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Developing an orthography for a minority language requires that the writing system is embraced by members of the language community. This happens only when the community owns the orthography development process. In the case of Kuy speakers in Cambodia, the orthography development process is faced with the challenges of a broad phonemic inventory, the use of the complex Khmer script and the fact that few Kuy speakers have had the opportunity to acquire good literacy skills in Khmer. Despite these complications, community participation in the orthography development process has been significant through a process of language awareness meetings, an orthography workshop, the establishment of a Kuy Language Committee, and orthography testing. These activities have encouraged a cross-section of the Kuy community, including some with limited literacy skills, to contribute to the development of their orthography. This paper outlines the activities undertaken in the creation of a community-based orthography development process that lays a foundation for ongoing community initiatives in Kuy language development and preservation.

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A study of the educational situation for ethnic minority children in selected primary schools of Nepal

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According to the 2001 census data there are ninety-two languages spoken in Nepal. Seventy-five percent of the languages are spoken by ethnic minorities and indigenous people groups who are socially excluded, marginalized or educationally disadvantaged.

The Interim Constitution of Nepal (2007) declared that all citizens have the right to preserve their language and culture and to be educated in their mother tongue in primary school. This policy is in line with UNESCO's Dakar Framework of Action which urges nations to ensure that the learning needs of all children, including indigenous people and linguistic minorities, are met.

In spite of good intentions, the medium of instruction in Nepal's primary schools is either Nepali or English. The result is that many minority language students drop out of primary school.

This paper will describe a study of the educational situation for ethnic minority and indigenous children in selected schools in Nepal. The objectives of the study are:

- Identify the languages spoken by students from at least two minority language communities in the selected schools;
- Analyze the causes of student dropout;
- Compare differences in learning achievements between children taught in Nepali and those taught in their mother tongue;
- Recommend changes to the current system that will enable ethnic minority children to achieve their educational goals.

Although the research project is in its beginning stages, the paper will include a brief overview of progress to this point, along with preliminary findings.

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Language policy and northeast India as a melting pot of languages

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The education system of northeast, India is shaped mainly by language policies. With many language communities residing in the same geographic area, minority groups are compelled to adopt the major languages as means of communication and as a medium of instruction in education. Languages have been a political issue for years, with competition and social unrest, the result of competing interests and language loyalties. The language policies implemented by state governments tend to impede rather than promote local languages. Language in education policies focus on promotion of major languages as the only languages that will provide for the students' future. Such policies deprive children of the knowledge that their languages, which store their communities' rich and unique traditions and cultures. As a result the speakers of non-dominant languages are losing their sense of identity and their place within the society.

Language is a form of communication, but more than that, it represents one's identity. With different indigenous communities residing together in an area, there is always the issue over the language use for economic and social status. The result can be dominance of one or more languages over others, antagonism between speakers of different languages, demoralization, and language endangerment. The northeastern part of India which is populated by various indigenous communities is one such area. These eight states of India share a common situation of political unrest, unemployment, isolation and, at times, near-anarchy. Often the people of this area have to struggle with the identity of "aliens in their own country".

The paper will highlight the challenges faced by various indigenous communities in using major language(s) as a medium of instruction in education. It will also look at the consequences of current language policies for education..

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Bilingual education in Qinghai Province, China

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China's population of 1.26583 billion people is divided into 56 linguistically and culturally distinct ethnic groups. The national language of China is Mandarin but 1980 legislation guarantees equality for all nationalities including the right of for each group "to use and develop its own language".

In 2003, the Qinghai provincial education department issued guidelines to improve bilingual education in schools for minority students in that province. Two models could be used:

- Use the students' mother language for instruction and teach Chinese as a second language;
- Use Mandarin for instruction and teach the mother language as a subject and to support learning other subjects.

Neither model has been successful. Minority children are still failing to complete their compulsory education and succeed in the highly competitive society. There are several reasons for this failure:

- Schools lack access to relevant materials in either language;
- Teachers lack skills in teaching either language;
- Children spend almost all their time in language learning with little time given to learning new concepts and ideas.

This paper describes the Qinghai Basic Education Project initiated in 2006 by Save the Children to improve access to and quality of basic primary education in Qinghai. In 2008, a school-based children's language learning resource center was established. The Center recognizes and supports understanding of Tibetan language and culture. It also aims to help Tibetan students improve their Chinese language skills and their life skills in general. Fifty-three Tibetan volunteers from Qinghai Normal University have been trained to facilitate children's language learning and related learning needs. The volunteers, in groups, developed lesson plans using local resources, including themes relevant to students' local contexts, using an innovative theme based language approach.

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Community efforts in developing and financing an MLE Project: The Kelabit language of Sarawak, Malaysia.

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This paper attempts to portray the struggles the Kelabit community faces in seeking to revitalise, document and develop the fast disappearing Kelabit language, spoken by 5000-6000 people in Sarawak, Malaysia. Topics to be covered include the action plans currently undertaken to achieve language revitalization goals. These include the use of ICT as a promotion tool, a dictionary-making project, and the mobilisation of the elderly to teach and promote the language through traditional arts, crafts, songs and music. An important aspect of this effort is the establishment of an agricultural project by the Community Association (Rurum Kelabit Sarawak-RKS) to raise funds for a new language school. In essence, this presentation aims to share the Kelabit experiences and struggles, particularly with financing, with the hope of creating greater awareness and stimulating discussion to generate creative ideas, thus building upon each other's experiences and knowledge.

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Indigenous knowledge and wisdom to improve quality of education in the rural communities of Bolivia

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Bolivia is a small multicultural country located in the center of South America. Its population is 62% indigenous, with 36 nationalities and 34 different native languages. During colonial times, indigenous people lacked good education because they were considered less than human and had no constitutional rights. After the National Revolution of 1952, indigenous people were given access to education but only in Spanish. The dominant political ideology attributed indigenous communities' impoverished situations to their languages and cultures and consequently to their basic identity. Indigenous languages and cultural knowledge were systematically killed. However, indigenous leaders did not accept those ideas. They organized a huge social movement, demanding educational programs that build on their knowledge, affirm their indigenous ancestral wisdom and cultural values and help to revitalize their heritage languages.

In 1994, Bolivia gave official approval for intercultural and bilingual education in the school system. Pilot programs and research have been conducted by the Ministry of Education and many NGOs.

This paper describes the work of the Machaqa Amawt'a Foundation, an NGO dedicated to improving living conditions in indigenous communities. The Foundation, which partners with CARE Bolivia in advocacy on indigenous issues, is working with local governments, teachers, students, leaders and indigenous wise people to implement a participative educational program in the Aymara community on the border between Bolivia and Peru.

The program links education to the life style and knowledge of indigenous communities and strengthens traditional beliefs. Teachers from the students' communities teach in the students' mother tongue about traditional agricultural practices and introduce information about new technologies. The teachers use everyday practical experiences to teach basic math or language. The program is demonstrating its contribution to education and social equity for the indigenous peoples of Bolivia.

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Reo Kura: Developing teachers' Maori language proficiency and tribal dialect proficiency in an in-school professional development programme

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This presentation examines the process involved in developing a Maori language mentoring and coaching programme for teachers in two Maori language medium programmes. The Reo doctor or 'language doctor' model has evolved out of a partnership with schools, the local Maori tribal group Ngai Tahu who commissioned the programme and the researcher from the University of Canterbury. The goal of the programme was to see if teachers' Maori language proficiency and tribal dialect usage could be enhanced by an individualised programme supporting teachers in the classroom over a 20 week period.

The pilot project involved designing and implementing a new professional development model, observing teachers and analysing their Maori language knowledge and use prior to the start of the programme. A diagnosis was made after studying oral, written and visual interview data about each individual teacher and their own personal language goals. A 'language fitness' programme was designed to support teachers over a 16-week period to improve their proficiency in the areas described above.

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Sustaining language and culture through indigenous perspectives on environmental education and working in partnership with Māori tribal communities in teacher education

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‘Education for sustainability’ is now a catch phrase in Aotearoa New Zealand in both teacher education and environmental education. How do indigenous cultures sustain their minority language, culture and traditions in a predominantly English speaking nation? This presentation explores indigenous Māori perspectives on the environment; and how indigenous cultural knowledge and traditions are able to be infused into a formal Māori bilingual teacher education programme at the University of Canterbury in Christchurch, New Zealand. Some examples of collaborative initiatives with Ngāi Tahu (Māori) communities groups from the South Island of New Zealand will be examined where both parties benefit from the cultural capacity building activities.

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Mother tongue-based multilingual education in Orissa: From theory to practice

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This paper will discuss the mother tongue-based multilingual education (MLE) program that has been established in Orissa State in India. Orissa has 62 scheduled tribes, each with its distinct culture and language. Most of the languages belong to the Dravidian and Austric language families. Together, tribal communities constitute one fourth of the state population.

The literacy rate for tribal people in the state is 37%. For females, it is 23%. One reason for this is the gap between home and school languages: 11,479 schools have at least 20 children from homes where a tribal language is spoken. Of these, 5910 schools have 90-100 % tribal children.

Recognizing the relationship between the high drop-out rates and home/school language differences for many tribal children, the government of Orissa adopted an MLE pilot programme in 200 schools—20 schools in each of ten language communities. 2006-07 was used for preparation. Tribal teachers from existing schools were selected and trained in the MLE approach. Cultural themes were selected by the communities and community members participated in selecting the pilot schools. Instructional materials were prepared with the help of community members and international resource persons. Community acceptance of the mother tongue as medium of instruction was the major breakthrough in the state education system.

Class I was started in 2007-08 and class II will start in 2008-09. More than four hundred teachers have been assigned to the 200 MLE schools.

Orissa state is now ready to adopt MLE as a successful programme to ensure quality education for ethnic minority children and reduce social disparity. With the introduction of MLE tribal communities have been recognized through their language and culture in the school curriculum.

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Preserving and interpreting intangible cultural heritage in an ethnolinguistic community: The case of the Portuguese language, patois and creole in Macau

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The research on which this paper is based is concerned with the preservation of intangible cultural heritage through incorporating cultural knowledge and traditions into formal and non-formal education. A case study of the impact of language policies in the former Portuguese administered territory of Macau SAR, China, is presented. The findings of interdisciplinary research indicate that language-in-education policies may affect education for heritage interpretation through the medium of Portuguese which, despite continuing to be an official language, is becoming a non-dominant language since the return of the territory's sovereignty to China.

The key impact of these policies is identified as a threat to the authentic intangible heritage and its interpretation for visitors to the World Heritage properties and sites in Macau. Much of the designated tangible heritage of Macau accessible to international visitors is embodied in Portuguese colonial-built edifices which require ethnographic as well as ethnolinguistic data for interpretation. This applies however, not only to the intangible heritage associated with the iconic properties and sites designated as World Heritage, but to those excluded from the list. The authors of this paper argue for more attention to be given by authorities responsible for cultural tourism promotion, to planning and implementing sustainable language maintenance and language revitalization specifically for cultural heritage interpretation. Formal and informal education programmes are advocated to ensure the authenticity of cultural interpretation for hosts as well as visitors. In the Macau case, the research data incorporated into interpreting education and practice should include the intangible heritage associated with the Macanese; whose Luso-Chinese origins and influence on Macau cultural heritage is manifested in their unique patois and creole – also threatened by the impact of language policies.

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The need to go beyond language: including local/indigenous culture into the school curriculum

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This paper argues for the need to incorporate indigenous culture in school curricula. It acknowledges the very positive recent achievements in promoting mother tongue as language of instruction. The paper also points out the need to consider the promotion of mother tongue not only as a means to greater academic achievements, but also, as a “cultural right” as outlined in various international rights frameworks. The cultural curriculum provides students the opportunity to deepen their knowledge and respect for their own culture.

Schools have an important role to play in promoting and fulfilling this fundamental right since modern education systems have almost fully replaced traditional knowledge transfer systems. As shown in the past, when schools incorporate local/indigenous culture into their school curriculum, they no longer contribute to the erosion of traditional knowledge transfer systems but actually contribute to the revival of these systems.

The presentation further elaborates the benefits for children and communities when students’ cultural heritage is incorporated into school curricula. These benefits include, among others, higher self-esteem in children, closer links between school and communities, and the preservation of heritage identity and indigenous knowledge.

The presentation will share the particular experience of the author’s inclusion of indigenous knowledge into the school curriculum among predominantly Hmong Communities in Northern Vietnam.

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A multilingual non-formal program for language minority students in Ratanakiri Province, Cambodia: 10 years and going forward

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In 1997, the same year that Wayne Thomas and Virginia Collier published the results of their landmark study, *School effectiveness for language minority students*, a low profile non-formal education program was initiated in Ratanakiri Province, Cambodia. Mother tongue speakers from the Krung language community began writing the first books in their language using symbols adapted from the Khmer writing system. In 1998, several Krung villages in Ochum District indicated their interest in learning to read their language and then the national language, Khmer. Community members in each village identified two people who could read and write Khmer, to be trained as teachers for their own villages. Classes were held in the evenings after both students and teachers came from working in their fields. The teachers were not paid a salary but the students agreed to help them in their fields to compensate them for their time.

In 1998 the author joined the team in Ratanakiri and later that year began working with speakers of the Tampuan language to prepare beginning reading materials in Tampuan. In 1999 seven Tampuan villages in Aikapiap commune, Ochum District, requested a similar non-formal education program for their villages. Later, people from villages in the Brao and Kavet language communities asked for similar programs, until a total of 20 language minority villages in Ratanakiri had established non-formal education programs.

This endeavor begun ten years ago is still alive and well in Ratanakiri and has been one of the factors that has impressed local educators with the value of education which begins with the mother tongue, then goes on to include education in the national language. This paper looks at various features of the non-formal education program in Ratanakiri and considers positive aspects as well as providing constructive criticism of that project.

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The importance of motivations in language revitalization efforts

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The revitalization of a language involves speakers making thousands of individual language choice decisions, with the pooled choices resulting in increased use of the language. Understanding individual language choice motivation is key to understanding and having some bearing on these individual language choice decisions. This paper first addresses the importance of motivations by providing a taxonomy with which to discuss and better understand language choice motivation.

Back in 1985, John Edwards attributed language shift to “pragmatic decisions in which another variety is seen as more important for the future” (1985:71). Among his “pragmatic considerations” are power, social access, and material advancement. He maintains that the only way to influence language shift (revitalize a language) is to alter the entire social fabric of the language community (1985:98).

This paper also addresses the importance of motivations in the sense of what leaders and members of a language community can do to modify the motivational fabric of their society in order to encourage language choice decisions that lean toward language revitalization. The key to language revitalization is motivations.

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Minority languages in the digital age: Unicode update

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The Unicode standard is considered by some to be the most important breakthrough yet for getting minority languages into digital form so they can be written on computer. But is this true? Will Unicode result in a solution to the non-Roman script computing problem? Can we not just stick with national encoding standards? Does Unicode really address the needs of minority languages? Or would it just be simpler if we all used Roman script because that works well on computers today?

This paper provides a short introduction to the Unicode standard: what it is and how it works. It describes the technological solutions that are needed and that already exist to make the most of Unicode, particularly regarding the needs of minority languages. Unicode is a multilingual standard, and the technologies examined are those that are especially multilingual and configurable to the needs of minority languages.

Since Unicode is an international agreement of how characters should be encoded, it takes time to add new characters. This impacts orthography design, and this paper examines this impact in greater detail. What do orthography designers need to bear in mind when considering their orthographies from a technological standpoint?

Unicode is an important standard and all those working on a computer with text in any language need to know something about it, particularly with regard to the scripts they are interested in. This paper provides an introduction and overview of that knowledge in the minority language context.

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Shishur Khamatayan: Children's right to quality education in their mother tongue

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Bangladesh is a multi-cultural, multi-ethnic and multi-lingual country with approximately 45 unique indigenous minority groups, each with their own culture and language. Unfortunately most indigenous minority children are denied their right to education in their mother tongue, forcing them to begin school in a language they neither understand nor speak. Facing linguistic and cultural discrimination by the education system, most either stop attending classes or drop out of school without achieving literacy skills in their mother tongue or the national language, Bengali.

Supported by Save the Children, the Shishur Khamatayan project aims to change this situation from the bottom up by working with local communities and authorities to support sixty mother tongue-based pre-primary schools in remote indigenous communities in three sub-districts of Khagrachari District, the Chittagong Hill Tracts region of Bangladesh.

Currently 1,545 indigenous minority children (789 girls) from three indigenous groups (Chakma, Marma and Tripura) are actively participating in education in their mother tongue, using culturally and linguistically appropriate teaching and learning materials. Working with locally recruited teachers, community members and local authorities, the program has resulted in increased demand for education that is both relevant and appropriate to the language and culture of indigenous people of the area.

The paper describes the approach taken by the project and its successes and challenges within the socio-political context of the Chittagong Hill Tracts. Emphasis is given to mother tongue-based education as the most pedagogically sound approach to quality education for indigenous minority children. Unless the education rights and needs of these children are addressed at the community and policy levels, the goals of "Education for All" cannot be reached in Bangladesh.

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Orthographies for “endangered languages” in Thailand: A case study of Lavua at Pa Pae Village, Mae Hong Son Province

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Lavua is an Austroasiatic language belonging to the Palaungic branch of the Mon-Khmer language family. The Lavua language is the medium for an oral culture. Features of this unique language and culture must be protected against extinction in the face of pressure to blend with mainstream culture. Lavua literature, traditional songs and poems must be codified in Thai script, the script used for the national language.

The Lavua orthography, developed at La-Up village and using Thai script, has been used by Lavua people from Pa Pae village to record their poems, traditional songs and names of the herbs. However, Lavua in Pa Pae village also want to use their language in school. For this to happen, the Lavua Thai-based script needs to be revised because the Lavua method for using Thai symbols is different from the Thai method and Thai educators worry that this will lead to difficulties for the children when they learn to read and write Thai. As a result, the Pa Pae Lavua community and linguists from Institute of Language and Culture for Rural Development, Mahidol University have collaborated to revise some of initial consonants and diphthongs. The aim of this paper is to present the process and some effects of the development of the Pa Pae Lavua orthography system.

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Talanoa Mālie: An innovative ‘space’ in early childhood education for revitalising and maintaining Tongan language and culture in the university

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To ensure that the mother tongues of migrants from the tropical islands to the north of Aotearoa New Zealand endure into the future, universities should develop curriculum to revitalise and maintain the migrants’ languages and cultures. In this presentation the writers describe the innovative program developed by the School of Education, AUT University, New Zealand, to advance the education and training of Tongan students enrolled in the National Diploma in Teaching (Early Childhood Education *Pasifika*). Increased diversity in the mother tongue education context should strengthen creativity, ingenuity, inspiration and imagination and, with imagination, the ability to develop new ideas, and new coursework and curriculum which are, to all intents and purposes, what keeps an education institution running.

In the new education context, diversity presents a possibility for new frontiers of knowledge, a creative and innovative environment for mother tongue education contexts. That is to say that when diversity and innovations are studied, intellectualised and politicised peoples’ hopes for the existence of our personal languages and cultures might be boosted. The starting point is for the people in the education context to talk about what diversity and innovation in revitalising and maintaining languages and cultures means to all of us and how our ideas will be put into practice.

The modern nation of Aotearoa New Zealand provides a unique natural laboratory to examine the issue of pedagogy and that would engender, in this case, the languages and cultures of Tongan people in the future due to the society’s longstanding linguistic and cultural diversity.

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Loss across language colonies: A Tamil past, A Xhosa present, An Arabic present-perfect

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This paper presents three case reflections of language loss, two in South Africa and one in the United Arab Emirates. Xhosa, Tamil and Arabic are presented as exemplars to provide a richer understanding of the anatomy of language loss – both historically and in the current global social and economic order.

A critical, reflective analysis is presented of several interconnected, social, political and linguistic-cultural influences resulting in language loss. In recounting specific cases of language loss, several issues are explored: language loss as inevitable, language (re)placement and literacy, language gain as intelligence, language loss as a romantic-mythic notion, cultural and linguistic essentialism, and cultural and linguistic citizenship. In this paper, three selected issues will be explored in detail.

The selected case reflections are based on (a) a re-reading of data obtained from a study currently underway in South African schools in the Western Cape (cf Xhosa); (b) the primary author's diarized account of language loss (Tamil) in his family of South Africans – mainly of Indian descent; and (c) from interviews with Arabic speaking families in the United Arab Emirates.

The authors raise several challenges for language policy makers and practitioners to consider when language loss is managed in organized education, organized religion, organized/ corporate media and other such social-political institutions.

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A multilingual education project for Gawri-speaking children in northern Pakistan

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In 1921, George Grierson, the editor of the *Linguistic Survey of India*, wrote the following words about what we now call the “Kohistani” languages of northern Pakistan: “These languages are being gradually superseded by Pashto and are dying out in the face of their more powerful neighbour. Those of the Swat and Indus Kohistans are disappearing before our eyes.” (Grierson 1921:124). More than 85 years later, one might think that there would be little left of these languages. However, Grierson was too pessimistic. Today, languages such as *Gawri*, *Torwali*, and *Indus Kohistani*, are still around, their populations have grown, and many of their children are still learning the languages.

However, this is not to say that those languages are entirely out of danger. On the contrary, the forces at work in recent decades may be more dangerous than those that Grierson was observing in his days. Fieldwork by Zaman (2003), for instance, shows that in two sizeable villages, an almost complete shift has taken place from Gawri to Pashto, so that people over 30 or 40 years can still speak Gawri, but the younger generations cannot.

In this paper we will report on efforts to strengthen the Gawri language through a multilingual education programme for children. This programme builds on earlier efforts in linguistic research, orthography development, and vernacular literature production. These efforts are characterized by growing interest and contribution from the community itself.

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The challenges of bilingual education in Xinjiang Uyghur Autonomous Region, People's Republic of China

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Save the Children is implementing a three year education project in rural areas of Xinjiang Uyghur Autonomous Region. The project seeks to develop child friendly ethnic minority primary schools in these areas through training and supporting teachers, encouraging more parental involvement in schools, improving child protection in schools and communities, and improving the use of bilingual teaching methodologies in schools.

Despite the national education policy of allowing local language teaching, current trends are to move away from mother tongue lessons towards more instruction in and teaching of Mandarin so that ethnic minority graduates are more able to compete in a work environment where good Mandarin skills are required. It is also likely that the focus on learning Mandarin from an early age in school reflects a lack of awareness by government officials of the importance of learning the mother tongue first as a means to learn a second language better, and the unstated aim of marginalizing local languages

“Bilingual education” in the Xinjiang context means teaching ethnic minority children Mandarin. The Regional Education Bureau requires all primary schools to be doing bilingual education by 2010.

The main government initiative to improve the teaching skills of “bilingual” teachers (ethnic minority teachers who speak Mandarin) is to send them to in-service courses in which they learn Mandarin. There is no focus on effective teaching methods or resources to enable children to learn the second language.

The focus for Save the Children is on improving the ability of ethnic minority teachers and communities in teaching Mandarin and mother tongue, developing resources to enable them to do this more effectively, and working closely with government partners to improve their understanding of language learning processes.

This paper will describe challenges and strategies in supporting the development of multilingual education in a politically restricted environment based on the work being done in this programme.

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Point of criticality: Mien language shift in the United States

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The Mien language is currently on a path towards extinction in the United States. Although the Mien people are indigenous to regions in Southeast Asia, a wave of migration occurred during the “Secret Wars” in Laos that displaced a majority of the Mien people living in that country. More than thirty years have passed since the first wave of migration and the effects of language shift are quickly surfacing. At this juncture in time, the Mien diaspora community in the U.S. is at a point of criticality. Language is intricately connected to the way in which people interact and communicate within a culture. Losing this library of cultural knowledge pressures an identity of Mien-ness into extinction. The rights to language, relevant education, and cultural practices are human rights that should be present in any educational system. The human rights of the Mien community, an estimated 30,000 people, are not respected in the U.S. through policies of discrimination and structural violence. This qualitative study expresses some of concerns within the larger Mien diaspora through interviews and surveys of youth, parents and elders about the loss of their language and traditions, and the lack of interest in preserving their unique Mien culture and identity. Within one generation in the U.S., the Mien language has been pushed to the margins of society, with a majority of the youth unable to speak their mother language to their immigrant parents. English is now the dominant language spoken by the Mien youth causing intergenerational conflict and the fate of a language into extinction. This paper hopes to highlight the language experiences of the Mien in the U.S. and to increase understanding of the effects of language policies on language minorities.

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Linguistic pragmatism, globalisation and the impact on the patterns of input in Singaporean Chinese homes

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This paper reports on a study which focused on the language use of bilingual Singaporean Chinese. It examines the background in which both bilingualism and biliteracy are acquired and used. The pattern and context of bilingualism was compared to models in other multilingual communities. The discussion centres on the linguistic repertoire of a select group of Singaporean parents and the type of input the children are receiving. In particular, the paper focuses on Singaporean families in which the use of Singapore Colloquial English is the norm. Extrapolating from research on input in L1 and bilingual contexts, it was hypothesised that the input in some homes may not be enriching enough to help our school aged children develop bilingual competence that meets official expectations. The paper concludes that there is a need to address our expectations of our school children's bilingual competence to the reality in which they live. More importantly, the paper stresses the need for parents carefully to reflect on the deployment of their linguistic resources while adopting a totally utilitarian and pragmatic approach to the use of languages around them.

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National networking and advocacy strategy on mother tongue-based multilingual education

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The government of the Socialist Republic of Vietnam officially recognizes 54 ethnic groups. Vietnamese is spoken as first language by approximately 90 percent of the population. It is the medium of instruction in all schools, with one set of text books for all children, despite cultural diversity and languages differences among the students.

Different approaches to MT-based MLE are now being implemented in Vietnam by different organizations. It is expected that the Ministry of Education and Training (MOET) will adapt these initiatives to develop a comprehensive approach to quality education for ethnic minority groups in Vietnam.

This presentation describes efforts by Save the Children and other MLE-supporting agencies to raise awareness and do advocacy for MT-based MLE within local communities and among education officials and policy makers in Vietnam. A series of workshops and key events have been organized to raise awareness of the need for improving the quality of education for ethnic minority learners. Together with UNICEF, UNESCO, and others international INGOs, Save the children UK is creating opportunities for discussion about the benefits of MT-based MLE as the best means for providing quality education in ethnic minority communities.

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The role of technology in data gathering for post-colonial language-in-education policy and planning: A case study

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This paper will look at how the use of technology can assist in the documentation of classroom language use as a precursor to language-in-education policies and a support to realistic language-in-education planning. The approach in ex-colonies has been that languages-in-education policies in these post-colonial nations continue to reflect policies formulated by the colonizing power. In the Pacific, the 19th and 20th centuries were devoted to the introduction and use of English as medium of instruction in primary schools. After the 1953 UNESCO conference, language-in-education policies in the Pacific reflected the UNESCO declaration that children should receive initial education in their mother tongue. In Fiji, this led to a transitional language policy—mother tongue for the first two years with gradual introduction of English as medium of instruction from age 8.

This paper reports on a study that used audio and video evidence to establish that, contrary to Fiji's policy, all education in Fiji classrooms is delivered using English as primary language of instruction from children's first entry into school. The study also established that English is not the strongest language of school entrants. The result is that students are coping with learning both language and content at age 5 or 6 in Fiji schools.

This presentation will look at the nature of classroom interactions captured using video and audio techniques and its value to understanding classroom language use. In particular, recorded data involving classroom interaction between teacher and student(s) and amongst peers give illuminating insights into the ways that languages are used in classroom interactions in multi-lingual primary school classrooms. A bottom-up approach to policy formulation based on real classroom language use supports language-in-education planning that is much more attuned to actual practice.

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Language policy, language planning and the use of non-dominant languages in Malaysia: Sihan versus Standard Malay

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This paper discusses factors that can be considered as mechanisms leading to the decreasing use of non-dominant languages. The “non-dominant language” in this discussion refers to the Sihan language, spoken by the people in Belaga, Sarawak, East Malaysia. The Sihan language can be considered an endangered language based on the number of speakers: approximately 200.

Issues that will be discussed in relation to the decline in the number of Sihan speakers are language policy, language planning (especially language status planning), bilingualism, the speakers attitude towards language, and efforts to maintain the language. All the factors discussed will be connected with language functional load and transparency. The concept of functional load in this paper refers to the notion of language dominance in the local society: languages that function in more domains (that is, that have a higher functional load) would be more dominant than a language with a lower functional load. The concept of functional transparency is used as a parameter to measure the degree of autonomy and control that the language has in a particular domain.

(This paper is part of the report from the study entitled “Research on Deterioration of Usage Level of Several Endangered Indigenous Languages in Malaysia” sponsored by Fundamental Grant Research Scheme, Ministry of Higher Education, Malaysia (2007 – 2010).

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Mother tongue matters: UNESCO's actions in mother tongue instruction to promote inclusion and enhance quality learning for children in linguistically diverse societies

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According to the 2008 EFA Global Monitoring Report (UNESCO 2007), progress is slow and many countries are unlikely to achieve the EFA goals by 2015. However, the same report highlights the use of learners' mother tongue as one of the particularly important factors that will improve education access and quality. Learning environments that respect and build upon learners' cultural and linguistic backgrounds are crucial to fostering their self-confidence as persons and members of community as well as encouraging them to be active and competent learners.

UNESCO is strongly committed to Education for All and linguistic diversity in education. In 2003 UNESCO published *Education in a Multilingual World*, a position paper stating its strong support for mother tongue instruction and bilingual and/or multilingual education.

For the United Nations International Year of Languages, 2008, UNESCO has been carrying out a series of actions related to mother tongue-based bilingual and/or multilingual education. This conference presentation will highlight particularly :

1. Key findings from the recent publication *Mother Tongue Matters: Local Language as a Key to Effective Learning*, which includes four case studies (Mali, Papua New Guinea, Peru and USA).
2. An introduction to the new activity, "*Enhancing learning of linguistically diverse children: Mother tongue instruction in early childhood and early primary education*" which aims at analysing existing theoretical and empirical research on mother tongue instruction in early childhood and early primary years, with a view to developing policy guidelines to raise education policy-makers' awareness and support policy formulation and planning processes.

These actions not only aim to inform policy-makers on research evidence in mother tongue instruction and to raise their awareness regarding its importance; but also to support policy decisions and policy-making at country level.

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Code-switching in South Africa's Township Schools

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South Africa's recognition of eleven official languages has been applauded as exemplary of a dynamic and visionary language planning. Its primary challenge however, remains its implementation in the education sector. The language-in-education policy (1997) recommends the use of one of the official languages as medium of instruction in the first three years of school, while at large, English and Afrikaans remain the medium of instruction from grade four onwards. As a way of counteracting this trend, the policy vests each and every school governing body with authority to choose a medium of instruction. Additionally, it gives the right to parents and learners to demand instruction in the language(s) of their choice, where demanders' number is, at least, 40 for primary school (grade 1 to 6) and 35 for secondary school (Grade 7 to 12).

To accommodate the general diglossic behaviour of the majority of the African learners, especially in the townships, the Department of Education tolerates code-switching as a teaching strategy. This measure raises questions as to the role of language in education; as both language of education and as discipline.

This paper takes a critical look at two issues with regard to code-switching. First, it deals with the question of the reality of code-switching in the actual practice of teaching and learning. Second, the paper examines the contextual suitability of code-switching as a teaching strategy, bearing in mind the socio-political and socio-economic weight of languages in South Africa. Of particular concern are the effects such a strategy could have on the academic performance, professional competency and credibility of Black South Africans, in the long run.

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Mother tongue-based multilingual education among tribal minorities in India

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For some years now, several Indian states have been discussing the need to develop mother tongue-first multilingual education programmes for primary schools under the government's Sarva Shiksha Abihan (Education for All) programme. Andhra Pradesh and Orissa have taken a lead in developing two programmes which are somewhat different in approach. One has developed mother tongue, second language and some bilingual textbooks for grades one to four, with literature as supplementary material, while the other has focused on a literature based approach with a primer for the first year, and are still deciding the formats to use for higher grades.

This presentation will look at the need for and the background to MLE in India and at the different approaches taken by state governments. It will analyze the current status of the programmes, the results of implementation so far, and ways in which these programmes are intended to develop.

The presentation will also discuss the extent to which the communities own and support their programmes, the level of state government involvement, and the requirements necessary to ensure that the mother tongue component of the programmes are strong, that good second language learning takes place and that students are able to maintain their own language and culture and access state and national educational resources.

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Multilingual literacy education: A help or a hindrance to national unity?

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UNESCO has identified language and local language education as key issues on the international agenda. UNESCO has also produced a number of resources promoting community based local language programs and literacy in multilingual contexts. (Cf. <http://www.unescobkk.org/index.php>).

Nation-states use a common official language and literacy in that language as one means to govern their populations. Likewise official language literacy skills enable individuals to respond to governance and to participate in civil society.

But what about local language literacy? Are local language and multilingual education programs a viable option for nations with an abundance of diverse language and cultural communities? Advocates of multilingual education which begins with the local language argue that it builds integrity (Dutcher, 2001) and can serve to unite a multilingual nation. Opponents propose that multilingual education causes *disunity* and hinders national interests and that it is unrealistic because of insurmountable difficulties.

This presentation will summarize several cases (Mexico, Peru, Eritrea, Cambodia, Indonesia) that highlight challenges to implementing mother tongue-based multilingual education in multilingual contexts. Among the challenges that emerge are leadership, curriculum development, teachers and teacher training, materials and literature development, sustainable funding and the major question: Whose language(s) will be used, where, and for how long?

The presentation will propose a “cluster” approach as one strategy to facilitate education in multilingual populations. In other words, educators can use cultural and linguistic groupings in order to develop and deliver successful educational programs in complex and challenging multilingual contexts.

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Linguistic variation among a highly endangered speech community: Angkuic people of the Palaungic sub-branch of Mon-Khmer

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Given the predication that perhaps as many as 90% of the world's minority languages will disappear in the next one hundred years, attention to the micro and macro factors of sociocultural and internal speech community dynamics will aid language development and maintenance workers to understand how and where intervention or rescue operations might better be placed.

This paper addresses linguistic variation within a previously unknown and unrecorded speech community. The Muak Sa-aak people, members of the Angkuic sub-branch of Palaungic, Mon-Khmer family, have lived in the present-day China-Burma border region for as long as community memory has persisted. The community consists of approximately 4,500 people in thirteen villages, the largest of which contains 1,000 people.

Phonological variation is compared across three generations (50's, 40's and 20's), from two adjacent villages, with reference to historical sound changes proposed for the Waic branches of Mon-Khmer. Surprisingly, local village level variation tracks synchronically with historical changes noted across Waic (Paulsen 1988, Diffloth 1980, 1982). Such a broad level of local variation in a small, endangered speech community has implications for language development and preservation, particularly with regard to literacy programs.

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Implementing vernacular languages through ICT in national schools to fulfill the Education Development Master Plan (EDMP) in Malaysia

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The Education Development Master Plan (EDMP) 2006-2010 is a guideline for education development under the Ninth Malaysia Plan. It is an integrated, comprehensive and holistic master plan which encompasses three main aspects: infrastructure, content and human resource. The EDMP consists of six thrusts: nation building, developing human capital, strengthening national schools, bridging the education gap, elevating the teaching profession and accelerating excellence of educational institutions.

The third thrust under the EDMP—strengthening national schools—aims to enhance and reinforce unity among multi-racial students and to ensure education excellence. In accordance to its policy of making national schools the school of choice, effort has been taken to introduce the two vernacular languages Mandarin and Tamil in National Schools.

This paper will look at the policies involved and ICT that supports the teaching and learning of these two languages in national schools. It will further discuss the role of educational technology in providing additional strategies that can be used by educators. Using case studies from the schools where these languages have been piloted, this paper shows how specific and carefully considered interventions using ICT can be used to address the teaching and learning concerns. The paper concludes that design of educational technology interventions should be driven by educational needs within the context of a broader teaching and learning strategy which requires buy-in of both educators and learners.

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Towards a workable theoretical framework for the teaching of Vietnamese as a second language for ethnolinguistic minority learners

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The field of Second Language Acquisition faces a serious problem of *theory proliferation*, which is indicative of its immaturity (Long, 2007). As stated by Long (2007), current SLA theories mostly represent researchers' interim and fragmented understandings of the particular SLA phenomena that they are trying to explain. The phenomena may lend support to some theories, but cast doubt on others. As a result, many SLA theories are oppositional. This does not only hinder the progress of this science, but also causes numerous problems for the full range of populations from language policymakers and professionals to language teachers and learners at the 'grassroots'.

The current situation of teaching Vietnamese as a Second Language (VSL) to ethnolinguistic minority learners in Vietnam is an example of the issue noted above. There has been no coherent theoretical framework to govern and thus synergize the various initiatives by different governmental, international and non-governmental institutions and individuals to overcome the language barriers that cause educational and socio-economic disparities in ethnolinguistic communities.

This longitudinal study will help to change the situation by providing empirical evidence for the hypotheses of one of the few existing theories in SLA that apply the philosophy of science namely *Processability Theory* (Pienemann, 2005) on VSL. If validated, this theory will provide a workable theoretical framework for the designing of curriculum and language materials, teacher training, and language assessment. It is hoped that the findings will contribute to the development of several multilingual educational programs for ethnic minority children currently in their piloting phases in Vietnam.

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The prospects of multilingual education and literacy in the Philippines

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Two historic bills proposing the use of the first language or mother tongue in the elementary grades have been filed in the lower and upper houses of the Philippine Congress. This paper evaluates the chances of these measures ripening into law or withering in the vine based on how various stakeholders have reacted to them. Up until recently, the pro-English and the pro-Filipino blocs have managed to monopolize the academic and popular discourse on the language issue in education. Uninformed statements about language education abound, including the fiction that English and Filipino are the only languages constitutionally allowed as media of instruction in Philippine schools. During the past few months, a group of stakeholders has managed to break through the monopoly. Advocating for a strong first-language-based multilingual education and literacy program, they have begun to argue their position not only in the regions but also before a national audience. These forces, though still small, are steadily growing and are mounting a determined ideological campaign to convince both policy-makers and implementers into giving first-language based MLE a chance to work. How timely for this battle to ensue during the 2008 International Year of the Languages.

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The mother tongue literacy programme of Rabha community

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The Rabha community is the fifth largest tribal group in Assam, India. They live in Assam, Bengal and Meghalaya states of India and in neighboring areas of Bangladesh. There are about eleven sub groups within the Rabha Community. Three of the subgroups – Rangdani, Maitoria, and Kosa still use the Rabha language, with some variations, in their social activities. Others have lost their mother tongue. But the provisions of the Indian Constitution encourage them to revive their language.

As a result of demands from the community, the Rabha language is taught as a subject in class III & IV level in selected elementary schools of Assam. The State Resource Centre (SRC) Assam, an institution promoted by the National Literacy Mission Authority of India, initiated an adult learning process in the Rabha language. This was the first initiative of this kind. At present, the SRC Assam has implemented a bilingual (L1 – L2) adult literacy programme. The present paper shares the experiences in establishing the adult education program.

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Absorption or displacement: Kiswahili and minority languages in Tanzania

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Within some communities and languages, language shift is occurring as minority languages are pushed out of their normative functional domains by a more dominant, powerful and often higher-valued language. Barton and Hamilton (2000), in their work on literacies, describe these comparative and somewhat overlapping domains as ‘vernacular’ and ‘public’. Research in one district of Tanzania has shown that despite a significant domain shift as Kiswahili leaks from the public or formal domain into the vernacular, local languages are still able to hold their own in one field in particular: that of plant identification, knowledge and practices. This knowledge is fundamental to local livelihoods as sourcing locally wild plants are a vital food source as well medicine.

Structured interviews, a plant identification consensus analysis and short questionnaire were conducted in Tanzania in 2006/7 to explore the ways that people use language. We examined how they acquired the languages they speak, their linguistic ability, preferences, and attitudes towards language, their language choices in particular domains and issues of inter-generational language transference and mother tongue maintenance. Functional leakage (Fasold 1984), leading to instances of language shift and local vernacular displacement were clearly illustrated, suggesting eventual local language loss as Kiswahili assumes the dominant position. However, when discussing local plant species it was apparent that Kiswahili was *not* the language of choice. Rather Kiswahili absorbed the lexical terminology from the local vernacular. This demonstrates how local languages can be maintained, not in their full grammatical sense, but in an equally vital manner as plant names are transferred through generations, maintaining the vernacular as well as an important livelihood strategy.

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Learning through first language and linguistic and scholastic Achievement: The case of children in Pattani language community, India

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This paper describes a study to examine whether learning through one's first language as an oral medium of instruction may enhance both linguistic (Hindi and English) and academic (other subjects such as Math and Science, etc) achievement among the students in the Pattani language community of India.

There are two types of primary schools in the Pattani language community. In one type of schools, the teacher is a native speaker of Pattani and so uses Pattani in class as a medium of oral instruction since Pattani does not have its own writing system. In the other kind of schools, the teacher uses Hindi as both oral and written medium of instruction although he or she is also a Pattani native speaker.

For testing Hindi proficiency, a Hindi Sentence Repetition Test, Hindi Cloze Test, and Hindi writing task were used. For other subjects including English, the results of annual examinations were used. The sample is composed of both Class Five and Class Ten students to learn the effect of using first language as a medium of instruction, not only for the near future (Class Five) but also for the distant future (Class Ten). The findings of the study reflect educational theories such as Schema theory, Scaffolding theory, Zone of Proximal Development. The paper concludes with recommendation based on the study's findings.

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Indigenous literacy in Mexico: Critical aspects from planning to educational practice

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Mexico is a country of a great cultural and linguistic diversity, demonstrated by the existence of 62 indigenous ethnic groups, each with its own worldview and customs and speaking about 68 languages with 364 linguistic variants. Indigenous education in Mexico has experienced real difficulties in implementation because of many fundamental political and legal issues.

The case of adult education is even more complex. Literacy programs for indigenous young and adult people are provided limited budgets but expected to be efficient and produce good results. There is a need for teaching and learning methods that fit the new global vision of multilingual and multicultural education, address existing social imbalances and are useable by the teachers.

This paper describes the legal and political framework in which indigenous education takes place in Mexico and explains the methodological and socio-cultural features of an educational program for young and adult indigenous people that introduces literacy in their mother tongue and enables them to learn Spanish as a second language.

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Afghanistan's endless war: A post 9/11 perspective

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This paper looks at a series of historical and literary representations of the Afghan community and their importance for chronicling a collective identity for Afghanistan and the history of women in that country. The paper will try to present Afghani women as real, material subjects of their collective histories in order to steer clear of the homogeneity conventionally accorded to women, to show the various kinds of oppression, both physical and psychological which were (and are) meted out to women of various classes and ethnicities over the years in Afghanistan. I use Hosseini's literary accounts, poetic accounts by Imtiaz Dharker and Kishwar Naheed, interviews with Afghan refugees conducted by the UNHCR and a 1997 interview of Maulvi Qalamuddin, Deputy Director of *Amr bil-Marooif wa Nahi An il-Munkir*, the Department responsible for "Promotion of Virtue and Suppression of Vice", the most powerful arm of the Taliban. to unveil the claustrophobia associated with *Purdah*, draw attention to the excessive violations against women even before the Taliban came into power in Afghanistan and eventually touch upon the diverse range of women's activism in contemporary Afghan society through organisations such as The Revolutionary Afghani Women's Association (RAWA)

The final aim of this presentation is to articulate a theory of empowerment that pays attention to voices which have been marginalised by disciplinary and normalising power regimes and create a space for oppositional politics.

Note: The period in focus in this paper includes Daoud's overthrow of monarchy in 1973, the coup d'état of April 1978 and the Soviet invasion of December 1979; national resistance and Soviet entrenchment (1980-83); air war, interdiction, and destabilization (1983-86); Mujahideen gains and Soviet withdrawals (1986-89); high intensity civil war (1989-92); Taliban ascendance (1994-98); and international terrorism post 9/11.

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Further steps towards preserving oral literature

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During the 1980s, Damiana Eugenio gathered and collated all previously published works of Philippine oral literature and further divided them according to the different genres. What is needed now, following this singular scholastic achievement, is that Dr. Eugenio's work should not be confined to the halls of academe but be brought back to the people who have been the source of all that is in the collection.

The paper focuses on the communities from which this literature came. It describes the different oral forms of literature as they arise in the cycle of everyday life. It considers oral literature as a vault of signs and symbols that represent a people's culture and advocates disseminating the literature to everyone, not only to the local people but to the great majority as well.

The process of analyzing, using and preserving oral literature should not be confined to the realm of the academic world, but should also focus on bringing the literature back to the people themselves.

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Using the mother tongue as bridge language of instruction in southeast Asia: Policy, strategies and advocacy

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Many children in Southeast Asia are taught in languages that are not spoken in their community. Speakers of non-dominant languages are more likely than the mainstream population to be excluded from the educational process. The eleven ASEAN countries have chosen different approaches to policies relating to language development and to the use of learners' mother tongues as languages of instruction.

SEAMEO and the World Bank are collaborating in a project to explore the ways that Southeast Asian countries, through appropriate language policies, can achieve Education for All by widening access, reducing repetition and dropout rates, and improving learning outcomes. The project will review and assess the use of the mother tongue as language of instruction and to assist countries in devising strategies to improve their language and language-in-education policies. The project will share international and regional good practices in terms of strategies, policy measures and know-how. It will also provide a platform for open discussion of language issues and practical concerns relating to implementing and sustaining policies that give space for the use of non-dominant languages.

This session will provide an overview of the ongoing project and discuss its results so far. Two key aspects of the project will be discussed: language-in-education policy development in the region, and good practices in using learners' mother tongues as the bridge language of education. The session will also include presentations of two case studies - from Thailand and the Philippines - that are outputs of this project. The session will have the following components:

1. A short introduction to the World Bank SEAMEO Project: Session Chair D. Dato Ahamad bin Sipon, Director, SEAMEO Secretariat
2. Overview on language-in-education policy issues in Southeast Asia: Dr. Kimmo Kosonen, SIL International, Consultant to SEAMEO
3. Overview on MLE case studies in Southeast Asia: Ms Catherine Young, SIL International, Consultant to SEAMEO
4. Case study from Thailand: Dr. Suchin Petchrugsa, Northern Region Non-Formal Education Centre, Thailand
5. Case study from the Philippines: Dr. Yolanda S Quijano, Department of Education, The Philippines
6. General discussion on the key issues

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Coaching a teacher in a multilingual school setting: A case study from a School in Pai District, Mae Hong Son Province, Thailand

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Multilingual education is new to the Thai education system because until recently, the general belief among Thais was that theirs was a monolingual society. Although some people now recognize that there are other languages spoken in the country, the government's language policy remains essentially unchanged.

This paper will focus on an action research conducted in a classroom in the Mae Hong Son area of Thailand. The research, supported by Biotec, took place between 2006 and 2008. The presentation relates my experience, both as an insider and an outsider, as Pai district, where the research took place, is also my home town.

The purpose of the research was to identify methods for developing students' higher level thinking skills. The problem that emerged was that the students could not communicate their ideas through the standard Thai language.

The National Education Test Report had noted that the thinking skills of students in general were quite low. This was especially true for students in the north. Educators had attributed the problem in the north to the language barrier. So in my action research, I tried to help teachers develop students' thinking skills along with their communication skills.

In coaching the Thai language teachers, I tried to present "best practices" that we have learned from our own experiences and from the teachers' and my research findings. Our conclusions were that:

- Coaching requires an understanding of the context, the community and the teacher's teaching style; coaches need to avoid imposing new methodologies on the teachers that are not suitable for their context.
- Teachers should learn how to identify principles of good practices through their own action-research in the classroom.
- In encouraging the non-Thai speaking students to communicate in Thai, teachers need to demonstrate acceptance and respect for the students.
- Peer-teaching is a successful strategy used in the multi-levels classroom.

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Fostering acceptance of written standards by speakers of all dialects

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Language development teams can play a key role in fostering the acceptance of written standards by speakers of all varieties of the language they are developing. However, assuming that acceptance will occur without intervention may result in rejection of the materials by speakers of some varieties. Because all languages contain variation, the development of a written standard for a previously unwritten language always results in materials that differ to some extent from the way that some people speak, whether in pronunciation, word choice or style. Those who develop written materials desire that they be read by as many people as possible. This means they desire that speakers of various dialects will accept the written standard, even when it differs to some extent from their spoken variety of the language. In this research, Rogers's (2003) theory of diffusion of innovations was used as a framework to study the acceptance of written standards in two previously unwritten languages of Ghana. Results show that acceptance and use of the written standards can occur even when significant dialect differences exist. The language development teams (whether members of the language community or outsiders) fostered this acceptance by being aware of and working through the existing social networks that served to unite the language community and by informing and involving the speakers of each dialect in the language development process. The language development teams used social networks related to extended family relationships, chieftaincy systems, commerce, transportation, migration, education and religion. The teams informed and involved speakers of each dialect using means that were appropriate both to the skills/abilities of the team and to the cultures in which they worked.

Reference:

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L₁ Proficiency = L₂ competence: Prescription for a “smoother transition”

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It is now widely acknowledged and empirically proven that in multiethnic, multilingual societies the medium of instruction is a critical issue for bilingual instructors. Proponents of L₁ (mother tongue/ first language) argue that language ceases to be a barrier and content is better assimilated, instilling self confidence and building up self esteem, giving both a competence edge and an elaborate repertoire to the learner. Those in favour of L₂ (ESL) posit that given the transcommunal and transnational enterprises of our global world, L₁ instruction restricts and confines, leading to inequity, discrimination and conflict since L₂ is the language of opportunity and power.

Taking off from these two claims, a survey was conducted to explore their respective validity. 50 BCA students from L₁ (Hindi medium) schools and 50 BCA students from L₂ (English medium) schools were selected for a pilot project and their language proficiency and competence evaluated through content-based exercises for six weeks. It was found that those who had performed well in L₁ and had a ‘smooth transition’ through a ‘process of discovery’ did equally well in L₂, but those who come from English medium schools whose capacity of communication in L₁ has been dimmed through unuse and whose L₂ was shaky because of ‘misuse’ emerged mediocre.

Certain conclusions were drawn from this micro-experiment and these will be presented in support of the premise that bilingual education needs a strong L₁ foundation.

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Language for national reconciliation: A role for Pattani Malay in formal education in Thailand's Deep South

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Pattani Malay (PM) is spoken by about one million people or 83 per cent of the population in the four southern-most provinces of Thailand. Identity and language issues have been identified as sources of the current political unrest in the region. In addition to tensions resulting from miscommunications between government officials and the local people, Thai-only compulsory education has resulted in low school attendance, low achievement and low working skills, leading to low prospects for higher education and good jobs. The ethnic language is declining and the mixed language of Pattani Malay and Thai is becoming pronounced. Pattani Malay people fear that education is being used as a means for destroying their language and religious identity.

This paper will describe a Kindergarten to Grade 6 mother tongue-based bilingual (Pattani Malay-Thai) education program that is being implemented as a nine-year participatory action research project. Based on the Ministry of Education's Competency Standards, an experimental school curriculum that includes local content is being designed according to the needs of the people. The program uses Pattani Malay as the medium of instruction in the first few years, gradually bridging into Thai so that the children have a strong foundation for their education in the official language. The goal is that Pattani Malay-speaking children will be successful academically as well as committed to preserving their language and cultural heritage.

The results of a language situation survey, challenges in establishing a writing system for PM, awareness-raising for community involvement, and stakeholder cooperation will also be described.

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Present and future of Indus Kohistani

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Indus Kohistani (An Indo-Aryan Language) is spoken in the western part of Indus Kohistan district, North West Frontier province (NWFP), Pakistan. There are about 240,000 speakers of this language dwelling inside Kohistan and another about 10,000 living in other areas outside Kohistan district. It is one of the 26 languages spoken in the province but has received the least attention from government, locals and national and international scholars and researchers. Much has to be done for its development, promotion and preservation.

Mother tongue speakers of Indus Kohistani language, most of whom are illiterate and uneducated, consider any effort at language revitalization and development of their language as useless. On the other hand, the importance of its development and preservation is being sensed among the educated people (who are a minority) in the area.

This paper shall describe some of the developmental activities of this language. The local perceptions, issues in the language development and the remedies shall also be discussed.

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Language and education policy in Pakistan

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The language and education policies of Pakistan are interconnected in important ways. First, there is the continuation of vernacularization which started in the British period as a way of making English a privileged linguistic capital which could only be commanded at great cost or through powerful social position by the Indian elite. In Pakistan this means the promotion of Urdu at the expense of the other languages of the country. In reality, however, English is privileged and the business, bureaucratic and military elites of the country invest heavily in it so as to capitalize upon this resource for their social class. This process also enables the middle classes to empower themselves, which makes them supporters of this policy.

Apart from this, the other major policy is modernization in order to administer a developing country. However, this is unevenly distributed, as is English, with science and technology privileged over the 'arts' and 'social sciences'. The latest social science theories, leading to critical enlightenment, are also confined to the English-using elite. Other students are most exposed to socialization through texts which are pro-war, pro-military and nationalistic. They also use Islam to sacralize the state's security or garrison state policy.

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Issues of retention in mainstream secondary school Māori language programmes: A pilot research project

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Although New Zealand provides a renowned system of indigenous education for its Māori population, 85 percent of Māori students still choose to attend the mainstream education system in which Māori language is offered as an optional subject. While retention in Māori language classes is relatively unproblematic for students in the junior levels of secondary school (ages 13 to 14), it becomes a significant issue in the senior levels (ages 15 to 18) when attrition rates become considerably higher.

This presentation explores some of the factors that may affect the decisions of students to discontinue their study of the Māori language. It draws on a small pilot study conducted in a school in Christchurch, New Zealand which suggests that low motivation of students is related to the inadequate preparation of teachers in terms of language proficiency, teaching approaches and external support. This pilot study has become the basis of a more comprehensive research project looking at other factors such as parental support and involvement, school and community culture and the role and value placed on learning other non-indigenous languages.

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Incorporating relevant cultural art forms and oral traditions into community-based education programs

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Cultural changes, such as the introduction of national education programs, can have the unintended consequence of interrupting the intergenerational transmission of minority peoples' cultural knowledge, thereby contributing to the shift or endangerment of cultures and languages. Community-based formal and non-formal education programs, on the other hand, can provide opportunities for community members to make creative use of available resources and current contexts while creating new space for the use of traditional and/or hybrid art forms, thereby facilitating the intergenerational transmission of cultural knowledge and thus contributing to culture and language revitalization.

Incorporating relevant cultural art forms and oral traditions into community-based education programs (i.e., Multilingual Education) can provide opportunities for ethnolinguistic communities to adapt, revitalize, and sustain their culture and language as they engage in creative “active uses” for internal communication as opposed to “token uses” in which the arts and oral traditions are treated solely as commodities for economic development or as symbolic representation for tourism and national recognition.

The presenters, trained as creative arts therapists and ethnomusicologists, have applied practical methodologies with minority groups throughout Asia for 14 years, exploring the use of relevant creative art forms as adaptive strategies for coping with change. Highlighting examples of several minority groups in Asia, we demonstrate that through the process of exploring cultural arts forms, the community members' cultural identities are validated as they are empowered to negotiate appropriate ownership of education programs and find a place of choice to maneuver between local needs and national and global realities.

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Preserving and revitalizing creole languages: The experience of Sri Lanka Malay

Umberto Ansaldo & Lisa Lim

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This paper presents a synthesis of five years' fieldwork on an endangered 'creole' language – Sri Lanka Malay. Beginning in 2003, work has moved from initial phases of documentation to a current phase of vernacular literacy development, a consequence of a positive response by the community to the threat of losing one language in their repertoire.

The minority Malay community of Sri Lanka has been one of the island's most multilingual groups, usually trilingual in Sinhala, Tamil and their Sri Lanka Malay vernacular. In post-independence Sri Lanka, an encroaching globalization resulted in a rather typical 'shift' towards more international languages, in this case, an interest for English and Standard Malay, with a corresponding lack of interest in transmitting the vernacular to younger generations. The most crucial problem that led to a weakened position of the vernacular, however, was not that of curriculum or cognitive overload, but a problem of stigma, associated with the negative standing that so-called 'creole' languages receive in the literature as aberrant, corrupt, insufficient for appropriate communication. A series of discussions with the community on issues of stigma, sustainable multilingualism, vernacular literature and culture has resulted in an incipient reversal of this trend. While pursuing English and Standard Malay is still high on the agenda, and must be achieved through appropriate curricular and extra-curricular activities, preserving vernacular usage in the family domain is no longer seen as an obstacle to achieving these goals.

In our talk we focus on the stigma associated with 'creoles' and other non-dominant languages, and on how – for implementing sustainable maintenance/revitalization programs – it is vital that this be deconstructed, through highlighting the linguistic, cognitive and cultural advantages of mixed grammars in a highly multilingual and multicultural environment.

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***Teyyam* and oral tradition**

V. Jayarajan

Chairman, Folkland, Elambachi,
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Kerala state in India is replete with a profusion of rituals and religious rites. Since Kerala was essentially an agrarian society, the unseen bounds between humans and nature were quite profound and deep-rooted. Most of the rituals naturally have an intimate connection with nature. The north, central and southern regions of Kerala state have rituals and beliefs that are unique to each area and yet are connected by an underlying thread of a common culture. Northern Kerala, usually known by the name Malabar has a revered position in Indian history. Tales of valor and bravery, crime and punishment, love and hate, retribution and forgiveness abound in the land.

Teyyam, the origin of which remains misty to this day, is in the very blood of the natives. Generations have handed over the spirit of the *teyyam* to their future ones, from time to time. Oracles or incarnations, manifestations of godhead or of a valorous ancestor, - *teyyams* are the collective consciousness of a village, a hoary record of a clan's past or the thanksgiving of a village populace. A magical mixture of temple ritual, folk art and rustic ballad, every *teyyam* speaks a wondrous story that is as much about itself as the land.

Although *teyyams* could be seen in most parts of Malabar from October to June every year, this art form – and the festivities that accompany it – has not been 'exposed' to the outsider. There are mainly six performing communities and six sub-sects involved in the *Teyyam* performance, each in a separate dialect. In this paper I discuss in general the *teyyam* tradition within the language system and also the similarities and dissimilarities of each performing group.

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Ethnic minority languages in Vietnam: Policy and implementation issues

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Fifty-four ethnic groups speaking approximately one hundred different languages make Vietnam a multi-ethnic, multi-cultural and multi-lingual mosaic. Although there are no officially proclaimed language laws, since the time of the country's declaration of independence in 1945, the Vietnamese government has consistently maintained policies to popularize and develop all languages in Vietnam.

Policies have been established to safeguard the rights of ethnic minority people to use their languages for communication and learning purposes and for maintaining and developing their good customs, traditions and cultures. Many efforts have been made to create writing systems for languages that do not yet have scripts, to use ethnic minority languages in mass communication and, at school, to eradicate illiteracy. Yet, a careful examination of policy implementation reveals that much remains to be done in order to ensure that the languages of ethnic minority groups in Vietnam will survive and develop.

This paper will examine the political, cultural and linguistic background of the development of the Vietnam government's policies toward languages of ethnic minority groups. At the implementation level, the paper will focus on the practices of developing the writing systems for ethnic minority languages and using them in school. Also included will be a discussion of the shortcomings of ethnic minority language policies and implementation practices.

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Melayu Papua: A hidden treasure

Willem Burung

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Melayu Papua is a Malay-based language spoken by approximately 500,000 people, most of whom live on the island of Papua. The language might not be in danger of disappearing in the near future, but is certainly under threat of losing domains. It could gradually become just a colloquial language that we use at home—the language in which we can best express our thoughts, tell jokes and share emotions—but not the one we will use for other important domains in life: work, study, technology and/or economy.

This paper discusses significant roles of Melayu Papua with respect to education in Papua, outlining the language's typology, exploring its diachronic features and predicting its future forms and functions. The question of whether or not Melayu Papua is in danger of losing more domains is worth considering here. Finally, the paper proposes ways to revitalize and preserve the language.

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Testing reading comprehension in students' mother tongue

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This paper discusses the development of a reading comprehension test in students' mother tongue, which, in this case, was the Malay language.

The test measured three level of comprehension: literal, inferential and critical. *Literal comprehension* refers to the memorization of facts in the reading texts. Students were required to identify and memorize the subject which was discussed explicitly in the text and in the excerpt. *Inferential comprehension* refers to the ability of students to interpret meaning. Students should be able to summarize, interpret, and make a generalization, a conclusion and a prediction. Inferential comprehension requires combining overt information in the text with the reader's own intuition and experience. *Critical-creative comprehension* integrates the pupils' ability to do an overall evaluation of specific information or ideas. The test involves reading the text, making a conclusion about the precision or suitability of the given information or idea, applying the information, and producing a new idea.

The test measured Malay-speaking primary students' reading comprehension in their mother tongue and identified the areas in which they were having problems. The tests showed that Malay students achieve moderate comprehension when they read Malay language texts. This process of testing reading comprehension levels of Malay-speaking primary students in their mother tongue can be used as a guide for teachers in planning teaching methodologies to the skills which were less acquired by primary school students.

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Linguistic diversity in Nepal: Perspectives on existing language policy

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Nepal, though small in size, has a rich and varied topography. It is inhabited by one hundred officially recognised caste and ethnic groups who speak around ninety-two languages officially that are recognised by the state (CBS 2001). These languages belong to four language families: Indo-European, Sino-Tibetan, Austro-Asiatic, and Dravidian, with one, Kusunda, a language isolate.

Despite being multicultural and multilingual, Nepal enshrined 'ethnic', instead of 'civic', nationalism in its task of nation-building (Oakes 2001). This has been reflected in various regimes in the country. Following the Gorkha conquest, what was Gorkhali or Khas, the language of ruling elites, also spoken by hill people as lingua franca or mother tongue, assumed the new nomenclature 'Nepali' with an intent to transform it into the national and official language. The Rana regime further perpetuated this 'one nation-one language' policy. This was a deliberate plan to eliminate all but one language, Nepali.

A single language has thus been given power, recognition and prestige while, as a corollary, the remaining minority languages are impoverished and marginalized. This, along with some other factors, have led to violent conflicts and separatist movements. It is, therefore, necessary to address these issues of linguistic minorities in the context of inclusive democracy in Nepal.

This paper is organized into three sections. Section 1 presents a situational analysis of linguistic diversity in Nepal. In section 2 we tease out the existing legal provisions vis-à-vis linguistic diversity and its exclusion. Section 3 is an attempt to see how the linguistic diversity can be accommodated in the form of an inclusive language policy compatible with the federal structuring of the state.

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WORK SESSIONS

Work Sessions

Eight “Work Sessions” have been added to the Conference schedule in order to provide more opportunities for participants to discuss, ask questions and share information and ideas relating to the five tracks, or themes, of the conference. Three of the Work Sessions focus on language and education policies; two on research and evaluation, one on language development, one on preserving intangible cultural heritage, and one on MT-based MLE. General topics for the sessions are listed below but participants are encouraged to suggest additional issues that are relevant to the majority of people in the session. Following is a brief description of the Work Sessions:

Language and Education Policies

Facilitator: *Kimmo Kosonen*

Participants: Restricted to policy-makers and government officials, senior staff of international and regional organizations (SEAMEO, UNESCO and UNICEF) and of sponsoring INGOs, and invited language policy panelists as resource persons

Suggested topics: Challenges in developing pluralistic policies that support the use of non-dominant languages, particularly in education; strategies for overcoming these challenges in various settings

Times:

Day 1 (Tuesday) 15.30-17.00, Room A.

Day 2 (Wednesday) 15.30-17.00, Room A.

Day 3 (Thursday) 13.00-14.30, Room A.

Research & Evaluation

Facilitator: *Dennis Malone*

Participants: Anyone interested in short- and long-term research and evaluation of language development, language revitalization and multilingual education programs

Suggested topics: Methods and materials for conducting longitudinal studies and for doing language and literacy assessments; innovative research and evaluation approaches from around the world; identifying research questions; developing a network of researchers and evaluators; funding for small scale research projects

Times:

Day 1 (Tuesday) 15.30-17.00, Room C.

Day 2 (Wednesday) 11.00-12.00, Room C

Preserving Intangible Cultural Heritage

Facilitators: Catherine Young & Susan Malone

Resource persons: Richard Littlebear, Mere Kepa, Mary Beth Saurman and others.

Participants: Anyone interested in revitalizing, preserving and celebrating the world's languages and cultures and looking for strategies to get the process going, especially in non-dominant communities whose linguistic and cultural heritage is endangered

Suggested topics: Incorporating heritage music into the teaching and learning process in MT-based MLE programs; intellectual property rights relating to language and culture; methods for collecting and preserving traditional stories, songs, poetry legends and other forms of intangible cultural heritage

Time: Day 2 (Wednesday). 15.30-17.00, Room B

Multilingual Education

Facilitators: Susan Malone and Carol Benson

Participants: Anyone planning, or thinking about planning, MT-based MLE programs that will enable students from non-dominant language communities to achieve a successful education in which their heritage language and culture are recognized, used and celebrated.

Suggested topics: Challenges and strategies in developing curriculum and instructional materials for MT-based MLE programs that celebrate students' heritage language and culture and help them to achieve success in the formal education system.

Time: Day 2 (Wednesday) 19.30-21.00, Room to be announced

Language Development and Language Revitalization

Facilitator: Martin Hosken

Participants: All those with interest and experience in the use of computers in language development and MT-based MLE

Suggested topic: Using computers to support language development, especially in previously un-written languages

Time: Day 2 (Wednesday) 19.30-21.00, Room to be announced

Facilitators for each Work Session will ensure that the session is as interactive and productive as possible. Also, note-taker(s) at each session will provide a summary of key issues and participant input. These will be compiled following the Conference and the resulting "Work Session Summaries" will be posted on the Conference website.

PRESENTERS

PLENARY SPEAKERS

'Ana Maui Taufe'ulungaki, Ph.D., is from Tonga. She received her B.A. from Auckland University, her M.A. from the University of Leeds and her Ph.D. from the University of Birmingham. She worked in the Ministry of Education, Tonga for 30 years as teacher, school principal, curriculum developer, educational administrator and planner, and occasionally, tea-lady. In 1999 she joined the University of the South Pacific as Fellow, then Director of the Institute of Education, and for two years (2006-2007), as Pro Vice Chancellor, Research and Graduate Affairs. She is now an independent consultant, currently working in Tonga with the Ministry of Education, Women's Affairs and Culture as Senior Advisor for the Tonga Education Support Project.

Andrew Ikupu, Ph.D., a teacher from Papua New Guinea, has been involved in the Papua New Guinea Elementary Education Program for the past 15 years. Initially he served as planner and later overall coordinator for the design and institutionalization of the program. For his Ph.D. studies, Dr. Ikupu analyzed the Papua New Guinea Elementary Education Program. He currently serves as an advisor to the Department of Education on elementary education matters.

Bernard Spolsky, Ph.D., was educated at Victoria University and the University of Montreal. He taught at McGill University, Indiana University, the University of New Mexico (where he directed the Navajo Reading Study) and Bar-Ilan University, retiring in 2000. He has written and edited two dozen books and about 250 articles and chapters. He was founding editor of three journals, *Applied Linguistics*, *Journal of Asia TEFL*, and *Language Policy*. He lives in the Old City of Jerusalem, has just completed a book on fundamentals of language management and is editing the 2009 edition of the *Annual Review of Applied Linguistics* entitled *Language policy and language assessment*.

Carol Benson, Ph.D., has worked in educational development since the 1980s when she was a volunteer teacher trainer with the United States Peace Corps in Sierra Leone. She holds a Ph.D. in Social Sciences and Comparative Education from the University of California, Los Angeles and currently works in teacher professional development at Stockholm University. She is also a consultant in mother tongue-based multilingual education in the Americas, Europe and Africa, including Guinea-Bissau, Mozambique, South Africa and Ethiopia. Recently she has been working in Vietnam with the Ministry of Education and Training and UNICEF to design and pilot bilingual schooling in three minority languages and Vietnamese. She is also actively engaged in research relating to mother tongue-based schooling, the influence of language competence on learning across the curriculum and the ways that mother tongue education might facilitate girls' education.

Dennis L. Malone, Ph.D., earned undergraduate and Masters of Arts degrees at Concordia University in Illinois and a Ph.D. at Indiana University at Bloomington. He has educational experience in ethnolinguistic communities of Papua New Guinea (1967-1974 and 1982-1991) and, since 1998, in Asia and Africa. He is an international consultant in multilingual education for SIL International and a guest lecturer at the Institute of Language and Culture for Rural Development, Mahidol University (Salaya), Thailand. Dr. Malone has published a book, *The In-Between People: Language and Culture Maintenance and Mother Tongue Education in the Highlands of Papua New Guinea* (2004), written journal articles, and contributed to UNESCO-Bangkok publications.

Dhir Jhingran is the Asia Regional Director of Room to Read, an international NGO that establishes schools, libraries and other educational infrastructures. With over 15 years of professional experience in primary education in India, he has held policy level positions in state and national ministries of education. He served most recently as Director of Elementary Education for the Ministry of Human Resource Development and guided and supervised the implementation of the national *Education For All* program. Mr. Jhingran's work focuses on education for children belonging to vulnerable and marginalized groups. He has advocated for and supported pilot programs for multilingual education in several states of India. He wrote the book *Language Disadvantage: the Learning Challenge in Primary Education* and was coauthor of *Elementary Education for the Poorest and Other Deprived Groups: The Real Challenge of Universalisation*.

Edilberto C. de Jesus, Ph.D., recently completed his term as Director of the Southeast Asia Ministers of Education Organization (SEAMEO) Secretariat (2005-2007). Previously, he was the Secretary of Education for the Republic of the Philippines (2002-2004) and also was President of the SEAMEO Council (2003.) While President of Far Eastern University in Manila (1995-2002), Dr. de Jesus served on the boards of the Coordinating Council of Private Educational Associations and the Private Association of Colleges and Universities, which elected him President in 2002. He was Presidential Adviser on Rural Development and Deputy Commissioner in the Peace Commission while serving on the Cabinet of President Corazon Aquino (1987-92.) As the Associate Dean for Research at the Asian Institute of Management (AIM), he led a team to establish the AIM Policy Forum, and then served as its first chair. Dr. de Jesus obtained his Ph.D. in History from Yale University (USA).

Ik Pahon Joyik is Permanent Secretary for the Ministry of Social and Urban Development, Sarawak, Malaysia. He is a member of the Bidayuh ethnolinguistic community and serves as President of the Dayak Bidayuh National Association, an organization formed to look after the affairs and welfare of the Bidayuh people. In an effort to promote and preserve Bidayuh

cultural heritage, Ik Pahon promotes multilingual education and encourages Bidayuh language development projects.

Liezeil L. Zabanal, Attorney, completed primary and secondary schooling on her home island of Agutaya, a small municipality of Palawan, Philippines. After obtaining her Bachelor of Arts degree at the University of Santo Tomas in Manila, she studied law at San Beda College and was admitted to the Philippine Bar in 1997. Active in civic activities and organizations, she is a founding organizer of Buruyutan Agutaynen, Inc., a non-profit organization led by young Agutaynen professionals living away from Agutaya. Their passion is to strengthen the Agutaynen community through preserving and enriching their distinctive cultural traditions, their heritage language and their spiritual and moral values.

Muhammad Shafiq Khalil was born in Lahore, Pakistan and grew up in different places in Punjab. For the last twelve years he has been associated with two organizations—Punjab Lok Sujag and Punjab Lok Raahs—both of which are struggling for Punjabi language and culture rights but using different media. The two groups have earned respectable status among the "development community" for linking development with indigenous language and cultural rights. Their passion is to strengthen the Punjabi language movement across all domains of power in Punjab. Punjab Lok Boli Mela (The Peoples' Language Festival), a mega-cultural event, is organized annually in rural areas of Punjab to strengthen Punjabis' pride in their language and cultural identity. Shafiq holds a Master's degree in Philosophy.

Richard E. Littlebear, Ed. D., was born on the Northern Cheyenne Reservation in Montana USA and grew up in Busby, Montana. He holds degrees from Bethel College in Kansas and Montana State University and received his doctorate in education from Boston University in 1994. He is President and Interim Dean of Cultural Affairs at Chief Dull Knife College on the Northern Cheyenne Reservation. Dr. Littlebear actively promotes bilingualism, advocating for bilingual education at local, state, national and international levels. He encourages the continued oral, written and reading usage of the Cheyenne language specifically, and of all indigenous languages generally. He considers learning to read and write the Cheyenne language—his first language—as his greatest academic achievement.

Sheldon Shaeffer, Ph.D., is Director of UNESCO's Asia and Pacific Regional Bureau for Education, located in Bangkok. A citizen of Canada, he was educated in history (B.A.), anthropology (M.A.), and comparative international education (Ph.D.) at Stanford University. He has taught, done research, and worked in development programmes in Southeast Asia for over 25 years, as a high school teacher in Malaysia, an anthropologist and education programme officer for the Ford Foundation in Indonesia, and as regional education advisor

for UNICEF in Bangkok. He was also Director of Education and Population Programmes for the International Development Research Centre in Canada for 10 years and later was a senior research fellow at the International Institute for Educational Planning (UNESCO) in Paris. Before moving back to Bangkok over eight years ago, he was chief of UNICEF's global education programme in New York.

Tariq Rahman, Ph.D., is Distinguished National Professor of Sociolinguistic History at the National Institute of Pakistan Studies (NIPS), Quaid-i-Azam University, Islamabad and, since June 2007, is also Director of NIPS. He has over 90 published articles in scholarly journals, 9 books, 4 encyclopedia articles, 22 contributions to books and several book reviews. Dr. Rahman was a Fulbright research scholar (1995-96) at the University of Texas, Austin. He was the first incumbent of the Pakistan Chair at the University of California Berkeley (2004-05) and has been a guest professor in Denmark and Spain. He has lectured or contributed conference papers in the UK, where he obtained his M.A and Ph. D., as well as the USA, Germany, France, China, Korea, India and Nepal. He contributes columns and book reviews to the English language press in Pakistan.

PARALLEL SESSION SPEAKERS

Aditya Prakash is a Lecturer in the Department of Humanities and Management, National Institute of Technology, Jalandhar, Punjab, India where she teaches communication skills to undergraduate students. She has completed M Phil and MA programmes in Linguistics at the Centre of Linguistics, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi, India and has submitted her doctoral thesis in Linguistics.

Ahamad bin Sipon, Ph.D., is Director of the SEAMEO Secretariat and, on his appointment, was Director-General of the Ministry of Education, Malaysia. He also held various important positions in the Ministry of Education, Malaysia, including Deputy Director General of the Technical Education Department and Selangor State Education Director, Director of Polytechnic Management Division. His area of specialization is vocational-technical education. He holds a Ph.D. in Vocational-Technical Education from Virginia Polytechnic Institute and State University, USA.

Ani Rosa Almario is the founder and school director of the Raya School (www.raya.org.ph), a progressive preschool in Quezon City, Philippines, which aims to develop a sense of country in young children, as well as an inclination for the sciences. She obtained her masters degree in Education from Stanford University on a Fulbright scholarship. Currently, she is pursuing a Ph.D. in Curriculum Studies at the University of the Philippines.

Anju Khadka lectures part-time for Masters Degree-level students in anthropology at the Tri-Chandra Multipal Campus, Tribhuvan University in Kathmandu, Nepal. In 2006, he co-authored *Talking with Hill Peoples of Nepal*, a book written in nine languages which promotes language co-existence in Nepal. He also works as freelance researcher in sociolinguistics, anthropology/ sociology, education and teaching. He is currently pursuing a Ph.D. in anthropology.

Anna Smeby is an Early Childhood Development (ECD) Consultant with the UNICEF East Asia and Pacific Regional Office (EAPRO) and the Secretariat Coordinator of the new Asia-Pacific Regional Network for Early Childhood (ARNEC). Within UNICEF, she has also worked as an ECD Consultant with the Regional Office for Central and Eastern Europe and the Commonwealth of Independent States (CEE/CIS), Syria Country Office, and New York Headquarters. She started her career in Early Childhood Development working with recent immigrants to the United States in several Head Start programs and at Wu Yee Children's Services, a San Francisco Chinatown-based organization dedicated to high quality, relevant child development services, primarily utilized by immigrants from Southern China and South East Asia.

Anne Thomas is an independent education consultant who has been working in Southeast Asia for over 20 years. The focus of her work is on improving the quality of education services for ethnolinguistic minorities in Laos and Cambodia. She has been active in all aspects of national language and multilingual literacy programmes, including programme design, community teacher training, and curriculum development. In 1995 she helped design and launch key modules of the national Khmer literacy curriculum, which are still used nationwide. She speaks Lao, Thai, and Khmer.

Arjen H. Lock, a Literacy Specialist with SIL International, is involved in assessing vernacular education needs within ethnic minority communities in Northern Europe. He worked as a linguist, translator and literacy specialist among the Abau people of Papua New Guinea (1982-2007). He received his BA from Rotterdam University, The Netherlands and completed Masters studies at Tyndale Seminary, The Netherlands. He received his training in Linguistics from SIL International

Arup Kumar Nath is a student at the Centre for Linguistics, Jawaharlal Nehru University, New Delhi, India where he is pursuing a Ph.D. in Linguistics. He has great interest in studying the endangered languages of North East India. His Ph.D. topic deals with a study of Tiwa and Deori, two endangered languages of the Tibeto-Burman language family which now have very few speakers. His other areas of interest are typology, morpho-syntactic study, gender-related language issues and computational linguistics. He presented papers at the 8th ICOSAL and NEILS conferences held in Aligarh Muslim University and Gauhati University, India respectively.

Ayaz Muhammad, Ph.D., is Urdu and Pakistan Studies Chair at Tribhuvan University, visiting professor at CNAS in Nepal, and Professor at Bahauddin Zakariya University, Pakistan. He earned his Masters Degree in 1982 and his Ph.D. in 1998 in Political Science. His books include *Some Political Aspects of Local Government Finance in Punjab*, Oxford University Press; *Pakistan-Nepal Relations*, CSAS and *Quran-e-Hakeem Ka Sahafiy Zabta-e- Akhlaq* (Urdu), Beacon Books. He contributed a number of articles to journals of international repute. Completed projects funded by National Reconstruction Bureau and HEC on Local Government.

Bagly “Bob” Arsenio translates materials for his own Kalanguya tribe located in the northern Philippines. His desire is to see that Kalanguya traditions are revived and preserved. He recently received a graduate degree in community development.

Barbara Trudell, Ph.D., has been active in facilitating local language literacy and language development since 1982, in both South America and sub-Saharan

Africa. She is the director of academic affairs for SIL International's Africa region. Her current research interests include language policy formulation and implementation and local community processes of language development and language choice. Her recent publications address reading methodologies for African languages, African perspectives on linguistic diversity, the impact of community values on multilingual education programs and motivations for local language literacy programs in African communities.

Bhim Narayan Regmi teaches at the Central Department of Linguistics, Tribhuvan University, Nepal. His research focuses on the importance of an inter-operable writing system among the languages of Nepal for preparing multilingual dictionaries, instructional materials, and print media for minority languages with very few speakers.

Bidya Nath Koirala, Ph.D., was born and raised in Eastern Nepal. He completed high school in his home village and went to Kathmandu for further study, completing his Masters Degree in education at Tribhuvan University, Nepal. He spent ten years in educational research, focusing on issues of caste, ethnicity, language, gender, and other forms of social discrimination. He completed his Ph.D. at the University of Alberta, Canada where his field of study was international and intercultural education focusing on Dalits' (the so-called untouchable groups of Nepal) education. Dr. Koirala is now a Professor in the faculty of Education and coordinating the M. Phil program at Tribhuvan University. He has written and edited books and articles relating to his areas of expertise.

Catherine Young is a consultant in multilingual education with SIL International. She has also consulted with SEAMEO, UNESCO, UNDP and SCF-UK on language-in-education issues. She is a Ph.D. candidate at Bangor University, Wales with a focus on language policy and planning for children from minority language communities in multilingual environments. Catherine has been involved in linguistic research in the southwest Philippines and in the planning and implementation of mother tongue first literacy programmes for adults among the Palawano language community. Her research interests include language policy, ethnolinguistic diversity, language-based development and community-managed educational planning.

Charmaine I. Kaimikaua is a lecturer in the Communication Studies and Airline Travel Careers departments at Cypress College, USA. Her research interests include the politics of cultural preservation, resistance and empowerment strategies of indigenous and diaspora peoples, culture and education, cultural tourism, cultural identity politics and the effects of globalization on efforts to preserve intangible cultural heritage. She is

completing her doctoral thesis in Social and Cultural Anthropology at the California Institute of Integral Studies in San Francisco.

Christopher Stroud is Professor and Chair of Linguistics at the University of the Western Cape, South Africa, and Professor of Bilingual Research at Stockholm University, Sweden. His work is principally within the area of Multilingualism and Multiliteracies, the politics and historiography of languages and language ideological debates. He is currently working on a notion of multilingual citizenship as an alternative to the notion of linguistic human rights.

Cidalio Leite is Deputy Director General of the Ministry of Education, Timor-Leste. After graduating from Satya Wacana Christian University in 1990, Mr. Leite was a math and science primary school teacher. From 1994-99 he worked in the Education and Culture office of East Timor Province, focusing on educational planning and management. After independence he served as Director of the Planning and Development Department for 5 years (2000-2005). He then completed a one-year international diploma course at the International Institute for Educational Planning IIEP/UNESCO Paris. He became Director of Curriculum upon his return to Timor-Leste in 2007 and was promoted to the post of Deputy Director General in January 2008. In that position, he coordinated the first International Conference on Bilingual Education in Timor-Leste. Under Bilateral and Multilateral cooperation he has attended several training and seminars abroad including the Conference on Mother Tongue in Bangkok in February 2008 organized by SEAMEO and UNESCO

Colleen Koolaard, MA, is a literacy specialist with SIL International, working in Xishuang Banna, China. She has worked in different fields of education in Australia, New Zealand and China since 1991.

D. Barkataki is Director State Resource Centre Assam, Guwahati, Assam, India.

Dat Bao lectures at the Faculty of Education, Monash University, Australia. He has worked in universities in the UK, Singapore, Thailand and Australia and has over 20 academic publications worldwide. He has trained secondary school teachers and language teachers in Australia, China, Thailand, Vietnam and the Philippines. His expertise includes classroom behaviour, creative pedagogy and curriculum development in language education. He also had four years' experience in Vietnam with community-based action research which actively addressed the phenomenon of students' failure in verbal participation through pedagogical interventions.

David Blundell, Ph.D., is on the faculty of National Chengchi University and studies the cultures and languages of Southern and Eastern Asia. Over the past decade, he has expanded his interests across the Indo-Pacific region in terms of multilingual education and digital language mapping (<http://ecai.org>). His research has been motivated by the early records depicting the Southern Asian seafaring regions from Sanskrit, Pali, Sinhala, and Chinese. Prof Blundell is now working on a new book entitled *Ethnography of Communication: Acquisition of Language and Knowledge*. His other books include *Masks: Anthropology on the Sinhalese Belief System* (Peter Lang, 1994) and his edited volume *Austronesian Taiwan: Linguistics, History, Ethnology, Prehistory* (Phoebe Hearst Museum, UC Berkeley, 2000).

David Bradley, Ph.D., is based at La Trobe University in Australia. His research is on language maintenance and language policy and the sociolinguistics and historical linguistics of various Tibeto-Burman and other East and Southeast Asian languages. He is the author or editor of nearly thirty books including *Language Endangerment and Language Maintenance* (Routledge 2002). He edited the East and Southeast Asia section of the *Atlas of the World's Languages, 2nd edition* (Routledge 2007).

David Lian Labang is a trained pilot with a fascination for promoting and documenting his Kelabit language. He is working on the Kelabit dictionary and Kelabit language literacy materials. He recently completed his first stage of linguistic training, including dictionary making, at the European Training Program (ETP) in High Wycombe, Buckinghamshire, UK.

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