

## **More to the Story – Endangered Languages**

If people are going to save endangered languages, they must first be able to determine the vitality of a language. A group of experts at UNESCO have established the following nine criteria for assessing the vitality of a language:

- 1) The absolute number of speakers of the language
- 2) The transmission of language from generation to generation
- 3) The attitude of community members toward their own language
- 4) Shifts in domains of language use (e.g., from home and school to just home)
- 5) Governmental and institutional attitudes and policies, including official status and use
- 6) Type and quality of documentation (e.g., information on the number and age of speakers and where they live)
- 7) Response to new domains and media (e.g., radio, television, and the Internet)
- 8) Availability of materials for language education and literacy
- 9) Proportion of speakers within the total population of a location

**Source:** Adapted from the Ad Hoc Expert Group on Endangered Languages, "A Methodology for Assessing Language Endangerment," *The Intangible Heritage Messenger*, UNESCO, September 2006.

# A Common Language

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Benefits to the World if Everyone Spoke the Same Language</b>	<b>Losses to the World if Everyone Spoke the Same Language</b>

## Predicting Likely Outcomes Endangered Languages

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>How successful will efforts to save the world's endangered languages be?</b>	
<b>Research Source 1</b>	
Point	
Proof	
Comment	
<b>Research Source 2</b>	
Point	
Proof	
Comment	
<b>Research Source 3</b>	
Point	
Proof	
Comment	

# **Should Museums Return Aboriginal Artifacts to the People Who Originally Created and Used Them?**

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Deven's Response</b>	<b>Gord's Response</b>	<b>Katerina's Response</b>

## Conflict and Dialogue

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Challenging Situation</b>	<b>Possible Conflict(s)</b>	<b>Resolution through Dialogue</b>
The Internet is dominated by web sites in English (p. 92, <i>Exploring Globalization</i> ).		
According to the Worldwatch Institute, many of the world's languages are in danger of disappearing (p. 95).		
The Krymsky Education Society of Edmonton wants to help the Tartar people revitalize their culture and language (p. 96).		
The Women's Alliance of Ladakh is trying to preserve traditional small-scale farming in the face of economic globalization (pp. 98–99).		
The Kainai people in southern Alberta are negotiating to have their cultural artifacts returned from museums in Canada and England (pp. 97 and 100).		
An example from your community or school.		

## Nunavut Officials Told to learn Inuktitut or Iqqanaijaaqajjaagunniiqtutit

Senior government officials in Nunavut have been told they have to be able to speak Inuktitut by 2008, or risk losing their jobs.

Premier Paul Okalik revealed the policy during the mid-term leadership review Tuesday.

"Well they have to be fluent, they have to work with members and with people within Nunavut," the premier said. "They should understand and be able to communicate with Inuit that may be unilingual."

Okalik says seven deputy ministers and presidents of Crown corporations are taking Inuktitut lessons three times a week in a 14-month course. Three assistant deputy ministers are also taking classes.

Okalik says the goal is to have senior staff who are comfortable in Inuktitut, the first language of 85 per cent of the territory's population, within 18 months.

"We felt that that was enough time," he said. "I recall when I was learning English, I didn't have much help . . . so it's about time that our language was respected and treated in the same way."

Education Minister Ed Picco, one of the few non-Inuit in the territorial assembly, has been increasing his use of Inuktitut in the legislature. He says he backs the premier's move.

"He's not saying that other languages cannot be used," he said. "He wants to have the fully bilingual system in place."

But MLA Hunter Tootoo thinks the policy goes too far.

The Iqaluit Centre MLA doesn't speak Inuktitut, but he supports the territory's goal of having it as the government's working language by 2020.

"I think the way to achieve that is not by taking the language and forcing it on somebody," he said.

"I think if we do things, like make changes in the education system, you won't have to teach them Inuktitut, they'll be from here," he said.

Nevertheless, the premier said, he's starting with top senior staff, and the Inuktitut language requirement will eventually reach those in the levels below.

**Source:** CBC News, June 7, 2006. Reprinted with permission of the Canadian Broadcasting Corporation.

# Exploring Masterpieces of Intangible Heritage

Name \_\_\_\_\_ Date \_\_\_\_\_

1. List at least 10 examples of masterpieces of Canada's oral and intangible cultural heritage.

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2. If you could preserve only five of these masterpieces, why would it be difficult to choose?

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3. Do you have a personal connection to anything that you would call a masterpiece of cultural heritage? Explain the connection.

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# Identity and Cultural Diversity

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>How is cultural diversity a source of your identity? Responses of Selected Young People</b>	<b>Rank in Order of Importance Provide reasons for your ranking</b>
<p><b>Colombia</b></p> <p>Our country is rich in diversity. In Colombia, we speak Spanish. We have 65 Indigenous American languages and we also have languages spoken by people of African origin . . . Within this diversity, we young people constitute 24 per cent of the population. We have in our hands the dream to create a just country, more tolerant and respectful.</p>	
<p><b>Jordan</b></p> <p>Although globalization may benefit the world through economic growth, communication and exposure, it can also cause confusion, loss of identity, loss of cultural heterogeneity (diversity), depletion of environmental resources, anarchy, war, and world domination.</p>	
<p><b>Australia</b></p> <p>When cultural goods and services are treated as a commodity, there is a risk that they will be exploited. For example, the art of the Indigenous peoples of Australia is sometimes appropriated and sold for profit by non-Indigenous people whose sole objective is economic profit . . . The distribution of cultural goods and services must benefit the community from which they come.</p>	



# **Globalization of Products and Brand Names**

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>The Danger</b>	<b>Why a Danger?</b>
<b>The Gain</b>	<b>Why a Gain?</b>