



# International and Heritage Languages Association

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Spring 2016

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**Congratulations to all IHLA members for being this year's LINGUAPAX award recipient for preservation of linguistic diversity.**

**Read more on pages 3 - 4.**

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**Get ready for IHLA's Annual General Meeting on June 15, 2016.  
Information on page 6.**

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**Learn more about fundraising through AGLC: Casinos, Bingos and Raffles.  
Read on page 7.**

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**Like IHLA's Facebook page:**



<https://www.facebook.com/EdmontonIHLA/>

## 13th Annual Mother Language Day

Thank you all, students, teachers, parents, and everyone else, who has contributed to making the 13th Annual Mother Language Day such a great success. With participation from more than 20 schools and over 500 people in attendance, including the Mayor - Don Iveson, city councillors and school board representatives, this year's MLD was a

success unlike any other.

We look forward to welcoming you next year for the 14th Mother Language Day, which will coincide with IHLA's 40th anniversary.

Photos of the event can be found on IHLA Facebook page:

<https://www.facebook.com/EdmontonIHLA>



## 2016 LINGUAPAX Award

In February 2016 IHLA has been honored to receive the award from Linguapax, a UNESCO affiliated, international organization dedicated to the preservation and promotion of linguistic diversity worldwide. Its main aim is to rally linguistic communities worldwide around the belief that the maintenance of language diversity is inseparable from the goals of peace and intercultural understanding.

Linguapax delivers a yearly award on the occasion of the International Mother

Language Day (21 February). This prize is a tribute to outstanding action carried out in different areas in favor of the preservation of linguistic diversity, revitalization and reactivation of linguistic communities and the promotion of multilingualism. Candidates are individuals of the academic community and civil society as well as entities or collectives.

Learn more about Linguapax and this award on their website: [Linguapax.org](http://Linguapax.org)



## 2016 LINGUAPAX Award



To the Board of  
International and Heritage Languages Association  
History, Mission and Contributions  
St. Barbara Complex, BSMT – 9566-101 Ave  
Edmonton AB T5H 0B4  
[edmontonihla@gmail.com](mailto:edmontonihla@gmail.com)

Barcelona, Friday 19<sup>th</sup> February 2016

Dear friends and colleagues in the promotion of language diversity,

On behalf of the jury of the International Linguapax Award, I have the great pleasure to inform you that your nomination is one of the two co-winners of the 2016 award.

The 40 members of our international jury duly examined your application, among the other 13 eligible nominations, and they highly valued your consistent efforts to preserve the linguistic diversity of Canada through the revitalization and reactivation of its immigrant and minority language communities.

The co-winner of this 2016 International Linguapax Award is the Yanbirrpa School Council and the Djarrma Action Group of the Yirrkala School and Laynhapuy Homeland Centre Schools in Arnhem Land (Northern Territory, Australia).

I'm afraid you will have to share the 6.000 euros endowment but I'm confident that this symbolic acknowledgement will nonetheless encourage your noble endeavour. On the other hand, this tie is a reflection of two complementary perspectives of language diversity and they both represent collective projects involving participation and will for change.

As every year, we will announce the results of the deliberations on the International Mother Language Day, on February 21<sup>st</sup>, and would appreciate if you could keep it secret for a couple of days. We will get back to you soon concerning the delivery of the Award.

Please share our warmest and most sincere congratulations with your colleagues, partner schools and linguistic communities.



Carme Arenas Noguera  
President

## President's Greeting

Dear IHLA Member Schools, Teachers and Friends,

At this time of year, we are ending our respective HL School terms with celebrations and presentations, testaments to the wonderful work of what I sincerely hope has been a productive and good year for all.

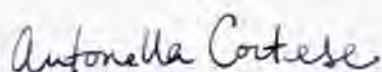
As my first year as President of IHLA comes to a close, I am so very glad to have had the opportunity to meet many of you at the Professional Development Sessions this past year. They were both informative and interesting thanks to the presenters, and more importantly to all IHLA Member Teachers and Administrators who attended, ready with questions, comments and offering valuable insights shared and appreciated.

This year, IHLA and the dedication and work of its Teachers and Communities was honoured with the Linguapax International Award during our Mother Language Day Celebration. As our next year approaches, there are many exciting events toward which to focus, including a special visit from Monica Pereña, the President of the Linguapax International Organization, the 40th Anniversary of IHLA, our 14<sup>th</sup> Mother Language Day Celebration, and more. I sincerely look forward to working with everyone as we embark upon our next year, 2016/2017.

Please do not forget to attend IHLA's Annual General Meeting on June 15<sup>th</sup> at 6:30pm taking place at St. Barbara's Complex. I look forward to seeing you all there as we get ready for a well earned rest after such a busy 2015/2016 HL School Year.

Wishing you all a very enjoyable and restful summer holiday time and looking forward to seeing everyone in September!

Sincerely,



Antonella Cortese, President

## Annual General Meeting 2016

The 2016 Annual General Meeting will be held on June 15th at the St. Barbara's Complex: Basement - 9566-101 Ave, Edmonton. The start time for the AGM will be 6:30 PM.

We have many important issues on the agenda including the update to the Bylaws and the elections to the Board of Directors.

Refreshments will be provided and all members are welcome and encouraged to attend the AGM. All members in good standing will be entitled to vote for the issues on the agenda. The agenda for the AGM as well as minutes from the 2015 AGM will be sent out shortly.

If anyone is interested in being on the Board of Directors, the nominations for the Board are open until the election on the 15th of June.

## Spring PD Sessions

This Spring IHLA held 3 successful PD sessions for our Members. The sessions were attended by teachers and principals from variety of schools with different backgrounds and levels of experience, and the feedback for the sessions was overwhelmingly positive.

The first session, on April 19th and 20th, a session on Technology Integration in a Heritage Language Classroom was held. It was offered by Patricia Sacawa, and was focussed on time saving technology and motivating students with the use of technology in classroom projects.

The session on May 4th and 5th was focussed on planning and facilitating engaging classroom activities and experiences for students. It was offered by Joanne C. Farmer from the University of Alberta.

On May 18th, a session was held for principals and administrators on the topic of acquiring accreditation from Alberta Education for teaching languages.



## Fundraising through the AGLC

Many of you know already and participate in fundraising through the AGLC (Alberta Gaming and Liquor Commission) by doing Casinos, Bingos or Raffles. However, many of you may be new to the idea, and will find this a valuable resource.

Casinos in Alberta are in general illegal, and can only be active for a charitable cause. This means, that charitable and non-profit organizations have to be present at any casino (except Native reservation casinos) for them to function. Half of the profits of the casino table games and a portion of VLT games go to the charitable organizations that volunteer at the casinos.

In practical terms, the organization that volunteer at a casino, has to commit 2 days every 18 to 24 months. For those 2 days, the organization needs to provide around 20 volunteers who will work in shifts to cover several roles at a casino. At all times the volunteers are supervised by a dedicated casino professional. In exchange for volunteering for the 2 days, a portion of the profits from the casino for that day go to a pool of funds of all organization that volunteer the casinos for that quarter (3 months). At the end of the quarter, the funds are divided equally among the volunteering organizations. This comes out to over \$80,000 for every organization.

The funds have to be spent in a specific way and with approval from the AGLC, however jumping through those hoops is worth while for additional funds for your cause.

Volunteering at a Bingo works in a very similar way to casinos with slight differences. Holding a Raffle is an other way of raising funds with a permission from the AGLC. The licence to hold a Raffle under \$10,000 is free and can be filled out online on the AGLC website:

**[www.aglc.ca](http://www.aglc.ca)**

To be eligible for funding from the AGLC a group must be a non-profit registered in Alberta. It must be incorporated and have an executive democratically chosen from its base. It also needs to have a program benefiting a large segment of the community and have volunteers offering the programs.

For the most part, the mandates established by our member schools fall under the AGLC requirements. Your school can apply for a Charitable Gaming Licence at the AGLC website.

For the schools that are already holding Charitable Gaming Events, make sure to check the use of proceeds handbook on the AGLC website for the changes implemented in 2016.

If you have any questions about holding these events, applying for a licence, or changes to the use of proceeds, you may contact us at IHLA and we will be happy to help in explaining the procedures.

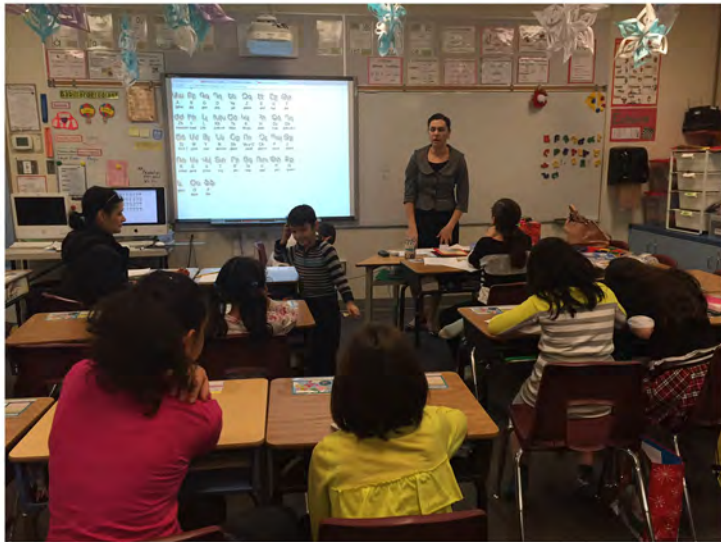
## Armenian School of Edmonton

In 2012 Edmonton Armenian community established the Armenian school for Armenian children every Saturday.

They are taught the basic and primary linguistic fundamentals: alphabet, reading, writing, language and conversational skills.

In addition, history and cultural values of family, community, commitment, giving and sharing are conveyed.

On April 24, 2016 , Armenian school of Edmonton participated in the Commemoration of the 101 Anniversary of the Armenian Genocide in Edmonton.





## IHLA wins International Award

Dr. Olenka Bilash and Dr. Trudie Aberdeen

On February 21, 2016 the International and Heritage Languages Association (IHLA<sup>1</sup>) was awarded the 2016 Linguapax award for outstanding contribution to mother language education. Since the 1970s IHLA has been an outstanding leader in building not only a multicultural, but a multilingual Canada and in supporting at least 100,000 families in maintaining and developing oracy and literacy in their mother tongues. Mother tongue maintenance in the Canadian context is no small feat, with less than 10% maintaining a language beyond a third generation<sup>2</sup>. Furthermore, for most of these years, IHLA and its member schools have been run on a volunteer basis.

The Linguapax prize is awarded on the basis of contributions to the preservation of linguistic diversity, revitalization and reactivation of linguistic communities and the promotion of multilingualism. In particular, IHLA has fought for acknowledgement of heritage language learners' skills in high school, recognition of teachers' backgrounds through credentialing and professionalization, their transmission of the value of plurilingualism to Canadian youth, and their ability to conduct and disseminate research not only to the wider world, but to local heritage language school teachers as well. In short, the organization has demonstrated unrelenting advocacy.

### Canadian context

To best understand the significance of IHLA and its contributions one must also understand the Canadian context. The term multiculturalism is often associated with Canada, yet the word as it is envisioned in the Canadian context was not easily "won" and comes from determined ethnic groups who refused to be marginalized or silenced in the 1960s and 70s. In response to the 1969 Royal Commission on Bilingualism and Biculturalism, aimed at creating a greater awareness of society's discriminatory practices towards French speakers, many groups contested the vision and emerging legislation that Canada had only two founding groups: English and French. These groups wished to be acknowledged for their contributions and rights as well<sup>3</sup>. As an appeasement and an acknowledgement of the contributions of all Canadians, Canada was declared a bilingual country in a multicultural framework in 1971.

Although this act was a victory for ethnic groups whose ancestors had cleared land, built railways, created maps and settled many parts of the country, especially in western Canada, this act did not immediately change Canadian sentiments. To exemplify the mood of mainstream

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<sup>1</sup> Note that IHLA has also changed its name over the years (1977-86 AELTA; 1986 – 2003 – NAHLA; 2003- present – IHLA).

<sup>2</sup> Retrieved from: <http://www.immigration.ca/en/2011/135-canada-immigration-news-articles/2011/june/533-language-retention-increases-among-canadian-immigrants.html>

<sup>3</sup> In the formative years of multiculturalism Canada's first nations peoples also opposed the notion of only two founding fathers. However, it took many more decades before they were able to legally make the case to have their appropriate status in Canada. Note also that in those early years, ethnic leaders invited leaders of first nations' groups to join their ranks.

IHLA has survived much resistance. For example, correspondence recorded from Dr. Kandler (1979), University professor and IHLA executive member, to Mrs. Forest, Chancellor of the University of Alberta states, "I am not advocating that every student in Alberta be obliged to learn French as of tomorrow. I do assert that it is high time to start correcting a typical national Canadian prejudice namely towards learning and speaking languages other than one's own." To help deliver this message, Dr. Kretzel and Mr. Briongos stood before the University of Alberta Senate Chambers in 1977 (AELTA, 1981) petitioning for university student second language entrance and exit criteria. This passion for petitioning the provincial universities for increased graduation standards resurfaced in 1986 when IHLA created a special set of resolutions regarding heritage language education in the province, including a joint University-IHLA Multilingual Center (NAHLA, 1986).

With legal acknowledgement of status, the government was now obliged to create policies that accommodated all cultures in Canada. In turn, community language groups that had previously been entirely self-funded, often meeting in people's homes or the basements of community halls, were now able to apply for federal and provincial funding for their community schools. In 1977 the Canadian Consultative Council on Multiculturalism proposed a workshop for heritage language teachers as an opportunity to bring together schools that had long been established but never recognized, to learn from and with one another (Pelech, 1988). As a result of this gathering of previously unrecognized professionals, the IHLA collective was formed. It operated through some government funds, but remained largely volunteer-based. Its aims were to support heritage language teachers who had previously been unsupported and isolated in their work so that they could improve the quality of instruction for children who were studying their mother tongues in after school and Saturday programs across the province. It continues to promote a greater understanding of the importance of language learning and helps others understand why plurilingualism is not only of personal benefit, but also enhances one's ability to be an accepting and tolerant Canadian and a global citizen.

### **Building a multilingual Canada**

In 1982 The Charter of Rights and Freedoms declared that multiculturalism is a Canadian value and in 1988 The Multiculturalism Act declared that Canadians had the right to preserve their cultures. While both of these pieces of legislation appear to celebrate multiculturalism in the Canadian context, they leave the responsibility of this task to the groups themselves and offer no constitutional support to multiculturalism. This is in contrast to the rights of French-English bilingualism.

As already stated, defining Canada as multicultural was not automatically accepted by mainstream Canadians who interpreted it as an unnecessary burden on taxpayers (Janigan, McKenzie, & Gammal (1988); Bolslad (1987); Hume (1986); Elliot (1986); and Zolf (1982). Throughout its history, IHLA has pushed against mainstream resistance for language learning at all levels, but in recent years the push was especially strong to build the infrastructure so that students had the skills for university language courses. To do so, IHLA worked with government to establish a process for HL schools to be able to offer high school credit courses to their students. This entailed being registered with Alberta Education, having at least one Alberta-

certified teacher on staff of the HL school, and having an accredited curriculum. For many community schools, meeting these expectations without the support of an organization like IHLA is completely out of reach. As a result, IHLA worked relentlessly to offer workshops about the process and teach community groups how to register, raise funds to offer scholarships to IHLA members so that they could receive credentials and certification in the province, including the offering of special TOEFL courses for immigrant and refugee teachers so that they would be able to meet university requirements if needed, and offer workshops to help each interested community develop a program of studies or approved curriculum. As a result, several teachers completed their degrees, and five language groups received approval by the province for their curriculum, locally known as a Program of Studies (POS): Pilipino (2004), Korean (2004), Russian (2005), Punjabi (2005), and Tigrinya (2007). IHLA is currently supporting the writing of a Vietnamese POS. Some of POS were even later adopted by public school boards so that they could be taught during the school day. As a direct result of IHLA's hard work more languages were brought into mainstream schools and other language groups had sufficient numbers of students with higher language skills that universities could now offer advanced classes in those languages. In addition to languages which have existed in Canada for longer periods of time such as French, Chinese, German, Italian, Japanese, Spanish, and Ukrainian, students are now able to study languages such as Korean and Punjabi at University. Building a foundation for students to take these courses is not about simply promoting plurilingualism in students, but also about preserving linguistic diversity in society.

IHLA has collaborated and lobbied diligently for multicultural and multilingual policies, sometimes with greater success than others:

- 1984: a call for a city-wide multiculturalism policy (see Aberdeen, this issue)
- 1996: a call for the reinstatement of per-student funds once issued to Saturday programs from the provincial and federal governments
- 2004-2006: a proposal for a federally funded multicultural centre, and a call for mandatory language instruction in grades 4-9 (Palladino, 2004)
- 2009: a letter writing campaign to The Canadian Association of Second Language Teachers (CASLT) to expand the services for heritage language teachers

These appeals were often the result of legislation and lobbying from IHLA and its like-minded allies which pushed against the mainstream tide of English monolingualism and ghettoization of cultural groups. While each of these pieces of legislation technically failed, each proved to multicultural groups that they could not be silenced. The city enacted and later revoked the multicultural policy, but offers grants to support emerging communities to this day. The federal government did not establish a multilingual center, but IHLA developed language resource packages and a language resource centre. And while it is not mandatory for schools to offer language instruction in grades 4-9, many more now do. Furthermore, IHLA has continued its efforts to professionalize community schools and teachers by writing and adopting its professional standards (2012). And as its most current victory, in 2015 the City of Edmonton declared Feb 21 "International Mother Language Day", this the result of the unrelenting decades

and generations of people who never lost sight of a greater and more inclusive vision for Canada's many languages and cultures (Bogatyrevich, 2015).

### Revitalization and reactivation of linguistic communities

With the multiculturalism policy IHLA developed a new status and was regularly approached to help build a broader national infrastructure to revitalize and reactivate linguistic communities and promote languages and cultures. For example, meetings were held and relationships established to acknowledge the need for:

- authentic language materials from the National Film Board of Canada (1979) (Spillos & Mahe, 1979),
- a Multilingual Biblioservice (1980) (AELTA, 1985), now available at all local libraries in the province,
- workshops on teaching strategies and curriculum development with the Alberta teachers Association and local school boards (1980-to present), Edmonton Regional Learning Consortium, and ILEA (2007-2009),
- language teaching kits (1981- with Alberta Cultural Heritage Foundation; 2006-2008)- development of community infrastructure and good community relations (1980, 1981; 2004- present).

Heritage language teachers still continue to have regular workshops available to them. In total 200 workshops have appealed to over 3,000 teachers, including new immigrants, on topics such as practical ideas for HL classrooms, theme and unit planning, using technology, using the Common European Frame of Reference (CEFR)'s can-do statements, understanding and integrating global citizenship, literacy and oracy development and curriculum writing. As has already been stated, many of these classes and programs have targeted teacher-licencing so that schools have teachers to offer high school credits. Especially significant have been cost-covering for foreign credential recognition, English classes for university entrance, and scholarships for university classes. In the past IHLA had even attempted to create its own certification program at a local college, but the program ended due to lack of funding.

### Helping youth to see the value of plurilingualism

As previously mentioned, IHLA has shown Albertan students that learning one's heritage language can have concrete personal benefits, including high school credit. However, it has also enabled youth to interact with one another in a variety of ways:

- by helping a local radio station secure more "ethnic" content in and since 1983 (AELTA, 1985)
- by organizing events so that students are welcomed, not only into their respective linguistic communities, but into a wider embracing multicultural and multilingual community.
- by offering Annual Alberta Cultural and Linguistic Awards (1978-1985) for youth in speech, debate and writing (including on the role of language learning) (AELTA, 1983)

and more recently essay contests (Palladino, 2003) and school matching events (Bogatyrevich, 2015).

- by sponsoring Sporting events designed for students from different communities to get to know one another (1982-1983). The latter corresponded to the 1983 Universiade held in Edmonton, Alberta. (AELTA, 1983; Pelech, 1983)
- by promoting meetings between schools, such as the visits between the Japanese and German schools and the Ukrainian and Hindi schools (1970s) and the Vietnamese and Iranian schools (2015). (Bogatyrevich, 2015).
- by organizing a city-wide Mother Language Day event (with 500-750 attendees) (2004-present) ( See Bogatyrevich, 2016 for a sample).
- By publishing students' work in an annual Mother Language Book and giving each published contributor a copy (2004-present) (See Bogatyrevich, 2016 for a sample).
- By publishing free on-line newsletters that are sent to elected officials at national, provincial and municipal levels, all HL schools, teachers and families (2003-present).
- By promoting HL learning and its benefits to both ethnic communities and the mainstream in local newspapers (2008 - present) (Ho, 2008 a +b, Mullen, 1982).

### **Conducting and disseminating research**

IHLA has always promoted professional training and research in the area of heritage languages. The organization has been active in hosting (1977, 1979, 1980, 1983, 1985, 1986, 1988) and attending conferences held by local organizations (ATESL, 1980; ISLC, 2003-2006; SLIC, 2008, 2011-2012), federal organizations (CASLT NCMIE, 1987) and international organizations (ICRN, 2004-2008; ACTFL, 2008, 2010, 2011; LESLLA, 2015; WCoML, 2015; WWRECA, 2015). Many of these are listed in previous versions of IHLA newsletters (See Palladino, 2011 for a sample). IHLA has also brought in guest speakers for special workshops for its members. Furthermore, several of its publications have been reprinted by regional and national organizations.

Publishing has also been a priority for the organization. Early peer-reviewed publications concerned the status of heritage languages in Alberta. Later publications targeted community revitalization and sustainability (Palladino, 2005). IHLA has also worked to produce conference proceedings, annual Mother Language Day books, and newsletters (46 to date). In more recent years, IHLA has also published accessible research papers for its members in the newsletters and began to offer two scholarships for heritage language school leadership. IHLA also learned about the Ethnolinguistic Vitality project which led to two teachers completing Masters of Education research projects about intergenerational language use (in the Italian- and Greek-Canadian communities). These projects were sponsored through Canadian Heritage (Palladino, 2005). Two doctoral students have also conducted research, Doughty (1995) on establishing the certificate program for teachers and Aberdeen (2016) on understanding the current organizational structure of heritage language schools in the province. All of these publications share a common theme: understanding who we are as multicultural citizens so that we can remain linguistically diverse in Canada.

### **Conclusion**

IHLA has been prolific in its services to its heritage language schools for almost 40 years. In fact, it has been repeatedly acknowledged by its sister organizations across the country for its leadership initiatives. Through its unrelenting advocacy, IHLA has contributed toward the revitalization of linguistic communities, the accreditation of languages for youth in public schools, the professionalization of the heritage language field and increased acknowledgement of its teachers (often women and often refugees or immigrants from countries where it was difficult to obtain documentation of credentials), the promotion of plurilingualism in a multicultural Canada and to the professional literature of heritage language teaching much of which cannot be quantified.

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## **Teaching global citizenship in the heritage language classroom**

Dr. Olenka Bilash (University of Alberta)

Citizenship and citizenship education have always been a concern of governments. They strive to build a strong and unified nation by enacting policies and projects such as increasing the number of voters, encouraging females to participate in politics or assimilating or integrating immigrants. Of particular import to heritage languages (HL) were two of the Pierre Elliot Trudeau's two major policy initiatives to remake the modern Canadian nation-state in the 1970s: bilingualism and multiculturalism. Bilingualism is and has long been a central part of the federal strategy to maintain national unity in the face of one of the greatest political challenges facing the modern Canadian nation state: Quebec separatism. Multiculturalism, on the other hand, has become accepted across the country as a way to integrate increased numbers of immigrants (Esses & Gardiner, 1996). Most recently the report and recommendations of the Truth and Reconciliation Commission (TRC) serve to right the wrongs and respectfully integrate First Nations, Metis and Inuit people and cultures into daily life in Canada. To fully integrate the new values that accompany these policies the government relies on educators to convey them to youth (Sears and Hughes 1996).

Today, in addition to new policies at the national level, governments recognize the need to adapt an international perspective to many issues. For example, water flow, weather patterns and natural disasters do not stop at politically defined borders. Child workers in sweatshops produce items that are distributed across the globe and only when there is collective action can the conditions of these children change. Teaching youth and their families to take responsibility for what happens around the entire globe has become a part of what new curricula describe as global citizenship.

According to Westheimer and Kahne's award winning article in 2004<sup>1</sup>, there are three kinds of citizenship: the personally responsible citizen, the participatory citizen and the justice-oriented citizen. See Figure 1. The personally responsible citizen focuses on honesty, integrity, self-discipline and hard work and may contribute time, money or both to charitable causes such as volunteering, donating to a food or clothing drive or helping those who are less fortunate, such as those afflicted by the recent Fort MacMurray fire.



**Table 1**  
**Kinds of Citizens**

	<b>Personally Responsible Citizen</b>	<b>Participatory Citizen</b>	<b>Justice-oriented Citizen</b>
<b>DESCRIPTION</b>	Acts responsibly in his/her community Works and pays taxes Obeys laws Recycles, gives blood Volunteers to lend a hand in times of crisis	Active member of community organizations and/or improvement efforts Organizes community efforts to care for those in need, promote economic development, or clean up environment Knows how government agencies work Knows strategies for accomplishing collective tasks	Critically assesses social, political, and economic structures to see beyond surface causes Seeks out and addresses areas of injustice Knows about social movements and how to effect systemic change
<b>SAMPLE ACTION</b>	Contributes food to a food drive	Helps to organize a food drive	Explores why people are hungry and acts to solve root causes
<b>CORE ASSUMPTIONS</b>	To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community	To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures	To solve social problems and improve society, citizens must question and change established systems and structures when they reproduce patterns of injustice over time

**Figure 1: Summary of Westheimer and Kahne’s three kinds of citizenship (2004)**

The participatory citizen is distinguished by a higher level of civic participation as in being actively involved in “...civic affairs and the social life of the community at local, state, and national levels.” (p.2) By understanding how the government makes decisions and how it is interconnected with other institutions, as well as the importance of taking action to help those in need, this citizen organizes a food or clothing drive, instead of just contributing to them. “In the tradition of De Tocqueville, proponents of participatory citizenship argue that civic participation transcends particular community problems or opportunities. It also develops relationships, common understandings, trust, and collective commitments” (p.3). How quickly Albertans were able to mobilize donations and other forms of assistance for the Ft. MacMurray evacuees is evidence of how participatory citizens worked with their organizations to help others.

The justice-oriented citizen seeks systemic change rather than promoting charity or volunteerism. This perspective values collective work connected to life and issues of the community and critical engagement and analysis of social issues and injustices. It seeks social, political and economic strategies to change a situation or address the roots of problems. Thus, for example, the justice-oriented citizen would lobby for an additional

thoroughfare exit access for residents of Ft. MacMurray and a revised emergency plan in the event of another crisis in the area, or anywhere in the province.

According to Alberta Education all three types of citizenship are built into global citizenship which they define as educating students to become responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities, society and the world. The province mandates that students learn problem solving, language and mathematical skills, act responsibly and ethically in the interests of the environment, collaborate and communicate clearly, continue to see the future as requiring lifelong learning and adaptation to a rapidly changing world and the new scenarios that will present themselves. These concepts are embedded in the new provincial curriculum. See Figure 2.

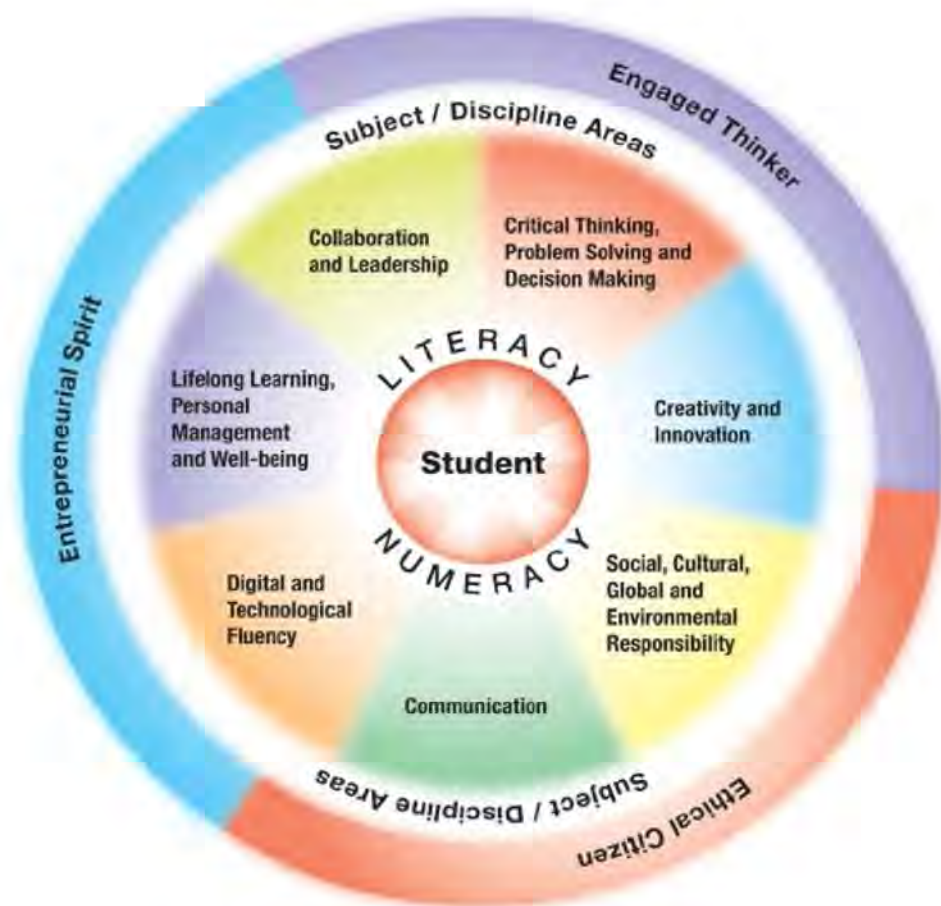


Figure 2: Alberta’s new curriculum embeds ethical citizenship and global responsibility.

Developing global citizenship is one of the four major pillars of Alberta’s second language and culture curricula. The learning outcomes for global citizenship include the development of intercultural competence and encompass the learning of knowledge, skills and attitudes that students need to be effective global citizens – all learned through

the HL. The concept of global citizenship encompasses all three types of citizenship described earlier at all levels, from the local school and community to Canada and the world.

Since citizenship education aims to teach students knowledge and particular values and attitudes about Canada and to encourage certain types of behaviour, particularly those deemed necessary for democratic living (Sears and Hughes 1996), HL teachers are expected to discuss global issues through the HL and act locally, hence affirming and valuing diversity in the Canadian and global contexts and promoting characteristics of a strong democracy. Teaching for global citizenship entails developing an awareness of needs alongside the abilities to act to assist others.

Bringing together notions of citizenship and the mandate of global citizenship I have proposed some concrete teaching strategies for the HL classroom below. Students need knowledge, skills and critical thinking. They need to develop knowledge about the world and the HL classroom is well poised to assist.

1. To help orient students to the world, have them learn the names of every country in the world. Start with countries in the HL diaspora, and perhaps even learn the flag for the country. Expand this to learning countries on each continent or in a smaller region so that they learn about seven at a time. Be sure to locate these names on a map. Play games such as Pictionary or Password to practice and reinforce this knowledge.
2. Global citizenship means helping children become more aware of the world and taking responsibility for its care and safety. Trudie Aberdeen had a great idea that she used in the Vietnamese HL school. Students were asked about how they can help their family, community, country and the world. They drew pictures and answered bilingually. See Figures 3 and 4 for examples of how students can act locally with the interests of others in mind.

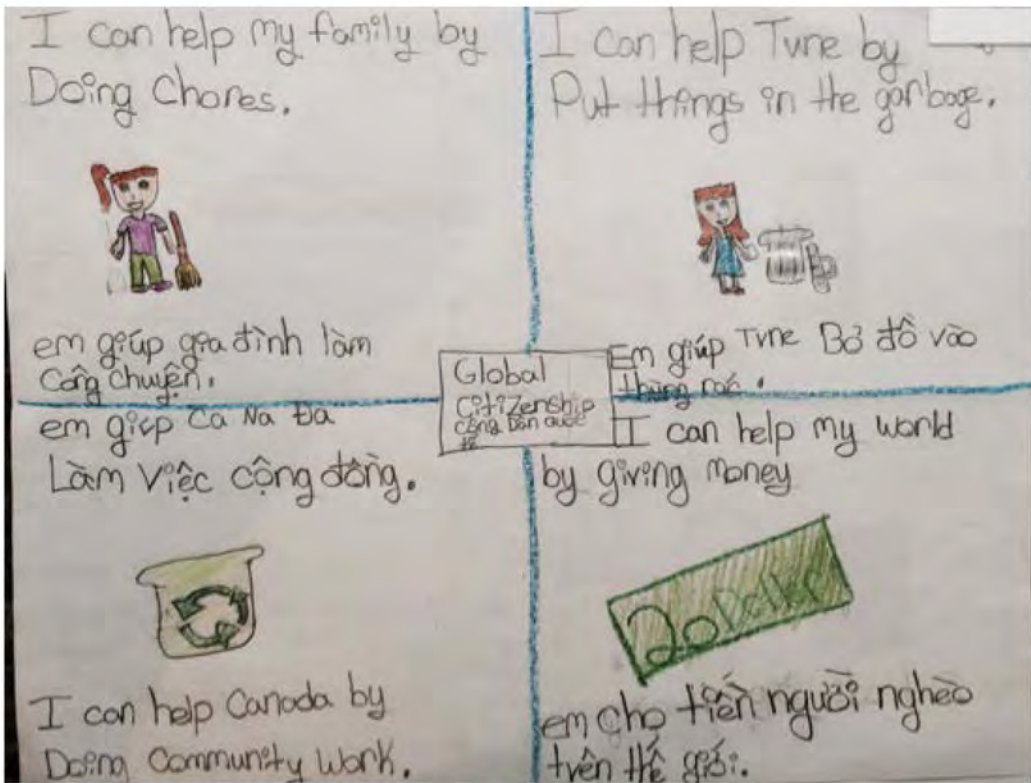
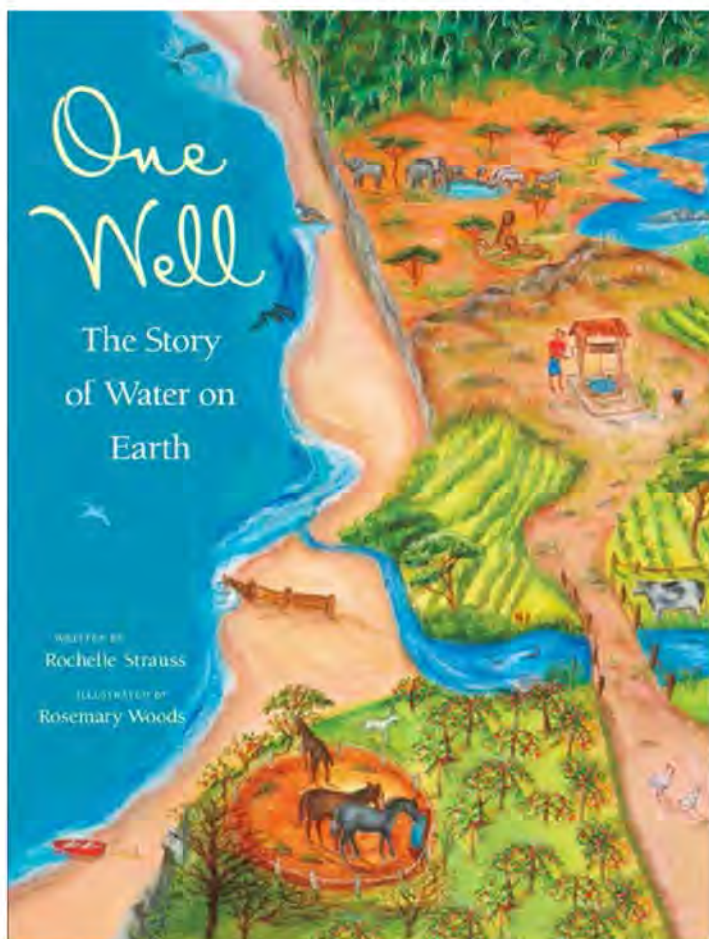


Figure 3: Vietnamese students thinking globally.



Figure 4: Vietnamese students thinking globally and acting locally.

3. In striving to create a more just and equitable world, social justice proponents welcome stories of less equitable times. HL learners can interview family members or residents of seniors' facilities to learn about some of the hardships of the past – in Canada and/or abroad - and the tremendous spirit of overcoming them, especially since many immigrants chose to come to Canada because of difficulties in their country of origin.  
Such interviews could also address caring for the environment and be published as a class project with the written texts being made into an anthology in the HL (along with photos of the interviewee with the student-interviewer). They could also be submitted for publication to IHLA's annual Mother Language Day Book.
4. Every language has its famous poets and writers such as Achebe, Adichi, Dante, Gandhi, Kahlil Gibran, Goethe, Gabriel García Márquez, Mickiewicz, Eddie Romero, Shevchenko, or Soyinka and HL programs often highlight their work. Ask students to select a contemporary global issue such as human trafficking, hunger or poverty and create placards or slogans to promote awareness of these issues using citations from the literary works of these famous authors.
5. Ask students to keep a daily log of their water consumption for one week and then create a graph based on data from all learners. This activity can bring to student awareness that without water, nothing can survive. Since North Americans use three times as much water as Africans with only one-third of the population of Africa, invite students to give ideas about ways to reduce their water consumption. Access to clean water is something we take for granted, but almost 20 percent of the world's population does not have access to useable water, despite the fact that the amount of water in the world has not changed. See more at:  
[http://www.educationworld.com/a\\_issues/chat/chat210.shtml#sthash.Jzq1pZdE.dpuf](http://www.educationworld.com/a_issues/chat/chat210.shtml#sthash.Jzq1pZdE.dpuf)



6. Celebrate Earth Day, April 22. This year, more than one billion people in at least 192 countries demonstrated support for environmental protection at Earth Day festivals and rallies. The day has its own flag with a picture of the world on it. It also has its own anthems – e.g. lyrics about protecting the planet are sung to the tune of Beethoven’s Ode To Joy. In addition to the above activities, Earth Day could be celebrated in HL schools with some of the following tasks.
- Find the lyrics and melody for the Earth Day anthem in your HL and share it with students on April 22. For example, in Hindi: <https://www.youtube.com/watch?v=DrkLyZeKTV8>
  - Compose simple songs about recycling, similar to this one found in Spanish on youtube: [https://www.youtube.com/watch?v=8RTgE1i\\_USs](https://www.youtube.com/watch?v=8RTgE1i_USs)
  - Or, find out what other countries do for Earth Day. For example, this year Portugal ran on renewable energy sources for 107 hours.
  - Offer Earth Day greetings in your HL – see [http://www.planetpals.com/earthday\\_language\\_dictionary.html](http://www.planetpals.com/earthday_language_dictionary.html).

To learn more about Earth Day visit: <http://www.earthday.org/earth-day/> or <http://www.mirror.co.uk/news/world-news/what-earth-day-2016-everything-7795111>



Source: <http://healthylombard.com/celebrate-earth-day-donate-a-pair-of-shoes/happy-earth-day-2016-1024x427/>

- Expand students’ awareness of the global influences on Alberta by identifying: who are Alberta’s trading partners? What do we export? Import? To where? From where? Do we have any sister cities or provinces? What are some of the shared activities of these relationships? Could students get involved? Through their HL? Is there a diaspora or community that speaks your HL in some of these sister countries?

Why this activity? Alberta has a number of "twinning" relationships or formalized partnerships with states, provinces, oblasts, or prefectures in other countries. These sister province or city/town relationships are multi-faceted arrangements that help promote economic development-related activities as well as cross-cultural awareness and cooperation in areas such as culture, education, sports, agriculture, technology, governance and tourism. Look for opportunities for multicultural interaction and sharing in these specific parts of the world – through groups in these countries such as schools, choirs, dance groups, language schools, minority language communities. If they have a website, contact them and develop an opportunity for students to exchange thoughts in writing (via email) or Skype. See Figure 5.

**Figure 5: Sister city relationships in Alberta**

Alberta’s sister province partnerships	Sister city Relationships in Alberta
Gangwon, South Korea (1974)	Airdire – Gwacheon, South Korea
Hokkaido, Japan (1980)	Barrhead – Tokoro, Japan
Heilongjiang, China (1981)	Calgary – Jaipur, India (1973); Daging, Heilongjians province, China (1985); Daejeon, South Korea (1996); Nauculpan, Mexico
Tyumen, Russia (1992)	Camrose – Kamifurano, Japan

Khanty-Mansii, Russia (1995)	
Jalisco, Mexico (1999)	Edmonton – Harbin, China; Wonju, Gangwon, South Korea; Bergen op Zoom, Netherlands
	Lethbridge – Anyang, Heilongjiang, China; Towada, Aomori, Japan; Timashevsk, Russia
Saxony, Germany (2002)	Grand Centre - <a href="#">Hügelsheim</a> , <a href="#">Baden-Württemberg</a> , Germany
Ivano-Frankivsk, Ukraine (2004) Lviv, Ukraine (2005)	

When we use the term “global” in the XXI century, we are showing an awareness of the interconnectedness of the world. Despite the carbon footprint we leave, North Americans travel more extensively than people on any other continent and those with more languages at their disposal, such as heritage language (HL) learners, have increased opportunities for interaction abroad. HL learners are enriched by the knowledge they gain about countries or diasporas where their HL is spoken. The cultural traditions they experience in Alberta help them to appreciate the cultures and rituals of other groups as well. Students will have more to share if they are aware of common global issues and have acted to improve them. Such actions are practices of democratic principles and embrace all three types of citizenship discussed earlier. Living locally and acting globally are a part of global citizenship. How can you promote global citizenship in your HL?

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Five Lessons Teach Students To Reduce, Reuse, Recycle - See more at:

[http://www.educationworld.com/a\\_lesson/Five-Lessons-Teach-Students-to-Reduce-Reuse-Recycle.shtml#sthash.etkb1d3n.dpuf](http://www.educationworld.com/a_lesson/Five-Lessons-Teach-Students-to-Reduce-Reuse-Recycle.shtml#sthash.etkb1d3n.dpuf)

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<sup>i</sup> This paper won the Outstanding Paper of the Year award for research in social studies from the American Educational Research Association and Best Paper of the Year award from the division on Teaching and Learning of the American Political Science Association. The authors asked “*what kind of citizen do we need to support an effective democratic society?*” and reported three descriptions of citizenship.

**Zhao, Y. *Who's afraid of the big bad dragon: Why China has the best (and worst) educational system in the world.* San Francisco, CA: Jossey-Bass.**

*Reviewed by Trudie Aberdeen, PhD*

In this book Zhao compares the educational systems of China and the United States. He begins the book with an introductory chapter which describes the United States' newfound fascination with wide, large-scale testing in the age of No Child Left Behind. He describes how those who valued standardized test scores first celebrated Beverly Hall as a miracle worker in her efforts to improve Atlanta's educational system, and later prosecuted her for racketeering and corruption. Her success as an administrator was later found to be the result of grade-fixing and cheating. Her iron-fist approach to school "improvement" also involved over 50% of Atlanta's principals and teachers whose jobs were at risk by not performing to her standards. Zhao points out that in the American educational system "cheating scandals have been discovered in almost every major school district that has reported great improvements (p. 2)."

Chapter One provides interesting background information on how China's political system transitioned from imperialism to its state as a republic. Zhao claims that this transition is the replacement of a single-ruling monarch with a single-ruling party. China is still very much an authoritarian system even though it has moved in the direction of a government, rather than an emperor. This top-down leadership style has moved China from an impoverished nation to the world's second largest economy, with an expectation that it will supersede the United States in the near future. This view of Chinese progress is a source of pride for China and fear-mongering for the United States. Americans who previously critiqued China's lack of democracy now look to the country for its source of success.

In the second chapter, *The Emperors' Game*, Zhao describes how China historically organized its social classes. Social ranking occurred through state wide testing. Many in the west would be surprised to learn that government officials were selected through written exams which began in AD 605. This system of selecting government officials through this system of normed testing continued uninterrupted until 1905. This system is credited for creating educated, laborious, and obedient workers. While China became an efficient society, it did not lead the world in market production. China looked westward for technological expertise. Despite dealings with the West and adoptions of western culture, technological advances brought through trade did not prevent significant losses to Japan and to the West. Many Chinese blamed these losses on the educational system which it perceived to be aligned with an antiquated outlook. In 1911, China ended its imperial system with the Republic of China.

*Governance without governing* describes how the political system changed over the past 50 years. Under Chairman Mao, the Chinese government was structured similarly to the Soviet system. During Mao's rule, China "practically eradicated private property ownership, wiped out commercial activities, suppressed all capitalist thoughts, and turned all citizens into members of the state" (p. 49). After Mao's death, a group of starving peasants gathered and decided to divide the land among themselves. They were aware their actions were illegal, but they felt that this would lead to better options for them. When their plan was discovered, they did not face death as

expected, but rather their plan was promoted thus ending decades of food shortages. This created spaces for further economic reforms. The government's approach became one of leading through non-interference. Zhao points out that it was lack of obedience from the rural workers, not the higher-ranking intellectual elite, that led China from being one of the world's poorest to one of the richest nations.

In Chapter Four, *Hesitant learner*, Zhao describes previous attempts by China to exploit the academic system of the west. As far back as 1872, China sent young students to study overseas to learn western technology so that it could be brought into Chinese culture. The first attempt sent 120 boys to the United States. These young scholars adapted well and took to the western academic system and to western culture. Unfortunately, this adaptation was not welcomed by Chinese scholars and these young men were treated like spies upon their return. They had adapted too well. They were supposed to learn western technology, which they did, but they also participated in Christianity, sports, and cultural events. This was much to the dismay of the Chinese ruling elite who wanted western technology but Confucian thinking. No attempts to send students overseas took place until after the death of Chairman Mao. He had visions of turning China into an industrial nation. However, most of his attempts were unsuccessful. Two which Zhao describes are steel production and food harvesting. Since the intellectuals were in charge of these areas, many of the gains were on paper only. Steel production included melting down metal which became unusable. Food productions on paper were expected to yield surpluses when in reality there was mass starvation. Upon Mao's passing, there was a renewed interest for westernization educational systems, and similarly this met with both interest and disapproval. Zhao points out that 100 years later China was unable to return to its previous state of isolation from western ideas due to differences with technology.

Much like the past, according to Zhao, when there is a call by Chinese leadership to produce something, it gets produced. In *Fooling the emperor: The truth about China's capacity for innovation*, Zhao explains like the food programs and the steel of the past, Chinese citizens are expected to produce science and technology. This has been measured in two ways: registering patents and journal citations. These goals have been met well ahead of schedule. However, the foundational infrastructure to develop these goals was not in place. Therefore, while China does have a host of patents, most are low quality. Academic citations and publishing abound, but much of it is produced by non-scholars and published in predatory journals. According to Zhao, China is effective at what she does as a country because its citizens are both carefully monitored through rewards and punishments. It is this same system which encourages both production and limits innovation. He explains, "Innovation comes from the work of free-spirited people driven by passion, equipped with the necessary expertise and resources, and granted the autonomy to explore. And free-spirited people are what China lacks and actively discourages through its educational system—the issue we deal with in the rest of the book" (p. 118).

*Hell to Heaven* is Chapter Six. In this chapter Zhao describes how those with entrepreneurial spirit are often crushed. According to the author, only a certain number of professions are respected and those who work outside of these are renounced. In order to be respected and gain entry to top-level jobs, one needs to succeed in standardized tests.

Chapter Seven, *The witch that cannot be killed*, is a description of the replication of China's testing culture despite repeated calls to create a more equitable, compassionate, and just educational system. Zhao lists various methods that have been attempted to change the status quo. This stems from the Cultural Revolution under Mao, changes in admissions policies in the late 80s which lowered test scores needed for university entrance, and a merit-based, affirmative-action system in 2001. Each of these changes did not lead to the desired outcome of greater equality and access to university, but rather led to people attempting to circumvent the system through bribery, deceit, or increased tutoring. While the state repeatedly calls for non-conformist and creative students to be chosen, those repeatedly selected are those who spend countless hours studying and best fit the testing culture. Zhao likens China's declaration to no homework and little testing in early childhood to the prisoner's dilemma: both prisoners could go free if they stuck to their initial decision to abstain from talking, instead they try to blame each other so that they can go free. The result is that they have a larger punishment. Much like the prisoner's dilemma, parents and who could free themselves of endless homework and testing if they followed the state's mandate, instead place their children in homework clubs and private lessons.

In the final chapter, *The naked emperor: Chinese lessons for what not to do*, Zhao describes that China's very high PISA scores are not the result of dedication and hard-work by young learners, but are really a tool in perpetuating social injustice and a hierarchical system. This very system encourages obedience and lack of creativity which are the very skills that are needed for a society to grow and develop. Zhao describes two different thoughts on education: employee-oriented and entrepreneurial-oriented.

Overall, the main thesis of this book is that China's educational system, while often celebrated as a beacon of success is filled with problems. Admittedly, the author and I share the same bias. Zhao's book provides interesting historical information about this topic. In the book's 189 pages, it covers a great deal of historical context. Those with greater knowledge about Chinese history might find the book over-simplified.

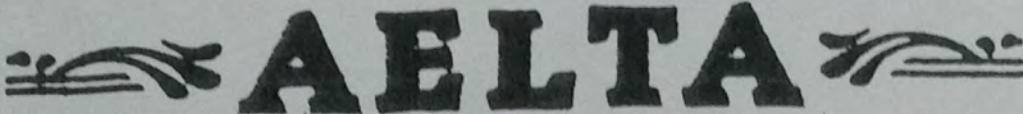
The way we were .... About political activism.

By Trudie Aberdeen, PhD

Today we take for granted that Canada is a country that works to include all regardless of gender, race, or language. We sometimes forget how much energy and effort it took for this legislation to happen. Yet, frontier women have always been strong and often lead the charge towards change. It was only 100 years ago that western women demanded the right to vote. It just doesn't seem that recent in our history that women had to fight for their rights.

Like women's suffrage, we often forget how much work went in to making Canada the multicultural nation that it is today. Almost 40 years ago, The Alberta Ethnic Language Teachers' Association (AELTA—one of our previous names) formed as a result of this movement. During this period of political change, many women were at the forefront of the multicultural movement. They were advocating for their families, their languages, and their communities. The women of our organization (and the men, too) worked tirelessly for the inclusion of all. Being part of AELTA was more than a group of like-minded individuals, it was a political act. Included below is a letter written by Josephine Pallard (who still serves on our board) and Peter Kliviotis which shows their role in advocating for a city-wide multiculturalism policy in Edmonton. This is just one of the many documents of this kind that can be found at the Provincial Archives of Alberta.

This fall, Dr. Antonella Cortese, your IHLA president, and I will be giving a talk at the *Political and Social Activism Conference in the Canadian West* where we will be discussing the hard work, sheer determination and the importance of AELTA's founding women. For more information, please see [activewomen2016.com](http://activewomen2016.com). We hope to see you at the conference at the University of Alberta on October 28-30, 2016.

  
ALBERTA ETHNIC LANGUAGE TEACHERS' ASSOCIATION (NORTHERN BRANCH)  
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October 7, 1985

Members of the Council  
City of Edmonton  
2nd Floor City Hall  
1 Sir Winston Churchill Square  
EDMONTON, Alberta  
T5J 2R7

Ladies and Gentlemen:

Re: Cultural Heritage Policy for Edmonton

Having reviewed and discussed the proposed "CULTURAL POLICY FOR EDMONTON" at our Board meeting, we fully endorse the philosophies and recommendations expressed by the Mayor's Task Force on Culture under the chairmanship of Alderman Percy Wickman.

Edmonton is known world-wide for its oil, sports, arts, cultural development and its mixed population. Our greatest resource is our young and willing human power. Because early pioneering hardships are over, we must now turn our attention to cultural developments and assist the varied population of our city in making Edmonton a drawing card for tourism, recreation, trade and industry. We have the raw materials and the potential to make Edmonton the cultural city of Canada.

Because our Association is especially interested and is knowledgeable in multi-languages, we are ready to assist wherever necessary in promoting the cultural policy for Edmonton proposed by the Task Force. Please accept our sincere appreciation for taking this timely initiative on action long overdue.

Very sincerely yours,

ALBERTA ETHNIC LANGUAGE TEACHERS' ASSOC.

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P. Klivokiotis, President

PK/jp

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Josephine Pallard, Secretary