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2018/2019 semestr letni

POLITYKA JĘZYKOWA W KRAJACH SKANDYNAWSKICH

Dwunasty wykład
20.05.2019

DZISIAJ

- ❖ Międzynarodowe ustawy a narodowa polityka (wobec mniejszości i języków innych niż państwowych)
- ❖ Inne języki w edukacji
- ❖ Samowie



„Despite creating the laws and signing the right documents, and despite defending human rights around the world, the noble aspirations of the Nordic states are not necessarily materialized at a local level.”

Markelin, Lia. 2018. Some current issues facing the indigenous Sámi in the Nordic States. In *Perspectives on minorities in the Baltic Sea area*, eds. Nils Erik Forsgård & Lia Markelin. Helsingfors, 21-44.

KIM SĄ SAMOWIE — MINORITET CZY URFOLK?

“As a starting point, it is necessary to acknowledge that the Sámi consider themselves to be an Indigenous people and are also recognized as such by the respective Nordic states. This puts the Sámi partly in a different legal framework from national minorities.”

“[...] the Nordic states have quite specific histories regarding their development as multiethnic states – a fact that has influenced the way the countries relate to their Sámi population.” (Markelin 2018)

=> Jak to rozumieć? Przykłady? Jakie różnice między Norwegią i Szwecją mogą być ważne w tej sprawie?

“Sweden, historically an expansionist power that has not fought a war on its own territories for the past 200 years, became a country of immigration already in the 1930s. This resulted in **a tendency to equate minorities with immigrants**: For many decades, indigenous Sámi and national minorities such as Finns were often referred to as immigrants, even in state departments. Only the conventions issued by the Council of Europe in the 1990s [...] prompted proper legal recognition of national minorities and minority languages in Sweden.”
(Markelin 2018)

UNITED NATIONS DOCUMENTS

ILO (International Labour Organization) **Convention 169**: Convention concerning Indigenous and Tribal Peoples in Independent Countries (Entry into force: 05 Sep 1991)

https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100_ILO_CODE:C169

United Nations **Declaration** of the Rights of Indigenous People (2007)

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

UN CRITERIA FOR „INDIGENOUS PEOPLE” (CITED FROM MARKELIN 2018) — INNE TAKIE W EUROPIE?

- ❖ Historical continuity with pre-colonial and/or pre-settler societies;
- ❖ Strong link to territories and surrounding natural resources;
- ❖ Distinct social, economic or political systems;
- ❖ Distinct language, culture and beliefs;
- ❖ Form non-dominant groups of society;
- ❖ Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities;
- ❖ Self-identification as indigenous peoples at the individual level and accepted by the community as their members.

NORWESKA WIKIPEDIA

ILO-konvensjonen om urfolks rettigheter eller **ILO-konvensjon nr. 169 om urfolk og stammefolk i selvstendige stater** av 1989,^[1] også kalt **Urfolkskonvensjonen**, er en sentral folkerettslig bindende konvensjon om urfolks rettigheter.

Norge ratifiserte konvensjonen, som første stat, gjennom st.prp. 102 den 20. juni 1990, og den trådte i kraft 5. september 1991. For Norges del gjelder konvensjonen for samene.^[2] Verken Sverige, Finland eller Russland har ratifisert konvensjonen. I Sverige ble konsekvensene av en tilslutning undersøkt gjennom en offentlig utredning fra 1999, som konkluderte med at tilslutning burde være mulig i løpet av en femårsperiode dersom enkelte problemstillinger ble løst.^[3] I 2011 mener imidlertid fremdeles Sveriges riksdagspartier at det er uklart hvilke konsekvenser konvensjonen vil få.^[4] Danmark ratifiserte konvensjonen gjennom en kgl. resolusjon av 18. januar 1996. For Danmarks del gjelder konvensjonen for inuittene på Grønland.

PRZYKŁADOWY ARTYKUŁ KONWENCJI – JAKIE MOGĄ BYĆ PROBLEMY („KONSEKVENSER”) DLA PAŃSTW?

Article 7

1. The peoples concerned shall have the right to decide their own priorities for the process of development as it affects their lives, beliefs, institutions and spiritual well-being and the lands they occupy or otherwise use, and to exercise control, to the extent possible, over their own economic, social and cultural development. In addition, they shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly.

4. Governments shall take measures, in co-operation with the peoples concerned, to protect and preserve the environment of the territories they inhabit.

0 JĘZYKACH I SZKOLNICTWIE: ARTYKUŁ 28

1. Children belonging to the peoples concerned shall, wherever practicable, be taught to read and write in their own indigenous language or in the language most commonly used by the group to which they belong. When this is not practicable, the competent authorities shall undertake consultations with these peoples with a view to the adoption of measures to achieve this objective.
2. Adequate measures shall be taken to ensure that these peoples have the opportunity to attain fluency in the national language or in one of the official languages of the country.
3. Measures shall be taken to preserve and promote the development and practice of the indigenous languages of the peoples concerned.

(POR. NZ **DEKLARACJA**, ARTYKUŁ 14)

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

- [ILO-konvensjon nr 169 om urfolk og stammefolk i selvstendige stater](#)
 - [Engelsk originalversjon](#)
- [ILOs side om urfolk](#)

PO RATYFIKACJI KONWENCJI: MONITORING

Rapporteringer på ILO-konvensjon nr. 169:

Alle dokumenter i PDF-format

<https://www.regjeringen.no/no/tema/urfolk-og-minoriteter/urfolkryddemappe/ilo-konvensjonen-om-urfolks-rettigheter-/id487963/>

[Norges rapportering 2018](#)
[- Norsk oversettelse](#)

[Norges rapportering 2013](#)

[Ekspertkomiteens kommentarer \(2015\)](#)
[Ekspertkomiteens spørsmål til Norge \(2015\)](#)

[Norges rapportering 2008](#)

[Ekspertkomiteens kommentarer \(2010\)](#)

[Norges rapportering 2003](#)

[Ekspertkomiteens kommentarer \(2004\)](#)

[Norges rapportering 1998](#)

[Norges rapportering 1993](#)

EUROPEJSKA KONWENCJA RAMOWA O OCHRONIE MNIEJSZOŚCI NARODOWYCH; PRZYKŁAD SZWECJA

Monitoring by country:

<https://www.coe.int/en/web/minorities/country-specific-monitoring>

Fourth Cycle

State Report

4th report due on 1 June 2016

4th report received on 1 June 2016, received in [English](#) and [Swedish](#)

Advisory Committee delegation visit

Date: 3 - 7 April 2017

Opinion

Date of adoption: 22 June 2017

Date of publication: 16 October 2017, available in [English](#)

Government comments

Date of receipt: 5 February 2018, available in [English](#)

Resolution

Date of adoption: 12 September 2018, available in [English](#)

Follow-up Dialogue

Date: 13 November 2018



SAME ZASADY: EUROPEJSKA KARTA JĘZYKÓW REGIONALNYCH LUB MNIEJSZOŚCIOWYCH

Kiedy Polska ratyfikowała kartę?

28.11.2008 – 12.2.2009 – 1.6.2009 ?

Monitoring of European Charter

[https://www.coe.int/en/web/european-charter-regional-or-minority-languages/reports-and-recommendations#{%2228993157%22:\[\]}](https://www.coe.int/en/web/european-charter-regional-or-minority-languages/reports-and-recommendations#{%2228993157%22:[]})

in Denmark ([opinion, printed](https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=090000168074f1d9#globalcontainer))

https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=090000168074f1d9#globalcontainer

In Sweden:

https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=0900001680703ca5

SAMSKI – JĘZYK LUB JĘZYKI? DLACZEGO TO JEST WAŻNE?

„Sweden has ratified for Sami without distinguishing between its separate languages. During the process of monitoring the protection and promotion of Sami, it has become clear that there is a need to differentiate between North, Lule, South and Ume Sami, especially in the field of education. The Committee of Experts has therefore adopted this approach where appropriate.[\[3\]](#) This approach is consistent with the approach of the Swedish authorities and the Sami speakers.” (Expert report on Sweden)

PODOBNE Z ROMANI

Sweden has ratified for Romani Chib without distinguishing between its separate varieties. During the process of monitoring the protection and promotion of Romani, it has become clear that there is a need to differentiate between Romani varieties, especially in the field of education and language cultivation. The Swedish authorities have taken into account this differentiation of varieties in co-operation with the Romani speakers. The Committee of Experts has therefore adopted this approach where appropriate. This approach is consistent with the approach of the Swedish authorities and the Romani speakers.

„PART II” I „PART III” — PRZYKŁAD NORWEGIA

„Norway ratified the Charter for ‘the Sami language’ under Part III without naming the specific Sami languages. In the initial periodical report, the Norwegian authorities referred again only to ‘the Sami language’. In later periodical reports, the Norwegian authorities stated that Lule Sami and South Sami should be treated as Part II languages. However, since Norway ratified the Charter for ‘the Sami language’ under Part III, the Committee of Experts is not in a position to decide that Lule Sami and South Sami should be treated as Part II languages only. In the present evaluation report, Lule Sami and South Sami have been treated as Part III languages.”

„As during previous monitoring cycles, the Committee of Experts was informed by Kven speakers that they wish Kven to also be covered by Part III of the Charter.”

„There is a lack of awareness regarding Part II languages as well as Lule Sami and South Sami.”

JĘZYKI INNE W SZKOLNICTWIE

Education remains the main tool to revitalize and maintain endangered languages. Sámi has been taught in the Nordic schools since the 1980s. Still today, however, the number of Sámi children in Sámi language education remains limited. In 2012 only one third of Sámi children learned the language at school. [...]

One problem is the lack of availability of teaching in and of the language, and the other not learning the language despite access to education.

[... =] The other issue is whether existing Sámi education works.

(Markelin 2018)

JĘZYK P[AŃSTOWY] I JĘZYK I[NNY] — MODELE EDUKACJI

- A. Wszystkie przedmioty w I, plus P [język i literatura] jako przedmiot.
- B. Część przedmiotów w I, część w P.
[ten model ma dużo wariantów]
- C. Wszystkie przedmioty w P (jak w zwykłych szkołach); dodatkowe zajęcia w I (język i kultura)

Za każdy model:

- Przykłady (która grupa w którym kraju to ma?)
- Pytania, problemy, zalety
- Warianty

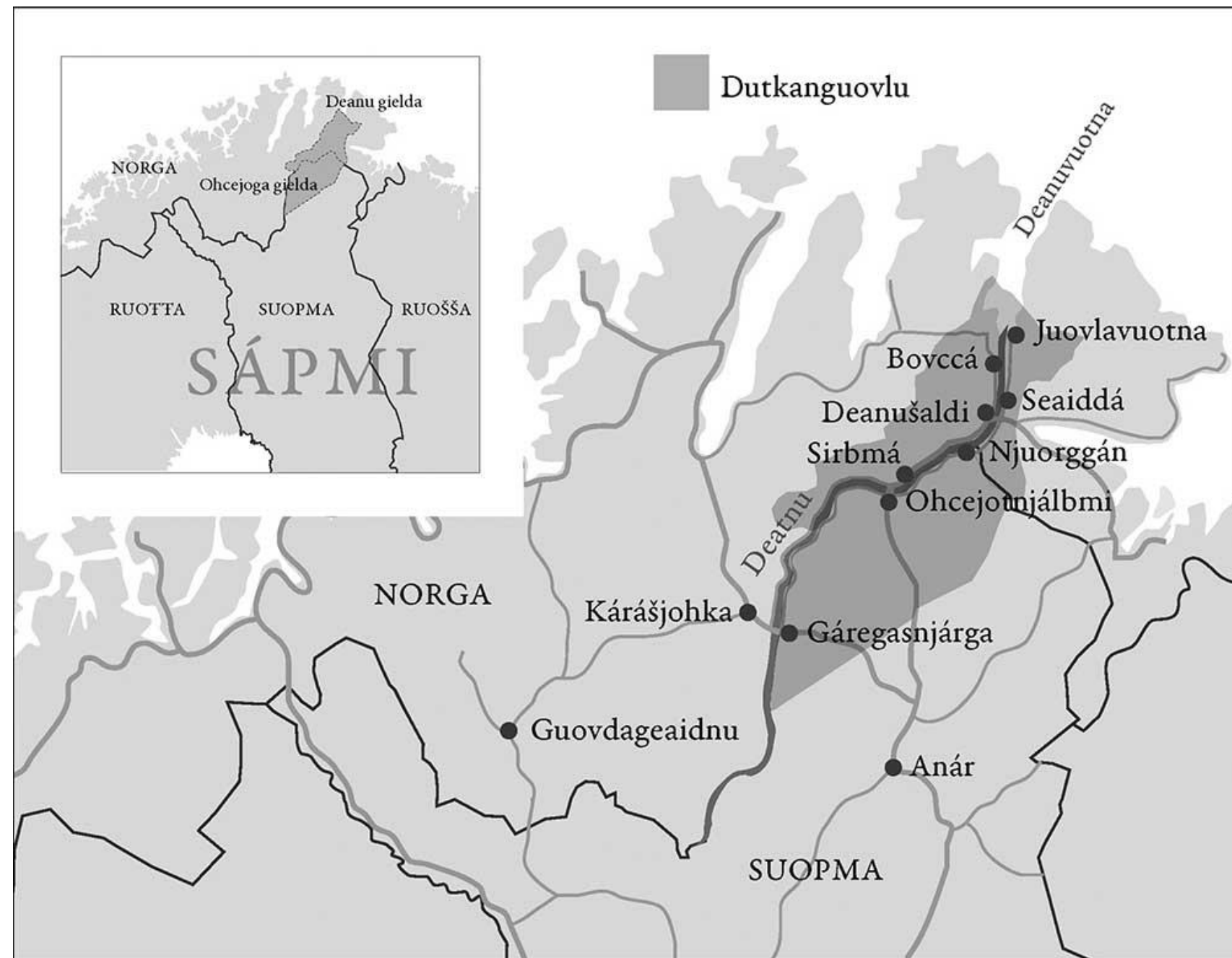
(CZĘSTO) SPOTYKANE PROBLEMY — POWODY? JAK ROZWIĄZAĆ?

- ❖ Brak nauczycieli
- ❖ Brak podręczników, innych materiałów dydaktycznych
- ❖ Język ma dużo wariantów, nie jest (do końca) standaryzowany, lub odmiany ustne bardzo się odróżniają od języka literackiego
- ❖ Mała liczba uczniów w jednym miejscu (u Samów: + odległość między placówkami)
- ❖ Mniejszość niby terytorialna w większości mieszka poza terytorium
- ❖ Brak zainteresowania / wsparcia rodziców
- ❖ Brak zainteresowania uczniów

RASMUSSEN, TORHEL. 2015. THE FINNISH SCHOOL SYSTEM — A TABOO ISSUE IN SÁMI LANGUAGE REVITALIZATION. *AGON* 1-2, 2015. [HTTP://AGON.FI/ARTICLE/THE-FINNISH-SCHOOL-SYSTEM-A-TABOO-ISSUE-IN-SAMI-LANGUAGE-REVITALIZATION/](http://agon.fi/article/the-finnish-school-system-a-taboo-issue-in-sami-language-revitalization/)

Utsjoki had 1 300 inhabitants and both Tana and Karasjok had a little less than 3000 inhabitants during the years my study was carried out. In all these municipalities, indigenous Sámi people are in majority, but due to a language shift which started mainly in the 1960's, many Sámi don't speak their native language, only Norwegian or Finnish. **This language shift was especially visible in the 1970's and 80's, at the same time as Sámi language was introduced in elementary school in both municipalities both as a subject and as language of instruction.**

RASMUSSEN 2015



RASMUSSEN (2015, BASED ON PHD DISSERTATION): FINDINGS AND CONCLUSIONS

On the Norwegian side, full education in Sami, on the Finnish side, bilingual.

❖ Norwegian Sami are more fluent in Sami.

❖ Norwegian Sami use the language more with siblings and friends both within and outside of school, and even with Sami parents

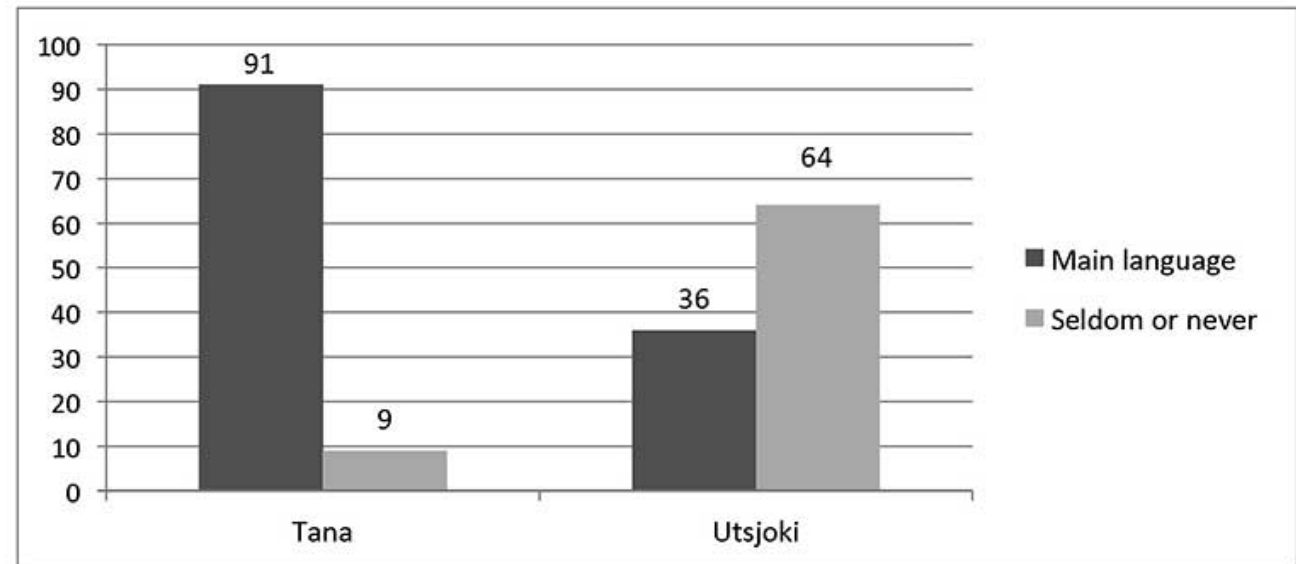


Table 2 Table 2: Fluent speakers' of Sámi and their language use with friends at school

RASMUSSEN'S (2015) „IDEAL SOLUTION”

1.

The most important task for a Sámi medium school should be to safeguard the language of the mother tongue speaking children of Sámi languages even if the students are few in numbers, and along with them, those children who have learned Sámi in kindergarten and in their home environment before attending school. In the Sámi administrative area, they should be offered education through the medium of Sámi language, in **Sámi medium schools that are physically separate from the Finnish schools**. It should also be possible to establish such schools in cities south of the administrative area where a significant number of Sámis are living – areas such as Rovaniemi, Oulu and Helsinki.

In separate Sámi medium schools, staff are able to ensure that school is a conducive Sámi language environment for those children that speak Sámi.

2.

Non-Sámi speakers should be offered the possibility to attend [Sámi immersion schools](#) where Sámi is the main language of instruction from preschool to grade nine, with the possibility to also have all or part of the upper secondary education with Sámi as their language of instruction. These schools should also have bilingual staff specially trained in immersion education and the education should follow a special localized curriculum made for this type of education.

3.

Children who aren't attending Sámi medium schools or immersion classes should have the opportunity to [learn Sámi language in the municipality's Finnish school](#) regardless of where they live in Finland. In the Sámi home area the municipalities should be able to decide whether Sámi language should be a compulsory subject for other students in the Finnish schools from preschool to upper secondary education. This teaching must have a scope that really enables students to become functionally bilingual during primary school.

POSŁUCHAMY TROCHĘ SAMSKIEGO!

<https://sverigesradio.se/sida/artikel.aspx?programid=2327&artikel=7197430>

<https://urkola.se/Produkter/205245-UR-Samtiden-DigiGiella18-Samiska-sprak-och-digital-teknik-Sametingets-ordboksapp>

ŹRÓDŁA

Laino, Jarmo. 2018. The five national minorities of Sweden and their languages – the state of the art and ongoing trends. In *Perspectives on minorities in the Baltic Sea area*, eds. Nils Erik Forsgård & Lia Markelin. Helsingfors, 45-76.

Markelin, Lia. 2018. Some current issues facing the indigenous Sámi in the Nordic States. In *Perspectives on minorities in the Baltic Sea area*, eds. Nils Erik Forsgård & Lia Markelin. Helsingfors, 21-44.

Rasmussen, Torkel. 2015. The Finnish school system – a taboo issue in Sámi language revitalization. *AGON* 1-2, 2015. <http://agon.fi/article/the-finnish-school-system-a-taboo-issue-in-sami-language-revitalization/>