

BILINGUAL AND MULTILINGUAL EDUCATION AND THE USE OF LOCAL LANGUAGES

An overview of documents, main themes and core concepts
within the international development discourse
on education in multilingual communities

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Abstract:

The Centre for Intercultural Communication (SIK) was commissioned by the Norwegian Ministry of Education and Research (KD) to present an overview of the field relevant to bilingual/ multilingual education and the use of local languages, upon request by the Norwegian Agency for Development Cooperation (Norad). The first part of this report discusses the key terms and expressions in use and suggests a division in three main categories to facilitate the reading. The three categories are terms and expressions describing the complex reality of language as a social and individual phenomenon, terms/expressions describing the use and function of languages in societies, and terms/expressions describing the use and function of languages in education.

The following chapters present an overview of publications by governmental and non- governmental organizations concerning education and language in developing countries, and of related work focusing on politics and political initiatives and gives an outline of the main themes in the discourse on language of instruction in multilingual communities of cooperation. Finally the document presents an overview of resources, knowledge and scientific environments relevant to education and language, as well as networks and conferences relevant to this discussion in Norway and internationally with a special focus on Sub-Saharan Africa.

Key words: Overview, resource persons, terms/expressions, bilingualism, multilingualism, language policies, language of instruction, Sub Saharan Africa

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Guide to abbreviations

ADEA	Association for the Development of Education in Africa
AFD	French Development Agency
AILA	International Association of Applied Linguistics
ALA	The Association for Language Awareness
CIDA	Canada International Development agency
DFID	UK Department for International Development
EFA	Education for All
FIPLV	World Federation of Modern Language Associations
GTZ	German Development Cooperation
IBE	Intercultural Bilingual Education
KD	Norwegian Ministry of Education and Research
LINS	The Centre for International Education at Oslo University College
LOI	Language of instruction
LOITASA	Language of Instruction in Tanzania and South Africa
LWC	Languages of wider communication
NGO	Non-governmental organizations
Norad	Norwegian Agency for Development Cooperation
NUFU	The Norwegian Council of Universities Committee for Development Research and Education
OHCHR	Office of the High Commissioner for Human Rights
Sida	The Swedish Agency for International Development Cooperation
SIK	Centre for Intercultural Communication
SIL	Summer Institute of Linguistics
UIE	UNESCO Institute for Education
UIO	University of Oslo
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
WB	World Bank

1. Introduction

Upon request by the Norwegian Agency for Development Cooperation (Norad), the Centre for Intercultural Communication (SIK) was commissioned by the Norwegian Ministry of Education and Research (KD) to present an overview of the field relevant to bilingual/multilingual education and the use of *local language*.

According to the terms of reference¹, the overview should include the following: a discussion of key concepts, an overview of what governmental and non-governmental organizations have published concerning education and language in developing countries, an overview of related work with a focus on politics and political initiatives, an overview of resources, knowledge and scientific environments relevant to education and language, as well as a list of networks/conferences relevant to this discussion. The main regional focus was to be on Sub-Saharan Africa. We have understood our main task at this stage to be to present an overview of core concepts in this field of discussion including the terms/expressions used to convey these concepts, based on a survey of the most important documents produced in recent years by the leading participants and stakeholders in the international arena. On the basis of this description we have attempted to give an outline of main themes in the discourse on *language of instruction in multilingual communities of cooperation*.

This document does not aim to describe the frequency or the prevalence of the use of any terms/expression in the studied documents. Rather it aims at presenting how different terms/expressions may cover different concepts that are used in different documents. Consequently, the term/expressions mentioned in this overview might appear in more documents listed in Appendix 1 than those explicitly referred to in the text.

Concerning the use of concepts, we expected to find different authors using different terms to denote the same phenomena, but with almost the same denotative and connotative meaning. Moreover, we expected to find different usages of the same terms/expressions – that is, the same terms/expressions denoting different phenomena. The present report will to some extent confirm this suspicion although this situation does not seem to create serious problems of understanding. Rather it seems to reflect the many important aspects, diverging interests, and difficult considerations that a multilingual reality creates in society in general and in the education sector in particular. In any case we have not yet seen it as our task to suggest compromises or solutions to possible contradictions in the usage of terms/expressions. Rather we have tried to explain the concepts behind the terms by commenting on their typical empirical background and their use in specific contexts. Furthermore, we have not seen it as our task to assume or recommend any particular position in those discussions for which we are giving an account. Nevertheless this presentation will illustrate that there seems to be a broad international consensus on some issues while others are more disputed; this we suppose will influence Norwegian policies within the field. On some points, we will also present some empirical evidence that might implicitly or indirectly complicate or question established truths.

Our investigations soon confirmed that the United Nations Educational, Scientific and Cultural Organization (UNESCO) is one of the most important global organizations working in this field. In 2003 UNESCO published a paper entitled *Education in a Multilingual World*. This paper discusses many of our enquiries, and will, therefore, function as the *point of departure* in our description of the field and as a basis for discussion. Furthermore, our overview will focus on what is found to be missing in the UNESCO report and what

¹ See appendix 2

UNESCO has published on this issue since 2003. In addition, an important issue will be how different organizations, both governmental and non-governmental, deal with these questions. SIL international (SIL) is quite frequently referred to in the text due to its important contributions to the issue of local languages. SIL is not an organization of the same scale as the UN; however, it is a global organization with a staff of over 5,000 coming from over 60 countries. According to their website UNESCO has granted formal consultative status to SIL which help them maintain global links, policy dialogue and information exchange². SIL's definitions of important terms and expressions are specifically interesting regarding our discussion of key concepts.

Several documents published on the issue by United Nations (UN) agencies, the World Bank (WB), national development agencies and non-governmental organizations, have been studied. The documents with relevance to language and education that have been found during the work with this overview, are listed in Appendix 1. The national development agencies whose websites have been studied and which have been contacted concerning their involvement in this issue are: the Finnish Development cooperation, The Swedish Agency for International Development Cooperation (Sida), Danish International Development Assistance (Danida), Dutch Development Cooperation, UK Department for International Development (DFID), Development Cooperation Ireland (DCI), Canada International Development agency (CIDA), German Development Cooperation (GTZ) and French Development Agency (AFD). Except for the AFD, all of these agencies were specifically mentioned in the terms of reference. However, since both Madagascar and Mali, which have recently become Norwegian partner countries, were former French colonies, AFD was contacted about this issue. The only responses to our enquiries came from CIDA, DFID, GTZ and Sida, and we found very few documents specifically concerning the issue of bilingual/multilingual education and the use of local languages on the websites of these agencies. However, some references to the issue were found in reports on education in general. Generally, we got the impression that most of the national development agencies have not given specific attention to the issue. Rather, they have focused on one of the UN Millennium Development Goals - that is to achieve universal primary education. This report focuses more on one of the important elements of the *quality* in education. This is the reason why this overview makes few references to the above-mentioned agencies, and some of them are not mentioned at all.

SIK started its work on the assignment by contacting the Norwegian scientific environment in the field of language and education with a specific focus on Africa. More specifically, we contacted resource persons in the organizing committee of a conference called Language and Education in Africa (LEA), which is to be held in Oslo in June 2006. SIK wishes to thank all these resource persons and professional environments that kindly responded to our requests for information, suggestions and other contributions on such a short time limit. Especially we wish to thank Birgit Brock-Utne and Elizabeth Lanza for reading the drafts and for important contributions concerning perspectives and specific insights from their respective fields of research.

² URL: <http://www.sil.org/sil/>

2. Key terms/ expressions

The choice of core terms/expressions is never neutral, and we might add - seldom accidental. This tends to be so even when the choice was not an explicit or focused one for the author. This is often the case when authors are writing within their favored discourse, mainly addressing a limited group of especially competent readers, be they colleagues or “favorite opponents”. As authors in this sense always are positioned, the same can be said about the texts they produce. The mere selection of a term among several possible alternatives therefore carries with it a lot of potential information for the well-informed reader – as well as a certain space for interpretation.

The use of a specific term might for instance indicate that the author place herself within a specific discourse. Different terms, although referring to nearly the same conceptual content, still might be linked to broader sets of meaning that are quite different. Within different discourses the same term and expression might also have different positions in relation to other terms and expressions. This is to say that how a certain concept within one cultural sphere is delimited from other concepts varies compared to other cultural spheres³. Another way of phrasing much the same idea, is to make the distinction between the denotative and connotative meaning of a term, where the latter denotes the ideas, feelings and values associated with it.

To illustrate this point, we will mention the associations that easily come with the term mother tongue – a language we imagine will always be the one which a person prefers when he or she want to express personal feelings of love and affection towards close kin and best friends or the richest memories from childhood. Still the mere identification of a multilingual persons mother tongue, often have led to the assumption that this language in addition to the important one of carrying the persons sense of belonging and identity, must also be the best language of instruction or language of wider communication. *Mother tongue* most often is the first language of a child. Still it need not be the dominant or preferred local language where the children live and play. Apart from maybe a few core functions within the frames of the household or family life, it might well be a “poor language” for the holder in terms of facilitating the *acquisition of important information or competence* in society or the mere *access to important social arenas* where resources are distributed. For instance a child’s *mother tongue* or *first language* need not be well suited for instruction in school. If it is neither a language spoken on the streets among peers, there suddenly seems to be few arguments left for using it as a language of instruction in school. Still the mother tongue might be an important language for the holder – for instance because it refers to his or her sense of belonging or because it is a strong reference point for identity.

In professional literature some terms/expressions are used more often than others simply because they are better known and not because they convey the intended meaning in the most precise way. On the other hand since terms and expressions as we said are always linked to broader sets of meaning, a specific concept might therefore be chosen in public discourse because of some of its additional connotative meanings – such as power relations, social position or identification with power groups. This might be an important clue to the understanding of policy documents or legal documents dealing with *bilingual/ multilingual education* and *the use of local languages of instruction*.

³ A famous example by the French scientist Ferdinand Saussure is how *arbre* in French is the term for tree only (as against flower) and *bois* is the term for wood (the material as against plastic) and a little forest (“wood” as against forest or pasture), while in German the term *holz* denotes both the material (as against plastic) and a tree.

Through the reading of documents concerning this issue, we have identified three main groups of terms/expressions:

1. Terms/expressions describing the complex reality of languages as a social and individual phenomenon, characterizing/describing both social groups and units on different levels as well as the individual with his or her competencies, preferences and interests.
2. Terms/expressions describing the function, deliberate use and presumed importance of specific languages in societies. These terms/expressions tend, therefore, to reflect the language policies within a certain society, again reflecting ideologies, group interests and power differences.
3. Terms/expressions describing the use and functions of languages in education. The educational sector often becomes an important arena for playing out and disputing group interests in society. The groups in society who dominate the production and distribution of knowledge – of cultural capital to speak with the influential French sociologist Pierre Bourdieu - also tend to control a very important power resource. The institutions of the education sector are therefore important political arenas. At the same time, terms and expressions that primarily refer to pedagogical and educational issues, in this respect, also become terms and expressions with political implications and connotations. Nevertheless, we find it useful to our discussion to group them together as primarily educational concepts.

The act of placing all terms and expressions selected into one of three main categories does not imply that each of them necessarily is pointing exclusively to phenomena of only one category. For instance, *second language* refers to two quite distinct phenomena depending on the wider context of discussion. Within the reality of languages as a social and individual phenomenon (group 1) the term points at the second language learned/spoken by the holder. Within the context of languages in education (group 3), the same term refers to the training of pupils/adult learners in a new spoken and written language in school or a learning centre course which for the majority of the citizens is their first /main language.

The first part of *Education in a Multilingual World* presents the key terms/expressions that are used in relation to multilingual education (UNESCO 2003a). The terms/expressions referred to in the UNESCO paper will be described in more detail in the following section, because we regard them as essential to the subject of our inquiry and our present task and because of UNESCO's position as an important actor in the field of education and languages. In addition, terms/expressions found in other documents will be presented, including those relating specifically to the African context.

2.1 Terms/ expressions describing the complex reality of language as a social and individual phenomenon

Many terms/expressions are used to describe the language(s) a person knows and the relationship between these languages for the person when s/he knows several. In order to assist our own reading of a large written material in which the use of terms and expressions is quite varied and to try to facilitate the acquisition of the main themes and issues of the inquiry for our readers, we have chosen to single out 6 categories of terms/expressions for this first group of concepts. According to this classification one might say that the concepts describing the *complex reality of language as a social and individual phenomenon* relate to mainly one of the following 6 discourses: complexity, scale, domination, number, competence and identity. In the following, we address each discourse separately.

Complexity

UNESCO (2003a) defines *linguistic diversity* as the existence of the multitude of languages, usually mentioned in the terms of national boundaries. According to UNESCO, *bilingualism and multilingualism* refer to *the use of* more than one language in daily life and *bilingual and multilingual contexts* describe *the presence of* different linguistic groups living in the same country. As we see it, it would be more precise to say that *bilingual/ multilingual contexts* describe contexts in which two or more languages are frequently in use in communication and interaction between individuals and groups who normally speak different languages. This might function either because all individuals in the actual society speak several languages more or less equally well or because experts among them know the languages of relevance needed on specific arenas. In some areas in Western Africa for instance the marketplace has its own language, which traders know but which is also the main/dominant language of a distinct ethnic group. The terms *multilingual/multilingualism and monolingual societies* are used by GTZ (2004:7) in the document entitled *Universal Primary Education in Multilingual Societies*: “Literacy and numeracy for all should not be a privilege of monolingual societies-, a minority world wide by the way”. *Monolingual nation states* are states that recognize only one official language for government and legal purposes (official language) according to UNESCO (2003a). A nation may have several official languages and according to UNESCO, monolingualism is a rarity (UNESCO 2006a). When mapping complexity it is therefore important to know whether monolingual refers to the mere existence of only one language in society (that is the majority of people) as is the use applied by GTZ in the mentioned document or whether it refers to a political situation where only one (out of several possible) language is recognized in the public sphere.

UNESCO (2003a) points out some important issues such as the safeguarding of different languages, the uneven distribution of languages and the fact that bilingualism and multilingualism are more the norm rather than the exception. Among the different situations of *linguistically diverse contexts* that might occur, traditionally diverse situations and more recent phenomena resulting from migratory processes are especially mentioned in the UNESCO report.

SIL International (downloaded 16.11.2005a) defines a *bilingual person* as one who uses or has the ability to use two languages with equal fluency. This is a rather stringent definition compared to the definition used in the research field of bilingualism.⁴ Bilingualism is not an either/or phenomenon. There are degrees of bilingualism; speakers may be dominant in the one language or the other. The fact that the speaker has two (or more) languages in his/her linguistic repertoire designates the individual as bilingual. Tadadjeu (2004) uses the expression *balanced/ unbalanced bilingualism* in his SIL International article *Language, Literacy and Education in African Development: A Perspective from Cameroon*. *Unbalanced bilingualism* means that one of the languages dominates, with normally the *mother tongue* dominating the *foreign language*. However, Tadadjeu also uses the expression *unbalanced bilingualism* to explain when gains in the foreign language are made at the expense of the mother tongue. Tadadjeu describes in this text the situation in Cameroon where, according to him, most children begin their education in a foreign language and some gain more competence in the foreign language than in their first language.

A strange fact, according to Birgit Brock-Utne⁵, is that the word bilingual, which should denote a command of two languages in an African context, does not mean that. An African

⁴ Conversation with Elizabeth Lanza

⁵ Conversation with Birgit Brock-Utne

child who speaks two African languages equally well is not characterized as bilingual. If an African teacher in the classroom code-switches between two African languages, s/he is not said to be engaged in bilingual teaching. This concept is, in the African context, only used when one of the languages is a European one. Nevertheless, most African children are not only *bilingual* but also *multilingual* in African languages. Prah (2005) stresses the fact that all African languages are spoken across national borders and that most Africans are multilingual in African languages.

The Association for the Development of Education in Africa (ADEA) (1996b) emphasizes the issue of multilingualism in Africa and notes that the majority of African countries masks complex situations that vary from one country to another. ADEA also uses the expression *balanced trilingualism* in reference to Cameroon.

SIL (downloaded 16.11.2005b) employs the term *linguistic profile* when describing the extremely complex linguistic diversity in many developing countries. ADEA (1996b) uses the term *sociolinguistic situation* and *linguistic policy* when describing the situation in African states. GTZ (2004:22) writes about *linguistic majority* and *natural multilingualism* in African towns in its presentation of several myths about children and language learning in their report *Universal Primary Education in Multilingual Societies*:

Myth 7. Without the official language no broad communication would be possible in the capital and in towns. This argument deliberately ignores the fact that the immigrant groups in African towns generally organise communication according to the language of the prevailing linguistic majority or to the economic power of a linguistic group. The children of the minority groups are generally bi- or even trilingual. The official language is often not part of this natural multilingualism.

Scale

When using the terms *local*, *regional*, *national*, *international* and *global* languages, one refers to a scale, which one might call a geographical scale.

In a DFID research report written by Williams (1998), the expression *local language* is used. In 2003 the Norwegian Ministry of Foreign Affairs (UD) published the policy documents *Utdanning for alle gjennom Norges utviklingssamarbeid* (Education for all through Norwegian development cooperation) and *Education - Job Number 1. Norwegian Strategy for Delivering Education for All by 2015*. In these documents there are only a few sentences specifically addressing the issues discussed in this paper. In these sentences the expressions *local* and *national languages* are used, in addition to *first language* and *mother tongue*. These expressions will be discussed below. Also GTZ (2004) uses the expression *local language* in its report, however, not as frequently as the expression *mother tongue*. It is reasonable to interpret the meaning of *local language* in the NORAD document to be the adversary of a national language - in the sense *dominant* or *official language* (see below) – which is then supposed to be different from the language spoken in a local community. Referring back to our discussion on complexity, such a use of local of course might blur or “under-communicate” such important empirical facts that there might be several languages spoken in that community (local multilingualism of one or the other type or one or the other type of multilingual context – see above), that one of these local languages is a *dominant* language or simply that the *national* language is one of the languages spoken locally as their main language, first language, mother tongue etc.

In the Global Monitoring Report 2003/2004, it is noted that the *national language* is often regarded as the *language of power* and as a language dominated by men as they are more involved in economic activity and have better access to schooling (UNESCO 2004:95).

UNESCO uses the expression *languages of wider communication (LWC)* as an alternative to expressions referring to a scale in the Education for All (EFA) Global Monitoring Report 2005 (UNESCO 2005). LWC is also used by the WB (2000) in their paper *Frequently Asked Questions About Effective Schooling in Rural Communities*: “From countries where there are no or few mother tongue speakers of the language of wider communication...”. SIL International (downloaded 16.11.2005a) defines LWC as the language people commonly use to communicate across language and cultural boundaries. The examples given are: *national or official languages, international languages and trade languages*. It seems like the term LWC can be used about languages that are understood beyond linguistic and cultural boundaries on different scales/levels, similar to the term *lingua franca* (used in Accra 1996, Tadadjeu 2004, UNESCO 2005).

In the African context the expression *community language* is used for a language that is used for inter-ethnic communication, i.e. a language that is used in communication between groups representing different ethnic identities (Bangbose 2004). Brock & Cammish (1993) also use the expression *community language* in a DFID paper in reference to language and education in Sierra Leone.

Domination, subordination, interest and power

The expressions *minority/majority language* refers to some sort of domination and may have both numerical and social or political dimensions, according to UNESCO (2003a). A language might be a numerically minority/majority language or minority/majority in relation to some other group that is politically and socially dominant. These expressions are often ambiguous and may be interpreted differently in distinct contexts. A minority language in one context might be regarded as a majority language in another context. UNESCO uses the term *minority language* in their EFA Global Monitoring Report 2006 (UNESCO 2006a) as against dominant language or rather *language of wider communication (LWC)* - which might be both recognized national languages and official languages. GTZ (2004) uses the expression *language minority* about African students in their African schools in which the medium of instruction is a foreign language. As we see – a term that often might clarify and successfully re-empower the ambiguous term majority language when we want to denote political or social dominance or individual/collective “usefulness”/power/interest, is the term *language of wider communication (LWC)*

The UN (2005) uses the term *dominant* in an article about indigenous issues. It is said that language in education for minority, indigenous or tribal children is a factor of poverty among indigenous people when the language of instruction is *the language of the dominant culture/ the dominant language*. In an Office of the High Commissioner for Human Rights (OHCHR) Report of the Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous people, Stavenhagen (2005:12) notes that:

Indeed, for years the very goal of indigenous education in many countries was to “civilize indigenous children by teaching them the language, culture and knowledge of the dominant group, which after the colonial era was that of the hegemonic nationality.

The expression *minority language* is used in documents on the promotion of the culture/identity of minority groups/ indigenous people, as in Tadadjeu (2004). However, the term *minority* in discussions about a language might also be an act to demonstrate domination – that is to use it *normatively* to characterize it negatively. In the African context the terms **vernacular/ dialects** is sometimes used this way to express some sort of domination. What is referred to as a vernacular/dialect might be a language that is not recognized and that is totally different from the official language(s). However, the term *vernacular* is also used

descriptively to denote a variety of locally/regionally-rooted languages (UNESCO 2005). In a DFID research paper concerning factors affecting female participation in education in developing countries, Brock & Cammish (1993) note that language policies can affect female participation in situations in which “...vernaculars have no status...”. In another DFID research paper, Lewin (1993) uses both expressions - *mother tongue* and *vernacular*.

Numbers referring to order of acquisition

When discussing *first* and *second languages*, as we discussed above, a predominant connotation has been the *assumed importance or the status of the language in an individual's life career* or the *order of acquisition* of the different languages that a person knows. This implies that the terms have been used purposely as a mere descriptive equivalent to the easily more normatively laden term *mother tongue* – with its probable connotations in peoples ears like “*heart language*”, “*language of affection*” and “*language of belonging*”. *First language* means the chronologically first language one has acquired whereas a second language is acquired after the first. In an African context, however, it can be difficult to talk about *mother tongue*, *first language* and *second language*, according to Birgit Brock-Utne⁶. The African sociolinguist Adama Ouane, the Director of the UNESCO Institute of Education in Hamburg, notes that he grew up with three different African languages at the same time and cannot tell which one should be first, second, and third. In Tanzania many children learn a local language and Kiswahili at the same time (Brock-Utne 2005).

Additionally, *second language* is used in contrast to *foreign language* in situations in which the language under discussion is the/an official or recognized national language in society but not the *native language*⁷ of the learner. For instance, Norwegian is a *second language* for immigrants in Norway, whereas French is a *foreign language* for everyone in Norway. These expressions are often used in the documents concerning this issue, e.g documents of GTZ, UNESCO and WB.

As we now see, the terms referring to order of acquisition tend to assume that it is generally true that languages are learnt one after the other and that terms like *first* and *second language* are generally precise enough to denote a phenomenon with sufficiently precise characteristics to be interesting for analysis. Now we see that it might be impossible for an individual to tell which language he or she learnt first. This suggests that what language out of maybe three or four that carry the characteristics often associated with the term *mother tongue* must be established by way of closer analysis and cannot be deduced from formal criteria anyway. As will be further discussed under the subtitle Identity, it seems like the term native language in a better way to convey connotations that seem relevant for categorization – namely its roots in a primary group with nurturing obligations, maybe a “native” or indigenous group, further it denotes a language learnt close to “nativity” or birth and finally, it sounds better and more logical used in the plural tense – a persons *native languages*. As will be further commented below the term *native language* also escapes the criticism of being gendered that might be raised against the *term mother tongue*.

Competence

In some papers the languages are referred to on the basis of people's knowledge of them. *A language they already know* is used by the WB (2005) and *the language most commonly used by the group* is used by OHCHR (2003) in the document *Day of general discussion on*

⁶ Conversation with Birgit Brock-Utne

⁷ See subsection *Identity*, p. 11

the rights of indigenous children. ADEA (1996a) uses the expression ***a language already spoken by the child***. ***A language understood*** is used in another ADEA document (Ndoye, downloaded 11.11.2005). This reference to competence and frequency in use is a most important one when it comes to effectiveness of language training and instruction generally. Not least when the child reaches fourth grade and the language of instruction more and more turn to become a vehicle for acquisition of knowledge, the united language resources of the child become an important factor of learning. ***Familiar*** and ***unfamiliar*** languages are concepts used to explain languages that a person knows or does not know (used in Accra 1996, GTZ 2004, SIL Downloaded 16.11.2005c, UD 2003a, UNESCO 2005).

As has more and more become the trend in second language learning within the context of migration, a sign of good quality in education is that the school manages to make use of the ***total language resource*** of the child. Then formalities of first or second language, native language or official language/language of instruction loses much of its point, at least in school.

Identity

Some terms/expressions carry close connotations to identity such as ***mother tongue***. UNESCO (2003a) presents the following definitions of this expression: a language(s) that one has learnt first; a language(s) one identifies with or is identified as a native speaker of by others; a language(s) one knows best and a language(s) one uses most. ***Primary language(s)*** or ***first language(s)*** is also used in the same context according to UNESCO. SIL International (downloaded 16.11.2005a) defines ***mother tongue*** simply as the language a person is taught to speak from birth. This is a complex discussion that Skutnabb-Kangas (1984) develops in her book *Bilingualism or not: The education of minorities*. Most of the documents analyzed use the expression ***mother tongue***, and ADEA (1996a) also uses the term ***maternal languages***.

In the EFA Global Monitoring Report 2005 (UNESCO 2005a), UNESCO uses the expressions ***local language***, ***mother tongue*** and ***first language*** in a short introduction to Chapter 4 on their website:

About 1.3 billion people, 20% of the world's population, have a 'local language' as their mother tongue. In such cases the choice of language(s) used in school is of utmost importance for the quality of teaching and learning. Evidence shows that starting instruction in the learner's first language improves learning outcomes cost-effectively, reducing grade repetition and dropout rates.

In writing "it is certainly worth considering the advantage of teaching initial literacy in the child's mother tongue, or at least a local language known to the child", Williams (1998) (DFID research report) distinguishes between the two expressions ***mother tongue*** and ***local language***. CIDA (2002) uses the expression ***mother-tongue languages*** in *CIDA's Action Plan on Basic Education*. When contacted about documents on the issue of bilingual/ multilingual education and the use of local languages, they responded that they do not have any specific documents or policy statements on the issue of local languages, but that they certainly support mother tongue learning.

UNESCO (2003a) discusses whether it is correct to employ the expression ***mother tongue*** because it might be discriminating; however, it is retained in the document *Education in a Multilingual World* because it is commonly used in policy statements and general discourse on educational issues. In the EFA Global Monitoring Report 2006, the expression ***mother tongue*** is used, and it is also used in recent WB/UN reports. Ouane (2003) discusses the use of different expressions such as ***mother tongue*** and ***vernacular languages*** in the document *Towards a Multilingual Culture of Education*.

UNESCO uses two other expressions in the EFA Global Monitoring Report 2004 to describe a language, rendering a connotation linked with identity - the *native language* and the *original language*. The expression *native language* is more neutral when it comes to gender than the expression *mother tongue*. The expression *original language* might relate to identity in the way that it renders a connotation to a person's origins. The Ministry of Foreign Affairs, Finland (2002) and GTZ (2004) use the expression *native language*.

The 1985 Declaration on the Human Rights of Individuals who are not Nationals of the Country in Which They Live Article 5 provides for Aliens to enjoy the right to retain *their own language*, culture and tradition. *Their own language/ their language* is also used in some documents to refer to a language that is part of a person's identity (Accra 1996, OHCHR 2003, Stavenhagen 2005, UN 2005, UNESCO 2003b). *Their own language* is an expression the World Bank (2005) uses in the title of the paper *Their Own Language...Education for All*. In contrast to *their own language*, the expression *foreign language* is used to describe what is not part of a person's identity (used in Accra 1996, GTZ 2004, Tadadjeu 2004, UNESCO 2005). *Foreign language* is often used to describe the languages of the former colonies.

The expression *indigenous language* is also used in opposition to *foreign languages*, for example, when the latter refers to the languages of former colonial powers (UNESCO 2004). It is worth noting that the UN uses the expression *mother tongue* rather than *indigenous language* in the article *Language in education: A factor in poverty among indigenous peoples* (UN 2005). However Stavenhagen (2005) uses the expression *indigenous language* when referring to indigenous issues in a report in which indigenous peoples are defined as being among the world's most socially marginalized groups. GTZ (2004:7) uses several of the expressions relating to identity, as well as the expression *African languages*:

What is needed is the firm will of the governments concerned to guarantee Primary Education not only to the same "happy few" but to all those with an indigenous or African language as mother tongue.

The WB (2000) employs the expressions *group language*, which contains a connotation relating to identity since a person is part of a group through identification with that group.

2.2 Terms/Expressions describing the use and function of languages in societies

One could argue that the following four categories chosen for this second group of concepts are too closely related, perhaps especially the two categories *legality* and *linguistic rights*. Concerning this particular categorization, our point has been to distinguish between terms and expressions primarily referring to *bureaucratic processes* within states on one hand where certain languages are given a specific legal status in relation to other languages, and terms mainly referring to *linguistic rights* and the modern international discourse on civil rights on the other. In a late modern globalized world, individual rights - for instance, the right to speak a language and to use it in school and other public institutions - is a right granted any individual, not because s/he is a citizen of a particular nation state, but because the individual is a human being and is entitled such rights according to international declarations and charters.

Legality

Legality refers to matters dealing with the law, the state, institutions, bureaucracy, etc. UNESCO (2003a) defines as *official language* the language used for government and legal purposes. The official language has a legal authority over the other languages.

UNESCO makes a distinction between the expressions *national language* and *official language*. A *national language* is defined as a language recognized by the State in addition to official language(s). Sometimes it is compulsory to official languages in education. Daoust (1998:443) states in a handbook on sociolinguistics:

It is important to distinguish between *official* languages, which have the State's official recognition and are usually designated for use in official and public domains, and *national* languages, spoken by the majority of the people, and, in general, native to a country or State. National languages can be recognized officially as such and be used in public domains, usually in education.

It is worth noting that the term *official language* seems to be left out while the term *national language* is used in some reports on Education (UD 2003a, UNESCO 2004). GTZ (2004) uses the expression official language when relating to this issue.

In countries that were under colonial rule, the official language tends to be *the language of the former colonizers* according to UNESCO (2003a). It is important in this matter to recognize that there is both a symbolic aspect (status and visibility) and a conceptual aspect (shared values and worldview) to a language, according to UNESCO. Due to the post-colonial situation of numerous African countries and the importance still played by the languages of former colonial powers, a distinction between *national* and *official languages* would be useful. *National languages* are connected to identity and are languages from the respective countries whereas *official languages* often are the languages of the former colonies.

In the EFA Global Monitoring Report 2006, it is noted that:

In the past, the designation of an official language was a politically charged and contentious issue, reflecting prior colonial ties, existing power relations and the languages used by dominant ethnic and cultural groups (Ouane, 2003). It remains so today (UNESCO 2006a: 202).

ADEA (1996b) writes that the *languages of the former colonial countries* have remained *the languages of power*. Bamgbose (2004) and the Minister in Charge of Basic Education and National Languages in Senegal (in ADEA 1996c) uses the expression *imported official language* in reference to the European languages used as official languages in post-colonial African societies. The terms *anglophone/francophone* are common in this context (e.g used in Brock & Cammish (1993) (DFID research report)). SIL International (downloaded 16.11.2005b) uses the expression the *colonial language of the country* when referring to the choice of an official language in many post-colonial countries.

Language policy

GTZ (2004) mentions that *the war of languages* is always part of a wider world and reveals the importance of the political aspect of language policy:

Language policy is pawn in the struggle of power or the preservation of power and this is by no means a typically African phenomenon (Cummins, 2000 in GTZ 2004:22).

In the African context the expressions *colonial language policy*, *dual language policy* and *divergent language policy* are relevant (Bamgbose 2004). *Dual language policy* is used with reference to countries that had dual colonial influence, for instance, Cameroon that had French influence in the east and British influence in the west. *Divergent language policy* means a language policy that is divergent from those of the colonizing power, for instance Madagascar and Comoros, which although originally French colonies, promoted African language education. In addition, attention has to be given to the policy shift in numerous African countries as far as language policy is concerned.

Language standardization

According to UNESCO (2006a) language standardization has long been considered an essential means of unifying culturally diverse communities. However, it is noted that migrant communities, linguistic minorities and expatriates constitute important sources of on-going linguistic diversity. In an interview with ADEA Newsletter (ADEA 1996c), the Deputy Minister in Charge of Basic Education and National Languages of Senegal at that time refers to a statement stating that in order to achieve national unity in Senegal, there must be a *language of unification*. However, he finds it difficult to choose one language, as there are many.

Linguistic rights

According to UNESCO (2003a), *linguistic rights* refers to the right to use a language in society. Language is a fundamental attribute of cultural identity and empowerment. Majority groups, minorities, both traditional residents and more recent migrants and indigenous people, are all entitled to respect for their own language.

Such claim for linguistic rights range from the official and legal status of the minority and indigenous language, to language teaching and use in schools and other institutions, as well as in the media (UNESCO 2003a:16).

Accra (1996) uses the term *linguistic empowerment* in the charter *For the Promotion and Use of African Languages in Education*. The Ministry of Foreign Affairs in Finland uses the expression *linguistic exclusion* in reference to the challenges in *bilingual education* and their support for the indigenous language project in the Costa Atlántica region of Nicaragua (Ministry of Foreign Affairs, Finland, 2002).

2.3 Terms/Expressions describing the use and function of languages in education

As mentioned above, the educational sector is an important arena for playing out and disputing group interests in society. Consequently, many of the terms/expressions listed and discussed in this subsection – although they primarily refer to pedagogical and educational issues – are also quite laden with political connotations and implications as well. Nevertheless, we find it useful to our discussion to group these concepts together and look at them here primarily as educational concepts.

Language policy concerning education

When it comes to the subject of bilingual/multilingual education and the use of *local languages*, the interesting part of *language policy* is the designation of an official language (or languages) and the choice of *languages of instruction*.

Two-step language policy describes the policy utilized, according to UNESCO (2006a), when primary school pupils begin in their first language, then gradually shift to a second language.

The WB (2000, 2005) uses the expression *bilingual program, French-only programs/mother tongue programs* in reference to developmental programs regarding education and language. SIL International (downloaded 16.11.2005a) describes different types of literacy programs, e.g. a *mother-tongue promotion literacy program*, which means a program that exerts a strong effort to encourage the use of the mother tongue as a vehicle for literacy, and *mother-tongue education literacy program*, which uses the mother tongue for formal education. In this case, the education is the primary medium of local literacy while the

expression *transition to LWC literacy program* uses literacy in the mother tongue as a vehicle for achieving literacy in a LWC. GTZ (2004) mentions *bilingual/ monolingual projects* in its report *Universal Primary Education in Multilingual Societies*.

Language(s) of instruction

The language of instruction refers to the language used for teaching the basic curriculum of the educational system, according to UNESCO (2003a). Educational policy might recommend several languages of instruction. The importance given to languages - such as (*foreign*) *official language, national language, local languages, mother tongue* - creates advantages/ disadvantages to different groups of students in the educational system. The language(s) of instruction is/are sometimes referred to as *the official language(s) of instruction* or *the medium of instruction* (UNESCO 2005). ADEA (1997) uses the expressions *medium of instruction* and *language of instruction* with the abbreviation LoI. GTZ (2004) uses the expression *non-native speakers of the medium of instruction* to describe the situation for those who receive education in a language that is not their first language.

In some papers, *the language used in school* or the *language of schooling* as opposed to the *language used at home/ home language* is employed instead of the *language of instruction* (Bilham & Gilmour 1995 (DFID research paper), UNESCO 2006a, WB 2005).

Williams (1998) mentions in a DFID research report that many classrooms practice what he refers to as a type of *linguistic schizophrenia*, with reading and writing being done in English, while speaking is in the local language.

Language teaching versus language of instruction

UNESCO EFA Global Monitoring Report 2006 notes that the right to learn a language is quite different from the right to learn *in* that language (UNESCO 2006). While *language of instruction* refers to the medium of communication for the transmission of knowledge, *language teaching* refers to grammar, vocabulary and the written and the spoken forms of a language that constitute a specific curriculum for the acquisition of a language, according to UNESCO (2003).

The language of initial literacy is the language used to learn to read and write during the primary school years. The National Reading Committee (NRC) in Zambia concluded in 1995 that a compromise was needed that would separate the *medium of instruction* from the *language of initial literacy* (UNESCO 2005).

Mother tongue instruction

Mother tongue instruction refers to the use of the learners' mother tongue as the medium of instruction and the mother tongue as a subject of instruction, according to UNESCO (2003a). The WB (2005) uses the concept *mother tongue schooling*. *Mother tongue instruction* is often mentioned in relation to quality education. The dominant view among experts is that mother tongue instruction is very important, especially in the early years of school (e.g. Lewin 1993 (DFID research paper), UD 2003, UNICEF 2003, UNESCO 2003a, UNESCO 2005, UNESCO 2006a). In UNESCO papers, it is noted that mother tongue education is advocated as a human right. Implicit in this use of terms/expressions is that the mother tongue is the first language acquired.

Local language and *local-language instruction* is also used in some documents (UNICEF 2003). In other documents, *vernacular education* (UNESCO 2005) and the expression *first language instruction* is used (WB 2005). Bamgbose (2004) uses the expression *mother tongue medium policy* when referring to the policy of using the mother tongue in education.

The UNICEF term - *local-language instruction* - points to an important element that education specialists have to consider in making decisions concerning the language of instruction for a given school community. While the terms/expressions mentioned above – especially *first language instruction* and *mother tongue medium policy* – focus on the *individual experience* and characteristics of the pupil in terms of language, the UNICEF expression focuses on *characteristics of the area* and the community: what language do they speak – one or several, which of them is dominant and which is the most prestigious, and which is the most suitable one for communication and instruction in school? This important and often very delicate issue sometimes becomes blurred when the issue of mother tongue instruction versus, for instance, national or official language instruction is being discussed. The UNESCO expression *languages of wider communication* (LWC) also focuses on the possible heterogeneity in a community when it comes to mother tongues (UNESCO 2005). As mentioned above, it particularly refers to the situation in which there are “...no or few mother tongue speakers of the language of wider communication...”. Furthermore, SIL International (downloaded 16.11.2005a) defines LWC as “the language people commonly use to communicate across language and cultural boundaries”.

African language instruction

Since numerous African countries were former colonies, *African language instruction* has become an expression to reflect the situation in which many of these countries introduced European languages as official languages in the post- colonial period (used in Accra 1996, ADEA 1996b, Bamgbose 2004, Tadadjeu 2004). The WB (2005) uses the term *French-language schooling* when describing the use of French as the language of instruction in former French colonies. *Negritude* was an African trend led by African intellectuals (e.g. Senegal’s President 1960-1980, Senghor) with the aim to promote the powerful black presence in the world. One important issue was to oppose the school system that turned the African people into hybrids who were neither white nor black, neither Europeans nor Africans according to Tadadjeu (2004). This trend favored teaching African languages. Tadadjeu (2004:9) uses the terms *African languages and homemade education* in the article *Language, Literacy and Education in African Development: A Perspective from Cameroon:*

African development cannot be a foreign seed planted on foreign soil. It must be deeply rooted in the soil of African culture. Education should not continue to uproot future generations, but must become a homemade education. African languages play a key role in this renewal process.

Bilingual and multilingual education

Bilingual and *multilingual education* refers to the use of two or more languages as mediums of instruction, according to UNESCO (2003). The Dutch Development Cooperation (downloaded 15.11.2005) uses the expression when describing their support for the educational councils of indigenous peoples (CEPOS) in Bolivia and their work to promote *bilingual education* and train *bilingual teachers*. GTZ (2004) uses the expression *intercultural bilingual education* in their report *Universal Primary Education in Multilingual Societies* and in the Report *Bilingual Intercultural Education in Latin America. Assessment and Prospects*, written by López & Wolfgang (2000):

Consequently “promoting intercultural bilingual education and/or instruction in the mother tongue” became increasingly important for the German contributions to Universal Primary Education. The 25 years of experience with the promotion of intercultural bilingual education and/or instruction in the mother tongue mainly in South America and Africa South of the Sahara allows GTZ to draw some major conclusions and to share them with stakeholders of primary education in multilingual societies (GTZ 2004:5).

This document presents a synthetic view of lessons learnt and of the results of diverse experiments carried out in the region, above all, in the last two decades, in the framework of what is now known as bilingual education, intercultural education, or intercultural bilingual education (López & Wolfgang 2000:3).

Traditionally *bilingual* and *multilingual* are subsumed under the term *bilingual*. However, more and more research relates *to multilingualism* as conceptually and practically something different from *bilingualism*. UNESCO adopted the expression *multilingual education* in 1999 in the general conference Resolution 12 to refer to the use of at least three languages, *the mother tongue, a regional or national language and the international language* in education (UNESCO 2003a). The expression is useful to address the global and national participation in addition to the specific needs of particular culturally and linguistically distinct communities – the different geographical scales.

In regions where the language of the learner is not the official or national language of the country, bilingual and multilingual education can make mother tongue instruction possible while providing at the same time the acquisition of languages used in larger areas of the country and the world. This additive approach to bilingualism is different from the so-called subtractive bilingualism which aims to move children on to a second language as a language of instruction (UNESCO 2003a: 17-18).

The *bi-literacy approach* aims at the simultaneous learning to read and write in the native and the national languages, according to UNESCO (2004). In some documents, the expressions *bilingual schooling/ bilingual schools* or *bilingual model* are used (UNESCO 2005, WB 2005). The WB (2000) also uses the expression *three-tier instruction* that refers to the instruction successively in the *mother tongue, a regional or group language, and the national language*.

Stavenhagen (2005) uses the expression *bilingual intercultural indigenous education* in his report on indigenous issues when describing the different approaches to meet the needs, and to address the cultural and linguistic situations of indigenous peoples. *Intercultural Bilingual Education* with the abbreviation IBE is used by López & Wolfgang (2000) in a GTZ document quoted above when relating to the issue of bilingual education in Latin America.

Literacy – spoken and written languages

UNESCO (2006a: 200) points out that literacy is not homogeneous across all languages:

Despite the fact that, in practice, literacy skills are *applied* or *used* in a specific language, most definitions of literacy view it as a generic set of skills that are comparable across languages (...) Yet, in reality, the nature of literacy is not homogeneous across all languages, just as the features of different languages are not homogeneous.

SIL International (downloaded 16.11.2005a) uses the term *biliteracy* to define the ability to read in two or more languages

Language development is mentioned as a notion linguists use to talk about the level and status of a language: whether it is written, how widely it is in use, and its official or non-official status. Some languages are spoken, but not written; some languages are written only for several purposes such as religious rituals, and sometimes the oral and written forms of a language serve different purposes. Africa and Asia are mentioned as continents where the majority of languages are spoken but not written.

In the first section of this overview we have discussed different terms/expression relating to the issue of bilingual/ multilingual education and the use of local languages. In the following section we will introduce some of the most important publications on the issue focusing on developing countries.

3. An overview of documents focusing on developing countries

There is an abundance of documents focusing on the language of instruction in developing countries, especially in Africa. Appendix 1 presents an overview of the documents studied for the purpose of writing this overview. All of these documents are important to this issue. It is interesting that a few of these documents concerning education and development work do not mention the issue of language at all, while others only mention the issue in a few sentences. In this section, documents specifically relevant to multilingual education and the use of *local languages* in relation to development cooperation will be outlined.

Education in a Multilingual World (UNESCO 2003a)

Education in a Multilingual World aims to clarify the key concepts and most important issues characterizing the language and education debate and present in a simplified and synthesized form the many declarations and recommendations that have made reference to the issues of languages and education.

Optimizing Learning and Education in Africa – the Language Factor. Working Document. DRAFT 22/07/2005 (ADEA/ GTZ/ UIE 2005)

This document is written/drafted by a group of six international experts with extensive experience in teaching in Africa and in researching the language of instruction issue, which was discussed at a conference in Windhoek in August 2005⁸. There is a good list of references to important documents and research findings at the end of the document. The document is presently being revised and will be discussed at the upcoming conference of ADEA gathering Ministers of Education. A controversial point in the discussion in Windhoek, according to Birgit Brock-Utne, was the fact that the researchers could show that using a familiar language as language of instruction only the first three to four years of schooling has little or no effect and is certainly not enough. The familiar language has to be used for many more years, at least for six or eight. Some NGOs and donors who had supported teaching in the local languages the first three years did not like the conclusion that stopping at that level had little effect. Others argued for extending the use of a familiar language not only to secondary education but to tertiary education as well.

In Their Own Language...Education for All (WB 2005)

This paper discusses the benefits of the use of first language instruction, its challenges and lessons learned.

Cost-Effectiveness of Publishing Educational Materials in African languages (Woodhall 1997) (ADEA document)

Publishing educational materials in African languages. Cases: Gambia, Madagascar, Namibia, Senegal and Zambia.

Languages of Instruction. Policy Implications for Education in Africa (ADEA 1997)

This is a document prepared by the Working Group on Educational Research and Policy Analysis, ADEA. It discusses different language of instruction policies in Africa and describes different cases.

⁸ Conversation with Birgit Brock-Utne

Redéfinition de la politique linguistique dans le système éducatif à Madagascar. Rapport du Task Force (Dahl, Ø. (ed.) 2005) (UD initiated document published by SIK)

The report is a result of a collaboration with the Royal Norwegian Embassy in Madagascar and National Ministry of Education and Scientific Research in Madagascar (MENRS). It prepares a larger study of a redefinition of the policy of linguistics of the educational system of Madagascar with special focus on the primary school.

Universal Primary Education in Multilingual Societies (GTZ 2004)

Summary of GTZ's past experience and lessons learnt from a practical point of view in development cooperation. The report focuses on Sub-Saharan Africa.

Intercultural Bilingual Education in Latin America. Balance and Perspectives (López & Wolfgang 2000) (GTZ document)

This document presents a synthetic view of lessons learnt and of the results of diverse experiments carried out in Latin America, above all, in the last two decades, in the framework of what is now known as bilingual education, intercultural education, or intercultural bilingual education.

Final Report on Bilingual Education (Benson 2001) (Sida report)

This is a presentation of results of the external evaluation of the experiment in bilingual schooling in Mozambique and some results from bilingual adult literacy experimentation.

Voices and Processes. Toward Pluralism: Indigenous Education in Bolivia (D'Emilio 2001) (Sida paper)

This paper reflects the Bolivian situation and its complexity. It stresses the positive results and the need for bilingual intercultural education.

Towards a Policy for Bilingual Education in Developing Countries (Stroud 2002) (Sida report)

This research report explores the many ways that minority languages have suffered throughout the course of colonialism, post colonialism and globalization. It looks into some common language ideological debates/discourses on multilingualism and/or local language. Furthermore, it deals with the ways in which social stigma is mediated institutionally in minority language contexts. An important part of the report is the minority groups' linguistic marginalisation related to socio-economic and political marginalisation.

Towards a Multilingual Culture of Education (Ouane 2003) (UNESCO paper)

This paper analyses in depth the issue of a multilingual culture of education. The paper discusses diverse concepts and presents case studies.

African community languages and their use in education & Language of instruction Policy and Practice in Africa (Bamgbose 2004) (UNESCO)

The document is intended to accompany a map with the title *African community languages and their use in education*⁹. The texts describe the origins of language educational policies and practices in Africa, policy maintenance and policy shift. Furthermore, the document

⁹ URL: http://www.unesco.org/education/languages_2004/affichlang_afrique.pdf

presents language instruction at different school levels in addition to a typology of African language instruction.

The mother-tongue dilemma (UNESCO 2003b)

This is an article about mother tongue instruction, language policies and political decisions.

Bilingualism, language policies and education strategies in Africa (Ndoye, downloaded 11.11.2005) (ADEA/UNESCO)

The article discusses three main trends of language policies adopted in post-colonial Africa. It recommends a bilingual strategy to improve learning and contribute towards a multicultural identity in the African contexts.

Language, Literacy and Education in African Development: A perspective from Cameroon (Tadadjeu 2004) (SIL document)

This article focuses on the influence of colonization in regards to language and education policies in post-colonial Africa.

Investigating bilingual literacy: Evidence from Malawi and Zambia (Williams 1998) (DFID research paper)

This is a research document on the use of local languages versus the English language in education. Cases: Malawi and Zambia.

Language in education: A factor in poverty among indigenous peoples (UN 2005)

This is a document about indigenous issues, including mother tongue-based bilingual education as a basis for long-term success.

4. An overview of documents focusing on politics and initiatives

This section presents politics and initiatives in the field of language and education by leading participants and stakeholders on the national and international scenes, as well as different challenges met in this field.

4.1 UN/UNESCO's normative framework for language and education rights concerning language

In the UNESCO Education Position Paper (2003a) *Education in a Multilingual World*, UN standard-setting instruments, UNESCO declarations and conventions and UNESCO basic guiding principles in the field of language and education are outlined. Also at UNESCO's website (downloaded 31.10.2005), the normative framework for languages and education is outlined.

According to UNESCO (2003a), the most important outcomes of international declarations, recommendations and agreements, as far as language and education are concerned, are the following:¹⁰

UN standard-setting instruments:

- Language is included as a distinction that should not matter when it comes to the fact that everyone is entitled to all rights and freedoms set forth in the Universal Declaration of Human Rights.
- The rights of persons belonging to minorities are emphasized in several declarations. The rights include the right *to use* their own language in communication with other members of their group, the right *to learn* their mother tongue or *to have instruction* in their mother tongue. Knowledge of the languages and cultures of minorities should be encouraged. Indigenous and *tribal* people should be taught in their own indigenous language or in the language most commonly used by the group to which they belong. In addition, they should have the opportunity to attain fluency in the national language or in one of the official languages.
- A non-national should have the right to retain his or her own language. Children of migrant workers should be integrated in the local school system, particularly in respect to instruction in the local language, and their mother tongue and culture.
- The education of the child shall be directed towards respecting the child's language and the child's respecting herself as a competent language user.

UNESCO declarations and conventions:

- Language should not include any kind of discrimination.
- The members of national minorities have the right to carry on their own educational activities provided that they understand the culture and language of the community and can participate in it.
- Ethnic minorities should have the right to education in their mother tongue and to learn other languages.

¹⁰ See *Education in a Multilingual World* (UNESCO 2003a) for more detailed information

- Steps should be taken to make it possible for children to be taught their mother tongue.
- Promotion of foreign language learning in order to promote understanding between communities and nations.
- Languages are important for the promotion of cultural diversity.

UNESCO's basic guiding principles:

The basic guiding principles of UNESCO represent the organization's current approach to language and education in the 21st century (UNESCO 2003a). These guiding principles should also serve to state the position of the international community as represented by its various member states. UNESCO (2003a: 30) divides them into three basic principles:

- 1.UNESCO supports mother tongue instruction as a means of improving educational quality by building upon the knowledge and experience of the learners and teachers.
- 2.UNESCO supports bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality and as a key element of linguistically diverse societies.
- 3.UNESCO supports language as an essential component of *inter-cultural education* in order to encourage understanding between different population groups and ensure respect for fundamental rights.

4.2 Language policies and initiatives in the field of language and education

In their final EFA Global Monitoring Report (2006:136), UNESCO points out that:

International law makes clear that the state has the right to determine official languages, which will rarely if ever encompass all or most minority languages. Public education may well be provided in a variety of languages beyond the official ones.

Furthermore the impact of the selection of official languages is mentioned:

National language policies – in particular, the designation of an official language (or languages), the choice of languages of instruction in schools and adult learning programmes and the languages pupils are required to learn – have a significant impact on language development and literacy acquisition (UNESCO 2006:202).

Four general types of models used in programs with regard to language of instruction are presented in the World Bank paper *Frequently Asked Questions About Effective Schooling in Rural Communities* (2000:35):

(...) submersion in the second language, with no support from the first language;
 some mother tongue instruction along with more instruction in the second language;
 more mother tongue instruction along with less instruction in the second language;
 and three-tier instruction, with instruction successively in the mother tongue, a regional or group language, and the national language.

Colonial language policies, especially in Africa, have impeded the development of literacy (Coulmas 1992, Mazrui 1996 in UNESCO 2006). Since Sub-Saharan Africa is our main regional focus in this overview, it will also be our focus in this section concerning language policy and efforts in the field of language and education.

The language policies in post-colonial Africa operate in specifically complicated *linguistically diverse contexts* due to the foreign/imported colonial languages to which many places and

groups still attribute importance, in addition to / at the expense of local/regional and national languages.

Bamgbose (2004) notes that the most important factor in the origins of language educational policies in Africa is the legacy of colonial language policies. Bamgbose divides African countries in this regard into three categories:

1. Countries that fall under colonial powers that favor the use of African languages for teaching.
2. Countries that fall under colonial powers that discourage the use of African languages for teaching.
3. Countries that fall under dual language policy or whose language policy is divergent from those of the colonizing power.

Bamgbose mentions that the colonial experience continues to shape and define post-colonial experiences and practices. Policy shifts regarding language policy are well known in the post-colonial African context. The use of African languages in education may increase, decrease, or fluctuate due to ideological or political reasons, or as an outcome of an educational reform. According to Bamgbose, fluctuation in policy is one of the major problems of educational language policy in Africa.

Ndoye (downloaded 11.11.2005:1) presents in his article *Bilingualism, language policies and education strategies in Africa* three main trends among languages policies adopted in post-colonial Africa - status quo, step-by-step change and in-depth change:

First, there are those countries which opted for the status quo, avoiding any initiative that questioned the existing order. The Western language remains the language of instruction and the only official language used in government institutions and the public sector. This policy amounts to a confirmation of the colonial order. Then there are those countries which underwent slow, step-by-step change: using African languages in non-formal education and adult literacy programmes and experimenting with them in the formal education system, taking policy measures to promote African languages, opening up new, broader contexts for the use of so-called national languages – without challenging the official status of the Western language. A third category of countries have embarked on a policy of in-depth change: curtailing the official use of the Western language to the benefit of African languages, using the latter as the medium for learning in both formal and non-formal education, promoting bilingualism and multilingualism.

It is important here to mention the role of different language policies as a means for unifying a nation, for avoiding ethnic conflicts, or for acknowledging linguistic diversity. The WB (2005) mentions that the reduction of ethnic tensions and national unity are reasons given for why governments have used foreign languages in education, while other countries have decided to use several or all of their national languages in order to avoid internal conflict. DFID (2001:17) states in their report *The challenge of universal primary education* that language policies can contribute to conflict:

2.22 Education may actually contribute to conflict through language policies which discriminate against minorities or through a curriculum which prejudices their standing in society. Unequal national development, including education provision, may also exacerbate conflict in less well served districts.

Goodhand (2001:88) writes in a publication about conflict assessments that is a product of a project funded by the DFID:

We have highlighted how social factors play an important role in creating a discourse of grievance which legitimizes violence. Particularly important are history, ethnicity, education and language. Donor support in the areas of social policy and provision

may inadvertently follow the fault lines of the conflict. Conflict-sensitive aid should, therefore, focus on counteracting social exclusion and supporting government reform to **ensure that social policy is more responsive to excluded groups**. Education and language policies are particularly sensitive; donor support in these areas may have positive impacts but also carry the potential to ‘do harm’.

The WB document and the Goodhand article both stress the possible impact of language policies – both in general and as part of education policies - on ethnic tension and mobilization as well as government strategies for building national unity. This is to say that international donors and governmental as well as non-governmental organizations must be aware of the fact that their policies and efforts in this particular field of cooperation will be interpreted and responded to differently by different stakeholders in society.

Looking at educational projects from the community level, one will often experience that the opportunity regarding language of instruction and second language learning for parents and children belonging to ethnic minorities, will differ from parents and children belonging to the majority groups. Equally, there might be differences in values and strategies between different social strata and between the family level and the level of ethnic organization (see section 4.3). The differing evaluation of mother tongue instruction in schools by the smaller language groups in Cameroon and the more numerous groups, where the smaller groups prefer mother tongue and the bigger ones tend to prefer the colonial language, is another example illustrating that NGO and government bilateral involvement in this issue must always be preceded by detailed socio-cultural field studies in the communities involved

4.3 Local dilemmas: Mother tongue versus LWC as a medium of instruction

A perusal of the documents listed in the appendix concerning education and language gives the impression that support of mother tongue instruction is indisputable in the 21st century, as far as educational benefits are concerned. However, there are still many challenges to be met. An important dilemma in the discussion is that the strategy for choosing the preferred language of instruction is not necessarily the same for local groups and families as it is for spokespersons on the national and the international scene.

There is little doubt about the fact that UNESCO, among multilateral organizations, has been the greatest promoter of the use of familiar languages as languages of instruction. The World Bank has been criticized for playing a negative role, until quite recently.¹¹ The study for this overview shows that among national development agencies, GTZ and Sida have done important work. GTZ supports and promotes several bilingual education projects. Sida commissioned in 1996 the Centre for Research on Bilingualism at Stockholm University with the intention of making a study of bilingual and mother tongue education in developing countries with the aim to formulate guidelines for future policy thinking in language education (Stroud 2002). In addition, the Swiss Agency for Development and Cooperation (SDC) has been supportive to the promotion of the use of familiar languages as languages of instruction, according to Birgit Brock-Utne.

Research and political will in favor of using mother tongue as medium of instruction

The *EFA strategy* formulated at the educational conference in Jomtien, Thailand, in 1990 was meant to target the poor (Brock-Utne 2000, Brock-Utne 2005a).¹² In an article entitled

¹¹ Conversation with Birgit Brock-Utne

¹² Conversation with Birgit Brock-Utne

Education for all: Policy lessons from high-achieving countries Mehrotra (1998:479) draws our attention to what he sees as the most important characteristic of those developing countries that really target the poor and have the highest percentage of the population with a completed basic education:

The experience of the high-achievers has been unequivocal: the mother tongue was used as the medium of instruction at the primary level in all cases...Students who have learned to read in their mother tongue learn to read in a second language more quickly than do those who are first taught to read in the second language.

Yet in the 2000 World Education Forum in Dakar there was, according to Dutcher (2004) no mention of the language issue in the plenary sessions of the conference.¹³ There is also little consideration of the language issue in the resulting documents from the Forum. There is limited reference in official documents to the fact that millions of children are entering school without knowledge of the language of instruction. Many of these children are in Africa. The only type of formal schooling available to these children is in a language they neither speak nor understand. Dutcher (2004:8) states:

It is shocking that the international dialogue on Education for All has not confronted the problems children face when they enter school not understanding the medium of instruction, when they are expected to **learn** a new language at the same time as they are learning **in** and **through** the new language. **The basic problem is that children cannot understand what the teacher is saying!** We believe that if international planners had faced these issues on a global scale, there would have been progress to report. However, instead of making changes that would lead to real advancement, the international community has simply repledged itself to the same goals, merely moving the target ahead from the year 2000 to 2015.

Prah (2005) argues that the whole of African education, from primary to the tertiary level, should be conducted in *local languages, home languages or mother tongues*.¹⁴ This, he notes, is the way that all societies in the world that have managed to develop, or achieved a sustained developmental momentum, have managed education. Turkish students study to the university level in Turkish. Greeks, Albanians, French, Spanish, Portuguese, Polish, Danish, Norwegian, Korean, Germans, Chinese, Indonesians/ Malaysians, Japanese, and others all manage their education from the beginning to the end in their own languages.

UNESCO promotes mother tongue instruction in the EFA Global Monitoring Report 2006 (UNESCO 2006:203):

Research has consistently shown that learning to read and write in one's mother tongue facilitates access to literacy in other languages (Ouane, 2003; Brock-Utne, 2000; Goody and Bennett, 2001; Heugh, 2003; Grin, 2005; Reh, 1981; Geva and Ryan, 1993). Literacy provision that uses initial learning in the mother tongue and then moves to a second language has cognitive, psychological and pedagogical advantages. Mother tongue education is advocated as a preferred policy in developing countries (see Ouane, 2003).

GTZ (2004:7) notes in their report *Universal Primary Education in Multilingual Societies*:

What is not needed are further pilot projects to demonstrate, yet again, the evidence. What is needed is the firm will of the governments concerned to guarantee Primary Education not only to the same "happy few" but to all those with an indigenous or African language as mother tongue.

SIL International (downloaded 16.11.2005b:1) conclude an article with the following sentence:

¹³ Conversation with Birgit Brock-Utne

¹⁴ Conversation with Birgit Brock-Utne

In many of the linguistically complex and poorer countries, the question will probably be, “When and how can we initiate mother-tongue education?” rather than, “Is mother-tongue education for us?”.

Williams (1998:90) writes about rethinking the role of English in a DFID Education Research Paper:

Given the weak results of the current dominance of English in primary education in Malawi and Zambia, it is certainly worth considering the advantages of teaching initial literacy in the child's mother tongue, or at least a local language known to the child.

UNICEF (2003) states that children often have learning problems because they cannot understand or relate to the language in which they are being taught. In this UNICEF document, and also in other documents, it is mentioned that children who receive lessons in their mother tongue tend to complete more grades and drop out less often than other children. Bamgbose (2004) mentions that when the language of instruction is an imported official language, the reality is that teachers often switch between the official medium and the mother tongue in order to facilitate instruction.

The WB (2005) states that many developing countries have been reluctant to adopt a policy of delivering basic education in local languages and that donors have not given high priority to such policies.

Contrarily, Tadadjeu (2004:6) writes:

The teaching of national languages is a major concern in all African countries. This includes the francophone countries not engaged in it before or after independence. This shows a major change in the linguistic history of Africa. This change is worldwide. Scientific and technical progress accompanied the emergence of a strong linguistic consciousness, especially among minority groups fighting for their identity and survival. Action has been taken throughout the world to promote the development and teaching of local minority languages.

This point by Tadadjeu can also be exemplified through the case of Cameroon where several missionary organizations have success in running 12 different local literacy projects involving alphabetization in local languages (Norsk Misjonsråds Bistandsnemnd 1994).

Also UNESCO (2003b) mentions that one of the first steps by new governments in Africa after independence was to rehabilitate local languages. Through the Accra Declaration (Accra 1996, ADEA 1996b), ministers and deputy ministers representing 19 countries set forth the ministers' commitment to promoting African national languages and to their use in Africa's educational systems.

Challenges

There is also a considerable amount of evidence indicating that local groups and families might have a different strategy when it comes to preferred language of instruction in school than is the case for their elected or de facto spokespersons on the national scene. A LINS report (Sanches 1999) on the use of Mayan languages as language of alphabetization and language of instruction in rural communities in Guatemala concludes that there are contradicting evaluations of this policy between parents and households, on the one hand, and the indigenous organizations representing them at the national level, on the other hand. While parents will tend to think of their own child's need for majority social skills and competencies, the leaders and spokespersons will be preoccupied with symbolic effects and ethno-political strategic consequences of the lesser use of indigenous languages in the public sphere.

One challenge to be met in promoting mother tongue instruction is the fact that some groups of people (minorities, immigrants, inhabitants in post-colonial states) are reluctant to use their mother tongue as a medium of instruction due to the importance given to national/international LWC in higher education, or the possibilities of studying abroad. UNESCO (2006a) points out one challenge to be met in immigration politics. According to UNESCO, immigrants are not always literate in their mother tongue, and this might be a problem if language courses assume that participants are already literate in their mother tongue.

Another challenge set forth against the use of the mother tongue as the medium of instruction is that the mother tongues are not capable of expressing scientific and technological concepts, according to Tadadjeu (2004). In Tadadjeu's view every language can express all reality, but an effort has to be made to develop the languages. In his article, he meets this challenge, which he calls a prejudice:

This prejudice developed during the colonial period to speed the destruction of African heritage. It spread through our society by our own people who had not risen above the disastrous influence of the colonial school system. This prejudice is unjustified (Tadadjeu 2004:8).

One often hears the claim that an ex-colonial language has to be used as a language of instruction because in a school there may be children belonging to different language groups.¹⁵ In Lusaka, Zambia, such a claim had been made in order to support the continued use of English. One argued that to choose Nyanja as language of instruction would create problems for the Bemba speakers. To choose Bemba would likewise create problems for the Nyanja-speaking children. A study among the pupils found, however, that the Bemba-speaking children understood Nyanja much better than English and vice versa, the Nyanja-speaking children understood Bemba much better than they understood English (Serpell 1980).

GTZ (2004) writes in their report *Universal Primary Education in Multilingual Societies* that the criticism of the use of the mother tongue as the medium of instruction is more or less the same world wide, and is rooted in misconceptions. GTZ presents in their report 11 myths about children and language learning, which they have chosen from a list of myths based on misconceptions on teaching of a language in Dutcher & Tucker (1996).

Bilingual and multilingual education – the solution?

UNESCO (2005) sets forth that an important balance needs to be struck between enabling people to use local languages in learning and ensuring that they have access to global languages. In the EFA Global Monitoring Report 2006 UNESCO points out:

Multilingualism is a crucial factor for all three prongs of literacy policy. Use of mother tongues is pedagogically sound, encourages community mobilization and social development, and provides for political voice. At the same time, there is strong demand for learning dominant languages to increase economic opportunity, mobility and engagement in national development processes. Consistency and coherence must shape language, literacy and education policy (UNESCO 2006:216).

GTZ (2004:19) writes in their report that a bilingual education is a matter of fact:

This bilingual approach was realized in Latin America without any alternative. The only debate was about the model of bilingual education to be chosen – transition (teaching in the mother tongue but gradually fading out in favor of the official language) or maintenance (teaching in the mother tongue maintained throughout primary and introduction of the official language as a second medium of instruction).

¹⁵ Conversation with Birgit Brock-Utne

Birgit Brock-Utne¹⁶ notes that those who argue for the use of a familiar African language to be used as the language of instruction do not argue against the teaching of the ex-colonial and often still official languages. On the contrary, they argue for the learning of these languages well and to a high proficiency but as foreign languages, taught by experts in foreign language teaching (Brock-Utne 2000, Qorro 2002, Qorro 2005).

In the article *Bilingualism, language policies and education strategies in Africa*, Ndoye lists some of the conclusions drawn by researchers after several evaluation reports of the impact of different language policies (Ndoye, downloaded 11.11.2005:1). Bilingual education is recommended:

- A strategy of bilingualism produces better learning outcomes, and higher rates of internal efficiency in schools, when the first language of instruction is already understood by the learners and the second (foreign) language is introduced earlier on as a subject to be taught and learnt, becoming the language of instruction in later years.

The conclusions are in favor of using a language the pupils understand as the first language at least for three years of study. Using a language understood as the medium of instruction builds trust, promotes participatory teaching methods, ensures continuity among the participants in the education process, and stimulates the production of school and cultural materials in that language. Bilingualism encourages a blending of cultures in the quest of identity, according to Ndoye. The Finnish Ministry of Foreign Affairs (2002) promotes bilingual education to enhance indigenous people's empowerment and status. UNESCO (2002) also promotes bilingual education to promote diversity. Ndoye (downloaded 11.11.2005:2) mentions the difficulties met in bilingual schooling in Africa:

- (...) insufficient written material in languages that exist primarily in oral form; lack of teaching aids; untrained teachers; problems of transition from the first language of instruction to the second; poor follow-up, evaluation and support systems; unfavorable perceptions of such schools by society; and so forth. In fact, most of these problems are connected with shortcomings in planning and a failure to make the necessary adjustments.

Ndoye's article concludes by stating that once the difficulties have been met, bilingual strategies considerably improve learning and contribute towards a multicultural identity in the African contexts concerned.

¹⁶ Conversation with Birgit Brock-Utne

5. An overview of resources, knowledge and scientific environments

In this section an overview of resources, knowledge, and scientific environments working in the field of language and education will be presented. This overall presentation focuses on the contribution of global organizations and development agencies in the field. For practical reasons, the presentation will focus on the different resource persons and their field of interest, rather than on a listing of their specific research projects and scientific publications. For more detailed information about institutions and individual researchers, we refer to the website addresses listed under each institution or researcher.

Centres working with language and education in a Sámi, immigrant, or European context are presented due to their competence in the field of bilingualism and multilingualism and the use of *local languages*. However, since this overall overview focuses on Sub-Saharan Africa, it is important to mention that many of the sociolinguistic concepts developed in the west describing the language situation of immigrant children/ minority children do not necessarily fit the situation of African children¹⁷. For instance, immigrant children are minorities in the countries to which their parents and often other circumstances have taken them. They may speak a mother tongue at home with the nearest family but will meet another language around them in their new society. This language they are required to learn. It will be the language of instruction at school. For African children, the situation is very different. They may speak the majority language with friends and family. They speak the language they normally meet in the society surrounding them. In school, however, they are required to learn through a language they do not normally hear around them.

5.1 Norway

NUFU projects at the University of Oslo (UiO)

The Norwegian Council of Universities Committee for Development Research and Education (NUFU) sponsors five projects at the University of Oslo working with education and language in Africa: there are two Norwegian NUFU project leaders from the Faculty of Education and three from the Humanities Faculty: The NUFU projects at the Faculty of Education cooperate with partners based in Tanzania, South Africa, Ethiopia, and Uganda, while the projects at the Humanities Faculty cooperate with partners based in Zimbabwe, Ethiopia, and Mali. The NUFU project leaders are:

Birgit Brock-Utne:¹⁸ Professor, Institute for Educational Research, Faculty of Education, Norwegian NUFU project coordinator of a project entitled *Language of Instruction in Tanzania and South Africa* (LOITASA). LOITASA is a collaborative project with the University of Dar es Salaam and the Faculty of Education, University of Western Cape.¹⁹

Oddrunn Grønvik:²⁰ Senior Researcher, Department of Linguistics and Scandinavian studies, Humanities Faculty, Norwegian NUFU project coordinator of the African Languages Lexical Project (ALLEX) project that is a joint cooperative project between the Universities of Oslo and Zimbabwe.²¹

¹⁷ Conversation with Birgit Brock-Utne

¹⁸ URL: <http://folk.uio.no/bbrock>

¹⁹ URL: <http://www.netreed.uio.no/projects/brock-utneproject.html>

²⁰ URL: <http://www.hf.uio.no/iln/om-instituttet/ansatte/vit/oddrun.xml>

²¹ URL: <http://www.dokpro.uio.no/allex/allex.html>

Berit H. Johnsen:²² Associate Professor, Department for Special Needs Education, Faculty of Education, Norwegian NUFU project coordinator for Research Innovation and Postgraduate Competence-Building in Special Needs Education towards Inclusion in Ethiopia, Uganda and Oslo.

Ingse Skattum:²³ Professor, Department of Cultural Studies and Oriental Languages, Humanities Faculty, Norwegian NUFU project coordinator of Research concerning the Integration of National Languages into the Educational System of Mali.²⁴

Kjell Magne Yri:²⁵ Associate Professor, Department of Linguistics and Scandinavian Studies, Humanities Faculty, Norwegian NUFU project coordinator of Joint Research Project on the New Ethiopian Educational Policy and its Implementation with Specific Reference to the Use of Local Languages.

Other researchers connected to the NUFU projects:

Elizabeth Lanza:²⁶ Professor, Department of Linguistics and Scandinavian Studies, Humanities Faculty, connected to Joint Research Project on the New Ethiopian Educational Policy and its Implementation with Specific Preference to the Use of Local Languages.

Rolf Theil:²⁷ Professor, Department of Linguistics and Scandinavian Studies, Humanities Faculty, connected to Joint Research Project on the New Ethiopian Educational Policy and its Implementation with Specific Preference to the Use of Local Languages.

Halla Holmarsdottir:²⁸ Lecturer, Institute for Educational Research, Faculty of Education and connected to LOITASA. The title of the Ph.D. study: *From Policy to Practice. A study of Implementation of the Language- in-Education Policy (LiEP) in three South African Primary Schools.*

The Centre for International Education at Oslo University College (LINS)²⁹

LINS is a resource centre for international education and development at the Faculty of Education, Oslo University College and offers consultancy, research and advisory services within the field of international education and development. These services include the planning and implementation of educational projects, training of staff, appraisals, reviews and evaluations. On their website, LINS sums up their mission as being a focal point for expertise in Norway in dealing with the linked challenges and problems of education, development and human rights in the developing world. As a research institution, their scope, therefore, is broader than what is focused on in this report, but several of their assignments and reports deal specifically with the issues of bilingual education, mother tongue, local languages, language of instruction in school, and language policies related to development.

The Norwegian Ministry of Education and Research (KD)³⁰

The Norwegian Ministry of Education and Research (KD) works with language and education as part of its assignments in the field of development cooperation on request by UD/Norad.

²² URL: <http://www.uv.uio.no/kompetansekatalogen/uv-kk/isp/johnsen.html>

²³ URL: <http://www.hf.uio.no/ikos/om-instituttet/ansatte/vit/ingse.xml>

²⁴ URL: <http://www.pfi.uio.no/forskning/netreed/conferences/Skattum-paper.doc>

²⁵ URL: <http://www.hf.uio.no/iln/om-instituttet/ansatte-deaktivert/ansattesider/kjellmy/>

²⁶ URL: <http://www.hf.uio.no/iln/om-instituttet/ansatte/vit/elanza.xml>

²⁷ URL: <http://www.hf.uio.no/iln/om-instituttet/ansatte/vit/rolfe.xml>

²⁸ URL: <http://www.uv.uio.no/kompetansekatalogen/uv-kk/pfi/holmarsdottir.html>

²⁹ URL: www.lins.no

³⁰ URL: <http://odin.dep.no/ufd/english/bn.html>

Through a twinning arrangement with sister ministries in Zambia and Nepal, KD is involved on an advisory basis in the planning and implementation of educational programmes. In the field of education and language *in Norway*, KD has published *two strategic plans concerning the participation of groups with minority languages and the teaching of foreign languages in the Norwegian educational system* entitled *Equal education in practice! Strategy for better learning and greater participation by language minorities in day-care centres, schools and education, 2004–2009* (2003) and *Språk åpner dører! Strategi for styrking av fremmedspråk i grunnsopplæringen 2005 – 2009* (2005).

Research centres and institutions of higher education for Sámi studies

Several institutions for Sámi studies are doing research that is either directly focused on, or relevant to, language, education and development.

The Sámi University College³¹ is based on the needs of Sámi society for higher education and research (research-based teaching) and has departments of language, practical-esthetical subjects, education, social science and the natural sciences. One of the three main elements of the Sámi University College scientific basis is language and language development. The college participates in both national and international research networks dealing with language in education. Of course, this fact is due to their special interest in the politics of, and use of, the Sámi Language in public schools in communities in Norway with a Sámi-speaking population. Partly, it is also due to the fact that the language of instruction in majority-minority contexts around the world is regarded as a very important issue among indigenous peoples and in their organizations.³² The importance given to the issue of the mother language and language of instruction in multilingual communities at the Sámi University College is illustrated by the fact that the leading researcher internationally in this field, **Tove Skutnab-Kangas**³³ is an associate professor at the college. The person at the Sámi University College, whose field of interest and research is most directly relevant to the theme of this report, is **Assistant Professor Jon Todal**, who is working on bilingualism. There are also several other persons at the Sámi University College working in the field of language and education.

The Centre for Sámi Studies³⁴ is part of the University of Tromsø. According to its website, its overarching goal is “...through its strategic development and planning to be an important contributor in strengthening Sámi and indigenous perspectives in research work established within a wide range of fields at the University of Tromsø”. A telephone conversation with Assistant Professor Regni Jernsletten confirms that the issues of local language and language of instruction in school is an important one both at conferences and in research projects within the network of indigenous issues. As an example, he mentioned a conference in Antigua, Guatemala, in October 2005 on the Rights of Indigenous Peoples, which he had attended, upon invitation by the International Indian Treaty Council. One of the issues discussed at the conference was the complex question of language of instruction in rural Guatemala where 21 different Maya languages coexist.³⁵

³¹ URL: <http://www.samiskhs.no/defaulteng.htm>

³² Conversation with Assistant Professor Jon Todal

³³ Tove Skutnab-Kangas is a professor at the Roskilde University in Denmark. See her home page at <http://akira.ruc.dk/~tovesk/> for further information

³⁴ URL: <http://www.sami.uit.no/indexen.html>

³⁵ URL: http://www.treatycouncil.org/section_211122111111.htm

Research and practice in the Stavanger region

Several institutions in the Stavanger region are involved in research, consultancy, and practice in the field of mother tongue and language of instruction in school.

Johannes Centre for Learning³⁶ is a centre for adult learning, second language education and special needs education in Stavanger. It is one of many centres of its kind situated in all of the larger cities in Norway that is responsible for among other things all of the training in Norwegian for foreigners and Norwegian citizens who have another first language. These centres form a national network and are consulted as competence centres when the national policies concerning mother tongue instruction and second language learning are being developed and revised. Many of the teachers and staff at the centre have Master's degrees in multilingualism and second language learning. The Johannes Centre for Learning has participated in government-initiated research and development projects on the integration of pupils with a non-Norwegian first language and how to organize mother tongue and second language learning in elementary and secondary school for this group.

The National Centre for Reading Education and Research³⁷ is a research centre at the University of Stavanger. It is a resource centre for reading and literacy training, a competence centre for special needs education and dyslexia while at the same time being a research and lecturing unit at the University of Stavanger. Several of the research fellows at the centre have written their doctoral thesis within the field of alphabetization and language of instruction in a multilingual context. Although much of their research has been developed in a Nordic or European multilingual situation, the dialogue with the centre concerning the present report reveals that there are important common issues and fields of interest between their research on the multicultural Norwegian and Nordic context and the instruction and learning contexts in countries having Norwegian development cooperation.

Centre for Intercultural Communication³⁸ (SIK) was established in 1991 in order to develop intercultural communication as an academic field in Norway through research, education, consultancy, and networking. This was in response to the realization that communication between people from different cultures was assuming increasing importance both nationally and internationally. SIK's scientific expertise in the fields of religion, anthropology, sociology, and history aid the understanding of these communicative processes.

A central theme in SIK's work is the co-operation between North and South and the centre has carried out a large number of studies, many of which are related to education, for the Norwegian Mission Council, Norad and for NGO's nationally and internationally throughout its 14 years of existence. The *local context-* and *bottom-up*-perspective that follow from SIK's anthropological approach to issues of education and learning has over the years contributed to the development of a broader integrated perspective on development in education which ought to balance the narrower – but equally important pedagogical perspective and the overall sector perspective.³⁹ At present, SIK is involved in research projects on development in education in Tuléar, Madagascar and in Cameroon.

³⁶ URL: <http://www.velkommentiljohannes.no/johannes-1%C3%A6ringscenter>

³⁷ URL:

<http://www.uis.no/COMMON/WEBCENTRE/webcentre.nsf/SearchDoc/382FBA2FD3F15C8FC125708A00318344?OpenDocument&Lang=Engelsk&Highlight=0,centre%20for%20reading>

³⁸ URL: http://www.sik.no/article_157.shtml

³⁹ These phrases are drawn from SIK:s institutional CV on North-South and Development cooperation issues

Norwegian NGOs' engagement in language and education

A quick search on the websites of Norwegian non-governmental organizations (Save the Children Norway, Norwegian People's Aid, Norwegian Red Cross, The Norwegian Church Aid, Norwegian Refugee Council) focusing on education and language gave only a few hits. One of them was Save the Children's website that presents their partner organization's work with alternative bilingual education in Guatemala.⁴⁰ This is not to say that Norwegian NGOs are not involved in these matters in many of their projects. Rather it reflects the fact that educational and linguistic issues are often integrated in larger projects with a broader community approach and are reported on accordingly. In such projects local and international project managers are often not experts in more than maybe one of all the issues addressed in the project, from well-digging to education and health, and that one expertise may well not be education. What can be said about NGOs in general can also be said about missionary organizations, which in their development cooperation with churches and governments have focused very much on education. Historically, missionary organizations have contributed considerably to the development of written languages, especially through the translation of the Bible into local languages. Dahl (1987) writes about the Norwegian missionaries' contributions in the development of local languages. On the one hand, this work has contributed to the respect of local culture and identity and to the maintenance of local languages. On the other hand, several scholars on African linguistics have disputed the value of the effort to create written languages. Prah (2005) writes that missionary societies have a tendency to create written languages out of dialects and break down at the same time as they build up.⁴¹

5.2 Internationally

International Association of Applied Linguistics (AILA)⁴²

AILA is the international federation of national or regional associations of Applied Linguistics. According to its website it is a NGO that deals with range from aspects of the linguistic and communicative competence of the individual such as first or second language acquisition, literacy, language disorders, etc. to language and communication related problems in and between societies such as e.g. language variation and linguistic discrimination, multilingualism, language conflict, language policy and language planning.

World Federation of Modern Language Associations (FIPLV)⁴³

The FIPLV was founded in Paris in 1931, and is according to its website the only international multilingual association of teachers of living languages. It has Non-governmental Organisation (NGO) 'operational relations' status with UNESCO and has representation as an NGO with the Council of Europe. One of FIPLV's aims is to develop the continuity and cohesion of multilingual education in primary, secondary, further, higher and adult education.

⁴⁰ URL: http://www.reddbarna.no/default.asp?MARK_SEARCH=YES&SEARCH_ID=s1&V_ITEM_ID=273

⁴¹ Conversation with Birgit Brock-Utne

⁴² URL: <http://www.aila.info/>

⁴³ URL: <http://www.fiplv.org/>

The Association for Language Awareness (ALA)⁴⁴

According to their website, ALA aims at supporting and promoting activities across the whole breadth of language awareness. These activities are conducted in different fields of language awareness (e.g., mother tongue learning, foreign language learning, teacher education, language use in professional settings), at a variety of levels (e.g. primary, secondary and tertiary education, professional training and practice), and with objectives in a range of domains (e.g. effects on language performance, on attitudes to language, etc.).

UNESCO Institute for Education (UIE)⁴⁵

UIE is according to its website one of six educational institutes of UNESCO. It is a non-profit international research, training, information, documentation and publishing centre on literacy, non-formal education, adult and lifelong learning. Through one of its programmes, entitled *Multilingualism and Linguistic Policy*, UIE supports ADEA in providing targeted support to African countries soliciting technical backstopping on bilingualism and mother-tongue education.

SIL International⁴⁶

On their website SIL International defines itself as a faith-based organization that studies, documents, and assists in developing the world's lesser-known languages. SIL International's staff shares a Christian commitment to service, academic excellence, and professional engagement through literacy, linguistics, translation, and other academic disciplines. SIL International makes its services available to all without regard to religious belief, political ideology, gender, race, or ethnic background.

Linguapax Institute⁴⁷

According to their website, Linguapax Institute aims to contributing to the promotion of policies that protect language diversity and that foster the learning of several languages. Linguapax Institute projects work to promote plurilingual education.

Multilingual Matters⁴⁸

On their website Multilingual Matters describes itself as an international independent publishing house, with publications in the areas of bilingualism, second/foreign language learning, sociolinguistics, translation, interpreting as well as books for parents. Multilingual Matters also publishes peer-reviewed academic journals, and a newsletter for parents (*The Bilingual Family Newsletter*). Multilingual Matters publishes the *International Journal of Bilingual Education and Bilingualism*⁴⁹ edited by Colin Baker, University of Wales, Bangor.

REFLECT⁵⁰

REFLECT is according to Stroud (2002) a NGO working with the cultivation and development of local languages in close collaboration with local communities. According to its website REFLECT is an innovative approach to adult learning and social change which

⁴⁴ URL: <http://www.lexically.net/ala/index.htm>

⁴⁵ URL: <http://www.unesco.org/education/uiie/>

⁴⁶ URL: <http://www.sil.org>

⁴⁷ URL: <http://www.linguapax.org/en/eduang.html> to their website concerning plurilingual education

⁴⁸ URL: <http://www.multilingual-matters.com>

⁴⁹ URL: http://www.multilingual-matters.com/multi/journals/journals_ijbeb.asp

⁵⁰ URL: <http://www.reflect-action.org/>

fuses the theories of Paulo Freire⁵¹ with the methodology of participatory rural appraisal⁵². REFLECT is used by over 350 diverse organisations in more than 60 countries.

5.3 In developing countries with a focus on Africa

In Section 6 on networks on education in Africa, there are several networks listed that work with the issue of education and languages. In this section, we will mention a few important research institutions.

The African Academy of Languages (ACALAN)⁵³

The President of the Republic of Mali created La mission pour l'Académie africaine des Langues (MACALAN) in 2000 in order to prepare the creation of the African Academy of Languages (ACALAN) in cooperation with the General Secretary of the African Union (AU). ACALAN works to promote the use of African languages in public life.

The Centre for Advanced Studies of African Society (CASAS)⁵⁴

According to their website, CASAS was established in 1997 and has been conceived of as a Pan-African centre for creating research networks in Africa and its Diaspora. Their major area of current involvement is the classification of African Languages on the basis of mutual intelligibility. This work is part of the CASAS Harmonization and Standardization of African Languages Project. The work of CASAS over the past 5 years has revealed that about 85% of Africans speak no more than 12 – 15 *core languages* (by core languages is meant clusters of mutually intelligible speech forms which in essence constitute dialects of the same language) (Prah 2005).⁵⁵ CASAS has aimed to network African linguists and other specialists who technically work towards the harmonization of orthography between mutually intelligible clusters. Prah (2005) notes that the demographics of language and linguistic diversity in Africa are not really different from what obtains in other parts of the world. What is different is that the identification of linguistic units in Africa tends to be loose. The identification of language communities in Africa has been approached in a way that favors the recognition of practically all dialects and phonological variations as separate languages. This is partly because such observers have in most instances never looked at African societies outside the framework of colonial boundaries.

The Project for the Study of Alternative Education in South Africa (PRAESA)⁵⁶

PRAESA is an independent research and development unit attached to the Faculty of Humanities at the University of Cape Town. According to its website PRAESA focuses the project's work on language policy in education. According to Stroud (2002) PRAESA have offered historical opportunities to address a broad range of grassroots language concerns, previously ignored.

⁵¹ URL: <http://217.206.205.24/reflect/tree/freire.htm>

⁵² URL: <http://217.206.205.24/reflect/tree/participatorytools.htm>

⁵³ URL: <http://www.acalan.org/index.html>

⁵⁴ URL: <http://www.casas.co.za/papers.htm>

⁵⁵ Conversation with Birgit Brock-Utne

⁵⁶ URL: <http://web.uct.ac.za/depts/praesaa/>

Centre for Applied Language Studies and Services in Africa (CALSSA)⁵⁷

CALSSA was founded in 1998 and is according to its website an interdisciplinary centre conducting applied research into teaching, learning and using South Africa's many languages, both indigenous and international in origin.

⁵⁷ URL: <http://web.uct.ac.za/depts/calssa/>

6. Networks and conferences

6.1 Outcomes from international conferences according to UNESCO ⁵⁸

In the UNESCO Education Position Paper (2003a) *Education in a Multilingual World*, the outcomes of important international conferences are outlined.

- The *Fourth World Conference on Women* (1995) adopted *The Beijing Declaration and Platform for Action* that affirms the principle of equal access to education. Language should not be a basis for discrimination in education.
- *Education for All Summit* (1993) adapted *The Delhi Declaration and Framework for Action* that explicitly supports initial instruction in the mother tongue.
- *Final communiqué of the Mid-Decade Meeting of the International Consultative Forum on Education for All* (1996) adapted the *Amman Affirmation* that supports initial instruction in the mother tongue.
- The *Fifth International Conference on Adult Education* (1997), Hamburg, adapted the *Declaration on Adult Learning* that focuses on indigenous people and minority groups and the right to learn in a mother tongue.
- *The World Conference on Human Rights* (1993) adapted *the Vienna Declaration and Programme of Action*, which affirms that persons belonging to minorities have the right to use their own language.
- *World Declaration on Higher Education for the Twenty-first Century: Vision and Action* (1998) focuses on multilingualism in higher education
- Recent *International Conferences on Education* (ICE) have emphasized mother tongue instruction, multilingual education and foreign language learning.

6.2 Others conferences:

- *Pan-African Seminar on the Problems and Prospects of the Use of African Languages in Education* held in Accra, Ghana, (1996) adopted the Accra Declaration which sets forth 19 Ministers' commitment to promote African national languages and their use in Africa's education systems (Accra 1996).
- *Expert Group Meeting: Education in a Multilingual World* (2002) had as the principal objective to discuss the paper *Education in a Multilingual World* and to produce proposals for the Organization's role and programme activities in this area for the future.⁵⁹
- *MINEDAF VIII: Multilingualism and Language Policies* (2002), organized by UNESCO and held in the United Republic of Tanzania had as its theme *From commitment to action to achieve education for all by 2015*, and adapted *The education to build the new Africa* as a statement of commitment.⁶⁰

⁵⁸ See UNESCO 2003a in references

⁵⁹ URL: http://portal.unesco.org/ci/en/ev.php-URL_ID=16551&URL_DO=DO_TOPIC&URL_SECTION=201.html

⁶⁰ URL: http://portal.unesco.org/education/en/ev.php-URL_ID=19795&URL_DO=DO_PRINTPAGE&URL_SECTION=201.html

- *World Congress on Language Policies* (2002) in Barcelona was organized by the Linguapax Institute with support from UNESCO, in cooperation with the Governments of Catalonia and the Balearic Islands, the Cultura de Paz Foundation and Forum 2004.⁶¹
- *Conference on Language Development, Language Revitalization and Multilingual Education* (2003) sponsored by Mahidol University, SIL - International and UNESCO.⁶²
- *Conference on Bilingual Education and Use of Local Languages* (2005) organized by ADEA, GTZ and UNESCO Institute for Education (UIE) in Namibia.⁶³

6.3 Conferences in the future:

- *ADEA Biennale* to develop the theme of improving quality, to be held in Libreville, Gabon, March 27- 31, 2006.⁶⁴
- *Diversity in language learning and teaching*. FIPLV World Congress 2006 / Riksföreningen för Lärarna i Moderna Språk (LMS) Språkdagar in Göteborg, Sweden, June 15-17, 2006.⁶⁵
- *Language and Education in Africa* (LEA) Conference organized by scholars involved in NUFU-funded projects at the University of Oslo, to be held in Oslo, Norway, June 19-22, 2006.⁶⁶
- *Plurilingualism and Language Awareness: Discussing the Connections*, Association for Language Awareness (ALA) Conference in Le Mans, France, July 2-5, 2006.⁶⁷
- *Language Awareness: A Tool for Development of Plurilingualism?* Education et Diversité Linguistique et Culturelle (Education and Linguistic and Cultural Diversity, EDiLiC) conference in Le Mans, France, July 5-7, 2006.⁶⁸
- *AILA 2008. Multilingualism: Challenges and opportunities* held by AILA in Essen, Germany, August 24-29, 2008.⁶⁹

6.4 Networks:

- ADEA is a network of African Ministries of Education, development agencies, education specialists and researchers, and NGOs active in education.⁷⁰ ADEA has a Working Group on Education Research and Policy Analysis. ADEA (1997) writes about the group.
- Network for Research and Evaluation on Education and Development (NETREED) is a network of individuals and institutions based in Norway, who conduct research and evaluation on education and development with a focus on developing countries.⁷¹

⁶¹ URL: <http://www.linguapax.org/congres/plenaries/skutnabb.html>

⁶² URL: <http://www.sil.org/asia/ldc/about%5Fthe%5Fconference.html>

⁶³ URL: http://www.adeanet.org/meetings/en_Aug-locallanguages-2005.htm

⁶⁴ URL: <http://www.adeanet.org>

⁶⁵ URL: <http://www.fiplv.org/WC06/fiplv-lms-programme.pdf>

⁶⁶ URL: <http://www.pfi.uio.no/konferanse/LEA2006/>

⁶⁷ URL: http://ala-edilic.univ-lemans.fr/pro_ala.php?lang=en

⁶⁸ URL: http://ala-edilic.univ-lemans.fr/pro_edi.php?lang=en

⁶⁹ URL: <http://www.aila2008.org/en/>

⁷⁰ URL: <http://www.adeanet.org/>

⁷¹ URL: <http://www.netreed.uio.no/>

- AILA Research Networks (ReNs). AILA is looking for researchers interested in organizing Research Networks (ReN) focused on special topic areas of Applied Linguistics⁷².
- The International Mother Language Day is observed every year in UNESCO's Member States and at its Headquarters to promote linguistic and cultural diversity and multilingualism.⁷³
- African Educational Research Network (AERN)⁷⁴
- Multilingualism, Subalternity and Dominance of Single Language Networks. The Hegemony of English in the Multilingual Societies of India and South Africa⁷⁵
- Council for the Development of Social Science Research in Africa (CODESRIA)⁷⁶ - The Working Group on Education and Finance⁷⁷
- Educational Research Network for West and Central Africa (ERNWACA)⁷⁸
- Education Research Network in East and Southern Africa (ERNESA)
- Family and Schooling in Africa (FASAF)
- Programme of Analysis of Education Systems (PASEC)
- SchoolNet Africa⁷⁹- The African Education Knowledge Warehouse (AEKW)
- Southern African Comparative and History of Education Society (SACHES)
- Southern Africa Consortium for Monitoring Educational Quality (SAQMEC)

⁷² URL: <http://www.aila.info/commissions/index.htm>

⁷³ URL: <http://webworld.unesco.org/imld/>

⁷⁴ URL: <http://www2.ncsu.edu/ncsu/aern/index.htm>

⁷⁵ URL: <http://www.multilingualism.net/index.html>

⁷⁶ URL: <http://www.codesria.org/>

⁷⁷ URL: http://www.codesria.org/Links/Training_and_Grants/adea.htm

⁷⁸ URL: <http://www.ernwaca.org>

⁷⁹ URL: http://www.schoolnet africa.net/721.0.html?&no_cache=1&L=0

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Appendix 1: Documents

This appendix presents a list of the documents that have been found during the work with the overview. The documents were mainly found through searching the Internet, but also through communication with researchers and agencies in this field.

The global organization or national development agency that has initiated, edited, or published the document, is presented in the first column. The reference to the document is presented in the second column, whereas the URL is found in the third column. In the last column, we have selected some key words to indicate the document's relevance on the issue of bilingual and multilingual education and the use of local languages.

Organi- zation	Document	URL	Relevance
Accra seminar	– CHARTER for the promotion and use of African Languages in Education, August 1996	http://www.bisharat.net/Documents/Accra96Charter.htm	Charter
ADEA	ADEA, 1997. <i>Languages of Instruction. Policy Implications for Education in Africa</i>	http://web.idrc.ca/es/ev-9304-201-1-DO_TOPIC.html	References. Language of instruction policies in Africa. Cases.
ADEA	ADEA, 1996. <i>Languages of Instruction and Language Policies - a Synthesis of Research</i> . ADEA Newsletter 8 (4) (October-December 1996)	http://www.adeanet.org/newsletter/Vol8No4/en_n8v4_3.html	An article about the paper Language of Instruction (ADEA 1997). Africa – ideology, education, economy and policymaking. Research in Africa, immigrants in UK and USA. Reference.
ADEA	ADEA, 1996. <i>The Role of African Languages in Education and Sustainable Development</i> . ADEA Newsletter 8 (4) (October-December 1996).	http://www.adeanet.org/newsletter/Vol8No4/en_n8v4_2.html	Reflections from the pan-African seminar on the problems and prospects of the use of African languages in education
ADEA	ADEA, 1996. <i>Language Policy and Planning in Senegal</i> . ADEA Newsletter 8 (4) (October-December 1996)	http://www.adeanet.org/newsletter/Vol8No4/en_n8v4_4.html	An interview with the Minister in Charge of Basic Education and National Languages in Senegal about Senegal's language policy
ADEA	ADEA, 1996. <i>Working Group on Education Research and Policy Analysis</i> . ADEA Newsletter, 8 (4) (October-December 1996)	http://www.adeanet.org/newsletter/Vol8No4/en_n8v4_5.html	About the Working Group on Education Research and Policy Analysis, ADEA
ADEA	Woodhall, M (ed), 1997. <i>Cost-Effectiveness of Publishing Educational Materials in African Languages</i> (English version: ISBN 1 901830 00 4)	http://www.adeanet.org/downloadcentre/publications/WGBL_M/Cout%20Efficacite.pdf	Education Materials in Africa. Different cases.
ADEA	Ngame, H.A, 2000. <i>Stratégies pour le développement d'un secteur éditorial en langues nationales dans les pays du Sahel. Burkina Faso, Mali, Niger, Sénégal</i> , Collection : Perspectives sur le développement du livre africain n° 8. Groupe de travail de l'ADEA sur les livres et le matériel éducatif.		
ADEA/GTZ /UiE	ADEA/ GTZ/ UIE, 2005. <i>Optimizing learning and Education in Africa – the Language Factor</i> . Working Document. DRAFT 22/07/2005		Document discussed at the <i>Conference on Bilingual Education and Use of Local Languages</i> organized by ADEA, GTZ and UIE in Namibia, August 2005.
ADEA/UNE SCO	Ndoye, M., downloaded 11.11.2005. <i>Bilingualism, language policies and education strategies in Africa</i> , ADEA	http://www.unesco.org/education/africa/Bilingualism_IIEP.doc	Three main language policies in Africa, conclusions from research on the impact of language policies.
CIDA	CIDA, 2002. <i>CIDA's Action Plan on Basic Education</i>	http://www.acdi-cida.gc.ca/cida_ind.nsf/b2a5f300880e7192852567450078b4c	A few sentences about the issue of language and education. Some concepts.

		b/e4fc8a9ac2b9b129852569ba005550bc?OpenDocument	
Dutch Development Cooperation	<i>Gender and education policy in partner countries. Bolivia.</i>	http://www.minbuza.nl/default.asp?CMS_ITEM=53E30840B90849D7B345578660D50461X3X47440X96	One sentence about bilingual education and bilingual teachers.
DFID	Lewin, K.M., 1993. <i>Education and development the issues and the evidence</i> - Education Research Paper, 6, 1993, DFID	http://www.dfid.gov.uk/pubs/files/eddevissevedpaper06.pdf	Literacy and language (one page), Mother tongue, national language
DFID	Billham, T. & Gilmour R. 1995. <i>Distance education in engineering for developing countries</i> - Education Research Paper, 13	http://www.dfid.gov.uk/pubs/files/distedengedpaper13.pdf	Some concepts
DFID	Williams, E. 1998. <i>Investigating bilingual literacy: Evidence from Malawi and Zambia</i> - Education Research Paper, .24, 1998	http://www.dfid.gov.uk/pubs/files/investbilinlitedpaper24.pdf	Research on bilingualism. Reading tests in Malawi and Zambia in English and local languages. First language education. Bilingual education.
DFID	Goodhand, J. <i>Conflict assessments. A synthesis report: Kyrgyzstan, Moldova, Nepal and Sri Lank</i> , King's College London	http://www.dfid.gov.uk/pubs/files/conflictassessmentsynthesi.pdf	There is a comment on language policy and conflicts in this publication, which is a product of a project funded by the DFID.
DFID	Brock, C. & Cammish, N. 1997. <i>Factors affecting female participation in education in seven developing countries</i> – Education Research Paper, 9, 1993, DFID	http://www.dfid.gov.uk/pubs/files/facparfemedpaper09.pdf	Female participation in education. Indigenous language status. Cases: Cameroon, Vanuatu, and Seychelles.
DFID	DFID, 2001. <i>The Challenge of universal primary education. Strategies for achieving the international development targets</i> , Department for International Development.	http://www.dfid.gov.uk/pubs/files/tspeducation.pdf	Some sentences about language policy, minorities, mother tongue and language for initial instruction.
Ministry of Foreign Affairs of Finland	Ministry of Foreign Affairs, 2002. <i>Education for al. Finnish Development Cooperation in the Educational sector</i>	http://global.finland.fi/english/publications/pdf/education.pdf	Some sentences about bilingual education
Global Finland	Bilingual education in Latin America	http://global.finland.fi/index.php?kieli=1 (search for article)	Project
GTZ	GTZ, 2004. <i>Universal Primary Education in Multilingual Societies. Supporting its Implementation in Sub-Saharan Africa and beyond. 25 years of experience in German Technical Cooperation</i> , GTZ.	http://www.gtz.de/en/themen/soziale-entwicklung/bildung/5554.htm	Summary of experience in the work with multilingual education. Sub-Saharan Africa.
GTZ	Website information	http://www.gtz.de/en/weltweit/afrika/namibia/8373.htm	Project
GTZ/ UNESCO	GTZ/UNESCO, 2004. <i>Neuvos Maestros Para Bolivia. Informe de evaluación del Proyecto de Institutos Normales</i>	Received by mail from GTZ	

	Superiores en Educación Intercultural Bilingüe.		
GTZ	Jung, I & López, L. E., 2003. Abriendo la escuela. Lingüística aplicada a la enseñanza de lenguas, Ediciones Morata, S. L., Madrid.	Received by mail from GTZ	
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GTZ	López, L. E. & Wolfgang, K., 2000. <i>Intercultural Bilingual Education in Latin America: Balance and perspectives</i> , GTZ	Received by e-mail from GTZ	Intercultural bilingual education in Latin America. Summary of experience.
Norad	Sanches, M. & Cestari, M. L., 1999, 1999. <i>Review of Multilingual Projects in Guatemala</i> , Lins	http://www.lins.no/db/LinsPublInfo.php?DocType=Info&Doc=302	Review. The use of Maya languages as language of alphabetization and language of instruction in rural communities in Guatemala.
Norad	Solstad, M., 2004. <i>Evaluation of the UNICEF supported bilingual NEUBI schools in Guatemala</i> , Lins	http://www.lins.no/db/LinsPublInfo.php?DocType=Info&Doc=680	Evaluation of project
Norad	Lins, 2003. Program "Bilingual education"	http://www.lins.no/db/LinsPublInfo.php?DocType=Info&Doc=639	Mid-term review of project
Norad	Carm, E. <i>Appraisal of bi-lingual education project, mapping of competence</i> , Lins	http://www.lins.no/db/LinsPublInfo.php?DocType=Info&Doc=288	Preparation of Terms of reference, mapping of competence for Bi-lingual education project, Guatemala
OHCHR	OHCHR, 2003. <i>Day of general discussion on the rights of indigenous children. Recommendations</i>	http://www.ohchr.org/english/bodies/crc/docs/discussion/indigenouschildren.pdf	Recommendation on indigenous issues. Children should use local language
OHCHR	Stavenhagen, R. 2005. <i>Indigenous issues. Human rights and indigenous issues. Report of the Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous people</i> , E/CN.4/2005/88 6 January 2005, OHCHR	http://daccessdds.un.org/doc/UNDOC/GEN/G05/101/57/PDF/G0510157.pdf?OpenElement	Bilingual intercultural Indigenous education, Cases: South Africa, Namibia and Botswana.
Sida	Benson, C.J. 2001. <i>Final Report on Bilingual Education</i> , New Education Division Documents, 8, Sida	Received by mail from Sida	Bilingual schooling in Mozambique.
Sida	D'Emilio, L., 2001. <i>Voices and Processes. Toward Pluralism: Indigenous Education in Bolivia</i> , New Education Division Documents, 9, Sida	Received by mail from Sida	Bilingual intercultural education. The Bolivian situation.
Sida	Stroud, C. <i>Towards a Policy for Bilingual Education in Developing Countries</i> , New Education Division Documents, 10, Sida	Received by mail from Sida	Minority languages. Debates/ discourses. Marginalisation.

SIL	Tadadjeu, M. 2004. <i>Language, Literacy and Education in African Development: A perspective from Cameroon</i> , SIL	http://www.sil.org/silewp/2005/silewp2005-005.pdf	Post-colonial Africa. The role of the language in building cultures. African renewal process.
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SIL	SIL, downloaded 16.11.2005. <i>Literacy, education, and the language issue</i>	http://www.sil.org/lingualinks/literacy/prepareforaliteracyprogram/literacyeducationandthelanguag.htm	Concepts.
SIL	SIL, downloaded 16.11.2005. <i>Bilingual Education: Building New Bridges</i>	http://www.sil.org/literacy/lit90/bilieduc.htm	Concepts, mother-tongue instruction
SIL	SIL, downloaded 16.11.2005. <i>Literacy in Cameroon</i>	http://www.sil.org/africa/cameroun/bydomain/literacy/welcme%5Fe.html	Mother tongue. Case Cameroon.
UD	UD, 2003. <i>Utdanning for alle gjennom Norges utviklingssamarbeid, UD.</i>	http://www.dep.no/ud/norsk/publ/handlingsplaner/032111-140002/index-dok000-b-n-a.html	Few comments: Language policy is a challenge. Mother tongue is important.
UD	UD, 2004. <i>Education - job number 1. Norwegian Strategy for Delivering Education for All by 2015, UD</i>	http://www.norad.no/default.asp?MARK_SEARCH=YES&SEARCH_ID=s1&V_ITEM_ID=3198	One sentence about mother tongue instruction
UD	Dahl, Ø. (ed.) 2005. <i>Redéfinition de la politique linguistique dans le système éducatif à Madagascar. Rapport du Task Force, SIK-rapport 2005 :3.</i>	http://www.sik.no/cat_index_15.shtml	Elaboration of a new Draft for Terms of Reference for the future work to redefine the policy of linguistics of the educational system.
UN	UN, 2005. <i>Language in education: a factor in poverty among indigenous peoples</i>	http://www.un.org/issues/calendar/cache/ip-kit-mdg.pdf	Mother tongue education. Bilingual education. Indigenous issues.
UNESCO	UNESCO, 2003. <i>Education in a Multilingual World</i>	http://portal.unesco.org/ci/en/ev.php-URL_ID=11060&URL_DO=DO_TOPIC&URL_SECTION=201.html	Key concepts, Normative Framework (UN, UNESCO, international conferences), UNESCO'S position.
UNESCO	UNESCO, 2004. <i>EFA Global Monitoring Report 2003/2004</i>	http://portal.unesco.org/en/ev.php-URL_ID=22016&URL_DO=DO_TOPIC&URL_SECTION=201.html	Bi-literacy, minority children. Ch 2,4,5
UNESCO	UNESCO, 2005, <i>EFA Global Monitoring Report 2005</i>	http://portal.unesco.org/education/en/ev.php-URL_ID=35954&URL_DO=DO_TOPIC&URL_SECTION=201.html	Language of instruction matters. Bilingual/ vernacular education. Cases: Zambia, Papua New Guineas. Ch.4
UNESCO	UNESCO, 2006, <i>EFA Global Monitoring Report 2006</i>	http://portal.unesco.org/education/en/ev.php-URL_ID=43283&URL_DO=DO_TOPIC&URL_SECTION=201.html	Language policy. Colonial language policies. Language and literacy. Multilingualism. Many References. Ch.5,7,8,9
UNESCO	UNESCO, 2006, <i>EFA Global Monitoring Report 2006. Literacy for life. Regional overview. Sub-Saharan Africa</i>	http://portal.unesco.org/education/en/ev.php-URL_ID=43289&URL_DO=DO_TOPIC&URL_SECTION=201.html	One note mentioning local language.

		201.html	
UNESCO	Bamgbose 2004, A. <i>Language of instruction Policy and Practice in Africa</i> , UNESCO	http://www.unesco.org/education/languages_2004/languageinstruction_africa.pdf	Language policy in an African post-colonial context. Text intended to accompany the map <i>African community languages and their use in education</i>
UNESCO	UNESCO, downloaded 11.11.2005. <i>African community languages and their use in education</i> , UNESCO	http://www.unesco.org/education/languages_2004/affichlang_afrique.pdf	Map
UNESCO	UNESCO, 2003. <i>The mother-tongue dilemma</i> , UNESCO's Education Today newsletter (July-September 2003)	http://portal.unesco.org/education/en/ev.php-URL_ID=20280&URL_DO=DO_TOPIC&URL_SECTION=201.html	Mother tongue instruction. Language policies. Political decisions.
UNESCO	UNESCO, downloaded 11.11.2005. <i>UNESCO and multilingualism</i> , UNESCO websites	http://portal.unesco.org/education/en/ev.php-URL_ID=20306&URL_DO=DO_TOPIC&URL_SECTION=201.html	Multilingualism. Normative framework. UNESCO'S position. Guidelines.
UNESCO	UNESCO, 2002. <i>Medium-Term Strategy, 2002-2007</i> , UNESCO	http://unesdoc.unesco.org/images/0012/001254/125434e.pdf	Improving UNESCO strategy. Bilingualism.
UNESCO	UNESCO, EFA. <i>Paving the way for action. Education for all in Africa</i> , UNESCO.	http://www.poledakar.org/article.php3?id_article=160/	Nothing about language and education.
UNESCO	Ouane, A (ed.), 2003. <i>Towards a Multilingual Culture of Education</i> , UNESCO	http://www.unesco.org/education/uie/pdf/uiestud41.pdf	Discussion, concepts, African context.
UNICEF	UNICEF, 2003. <i>Girls' Education, Making Investments Count</i> , .	http://www.unicef.org/publications/index_15537.html	Few comments on language policy
WB	WB, 2005. <i>In Their Own Language...Education for All</i> , WB	http://siteresources.worldbank.org/EDUCATION/Resources/Education-Notes/EdNotes_Lang_of_Instruct.pdf	Benefits of the use of first language. Lessons learned.
WB	WB, 2000. <i>Frequently Asked Questions About Effective Schooling in Rural Communities</i> , WB	http://siteresources.worldbank.org/EDUCATION/Resources/278200-1099079877269/547664-1099080063795/FAQs_effective_schooling_00.pdf	Language of instruction. Guidelines. Models used in programs concerning language of instruction.

Appendix 2: Terms of Reference

Oppdragsbeskrivelse for kartlegging av to-/flerspråklig utdanning og bruk av “lokale språk”⁸⁰

1. Bakgrunn

Utdanning ble i 2003 lansert som jobb nummer 1 for norsk utviklingspolitikk. I den senere tid har det vært en økende fokus på kvalitet og relevans i utdanningen. Dette fremkommer i mange sammenhenger, og EFA Global Monitoring Report 2005 fokuserer f.eks. på kvalitetsperspektivet. Språk er i høyeste grad en del av kvalitetsdiskusjonen, men blir i mange sammenhenger borte blant de andre elementene innenfor kvalitetsbegrepet. Forskning, både i Nord og Sør, viser tydelig viktigheten av ”riktig” valg av undervisningsspråk for læring og for å oppnå gode resultater og sikre god og relevant utdanning.

Bakgrunnen for at språk blir tatt ut fra kvalitetsbegrepet, som en separat del i denne kartleggingen, er at valg av undervisningsspråk involverer flere og bredere prosesser som ofte dreier seg om politikk, makt og prestisje. Dette vil ofte reflekteres i språkholdninger og de ulike språks bruksområder. En diskusjon rundt, eller mangel på diskusjon rundt, valg av undervisningsspråk går dermed svært mye bredere enn kvalitet alene. Videre er det også viktig, innenfor konteksten av fokus på fattigdomsreduksjon som Norges viktigste mål for utviklingssamarbeid, å bidra til velfunderte beslutninger om undervisningsspråk da det viser seg at det i første rekke er de fattigste som faller utenfor utdanningssystemet hvis ikke undervisningen foregår på et kjent språk. I en større sammenheng er det også naturlig å knytte dette til demokrati- og rettighetsperspektivene.

2. Hensikt, kontekst og planlagt bruk

Hensikten med kartleggingen er å få en oversikt over ulike aspekter som knytter seg til språk i utdanningsproblematikken. Kartleggingen skal i første omgang fungere som en intern bevisstgjørings- og kompetansebyggingsprosess i Norad, men er også planlagt å være tilgjengelig for en større brukergruppe, bl.a. samarbeidspartnere ute og andre norske bistandsorganisasjoner, frivillige organisasjoner, etc. Kartleggingen er dermed tenkt å fungere som et referansedokument for Norad og andre, og som et dokument med potensial til å brukes i et forlenget og mer målrettet arbeid på feltet. Arbeidet skjer i lys av økt fokus på kvalitet og relevans av utdanning, med språk som en nøkkelfaktor for å oppnå nettopp dette.

3. Oppdragsbeskrivelse

Kartleggingen skal omfatte følgende:

1. Drøfting av begrepsbruk i ulike dokumenter utarbeidet/brukt av globale aktører som FN og Verdensbanken og andre bistandsorganisasjoner innenfor gruppen ”likesinnende” – Finland, Sverige, Danmark, Nederland, Storbritannia, Irland, Canada/CIDA og Tyskland/GTZ - når det snakkes om undervisningsspråk i skolen, med fokus på Afrika (morsmål, førstespråk, *familiar language*, etc.);

⁸⁰ Anførselstegn er bruk da en refleksjon rundt begrepsbruk inngår i oppdraget. Vennligst se punkt 1.

2. Hva finnes av kartlegging/oversikt over feltet i utviklingsland utarbeidet av andre "giverland" / organisasjoner som i denne sammenheng er relevante og aktuelle for norsk utviklingssamarbeid, ref. pkt. 1;
3. Andre globale organisasjoner / bilaterale bistandsorganisasjoners (ref. pkt. 1) arbeid med to-/flerspråklig utdanning og bruk av "lokale språk" i utviklingsland, med fokus på politikk og innsats;
4. Oversikt over ressurs-/kunnskaps-/fagmiljø på dette feltet
 - a. i Norge
 - b. internasjonalt
 - c. i utviklingsland, med fokus på Afrika;
5. Oversikt over mulige nettverk og konferanser som går på denne problematikk i Norge og internasjonalt i tilknytning til utviklingssamarbeid.

Kartleggingen skal således konsentrere seg om globale aktører, som FN og Verdensbanken, andre bistandsorganisasjoner innenfor gruppen "likesinnende" – Finland, Sverige, Danmark, Nederland, Storbritannia, Irland, Canada/CIDA og Tyskland/GTZ.

Bakgrunnen for dette er å ikke lage et for ambisiøst opplegg i første omgang, men sikre at man får et produkt med praktisk nytteverdi i forhold til Norads rådgivningsrolle innenfor norsk utdanningsinnsats. Det vil i en neste fase kunne være aktuelt å videreføre/utvide arbeidet til å innbefatte for eksempel ulike lands språkpolitikker, begrepsbruk og begrunnelse, institusjoner og organisasjoner i Sør sin omtale av språkspørsmålet, osv.

4. Gjennomføring

Team

Konsulentene må ha god innsikt i feltet språk og utdanning og erfaring fra liknende oppdrag.

Tidsbruk

Kartleggingen bør være ferdig innen 1. desember 2005, med tidsbruk på inntil 20 arbeidsdager.

Metode

Kartleggingen baseres først og fremst på studier av relevante dokumenter, tilgjengelig informasjon over hjemmesider og lignende via internett og eventuelle kartlegginger som måtte foreligge allerede.

5. Rapportering

En foreløpig rapport skal foreligge innen 15. november. Rapporten skal skrives på engelsk og inneholde et innledende sammendrag med hovedfunn og eventuelle anbefalinger.

Oslo, 3. oktober, 2005

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 Bente Nilson
 Gruppeleder

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