Linguistica Uralica XXXIX 2003 4

The Other Languages of Europe. Demographic, Sociolinguistic and Educational Perspectives, Clevedon—Buffalo—Toronto—Sydney 2001. 454 pp.

The book starts with an overview of comparative perspectives on regional and immigrant minority languages in multicultural Europe by Guus Extra and Durk Gorter. The authors distinguish between five categories of regional minority languages within the EU (pp. 10—11).

The first category concerns those regional minority languages that are spoken in one part of only one EU member state, e.g. Breton (300 000 speakers), Corsican (160 000) in France.

The second concerns those regional minority languages that are spoken in more than one member state of the EU, e.g. Sami in Sweden (18 000) and in Finland (3000, spread over dialects: North, Inari and Skolt).

The third group consists of languages which are a minority language in one member state, but the dominant official language in another, neighbouring state (the latter not necessarily being a member state of the EU). For example, Swedish (296 000) in Finland and Finnish (305 000) in Sweden.

The fourth group concerns Luxemburgish and Irish, which are official state languages but not official working languages of the EU.

Finally there are non-territorial minority languages, which will be found in almost all member-states (Romani and Yiddish).

There are large differences among EU countries as regards the size and composition of immigrant minority groups (p. 13). The largest immigrant groups in EU countries are Turkish and Maghreb residents, cf. in Finland 910 Maghreb and 995 Turkish (p. 14).

Next the authors focus on the status of regional minority and immigrant minority languages in terms of declared language rights and in European education (pp. 16—36).

Part I of the book ”Regional languages in Europe” consists of different separate articles by contributors from different countries, e.g. articles about Basque in Spain and France, Welsh in Great Britain, Gaelic in Scotland, Frisian in the Netherlands, Slovenian in Carinthia, the national minority languages in Sweden and Swedish in Finland.

Let us focus on Leena Huss's chapter ”The National Minority Languages in Sweden” (pp. 137—157).

The debate on the issue started after the Minority Language Committee recommended that all varieties of Finnish, Romani and Sami spoken in Sweden be considered national minority languages.

The recommendations were met with bitter opposition on the part of Tornedalian and Sami groups. According to Leena Huss (p. 137) the concern of the Tornedalians was that their language, Meänkieli (also known as Tornedalen Finnish), was not included as a language in its own right but merely as a dialect of Finnish. The situation was somewhat similar with regard to Sami, as protests were voiced against the fact that all three Sami varieties spoken in Sweden — North, Lule and South Sami — were covered by the general label Sami. After a two-year public discussion in 1999 the Government Bill was released and the historical minority languages recognized as from January 2000 were Finnish, Meänkieli, Romani, Sami and Yiddish.

Estimated sizes of the three national minority groups in Sweden (p. 146): Sweden Finns — 400 000—500 000; Tornedalians — 75 000—80 000; Sami — 15 000 — 20 000; speakers of minority languages: Finnish — 250 000; Meänkieli — 50 000—60 000; Sami — 10 000.

These national minority languages are mostly spoken in the private domain.

Concerning minority languages in media and literature, Sweden Finnish is used most widely in the media in Sweden. There are daily radio and TV broadcasts in Finnish. In North Sami there are radio programmes, but the number of Sami TV programmes still remains low, approximately 20 hours per year. For Meänkieli, the offerings are much smaller. The Swedish radio broadcasts three hours per week in Meänkieli and once a week the daily Finnish morning programme includes a quarter of an hour in Meänkieli (p. 148).

Sweden Finnish literature comprises some 250 volumes of prose and poetry. There is only one Sami magazine in Sweden, with mostly Swedish text but including small parts (mostly North) Sami. Sami literature is published in Norway and the authors living in Sweden and Finland can also contribute.

Tronedalians also have their own magazine, half in Meänkieli and half in Swedish. The first novel in Meänkieli was published in 1985 and since then some 30 volumes, including fiction and poetry, collections of Tornedalian folklore and children's books have been published (p. 149).

The Sweden Finnish and Swedish Sami both have their own language councils: Ruotsinsuomalainen kielikunta and Sami giellaraddi.

Leena Huss (p.151) introduces interesting data about the number of minority language pupils entitled to mother tongue instruction and attending mother tongue lessons in compulsory schools in 1998/1999:

Languages	**Entitled**	**Attending**
Finnish*	14 362	6 101
Sami**	511	345

(* No distinction is made between Meänkieli and Finnish in Northern Sweden.
** No distinction is made between Lule, North and South Sami).

It is possible to study these languages at the universities. In Sweden Finnish is taught by four (Lund, Stockholm, Umeå and Uppsala) and Sami (Lule, South and North Sami) in three universities (Luleå, Umeå and Uppsala) special courses in Meänkieli have been taught in two universities (Luleå and Stockholm) (p. 153).

"It is true, as Fishman (1991) and several others have pointed out, that the school alone can hardly reverse ongoing language shift — the language choices made by individual parents are also critical — but the roles of family and school are closely intertwined and mutually dependent, and for long-term language survival cooperation is urgently needed," L. Huss writes (p. 155).

Part II of the book is devoted to the problems of immigrant languages in Europe (Sweden, Germany, Netherlands, United Kingdom, France and Spain).

According to Sally Boyd's article "Immigrant Languages in Sweden" (pp. 177—192) Sweden has a longer tradition of an explicit policy of support for immigrant minority languages than for historical and regional minority languages, with the possible exception of Sami. To summarize the situation as regards processes of language maintenance, although it is difficult to generalize even within a single group, the author states that the Finnish minority in Sweden were more successful at maintaining the minority language than they were for example in Norway (p. 183). In schools the students can learn their own languages during or outside school hours, but at the universities educational programmes in the major immigrant minority languages have had major problems surviving. For example, instruction in Finnish has been discontinued in Göteborg and in Lund. A number of language planning programmes for promoting Swedish in Sweden have been made, many of which are damaging to language promotion and maintenance efforts of both historical, regional and immigrant languages in Sweden (p. 190).

The main objective of this review was to present an overview of the book from the point of view of Finno-Ugric languages. As the book touches upon very important topics about the research and policy making of minority languages in Europe, it is valuable contribution from the point of view of European integration and protection of historical and regional minority languages. In the present multilingual situation, where the minority languages are under increasing pressure, it is important to encourage the development of basic language resources for minority languages.

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