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CUERPO/CATEGORIA: Funcionarios Superiores de la Administración de la Comunidad Autónoma de Aragón.

ESCALA/ESPECIALIDAD: Escala Facultativa Superior, Facultativos Superiores de Patrimonio Cultural, Etnólogos.

TURNO: Libre.

CONVOCATORIA: BOA 13/06/2014

EJERCICIOS: Primero, tercero y cuarto.

PRIMER EJERCICIO

- **Temas comunes:** “El papel que han de desempeñar los Facultativos de Patrimonio Cultural en sus competencias, a la luz de la legislación de igualdad de género y discapacidad”.
- **Temas específicos:** “La protección, conservación y valorización del patrimonio inmaterial en Aragón. Actuaciones realizadas, incidencia de los Planes Nacionales y actuaciones de futuro.”

TERCER EJERCICIO

- **Primer supuesto práctico:** “En el espacio protegido de San Juan de la Peña, muy próximo al monasterio viejo, la guardería forestal localiza, en un covacho situado en los farallones de conglomerado, un conjunto de colmenas tradicionales o arnas, hechas con la técnica de cestería. Comunicado el hallazgo al Departamento del Gobierno de Aragón competente en materia de cultura, expóngase el plan de actuación que debería ser llevado a cabo y las posibles consecuencias del mismo”.

- **Segundo supuesto práctico:**

Catalogación razonada los cinco objetos siguientes:

- 1) Lengüeta de caña para instrumento musical de viento
- 2) Agullero o protector de madera para agujas de hacer punto o calceta
- 3) Carracra de madera con lengüeta doble
- 4) Zoqueta de madera
- 5) Litografía representando el cartel de las fiestas del Pilar de Zaragoza de 1916

CUARTO EJERCICIO

- Texto de la UNESCO: "*Language Vitality and Endangerment*"

ETNÓLOGOS.

CUARTO EJERCICIO. IDIOMA. INGLÉS.

Language Vitality and Endangerment

PARTE 1

I. Preamble

A language is *endangered* when it is on a path toward extinction. Without adequate documentation, a language that is extinct can never be revived.

A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children.

About 97% of the world's people speak about 4% of the world's languages; conversely, about 96% of the world's *languages* are spoken by about 3% of the world's *people* (Bernard 1996: 142). Most of the world's language heterogeneity, then, is under the stewardship of a very small number of people.

Even languages with many thousands of speakers are no longer being acquired by children; at least 50% of the world's more than six thousand languages are losing speakers. We estimate that about 90% of all languages may be replaced by dominant languages by the end of the 21st century.

Language endangerment may be the result of *external* forces such as military, economic, religious, cultural or educational subjugation, or it may be caused by *internal* forces, such as a community's negative attitude towards its own language. Internal pressures often have their source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. Many indigenous peoples, associating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining. They abandon their languages and cultures in hopes of overcoming discrimination, to secure a livelihood and enhance social mobility or to assimilate to the global marketplace.

The extinction of any language results in the irrecoverable loss of unique cultural, historical and ecological knowledge. Each language is a unique expression of the human experience of the world. Thus, the knowledge of any single language may be the key to answering fundamental questions in the future. Every time a language dies, we have less evidence for understanding patterns in the structure and function of human language, human prehistory and the maintenance of the world's diverse ecosystems. Above all, speakers of these languages may experience the loss of their language as a loss of their original ethnic and cultural identity (Bernard 1992, Hale 1998).

Raising awareness about language loss and language diversity will only be successful when meaningful contemporary roles for minority languages can be established for the requirements of modern life within the community as well as in national and international contexts. Meaningful contemporary roles include the use of these languages in everyday life, commerce, education, writing, the arts and/or the media. Economic and political support by both local communities and national governments are needed to establish such roles.

There is an urgent need in almost all countries for more reliable information about the situation of the minority languages as a basis for language support efforts at all levels.

PARTE 2

II. Background

UNESCO's Constitution includes the maintenance and perpetuation of language diversity as a basic principle: to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms which are affirmed for the peoples of the world without distinction of race, sex, language or religion, by the Charter of the United Nations. (UNESCO Constitution Article 1)

'Based on this principle, UNESCO has developed programs aimed at promoting languages as instruments of education and culture, and as significant means through which to participate in national life' (Noriko Aikawa, 2001: 13).

Among these programs was the project *The Red Book of Languages in Danger of Disappearing*. The purpose of that project was:

1. to systematically gather information on endangered languages (including their status and the degree of urgency for undertaking research);
2. to strengthen research and the collection of materials relating to endangered languages for which little or no such activity has been undertaken to date, that belong to language families of special interest for historical and comparative linguistics, or that are in imminent danger of extinction;
3. to undertake activities aiming to establish a world-wide project committee and a network of regional centres as focal points for large areas on the basis of existing contacts; and
4. to encourage publication of materials and the results of studies on endangered languages.

One crucial goal, however, was missing from the Red Book project – that is, to *work with* the endangered-language communities toward language maintenance, development, revitalization and perpetuation. Any research in endangered language communities must be reciprocal and collaborative. Reciprocity here entails researchers' not only offering their services as a quid pro quo for what they receive from the speech community, but also being more actively involved with the community in designing, implementing and evaluating their research projects.

At the 31st Session of the UNESCO General Conference (October 2001), the unanimously-adopted *Universal Declaration on Cultural Diversity* recognized a relationship between biodiversity, cultural diversity and linguistic diversity. UNESCO's action plan recommends that Member States, in conjunction with speaker communities, undertake steps towards:

1. sustaining the linguistic diversity of humanity and giving support to expression, creation and dissemination of the greatest possible number of languages;
2. encouraging linguistic diversity at all levels of education, wherever possible, and fostering the learning of several languages from the youngest age;
3. incorporating, where appropriate, traditional pedagogies into the educational process with a view to preserving and making full use of culturally-appropriate methods of communication and transmission of knowledge, and, where permitted by speaker communities, encouraging universal access to information in the public domain through the global network, including the promotion of linguistic diversity in cyberspace.

PARTE 3

III. Supporting Endangered Languages

3.1 The Role of the Speech Community

In all parts of the world, members of ethnolinguistic minorities are increasingly abandoning their native language in favour of another language, including in childrearing and formal education.

Among ethnolinguistic communities, a variety of opinions on the future prospects of their languages can be observed. Some speakers of endangered languages come to consider their own language backward and impractical. Such negative views are often directly related to the socioeconomic pressure of a dominant speech community. Other speakers of endangered languages, however, attempt to directly counter these threats to their language, and commit themselves to language stabilization and revitalization activities. These communities may establish environments such as daycare centers, schools or at least classes in which their languages are exclusively spoken.

In the end, it is the speakers, not outsiders, who maintain or abandon languages. Still, if communities ask for support to reinforce their threatened languages, language specialists should make their skills available to and work with these ethnolinguistic minorities.

3.2 External Specialists and Speech Communities

External language specialists, primarily linguists, educators and activists, see their first task as documentation. This includes the collection, annotation and analysis of data from endangered languages. The second task entails their active participation in educational programs. Speakers increasingly demand control over the terms and conditions that govern research; furthermore, they claim rights to the outcomes and future uses of the research. They want, for example, the right to informed consent and to veto power, they want to know how results will benefit them, and they want to be able to determine how research results will be disseminated. Above all, they want an *equal relationship* with outside researchers and want to be actors in a process that is theirs, not someone else's.

3.3 What Can Be Done?

Just as speech community members react differently to language endangerment, so do linguists, educators and activists to requests for assistance by speech communities. Such requests relate mainly to five essential areas for sustaining endangered languages:

- 1. Basic linguistic and pedagogical training:** providing language teachers with training in basic linguistics, language teaching methods and techniques, curriculum development and teaching materials development.
- 2. Sustainable development in literacy and local documentation skills:** training local language workers to develop orthographies if needed, to read, write, and analyse their own languages, and to produce pedagogical materials. One of the effective strategies here is the establishment of local research centres, where speakers of endangered languages will be trained to study, document and archive their own language materials. Literacy is useful to the teaching and learning of such languages.
- 3. Supporting and developing national language policy:** National language policies must support diversity, including the preservation of endangered languages. More social scientists and humanists--and speakers of endangered languages themselves--should be actively involved in the formulation of national language policies.
- 4. Supporting and developing educational policy:** In the educational sector, a number of linguists are engaged in implementing increasingly popular mother tongue education programs. Since 1953 and especially in the

past fifteen years, UNESCO has been instrumental in this development through its policy statements. So-called mother tongue education, however, often does not refer to education in the ancestral languages of ethnolinguistic minorities (in most cases endangered languages), but rather to the teaching of these languages as school subjects. The most common educational model for teaching ethnolinguistic minority children in schools still uses locally or nationally dominant languages as media of instruction. Teaching exclusively in these languages supports their spread, at the expense of endangered languages. For example, fewer than 10% of the approximately 2000 African languages are currently used in teaching, and none of these 10% is an endangered language. We favour the inclusion of regional languages in formal education, but not at the expense of ethnolinguistic minorities (*The Hague Recommendations on the Educational Rights of National Minorities*, 1996; Skutnabb-Kangas, 2000). It has been demonstrated convincingly that acquiring bilingual capability need in no way diminish competence in the official language.

5. Improving living conditions and respect for the human rights of speaker communities: Language documenters, though not directly involved in economic

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and social development, can help governments identify overlooked populations. For example, national HIV/AIDS awareness or poverty-alleviation programs often do not consider minority communities, especially if they are illiterate. Linguists and educators can be vital mediators by supporting these communities in formulating claims about their linguistic and other human rights. Conversely, materials such as those on health care, community development or language education produced for these marginalized communities require specialist input. Concepts and content need to be conveyed in a culturally meaningful way.

