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## FOREIGN LANGUAGE TEACHING APPLIED TO KASHUBIAN AS A CHANCE FOR ITS SURVIVAL IN A GLOBALISED WORLD

### INTRODUCTION

In recent years, there has been an increasing interest in endangered languages with respect to their survival chances and possible revitalisation. Especially minority and regional languages encounter serious difficulties to be maintained, as they face the great challenge of coping with the forces of globalisation.

This paper focuses on Kashubian as one of the regional languages, which is spoken progressively less and less by the indigenous community in northern Poland and requires effective revitalisation measures to prevent its extinction. The objective of the conducted research is to argue that implementing relevant practice in the glottodidactic process may provide the endangered Kashubian language with a chance to endure and continue to survive in a globalised world.

In the pages that follow, it is argued that foreign language teaching applied to Kashubian might significantly increase the chances of this vernacular to remain on the map of languages that will be spoken. The article has been divided into four main parts. It begins with presenting the general situation of endangered languages in the globalised world, and then shows the situation of Kashubian, which is no longer passed on to children in families. Following section gives a brief overview of the history of Kashubian education and presents the current methods of teaching Kashubian, which have been identified on the basis of the analysis of Kashubian schoolbooks. The last section aims at presenting the benefits of teaching Kashubian as a foreign language both to indigenous people and to foreigners.

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## 1. ENDANGERED LANGUAGES IN A GLOBAL PERSPECTIVE

In the globalised world, only a limited number of mankind's languages has succeeded in gaining a predominant position and the ability to expand. By contrast, many small indigenous vernaculars are gradually becoming victims of the hegemony established by majority dominant languages. When faced with global processes of eliminating heterogeneity, numerous dominated ethnolects hardly stand a chance of survival. As a result of linguistic evolutionary mechanisms, weaker minority languages are pushed out by stronger majority ones. Some of the local ethnolects have already become extinct in the past, others are currently in a state of decline or under threat of being completely lost and forgotten.

It seems that linguistic diversity should be regarded as a valuable part of cultural heritage, but as Peter Auer and Li Wei have rightly pointed out, many people are inclined to see multilingualism as a problem that is "the consequence of some kind of disturbance in the *language order*" (2). It is perhaps believed by some members of a human society that a limited number of languages in the world would facilitate communication and save the efforts for speakers from different linguistic and cultural backgrounds to understand each other. Conversely, it is obvious from the perspective of linguistics that the progressive reduction in the number of languages is not beneficial for mankind. Indeed, even a minor ethnolect is a part of the linguistic heritage and thereby contributes to insights into the changes which have taken place in the development of the history of languages.

On the one hand, the use of the mother tongue is considered a crucial element of cultural transmission, and on the other hand, it is a key marker of collective and individual identity. Vally Lytra has drawn attention to the power of language practices in constructing ethnic membership. In this view, speaking one's indigenous mother tongue contributes to the process of creating group identification in historical, cultural, political, economic, and social contexts (131-45).

Furthermore, in the opinion of Daniel Nettle and Suzanne Romaine, the implication of the loss of language diversity entails the loss of knowledge, including that of local traditional cultures, as well as scientific knowledge related to the geographical area in which the language is spoken (69-77).

Evaluating the level of endangerment of existing languages in a global perspective leads to the conclusion that many of them are in danger of disappearing from the globe in a short period of time, hence it would be reasonable to undertake action to strengthen the continuity of linguistic diversity. However, it is a great challenge to save some vernaculars, already dominated by majority cultures.

The biggest difficulty lies in the fact that members of indigenous communities often lack the motivation to remain their regional mother tongues in use.

Given that regional or minority languages tend to be marginalised and eradicated, it is of utmost importance to choose such kinds of language planning and policy activities that reverse these negative tendencies and help indigenous communities see the value of their linguistic heritage (Sallabank 277-90; Spolsky 66-76).

Among the revitalising measures to halt language death and moribundity, particular attention should be paid to the role of teaching and to the implementation of relevant educational policies (Grenoble and Whaley 32-33). Nonetheless, promoting the usage of endangered languages is currently not only a matter of transferring them into the school system settings. In contemporary times, reinforcing multilingualism in an educational context requires that humans respond to the challenges posed by the globalised world. For the time being, it is true what Grenoble and Whaley claimed, that language revitalisation, also considered in an educational perspective, is a global issue (1-20).

## 2. KASHUBIAN AS A SEVERELY ENDANGERED LANGUAGE

Although Kashubian is currently spoken by more than one hundred thousand users for communicative needs in everyday contexts (*Ludność. Stan* 94), the chances of people keeping their local vernacular living are diminishing with every passing day. Kashubs are recognised as a bilingual community, but social bilingualism in the Kashubian language area tends to be regressive. Moreover, young Kashubs can be referred to as receptive bilinguals (Baetens Beardsmore 16), as they usually are familiar with the regional language only passively<sup>1</sup>. In fact, it is not only the actual number of speakers, but also the intergenerational transmission of indigenous mother tongue that guarantees the life of the language. David Crystal has revealed that for every 100 users of an indigenous mother tongue, the number of people who commonly speak a local vernacular as their home language has decreased from 76 to 65 (22). Moreover, based on cross-language analysis, Crystal has concluded that “the viability of a language is directly reflected in its proportion of home language use” (22), thus the importance

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<sup>1</sup> Similar tendencies can be observed in the case of other languages spoken regionally, such as Manx or Lower and Upper Sorbian, as well as in the case of some low prestige national languages such as Belarussian (Lewaszkiewicz 37-53).

of language use between family members in the home setting should be considered a critical aspect for its survival (22).

As far as the inhabitants of Kashubia are concerned, they see less and less needs to pass on their linguistic heritage to the next generation. Consequently, the blocked intergenerational transmission of the local dialects contributes to the increasing endangerment of this language. According to *UNESCO Atlas of the World's Languages in Danger*, Kashubian spoken mainly by grandparents and the older generation is nowadays considered to be a severely endangered language (*UNESCO Atlas*).

However, it is primarily the younger generation that can play a crucial role in saving the regional ethnolect from the risk of long-term extinction. The survival of Kashubian is under threat because the members of the parents' generation, despite understanding the local language, do not speak it to children and increasingly rarely among themselves. Nonetheless, the age of the speakers is identified by Crystal as a critical factor because it reveals the extent to which the language transmission between different generations takes place effectively. In this respect, "a rise in average speaker age is a strong predictor of a language's progress towards extinction" (23).

Given the fact that practically every Kashub is currently able to speak Polish, Kashubian turns out to be superfluous for the purposes of intelligible communication. From the perspective of an objective assessment, it might seem that Kashubian with the status of a regional language does not open worthwhile possibilities for the future. Many indigenous people deliberately shifted from Kashubian to Polish since they had developed a deep sense of inferiority of their own regional culture. It is not only Kashubian, but any other minority language that may be underestimated in the eyes of its own speech community, especially when considered in the perspective of international capabilities. Certainly, what could motivate people to make efforts to revive their indigenous mother tongue are issues related to gaining prestige or economic and financial benefits, which are of great importance among numerous members of contemporary society largely oriented towards materialistic and practical targets.

Moreover, as a language spoken mainly by rural inhabitants, Kashubian is considered by many Kashubs to be a source of embarrassment. Certain historical conditions have also largely contributed to the current low social status of the Kashubian language and a noticeable reluctance to use this local vernacular by the inhabitants of Kashubia. Especially the period of the Polish People's Republic, when the communist authorities tried to eradicate Kashubian from public life, has stuck in the memory of Kashubs. During this time, schoolteachers

used physical force against students who were speaking Kashubian, which was officially treated as a low-prestige dialect harmful to Polish (Kossak-Główczewski 51-58).

All the above political, social, and practical factors have contributed to the fact that the transmission of Kashubian dialects between generations has been significantly weakened or often completely interrupted, which mainly made the indigenous vernacular endangered. Faced with the threat of losing their local spoken varieties, activists from the Kashubian movement made successful efforts to artificially develop the literary standard of Kashubian<sup>2</sup> and introduce it into various domains of public life (media, education, administration, institutions). As a result of these initiatives, more and more young Kashubs have become aware of the seriousness of the situation in which their mother tongue finds itself, and of their unique role in maintaining the rich linguistic heritage of the region.

Nevertheless, Nicole Dołowy-Rybińska's research has shown that apart from a relatively small group of young regional activists who zealously learn the standardised Kashubian language and use it in public with pride to stress their Kashubian identity, there is also a large group of young Kashubs who have no desire to take up the challenge to make Kashubian the language of their day-to-day interactions, believing it to be inferior to Polish (138-52).

Broadly speaking, regardless of the 'top-down' support for the Kashubian language, quite a few Kashubs still find it difficult to change their attitudes towards their indigenous mother tongue having been exposed to many negative stereotypes for many years (Dołowy-Rybińska 140-41). Currently, although the Act on National and Ethnic Minorities and on the Regional Language (2005) acknowledged the legal status of Kashubian and guaranteed its institutional protection, a pretty large number of Kashubs still lack sufficient language awareness and social solidarity to make a concerted effort to preserve their ancestral vernacular.

Although Kashubian tends to be used less and less commonly as a tool of communication, it has been invariably recognised by sociologists as the most significant marker of Kashubian identity. According to Brunon Synak, among ethnic groups such as the Kashubs, language is an indigenous value, as it determines the continuity of a cultural community and its future existence (176-82). In this regard, maintaining a language means maintaining a regional identity.

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<sup>2</sup> Considerable distinctions between the vocabulary of the artificially created standard Kashubian variety and the lexical heritage of the Kashubian dialects have been observed by the dialectologist Hanna Popowska-Taborska (9-124).

### 3. KASHUBIAN EDUCATION IN ITS CURRENT FORM

From an overall perspective, as long as members of a certain community are able to communicate in the local mother tongue, their indigenous ethnolect can certainly be considered essential in consolidating the identification of that ethnic community. However, when the intergenerational transmission of local vernacular varieties has been interrupted, the only way to revive a mother tongue lost by a community and to strengthen a collective language identity is through education.

As far as today's Kashubian community is concerned, learning the regional indigenous mother tongue by Kashubs (especially those belonging to the younger generation) appears to be the only chance for their vernacular to endure and continue to survive in a contemporary world. For many years, representatives of the Kashubian intellectual elite have been aware that without taking targeted protective measures, their local ethnolect may irrevocably disappear.

According to Jerzy Treder, the transmission of Kashubian dialects within families had ceased almost completely in the 1980s and 1990s (155). Against this background, the decision to implement teaching the standard variety of Kashubian in schools was certainly a response to the constantly declining number of members of the younger generation of Kashubs exposed to local dialects at home.

When it comes to the history of Kashubian education, it dates back to September 1, 1991, when Kashubian started to be taught in the Primary School in Głodnica and in the High School in Brusy. Nonetheless, it was not until Poland passed the Act on National and Ethnic Minorities and Regional Language of 6 January 2005 that the regional language started to be taught to a considerably larger number of children in Kashubia.

Although conducting Kashubian classes has a relatively long tradition, an effective methodology suitable for teaching this language has still not been developed. Furthermore, methodological foundations for teaching regional languages in general have not even been laid yet.

It is worth to mention that Kashubian teachers hardly ever teach only this one subject in schools. In fact, they usually have a degree in another field of study but teach Kashubian as well in order to have an additional source of income. It is also extremely important to stress that many teachers of Kashubian have a background of teaching Polish.

As regards research on the Kashubian language and its didactics, these are largely carried out by Polish philologists working at the University of Gdansk.

Institute of Polish Language and Literature at this university also educates a considerable number of Kashubian language teachers. Not surprisingly, numerous graduates in Polish studies who had been given degrees at this university later became authors of school curricula and coursebooks for teaching Kashubian.

My analysis of the Kashubian coursebooks and school curricula that are currently in use shows that Kashubian language teaching does not follow foreign language teaching methodologies, even though the first language of young Kashubs is now almost commonly Polish rather than the regional vernacular. The principles of teaching Polish as a mother tongue were adapted by authors as patterns when creating coursebooks and materials for teaching Kashubian. As a result, Kashubian is currently taught mainly according to the methods of teaching Polish as a first language.

To confirm the hypothesis that Kashubian is actually taught according to the methodology adapted from the methods of teaching Polish as the first language, I have examined the following coursebooks for teaching Kashubian at the first and second level of school education, published between 2004 and 2019: *Z kaszëbsczim w swiat* (Pioch), *Kaszëbë. Zemìa i lëdze* (Pioch), *Òjczëstô mòwa* (Pioch), *Żëcé codniowé na Kaszëbach. Ùczbòwnik kaszëbsczégò jãzëka* (Pioch), *Z kaszëbsczim w szkòle* (Czerwińska, et al.), *Kaszëbsczi òdkriwca. Ùczbòwnik do kaszëbsczégò jãzëka, Klasy: 4, 5, 6* (Maszke), *Zdrój słowa. Pòdrãcznik do ùczbë kaszëbsczégò jãzëka dlô pòczqtkùjqcëch. Klasa IV-VI* (Labùdda), *W jantarrowi kròjnie. Ùczbòwnik do kaszëbsczégò jãzëka dlô gimnazjum* (Pryczkowska and Hewelt).

In the course of my research, I have discovered that it is not actually any of the Kashubian coursebooks (regardless of what stage of education they are provided for) that gives students the opportunity to learn Kashubian from the very beginning. Indeed, students are assumed to already have preliminary knowledge and language skills to be able to learn Kashubian from any of the available coursebooks.

To give an example, an analysis of the coursebook *Z kaszëbsczim w swiat* by Danuta Pioch, which is designed for the first stage of education, reveals that during the education process young learners do not gradually move from some easier lexical units and grammatical structures to more challenging ones. According to the chosen coursebook, from the first lesson students learn a huge number of new words (also from more advanced levels of the language proficiency), the memorisation of which in practice seems hardly possible even for an adult learner and could discourage students from further learning. Surprisingly, basic language chunks or expressions that could be used in everyday

communication have been hardly found in Pioch's book. Instead, the coursebook contains numerous poems, stories or other fictional texts, as well as tasks that test the students' comprehension. Young learners who have not been exposed to Kashubian at home will probably feel lost during the classes conducted based on this coursebook.

Other coursebooks for learning Kashubian are constructed in a similar way. In all these coursebooks, the selection of vocabulary and grammatical structures seems to be essentially random rather than arranged according to reasonable rules. The meanings of Kashubian words are usually explained alongside extracts from fiction or other usually longer texts which learners are expected to read. In many coursebooks' units, the students' main task is to analyse and interpret poems or stories rather than to communicate in Kashubian. Some Kashubian coursebooks contain even definitions of such terms from the field of literary theory as *epithet* or *simile*, which are given to prepare students to look for these stylistic devices in Kashubian works of fiction (Pryczkowska and Hewelt; Maszke). Although the coursebooks designed in this way will provide beginners in Kashubian with some knowledge of regional literature and tradition, they do not equip students with the ability to communicate in Kashubian.

Of all the coursebooks analysed, the book *W jantarowi krôjnie. Ûczbòwnik do kaszëbsczégò jãzëka dlô gimnazjum* by Pryczkowska and Hewelt provides the widest range of communicative exercises, as well as tasks for developing other language skills. In terms of the selection of topics and related vocabulary, this publication is probably of the highest relevance to the interests of contemporary adolescents when compared to other coursebooks for learning Kashubian. Although Pryczkowska and Hewelt's schoolbook seems to be methodologically superior to other Kashubian coursebooks, Adela Kożyczkowska has made the critical remarks not only about the Kashubian language being presented by the authors as subordinate to Polish, but also about the Kashubian culture shown in their book as rooted in peasant tradition, occasionally complemented by some modern cultural elements (87-114).

Undoubtedly, the publication by Pryczkowska and Hewelt deserves a more favourable assessment in comparison with all of the Pioch's schoolbooks (*Z kaszëbsczim w swiat; Kaszëbë. Zemia i lëdze; Òjcziestò mòwa; Żëcé codniowé na Kaszëbach. Ûczbòwnik kaszëbsczégò jãzëka*), which almost do not include communicative exercises, and hardly ever contain topics close to young student's interests, such as, for example: hobbies, sport, fashion, shopping, travel, personal appearance, new technologies. Instead, most of the pages in Pioch's coursebooks cover such subjects as: Kashubian literary tradition, customs, local patriotism,



agriculture, and fishery. Owing to the subject matter, not only might these publications be of little interest to contemporary young Kashubs, but also completely irrelevant to foreigners who could potentially be willing to learn Kashubian in Polish schools.

The above analysis of Kashubian schoolbooks provides evidence that Kashubian is predominantly taught through methodological approaches that are inadequate to the current sociolinguistic situation in Kashubia when children do not acquire Kashubian at home. Nonetheless, although the Kashubian coursebooks almost exclusively follow the methodological patterns of teaching Polish as a mother tongue, an objective assessment of these coursebooks should not be so critical and should take into account the pioneering role played by the Polish language teachers who have made a tremendous effort to prepare the first educational materials for teaching the local vernacular. Another point is that a wide range of patterns (not only educational or methodological but also linguistic, literary, and cultural) has been borrowed by Kashubs almost only from Polish, which in fact contributes to a stronger dominance of Polish over Kashubian.

Although it is now the 21st century, teaching Kashubian still seems to remain almost completely isolated from the influences of globally recognised ideas and trends. The Kashubian education from the very beginning until now has been strongly rooted in the local folk tradition and has disregarded the global context.

When it comes to the future of their ancestral language, Kashubs should be aware that education oriented towards monoculturalism (instead of multiculturalism) may contribute to increasing marginalisation of Kashubian culture and language. By the same token, the educational system, which is not open to both modern teaching methods and different cultural values may not only be hardly beneficial in revitalising the endangered language, but paradoxically may even lead to a progressive withdrawal of its use. Therefore, a conclusion is that under current circumstances, the methods and role of Kashubian education need to be redefined.

#### 4. CHALLENGES POSED TO KASHUBIAN EDUCATION. COMBINING REGIONAL AND GLOBAL PERSPECTIVES

Globalisation is commonly perceived as a destructive and overwhelming force threatening indigenous vernaculars, but paradoxically it can also be a factor contributing to the survival and development of such languages (Baber 22).

According to Crystal, “the need for a global perspective on language endangerment is ... urgent, and its importance cannot be overestimated” (132).

The contemporary globalised world and its continuous development poses a challenge to indigenous communities and brings significant consequences for regional education. In the face of the ongoing expansion of international languages (especially English), the revitalisation of endangered vernaculars has become a global issue rather than just a local one. In this respect, educational policies in many countries have begun to be designed as tools to revive disappearing indigenous ethnolects.

Since the monocultural educational tradition revealed in the above analysis of Kashubian schoolbooks seems inadequate to the needs and interests of contemporary learners, it is now particularly important and urgent to implement appropriate glottodidactic measures with regard to the Kashubian language. As a matter of fact, teaching Kashubian by means of first language teaching methods to Kashubs who have not been exposed to their indigenous mother tongue at home usually proves to be ineffective. While such methodology makes it possible for students to get acquainted with Kashubian literature and culture, it actually does not equip learners with the most essential skills of communicating in Kashubian<sup>3</sup>.

In the current sociolinguistic situation of Kashubia, globalisation and the related intercultural approach to language teaching may offer a chance for Kashubian to survive, as well as to increase its status and prestige. Foreign language teaching methodology applied to Kashubian may be of great benefit not only to Kashubian learners who do not know the language of their ancestors, but also to people from other parts of Poland and the world, who would like to learn Kashubian.

As a matter of fact, Kashubian as a small ethnolect threatened with extinction sparks the interest among people from various parts of the globe, who would like to start studying this language. Nevertheless, it is very uncommon for people from other countries to take up learning Kashubian, mainly because of the absence of available materials suitable for teaching non-Kashubs (especially international students), and due to a shortage of Kashubian language courses adapted for foreigners.

Current Polish education policy could also be improved in terms of allowing foreigners to learn Kashubian. Surprisingly as it may seem, in 2020 and 2021

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<sup>3</sup> This thesis can be supported by the fact that many beginning students of Kashubian ethnophilology, who did not know Kashubian from their family homes but have learnt it for many years in schools, frequently recognise only single Kashubian words, but are not able to communicate in Kashubian.

the Ministry of Education and Science of the Republic of Poland decided to actually exclude children of foreigners living in Kashubia from the legal right to learn Kashubian in schools. The Ministry requested Pomeranian local authorities to return subsidies received in the last few years for teaching Kashubian to over a dozen foreign pupils in schools, explaining the decision by the fact that these children are not Polish citizens. This case has been widely discussed in an article by Łukasz Grzędzicki, who has claimed that this harmful decision of the Ministry resulted from a misinterpretation of the law, because Kashubs do not actually have the status of a national or ethnic minority, so holding Polish citizenship cannot be the requirement for learning Kashubian in school (4-7). Grzędzicki has pointed out that giving foreigners the opportunity to participate in learning Kashubian would, for one thing, be an element of positive support for the endangered language, as it is guaranteed by the European Charter for Regional or Minority Languages ratified by Poland, and for another, it would be a great chance for foreigners to integrate with the local community (5-7).

Unquestionably, an international and intercultural background in supporting Kashubian may have positive impact on developing positive attitudes towards the local vernacular among native speakers of Kashubian, who are currently ashamed of their indigenous mother tongue. Putting Kashubian in a global context might give Kashubs a feeling of the worth of their ancestral vernacular and boost their efforts to preserve it.

In fact, not only does the Kashubian language require active support or protection, but it also needs widespread promotion in order to survive in the contemporary globalised world. There are many ways to make an endangered language better known in an international context. To give an example, Kashubian media (radio, TV, newspapers, and magazines), verbal arts (fiction, music, and also theatre or film), as well as academic works regarding Kashubian or participation of this language in some international linguistic projects may contribute to a widely promoted presence of Kashubian in the globalised world.

Nevertheless, the most influential means of spreading the presence of a language in the world is through properly prepared education. Not only can Kashubian taught according to the principles of foreign language teaching be of great benefit to Kashubs learning their indigenous mother tongue, but this kind of teaching methodology can also be of unique value in the eyes of many foreigners. In this respect, teaching Kashubian as a foreign language can be regarded as a window of opportunity to make this vernacular present beyond the borders of more than one country.

By the same token, developing and then implementing the methodology of teaching Kashubian as a foreign language and preparing educational materials based on this methodology may contribute to opening peripheral Kashubian culture and language to wider global reality. Apart from designing coursebooks adapted to teaching non-native speakers, it would certainly be extremely useful to create comprehensive bilingual dictionaries, in particular Kashubian-English and English-Kashubian ones.

In the contemporary globalised world, learning Kashubian by foreigners might also be facilitated due to remote communication and available free online learning resources. In this respect, as key stimuli of the globalisation process, emerging technologies can provide opportunities to learn Kashubian in all corners of the globalised world.

From the perspective of foreigners who are interested in learning Kashubian, the most problematic issues are the lack of coursebooks for non-Kashubs and the difficulties in finding tutors who would be able to teach Kashubian as a foreign language. Admittedly, people motivated to learn Kashubian (including foreigners) have a chance to find many other valuable materials for studying this language available online, including: coursebooks (addressed to school learners), online dictionaries (e.g. [pl.glosbe.com/pl/csb](http://pl.glosbe.com/pl/csb)), audiobooks, videos, websites and blogs, e-books and some articles written in Kashubian, as well as tests or quizzes accessible on such platforms as: [wordwall.net/pl](http://wordwall.net/pl) or [learningapps.org/](http://learningapps.org/).

Without a doubt, nowadays the role of electronic technologies is crucial in teaching Kashubian to both children and adults, regardless of whether they are local inhabitants or foreigners. Especially the Internet is proving to be a highly beneficial tool for supporting Kashubian language education and, at the same time, for fostering the revitalisation of this vernacular threatened with extinction. Needless to say, widespread access to the web provides people from any part of the world with the opportunity to use online materials for self-study of Kashubian, while the local ethnolect has thereby a chance to become better known beyond the borders of Kashubia.

But surely nowadays a coursebook (could only be an online version) for learning Kashubian as a foreign language is an educational resource which is in the highest demand among foreigners who want to learn Kashubian, as it would help to systematise the knowledge and skills of those who are learning Kashubian completely from scratch.

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### CONCLUDING REMARKS

This paper contributes to supporting the idea that applying foreign language teaching methodology to Kashubian education can give the Kashubian language an opportunity to be saved and to continue to survive in the contemporary globalised world. The arguments provided above suggest that developing a Kashubian coursebook and other educational resources based on foreign language teaching methods would be beneficial not only for non-Kashubs, but also for non-bilingual indigenous learners, for whom Polish was unfortunately often the only first language.

Arguably, in the eyes of today's regional activists and teachers, it is obvious that education has a tremendous role to play as a safeguarding force for Kashubian survival and its importance cannot be underestimated. Having fought for a long time, Kashubian intellectuals finally achieved a remarkable success, gaining a place for Kashubian in the education system and subsequently encouraging a reasonably large number of students to learn the regional vernacular. Regrettably, regardless of the actual effectiveness of available teaching techniques, in the current school system Kashubian is taught almost only with the methods of teaching Polish as the language, which have proved largely ineffective.

In the face of the contemporary sociolinguistic situation, Kashubian education needs to be redefined both in terms of the teaching methods and lesson topics. Kashubian teachers could borrow foreign language teaching patterns and lesson topics, such as those that can be found in well-developed English language didactics. Following successful foreign models could help make Kashubian lessons more effective and interesting, as well as overcome Kashubs' shame of their native language and reluctance to learn it.

On the other hand, coursebooks and other educational resources prepared to teach Kashubian to natives by means of foreign language teaching methods could also be used by foreigners eager to learn this local vernacular. Taken this way, Kashubian education transferred from a purely local setting to a global environment could permit a reasonably hopeful prediction about the Kashubian language and its potential survival in the contemporary global world.

Taking an international perspective into account in the context of Kashubian education is also of great social relevance. The reason lies in the fact that not only does Kashubian turn out to be a vernacular assigned to a rural setting, but it is of value to non-natives coming from other countries. In the global light, teaching Kashubian as a foreign language especially to foreigners has a symbolic value. The peripheral Kashubian taught as a foreign language has

a chance to be opened to the global reality. Education understood in this way, in turn, aims not only to teach the local language, but also to promote it in the global world.

In terms of maintaining Kashubian or other indigenous vernaculars threatened with extinction, it seems that a shift in emphasis from the local to global level could have a significant impact on the potential for revitalisation of the language. In this respect, not only does globalisation turn out to be a primarily destructive force that endangered ethnolect must cope with in order not to lose its regional heritage, but it is also a positive phenomenon from which the indigenous language may benefit, among other things at the educational level.

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FOREIGN LANGUAGE TEACHING APPLIED TO KASHUBIAN  
AS A CHANCE FOR ITS SURVIVAL IN A GLOBALISED WORLD

Summary

This paper aims to argue that adapting a foreign language teaching methodology for Kashubian education may improve the chances of survival of Kashubian in a globalised world. For one thing, this methodology may be applied to teaching Kashubians, since the intergenerational transmission of Kashubian dialects has been interrupted; for another, coursebooks and resources prepared for teaching Kashubian as a foreign language might be of benefit to foreigners interested in learning this vernacular. Incorporating an international perspective into Kashubian education may also contribute to increasing the prestige of the local ethnolect and to opening up the peripheral Kashubian to the global reality.

**Keywords:** Kashubian language; foreign language teaching methodology; endangered language; globalisation.

NAUCZANIE JĘZYKA KASZUBSKIEGO JAKO OBCEGO  
SZANSĄ NA JEGO PRZETRWANIE W GLOBALNEJ RZECZYWISTOŚCI

Streszczenie

Celem artykułu jest wykazanie, że metodyka nauczania języków obcych zastosowana w edukacji kaszubskiej może zwiększyć szanse kaszubszczyzny na przetrwanie w zglobalizowanym świecie. Metodyka ta z jednej strony może być użyteczna podczas nauczania Kaszubów, wszak transmisja międzypokoleniowa dialektalnej kaszubszczyzny została przerwana, z drugiej strony podręczniki i materiały przygotowane do nauczania języka kaszubskiego jako obcego mogłyby być użyteczne dla obcokrajowców zainteresowanych nauką tego języka. Uwzględnienie międzynarodowej perspektywy w kontekście edukacji kaszubskiej może też przyczynić się do podniesienia prestiżu regionalnego języka i do otwarcia się peryferyjnej kaszubszczyzny na globalną rzeczywistość.

**Słowa kluczowe:** język kaszubski; metodyka nauczania języków obcych; język zagrożony; globalizacja.