

MULTILINGUAL EDUCATIONAL MODELS IN THE BASQUE REGIONS OF
SPAIN

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By

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Le dedico esta tesis a
mi madre y a mi familia.
Sin su cariño y apoyo no hubiera
terminado este trabajo.

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TABLE OF CONTENTS

ACKNOWLEDGMENTS	v
1. INTRODUCTION.....	1
2. HISTORY OF THE AUTONOMOUS REGION OF THE BASQUE COUNTRY AND THE AUTONOMOUS REGION OF NAVARRE	9
2.1 Rome:.....	12
2.2 Visigoths:.....	15
2.3 Muslims:	16
2.4 Castilian Aggression:.....	17
2.5 Protestant Reformation:.....	19
2.6 Second Republic:.....	23
2.7 Spanish Civil War:.....	25
2.8 Franco’s Dictatorship:.....	26
2.9 Democratic Transition:.....	31
3. SOCIAL ATTITUDES TOWARDS EUSKERA IN THE AUTONOMOUS COMMUNITIES OF THE BASQUE COUNTRY AND NAVARRE.....	33
4. THE BILINGUAL EDUCATIONAL MODELS OF THE AUTONOMOUS REGION OF THE BASQUE COUNTRY	44
5. THE BILINGUAL EDUCATION IN THE AUTONOMOUS REGION OF NAVARRE.....	61
6. THE MOROCCAN COMMUNITY IN SPAIN	66
7. THE EUROPEAN UNION AND MINORITY LANGUAGE LAWS	82
8. CONCLUSIONS.....	89
9. REFERENCES.....	94
10. VITA.....	103

CHAPTER I

1. INTRODUCTION

Multilingual and multicultural education has become a major topic for academic researchers. A major reason for this interest has been the increase of immigration in the United States and all over the world. Schechter & Cummins, (2003) point out that human mobility has increased dramatically and that this has led to the existence of minority populations that are culturally and linguistically different from the majority populations. These new diverse populations have inspired more research on the acquisition of a second language by these students and the search for new ways to incorporate their culture in classrooms all over the world. Yet, these students' educational needs were not taken into consideration by most governments for several years. In response to this lack of attention, several programs such English as a Second Language and Bilingual Education have been created. Due to the complexity of these programs, some have been successful in helping ELL (English Language Learner) students to acquire high academic standards, while others may have some limitations that may impact the students' success in a negative way. The key to create and maintain the successful programs seems to be organized implementation of the curriculum and other variables that have to do with cultural and linguistic topics. According to Thomas and Collier (1997), schools where the

students' native language was respected and valued, were shown to promote successful academic standings for the students. Furthermore, the study also found that students with teachers that used their cultural and linguistic backgrounds as a building block to further their acquisition of English were successful and tended to perform at a high level of academic performance. Another important finding was that teachers trained in second language acquisition and a high level of knowledge over the content area had successful classrooms and students. According to the study, these components and their organized implementation have led to successful programs that promote to not only the acquisition of English, but have also provided an environment in which the students feel secure and valued by teachers, administrators, and the community. These components created an environment in which ELL students can flourish academically and socially.

While some successful bilingual educational programs have been established in the United States, some of these programs have several limitations and at times tend to worsen the students' situation by using an unknown language, English, as the vehicle for classroom instruction. Carrasquillo & Rodriguez, (1996) believe that the majority of ELL students are put in mainstream classroom where English is the language used for instruction without consideration for the students' special needs regarding their learning in their new environments. This situation places the student in an environment in which the native language becomes a burden instead of becoming an asset that supports the acquisition of English, and is cultivated and respected. Another researcher, Nieto (2000) has pointed out that in order for a child to learn, the native language must not be devalued or rejected. Nieto, (2000) also believes that language is very much connected to

culture and both should be taken into consideration in the education of minorities. Yet these two components are often left out of the curriculum when a second language that is new and foreign to the student is introduced. This lack of connection to their culture and native language is aggravated by the introduction of another culture and another curriculum that tends to focus on the majority groups' point of view. According to Carrasquillo & Rodriguez, (1996), this may lead to the development of a sense of alienation in that academic setting as well as negative self-esteem. Even though a large amount of research has pointed out the importance of native languages and cultures, most of the bilingual programs that are available to our minority and ELL students are transitional bilingual programs. As Faltis & Hudelson, (1998) explain, transitional programs use both the student's native language and English for instructional purposes. The main goal is to move students from a native language environment to an exclusively English one as soon as possible. The native language is discarded once the student can function in his or her new monolingual environment. This gives a very clear and negative message to minority and ELL students, that their native language is not valued as much as English. This leads to a sense of shame of the native language and to the rejection of it as well. In addition, the lack of qualified and adequate bilingual teachers negatively impacts these classrooms.

Bilingual and ESL teachers are few in number and at times are not trained to deal with the challenges an ELL student or immigrant student can bring into their new environment. As Crawford, (1995) points out, a shortage of Crow speaking staff in a Native American reservation has promoted the practice of teachers acquiring Crow

speaking aides. Then the certified teachers tended to leave the reservation in order to teach somewhere else. In California, Crawford (1995), also points out that even if legal requirements for the promotion of the native languages of minorities and immigrants are carried out, the lack of qualified and adequate bilingual teachers have little impact in the classroom. Hurley, (2000) points out that bilingual teachers should be both bilingual and bi-literate in the languages being taught in the classroom. The teacher should also have knowledge regarding other linguistic topics, such as, the nature of the language and strategies for supporting second language acquisition. The teacher should create an environment in which bilingual and ELL students can learn. Yet, currently the lack of qualified teachers means that at times students receive their education from an individual that is not qualified to teach the students' native language.

Social attitudes towards the minority language have an important role in the maintenance of a native language and in the success of a bilingual program. Balerdi, (2001), states that in order for a bilingual program to be successful, the population must perceive the native language as important. Cenoz & Lindsay, (1994), found a connection between the success of the English teaching programs and the positive attitudes the children, parents, and teachers displayed towards English. This illustrates that in order for a bilingual or dual language program to be successful, both languages are to be viewed as important by the teachers, students, and the community as a whole. However, a minority language is still viewed in our country, by some factions, as a sign of unpatriotic sentiments and associated with a population that has little or no education. This lack of social support leads to a large number of minority and immigrant students who lose their

native language. The limitations and problems stated above plague some of the current bilingual and language programs that can be found in our educational system. It is quite clear that our government and our school systems may not be responding in a constructive way to improve the learning process and acquisition of a second language for our minority and immigrant populations. Therefore, it may be important and beneficial to analyse the multilingual educational programs that can be found elsewhere in the world. For example, many European language programs have been quite successful as most Europeans are multilingual.

My own personal experience as a bilingual elementary teacher in a central Texas elementary school, led me to explore research and focus a thesis on multilingual and multicultural education. Sadly, I observed that some of my fellow teachers did not respect or use the students' native language and culture to help them to acquire the new host language. The lack of qualified and proficient teachers in the Spanish language was evident in the school. As a result, misunderstandings occurred between the teachers, parents, and students. For example, during teacher parent conferences, there was a lack of communication between the teacher and the parent. This lack of communication led to limited understanding of the student's academic needs. The culture of the students was not taken into consideration, which led to misunderstandings between the student and the teacher. In some Latin American cultures, a child will lower his or her head when being disciplined by a teacher. To many of my fellow teachers, this was a sign of disrespect, which in reality it is a sign of respect on the part of the Latin American student.

Finally, another factor in my interest to conduct research in bilingual education is my ethnicity. I am of Basque decent. I am interested in furthering my knowledge of the multilingual educational programs that can be found in the Basque regions. As a product of a multilingual educational system, I want to deepen my understanding of how effective multilingual educational programs function. These experiences have compelled me to look beyond our country and take a closer look at Spain's multilingual education. Therefore, I will conduct a historical survey on the development of the multilingual education in the Basque regions of Spain (Autonomous Region of the Basque Country and the Autonomous Region of Navarre), and the factors that have influenced its development over time. The following question will be used as a guideline: What are the factors that impact the success or limitations of the multilingual programs in the Basque regions of Spain? Factors such as social attitudes, judicial entities, legislation, teacher preparation, government programs, and multilingual educational programs will be examined.

Currently, the Basque regions of Spain (the Autonomous Region of the Basque Country and the Autonomous Region of Navarre) have several multilingual educational models in place. At the heart of these multilingual educational models is the Basque language, called Euskera. The Basque language throughout its history has had to fight for recognition and literally for its survival within Spain. Euskera was, and for a small portion of the population, still is the native language. But once other languages such as Latin and Spanish were introduced in the Basque regions, Euskera became a minority language within its own traditional and historical boundaries. After the Spanish Civil

War (1936-1939), Euskera was banned from public to educational settings. These actions further suppressed its use in public and education settings. In 1978, the newly established democratic Kingdom drafted and ratified a new constitution. The constitution called for the creation of autonomies that would have a free hand in issues ranging from governmental to educational matters. Euskera once again is heard in schools across the Basque regions of Spain.

The method that was used to complete this thesis research was a historical review of the development of the educational multilingual models that can be found in the Basque regions of Spain. The time periods that were covered were from the Spanish Second Republic (1931-1936) to current times. Components related to education ranging from governmental policies to social attitudes were examined. Materials that were used range from professional educational literature, journal articles, and peer reviews written by experts in multilingual and multicultural education. Other materials will also be related to second language acquisition.

The thesis consists of a total of six chapters. The first chapter consists of the history of both the Autonomous Region of the Basque Country and the Autonomous Region of Navarre. The chapter highlights the common history of both Basque regions and will also cover the major points that make each region different. This chapter gives the reader the necessary tools to see the historical and political developments that have helped to create the current political, cultural, social, and educational entities that govern the autonomies. The second chapter covers the social linguistic attitudes that the Basque communities in both autonomous regions have had and still have towards Euskera and its

place in the political, public, cultural, and educational settings. Chapter three covers the multilingual educational models that can be found in the current Autonomous Region of the Basque Country (Euskadi). Topics such as judicial, educational entities, curriculum implementation, language usage in the classrooms, and educational models are covered in detail. The following chapter, chapter four, deals with the same issues stated above for chapter three but focuses on the Autonomous Region of Navarre. The Moroccan experience is covered in chapter five. The main focus is the immigrant education that is offered in Spain for the Moroccan population and the obstacles that Moroccan children experience within the educational system in Spain. This chapter focuses on the differences that a national/native minority such as the Basque, and immigrant minorities such as the Moroccans face in linguistic and educational models. Finally chapter six covers the influence and role the European Union has on the promotion and preservation of national minority languages. The last section will be the conclusion. Findings and analyses of the topics covered in each chapter shall be explored.

CHAPTER II

2. HISTORY OF THE AUTONOMOUS REGION OF THE BASQUE COUNTRY AND THE AUTONOMOUS REGION OF NAVARRE

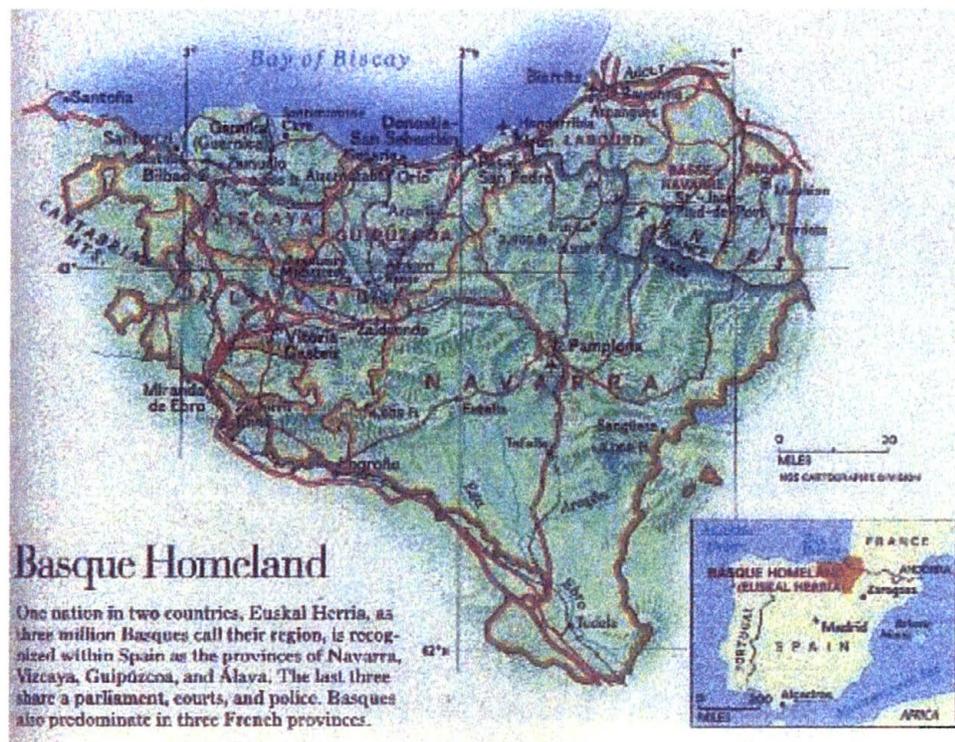


Figure 1: Map of Euskal Herria. Source: <http://www.see.ed.ac.uk/~ja/bc.html>

Modern day Spain has several autonomous regions that make up the country.

These autonomies for the most part had conflicts in dealing with the central government.

Language issues and politics have been the major sources of conflict. This is not new to

Spain's history. By 1035 (A.D.) modern day Spain had several Christian kingdoms that

fought against each other and the Muslim Caliphate over domination of the Iberian Peninsula. Each kingdom had its own administrative, judicial, and political entities. One of these kingdoms, Navarre had its own native (Euskera) language and its own laws (*fueros*). This kingdom remained an independent, when the rest of the kingdoms were united under the Catholic Kings (Ysabela and Fernando). With the union of the Catholic Monarch repressive laws began to appear in royal decrees. For example, in 1491, before the fall of Granada (1492), a treaty was agreed upon between the Catholic Kings and Boabdil (ruler of Granada). The treaty stated that the inhabitants of the city could worship freely their own religion, whether it was Islam or Christianity. Linguistic rights were to also be respected by the new monarchs and their institutions. This treaty was respected for some time, but by 1501, a decree was passed that stated that any scriptures or literature that had to do with Islam or were written in Arabic were to be burned. After ten years, Arabic was banned in public places and any in publication in Arabic was not allowed. Philip V created decrees that called for the official language in all his domains including the Americas and Spain to be Castilian. This decree was to be carried out especially in the courts of Catalonia, Navarre, and Euskadi. In the field of education, Charles III imposed Castilian as the only and official language to be used in the classrooms. This was a way to destroy any nationalistic or independent movements that could form in his kingdom (De Varennes, Nijhoff, 1996). The decree stated that the children were to be schooled in their native, which in his eyes it was Castilian even though the Basque regions had always had Euskera as their native language. The decrees stated above, illustrates the oppression of languages by Spain's monarchs and governments that still creates conflicts and disagreements between the central

government and the autonomies that make up modern day Spain. Two of these Autonomies (Autonomous Region of Navarre and the Autonomous Region of the Basque Country) and their native language, Euskera, is the main topic of this thesis.

Euskera (the Basque language) has gone through four major stages that have helped shape the current political and educational systems in modern day Euskadi (the Basque Country), and Autonomous Region of Navarre two Basque regions located in northern Spain. These four stages include: isolationism, survival, nationalism, and bilingualism. In order to fully understand and appreciate the importance Euskera has had in creating the current bilingual and trilingual educational systems that are currently applied in both Basque autonomies, one must go beyond its linguistic history and make connections to its conflictive and oppressive history. Once these connections are explored, the reader will be able to have a better understanding on how this minority language has been able to shape both Basque autonomies and Spain's past and future educational systems.

The following quote summarizes the linguistic history of Euskera. "Basque may be considered as an island language' (Garmendia, 1985). In the first place its genetic relations are unknown and, secondly, in spite of having been submitted to a number of influences (Celt, Iberian, Latin, Gascon, Castillian, French ect) it has survived as a spoken language although it has become less important over the centuries (Vila, 1986, pg.123)." The first invaders that arrived in Spain were the Celts (Celtic people) and Iberians (North Africans). After these two ethnic groups settled in modern day Spain, their languages limited the geographical growth of Euskera in northern Spain and

competed with Euskera in the regions where it could be found. It is also believed that Euskera was influenced to a certain degree by the languages (Iberian and Celtic) that these two civilizations brought with them to Spain, but this influence seems to be more due to the interaction that took place between the both civilizations, not to the structure of the language (Jimenez, 2001). This began the gradual decline of the use and learning of Euskera in northern Spain. Before the Celts and the Iberians arrived in the Iberian Peninsula, it is believed that the Basque language was spoken in modern day Euskadi, Navarre, North Navarre in France, parts of Cantabria, Asturias, and as far as Catalonia (Jimenez, 2001). The impact that these two languages had on Euskera is minimal compared to the changes the Roman colonization brought upon Euskera.

2.1 Rome:

By the time the Romans had total control over 'Euskal Herria' (term used for the Basque country, Navarre, and the French Basque country) in 218 B.C., they found a mountainous region that was inhabited by Basque tribes and clans. The Romans learned that these clans were fiercely independent and had ancient laws (*fueros*), which were used to bring order to each community. The Basques were known for their fighting abilities. Indeed, it is believed that Rome witnessed their fighting abilities when Hannibal marched on Rome. Several scholars believe that the Basques made up part of Hannibal's army, which defeated the Roman armies several times and arrived to the gates of Rome itself. To the Romans, it was better to have these warriors as allies and serve in their legions rather than to engage a formidable enemy. The Romans also noticed that they

spoke a language, which they had never come across and seemed not to have any connections to any other language they knew. The Romans learned that it was better to allow these tribes and clans to live by their own laws and that they should be allowed to speak their own language (Kurlansky, 1999). Yet as Jurio (1995) points out, the Romans used cities as a tool for Romanizing the Basque population. These cities provided an outlet for the use of Latin and for imposing cultural aspects of the Roman civilization such as administrative, judicial, and religious entities. One example is Pamplona, which was founded by Pompey in 75 B.C. The original use of Pamplona was to be a garrison fort. Within the city, Latin was used for administrative, educational, and commercial purposes. The alliances that developed between the Basques and the Romans led to the expansion of Basque territories. Euskera, it is believed, dominated these new territories. Some scholars believe that the Romans preferred expansion of an ally that did not resist Roman domination or presence than those that rebelled against their expansion. Other scholars and linguists, such as Jimenez (2001), disagrees with this theory and points out that this situation would not have led to the expansion of Euskera. But Jimenez, (2001) also mentions that the alliances that were forged by these two cultures helped the Basques to live in relative peace with the Romance presence and aided in the maintenance of their language and culture.

Another factor that is discussed is the mountainous terrain that isolated the Basque population from Roman influence in the northern parts of both regions. The lack of interest by the Romans to colonize the north due to its lack of resources also played a major role in the survival and maintenance of Euskera. In comparison, in the southern

part of Navarre and Euskadi, where abundant resources can be found, colonies started to appear, as a result the southern regions in Euskadi such as Alava were influenced by Latin and Roman culture (Kurlansky, 1995). When rebellion erupted between the Romans and the Basques at the end of the fourth century, the Basques were able to defend and maintain their language and culture. Even though cities did play a major role in the assimilation of a portion of the Basque population, Jimenez (2001), clarifies that the Basque population was not concentrated in one area and tended to be dispersed. This situation allowed only a few cities to be founded and therefore limited access to cultural and linguistic centers that could weaken the use of Euskera amongst a large portion of the Basque population. All the reasons stated above are believed to have an influence on the survival of Euskera in the Autonomous communities of Euskadi and Navarre. Some Basque historians believe that the Roman experience for the Basque population was one of the very few instances in their history that there was a peaceful interaction in their conflictive contact with other cultures and civilizations (Kurkansky, 1999). The Visigoths were the next invaders to arrive in the Autonomous communities of Navarre and Euskadi. The Visigoths did not want to live in peace with the Basques. Instead they wanted total domination of the Iberian Peninsula. This policy found resistance from the Basques and produced constant hostilities and battles between the invading forces and the natives of Euskadi and Navarre.

2.2 Visigoths:

The Visigoth presence in the Iberian Peninsula lasted from about 572-711 A.D. The Visigoth presence had little impact upon the Basque population. Unlike the Roman presence that left behind linguistic and culture influence, the Visigoths did not leave behind their language or other cultural aspects. However, the Visigoth presence brought about a major change in Basque interaction amongst their own population. While the Romans speak of the Basques, as being separated into tribes or clans. The Visigoths speak of the Basques as one entity, which remained in constant battle and rebellion against their rule. According to Kurlansky, (1999), the Visigoths, had oppressive laws and could have not brought about a sense of unity amongst the different clans and tribes that inhabited the current autonomies. The Visigoth presence in Euskadi and Navarre where marked by constant battles against the Basques. Even the Visigoth Kings presence was needed to subdue the rebellious Basques. For example, in 627 A.D., Wambea, Visigoth King, led his army against Pamplona to gain control of Navarre and Euskadi. In 711 Rederick, the last of the Visigoth kings, led his army to confront the Basque that had taken Pamplona and the surrounding areas. In fact, Rederick had to leave Pamplona and confront the Muslim army that had landed on Spanish coast in 711 A.D. (Jurio, 1995) Some historians stress the fact that the Visigoths isolated themselves from the Iberian population for both religious and racial reasons. While the Romans gave Basque inhabitants the opportunity to acquire Roman citizenship and intermarry with the local population, the Visigoths did not allow any Iberian citizen to marry a Visigoth. The local inhabitants where not allowed to take part in elite matters and did not have positions of

importance (Constable, 1997). When King Redirick was killed and his army defeated by the Muslim army, Euskadi witnessed a new presence in their lands.

2.3 Muslims:

By 1349, Navarre had passed through the rule of several civilizations either by peaceful interaction or conquests. These colonizers and invaders brought such languages as Latin, Romance, Hebrew, and Arabic. Euskera the native language of the inhabitants of Euskadi and Navarre had, competed with non-native languages such as Latin for dominance. In 711 A.D., after the Muslim armies landed on the coasts of the Iberian Peninsula, Arabic was introduced into Navarre history (Jurio, 1995). Other languages and dialects were created by the population that was established after the Muslim conquest of the Iberian Peninsula and Navarre. For example, the majority of the Christian population, whether in a Muslim or Christian territory, wrote in Latin and later, in a Romance language. On the other hand, the Muslim population used Arabic as a tool for daily communication and for administrative purposes. In the Christian territories, the Muslim population (Mudejars), created and used Aljamiado a variation that used a Romance language that had written Arabic characters. Mozarabs, (Converted Christians to Islam) lived under the territories and in cities that were in Muslim hands. This portion of the population used Arabic. During this period (711-1492 A.D.), it was not uncommon for an individual to be multilingual, especially if the individual had a position in the courts, commerce, sciences, literature, education, and in religion. This era is one of the very few instances when languages were not oppressed nor were royal decrees passed

to suppress one language over another. Different languages, cultures, and religions lived in relative peace (Constable, 1997). Pamplona became a multicultural and multilingual city, in which different cultures, religions, and languages co-existed in every aspect of daily life (Jurio, 1999). Like the Romans, and Visigoths, the Muslims found the terrain in Euskadi and the lack of resources there unappealing for colonization or conquest.

Pamplona came to represent the “civilized” region of Navarre and Euskadi (Kurlansky, 1999). However, Arabic did not become the official language of Navarre, rather it became a language used in the education of the elite and took a small role in administrative situations. Laws contained in the Koran regarding the treatment of conquered people of either Christian or Jewish beliefs motivated many of the rulers of the Visigoth Kingdom to either become allies of the Muslim forces or convert to Islam. The laws stated that no individual belonging to the categories stated above would lose their belongings and lands if they surrendered in a peaceful manner. In addition, the believers could practice their own religion as long as they did not rebel or speak against the government in public (Jurio, 1995). As a result, the flourishing of Christian, Jewish, and Muslim philosophies and beliefs flourished. This alliance lasted for several generations, until the end of alliance (882 A.D.) between the Kingdom of Navarre and their Muslim neighbours.

2.4 Castilian Aggression:

By 1200, the Kingdom of Navarre had lost some of its territory to the Castilian Crown either by free will of some states such as the alliance between Vizcaya and the

Kingdom of Castile. Another example of this peaceful transition is when the nobility of Guipuzcoa decided to become a province of Castile. On the other hand, some states or regions, such as Alava were invaded by forces from Vizcaya under the orders of the Castilian Crown were forced to become part of the Castilian Crown. (Shafir, 1995) This allowed the Castilian Crown to set its eyes on the weakened Kingdom of Navarre. In 1512 A.D., King Ferdinand, using the excuse that France was to use military force to enter Spanish territory, occupied Pamplona and the Kingdom of Navarre by military force. The current ruling House of Albert was forced to abandon the capital and relocate in France. In 1515, the annexation of the Kingdom of Navarre by King Ferdinand brought an end to the only era when Euskadi and Navarre were part of a united and strong kingdom (Kurlansky, 1999). The former rulers of the Kingdom of Navarre established their new kingdom in Basse Navarre with its capital in Saint-Jean-Pied-de-Port. Even though the House of Albert lost the majority of the Spanish part of the kingdom, but they were able to keep a portion of the former kingdom, and received, the title of Kings of Navarre. The new Castilian rulers imposed the Castilian language as the official language, and so the oppression of other languages in Spain began. While the Spanish side of Navarre saw a decline of Euskera during the 1500's, the French side of the kingdom, due to the Protestant Reformation that swept Europe and the liberal attitude of the monarchs towards the Reformation, saw a rebirth and the publication of religious material in Euskera.

2.5 Protestant Reformation:

The Protestant Reformation that was started by Martin Luther in 1517 openly challenged the dominance of the Catholic Church over the entire European continent. A major concept behind the new movement was the creation of a personal relationship between God and an individual. The Catholic Church, according to the Protestant Reformation, had no right to interfere in this relationship and its rituals could not absolve the individual from sins that he or she committed. The Protestant Reformation had other philosophers such as, John Calvin (1509-1564) and Zwingli (1518), which built upon and added to the teachings of Luther (Delouche, 2001). The Protestant Reformation is an important historical reference for Euskera for several reasons. First as Jurio, (1998) points out, the word of God (Bible) was to be spread and made accessible through the native language of the targeted audience. In addition, Latin was to be replaced by the native language of the community it was hoping to reach. Consequently, the use of Euskera spread and further developed a language that had an oral tradition into the literary one. The publication of religious literature in Euskera made it possible for the language to reach where it was not available in the past. Furthermore, the Christian population was to be educated and taught how to read in order for the believers to comprehend and obey the scriptures. This meant that in some cases Euskera was taught in some villages in Euskadi and Navarre.

In the kingdom of Basse-Navarre, Queen Margaret, took the throne. Her reign is known for the reforms and humanism aspect that she incorporated in her courts and

kingdom. Her court was a place where different interpretations of the Christian religion could be heard without fear of losing one's head or being incarcerated. Queen Margaret found the philosophies developed by the Protestant Reformation to be important and found support in her court. Bernart Etxpare was allowed to publish his book, *Linguae Vasconum Primitiar*, during Margaret's reign. The book was written in Euskera. This liberal rule and the admiration for the Protestant Reformation was passed on to her daughter, Juana III of Albert. Minority languages saw an explosion of published materials, supported and financed by the queen (Jurio, 1998).

Juan III continued to implement ideas from the Protestant Reformation in her court. Regional languages such as Euskera saw a revival and materials published in the Basques' native language. This brought a dilemma into her court, one that other monarchs either confronted or ignored. The question was how to make published material accessible to the minority populations that were found within her kingdom, when several dialects existed in those regional languages. This had to be solved in order to assure that the majority of the regional population could have access to the published materials. This move was radical due since the official language in her kingdom was French. In regards to Euskera, Juana III supported the translation and writing of the New Testament into Euskera. In order to complete this task, Joanes De Leizarraga was chosen by the queen. His talents in languages was evident, his ability to speak Spanish, French, Latin, Greek, and Euskera made him the adequate individual to assume the responsibility. The end result was a publication in which the majority of the Basque dialects were incorporated. This is believed to be one of the first attempts to standardize Euskera. This

was not the only contribution of Juana III to the preservation of Euskera. In 1571, *Jesus Christ gure Jaunaren Testamentu Berria*, was published in Euskera, and in a gesture of gratitude, the writers decided to dedicate it to the queen. Due to the publications stated above two major accomplishments took place. First, it gave access to the Basque population to published material in their native language. Secondly, it promoted Euskera in other kingdoms and its publication. Unfortunately, the wars over religion brought an end to this illustrious time period in Euskera's history (Jurio, 1998).

This situation did not take place in the annexed portion of the Spanish Basque Country and Navarre. When clergy arrived with literature in Euskera that promoted the philosophy of the Reformation in modern day Guipuzcoa and Navarre, they were met by representatives of the Inquisition and their texts were confiscated and burned. In response to the Protestant Reformation, the Spanish Crown issued an order that forbade the reading, publication, and preaching of any material that was contrary to Catholic doctrine or church. In addition, Latin was to be used for mass and no other language could be used (Jurio, 1998). In this environment, Euskera did not have the same opportunity to flourish as in the French side of the Kingdom of Navarre.

According to Sahfir, (1995), the major reason why some of the current provinces found in modern day Euskadi (Vizcaya and Guipuzcoa) joined by peaceful means to the Castilian Crown, have to do with *fueros*, a set of laws that range from taxation to military conscription. Due to these *fueros*, the two regions mentioned above were considered duty free zones. In military matters, the state had to ask permission from the local authorities to recruit soldiers and if the local authorities agreed, it had to be done under local

authority. These *fueros* also provided a mechanism in which political power was given to the small towns and farms. All the towns and the farms had the same power to come to decisions no matter the size of the town or farm (Shafir, 1995). These *fueros* were allowed by the Castilian Crown to the Basques in return for their loyalty and served as a buffered zone between the French-Spanish border. The Basques were expected to defend the strategic position they had close to the French border and engage the French if they decided to invade Spain. If France acted in an aggressive manner against Spain, the Basques would form their own military forces to defend Euskadi and Navarre. This made the Basque loyal Spaniards in the eyes of the Crown, when in reality they were defending their way of life, the *fueros*, and their land. These *fueros* kept peace and allowed a certain degree of autonomy in Euskadi and Nafarua until the Carlist War (1833-1839) and the Second Carlist War (1872-1876) broke out. The liberal's ideologies threatened the *fueros* and their autonomy. The Basques fought for their beliefs and way of life. Sadly, the Basque lost the conflict and the new government on July 21, 1876 abolished the last *Floral fueros* (Kurlansky, 1999). The age of the Republic was set in motion and discontent between the Republics and the Basque population, especially Navarre, placed the Basque once again at the center of Spanish politics and conflicts. Even the ancient *fueros*, that had once united both Euskadi and Navarre in a common cause, created divisions between modern day Euskadi and Navarre that can still be seen today.

2.6 Second Republic:

During the second Republic (1931-1939 A.D.), Euskadi saw some of its *fueros* abolished or weakened by the centralized Republic. The Republic did not trust autonomous regions and criticized the church. This angered a large population of the Basques, especially in Navarre. Navarre, which had been very Catholic and held traditional views, showed its disapproval towards the Republic and allied itself with the side that established a dictatorship after the Spanish Civil War (1936-1939). Before this conflict erupted, the Republic reduced the taxation privileges the current Autonomous Region of the Basque Country enjoyed. A major issue of concern for the Basque regions, autonomy, was not discussed or taken into consideration by the government. This was the delicate and problematic relationship the Basque regions had in dealing with the government. The *fueros* were also of great importance and it seemed as if the Republic wanted to do away with these ancient laws and become directly involved in Basque politics. The Civil War became a lighted match that fuelled anger and discontent among the Basque population towards the government (Kurlansky, 1999). In 1936, the Republic made the Constitution known to Spain. Under the new constitution there was opportunity for the regions to have some autonomy. That May, representatives from both Euskadi and Navarre met in Pamplona to discuss the question over autonomy. Their next assembly took place in Estella all the different political parties and ideologies met. The political and ideological entities included Basque nationalists, pro-monarchs, Navarrese Carlists, and pro-Republicans. The outcome of this meeting was the presentation of a new plan that called for unification of one autonomous government, which incorporated

both Euskadi and Navarre. Another factor that angered some members in the Basque population was the issue of the Basque language and the place it would retain in educational, administrative, and in the public arenas. The Republic did not agree that Euskera had the same importance as Castilian (Bard, 1982).

For example, in Navarre after the Republic in the town of Estella in 1931, passed a law that allowed the teaching of Euskera in public schools according to the each community and their wishes. The decree also stated that Euskera was the native language of the inhabitants of Navarre. In addition the new law stated that in villages or towns where Euskera was spoken, Euskera was to be used in the presentation of the curriculum in schools in addition to Castilian. The Navarre population in this way would once again incorporate their identity as Basque and enjoy the limited *fueros* that would be reintroduced by the Republic. Yet the Republic established a law in which Spanish remained the official language between Spain, Navarre, and the Republic. Castilian was to be used in all matters that had to do with governmental or official documentation. Furthermore, the law stated that each inhabitant of Navarre had the right to use Euskera in everyday situations. In addition, every citizen in Navarre that did not speaks Castilian fluently, had the right to either have a hearing or any other judicial or governmental matter in Euskera or have a translator present. Even though these laws were written, the majority where not enforced, and the question of autonomy added to the tense and fragile relationship between the Republic and the Basque regions (Jurio, 1998). The differences stated above and the civil war also set the two autonomies in different courses and different goals that created a gap between them.

2.7 Spanish Civil War:

With the outbreak of the Spanish Civil War in 1936, the Republic had to come to an important decision either to place more demands and abolish rights to some regions or win their support. The Republic under desperation allowed the Basque people to vote on the issue of autonomy that previously was not a favourable option for the government. Euskadi's government in return promised to support the Republic in the conflict. The Republic held voting for the decision over autonomy. The outcome was clear, the majority of the population accepted or opted for autonomy. Only a small portion of the population was against it. On October 1, 1936 the Autonomous Region of the Basque Country was born. Navarre, under total control of pro-Franco forces, rejected autonomy. Navarre, due to its traditional Carlists views and angered by the mistreatment of the Church, gave its support to pro-Franco forces. The fact that General Emilio Mola had taken power in Navarre also played a big factor in Navarre going on a separate course compared to Euskadi. The region of Navarre was also still at this time very agricultural compared to their industrial kin in Euskadi. This led to a division by a more industrial region Euskadi and a rural Navarre. Euskadi saw its future through industrialization and autonomy. These two factors would give Euskadi a good stable and economical platform to run their own government. While for the less industrialized Basques in Navarre, their connection was still with the church and traditional sentiments. The division between the two Basque regions became evident. The Basque government was created October 7, 1936 and made several positive advances in education by incorporating Euskera in public education and in the promotion of cultural aspects such as: songs, written works, and

sports. These activities became a common theme in cities, schools, and towns across Euskadi. The ancient laws (*fueros*) were upheld and respected by the Republic and the Basque government enjoyed a free hand in their financial matters (Kurlansky, 1999). Sadly the victors of the war would not respond in the same manner.

2.8 Franco's Dictatorship:

Franco's victory in 1939 brought about the exile of the Basque government. Franco's dictatorship began to attack the Basque language and anything that had to do with Basque culture. The Cuadillo's feelings towards Euskera can be seen in the following quote:

La unidad de España, incluida la lingüística, fué dogma político de la nueva era. Franco prometió respetar el carácter de cada región <<sin perjuicio de la unidad nacional, que la queremos absoluta, con una sola lengua, el castellano, y una personalidad, la Española>> (Jurio, 1998, pg. 227). (The unity of Spain including the linguistically, was a political dogma of the new era. Franco allowed respect towards the character of each region. Without detriment towards the national unity, that we want it absolute with only one language, Castilian, and one identity, the Spanish.)

Franco's first measure of oppression against the Basque language and its population came in September 25, 1939 in Estella, when he signed a document that was designed to destroy what the Basque government had built in the its short lived existence.

Franco had Euskera taken out of the public education system, books in Euskera were to be burnt, and be banned any display of Basque culture at public gatherings (Jurio, 1998). In Franco's mind, Euskera and anything that had to do with Basque culture, was a threat to his plans in the unification of Spain as a country and political entity. Another blow that Euskadi suffered was the abolishment of the *fueros* for Euskadi. Due to their support during the Spanish Civil War, Navarre was allowed to keep them in place (Kurlansky, 1999). The only way to deal with such a threat was to eliminate it from the map of Spain. "Spain for Spaniards", was the slogan used by the repressive regime. Ethnic minorities, their native languages, and cultures had to be destroyed and those that did not resist, had to assimilate into the Spanish-speaking majority. In the following quote, Vila gives us a glimpse of the regimes attitude towards Euskera and it's culture: "Basque was not considered a language but a dialect or gibberish, it was not allowed on any public occasion or in any cultural event and, thus, it was abolished in the field of education (Vila, 1986, pg.124)". The punishment for the public and private use of Euskera or anything that displayed Basque culture ranged from fines, imprisonment or even death. Yet the Basques still spoke their language and practiced their culture. Sadly, countless numbers of Basques died for simply being Basque. These repressive laws and inhumane treatment led to the opposite reaction than the one Franco wanted, which was to eliminate Basque language and culture. The repressive laws laid the foundation for the preservation of Euskera and its culture. Arbelaiz calls this effect as 'boomerang', he sates: "These years of oppression had, according to Siguan (1992:70), a 'boomerang' effect: the more the Spanish government tried to forbid and eliminate the symbols of a

national identity among the Basque people the more important they became in the eyes of the Basque themselves (Arbelaiz, 1996, pg.361)”.

The next target on Franco’s list was the ‘*caserios*’ and rural areas of Euskadi and Navarre. Traditionally, these ‘*caserios*’ were the transmitters of the Basque language and culture from generation to generation. Montana shows us the importance these ‘*caserios*’ had on the preservation of the Basque culture and language. He states:

La transmisión de la lengua de padres a hijos, que se opera en el seno familiar, queda interrumpida. De ahí que la lengua no sólo desaparece del espacio público sino que, al mismo tiempo, el número de vasco parlantes va desminuyendo paulatinamente como resultado de la ausencia de su transmisión de padres a hijos. (Montaña, 1992, pg.114) (The passing of the language from parents to their children, that takes place in the home, is interrupted. Not only does the language disappear from the public arena, the Basque speaking people gradually disappear due to the absence of the interaction between the generations.)

A propaganda campaign was set in motion by the dictatorship to combat the preserving function the ‘*caserios*’ had towards Basque language and culture. The campaign’s main goal was to lower the status of Euskera in public as well as in the ‘*caserios*’, and to create amongst the Basque population a negative attitude towards the learning of Euskera. Public schools were to play a major role in this propaganda. The schools started to discourage their students from learning Euskera by classifying Euskera as a language that was only used in small villages, which represented the uneducated

population. If the students did speak Euskera, they were ridiculed by their Castilian speaking teachers and fellow classmates. These actions affected the transition of Euskera from father to son. Montana states: “-Hablamos de decir que muchos padres no enseñan a sus hijos en euskera porque ellos se sintieron ridiculizados. (Montaña, 1992, pg.278)”. (We can say that many of Basque speaking parents did not teach their children the Basque language, because they felt ridiculed.) Franco’s campaign had a crippling blow to the learning of Euskera, his policies and campaign to a certain degree almost destroyed the transition of Euskera from generation to generation (Kurlansky, 1999).

Another assault to Euskera came in the form of having parents that could speak the language, but could not read or write it. The banning of Basque school during the Republics and Franco’s regime resulted in parents that were illiterate in Euskera. Most of their children could only speak it. This quote demonstrates how Euskera was learned during this time: “[...] para mí antes precisamente se transmitía de padres a hijos, no había escuelas, no había otros sistemas [...] (Montaña, 1992, pg.278)” (for me, in the past, the language was passed on from parents to their children, there where no schools. There were no other systems offered.) After Franco’s death (1978) and with the installation of democratic government in Spain, the Basque country had to set educational programs for adults that could speak Euskera, but could not read or write it. Franco’s policies had a dramatic effect on Euskera and its usage and the motivation to learn it. First, an entire generation lost its native language. Secondly, those that did speak it were illiterate. Finally, a negative attitude towards the learning of Euskera was created, and due to this attitude, the Basque population was split between Pro-Euskera and Anti-

Basque social groups. This debate still currently continues in political and educational matters in Euskadi and Navarre (Kurlansky, 1999).

In 1969, 'ikastolas' began to appear in Euskadi and Navarre; some had permission from the Franco's regime, while others were underground establishments. These schools were the peaceful protest against Franco's dictatorship. Both legal and illegal schools promoted the learning of Euskera and celebrated the Basque culture. The legal 'ikastolas', were under the strict control of the regime. These 'ikastolas' were not public schools and had to teach the state curriculum, which demanded the majority of the instruction to be taught in Castilian. The founders of these 'ikastolas', agreed with the regime, due to the grave situation Euskera was in. Euskera was disappearing even in small villages across Euskadi and Navarre at a shocking rate. In their eyes, it was better to have some Euskera than nothing at all (Kurlansky, 1999).

The illegal 'ikastolas' had all instruction carried out in Euskera. These 'ikastolas' wanted to save and promote Euskera and Basque culture. The underground 'ikastolas', wanted a total separation from the Castilian curriculum and all instruction was carried out in Euskera. Both versions of the 'ikastolas' had no state funding, and relied upon the contributions of the children's parents. For the most part, these parents were Basque speakers and came from cities and towns in which Euskera was spoken. These two versions of 'ikastolas', after the death of Franco, came together and formed the current bilingual education system found in Euskadi and in the northern parts of Navarre (Balerdi, 2000).

2.9 Democratic Transition:

After the death of Franco in 1978, the Spanish government started its transition from a dictatorship regime into a democratic government. The first action the Spanish government took was to draft the Constitution of 1978. This Constitution protects and acknowledges minority languages as official languages within their respective territories. A major part of the Constitution gave these minority languages, the same stature as Castilian. In article 3, the constitution states that Castilian is the official language of Spain, but in regions where minority languages exist (Euskadi, Navarre, Valencia, Galicia, Asturias, and Mallorca), these languages have the same official status in their respective regions. This was the opportunity the newly established government and the Nationalists were waiting for and they began to make future plans for Euskadi and its language (Clark, 1979).

Each region was given autonomy. Each autonomous region has its own say in political, economical, and educational matters. The Basque Autonomous Region wrote its own statutes over the protection and promotion of the Basque language and culture. In article 6, the Basque government lays out the laws that will protect the language and how it will be implemented within its own boundaries. The article 6.1 states: "Euskera together with Castilian, is the official language of the Basque Country, and all its inhabitants have the right to know and use both languages. No one will be discriminated against for reasons of language (Arbelaiz, 1996, pg.361)". It also states: "Citizens have the right to receive education in Basque as well as, in the case of Castilian monolinguals,

to learn the language (Arbelaiz,1996, pg.361)”. This article began the first steps Euskadi and Navarre took towards the implementation of their current bilingual programs.

CHAPTER III

3. SOCIAL ATTITUDES TOWARDS EUSKERA IN THE AUTONOMOUS COMMUNITIES OF THE BASQUE COUNTRY AND NAVARRE

The attitudes of the population towards a certain language can either help in its preservation or elimination from a certain region or country. The following quote illustrates the importance that the population and their attitudes towards a language have a direct impact on its place within their society.

Si la lengua minoritaria es sentida por la población como algo importante, dicha lengua puede pasar a convertirse en el símbolo de una especie de resistencia en la lucha por el poder político. Sí la lengua no es percibida como importante, el mejor programa fracasará (Balerdi, 1999 , pg.39). (If the minority language is looked upon by the population as something important, this language may become a symbol of a certain type of resistance in the struggle over political power. If the language is not perceived as important, the most organized program may fail.)

This situation and equation can be applied to Euskera and its place within the modern day autonomies of Euskadi and Navarre.

Social attitudes and opinions have aided in the development of the bilingual system in Euskadi and Navarre. The attitudes of the Basque community towards Euskera, has been a powerful factor in the creation of several different types of educational models that are applied in cities and rural areas. The models range from the majority of the instruction to be given in Euskera to methods that incorporate both Euskera and Castilian. First, I will focus on the negative attitudes Euskera has been subject to throughout its history. After that, I will focus on the positive attitudes it has enjoyed.

The negative attitudes towards Euskera began when the Roman colonization started in northern Spain. Navarre, French Basque Country, and Alaba a southern province in Euskadi started to become colonized by the Romans. The Romans built cities such as Pamplona (75 B.C.) and others located in the southern part of Navarre. For the first time in their history, a large part of the Basque country began to migrate to these cities and left behind their tribal and clan communities. The new Basque immigrants had to learn Latin and assimilate into the Roman societies. This meant that they had to adopt Latin to be able to have economic, political, and social interaction within these cities. By the time these Basques returned to their former clans and villages, they had become so Romanized that they believed that the Basque way of life was inferior, compared to that of the “Roman Civilization”. They voiced this opinion, which led to the decline in the use of Euskera in some clans and villages. Its decline, as a daily language began (Kurlansky, 1999).

The second blow for Euskera came from the church. From the 11th to the 15th century the church began to expand in Euskal Herria. The churches implemented Latin as

their main language for mass. Latin also became the language that was learned by the elites and the language in which the church carried out its official matters. The church viewed Euskera as a savage language, which was used by the infidels before Christianity reached Euskadi. The church was assigned a major role in the education offered in Navarre and Euskadi. The church discouraged the use of Euskera within and outside their academies. The following illustrate the frustration this caused amongst the Basque community:

Sobre los métodos que tradicionalmente se han utilizado en el sistema educativo para impedir la utilización del euskera se hace eco el <<P. Cardaberaz, jesuita del siglo XVIII, quién en su Euskeraren Onak refiere lo que él oyó lamentar a un capitán alavés de la Guardia Real respecto a la práctica que se seguía en las escuelas del país prohibiendo a los niños hablar en vasco a fuerza de cachets, de azotes, y de castigos>>. (Montaña, 1992, pg.85). (Over the methods that traditionally have been used in the educational system to discourage the usage of Euskera is voiced out by a priest in the XVIII century. A captain from the Royal Guards observed that the children were not allowed to speak Basque by hitting and by punishment.)

Not only did a Basque have to learn and use Latin to have daily communication, but it also seems that to have a conversation with their God, they had to use Latin as well. The church was a repressive tool in eliminating Euskera from Navarre's and Euskadi's landscapes. This repression did not end until the middle of Franco's dictatorship. The church would play a more important role in Navarre where Euskera was seen as an

enemy and represented the language used by the Basque Provinces that supported the Republic during the civil war. As a result, after the civil war in Navarre, the church favoured the disappearance of Euskera. Not only until the late 60's and early 70's did the church, especially the Jesuit order, aid in the revival and protection of Euskera in Euskadi.

Euskera went through another change when Navarre and the Basque country became part of the Castilian Crown. Now Euskera not only had to compete with Latin, but also had to compete with Castilian. The Basque nobility adopted Castilian as their language of daily use. By learning Castilian, they kept their positions within the Castilian Court. This practice was continued by future generations. This led to the loss of the Euskera among the influential families in Navarre and Euskadi to lose the Basque. Without the support, protection, and funding of the elites, which had control over towns and rural areas, schools that taught in Euskera began to disappear. Montaña states:

<<desplazado [...] como medio corriente de expresión de las clases más influyentes y dinámicas de la sociedad (nobleza, Iglesia y burguesía), el Euskera tiende cada día más a configurarse, sobre todo en Navarra y Alaba, como el idioma de la mesa campesina>> (Montaña, 1992, pg.81). (displaced as a language of daily use by the elites, Basque especially in northern Alaba and Navarre, the language became the language of the peasants.)

This view of Euskera as a peasant language continues today. Such views have devaluated Euskera to the point that the negative stigma that it brings upon Euskaldunes (individuals that can speak Euskera), has slowed down the use of Euskera in public areas.

When Franco won the Civil War in 1939, the negative stigma that Euskera had, could be found in Navarre and Euskadi. Montana states: “El estigma es anterior a la Guerra civil, a la gente le parecía vergonzoso hablar en euskera [...], (Montaña, 1992, pg.228)”. (The stigma precedes the civil war, the people felt embarrassed when they spoke Basque.) Franco only had to build upon this attitude to make sure that Euskera could become a language which would not want to be learned or used by Euskadi’s youth in public settings. His repressive policies made a dramatic impact upon the parents of Euskadi’s children and youth. Castilian became the official language that was used to communicate daily news and the means of communication in elementary, secondary, and higher learning institutions, such as universities, as well as governmental positions. The parents of Euskadi’s youth, which were looking out for their children’s best interests, come to a decision that crippled the motivation to learn Euskera. Montana points out: “[...] la lengua culta era el castellano, entonces los padres intentaban que sus hijos aprendieran el castellano y no el euskera [...] (Montaña, 1992, pg.278)” (the language used by the educated was Castilian, then the parents wanted their children to learn Castilian not Euskera.) In Navarre, not only did some parents have the same negative towards Euskera, but the government refused to admit or recognize that once Euskera was a language used in the Kingdom of Navarre. This negative attitude surprisingly was also present after Franco’s dictatorship. While the Autonomous Region of the Basque

Country wanted to make Euskera an official language of the autonomy, Navarre would further divide the Basque population in their autonomy by granting limited official recognition of Euskera in the areas where Basque was spoken (Jurio, 1998).

Another source of negative attitudes towards Euskera came from large cities such as Bilbao, Vitoria, and Pamplona. The populations of these cities believed that they represented the educated and elite populations of Euskadi and Navarre. This attitude was felt in small towns and villages across Euskadi and Navarre. This led to the decline of the usage and the learning, which led to the decline of the usage of Euskera within these populations. The populations of these areas only spoke Euskera within the home and dared not speak Euskera outside their homes or in large cities. Montaña, (1992) gives us the opinion of a young man that comes from a small town in the following quote: “Miedo, complejo, que Bilbao les impone [...], he dicho que había miedo, que había miedo o complejo de inferioridad del euskera frente al castellano, que todavía creemos que el castellano es la lengua fuerte, la lengua primera (Montaña, 1992, pg.229)”.

Another quote is as follows: “Era algo de aldeanos, no tenía valor, era tan despreciado de cara a la gente que a nosotros mismos... (G-15) (Montaña, 1992, pg.228).” (The language was something that was spoken in villages, it had no value, it was despised by us and other people.) Sadly, this attitude can still be heard and seen in most large cities in Euskadi.

When Euskera is spoken within the cities, the negative sector believes that Euskera is learned and spoken, because it is fashionable. They believe that there is no internal motivation or love for the language. The following quote was spoken by an

inhabitant of a large city: “Lo que has dicho acerca de la moda, yo creo que es un poco de moda, que es un poco... para mucha gente joven es un poco snob. (Montaña, 1992, pg.194)”. (What I have said regarding fashion, I believe that it has to do with fashion, for the young people it is fashionable to speak the language.)

Not all of the Basque community has negative attitudes towards Euskera “Desde luego haber hay motivos muy variopintos, desde una ideología ya desde joven, bien inculcada por convencimiento propio, de que bueno, de que esto es Euskadi, somos vascos y nuestra idioma es le euskera (Montaña, 1992, pg.253).” (There are very different motives, from an ideology that was formed at a young age, which was by our own choice, because this is the Basque Country, we are Basques and our language is Basque.) This quote reflects the idea and belief of a part of the Basque country, that it is by their own choice they speak Euskera. The quote also points out the strong feeling that Basque is their mother language and that they feel a strong connection with their language and Euskadi. Another Euskaldun reflects on the importance of Euskera in the public communication arena, he states: “a las campanas del Gobierno Vasco y tal, yo creo que cada vez tiene más prestigio el euskera, porque ves en la tele hablar a los políticos en euskera y ves que tienen medios de comunicación en euskera... (G-10) (Montaña, 1992, pg.229-230).” (In the Basque Governments campaigns, I believe that every time Euskera becomes more prestigious, because one gets to see that on TV Euskera is spoken by the politicians and that there exists mass media communications that speak in Euskera.) This has been a major turning point for Euskera. The people begin to see that Euskera has extended its influence over sectors other than in *caserios*. These campaigns have had a

positive affect on the Basque population: “Ahora se pone más interés en aprender euskera [...], ahora el euskera es más apreciado que antes (G-5) (Montaña, 1992, pg.231). (There is more interest now to learn Basque, [...], now the Basque is more appreciated than before.) It seems that Euskera is receiving more prestige as a language for daily use. Other Basques, believed that Basque was not seen as part of their culture. To many it was a foreign language, but these attitudes begin to change. “Se ha recuperado porque hoy en día sí se puede utilizar el hablar euskera como un símbolo cultural. (E-1) (Montaña, 1992, pg.231) (Basque has been recovered, because nowadays to speak Basque can be used as a cultural symbol.) Other sectors of the Basque community points out how social attitudes have become positive towards the usage of Euskera in public places. A Basque youth points out:

[...] En cuanto a la valoración social pasar de unos ámbitos sobre todo reducidos de casa, de la familia, de la cuadrilla, pasar a la Universidad, pasar a la calle, pasar a la Administración aunque sea a un nivel formal pues sí, a ese nivel formal pues sí, a ese nivel se ha ganado. Hoy en día la gente valora el euskera. (Montaña, 1992, pg.232). (Regarding the social value, the Basque language has past from being spoken only at home with the family and friends, to being spoken at the University, at the streets, and Administrative settings in a formal matter. This goal has been met. Today the people give a great value to the Basque language).

Another Basque points out that the children have changed their attitudes towards the usage of Euskera in public places. The Basque states: “Yo actualmente veo a los críos que hablan en euskera más que en castellano, y ves críos que hablan en euskera en Bilbao

y en pueblos grandes donde antes nunca habías oído hablar en euskera (Montaña, 1992, pg.187).” (I, nowadays, see the kids speaking more Basque than Spanish, and you can see kids speaking Basque in big cities like Bilbao, where the Basque was never spoken before.) Finally, I will quote the Basque governments view over Euskera:

La lengua es <<pilar del pueblo>> (G-3), <<símbolo de una cultura y lengua nacional de Euskal Herria>>(G-13), símbolo de ,identidad nacional>> (G-5) sirve para <<sentirse mas vasco>> (G-5), <<el idioma es el corazón, es la base de la cultura>> (G-12). A través de él se alcanzaría la cohesión del grupo, daría sentido de comunidad y sería el elemento de identificación personal: (Montaña, 1992, pg.234. (The language is the pillar of a community, a national symbol that is used for one to feel more Basque. The language is the heart. It is the base of culture. Through it, one reaches cohesion in a group, it gives a sense of community and personal identification.)

In the previous section social attitudes towards Euskera were covered, in this section, statistical findings regarding social attitudes will be covered. Due to Franco’s repressive laws and the emigration that took place during the industrial booming in the Autonomous Region of the Basque Country, Euskaldunes (Basque speakers) in the autonomous region fell to about 24% in 1975. But there has been a major increase in the number of Euskaldunes in Euskadi since Euskera has been implemented in the educational system. In a recent study carried out by the autonomous government, the favourable attitudes towards Euskera have greater numbers than those that are against them. Forty six percent of the population is in favour of Euskera and is seen as an asset

that the Basque community should protect and learn. While thirty-eight are neutral and only sixteen percent view Euskera and its teaching in a negative way. In the Autonomous Region of Navarre, things are quite different way. In Navarre, thirty-eight are in favour, thirty are neutral, and thirty-two have negative views towards Euskera (Balerdi, 1999). As it is quite clear to see, more positive attitudes can be found in Euskadi compared to the high number of negative attitudes that can be found in Navarre. One must also keep in mind that the autonomous government in Euskadi tends to have a positive attitude towards Euskera and take every means and measures to promote and protect the language. In contrast, the autonomous government of Navarre does not take this measures, on the contrary the government is very anti-nationalist as well as anti-Euskera. Recently this lack of interest to protect and promote Euskera was evident in a decree that was passed by the autonomous government. The government of Navarre passed decree 327/200 that called for any kind of sign such as directions or postings that led to major highways or signs that had names of cities, town, and/or villages to only be in Castilian. In addition any sign that was bilingual Euskera and Castilian were to be brought down and replaced by a monolingual Castilian sign. The outrage over the decree led to a hearing that was taken all the way to the High Court of Justice in Navarre. The court found the decree to be violating the linguistic rights of the Basque speaking community in Navarre. The decree was abolished, currently though the government has drafted a new decree that is also designed to limited the presence and use of Euskera in public, administrative, educational, and judicial spheres. There was a large protest by the Basque speaking community in the defence of Euskera (Contact Bulletin, Jan. 2003). This example, illustrates how the government in Navarre does not value Euskera in their

autonomy. This example illustrates how important the role of the social attitudes towards a minority, especially by the government, can either revive or destroy a minority language.

CHAPTER IV

4. THE BILINGUAL EDUCATIONAL MODELS OF THE AUTONOMOUS REGION OF THE BASQUE COUNTRY

In the following section, I will describe the current bilingual educational system that is in place in Euskadi. Secondly, I will discuss the ikastolas and their importance they hold within this bilingual system. Finally I will discuss the policies and conferences that bilingual teacher must follow and attend.

The main purpose of bilingual education in Euskadi can be summed up in the following quote: “En Euskadi queremos educar a los niños en un bilingüismo, por lo que es absolutamente necesario el plantearnos, ante este desafío, una promagación lingüística (Siguan, 1982, pg.28). (In the Basque Country, we want our children to be bilingual. That is why it is absolutely necessary that we implement a linguistic educational program.) The first language to be reinforced is the mother language. It is the government’s responsibility to implement a curriculum in which a child can master his or her native language. The second objective is to introduce a second language, whether it is Euskera or Castilian, and to provide the curriculum and materials, which will ensure that the student becomes fluent in both languages. The third objective is too offer three distinct models, from which parents can choose in the deliverance of the curriculum.

There are three models of teaching that are in use in Euskadi. These three methods reflect the ethnic and linguistic diversities that can be found in both Euskadi. The methods are applied according to linguistic presence in a certain city, small town or village. The three models are as follows:

Model A: The entire curriculum except for Euskera is taught basically in Castilian. Whenever possible, Euskera will be applied to other subjects such as history and physical education. The hours of Euskera that will be administered will sum up to four hours weekly, which are required by the Department of Education and Culture. Once a student acquires a practical use of Euskera, the students will be given more subjects in Euskera during their high school years. The main objective of this model is for the students to be able to have a daily conversation with people. The language will not be targeted for future use, such as courses in superior academic (university) settings.

Model B: Both Euskera and Castilian will be used to teach the curriculum. Castilian will be used first, for subjects such as: reading, writing, and mathematics. Euskera will be used for subjects such as: Physical Education, History, Science, and Social Studies. The hours of usage of language in the classroom will be divided evenly between Euskera and Castilian. The objective of this model is for the student to be fluent in all aspects of both languages, which will enable the student to continue his or her superior schooling in both Euskera and Castilian.

Model D: All subjects, excluding Castilian Language Arts, are taught in Euskera. Furthermore, Euskera will also receive some hours in Language Arts. Castilian will be an

important part of the curriculum, but Euskera will be a priority. The objective of this model is to reinforce the prior knowledge of Euskera and built upon this knowledge to further their proficiency of Euskera. Secondly, for the student to receive as many subjects as possible in Euskera throughout his or her academic career, and for the student to be able to continue his or her university education in both Euskera and Castilian.

These three models are in current use in the Basque Country. Both private and public schools use this system. Each model is applied according to linguistic geography, social attitudes, and mother language or the knowledge of a certain language. For example, model A, is being used in areas where historically Euskera has been weak and is not used as a daily means of communication such as in the region of Alaba. This model is also applied for immigrants that come from other autonomous regions in Spain. Model B, is used in regions where Euskera does not dominate as a language of daily use, but a substantial part of the population know or has some knowledge of Euskera. These areas for the most part are bilingual and the population is quite mixed in its linguistic knowledge and usage, such as, in the region of Biscay. Finally model D is applied in Guipuzcoa, which historically has been an area where Euskera has had great importance as a language of daily use and the majority of the population is fluent or has a good understanding of Euskera. This model is also implemented for the population whose language has been Euskera. The schools that apply these models, receive extra funds from the Basque government. Currently, models B and D are the ones, which are being used by most private and public schools. Model A has declined in use, due to the demand by the parents and the prerequisite of an individual being fluent in Euskera. The policy

states that in order for any person to hold any governmental position fluency in both Euskera and Castilian is required. The better-trained and qualified Euskera teachers have made models B and D the most enticing models for the parents that live in Euskadi.

A major concept used within each model is the belief that two teachers should be used in bilingual education. Each teacher is assigned to teach one of the languages. Classrooms that employ Model A and D have a major emphasis in the acquiring of a second language whether it is Castilian or Euskera. Siguan states:

La adquisición de la segunda lengua supone para el hablante el asumir una serie de pautas lingüísticas tanto a nivel fonético, léxico, como morfosintáctico. Si la persona bilingüe no tiene afianzados y separados adecuadamente los dos códigos aparecerán las interferencias, pudiendo llegarse incluso, a una situación de anómia lingüística (Siguan, 1982, pg.28). (To learn a second language requires from the student to learn a new grammar, syntax, and phonetics. If the bilingual student does not separate both languages, it can lead to confusion and the mixing of both languages.)

Due to this theory, the Basque government, whenever possible, hires two teachers to teach bilingual education. The objective is for students to make a connection with a specific teacher in each language. The student will use this physical and audio connection to trigger their transition from one language to another. The student will be given a specific time and place where a student will use a certain language. This system

in return, will prepare the student the night before to think and speak in that certain language once they find themselves in that certain classroom.

The materials that are used in the classroom reflect this theory. The books for example, are separated into their respective languages and rarely mixed. Once the student reaches high school, then some of the books that are being used are bilingual or both sets of books are used at the same time.

The Basque country is a special situation regarding bilingual education and the acquisition of a second language. The second language that is being learned can be either the native language, which was almost extinct, or the majority language (Castilian). Due to the banning of Euskera during Franco's dictatorship, the Basque country found itself with teachers that were not trained well enough or did not know how to read, write, or speak Euskera. This was the reality the Basque government had to deal with. Siguan states:

Cuando nacieron las ikastolas, allá por los años 60, uno de los mayores problemas era la inexistencia de profesorado titulado euskaldún, por lo que se tuvo que recurrir a personas no tituladas que sintonizaran con el movimiento de las ikastolas y supieran euskera (Siguan, 1982, pg.55). (When the Basque schools were created, one of the major problems was the non-existence of certified teachers who spoke Basque. Due to this, it was necessary to find non-certified teachers with knowledge of Basque.)

This caused problems in the future. The Basque government had to create qualifications for teachers taking into consideration this devastating blow left behind by the Franco's regime.

The Basque government has established its own guidelines (qualifications) for the teaching of Euskera in a bilingual classroom. The Castilian guidelines have already been met through the normal educational system that is carried out within the country as a whole. The Central Government Magistrate of Spain sets up the guidelines. Their training consists of the deliverance of all subjects in Castilian. Recently the Basque government has created its own private Magistrate that prepares the current and future teachers that deliver the curriculum in bilingual classrooms across Euskadi. The qualifications for a teacher that will teach Euskera are as follows:

1. The teacher must have an academic certificate or title from the state (Central Government) that corresponds to the grade or level the teacher will teach. This is applied to all teachers that teach general education in Spain (for the most part monolingual areas in Spain).
2. The teacher must also have one of the following:
 - a. Have a title or certificate from a Basque academy, in which a student learns how to teach and deliver the curriculum in Euskera.
 - b. Have a degree that is equivalent or be substituted to the one stated above.

- c. Have a certificate or title in a specific area, which corresponds to the grade level and subject which the teacher will use Euskera in the deliverance of the curriculum.
- d. Or have a certain specialty, which can be applied to the preservation and promotion of Euskera.

Sadly, most of these prerequisites are not being met. The government has to train or retrain the faculty that was left behind by Franco's dictatorship. The second challenge the government faces is to change the attitude of the majority of these teachers towards Euskera, which tend to be negative. The Basque Government has begun to create new programs, which will aid the current faculty as well as the future teachers. The school boards are to set up conferences of 10-13 teachers, which will meet at least once a month. These conferences will be a place where teachers will be able to voice their opinion over the curriculum or model is used in their schools. The teachers will also be able to change their curriculum to best aide their students in the learning of two languages. These conferences will be administered and be under the supervision of a qualified Inspector, which represents the Basque government and their respective province. This inspector will answer any questions the teachers may have and will help in the formation of new curriculum. The teachers will also discuss the need for new materials such as: books, videos, and audiotapes, in their classrooms, which can be applied into models B and D. The teachers will also discuss the materials that are currently being used in their classrooms and make changes when needed. The main goal of these conferences is the interchange of methods, teaching styles, analyzing of

problems and to find a collective solution to these problems. These educational components will be applied in all classrooms, regardless of their model, which in turn will promote a successful number of bilingual students. The research articles will also be provided for the teachers, which have to do with bilingual education, the teachers are expected to read the academic research and have a discussion over the material for the next conference. These conferences have been quite successful and have also had a positive impact not only in their respective provinces, but have also been applied in other provinces across Euskadi. Siguan (1982), states: “ Igualmente surgieron ideas para organizar cursillos para el propio perfeccionamiento de los profesores: utilización de la marioneta como medio didáctico para la enseñanza del euskera, recursos musicales y rítmicos, preparación de actividades para la enseñanza intensiva del euskera, etc.” (Siguan, 1982, pg.94). (Similarly, they found new ideas to teach Basque to the teachers: the use of puppets, music, rhythms and other activities as educational methods.) The teachers will receive pay for attendance by the government and will provide a substitute for duration of the day. If the teachers decide to attend other conferences, they will be given a bonus.

Another program that has been set up by the Basque government is an intensive course in Euskera, which lasts five months. The teachers will spend 5-6 hours daily for the duration of five months. The government will compensate the teacher the entire five months and will also provide a substitute. These intensive programs can be extended up to two years. After the two years, the teacher will have to take a test of basic grammar and oral communication in Euskera. This option, for the most part, is applied to the

veteran teachers that have limited or no knowledge of Euskera. This method has been very controversial in Euskadi and the rest of Spain. Due to the fact that teachers that were trained during Franco's dictatorship did not receive teaching in Euskera to many Basques these teachers were victims as well (Arbelaiz-Martinez, 1996).

The Basque Country has also set up guidelines in regards to their bilingual and second language acquisition classrooms. The formula that the Education Department uses is the following:

Interest=Attention=Comprehension

The teachers are responsible in the generation of these three factors. If one of these components is missing, the students will not reach the comprehension stage. The teacher is responsible to catch a student's interest by making the lesson or curriculum interesting. The teacher is expected to be creative in his or her method of delivering the curriculum. Once the teacher has the interest of the students, the teacher must keep the students attention by making a connection between the curriculum and real situations a student may come across in their daily life. The teacher also has the responsibility for the comprehension of the material presented to the students. The teacher must present the curriculum and lessons in a clear and precise manner. The teacher must be knowledgeable in the subject or subject he or she teaches. Without these three steps, the student cannot digest and comprehend the material that is being presented. Furthermore, all of these prerequisites and guidelines were intended to ensure that a well-prepared teacher is in the classroom. Siguan, (1982) states the main objective of the government in

the preparation of the teachers. “La pieza clave para la euskaldunización de la enseñanza está en poder contar con un profesorado, en su gran mayoría bilingüe, capaz de impartir sus clases en euskera y en castellano (Siguan, 1982, pg.92).” (The success in teaching a bilingual program is based on the teachers, because the majority of them speak Basque, and they are able to teach in Basque and Spanish.)

The Basque government also puts in place certain guidelines that have to be in place in the classrooms where bilingual education and second language acquisition is being carried out. The guidelines for the demeanour of the teacher are also set. The guidelines are as follow:

1.1 “Ambiente tranquilo y gratificante. En Preescolar se realizará el primer contacto que muchos de nuestros niños tengan con el euskera, siendo muy importante que esta relación sea agradable, no solo en el primer momento sino a lo largo de todo el proceso educativo. Sera imprescindible a la consecución de un ambiente relajado con un vínculo afectivo para que pueda seguir en clase una libre expresividad de los sentimientos, opiniones, y estados anímicos. El niño no se sentirá cohibido. Expresará todo lo que necesite primero en castellano, y en función de la influencia de la lengua del profesor cada vez mas en euskera.”

1.2 “La expresividad del profesor: el comportamiento lingüístico del profesor juega un papel importante en la adquisición de estas relaciones y objetivos. El

profesor tendra una ayuda innegable e imprescindible en la expresividad para poder hacer comprender lo que quiere a los alumnos. Sus gestos, muecas, cambios de voz, movimientos... serán mucho mas importantes que todo el material didáctico. Esto no quiere decir que los medios didacticos no tengan importancia, ya que frecuentemente una imagen suele valer mas que mil palabras (Siguan, 1982, pg.32).”

Translation:

1.1 “A peaceful and gratifying environment must be present. The first contact our children will have with Euskera will be during Preschool, it is important that this experience be an enjoyable one, not only at the first contact, rather during all the duration of the educational process. The indispensable consequence will be a relaxed environment with an effective guidance so that the class can progress in a place where free expression of feelings and opinions. The child will not be forced or intimidated. The child will express at first, all that necessary in Castilian, then the teacher’s language (Euskera), will be used more and more each day.”

1.2 “ The expressiveness of the teacher: the proper usage of linguistics by the teacher plays an important role in the acquisition of these relations and objectives. The teacher will have an undeniable help and indispensable in his expressiveness in being able to make the students comprehend the material that is being presented. His mannerisms, facial expressions, change of voice,

movements... will be much more important than the educational materials (books, audio equipment, ect...). This is not to say that the educational techniques do not have importance, since frequently actions tends to be worth more than a thousand words.”

These techniques have been applied in classrooms across Euskadi and have been very successful. The students feel secure and comfortable in their educational environment, which in returns promotes an enjoyable learning of the languages. The students, as stated above, can use their native language, whether it is Euskera or Castilian, as their first means of communication. Then in a slow and very supervised way the second language will be introduced, which will cut down the anxiety and intimidation level a student may go through. It seems that the models are student centred and are set up so that the student can require the second language in a natural and enjoyable way.

Euskadi’s bilingual education has several objectives. The first being to eradicate the devastating blow Franco’s dictatorship had on Euskera, which is to save and promote the usage of Euskera as a language that will be used for daily situations. Secondly, to have a population that has a distinct culture and language, that makes them unique within the borders of Spain. Thirdly, to linguistically and politically unite the Basque people. Finally, the most important being to have a population is bilingual in every sense of the word.

Euskera's history has been one of isolation, oppression, survival, and application. After Franco's dictatorship, Euskera and its daily usage were left in a fragile state. The Autonomous Region of the Basque Country began the restoration of the language in every sector of daily life. The Basque government installed it in private and public education, since the future generations (children), began to learn and use Euskera. It is the hope of the government that these children will use and develop a positive attitude towards Euskera. Material that is organized and teaching techniques used within the bilingual educational system makes this objective each day a reality. Euskera seems to be gaining ground in its restoration and usage in Euskadi.

In recent years, regarding the models covered above, a positive trend has taken place that illustrates the fact that Euskera is gaining ground in the educational field after the oppressive laws that were placed by the dictatorship. Model D, which all of the curriculum is delivered in Euskera, excluding Castilian and literature as subjects, has become the most used model currently in Euskadi. About fifty six percent of the student population is enrolled in a classroom where this model is used. Thirty one percent of the student population is enrolled in model B, which uses both Euskera and Castilian to deliver the curriculum. While model A, which all of the curriculum is delivered in Castilian, excluding Euskera and literature as a subject, has dropped dramatically since the end of the dictatorship and the democratic process that Spain went through in its transition to democracy. Only thirteen percent of the population is currently enrolled in this model and the number declines each year (Balerdi, 1999). There are several reasons why these current trends have taken place. Baleridi, (1999), points out that the population

in general has seen that model A does not prepare their children in the acquisition of Euskera, which in the future can lead to difficulties in their children acquiring a governmental job or position. Secondly, the motivation from the younger generation to learn Euskera has led to the creation of more classrooms that offer model D. Finally there is also the fact that some schools have cut on model A in classrooms in order to receive subsidized money from the government. The numbers above indicate that Euskera has a strong position within the educational system, but with other European languages that take a more important role within Euskadi and in the European Union, Euskera may lose this position.

Euskera, it seems, will be assaulted once again by other languages. As Europe becomes one, other languages such as: English, French, German, and Italian will soon make their way into Euskadi's multilingual education. These languages will also challenge Euskera's dominance within the borders of Euskadi. Will Euskera and the Basque government be able to integrate these languages to school curriculum, without losing Euskera? In the following section, the teaching of English in Euskadi will be discussed.

It is important to explore how English is being taught in Euskadi because of the results that have been found on acquisition of multiple languages by children at the primary level. Spanish reforms in the acquisition of foreign languages has dramatically changed the teaching ideologies and materials used within the classroom. The first reform has been the belief that a child should be taught a foreign language at the age of eight. In addition, the reform also calls for the introduction of recent research studies,

class materials, and methods of teaching a foreign language that are currently used within the European Union. These materials incorporate the latest research findings and methods of teaching a foreign language that are reviewed and implemented within the classroom. The educational establishment must follow the following guidelines: learner-centered syllabuses, communicative competence, cooperation and coordination among teachers. These factors are introduced to help teachers implement teaching methods that can help their students in the acquisition of English. In addition, the government has also agreed to cut back the numbers of students in a classroom to help in the acquisition of English (Cezno, Lindsay, 1994).

Euskadi is in a unique situation when it comes to introducing English into their classrooms, due to the bilingual educational system that is currently in place. The addition of a third language (English) into the curriculum is disputed by both teachers and parents because of the confusion that introducing English may cause in an educational system which already has Euskera and Castilian in their curriculum. The main objection has to do with the fact that at this same time, reading and grammatical techniques are introduced in the acquisition of Euskera and Castilian, this to some educators and parents can hamper in the learning of Euskera and Castilian. Yet students have chosen English over French even though Euskadi is situated between the border of France and Spain. For example, by 1992, 94% of students in Euskadi chose English as their foreign language. In 1992-93, the Basque government decided to conduct a study in the teaching of English in Euskadi. The main objectives of the study were to a) foster positive attitudes towards the introduction and teaching of English in the classroom; b)

the development of an atmosphere in which students could enjoy learning English; c) the provision of topics that are related to student experience so that they could have a personal connection to the learning of English; and d) to create teacher development and experience in the acquisition of English. The study was designed to have regular visits by a coordinator, which would record the realities that occurred within the classroom. Such factors as behaviour, condition of classroom, and numbers of students were taken into consideration.

Based on questionnaires that were passed out to teachers and parents, the findings showed that the atmosphere was supportive and both parents and teachers supported the teaching of English. The teachers' attitudes, in particular, showed positive feelings towards the teaching of the English language. The students' attitudes, based on observations, showed that the students had fostered a positive attitude towards learning English. The study also found that these positive attitudes from the children developed from the students' enjoyment of learning English and the supportive atmosphere that was in place in the classrooms. Teachers attitudes towards the teaching of the language and their proficiency in the language, made a difference in the success or failure of the program. The more prepared and positive the teacher was, the more successful the learning of the language was for the students. Even though some teachers did not have an in-depth understanding of the acquisition of a second language, their confidence in teaching the language and in allowing the students to engage in oral conversations had a positive impact on the success of the program (Cezno, Lindsay, 1994).

These findings are important, because the findings have found that it is possible for a child to learn several languages at once and not hamper in the acquisition of the majority language or in Euskadi's situation, a majority language and a native language. This finding could lead to the establishment of other minority languages, especially the languages brought by the immigrants such as Arabic. Another important finding has to do with how parent and teacher attitudes towards the teaching of a language can lead to a successful or creating limitations in a language program. It was noted that positive attitudes from both parents and teachers lead to a successful language program. This could lead to the introduction of other languages into the curriculum that is being taught in classrooms across Euskadi.

CHAPTER V

5. THE BILINGUAL EDUCATION IN THE AUTONOMOUS REGION OF NAVARRE

Euskera in the educational system in the Autonomous Region of Navarre is quite limited, due to the separation of the autonomous region into three distinct linguistic zones. The creation of these three linguistic zones, have had a strong impact on the implementation of the Basque language in the educational system. The three linguistic zones are representative of the rich ethnic and linguistic populations that can be found within the autonomous region. The first zone is the Basque-speaking zone (northern area) in which historically, the majority of the population speaks Euskera. The second zone is the mixed zone (central area), in which historically, Euskera and Spanish are spoken by the majority of the population. The last zone is the non-Basque zone (southern area) in which historically, the majority of the population speaks and/or has been speaking Spanish. It is important to point out that the Basque speaking and mixed zone have a population which is bilingual, whereas the non-speaking zone has a population in which the majority has no or very limited knowledge of Euskera and are mostly monolingual in nature. The autonomous region assigned different educational models that implement Euskera instruction into their educational environments depending upon each zones'

linguistic makeup. As the following section will illustrate, the teaching of the Basque language in Navarre is quite different when compared to that of the Autonomous Region of the Basque Country.

Unlike the Autonomous Region of the Basque Country, which has both Spanish and Euskera as co-official languages, the Autonomous Region of Navarre only recognizes Euskera as an official language in the Basque-speaking zone. As a result, Euskera is only to be taught by legislative decree in the Basque-speaking zone. In the mixed and non-speaking Basque zones Basque may be taught but only under strict guidelines. The law that has a direct link to this is the "*Ley Orgánica de Reintegración y Amejoramiento del Régimen Foral de Navarra (1982)*." This law states that Castilian is the official language of the Autonomy and that Euskera has official status in the Basque-speaking zones. This law limits the teaching and use of Euskera in non-Basque zone and in the mixed zone since the teaching of these two zones stated above, teach Euskera only under strict regulations. The non-official status of Euskera also impacts the teaching of the language.

The regional law of Euskera (1986), regulates the languages that are to be used in the community. Article 2 states that Castilian and Euskera are the official languages of Navarre, because of this, all its citizens have the right to know both languages. In article 5, the autonomy is divided into the three different zones and each zone has specific guidelines regarding linguistic rights and implementation of the languages in distinct environments. Regarding education and the use of the language in educational settings, there are two articles of great importance. The first, Article 19, guaranties that each

citizen has the right to receive education in both Euskera and Castilian in educational settings. Articles 24-26, states that the teaching of Euskera is to be taught in school, although not in the mixed and non-Basque- speaking zones. This law was the foundation for the laws that have been implemented governing the teaching of Euskera in classrooms across the Autonomous Region of Navarre.

The Regional Decree (159/1988) regulates the incorporation and usage of Euskera in the non-university educational system and was created by the government to regulate the implementation of Euskera within the three zones. In the Basque-speaking zone, model A will be used in the teaching of Euskera. Models B and D will be used only if the parents ask for the models. In the mixed zone, model A will be available only if the parents ask for the models in addition to requiring a certain amount of students that are going to attend the class. Models B and D will only be made available if there is a sufficient number of parents that ask for it. The authorization of the principal and other administrators must be obtained for the program and they must support it. In the non-Basque-speaking zone, the prerequisites become more rigid. The teaching of Euskera is only offered in model A and is used more as a school subject. The regulations are the same as for the mixed zone. These laws for the most part are designed to conform to the three distinct linguistic zones that can be found in the Autonomous Region of Navarre.

The Foral Decree (160/1988) establishes the norms and requisites required to teach Euskera in the Autonomous Region of Navarre. The decree regulates the requirements, courses, translation abilities, professional development, and bilingual abilities that are required to be considered to teach in a classroom in which Euskera is to

be incorporated. The Universities use this decree as a guideline to prepare future teachers and translators (Balerdi, 1999).

Euskera is quite limited in the educational system in the Autonomous Region of Navarre. Currently, the numbers do not seem to favour Euskera. For example, 50% of the population is currently enrolled in model X, which the entire curriculum is transmitted entirely in Castilian. Even though, there has been an increase in the demand for model B and D programs within the classrooms, Euskera has not gained enough ground within the educational system as in Euskadi. For example by 1988 to 1996, model B doubled while model G (all curriculum delivered in Castilian) has dropped. Model A has an enrolment of twenty five percent of the population. While model D has twenty five percent, this is an increase but model G has fifty percent of the population. Half of the population enrol their children in a model in which Euskera is totally excluded from the curriculum. This illustrates the delicate situation in which Euskera finds itself in the current educational system in Navarre. (Balerdi, 1999) Balerdi, (1999), points out several reasons why Euskera seems threatened in Navarre's educational system. The first is the legal status of Euskera in the mixed and non-Euskera speaking zones. The second is the lack of interest from the government towards Euskera and the lack of funds and implementation of programs to promote Euskera. The third reason is the attitudes towards Euskera that exist within social and political entities that make up the population of the autonomy. The final reason is the low number of Euskera speakers found in the autonomy. These reasons limit the usage and teaching of Euskera in Navarre. Furthermore, other languages such as

English and French have taken major importance as second languages. Euskera seems to have a very doubtful and fragile future in the Autonomous Region of Navarre.

CHAPTER VI

6. THE MOROCCAN COMMUNITY IN SPAIN

Currently, Spain has two kinds of minorities, native minorities and immigrant minorities, living within its borders. The native minorities include the Basques, the Catalonians, and the Galicians. In other words, they have been a part of the Spanish population for several hundred years and are of European decent. These minorities enjoy special privileges and rights guaranteed to them under the current Spanish Constitution. These rights give each of these ethnic and linguistic minorities certain autonomy in fields ranging from special police units to education matters. In education, these communities can incorporate their native languages and cultures into their curriculums. Their languages and the Castilian language are considered official languages by the constitution. The official status gives these educational programs funding from the central government as well from their local political parties. There languages are also viewed by a majority of the Spanish populations as an essential part of Spain's history and cultural identity. Universities offer training and courses for students that wish to teach these minority languages. For non-native minorities, that for the most part are immigrants, the situation is quite different.

The second types of minorities that can be found within the borders of Spain are immigrants that come from different countries and continents. Some of these continents include: Africa, the Americas, and Asia (Balerdi, 2002). Some of these immigrants arrive in Spain for several reasons. The reasons vary as much as the different ethnicities that ultimately make Spain their new home. A major reason for immigration to Spain may be the political instability that can be found in both undeveloped and developed countries. A more radical reason is armed conflict or an established dictatorship in which the population is forced out of their home country into a new host country. Others immigrate for climatic causes that have led to famine in their countries of origins, or the lack of other natural resources that maintain life. The lack of opportunities in the labour arena also draws the migration of younger generations to other countries in search of work. Spain has changed from a country that provided immigrants to the United States and Latin American countries, to a country that has become a permanent home for a growing immigrant population (Wrench, Rea, Ouali, 1999). The following quote illustrates the dramatic immigration that has taken place in Spain in several years. “La evolución del alumno extranjero en el Estado español indica un aumento año a año, hasta llegar a un incremento del 50% en los últimos 6 años (Balerdi, 2002, pg. 24).” “The evaluation of the foreign students in the Spanish state indicates a rise year after year, until reaching an increment of 50% in the last 6 years.” The following statistics come from the Basque government (2000), Catalonian Government(1999), and the Ministry of education and sciences (1997) regarding the population of immigrant children in Spanish classrooms. By 1999-2000 there were 568 Moroccan children in the Basque country and 7,151 in the region of Catalonia. There were 488 Latin immigrants in the Basque country and 3,463 in

Catolonia (Balerdi, 2002). These minorities face a totally different situation in Spain compared to the native minorities. To begin with, the constitution does not recognize their languages (excluding the countries in Latin America, where Spanish is spoken) as official languages. This lack of recognition means that little or no funding is provided for special programs that protect and promote both linguistic and cultural aspects of a certain minority group. In the educational field, this lack of funds means poorly trained teachers unprepared to deal with the cultural and linguistic differences that these students bring into their classrooms (Turell, 2001). The immigrants also have to deal with the harsh reality of immigration policies established by some European countries that want their eventual return to their native countries. The Council of Europe in 1977 tried to establish good relationships with the countries that produced immigration to Europe. The plan of the Council of Europe was that these relations could be made stronger through the teaching and the promotion of the maternal language as well as their culture in the classroom. This seemed a noble action on the part of the Council until one takes into consideration that these initiatives were set up to design an easy transition and eventual re-integration of the child upon the return to his or her country of origin. The countries of origin of the immigrants did not interpret the programs to have the desired outcome on behalf of the European Council. The other countries saw this as a noble gesture towards the immigrants from their new host countries (Balerdi, 2002). Even with the installation and application of this law, the presence of their mother tongues is minimal or nonexistent in the classrooms. The culture and traditions are barely studied or celebrated in the classrooms. The results are students that feel isolated and frustrated in the classroom and in public settings. Furthermore, their native languages are not used to

reinforce their language skills in order to ease the acquisition of their new host language and insure a successful educational experience. Without the proper education or resources, the future chances of these minorities in acquiring a stable job becomes quite limited. Finally their status as newly arrived minorities, gives the Spanish population a chance to label these minorities as being “different” or not belonging in Spanish society. The minorities become easy targets for stereotypical labelling and racist attitudes and actions. Furthermore, Balerdi ,(1999), points out that at times, Spanish parents do not want immigrant children to be in classrooms where their children are currently being taught. Their attitudes are connected to racist views and a fear that, somehow, their children will be contaminated by the presence of these newly arrived immigrants. The contamination is linked to ethnic and cultural differences. These are some of the obstacles that the Moroccan immigrants must overcome to become part of Spanish society.

Language use and origin have a great impact on how Spanish society views the non-native minority and immigrant groups. For example, French, English, Italian, and German speakers are given higher prestige due to the language spoken and their countries of origin. Immigrants that are Arabic, Chinese, and Portuguese speakers have a less prestigious status, regarding their language in Spanish society. Discrimination is also based on language use and origin. For example, some immigrants from North Africa, Brazil, Portugal, and other African countries are more prone to be targets of discrimination. While other immigrants such as Western Europeans and Americans are not discriminated in a social or cultural matter (Turrel, 2001).

One group of these newly arrived immigrants to Spain is the Moroccan population. At first, the Spanish government and population allowed the Moroccan immigrants to pass through on their way to other European countries. Spain functioned as a bridge for the Moroccans who made their final destinations in other European countries. With the formation of the European Union, and the incorporation of Spain into the Union, Moroccans found new opportunities in Spain. Immigration into Spain by legal and illegal immigrants rose. The Moroccans no longer view Spain as bridge that leads them to France. Instead, Spain became their final destination (Wrench, Rea, Ouali, 1999). Spain currently faces the same problems that every country has faced when it receives immigrants from other countries. There are two options: either to assimilate the immigrant population into mainstream society or to learn, and promote the languages and culture the Moroccan immigrants have brought with them to Spain. But in order to understand the situation the Spanish government and the Moroccan immigrants face, one must have knowledge of how linguistic and cultural aspects work in their native country in Morocco.

The linguistic as well as the cultural make up of the current Moroccan population is the result of three major linguistic changes that took place throughout their history. The three major changes are the following: native language presence, Arabic presence, and European colonialism and language presence. Due to these three different linguistic influences, Morocco has three distinct languages that are spoken within the country, and a culture that has taken certain cultural characteristics from each linguistic presence

(Bentahila, 1983). As we shall see in the following section, the linguistic situation in Morocco is quite complex and interesting.

Linguistic identity plays a major role in Morocco life, social status, and social interaction. Its use is tied to religious, ethnic, gender, social and economic status. Each aspect of life uses language to strengthen social and family structures in a male-dominated society. In the following section the Berber language and its function in social and family situations will be examined.

Berber is the native language of the Moroccan population. Its presence was felt before Classical Arabic and French became a part of the linguistic makeup of the country. This language was used by the majority of the population before the introduction of the Arabic language by the spread of Islam. The tribes and clans of the country used Berber as a daily tool in everyday communication. One of major weaknesses of Berber is the fact that it is usually transmitted in an oral fashion and has limited written background. Storytellers use it to celebrate the great heroes in Moroccan myth, and legend. The language is usually passed down from generation to generation. Usually the mother teaches the language to her children. The role of females (mothers) in particular, is essential in the preservation of oral literature and history. As Sadaqi, (2003), states:

Oral literature is generally associated with women in Morocco. Moroccan society assigns the role of guarding oral literature to women and expects them to carry out this role in the process of raising their children by keeping and transmitting

the traditions that characterize Moroccan culture, and by maintaining and symbolizing these traditions. (Sadaqi, 2003, pg. 44).

For Berber, since it is an oral language, this has been essential for its survival. The language is also used to distinguish the Berber population that lives in mountainous regions from the population that lives in major cities. The less educated part of the population tends to use this language as a means of communication. As a result, its use in public settings is discouraged and it is mostly used within the home or amongst the Berber community. Even within the home, Berber is in danger of becoming extinct since most parents would rather teach their children Arabic or French in order to be successful in Moroccan society. In recent years, Berber has received positive support from the royal family and other governmental administrations. A dramatic change came in 1994, when a decree by the king ordered the teaching of Berber in primary schools. Berber culture has also received support in the foundation of the Royal Institute for Berber Culture in 2001 (Sadiqi, pg. 46). However, in Spain its social status becomes even lower. While the other two languages Arabic and French, are considered to a certain degree, academic languages, Berber is seen as a language of limited or no value. With the arrival of Classical Arabic in Morocco, the religious and educational spheres became dominated by this language.

As Islam spread throughout the world so did the language used to interpret the teachings of its religion and its laws. When Islam was introduced into Morocco in 712 A.D. a new language became a part of Moroccan daily life. Classical Arabic is a key part of the Islamic faith. As Sadiqi, (2003), states: "It has great prestige as the 'language of

God' and as the unifying language at the levels of the Arab world (al-Umma al-carabiyyah) and the Muslim world (al-Umma al-Islaamiyyah) (Sadiqi, 2003, pg. 46).”

This may also be the main reason why the native Berber population adopted Classic Arabic as the preferred language of use for religious interaction, even though the Berber community still kept their own language and customs they had before the arrival of Arabic into their territory. Classical Arabic became the language used in most religious ceremonies, rituals, and in education. Seldom does this form of Arabic leave religious circles, and traditional educational system. From Classical Arabic, Standard Arabic developed which is currently used in religious and educational settings. When Morocco acquired its independence from France in 1956, Standard Arabic became the official language of the country. Standard Arabic for the most part is used in religious and educational settings. For several years, Standard Arabic was only available for the upper classes. This situation led to the creation of a new variation of Arabic language.

This new form of Arabic is known as Moroccan Arabic and is used in several settings and for specific situations. Moroccan Arabic has become the lingua franca for the majority of the Moroccan population. It is still important to point out that Moroccan Arabic has not replaced the importance Standard Arabic holds within Moroccan society. As Bentahila, (1983), states: “Moroccan Arabic is acquired as the first language, the language of the house, while Classical Arabic is learned only in a formal educational context (Bentahila, 1983,pg. 2).” While Moroccan Arabic is not used in the educational system, it is used in family circles, business matters, and entertainment settings. Due to its status and usage as the lingua franca of the Moroccan population, it is valued far more

than Berber (Sadiqi, 2003, pg. 48). In Spain, because of its historical and ethnic link with Morocco, Classical Arabic is viewed as a language that was used to transmit cultured ideas and philosophy. But as Gari, states: "Theoretically, it is considered an important language, redolent with culture, literature, and thought. But in everyday context it is not very accepted by the population as it has come to be related to crime, drugs, and terrorism" (Gari, 2001, pg. 335). With the colonization of the French, Standardized Arabic lost ground as the language of importance and French dominated the higher position as the language of the elite.

When the French took power and created the Protectorate in 1912, Morocco and its languages underwent another change in social standing and status. As with all colonial powers, the French viewed themselves as civilisers. Along with their civilization came the French language and culture. This new liberation and civilization movement proved a devastating blow to the Berber and Arabic languages that were found in Morocco during the time of its colonization. The following quote sums up the French policy towards Morocco. "The French policy had the effect of introducing a new lifestyle, a new set of values, and of encouraging the Moroccan to reject everything which belonged to his own culture (Sadiqi, 2003, pg. 6)." The French established their own educational system and forced it upon the Moroccan population. Several schools (private and public) were established and directed by the French government. The first type to be established was the European school. This school catered to the French population in the colony, as well as the native elite population. The curriculum was identical to the European one in which French dominated as the main language of use. Another type of school established by the

French colonial government was called Franco-Islamic school. These schools were set up to cater the majority of the Moroccan population. Within the school system there were two different school systems. One was the “*ecoles des fils de notables*”, primary schools designed to cater to the urban population. The second was the “*ecoles rurals*”, which catered to the rural population. For the most part, these schools used French as their primary language and emphasized French culture. Arabic and other aspects of Moroccan life and culture were rarely mentioned in the classroom. In an attempt to divide and conquer the Moroccan population, the French colonial government established the following decree, called the Dahir Berbere (Berber Decree). The decree called for schools to be set up where French and Berber were to be taught, Arabic was to be left out of the curriculum. In the following quote, one can see the ultimate aim of the French colonial government.

The aim was to prepare a new generation of Berbers integrated into the French Christian culture instead of the Arabic Islamic one, and thereby to break down the cultural and linguistic solidarity existing between Arab and Berbers, and intensify the separation of the two ethnic groups (Bentahila, 1983,pg.s. 8-9).

This decree in the long run only hampered the precarious situation of the Berbers. As it was, a portion of the Berber population did not know sufficient Arabic to become an integrated part of Moroccan society and this decree limited their abilities to acquire Arabic. The Berbers also became more isolated from the rest of the society and were at times viewed as pro-French and anti-Muslim. Despite the conflictive and oppressive history, the Moroccan population has endured. The elites of the Moroccan society have

given a high social status position to the French language. Currently, French is present in educational settings, such as universities, which use French to interpret scientific books and conduct research. Most jobs that have to do with commerce require knowledge of the French language. The language is also seen as a bridge in building good relations with the Western world. To speak French means better chances to immigrate to Europe and have a better life. French also represents the presence within the community of progressive ideas and governance and helps in the creation of closer ties to the Western World (Gari, 2001). Sadly, the knowledge of French by the female population is quite limited since it is customary that women do not take part in male-only conversations. This limits their opportunity to use and practice their French (Gari, 2001). It is also important to review the language use of the Moroccan population in Spain and the situations or settings in which the three languages are used.

Language use within the Moroccan community in Spain is very complex and ritualistic. Each setting of daily life has a specified language needed to carry out a certain task. In the home, for example, Berber is not used because Berber is viewed in a negative way in Spanish society. The families also want to create a sense of belonging and national unity with Morocco. Since Arabic is, for the most part, a language that is used by the majority of the Moroccan population, the families tend to use the variation of Arabic to which they belong ethnically. As a result, Berber seems to be in danger of becoming extinct in future generations born in Spain. In Morocco, Berber was maintained within the home, but in Spain, Berber is not to be used in the home in order to make the transition from one language to another as easy as possible. This attitude among the

Moroccans in Spain further isolates the child, not only from the Spanish community, but also from the Moroccan community. It is traditional for the families to return to Morocco for holidays or family gatherings. The child has little or no knowledge of the Berber, which limits the communication and interaction with the family. A barrier is created between the child and the learning of the language, since the language, is traditionally transmitted to future generations by the females of the family. Berber seems to be in a dangerous position in the home and runs a greater risk in being replaced by the other languages spoken by this community.

In religious matters Classical Arabic is still used by the Moroccan population. This language was either taught to the child before he or she immigrated to Spain. Knowledge and the usage of Classical Arabic is very important since the language is used to read the Koran and for prayer services. But even this language of great importance is lost by the second generation. Gari states: "Their knowledge of Classical Arabic is confined to some prayers and sentences learned from their parents (or grandparents if they go to the old country on holidays) but only a small number of them continue as practicing Muslims" (Gari, 2001, pg. 337). In the following section, the education programs available for Moroccan children and current educational models that are in place for immigrant children in Spain shall be explored.

Spain's ideal classroom in their schools for immigrant children can be seen in the following quote:

El papel de la escuela consiste en cultivar la diversidad en el aula e impulsar la igualdad de oportunidad y al mismo tiempo subrayar todo aquello que nos une como personas y que permite desarrollar actitudes de encuentro y de entendimiento (Balerdi, 2002, pg. 11.). (The role of the school consists in cultivating diversity in the classroom and to promote equality of opportunities and at the same time underline everything that unites us as humans and that develops shared attitudes of co-existence and understanding.)

This goal remains unrealised in Spain due to several factors. These factors include: a) negative attitudes towards immigrants on the part of teachers and parents, b) little or no teacher training courses regarding multicultural and multilingual classrooms and pupils, and c) racist attitudes from both teachers and students towards immigrant populations. In the following section, teaching methods and philosophies present in Spanish classrooms will be analysed, as well, as their impact on the teaching of immigrant children.

The Ley Extranjera (2000) gives all immigrants the right to receive a free education. Furthermore, the law also calls for the application of intercultural methods, philosophies, materials, and curriculum to be available in the classroom where a large number of immigrants can be found. This law can be a great means to promote and protect the different cultures and languages that the immigrants bring with them to Spain. Yet, for the most part, problems arise in application of the law within the classroom. In order to understand how this philosophy should be correctly implemented in Spanish

classrooms, one must examine the structure and the goals the program has in the delivery of the curriculum (Balerdi, 2002).

Moroccan children face a great challenge in Spanish schools. The first challenge is to overcome the language barrier. The second has to do with the adjustment to the new culture of the host country. In response to these challenges, some local Moroccan associations have proposed a program to the Spanish government that facilitates the use of the mother tongue as well as using the mother tongue as a platform to learn Spanish. The program was first proposed to the Spanish Ministry of Education and Culture and by the Moroccan Immigrant Workers Association, which had noticed a decline in the native language usage of the Moroccan population in Spain. The program was approved by the Ministry and allowed to function after school. Several hours of native language instruction are provided for the students that wish to attend the courses. The program covers two topics of great importance: a) the linguistic makeup of the Moroccan, and b) the cultural aspects of the community. The basic philosophy of the program is the firm belief that the usage and promotion of a mother language is instrumental in the learning of a second language. This will provide the student with basic knowledge of a certain language that later on can be applied to the learning of a second language, in this case Spanish. Both oral and written components of the language are presented throughout the program. The cultural aspect of the program is designed to give the student a better sense of his or her origins and the importance that Moroccan culture has played in the Islamic and the Western world. The creators hope this aspect of the program will provide the student with a sense of belonging not only in the Moroccan community, but in Spanish

society as well. It is also hoped that this aspect of the program will diminish the sense of isolation many of the immigrant Moroccan children experience on their arrival into Spanish territory. In addition, the program was created to prepare the newly arrived immigrants to reach the same level of readiness their future Spanish classmates have acquired (López, Mijares, 2001).

One of the serious barriers that the immigrant children face in Spanish schools is the attainment of the same level of knowledge and ability to advance to the next grade by the end of the year. As Gari states: “Getting these children to enter the school with children of the same age is likely to be problematic, because they lack the prior knowledge assumed by the curriculum and are not fluent in Spanish” (Gari, 2001, pg. 333). In a response to this problem, the program also offers after school classes for children that desire to learn Spanish. The program has shown some positive trends, but there are also several weaknesses within the program.

There are several weaknesses with the program. The first and most debilitating is the lack of governmental economical assistance. This lack of economic resources means reliance on volunteers without sufficient knowledge in the teaching of the Arabic language. There is also a lack of materials in the classroom and the materials that are available are not in the standardized variation of Arabic that the students use or understand. These weaknesses limit the staff of the program in the teaching of the language to the children.

In a response to support the program, the Spanish government has appointed several university students to be language teachers in the program. This is a noble gesture by the Spanish government, but the lack of cultural and ethnic training for the graduate students can be harmful to the students in the program. For example, in Morocco, females rarely take part in conversations when males are present. Consequently, most female students tend to be shy and do not participate in classroom discussions. A volunteer may view this as laziness or disrespect, while in reality it is part of the Moroccan culture. Another example is the desire of a volunteer teacher to have an interactive classroom. For the most part, female students tend to separate from the male students and form their own groups. Again this can lead to a misunderstanding between the pupil and the teacher or even resulting in the child being punished. This lack of awareness of a student's culture can lead to student frustration and negative attitudes schooling, which leads the pupil to become less focused on his or her education. These weaknesses can become harmful to the very students the program was designed to help.

The situation currently for the Moroccan children in Spanish schools is a difficult one. The difficulties come from language differences, cultural differences, and racist attitudes from the Spanish population. Like many other immigrants across the country, the Moroccans are forced to choose to assimilate or fight a constant struggle to maintain their linguistic and cultural identity.

CHAPTER VII

7. THE EUROPEAN UNION AND MINORITY LANGUAGE LAWS

The European map has changed greatly from the late 70's to the late 90's. A new Europe has been forged and its new goal is to transition from a continent that historically has been at war over economic, territorial, religious, and expansionary matters, to a continent, in which the common goals of economic, political and global position of prosperity can be reached by all the fifteen countries that make up the European Union. The fifteen countries have the following goals: economical initiatives- to strengthen the prosperity of the citizens of the fifteen countries; global initiatives- to promote an atmosphere of peace among the union and to create political understanding amongst the states that form part of the union and the rest of Europe; social initiatives to promote access to better and improved health care as well as the creation of charters and laws that promote the protection of human rights. Under the category of human rights, the union has made national and regional languages a major priority in their agenda. Regarding language, the union's goal to inform its citizens about charters and laws that are passed by their representatives. In order to carry out this action, the union has decided to protect and promote both national (Spanish and French) and regional languages (Basque and Catalan). As a result, the fifteen countries that make up the union have gone through

major modifications regarding regional languages found within their borders. The union has also recognized the need to protect European languages, because the 15 countries that form part of the union have opened their borders to each other, which makes the protection of language a major factor in the understanding and peaceful communication between European citizens. For countries like Spain and the Netherlands that had already implemented laws, charters, and regulations that protect and promote the use of regional languages that are found within their borders, the laws passed by the European Union had little or no impact on the judicial structures in their countries. For France, on the other hand, that has had a history of nationalism (oral and linguistic), these regulations, charters, and laws have had an impact on the treatment of their regional languages. As we shall see in the following section, the reader will become familiar with the policies, laws, and charters that the European Union has proposed and passed in the promotion and maintenance of regional languages within and outside of the European Union.

One of the first resolutions the European Union passed on the protection of languages is the Brussels Resolution in 1977. The main objective of the resolution was to protect the national languages of each member state of the union. This resolution came as a response to the concerns of member countries over the spread of English as a common language used within the union. The resolution aims to halt the dominance of the English language over the European Union, and to promote and maintain the uniqueness of each of the fifteen national languages that are within the borders of the union. The resolution gives equal importance to every single language of the union, even those national languages for which the number of speakers is small, like Dutch. By giving the same

importance to every language, the union hopes that each language and its use will be promoted and continue to be used in every aspect of life. Another entity created by the European Union is called the Lingua Programme. In this department, a charter was agreed upon and created by the fifteen members, whereby each country must at least promote and introduce the teaching of three different languages found within the union. The language can either be taught within the country (for example, English in Spain), or the student can travel to study English in England. The European Union helps fund (paying expenses), teachers, students, and administrators that take part in the projects stated above. These actions and programs aim to prevent the dominance of one language (English) over other national languages, and to improve the mobility within the European Union. The European Union has also created laws and charters aimed at the protection and maintenance of regional languages. As we shall see in the following section, the union has been very active in protecting the rights of regional languages found within the member states.

The European Union has also taken measures to promote and protect regional languages within their union members. The European Council, which takes part in human rights issues within the union, passed the Maastricht Treaty. In this treaty, in Article 128, the Council refers to Europe's multilingual and multicultural richness as a common heritage. This common heritage is to be promoted and protected. This diversity is protected under the Arfe Resolution (1981); this document tries to reconcile the conflictive and oppressive history that has existed between minority/regional languages and national languages interests. The resolution also focuses on the demands that are

presented by minority populations regarding their autonomy from certain member states. In addition, another European Union administrative and governmental entity that was and is still instrumental in policy making in the area of minority and regional languages in the union is the European Parliament. The Parliament passed a motion for a resolution that called for the recognition that these languages represented the uniqueness and richness that regional and minority languages brought to the Union. The bill was named “Bill of Rights for the Regional Languages and Cultures of the Community”. This bill was presented to the Parliament by a representative of the regional languages found within one of the Union member states. Due to this bill, the Parliament decided to launch two different reports that focused on certain aspects of the regional and minority populations. The first focused on the rights of ethnic minorities and the second focused on the question of the promotion of regional and minority languages. Due to these two ratifications, a department was created to ensure that the rights and demands of minority and regional communities were upheld and become fully integrated into the Union, promotion and funding programs that would be used to save their languages.

The European Bureau for Lesser Used Languages (EBLUL) was established in 1983. Its function is to protect and promote regional/minority as well as non-European languages (spoken by immigrants) by offering opportunities, especially for regional languages, to take part in political, educational, and commerce matters, through their office in Brussels. The EBLUL and The Commission’s Directorate XIII (Education, Training, and Youth), distributes funding to several associations within the European Union in the following ways: a) projects in the department of publication, b) organization

of academic as well as training conferences, c) cultural festivals, d) and teacher training. A major loophole that can be found in the treaty is that it states that each member state has the final word on the implementation of regional languages in their educational and political systems. Some countries took this treaty and used it to their advantage and their national languages' best interests. These countries applied the treaty as a way to protect their national languages, rather than to promote understanding and cooperation amongst national and regional languages. Even though some countries have negative attitudes towards regional and minority languages, the European Union offers protection to these regional languages by having the support of several countries that make up the union. In response to these negative views towards minority languages, and in order to safeguard their rights, the EBLUL created several programs that targeted the youth of these communities. Two such programs were the Education Secretariat in Luxembourg and the Children's European Publishing Secretariat. The Children's European Publishing Secretariat was established to make sure that children's literature was made available to children that belonged to regional and minority communities. The books in several languages found in these minority communities are to be promoted and further the publications in lesser-used languages. Yet, despite all these efforts and the advances the EBLUL has accomplished, some member states in the European Union still view and at times, fear these regional communities as a threat to national unity (Bulletin, September, 2002, V. 18). For example, France being one of the founding countries of the European Union was able to keep in place several laws that endangered the survival of regional languages. Only recently (1990's), and due only to the pressure the European Union has placed on France, did the government officially allow several regions to have a limited

say in the implementation of bilingual education in regions where regional languages such as Euskera and Corsican are spoken. Even today, these languages are in danger of disappearing from France's map. As the following section will show, the European Union has been a major supporter of regional languages in the European Union, especially in France.

The Union has prepared the road for the survival of regional languages, by passing "Council of Europe's Charter for Regional Languages or Minority languages", which if every country of the Union signs, that will grant legal recognition and significant rights to regional languages across the European map. Multi-level Governance is currently one of the most important and influential legislations that regional languages organizers can use in their battle to preserve their languages. Through this program, regional organizations can establish regional offices in Brussels. The program also gives the organizations the opportunity to participate in interregional organizations, and the representation in the new consultative committee of the regions found across Europe.

The goal of the EBLUL is to be able to play a decisive role in the maintenance and preservation of lesser-used languages and guarantee that these communities acquire the same rights and privileges that all citizens of the European Union enjoy. The organization uses several tactics for insuring this. In the political arena, the EBLUL persuades governments and their officials to support and put into law charters that benefit the regional communities in their endless struggle to preserve their unique language and identity. Linguistic recognition for linguistic minorities is also sought out and encouraged by the organization. In addition, the EBLUL also plays an important role in the presence

of the lesser-used languages in the field of education, by making sure the language is present within the curriculum and its delivery to the students (Bulletin, Sept, 2002, V.18).

The European Union is attempting to heal the wounds of thousands of years between the nations of Europe that at one point fought against each other for dominance of the European Continent and their colonial possessions. Union is the key word and philosophy behind this organization in all aspects ranging from political to educational issues. Yet the Union for some time forgot or did not want to acknowledge the oppression or constant tension and conflict that has existed and even until this day exists between regional, ethnic, and linguistic minorities and the countries in which they currently reside. For centuries these conflicts and tensions have created divisions between the majority of a state population and its linguistic and ethnic minorities. Only recently, the European Union has decided to confront or acknowledge the situation in which these minorities find themselves. Through the ratification of charters that protect the minority's language and culture, the Union has become a major factor in the promotion and preservation of these minorities' languages and cultures. In addition, through the efforts of administrative organizations such as EBLUL, which has brought the issue of minority and regional community rights to the forefront of the politics and policies in the Union, the future of minority and regional communities is bright, and their important role and unique contribution to the European Continent and the Union as a whole has been made clear to all the member states of the Union.

CHAPTER VIII

8. CONCLUSIONS

What are the factors that impact the success or limitations of the multilingual programs in the Basque regions of Spain? This question has been used as a guideline to writing this thesis. The following conclusions and findings have been discovered. The first factor is the positive influence resulting from the official status of Euskera in the Basque regions of Spain. The second factor has to do with teacher support and programs that are designed to motivate teachers to learn and teach Euskera. Finally, the last factor has to do with social attitudes and beliefs from the Basque society and the government. These three factors have an important impact on the success and limitations of the multilingual programs that are available in the Basque regions of Spain.

A major factor that has a positive or negative impact on the implementation of a Euskera within the classroom in Euskadi and Navarre is the official or non-official status the language has been given by the government. With the recognition of official status, as it is in Euskadi, the minority language is protected and promoted by the government. In addition, the government provides major funding for Euskera in several ways. In the educational field, Euskera receives funds that insure that materials used in the teaching of Euskera are made available to both teachers and students. Funding also provides training

and support for teachers to teach Euskera. Support programs such as workshops, economical compensation for training, and monthly reunions by teachers, are funded by the government. The official status of Euskera within Euskadi allows the government to introduce and establish judicial and legislative measures to promote and protect Euskera. These measures insure that Euskera is to be protected and also protects the linguistic rights of the Basque speaking minorities. In the educational system, because Euskera is an official language in all of Euskadi's territories, it has a stable foundation in which to flourish and gain lost ground in its acquisition by younger generations. When this official status is not present, the minority language has a limited ability to succeed in its preservation and promotion. Two examples of this can be found one in Autonomous Region of Navarre, in which Euskera is only official in one area of its territory, and the other is Arabic in Spain.

In Navarre, because of Euskera's lack of official status in all of the territory of the autonomy, funding is quite limited. There is a lack of teaching materials and training for teachers that teach Euskera. In addition, judicial and governmental entities have established few decrees and charters that protect and promote Euskera, and as it was illustrated in the thesis, when these decrees are in place, the government has been able to hamper and try to abolish such decrees that protect Euskera and its speakers. Due to the lack of official status, Euskera has a delicate and doubtful future.

Arabic is another minority language found in Spain and both Basque autonomies. This language suffers not only from the lack official status, but also has been introduced by immigrants, unlike Euskera, which is native to both Basque autonomies. These two

factors have dealt a devastating blow to the protection and preservation of Arabic in Spain and its Basque autonomies. Currently, there is only one program that has been established by both the Spanish and the Basque governments. This program is quite limited in funding and lacks support programs such as the ones provided by the government of Euskadi. These examples, illustrate how the official status or lack thereof, can promote and preserve a minority language, or contribute to its demise.

Teacher preparation and support also plays a major role in the successful preservation of Euskera in schools and English in both Euskadi and Navarre. The Spanish and the Basque governments fund programs such as teacher training. The government appoints substitutes during the time spent in training, which can last for several days or weeks. The second language acquisition program fosters interaction between teachers not only in the Basque regions, as well as other minority speaking regions in the European Union. This allows teachers to learn from other teachers and implement learned strategies. This program is designed to produce prepared teachers to teach Euskera and English.

Another factor for the promotion and protection of Euskera in the public and educational sectors in Euskadi has to do with the government's attitudes towards Euskera and in its place in society. In Euskadi, the majority of the signs displayed for the public are bilingual (Euskera and Spanish). This follows the guidelines that all Basque citizens have the right to speak and know Euskera as well as Spanish. Officials that represent part of the government of Euskadi also use Euskera as a means of communication and promote the language. This gives a clear message to the public that

Euskera is a language that is valued and deserves protection by public and the governmental entities. The positive attitudes that the current government in Euskadi have towards Euskera have been instrumental in its survival and has allowed the language to prosper in important sectors such as in the government and education. In the Autonomous Region of Navarre, the situation is quite different regarding the current governments attitudes towards Euskera and its position in that autonomy. As stated earlier, the current government of Navarre has tried to pass several decrees to limit the usage of Euskera in public and administrative positions. Even though the majority of these decrees have been turned down by rulings from the high courts of Navarre, these government efforts has sent a very clear message to the Basque- speaking population there. The message is that Euskera does not hold the same position and importance that Castilian does and is not recognized as part of its linguistic history. These governmental efforts hamper the revival and status of Euskera, and denies the rights given to the Basque speaking community in the autonomy by both the Spanish Constitution and the decrees established by the autonomous government.

As the Moroccan experience also illustrates, without official status, a language is weakened in its struggle to survive. Neither Arabic nor Berber have official language status in Spain and social attitudes towards these languages are quite negative. As a result, the government gives little financial support and offers very limited programs that aid in the teaching, promotion, and protection for the native languages brought by the Moroccan population. In addition, the Spanish population views Arabic as a classical language and does not recognize the modern day benefits the language can bring to

Spain. Even the European Union that has played an active role in the protection and promotion of minority languages, has not established charters or decrees that specifically refer to non-European languages such as Arabic or Berber. As a result, Arabic and Berber have a doubtful future within Spain and the European Union.

The findings may perhaps be useful in improving or developing multilingual models implemented in classrooms in the United States. This is of great importance because our country has a rich ethnically and linguistically diverse population. Findings may reveal a better understanding of the factors that impact international models of multilingual education in an era when worldwide immigration is affecting many nations, including the U.S. These findings may also reveal a better understanding of how language and culture influence the learning of a child.

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