University of Nevada, Reno

Implications of the Basque Bilingual Education System: Informing the Establishment of a

Kurdish Bilingual Education System in Turkey

A thesis submitted in partial fulfillment of the requirements for the degree of Master in

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by

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Abstract

The Kurdish people have historically occupied the eastern and southeastern regions of Turkey. Since 1923 the Kurdish question is still the most serious internal issue in the Turkish republic's eighty-eight year history. Undoubtedly, one of the main obstacles for the Kurds in Turkey is language. Therefore, the goal of the study is to demonstrate how the Basque bilingual education system in the Basque Country of Spain works, and how it may be used as comparative analysis of a possible bilingual system for the Kurdish population in Turkey. People of the Basque region in Spain constitute the largest ethnic minority within the country. Basque bilingual education models used where minority languages are prominent will be considered, taking into account their historical and political contexts. Another purpose of this discussion is to discuss the benefits of Basque Country's bilingual education models in Turkey and what they can offer in regard to issues related to the lives of Turkish Kurds. The overall design of this study uses a qualitative method consisting of data collection through a survey used to get a rich data set that explains the issues surrounding bilingual education in the Basque region. This survey involved 26 participants from K-12 teachers and scholars in the Basque Country. From the survey, the participants' answers were gathered and reviewed. Emergent themes in the survey were coded. Results indicate that currently, the Basque Country in Spain has a reputable ongoing bilingual education system. Over the last decade, the Basque region has established a model for bilingual education that offers multiple options for the linguistic study of the Basque language. Thus, as the Basque Region has an advanced and institutionalized bilingual education system, it is logical to study how minority language issues were addressed previously so it may inform the Kurdish situation.

Keywords: Bilingual education, Basque Country, Kurdish, Turkish

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CHAPTER 1: INTRODUCTION

Introduction

Chapter one reviews general of minority language issues in Turkey and the Basque Country in Spain. This chapter mentions the purpose and significance of studies upon which this study is based and the research questions that it asks. This chapter also considers similarities and differences between Kurdish and Basque historical background.

1. **Statement of the problem.** For decades, Turkey has been a monolingual nation. The largest ethnic subgroup in Turkey is Kurds, who have been fighting for linguistic recognition for years. Ucarlar (2009) affirmed that a primary Kurdish concerns are language and culture. At present, the Turkish state dictates the curriculum, language of instruction, and educational goals. This has left those who are not familiar with Turkish culture outsiders in the community and, in some circumstances, without access to education, which is only offered in Turkish. In the spring of 2012, the Turkish Prime Minister, Recep Tayip Erdogan, announced that Turkish people would be able to take Kurdish language as an elective in certain schools in the eastern parts of Turkey. A region also inhabited by groups who can speak multiple Kurdish dialects and languages other than Kurdish. Therefore, Kurdish education should not be developed in single model form; rather, multiple educational models need to be developed for education in the mother tongue and be continuously revised according to the needs of the students. Thus, scholars and others in Turkey continue to investigate the appropriateness of other linguistic models such as bilingual education.

An important issue for Turkey is to ensure that all students are able to receive education in their native language (McCarus, 1960). Kurdish is a language of the western Iranian branch of the Indo-European language family. According to The World Factbook (2011), the Kurdish language has 16 million speakers in Turkey today. In addition, KONDA (2011) shows that 11.97% of the total population of Turkey speaks Kurdish as their native or second language. The Kurdish language has many different dialects, but these are connected through a single written language. Campbell (2000) emphasizes that there are two main dialects of Kurdish: Sorani and Kurmandji. Sorani is spoken predominantly in Iraq and Iran, while Kurmandji is spoken in Turkey and the regions directly to the east, northeast, and southeast.

Currently the Kurdish population inhabits virtually all provinces in Turkey, making up approximately 17-25% of Turkey's population; however, the majority of the Kurdish people live in the southeastern provinces, in the rural and mountainous areas close to Iraq, Iran, and Syria. In Turkey, more than 95% of the population is Sunni Muslim. Huge numbers of the Kurdish people are Sunni Muslims as well. A very small number of the Kurdish populations living in Turkey are Shi'a Muslim (Polat, 2007).

In Turkey, published material in the Kurdish language was prohibited until 2002, when the government placed restrictions on the use of the Kurdish language in education and the broadcast media. The use of the Kurdish language in private institutions is allowed but not in public basic education institutions and whether or not it should be still an ongoing discussion in the country. Turkey permitted private television channels to begin airing programs in Kurdish in 2006 (KONDA, 2011)

Even though there are few similarities between the Basque language and the Kurdish language, what similarities there are of vital importance to those observing the process of similar

conflicts. Similarities comprise the extensions of the Basque country and the Kurdish area in the territories of neighboring countries, their similar experiences at the hands of military regimes and the persistence of armed fight. This being said, there are detailed differences between these two regions, from the level of prosperity between people in the Basque country and in the Kurdish territory to differences in direction of inner migration (Coskun, Derince, Ucarlar, 2011).

Spanish and Basque people have been in touch in the Basque Autonomous Community (BAC) for centuries and there was a long built motive of dialogue between them, even though it is quickly altering in the near future (Zuazo, 1995). In a 2008 study, Zalbide and Cenoz asserted that Basque was the language of everyday use in the whole informal, orally-conducted circle of life for the population of the Basque Country in Spain. On the other hand, Spanish was the formal language, the literacy- associated language of power, of academic life and of the high-status communication networks. Conventionally, education was mostly in Spanish, even though one of its basic factors, religious generation, was bilingual in its written system and, at least initially, mainly Basque was spoken in the region. However, that dialogue has declined considerably because of many reasons such as industrial revolution and transportation, urbanization and universal education, and non-Basque speaking immigration or language policy pursuing a single language state. The circumstances in the BAC could be defined as incomplete bilingualism. Spanish has appeared in the home in most regions. Basque, however, has started to appear on signs in schools, in the street and in the local press, but never so far as to diminish Spanish's main role, except at school.

Another difference is that Spain and the Basque region have established a system regarding minority education, whereas Turkey has yet to address this issue as fully. By more fully examining the Basque system, it may help to inform developments in Turkey.

2. **Purpose and rational of the study.** The purpose of the study is intended to identify the obstacles and opportunities involved in setting up a bilingual education system and to identify the challenges and benefits associated with the daily experience of maintaining a bilingual education program. The rationale for exploring the Basque bilingual education model is to refine and explain the difficulties, possibilities, and future plans that may be carried out in the Basque region of Spain. By surveying individuals who have been involved in the planning and execution of such a system, more may be understood about the pitfalls and opportunities to creating such a system. The historical and sociopolitical aspects of the Basque approach can be considered in light of the Turkish/Kurdish context.

3. **Significance of the study.** The significance of the study is that if more information can be learned from the Basque Country's attempts to set up bilingual education system, it may help scholars and policymakers in Turkey in gaining broader perspectives on the establishment of language education systems as they address these questions in Turkey.

4. **Current Steps towards a Bilingual model in Turkey.** At the opening ceremony of TRT-6, Turkey's first Kurdish broadcast channel, the chairman of the Higher Board of Education, Yusuf Ziya Ozcan, pointed out that they are considering the opening of Kurdish language departments in two leading universities in Ankara and Istanbul, the two biggest cities in Turkey. The first program of the channel was broadcasted from Ankara's "Ari Studio." During the program, congratulatory messages sent by President Abdullah Gul and Prime Minister Recep

Tayyip Erdogan were read out. In Gul's message, he said "All the people will see that everyone is the owner of the country, as well as a proud and equal citizen of this country. Everyone can express his/her own culture and differences in a beneficial way." Additionally, Erdogan said in his message "This is a step that will strengthen our unity and integrity and deepen our democracy," and he also said "All our citizens have equal rights and freedoms. Democracy is a wide circle in which all the people have the right and opportunity to express themselves." Erdogan underlined that people might have different ethnic origins, beliefs or lifestyles; however, there is no need to be afraid of such differences between Turkish and Kurdish culture, language and beliefs. Additionally, he said "We have many common ties which makes our nation strong. Seeing and living our differences as richness will not drive us away from each other, on the contrary, it will bring us closer together." In the end, Erdogan emphasized that Kurdish language is going to be implemented into the new curriculum in the near future (Hurriyet DailyNews, 2012).

Recently, a number of rejections and strong disputes were raised against Turkey's first undergraduate-level Kurdish language and literature department who are welcoming students for its first class in the southeastern province Artuklu University in Mardin. The president of Artuklu University, Serdar Bedii Omay, pointed out that, "When we established the School of Eastern Languages, I had planned to set up a Kurdish Language and Literature Department and kept re-applying to YÖK (Higher Education Board) for getting admitted. Mardin is the center of upper Mesopotamia, and Kurdish [culture] is a major part of this" (Eğrikavuk, 2011). On the other hand, Eğrikavuk emphasized that numerous other universities in the eastern part of Turkey such as Hakkari, Muş, Tunceli and Bingöl have also begun offering Kurdish-language classes in their language programs. In the first year of Kurdish education, students will take a Kurdish folk

literature, a grammar course, history of the Kurdish language and a course on Kurdish poetry. Four of the five faculty members in the program will teach the Kurmanji dialect, which is the most broadly spoken Kurdish dialect in Turkey (2011). The department's head Professor, Kadri Yıldırım, affirmed that, "There will not be any problems in employing the first-year graduates, and I also think that as other universities start opening Kurdish-language classes and once Kurdish is used in the primary education system, this department will become more popular." Yıldırım also emphasized that the department lacked the essential textbooks for the classes. "We are preparing our own books. We finished the grammar and folklore books, and for others we will go through our class notes" (Eğrikavuk, 2011).

The decision to include Kurdish among other languages of study was made by the president of the Turkish Higher Education Committee (YÖK), and Bilgi University's governing body in order to provide education to students who wish to learn the language formally. The Kurdish course will be separated into two parts. According to YÖK, the first part will look at the roots of the language and its development over the years, focusing on the variable regional dialects. The second part of the course will look at the formal rules of spelling and grammar with the purpose to teach students Kurdish expressions in the first few lessons. The third part of the course will look at the Kurdish alphabet and its history and the roots of words. These parts will focus on the development of vocabulary and practical speaking and listening (Hurriyet Daily News, 2012).

5. **Creating an environment for a successful model in Turkey.** Kendal (1993) emphasizes that using Kurdish as the language of instruction directly brings up questions about how to make a bilingual education system. At present, there are neither opportunities at the

university level in Kurdish nor any teaching materials in the Kurdish language. To approach the first issue, Kendal also affirms that it would be essential to address the lack of higher education opportunities in the Kurdish areas as a part of an educational reform. There are only a small number of institutes of higher education in the Kurdish part of the country. There were 175 universities in Turkey in 2008; however, only six of them were in the Kurdish regions (Anderson, 2009). According to Anderson's study in 2009, the central state, which watches over all education initiatives, has not provided equal access to Kurdish populations in Turkey. The reform will involve the creation of new universities to meet the needs of the Kurdish population. "Approximately 3% of Turkish universities are in the Kurdish regions, yet almost a quarter of the Turkish population lives there." (Anderson, 2009, p.11). For that reason, it will be essential to create education boards to address the creation of new universities that teach primarily in Kurdish. This system will create yet another space for "a cross-group-cutting majority" to develop. The districts for these universities should clearly be larger than local school districts, however smaller than the whole state itself. In an ideal world, this should provide space for a local, native intelligentsia to develop as well. All in all, this new system of universities will produce teachers who can instruct in Kurdish and help foster a new bilingual education system.

6. **Terms to Define**

- *Basque region*: The Basque Provinces are located in Northern Spain, bordering the Atlantic Ocean and France.

- *BAC:* Basque Autonomous Community.

- Basque Bilingual Models (A, B, D):

- o *Model A*, virtually all teaching is taught in Spanish and Basque is taught as a second language,

- o *Model B* is intended for native speakers of Spanish who want to be bilingual in both Basque and Spanish,

- o *Model D*, Basque is the language of instruction and Spanish is taught as a subject.

- *Bilingual Education*: Bilingual education is a system of education in which information is presented to students in two languages. The goal of bilingual education is fostering academic achievement, assisting immigrant acculturation to a new society, conserving a minority group's linguistic and cultural heritage, enabling native speakers to learn a second language, and advancing national language resources (Chimbutane, 2009).

- *Caliphate*: A unified federal Islamic government for the Muslim world, ruled by an elected head of state or caliph.

- *ETA:* Basque Homeland and Freedom.

- *Ikastola: "*School" in Basque language.

- *Kemalism*: The ideas and principles of Mustafa Kemal Ataturk, the first president and the founder of the Republic of Turkey.

- *Kurdish region*: The Kurdish provinces are located in the eastern and southeastern part of Turkey.

- *Kurmanji*: The Kurdish Language.

- *Minority Language:* A minority language is a language spoken by a minority of the population of a territory.

- *PKK:* Kurdistan Workers' Party.

- *Shi'a:* Related to the Shi'a branch of Islam.

- *Sunni:* Related to the Sunni branch of Islam.

- *Sultanate:* A sovereign or vassal princely state - usually Muslim where the ruler is styled sultan.

- *YÖK*: Turkish Higher Education Committee.

7. **Research questions.** Two questions that will be explored in this study are:

i.   How do Spain educators compare education in Spain before and after current issues of language minority schooling?

ii.   What do Basque educators report as the strengths and weaknesses of the system?

Conclusion

Chapter one reviewed the general statement problem of Kurdish and Basque languages. This chapter pointed out some similarities and differences between the Kurdish and Basque historical background. Also, this chapter indicated the definition terms to help better understanding for readers. Next, we turn to chapter two for literature review.

CHAPTER 2: LITERTURE REVIEW

Introduction

The second chapter of this study presents the theoretical and historical background of Kurdish and Basque language. Particular emphasis has been given to the prevention of the use of the Kurdish mother tongue in education and to the connection between language and education policies of nation-states. This chapter also discusses the imposition, via education and language, of the Kurdish identity that ignored differences within society and how the eradication of the public visibility of other identities has deepened this wound.

1. **Historical Background of Kurds.** Kirişçi and Winrow (1997) indicated that Kurds, an ethnic group distinct from the Turks and the Arabs, used to live in the eastern provinces of the Ottoman Empire with a de facto autonomy. The Ottoman Empire was a broadly incorporated group of entities that covered a wide variety of cultures and languages, widening at various times from what is today Algeria to the Caspian Sea, and from Yemen to Hungary and even into Southern Poland (Polat, 2007). Kirişçi and Winrow commented that due to the decentralized structure of the empire, the Ottoman government did not interfere in the tribal structure of the Kurds.

By the early 1800s, the Kurdish zones were fundamentally independent, and a written Kurdish literature and culture flourished. Nevertheless, for the duration of the 1800s, the Ottoman Empire grew rapidly, and social institutions, consulates, and schools (all teaching in Turkish) were progressively founded all over the Ottoman region (Kendal, 1980). The Ottoman Empire was losing power at this time, however, and would dissolve by the First World War (Cornell, 2001). The ideas and principles of Mustafa Kemal Ataturk, the first president and the

founder of the Republic of Turkey, are termed Kemalism. The ideal definition of Kemalism, according to Aldeniz (2009), is the major structure of realistic ideas and standards about the state, ideologies, economics, and the society's primary institutions. These ideals provide a foundation for the Turkish Nation's independence, welfare and peace being dependent on national unity. In a 2001 study, Cornell affirmed that the model of the nation that Mustafa Kemal Ataturk accepted was public, as expressed by the maxim that lies at the basis of Turkish identity: "Ne mutlu Turkum diyene," which can be translated as "Happy is whoever says `I am a Turk'"--not whoever *is* a Turk. To be a Turk meant to live within the borders of the republic and thereby be its citizen. The word Turk described a new national community into which individuals, irrespective of ethnicity, would be able to unify under religion.

Kirişçi and Winrow (1997) asserted that, "In the late nineteenth century within the Ottoman Empire, the typical Arab, Albanian, Turk or Kurd was not aware of his separate ethnic identity. Likewise, the Kurds were not ethnically self-conscious. The population of the Ottoman Empire rather identified themselves on religious grounds united under Islam" (p. 23). Therefore, no Muslim people, such as Kurds, were considered minorities and under the Ottoman Empire and religious minorities actually had a good degree of autonomy.   Cornell also affirmed that Ataturk's language reform and the introduction of the Latin alphabet added to the novel character of the nation. It is against this background that everyone who lives within the borders of the republic and adopts its basic principles was welcome to be its inhabitant. Immigrants to Turkish Anatolia were the original populations of Kurdish. People of Arabic or Laz origin all became Turks in their own right, whereas ethnically Turkish minorities outside the borders of the republic were disqualified from membership in the national community. Mustafa Kemal Ataturk's principle was generous in permitting citizenship for everyone who wanted to become a

Turkish citizen; however it did not provide a solution for those who were not prepared to abandon their previous identities in favor of the new national identity. This was an issue for an important part of the Kurdish inhabitants, which differed from the rest of the population not only due to language. In 1919, a "hardliner" Prime Minister Ismet Inonu suggested an oppressive and violent solution to the "Kurdish Problem" (McDowall, 1996). He stated: "We are frankly nationalists…and nationalism is our only factor of cohesion…we must Turkify the inhabitants of our land at any price, and we will annihilate those who oppose Turks" (Cook, 2003; p.61).

Around the same time, President Mustafa Kemal Atatürk highlighted the idea of unity as follows: "As long as there are fine people with honor and respect, Turks and Kurds will continue to live together as brothers around the institution of the Caliphate, and an unshakeable iron tower will be raised against internal and external enemies" (Fusun, 1997, p.25). This political ideal was never fully realized in Turkey where conflict between Turks and Kurds still exists today. McDowall (1996) contends that the Kemalists "envisioned" a Muslim state where Turkish and Kurdish were united, but fully cognizant that Kurdish separatism was possible. However, Entessar (1992) argued that

> "the abolition of the Caliphate in 1924 undermined the old Ottoman concept of a Muslim
>
> umma (community) and allowed the Kemalist secular notion of a Turkish nation to
>
> emerge. Because Kurdish religious and tribal leaders had derived their authority from the
>
> twin institutions of the Sultanate (A sovereign or vassal princely state - usually Muslim
>
> where the ruler is styled sultan) and Caliphate (A unified federal Islamic government for
>
> the Muslim world, ruled by an elected head of state or caliph), the abolition of these
>
> removed the temporal and spiritual basis of their legitimacy, which led the Turkish
>
> Republic to outlaw all public manifestations of Kurdish identity. This Kemalist threat to

Kurdish identity and sociopolitical structures brought Kurds with competing, and

sometimes diametrically opposed viewpoints together in a common struggle against

republican Turkey" (p.83).

The abolition of the Sultanate and the Caliphate created a controversy between the new Turkish

Republic and Kurdish communities primarily located in the eastern provinces.

Since 1923, the Kurdish issue is still the most serious internal issue in Turkey. In a 2007

study, Polat affirmed that the Turkish republic's governmental policy in 1923 attempted to

create a national identity under the appearance that Turkey was populated by only one group of

people with a single language which was Turkish. The official language was thus deemed solely

Turkish. However, the learning and use of certain languages such as English, German, and

French were encouraged throughout this time. Kurdish people, however, were not permitted to

speak their native language in the streets, in any social areas, not even in their own homes, let

alone governmental institutions, and in schools (Akreyi, 2011).

In 1923, Turkey's constitution, prohibiting Kurdish language was written into law (May,

2001). It was indicated that Kurdish was not a real language, that it had no grammatical rules and

a vocabulary of approximately only 8,000 words, of which only 300 were originally Kurdish, the

rest being from Turkish, Arabic, and other languages of region (Hassanpour, 1992).

By the 1950s, use of the Kurdish language in everyday private life was legally tolerated,

however use of the language in public was still prohibited (Kendal, 1980). In the early 1960s,

according to Polat (2007), Turkey accepted a new constitution in which some publications in

Kurdish were allowed. However, from the late 1960s until the early 1990s, there was an enlarged

restraint on Kurdish language and culture due to the increasingly hostile relationships between

the controlling government and the political Kurdish activist movement. During this period of

time, numerous military coups took place, and Turkish politics were ruled by the military. In the constitution of 1982, the laws prohibiting the use of Kurdish in the public territories written in 1923 were reenacted (May, 2001). Furthermore, greater militarization and political control of the Kurdish territories were extended through new assimilation programs with a general campaign to develop literacy in Turkish with more Turkish language courses introduced in primary school by the late 1990s (Hassanpour, 1992).

Cornell (2001) found the Kurdistan Workers' Party (PKK) to emerge as the sole reliable Kurdish challenger to the state, and with the start of military operations in 1984, the PKK left Turkish Kurds with few choices. Unless they made a decision to stay out of politics entirely, Kurdish people were forced either to side with the state, thereby expanding their opportunities as Turkish citizens at the price of suppressing their ethnic identity, or to join the PKK and fight the state. Any options between these two extremes became extremely dangerous, since any form of peaceful justification of Kurdish rights would attract the anger of both the state and the PKK. Cornell also found that the Turkish government painted itself into a corner by considering equal nearly all expressions of Kurdish identity with PKK terrorism. The PKK suffered from several obstacles that would finally cause its end. Abdullah Ocalan, leader of the rebellious PKK, developed a true party of personality around himself, leading other Kurdish leaders to abandon him as a madman and he to be imprisoned. Evidences presented in support of Abdullah Ocalan's release from prison wreaked damage to the Turkish state's reputation all over Europe and to remind the world of the war between the PKK and the Turkish government that would claim over 30,000 lives in the years since 1984. In 1998, Turkey's Kurdish problem returned to the top of the international agenda with the seizure in Italy of Abdullah Ocalan. To sum it up, in the 2000s, the PKK's basic weaknesses that decreased its base of popular support, the Turkish

military's change of policy toward the civilian population, and particularly Turkey's increasing ability to crush the insurgents and stamp out its sources of foreign support combined to defeat the insurgency.

The PKK has always described Kurdish tribal society as a major goal of the revolutionary struggle. It portrayed Kurdistan as a region under colonial rule, where tribal leaders and a "comprador bourgeoisie" conspired to assist the state in exploiting the lower classes. Particularly, it defended a revolution to "clear away the contradictions in society left over from the Middle Ages," including feudalism, tribalism, and religious sectarianism (Michael, 1990). In the 1990s the PKK toned down its Marxist rhetoric and instead emphasized Kurdish nationalism in the hopes of attracting a bigger following among Turkish Kurds. Marxism-Leninism found little "resonance" among the population in agricultural, rural southeastern Turkey (Cornell, 2001).

In the way of language rights, Skutnabb-Kangas and Bucak (1995) pointed out that Kurdish activists pursued at first to remove the ban against the Kurdish language to acquire tolerance rights, as had been existing throughout the Ottoman Empire before 1923. Nevertheless, after accomplishing partial tolerance rights at various times in the last half century, Kurdish people began to pursue their language rights to facilitate language maintenance. The purpose has been primarily to succeed not only in gaining the freedom to speak and write the language, but also the right to teach Kurdish and have education in the Kurdish language.

Currently, on June 12, 2012, the Turkish government has proclaimed plans to allow schools to teach Kurdish as an elective subject. Prime Minister Recep Tayip Erdogan pointed out that

"Kurdish language can be taken as an elective class in Turkey; it can be taught and be learned. This is a historical step. This way, our citizens with different mother tongues can develop their languages and cultures according to their needs and demand."

Lessons in the Kurdish language will be granted in schools from now on. This is a big step for bilingual education in Turkey. Turkish government has been taking democratic steps about Kurds' rights, but Turkey fears that allowing full education in Kurdish might divide the country along ethnic lines (Albayrak, 2012).

2. **Bilingual Education System in Spain: The Case of Basque Bilingualism**

2.1. **Historical Background of Bilingual Education in Spain**

2.1.1. **Basque Region:**

Figure 1. Map of the Basque Country
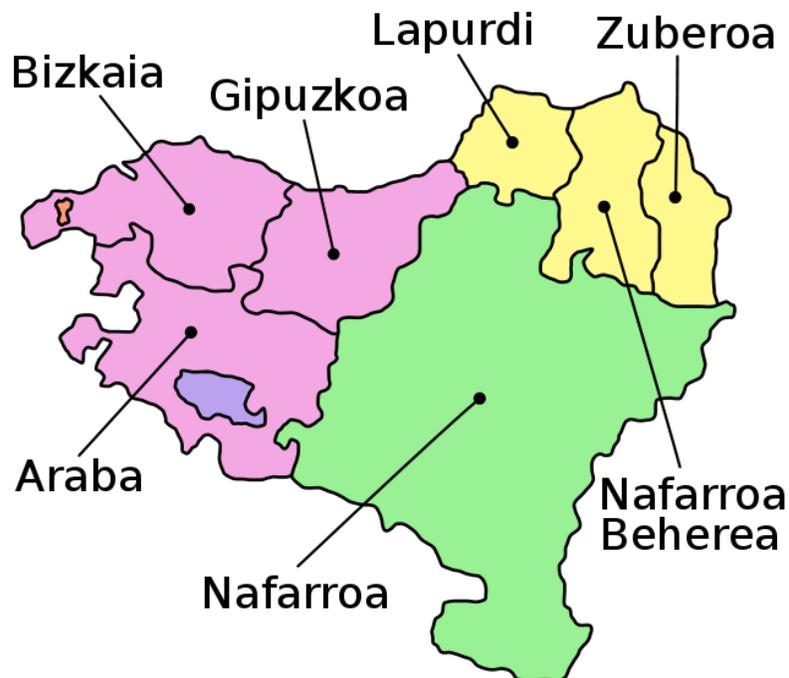
(Source: http://upload.wikimedia.org/wikipedia/commons/a/a8/Mapa_provincias_Euskal_Herria.svg)

The Basque Provinces are located in Northern Spain, bordering the Atlantic Ocean and France. The Basque Autonomous Community (BAC) has three regions: Bizkaia, Araba, and Gipuzkoa within Spain, and culturally including a fourth province (Nafarroa) and a small portion of France: Lapurdi, Nafarroa Beherea, and Zuberoa. As Zalbide and Cenoz (2008) pointed out, the population of the Basque Country is roughly three million and almost two-thirds of the population lives in the BAC in Spain. In this area, Basque is a minority language which has survived along with Spanish. According to the most recent sociolinguistic survey, 557,600 speakers, or 30.1% of the population are aged 16 or older (Cenoz, 2012). There are 339,600 inhabitants (18.3%) in the BAC who can understand Basque but do not speak it fluently (Azurmendi & Martı́nez de Luna, 2005). For many centuries the Basque language has been spoken natively in the area on the border of France. In a 1995 study, Zuazo affirmed that Basque and Spanish have been in contact in the BAC since the establishment of the country. In the BAC, Etxeberria (2006) pointed out that there are 2.5 million citizens, of which 24.7% can use either of the two languages, Basque or Spanish, freely. 16.3% of the Basque Country population is bilingual, and 0.6% of the population knows only Basque. In the Basque Autonomous Community, 58.4% of the population knows only Spanish.

2.1.2. **Basque language history.** The rapid urbanization around Spanish and Basque industrial provinces caused the Basque language to disappear entirely from the economic and public arena until the late 19th century (Lasagabaster, 2001). The Basque language was officially prohibited from education during the Franco regime and resistance fighters often hid in the Basque country from 1939 to 1975. However, despite legal structures, in the 1960s, groups of enthusiastic parents and teachers in the BAC fought for and achieved the re-opening of several

private Basque medium schools. These schools were not officially accepted when they first opened; however, the Franco government was finally forced to accept the new Basque schools since they had attracted a large number of students that could not be ignored. After the end of the Franco regime, a new political environment that was more inclusive to Basque and the Basque Country ensued and exists to the present day.

In 1959, under Franco's dictatorship, ETA (*Euskadi ta Askatasuna*, in English: *Basque Homeland and Freedom*) a nationalist group, emerged that claimed to fight for the independence of the Basque Country. This coincides with a second wave of industrialization and immigrants from other parts of Spain. ETA is one of the oldest nationalist organizations in the world (Sánchez-Cuenca, 2008). It claimed its first victim in 1968, and it is still active at present, after having killed approximately 750 people (until the end of 2007) and wounded thousands of others.

In the late 1990s, there were no political parties willing to consider an agreement with the Basque nationalist HB (Herri Batasuna, 'Popular Unity') party, which pursues independence. The strength of each Basque party, Basque Solidarity (EA, 'Eusko Alkartasuna'), Unity (HB, 'now Batasuna'), Basque Left (EE, 'Euskadiko Ezkerra'), and the Basque Nationalist Party (PNV/EAJ, 'Partido Nacionalista Vasco/Eusko Alderdi Jeltzalea'), varies noticeably from province to province in Spain. Gardner (2000) pointed out that the Basque Nationalists have had control over both the Basque government and the parliament since their party's creation. However, they have had to depend on alliances in the Basque Nationalist fold or with the Spanish Socialist Party to make sure a stable government was realized. One of the most important policies of the Basque Nationalist Party was to revive and restore the Basque language in Spain. The effort of policy resulted in the establishment of the Basque Studies Society and of the Basque Language

Academy. According to Urla (2009), language activities implemented by the academy aim at increasing the social status of the Basque language, rather than planning regarding the standardization of the Basque language or its linguistic structure. Nevertheless, the Basque language did not become one of the chief elements constituting the basis for Basque Nationalism until the late 1960s (Lasagabaster, 2001).

Lasagabaster (2001) emphasizes that the overwhelming political atmosphere deriving from internal conflict, international war, and the military despotism that dominated the 20th century has hurt the conservation and development of the Basque language. While in the early 20th century, the rate of those who spoke the Basque language in the Basque province was around 83 %, by the end of the century this rate had decreased to 24 %. Haddican (2007) affirmed that the Basque Language Academy, which was activated once again in 1960, attempted to standardize the Basque language to a version named Batua. At the same time it also worked for grounding of the essential infrastructure for official Basque education to be established in later years. Additionally, Haddican also affirmed that Basque education was created non-officially, via a night school network prepared secretly in the late 1960s and early 1970s. The education held in these secret schools, known as *Ikastola*, would obtain first legal and then special status in later years and would become an element of public service.

At the end of Franco's regime bilingual education models were founded beginning in 1975. Mandatory education in the Basque Autonomous Community (BAC) comprises six years of primary education for 6 to 12-year-old children and four years of secondary school for 12 to 16-year-old children. Most of the students go to school from the age of two and many attend Basque day-care centers from an even earlier age (Zalbide & Cenoz, 2008). This current system

is successful in its incorporation of both mainstream Spanish language and the preservation of Basque culture.

       2.2. Current models (A, B, D). Along with the rising demands of parents, in the middle of the following decade, according to Bretón and Ruiz (2008), the teaching of the Basque language was introduced in public education and education in language models in Basque. It has increasingly grown in all the pre-university levels throughout the Basque country. As a subject, Bretón and Ruiz also affirmed that the Basque language has joined public education and the teaching of the Basque language in differing models was offered in 1975. This process of introducing and promoting the teaching of the Basque language throughout the whole community has frequently depended on the education policy of the political party in power. Using of the Basque language in pre-university teaching in Basque country at all education levels and both public and private centers makes the freedom of learners to learn the Basque language.

       Zalbide & Cenoz (2008) emphasized language instruction; both Basque and Spanish became mandatory subjects in all schools and education in the Basque language, which started officially in 1976, was established through three different models of schooling: Model A, Model B, and Model D. These three models are voluntary to students. In Model A, virtually all subjects are taught in Spanish and Basque is taught as a second language for three to five hours a week. Students in this model obtain minimal proficiency in Basque as a second language. The purpose of this model is to help students understand the Basque language, to make stronger positive attitudes towards Basque culture, and to prepare students for participation in Basque environments (Gardner, 2000). Model B is intended for native speakers of Spanish who want to be bilingual in both Basque and Spanish. Basque is taught for roughly 50% of the instruction

time and the other half is taught in Spanish (Arzamendi & Genesee, 1997).The purpose of this model is to obtain appropriate capability to be fluent in Basque, to secure a high level of comprehension, and to prepare students to carry out further studies in Basque (Garden, 2002). In Model D, Basque is the language of instruction and Spanish is taught as a subject for four to five hours a week. The purpose of this model is to strengthen capability in Basque, enrich language abilities and convert Basque into an instrument of communication for conversation, and teaching and to acquire a satisfactory knowledge of Spanish (Gardner, 2000). Eventually, Model D can be regarded as both a total immersion program for native Spanish speaking students and first language maintenance programs for native Basque speakers. Parents can select the model that they want for their children, and each of the models is available both in the public and private sectors. Access to all three options is restricted in some areas of the country where there are not sufficient students interested in a particular model (Gardner, 2000). According to statistics for the numbers from 2003 to 2006, Etxeberria (2006) pointed out the enrollment in the different linguistic models in the BAC: Model A accounts for only 8.10% of pupils, model B for 30.5% and model D for 61.4%. In the 1980s, although student registrations in model A outnumbered that for models B and D put together, model A is currently declining.

According to Zalbide and Cenoz (2008), the purpose of all these models for Spanish-dominant students trained through Basque is to achieve a functional capability in second language alongside the 'usual' level of knowledge in their mother tongue, without postponement or loss in academic development. In the case of Basque-dominant students, the goal is to develop these students' mother tongue as broadly as possible. It is vital that they pass from oral language to reading and writing, and that they develop their language style towards higher, more formal registers of the spoken language, including the use of richer terminology. It is anticipated that

they will develop their second language (Spanish) sufficiently both orally and in writing through the influence of the social environment and the Spanish language classes. Zalbide and Cenoz also point out that being taught through Basque is also intended to expose primarily Spanish students to Basque culture in general.

        2.3. Curriculum. In a 2000 study, Gardner affirmed that the introduction of Basque into teaching on an extensive official basis brought with it the need to define the curriculum, especially for Basque language and literature. Other subjects, for instance Geography and History, where a specific Basque-centered element deserved to be introduced would need to be incorporated into the curriculum. Additionally, the materials essential to teach all subjects in Basque were also immediately required. The government needs to be more supportive in the incorporation of bilingual education whereas currently funds are largely left to private means. Nevertheless, the government provides some economic support, yet not nearly enough. Gardner also affirmed that funding mechanisms have changed over time. By the end of the Franco regime, *ikastola* schools were completely funded by the parents. State schools were completely supported by central government (Madrid) funding. On the other hand, private schools were considerably funded and supported by central government, with parents paying various additional amounts. Some restricted financial support was provided by central government to *ikastola* schools after Franco's death. Individuals and companies who got funding from the Basque Government produce the teaching materials. Gardner and Zalbide (2005) emphasized that this funding is based on the principal of equal opportunity so that parents who have to buy Basque materials do not have to spend more that if they bought them in Spanish.

The use of a Basque bilingual model is one of the important challenges not only in education but for the survival of the Basque language in general. The fact that speakers of Basque in the BAC are also proficient in Spanish is beneficial to the programs. However, the changes in society have caused a weakening of Basque speaking spaces and resulted in consequences for the use of Basque. In the school context it is common, at least in Spanish-dominant areas, for students with Basque as the language of instruction to use Spanish amongst themselves. The promotion of Basque language use in the school domain has been considered a significant goal of education in Spain. This language use promotion program for schools has been running for around 20 years, though its first form offered far fewer options and far less financial support (Zalbide & Cenoz, 2008).

2.4.   Teachers' proficiency. Zalbide and Cenoz (2008) found that the level of command of the Basque language required of a teacher to be hired for the teaching of Basque is one of the chief challenges for the educational system in the Basque Autonomous Community (BAC). In order to be qualified, according to Zalbide and Cenoz, teachers have to get a certificate of proficiency. Many teachers acquired this certificate before they got a job but many others were already teaching through the medium of Spanish and studied Basque to be qualified. In some instances there were teachers who had Basque as the first language, but had only used Basque orally because the language of instruction at the time they were students was in Spanish. In these instances special courses to acquire literacy abilities and strengthen their vocabulary and grammar have been organized.

The Basque Government Department of Education has organized in-service training through the program IRALE. Zalbide and Cenoz (2008) affirmed that this program offers the

possibility of entire or partial release from teaching responsibilities so that teachers become full-time students of Basque for a period of up to three years. Teachers in this case get their full salary. The early 1990s has noticeably been the most intensive decade of in-service training efforts at the basic level for the Basque Government Department of. Zalbide and Cenoz also affirmed that the IRALE program also comprises teachers on full time courses during the summer holidays or on part time courses during the school year.

To conclude, in the Basque Country, there is a new legal condition, more potential speakers and learners than ever before. Gardner (2000) affirmed that the new Basque generations of native speakers are completely literate and well educated in the Basque language, an entirely new phenomenon that is giving growth to a new wave of printed materials. Gardner also pointed out that many books have been printed in the Basque language per year. The Basque language is being used in zones it has never been used in before: University, administration, audiovisual materials, and computer software. Using Basque as bilingual in the church, in elementary and secondary education, and in printed materials continues to enlarge. To sum up, the people who have predicted the near-immediate death of Basque over the last two hundred years have made a mistake. The existence of Basque has now been ensured at least well into the twenty-first century.

3. **Education in Kurdish does not separate Turkey.** Education in Kurdish will not separate Turkey. Rather, it may bring the Kurds and Turks closer together. It is crucial that both sides attempt to understand each other. Calislar (2009) affirms that education in one's native language is a human right. According to UNESCO (1974), language should not cause any sort of discrimination and separation: "the human rights and fundamental freedoms… are affirmed for

the peoples of the world, without distinction of race, sex, language or religion." Also, article 5 is particularly mention about the language issue as the respective roles of the native language and of the majority language is described:

> "the members of national minorities [have the right] to carry on their own educational activities, including… the use or the teaching of their own language, provided… that this right is not exercised in a manner which prevents the members of these minorities from understanding the culture and language of the community as a whole and from participating in its activities."

Calislar also argues that "in today's world the right to learn and teach one's native language demanded by millions of citizens is an irrefutable legitimate right." A large amount of Kurdish people want to protect and use the Kurdish language as an alive and efficacious language. They do not want to do it on an individual basis but rather desire the state to protect Kurdish. This demand slowly spreads among the broader Kurdish community. Kurdish people want to improve their language, culture, and traditions. These demands cannot be ignored. Nowadays, the extensive tendency among Kurdish people living in Anatolia is the desire to live together. All in all, according to Calislar's writing, a great majority of Kurdish people want the state's ignorant attitude towards Kurds to change. However, bringing bilingual education is going to be a remedy for this issue in Turkey.

    4. Theoretical framework. This study reinforces the aforementioned comparative argument of Turkey's and Spain's minority languages, Kurdish and Basque. There is a parallel situation of the Kurdish language in Turkey to the Basque Country's bilingualism. The Basque model in Spain where minority languages are used in education takes into consideration their

political and historical circumstances in relation to Turkey's Kurdish issue. This study provides

support for the claim that the theoretical models of educational effectiveness research could

serve as a source for redesigning comparative studies (Kyriakides, 2006). The reason for

conducting comparative studies in educational effectiveness is concerned with the need to

understand much more about why some variables explain effectiveness across countries while

others do not.

Comparative education has recognized dialectic languages between the global and the

local (Crossley & Watson, 2003) and stressed the vital importance of the assertion of local

cultures in the face of the homogenizing pressures of globalization. This study has recommended

that ideal types can be useful in highlighting the core values of alternative cultural systems,

histories and languages between Spain and Turkey and that this can be done more effectively

within a value explicit framework (Hayhoe, 2007).

The broader context of education is as significant a focus of study in the comparative

framework of education as the educational process itself. Universities, colleges and schools are

profoundly influenced by the cultural context in which they are found, as well as by the economy

that provides for them and the political system responsible for educational policies. In many

ways culture creates the contextual feature with the deepest historical roots and greatest

continuity; culture is also an arena of potential deep conflict around the clash of civilizations

(Hayhoe, 2007).

Conclusion

The second chapter informed the theoretical and historical backgrounds of the Kurdish

and Basque languages. Specific emphasis of this chapter was given to the prevention of the use

of the mother tongue in education and to the connection between language and education policies of nation-states. This chapter also affirmed the theoretical framework of this study. Next, we turn to chapter three for methodology.

CHAPTER 3: METHODOLOGY

Introduction

Chapter three mentions the methodology of this study including collection and analysis of data from educators in the Basque Country to regarding bilingual education programs.

1. **Overall design.** The overall design of this research project is a qualitative method consisting of data collection through survey in order to obtain a rich data set that explained the issues surrounding bilingual education in the Basque region. The researcher used the case study method of qualitative research in which a single person, program, event, process, institution, organization, social group or phenomenon is investigated within a specified time frame, using a combination of appropriate data collection devices (Creswell, 1994). Because this study examine the Basque bilingual program and historical backgrounds, this study is appropriate for case study of research methods. This study's research questions and surveys are useful in providing answers to '*How?*' and '*Why?*' questions, and in this role can be used for exploratory, descriptive or explanatory research. Therefore, this study is appropriate for a Case Study of the research method's procedures.

2. **Setting and procedures.** There were 26 participants from K-12 teachers and scholars in the Basque Country. Participants were asked to volunteer to be part of a master's thesis research study. The researcher sent the survey link to an assistant professor who in he Basque Country in Spain. He then sent out the request for voluntary participation through his network of professional and organizational contacts. He contacted the participants via email to cover the most potential participants because the recruitment material needed to be written in Basque,

Spanish, and English. Participants who agreed to partake in the survey had limitless time to complete the survey.

Participants were asked to answer the questions regarding the process and the challenges/opportunities they had experienced regarding the bilingual education system in the Basque Country. The survey questions were translated into Basque, Spanish and English, and the subjects had the opportunity to read the question in whatever language the participants primarily spoke. Because this study uses purposeful sampling, the results may not generalize beyond the particular schools or country (Creswell, 2003).

3. Data sources. After the survey was completed, participants submitted the survey online, and the researcher collected the survey data via Survey Monkey. The open-ended survey questions sought to explore the qualitative, in-depth aspects of a particular topic and issue. It gave participants the chance to respond in detail.

Questions were designed to ascertain information regarding the professionals' knowledge of the Basque educational system, participants' opinions of it, their experience with it (indirect and direct), their knowledge of its success, their opinion of its success, and the obstacles and opportunities involved with it. Participants were asked to discuss what they think could have been done differently in setting up the bilingual education system in the Basque Country, and to give their advice to other educators considering setting up such a system.

Another data source is researcher notes compiled while doing this study. The researcher had the opportunity to use the University of Nevada, Reno's Basque library and discussed this study with others from the Basque Country. This led to an opportunity to think deeply about the literature and survey results.

The literature review data collection used selected books and articles retrieved by searching relevant electronic databases—including ERIC and library catalogues of UNR. Thanks to ERIC, the researcher found additional references by clicking on "Detail" for an ERIC record and then clicking on the links that have the authors' names (bibliography). Additionally, when examining an ERIC journal article record, the researcher clicked on "Details" and then examined the list of "Descriptors" for that article. The researcher also searched ERIC for documents, such as papers presented at conventions, curriculum guides, theses, and dissertations, which were used to supplement the journal articles. Citations from other reviews and articles were also obtained.

4. Data analysis. Cross-case theme analysis was used as an appropriate analysis technique for case study. It reassembles the data based on logical connections between categories (Creswell, 1994). The researcher developed categories for the different themes. Coding categories were a means of sorting the descriptive data so that the material represented patterns among and between the survey questions. Researcher's notes were also examined for themes in the bracketing way.

Conclusion

Chapter three stated about the method part of this study. Specifically, this chapter pointed out overall research design and procedures of setting the study. This chapter also indicated how to collect and analysis data. Next, we turn to chapter four for analysis of the data.

CHAPTER 4: ANALYSIS OF DATA

Introduction

Chapter four indicates the result of the survey that the researcher got from the Basque Country. This qualitative study consists of data collection through survey methodology. This was done in order to obtain a rich data set that explained the issues surrounding bilingual education curriculum in the Basque region.

1. **Analysis of survey data.** This paper explains questions surrounding the bilingual education curriculum in the Basque region. This survey was taken from 26 participants, 8 males and 17 females, from K-12 teachers and scholars in the Basque Country. Participants in different age groups were from Gipuzkoa, Bizkai, Araba in Basque Country.

Table 1. Age group of the participants.

Are you:		
Answer Options	**Response Percent**	**Response Count**
Male	32.0%	8
Female	68.0%	17
answered question		**25**
skipped question		**1**

Table 2. Professional position of the participants.

Within the past 5 years, what professional positions have you held in education?		
Answer Options	**Response Percent**	**Response Count**
K-12 Teacher	76.93%	20
K-12 Administrator	0.0%	0
K-12 Counselors	0.0%	0
Scholars/Faculty	23.07 %	6

The data analysis indicated that all participants were from different part of the Basque

Country. The table, below, indicates that 20 participants are from Gipuzkoa, 2 participants are

from Araba, and 2 participants are from Bizkaia.

Table 3. Region of the participants.

What region are you from in Basque Country?		
Answer Options	**Response Percent**	**Response Count**
Araba	8.3%	2
Bizkaia	8.3%	2
Gipuzkoa	83.3%	20
Nafarroa	0.0%	0
Lapurdi	0.0%	0
Zuberoa	0.0%	0
answered question		**24**
skipped question		**2**

From the survey, the participants' answers were gathered and reviewed. Emergent themes

in the survey were coded.

Theme one: Forbidden Language

Participants were asked to answer how language schooling was done before the

establishment of the current system in the Basque Country. This question was answered by 11

participants, 7 K-12 teachers and 4 scholars. According to literature, the Ikastolas were schools

with a special legal status, and were privately and publicly supported. These schools were related

to a movement supporting the Basque language. They do not exist as a legal entity any more.

However, they operate within the Federation of Ikastolas and have merged with state and private

schools (Haddican, 2007). One participant pointed out, "during the Franco regime and resistance

fighters often hid in the Basque Country. The Basque language was prohibited around the

Basque Country in educational zones." According to K-12 teachers, school monolingualism in Spanish was characterized through 1935 to 1960. During this period, the key concern was to educate students in a uniform way and consistently within the principles of the "Movimiento (Movement) National," i.e. Franco's doctrine. Because of the Franco regime, people were forced to speak only Spanish. One of the teachers pointed out, "we went from a dictatorship to a 'democracy', and then we had huge changes. In the past, Basque language was not allowed to be taught, and only Spanish and Spanish cultures were taught in the classroom." Participants also mentioned that in the last 30 years, the beginning and development of bilingual education in the Basque Country is related to the movement for schools in "Euskara, the Ikastolas."

One of the teachers also affirmed that "during Franco's dictatorship, speaking Basque was forbidden, and those who spoke it were punished. Even giving Basque names to newborns was forbidden." During the 60's and 70's, a strong movement began. According to participants, teachers, parents, artists "Ez Dok Amairu" and others gathered together to protect and strengthen their language. Generally, there was a great feeling of repression towards the Basque culture. However, the energy of many united peoples pushing in the same direction finally gave the Basque people good results. Participants also pointed out, the Ikastolas' Movement started to grow and spread throughout the Basque Country. Nowadays, they are a part of the majority of Basque Bilingual Schools. There is a very good ongoing bilingual education system in Basque Country.

Theme two: Bilingualism is expanding in the Basque Country

Participants were asked to answer how the current bilingual education system works. This question was answered by 14 participants, 10 K-12 teachers and 4 scholars. According to

one of the teachers' answer, "current bilingualism works perfect...because there are three different bilingual models...all three are optional...if you want to learn Spanish or Basque it is up to you, you can learn either Spanish or Basque language." According to participants, the sociolinguistic condition of Basque language is better than ever before. Bilingualism has a legal status and the number of speakers is steadily increasing. It has widespread societal support and more books are published in Basque than in all the previous centuries combined. One of the scholars asserted that, "Basque language is being used in areas it has never been used in before such as in universities, in technology, computer software, churches, and official zones, among others." Participants also affirmed that the Basque bilingualism is of huge interest in the context of the European Union. Currently, it represents a dynamic, changing scenario, full of contradictions and new proposals that are hard to interpret, yet ideal for studying all the questions raised as challenges for the future.

Theme three: Perception of the Model D

Participants were asked to answer questions about the advantages/disadvantages of bilingual models in the Basque Country. This question was answered by 14 participants, 9 K-12 teachers and 5 scholars. According to participants' answers, they are convinced of the advantages compared to their monolingual counterparts in Basque bilingualism models. One of the scholars emphasized that, "model D is the only one that is close to a balanced bilingual approach because its graduates are equally fluent in the two official languages (Basque and Spanish) around the Basque region. Student competence in both languages is quite good." According to participants, model D is the best one because the students obtain a good level of Basque language but are bilingual when they finish their studies. Model B is also good one

however, one of the teachers affirmed that, "it is not as good as model D because students learn some Basque, but they can't communicate fluently so they avoid using it." Participants also pointed out Basque bilingual models help improve students' self-esteem and the willingness not to hide their feelings about his or her culture. Besides this, it also promotes biculturalism, which students need to understand the value of their culture and language.

As disadvantages of Basque bilingual models, participants asserted that currently model A has been used very rarely because it would mean that all learning be carried out only Spanish. One of the teacher participants pointed out, "Basque is just another school curriculum subject, and therefore, model A is now tending to disappear." According to participants, for bilingual models, there is a "lack of classrooms" that can accommodate students who require instructions in both Basque and Spanish languages. Students are expected to sit together in one class irrespective of their age and the differences in the required level of education. This brings out a big problem for teachers who have to display a certain level of comfort in handling distinct levels of education at the same time. Participants also affirmed "the lack of teachers" in schools. The teachers in school felt stressed when they needed to teach the same subject in Basque and Spanish. Therefore, participants suggest that government should provide training to teachers who teach Basque and Spanish in the same subject. The teachers, they said, should spend more time to explain things to the students and communicate with them.

Theme four: Nondiscrimination area in the Basque Country

Participants were asked to answer how bilingualism affects relation between different ethnic groups. This question was answered by 11 participants, 9 K-12 teachers and 2 scholars. According to most of the participants, bilingualism does not negatively affect any ethnic groups

in Basque country. One of the teachers asserted that, "bilingualism does not affect any ethnic groups negatively in the Basque Country... on the contrary, I think bilingualism makes very good strong relationships between different ethnic groups (Spanish and Basque). I don't think bilingualism creates a discrimination environment." Bilingual education programs in Spain are a part of the country's policies in addressing the needs and demands of ethnic population groups. According to one of the scholar's answers, "the bilingual education system does not separate any ethnic groups such as Spanish and Basque people in Basque Country." Participants also affirmed that they all live as brothers in the same country.

Theme five: Language preserves culture

Participants were asked to answer if bilingualism helps preserve Basque linguistic and cultural heritage in the Basque Country. This question was answered by 12 participants. All participants' answers were quite affirmative. According to one of the participant's answers, "language, religion, and customs are usually described in ethnic identification." Basque language is "the cultural symbol of Basque identity," and all history and cultural customs of the Basque groups have been recorded in their language. Another participant pointed out, "If anyone's language disappeared, this mean this person's cultural heritages are going to be disappeared...if you don't use your mother tongue it will be getting rusty." Without the language, the history and cultural success could not be inherited by the new generation. According to participants, the right to preserve their own language and traditional culture is one of the basic human rights supported by international society today. Participants also affirmed that if bilingualism did not emerge in Basque Country, Basque language might vanish, as its functions as a communication tool decline with modernization and globalization. The disappearance of any language is predictable, though

many people cannot emotionally accept this reality. If a small group insists on preserving its own language but rejects learning other useful languages, the group's limited capacity to learn and communicate will place them at a disadvantage in social and international competition, and obstruct their future development opportunities.

Additional results not clearly fitting a theme:

Participants were asked to give their advice on how to establish a bilingual education system. This question was answered by 11 participants, 8 K-12 teachers and 3 scholars. According to participants' answers, the first and biggest difficulty was the "lack of qualified teachers." One of the scholars highlighted that, "bilingual teacher-training departments should be set up at universities, particularly in minority areas." According to scholars, teachers who are already working in schools attended by minority students should be given in-service training on teaching students whose mother language differs from the language of instruction. Secondly, participants pointed out there should be a considerable variety of materials to choose from in primary and secondary school. A teacher participant asserted that "materials for primary and secondary school should be increased and accessible." Participants, teachers, also asserted the minister of education in the country should set a number of programs to incentivize the creation and production of different language material. The third important thing is governmental support. One of the scholars affirmed that "government should cover the publication of textbooks." Participants also informed that government should fund audio-visual resources, software and the formation of working groups dedicated to the design of new materials. The government´s support is vital and fundamental. Lastly, participants emphasized that bilingualism should be used in

many areas such as universities, administrations, computer software, audiovisual materials and media, among others.

2.   **Researcher's Notes.** Throughout the process of reading the literature on the Basque system, speaking about the study with visitors to the library, and looking at the data, the researcher also learned valuable things about the Basque situation that also inform the study.

Theme one: Relationship between Spanish and Basque people (August 31, 2012)

During one with a Basque visitor to the library, we talked about the relationship between Spanish and Basque people. As far as I understood, the relationship between the Spanish and the Basque is very complex, because of the historical and political changes that have occurred -- especially this century. The factors related to relationship between the Spanish and the Basque are considerable: migration, Franco's dictatorship, the political configuration in the Basque Country, the development of communications, and the geographic locations between two deeply rooted language communities (Spanish and French) have contributed to these, among others. We concluded this conversation by saying that the Basque language is a prestigious language and gaining in strength, with strong institutional and social support. However, its position in comparison to Spanish, in terms of the number of speakers and the development of communications media, make it a weak minority language. Basque is therefore 'strong' in terms of prestige while being 'weak' in comparison to Spanish.

Theme two: Challenging at universities (September 4, 2012)

One of the problems universities in the Basque Country face nowadays, is the limited number of staff qualified to teach through the Basque medium. There are virtually 1,800

professors, lecturers and researchers who have the qualifications to teach through the Basque medium. However, this is roughly 30% of the academic staff. Therefore, there is a mismatch between the percentage of students who enroll for courses taught in Basque and the percentage of academic staff who can teach in Basque. The use of Basque as the language of instruction is more difficult at the university because the number of courses is much larger than the number staff that can teach. The courses are also highly specialized.

Theme three: Perception of the Model C (September 15, 2012)

There are three models in Basque bilingual education (model A, B, D), all of which are explained in the study. However, in this bilingual system, model C does not exist. My curiosity prompted me to ask the visitors why they skipped model C. As a matter of fact, this question was weighing on my mind from the beginning to the end of the study. I thought there was a model C but because it was not used a lot it disappeared. However, the answer was: there is no model C because there is no letter C in the Basque alphabet. All in all, they affirmed that one of the most important proposals within the schools of thought is to replace the models with one single model for everyone with Basque and Spanish as languages of instruction. However, with more emphasis on an international language and a broader possibility for each school to fine-tune this, each overall model has its own preferences.

Theme four: History (September 30, 2012)

Historically, Basque people have almost never been unified in a single state. However, many of them have shared a series of special legal and economic rights that have separated them from other local populations. At present, there is an extensive belief that the Basques will

establish a nation. Besides this, other cultural features are related to Basqueness, especially with

those Basques living in a traditional rural setting. There are noticeably Basque types of food and

drink, dance, sports, song, music, dress, religious practice, social customs, work processes

among others. However, many people who consider themselves Basque now live in towns, and

may display few or none of the characteristics that they live in the Basque Country. Many

monolingual Spanish and French people consider themselves Basque on the basis of ancestry or

at least residence.

Another conversation with a Basque visitor to the library was about Kurdish and Basque

historical backgrounds. The visitor and I sat together and discussed some similarities between

our two countries. As we discovered, there were many similar events in the historical

backgrounds between these two countries. For instance, both nations prohibited their minority

languages -- Basque in Spain and Kurdish in Turkey -- at different periods of time. Spain has the

ETA nationalist group that was a big obstacle in developing the Basque Country. Turkey has

PKK that was the barrier to developing Kurdish nations.

Theme five: Current challenging (October 7, 2012)

Currently, a new problem faces the Basque Country. In the past, only a limited number of

Basques needed a second language in daily life. The rest had no such needs and often lived

virtually their whole lives in a few square miles. In the more recent past, most people needed

some knowledge at least in the dominant state language as well. However, today, life has become

much more international. French or Spanish speakers live as neighbors. Radio and television

programs, daily newspapers and other reading materials are audible or visible in the living room

and are often better than those available in Basque language. Different international languages

are vital or, probably more accurately, popularly believed to be important for work, particularly English. Basque speakers themselves are far more likely to deal with foreigners in a language other than Basque. They also go further from their native home more often than foreigners on trips abroad for business, jobs in other parts of Spain or France or increasingly to other parts of Europe or for long stays abroad as an essential part of their studies. While Basque will stay the prime language of home use for many natives, it will more and more have to share time with other languages. Languages may not carry the same importance that the mother tongue carries, and may not be loved in the same way. However, they are making their presence felt. Internationalization is bringing about a new immigration. Small in numbers so far, these new immigrants are culturally further removed from Basque culture than previous native French and Spanish speaking immigrants and may come to represent a new linguistic challenge in the future.

One thing that surprised me while I was chatting with Basque people was that whenever I asked them where they were from, every single one of them said they were from the Basque Country. No one said they were from Spain. I thought they all were going to say they were from Spain. And I do believe this is going to be a very big issue in the future because this idea might separate the country into two ethnic groups, Spanish and Basque people.

Conclusion

Chapter four pointed out the result of the survey that the researcher got from the Basque Country. This qualitative study asserted five different themes and each theme indicated different perspective of subjects. This was done in order to obtain a rich data set that explained the issues surrounding bilingual education curriculum in the Basque region.

CHAPTER 5: DISCUSSION, RECOMMENDATIONS, AND CONCLUSION

Introduction

The last chapter indicates discussion, recommendations model for bilingual education implementation in Turkey, and conclusion of the study. This chapter also affirmed the researcher's assumptions and limitations of the study.

1. Discussion. From the findings, the researcher has learned that the development of a strong language policy to protect and promote the use of Basque in education and in the Basque Autonomous Community (BAC) in general has resulted in the spread of the use of Basque at schools and universities. The use of a minority language as the language of instruction and in some instances as the language of research has had a positive influence on the status of the language. At the same time, the literature review indicates that the use of a minority language for functions that have traditionally been implemented by the majority language faces many challenges that have been explained in this paper. These challenges change over time because bilingual or multilingual contexts are dynamic and affected by the development of languages in society (Zalbide & Cenoz, 2008). Likewise, findings indicate that when Basque was starting to be used in higher education 30 years ago, one of the main challenges was the standardization of the language and the availability of teaching materials. Now many textbooks and other publications including on-line resources are available. The situation has improved enormously even though it cannot be compared with the availability of materials in the case of majority languages.

Findings also indicate that because of the massive of existing sociolinguistic diversity in the BAC, the opportunities to use the Basque language in everyday activities vary greatly from one place to another. Some Spanish and French speakers (many in the past and a few still in the present) have usually regarded Basque as a rural language, suitable perhaps for domestic and rural purposes, but not for the modern world, university or technology. However, The main issue is that although measures have been taken so as to promote its use in the scientific and technological world (which affects a small number of users), language planners have not taken measures to foster its social use, which is what really has a more direct influence on a great number of Basque speakers.

The analysis of the data in the BAC leads us to the conclusion that the bilingual subjects enjoy certain cognitive advantages compared to their monolingual equivalents. The outcome of the data also coincide in a conclusion: model D is the only one which is close to balanced bilingualism, since its students are approximately equally fluent in the two official languages in the BAC and their competence in both languages is well developed. Similarly, Model A needs to be reviewed, otherwise, the social fracture between Basque and Spanish speakers (with different attitudes and values) might be worsened. Students should be provided with the linguistic tools that will allow them to take part in a successful learning of the minority language and to socialize in a more integrated way in the community (Etxeberria, 1999).

Last but not least, it has to be said that where general agreement exists is in the fact that research into the cognitive development of bilingual subjects in bilingual educational setting is a fascinating field, and that there is still much to be covered. In the case of the BAC, the researcher believes that the results of this research should be made known to society as a whole in a much

greater way than has been done as yet, so that parents choose the type of education that they consider most satisfactory or enough for their children.

Researcher can conclude that the Basque language is a prestigious language and gaining in strength, with strong institutional and social support. However, its position in comparison with Spanish, in terms of the number of speakers and the development of communications media, make it a weak minority language. Basque is therefore 'strong' in terms of prestige while being 'weak' in comparison with Spanish.

2. Recommended model for bilingual education implementation in Turkey.
From the findings of this study, it is possible to put forth a number of linguistic, social and cultural recommendations concerning the educational policy and practices to be followed in schooling of Kurdish students who speak little or no Turkish when they start school.

In a current study, Coskun, Derince, and Ucarlar (2011) found that Kurdish language should be used in Turkish education and bilingual educational models should be developed and implemented. A permanent way to get rid of the discrimination experienced by Kurdish students would be to use their native language in the education system. On the other hand, the assimilation of the Kurdish language into Turkish education is undoubtedly an extremely complex and complicated problem. The design and usage of school models aspiring to be a balanced bilingualism in Kurdish and Turkish should play a vital role in lifting the damages and disadvantages of Kurdish students. In addition, bilingualism will aid the literacy in the two languages and support the education of Kurdish children. The development of bilingual educational models can be gleaned from bilingual educational models in different countries such as bilingual education models in Spain, the case of Basque Bilingualism. Nevertheless, taking an

educational model that has been successful in another country and implementing it with new languages will probably produce weak results resembling submersion models. To develop strong models to be used in the education of Kurdish children, the current issues, detailed observations, and various circumstances should be taken into consideration. However, in order to develop models that will be implemented in the future, it is essential to begin building the necessary infrastructure right away.

According to DISA's (Diyarbakir Institute for Political and Social Research) report in 2011, bilingual educational models should cover all school levels because learning and culture are lifelong experiences; in order to be proficient in both, they must be a consistent presence in life. Conditions, needs, and accessible objectives should be identified, and the models to be developed should not be restricted to the first years when students gain the skills of reading and writing. Besides, students should involve long-term programs covering all stages of education, from primary school to higher education. An alternative model would not play a role or have any influence on the secondary and higher education. Also, using a single language educational model in either language that students would not be accountable for in countrywide centralized examinations such as OSS (university entrance examination) will prevent students from learning one of the languages and the model from being completely successful.

Teacher Preparation

Cummins (2000) affirmed that training bilingual teacher departments should be a main focus. The essential infrastructure should be built up and relevant departments should be opened in educational faculties for the training of teachers who will make possible the implementation of Kurdish-Turkish bilingual education. Teachers who are already working in schools attended generally by Kurdish students should be given in-service training on teaching students whose

first language (L1) differs from the language of instruction. Training Kurdish teachers on bilingual education is also necessary. Kurdish teachers who sometimes prefer speaking Kurdish with their Kurdish students in an attempt to allay their disadvantages should be given seminars on bilingual educational methods, strategies, and textbooks.

Coskun, Derince, and Ucarlar (2011) pointed out that teachers who work in the Kurdish region should be encouraged to learn Kurdish. The significance of learning Kurdish for teachers who will teach in the Kurdish region is that they can be taught the Kurdish language, culture, and literature. It is necessary to provide free Kurdish language courses specifically for these teachers. From this point of view, teachers who learn Kurdish may be able to build more productive, genuine, and constructive relationships with both Kurdish students and their parents. This will encourage an identity negotiation and may positively contribute to Kurdish students' school achievement and help reduce the existing social and economic inequality and discrimination. Free Kurdish language literacy courses should also be provided for students who speak Kurdish but do not know how to write and read in Kurdish so as to re-establish certain attitudes to language and their self-efficacy. Seeing students' native language in written texts and being able to make use of these texts may have a corrective and constructive process on their relationship with the school and with their native tongue. Literacy courses will provide the ground for the implementation of bilingual educational programs in Turkey.

Availability of Resources to Teach

A concern that Anderson (2009) voices in his study is the availability of resources to teach in Kurdish. Manufacturing new teaching materials – such as textbooks -- can be very expensive. However, Anderson emphasized that given the considerable size of the population of Kurdish people, the relative cost of publication of books would be reduced considering the high

number of people. Because the standards for education are already in place and textbooks already exist, the challenge will be in producing logical and authentic translations of these resources into another language. There can be some cost associated with this process, but it should not be high-priced. The government should provide some economic support.

Bilingual teacher-training departments should be set up at universities, particularly in the eastern part of Turkey. Teacher training should be provided for the transformation of coercive teacher-student relations (Cummins, 2000). Kurdish-Turkish education models should be developed very well for the education of Kurdish students.

It is also necessary that parents should be considered part of the bilingual educational process. Providing free Kurdish literacy courses for Kurdish parents, whether or not they are already able to read and write Turkish language, would be a positive first step in this direction. The steps would provide parents the skills and knowledge to become empowered and assist in their children's education. Such courses would also be vital in that they would provide access to broader resources.

Sheyholislami (2008) pointed out that Kurdish television programs should be created to help Kurdish students' develop language skills. Considering the significance of first language proficiency in accomplishing better social and academic development, television programs aiming to develop children's mother tongue should be created by the government or private television channels broadcasting in Kurdish. Resources should be provided for the preparation of programs of this kind. In this same mindset, the prohibition on children's programming for radio and television broadcasting in Kurdish should be abolished (DISA, 2011).

3. **Assumptions and limitations.** There are some limitations with using survey instruments that should be considered. When conducting internet-based survey research, biased samples and biased returns as well as limitations on an individual's access and skills in regard to computers. (Creswell, 2003). Another limitation of internet-based survey research can be involved during collecting qualitative data. Due to all participants being from the Basque Country, there are language issues in the collection of data (Polkinghorne, 2005). Therefore, researchers should find participants who know the English language. This was one of the biggest challenges in collecting data. Because this study uses purposeful sampling, the results may not generalize beyond the particular schools or country. Very few participants reported any negative reaction to the bilingual education system in Spain. Nevertheless, this research may provide important direction, raise essential questions, and provide a potential approach and instrumentation for developing a bilingual education program in Turkey. The researcher shortly supports the creation of a Kurdish bilingual education system in Turkey. He attempted to keep this from influencing this study a lot.

Assumptions of the researcher: Building bridges between two languages in education helps students build fluency and confidence in using oral and written secondary languages for everyday communication and academic learning. Low educational achievement is dependent on many variables. For example, it is a reality that if a student does not understand what the teacher talks about in a class, the student's enthusiasm will be broken quickly. Students whose primary language is not the dominant one have higher dropout and failure rates, as well as low literacy and class participation. Some students do not have access to education at all. Students, who have access to school, however don't speak the official language when they enter the education system find that their knowledge, experience and language—instead of serving as a foundation

for learning—are treated as a disadvantage. The language skills of these students do not help them because their primary language does not have any position in the classroom. Their problem-solving, learning experiences and knowledge of how things work in their own social and cultural settings do not help them because the culture of the teachers, classroom, and textbooks is that of the dominant language. In addition, these students encounter serious issues in finding a job when they become adults, and even if they find a job, they cannot continue being successful in their area due to poor language skills.

4. **Overall Conclusion.** From the findings and literature review, the researcher founded that there is a parallel situation of the in regard to Kurdish language education in Turkey to Basque language in the Basque region of Spain. The Basque models in Spain, where minority languages are used in education, are discussed in the literature review, taking into consideration their political and historical circumstances. The purpose of these discussions was to establish a sense of the shortcomings and benefits of particular bilingual models and their relevance to the Kurdish situation in Turkey. An effective and enhancing education should require flexible school systems that can respond rapidly and efficiently to different regions' various needs. According to literature review, "The implementation of a bilingual educational policy that accepts the use of the mother tongue in education necessitates decentralization of the administrative structure" (Coskun, Derince, Ucarlar, 2011, p.127). Essentially, this can be seen in cited examples of Spain's incorporation of the Basque language. Adapting a model in Turkey similar to Basque models would allow students to recognize and display a more positive attitude towards school. Implementing a bilingual model would also help students' self-confidence and therefore affect their school achievement. Additionally, students who acquire such an effective and enhancing

education will be able to improve communication with other cultures and languages and will feed on the intercultural dialogue essential for societal peace. The benefits brought about by these measures can be seen in the Basque language example. Implementation of Basque bilingual education models should positively be taken into consideration during the development of policies in Turkey regarding the use of the mother tongue as a bilingual education.

Depending on the findings, Kurdish-Turkish bilingual educational models should be developed for the education of Kurdish and Turkish students. In parallel to this development, essential work should be carried out for the implementation of other educational measures like the measures currently being employed by Basque programs. It must not be forgotten that it is essential to continuously revise bilingual education models in line with changing needs and conditions. In respond properly to these issues, Turkey needs to develop its own model. During the development of this model, the students', teachers' and parents' needs like those of citizens of the Basque Country should be taken into consideration; experiences of countries that have cooperate with and are continue to handle such issues and academic and pedagogical studies conducted on these experiences can be beneficial to Turkish education. Monitoring Basque Country's efficient bilingual models should provide inspirations for the development of a Turkish model for use in Kurdish bilingual education.

Findings indicate that the problems inherent in Basque bilingual models should be studied while establishing policies for education in the mother language in Turkey. The conclusion that only education in the mother tongue can be applied equally all over the country or all over the relevant area may cause new results to be drawn easily from the Basque education. Kurdish people are spread all over Turkey and not simply located in the Eastern Provinces. Likewise, the Kurdish region is also inhabited by groups who can speak languages other than

Kurdish and, amongst the speakers of Kurdish, a variety of dialects. Therefore, it should not be forgotten that education in Kurdish should not be developed in the form of a single static model. Educational models need to be developed for education in the mother tongue and be continuously revised according to the needs of the students.

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