

On immersion education: De Euskadi Hasta Aotearoa. Mas Vale Ser Cabeza de Raton Que Cola de Leon

Nena Benton

New Zealand Council for Educational Research

ABSTRACT

Many Basque educators are still very concerned about the health of Euskara (the name used by the Basques for their indigenous language). What I would like to do here is to discuss some aspects of Euskara revitalization, drawing out whatever is relevant to New Zealand, particularly in relation to immersion education in Maori - the focus for the second part of this article. This paper incorporates my own personal observations, made during visits to some of the Kura Kaupapa Maori in Auckland last October, and to various institutions in the Basque Country during my study leave in 1987.

Introduction

There was a time when shopkeepers in the Basque Country in Spain could not hang a sign in Euskara (the name used by the Basques for their indigenous language) without worrying about its serious consequences. This is no longer the case, but many Basque educators are still very concerned about the health of the Basque language. I have been told on more than one occasion by people who have a leading role in language revitalization in Euskadi - the Basque Country - that the Catalonians are far ahead of them. As I did not have a chance to go to Catalonia, I am not in a position to make comparisons in this regard. What I would like to do here is to discuss some aspects of Euskara revitalization, drawing out whatever is relevant to New Zealand, particularly in relation to immersion education in Maori - the focus for the second part of this article.

This paper incorporates my own personal observations, made during visits to some of the Kura Kaupapa Maori in Auckland last October, and to various institutions in the Basque Country during my study leave in 1987. To avoid confusion, it should be pointed out that this paper focuses on the Basques in the three provinces of the Autonomous Community (namely, Araba, Alara, Biscaya, Viscaya and Gipuzkoa/Guipuzcoa); those in Navarre and on the French side of the Pyrenees will be mentioned only occasionally.

At one level, Kaupapa Maori schooling might be regarded as one of a number of methods of language teaching; it involves total immersion in Maori and can therefore be seen as the one language method as distinguished from the bilingual method which uses two languages. Nevertheless, to limit analysis to this level of abstraction is to overlook the main thrust of Kaupapa Maori education. We can argue from a methodological viewpoint that this is an effective approach to language teaching, but in so doing we must not be distracted from the very reason for its emergence.

It is necessary to look at te Kura Kaupapa Maori as the next logical step in a concerted attempt to establish a 'truly Maori' education system. Dr. Pita Sharples, the Director of Hoani Waititi Marae and a pioneer in this educational development, points the direction in which he and his people are heading:

I believe that like the Kohanga Reo, Kura Kaupapa Maori represents a way of learning which has its roots totally in Maoritanga and is the method desired by the Maori people at large for their children. I further believe that under the partnership of the Treaty of Waitangi Kura Kaupapa Maori must be implemented within the state system without compromise as a fully fledged state school system (1989, p.35).

The phrase 'without compromise' signals a determination on the part of Kaupapa Maori schooling promoters to guard the right to 'establish, structure, and control their own educational systems and institutions'. Thus, in proposing the establishment of te Kura Kaupapa as a 'Mainstream alternative within the state system', Tuakana Nepe, Elizabeth Rata, Graham Smith and Linda Smith (1989, p.34) and the various whanau units involved in the movement are in complete agreement with Pita Sharples. They are acting in accordance not only with the Treaty of Waitangi, but also With the UNESCO Convention Against Discrimination in Education (ratified on February 12, 1963), to which New Zealand is a signatory. Article 5, Paragraph (c) of the UNESCO Convention states:

It is essential to recognise the right of members of national minorities to carry on their own educational activities, including the maintenance of schools, and, depending on the educational policy of each state, the use or the teaching of their own language ...

Towards a juster system: The Basque response

We have seen how in New Zealand the insistent call for Maori in education has grown out of the concern that unless something revolutionary was done, the Maori language was going to be irretrievably lost. Equality of educational opportunity and the conservation of an indigenous language are not incompatible goals. Schools which required children to renounce their heritage language in order to gain a good education created conflict where there should not have been one. It was just this kind of conflict that eventually spawned such initiatives as bilingual education and Te Kohanga Reo in Aotearoa. However, as children left the language nests where they had total immersion in Maori, parents realized the inadequacy of existing structures and their inability to meet the unique needs of their children. A few bilingual schools scattered around the country can not possibly cope with the influx of Kohanga children. Obviously, a school system that deliberately built on the achievements of the language nests was needed.

In New Zealand, the dominant language, English, has enjoyed immense support from all the major public institutions over a very long period of time. Parents concerned about the survival of Maori had therefore to seek an alternative system to offset the constant encroachment of the majority language and culture on their everyday lives. The kohanga reo were the first major step in the construction of this system; with their success, the urgent need to extend the benefits of immersion education beyond pre-school gave rise to Kura Kaupapa Maori.

Ikastola: To Save Euskara

Substitute Euskara for Maori in immersion education and we are left with the ikastola (school in Basque) - which arose out of similarly distressing circumstances for the Basque language. Until the 1950s, the public use of the Basque language was a crime that was not tolerated by the Franco regime.

The volume on Spain of the Life World Library, published in 1962, included the following description of Euskara:

Still heard outside the big cities, the Basque tongue is so difficult to learn that it is said the devil spent seven years learning it and at the end of it knew only three words. This language, not taught in the public schools, is reputed to be extremely useful in the smuggling trade (Thomas 1962, p.14).

The Basques must be either more clever or more assiduous and persistent than the devil because today one in four of them (the proportion is much higher in Guipuzcoa than in the other two Basque provinces) is a Euskaldun (the term normally used in the Basque Country for a Euskara speaker). Cervantes thought the Basques were 'saintly unless angered' and their steady refusal 'to merge their nationality and their tongue, puzzle of philologists', in a larger whole' was also noted by another writer; such determination to remain autonomous is captured in their own saying, 'Better be the head of a mouse than the tail of a lion' (Atkinson 1956, pp.6-7).

Just how did the Basques manage to save their own language from demise? The ikastola is a good place to start. The first ikastolas were operated under clandestine conditions reminiscent of the Irish 'hedge schools'. They were a grassroots response to a need which at that time was addressed by neither public institutions nor private initiative. In 1965 there were only 520 pupils who studied in ikastolas, but the movement expanded rapidly in the next five years. By 1970, there were ten times as many pupils in these schools, the majority of which were being run by parent cooperatives.

Thus from very precarious beginnings in the fifties the ikastolas continued to gain the support of parents, who had to depend mainly on credits and loans to start them. Government recognition of the financial plight of the ikastola was a major breakthrough.

The ikastola is publicly endorsed by the Basque Government as 'the most outstanding contribution of Basque society to education'. What are its distinguishing features? These are summarized in a Government review as follows:

teaching is done totally in the Basque language; it was created by the private initiative of parents and people concerned about the loss of the Basque language; parents and teachers play a leading role in the running of these schools. (Department of Education 1986: p.21-22).

When the Department of Education, Universities and Research took stock of what had been accomplished after six years of working in this area it came out with some very impressive findings. It certainly put a lot of material and professional resources where it claimed to have a commitment. In 1986 there were 154 ikastolas in Euskadi: 72 in Guipuzcoa, 51 in Biscay and 31 in Araba. Together, they took care of the schooling of more than 66 000 children (constituting 12.8 percent of all the pupils in the Basque Country). More than 44,000 of the ikastola children were in general Basic Education (up to 14 years of age).

Financial support has been growing at an unprecedented rate since 1981. Recognizing the special contribution of the ikastolas to the education system - the 'conservation and recovery of the Basque language' - the Basque Government has taken greater responsibility for their operation. The form that such responsibility has taken is described as follows:

The Basque Government, before assuming its competences [sic] in educational matters fought for the granting to ikastolas of an economic treatment in accordance with the functions they carried out, and thus in 1980 an agreement with the Ministry of Education was signed, according to which a quasi-public status, with regard to financing, was recognized (Department of Education 1986 p.22).

Bearing in mind the origin of the ikastolas and the enormous debt which was incurred to establish them, their need to be rescued from financial insolvency was of first priority. Accordingly the Basque Government had assigned the ikastolas 21 billion pesetas (about NZ\$300,000,000) for the five year period between 1981 to 1986. This kind of support could not have been delayed without threatening the viability of the ikastolas.

Teacher Preparation

Care is taken that schools do not pursue language recovery at the expense of good education:

Despite the special commitment of our Government to promote the Basque language, its action has always been dominated by prudence and the principle that the aim of encouraging the use of the Basque language in teaching must never be detrimental to the education a child receives at school (Department of Education 1986, p.11).

The interest that the government professes to have in good education is reflected in the actual investment at all levels of the education system from nursery (before the age of 6 years) and compulsory schooling to voluntary education (between 14 and 18 years), through to University Orientation Courses and Professional Training:

The total expense in Education has reached, during the period 1981/86 the amount of 267 809 million which represents double the resources budgeted in 1984 by the Basque Government for all the Autonomous Community (Department of Education 1986, p.19).

In recognition of the additional demands placed on teachers as a result of its commitment to Euskara the Basque Government took steps to 'Basquise' them. The most innovative of the Basquisition initiatives was the IRALE programme; the purpose of it was to make up for the lack of teachers who were sufficiently knowledgeable in Basque.

The IRALE programme began in 1981 and was designed to help teachers working in public and private schools of which the ikastola was a special kind. Operating with a large subsidy from the Basque government, the programme offers several types of intensive courses which are done during the school year and in the summer months. Teachers who choose to take a course during the school year are automatically relieved of their teaching obligations by a replacement who is contracted for some five to ten months, whatever the duration of the intensive course chosen. The course is 'so intensive', I was told by an informant, that 'most students feel they have had enough after five months'. The live-in arrangement suits the younger students, some of whom come from private business firms which subsidize their training. The programme is run by a group of about 30 specialists. Students not only acquire special language skills but also undergo cultural immersion, which in some cases is further intensified by living with a Basque-speaking family.

It is estimated that by 1986 the IRALE programme had enabled over a thousand teachers to reach a sufficient level to teach in the Basque language. Not all those who take the qualifying examinations upon finishing their course or courses obtain the necessary credentials. Standards are closely guarded.

Research; Material Resources.

The world is scoured for the latest advances in research that the Basque schools can benefit from. The IRALE programme itself is supported by an extensive library service that enables the teachers who participate in it to keep abreast with international research, regardless of the language in which it is originally carried out. Indeed, no stone is left unturned in the effort to keep Basque speakers in touch with the rest of the modern world and to help the teachers. The material resources at the IRALE centre in Bidibietta, San Sebastian includes a children's encyclopedia (in full colour) in Basque which the teachers find very useful as a source of ideas about presenting materials, etc. There are also monolingual as well as bilingual and trilingual dictionaries and all sorts of graded materials and other resources for helping them to master Euskara and to improve their teaching skills. To quote the Director of the centre:

We have all the materials we need and the time to use them. The only thing we cannot provide is imagination.

Parental Choice

In the Basque Country, bilingual education co-exists with all-Basque schools. The bilingual option gives recognition to the rights of parents to have their children taught in both Spanish and the Basque language. This was in accordance with the Basic Law for the Standardization of the Use of the Basque Language:

This regulation and the decrees that develop it, establish the legal framework of the bilingual educational system of the Basque Country, which must allow pupils to have sufficient practical knowledge of the two official languages on completing compulsory education (Department of Education 1986, p.13).

In defining its education policy, the Basque government has avoided turning education into an ideological arena:

the educational field, far from being a setting for ideological confrontations, must be converted into one of the primary factors for social coexistence and progress (Department of Education 1986, p.16).

Accordingly, a policy is pursued that has the ultimate effect of enhancing parental choice by making public and private education complement each other. By heavily subsidizing non-public schools, which include ikastolas, the government makes it possible for parents to have a wide range of choice for their children at the compulsory schooling stage (6 to 14 years of age) in order to facilitate their access to higher levels of education or to the labour market. IRALE assists teachers in both private and public schools with their language skills in order to keep the teaching standards high.

Looking Forward

With a spectacular fall in the birth rate (almost 50 percent between 1976 and 1984) it is predicted that in ten years time the number of children seeking school places may decrease from 375,000 (in the mid-80s) to above 250,000, which means a decrease in the demand for places in schools. Despite this the government has increased the number of classrooms and teachers in its centers with the purpose of improving the quality of teaching. This would mean smaller classes. Not only would the teachers have fewer pupils to cope with, but because there are also more teachers, even in absolute terms, the government can then concentrate on improving their training. This allows them to build up special expertise 'to promote the introduction of Basque into the system', as well as increasing job satisfaction (Department of Education 1986, p.19) by the creation of new support teams. Pupils entering school are also better prepared, not only because there are more Basque speaking pre-school teachers, but also because parents and other significant adults have become proficient in Basque through compensatory

Euskal Herriko Unibertsitatea (the public university)

Those who choose to pursue University studies can benefit from the courses with all-Euskara streams offered at the public university of the Basque Country. The official status of both Spanish and Basque is guaranteed through the university statutes. The extension of Basquisition at university level in teaching, scientific research, administration and services is crucial in that it demonstrates that Euskara need not be limited to traditional Basque concerns. The 1977 biology and chemistry courses were the first courses given in Euskara; increasing demand for Euskara from ikastola graduates has led to the creation of Euskara streams in an ever widening range of fields from Basque philology, through economics, to physics (cf. Waite 1989. p.20).

Keeping in Touch with the Scientific World

There are various ways of meeting the linguistic needs of a community of scholars who wish to retain their commitment to Basque revitalization without putting their academic or professional work in jeopardy. A prominent example is seen in the work that the Unibersitate-Zerbitzuetarako Euskal Ikastetxea (Basque Center for University Services) does. UZEI is a nonprofit organization founded 12 years ago (three years before the Basque Government was formed) by professionals. It is sponsored by contributions from financial institutions, industrial concerns and business organizations. It also receives financial assistance from the Basque Government and the local councils of the Autonomous Community.

Advocates of language revitalization in the Basque Country are careful to point out that there is no insuperable obstacle to Euskara being used in any language domain. The best way of ensuring that Basque scientists do not abandon Euskara in favour of other languages for communication in their area of specialization is to furnish them with special subject area dictionaries. The main task of UZEI is to standardize and modernize the Basque language, following the guidelines laid down by the Royal Basque Academy², so that it can be used in 'academic and professional environments'. This is accomplished mainly through the compilation of specialized multilingual dictionaries. To produce these dictionaries, 350 Basque-speaking specialists in different fields are engaged by UZEI and their work is coordinated by the full time staff (of which there are 15) or by specially contracted experts. The languages used are Euskara, French, Spanish and sometimes German and English.

Reeuskaldunizac  n and Alfabetizac  n

In Euskadi there are many Basque-speaking adults who need assistance to read and write the language. The Basque Government addressed this need by creating in 1981 (approval by the Basque Parliament was granted in 1983) the Halduen Alfabetatze Berreuskalduntzerako Erakundea. HABE is an autonomous public organization under the wing of the Ministry of Culture of the Basque Government. It has the dual task of reeuskaldunizac  n ('reviving' the Basque language of adults) and of alfabetizac  n ('making the people literate' in Euskara).

In 1986, it was estimated that over 50,000 students (distributed in 232 centers) were receiving instruction and other forms of assistance with the language organized by HABE. There is no problem with resource materials - like those found in IRALE centres they are vast in quantity and high in quality. The HABE headquarters in San Sebastian has an impressive array of graded materials for students (basic books by level), and teachers (all sorts of materials, including files of lessons for various topics/ objectives, by level, time, etc. with details of materials and approach). There were games, role-playing cards and work books. The HABE library subscribes to 200 journals and has a huge collection of books and other sources on language-learning, sociolinguistics, etc. in different languages, e.g. French, English and Spanish. HABE also has an Audio-visual Department with full filming, editing and mixing facilities. I was able to watch the production of one of the language lessons for television; for these, 'anchor actors' are usually employed to enable the audience to identify with a story-line. The courses are continually improved to facilitate learning. In chatting with the personnel I met on my visit to the headquarters it was obvious that research continually informs and improves their practice. Speaking of beating the devil, HABE (1986, p.25) describes the result of the attempts to update its approach thus:

Several years ago the learning rate was much slower. With two hours of classes daily a system that was very common - six or seven years were needed for an adult to complete the process of 'euskaldunizac  n'. At present, the courses are more dynamic and intensive, to such an extent that with classes of five hours daily - which is becoming more and more common -- an adult can complete the process of 'euskaldunizac  n' in a period of two years.

Inter-institutional Cooperation

Although the language immersion schools play a crucial role in language revitalization, they cannot be very effective unless they are supported by the public service and all other major institutions in the society. In the Basque Country, no organization is an island; there exists a high degree of inter-institutional cooperation. I was impressed by the ease with which information seems to flow from one organization to another. Every person I talked to on my visit seemed to know what every other Basque revitalization promoter was doing. Schools are not isolated from the many developments occurring in both the public and private sectors that are conducive to language maintenance. UZEI and HABE are just two of the many institutions outside the school system that serve to reinforce and support the activities and projects run by the Education Department through its Basque language unit.

Not the least of the factors that are responsible for Euskara recovery is the political backing it receives. In this regard, it is worth noting that the Basque Government considers language revitalization important enough to have created the Secretaria General de Politica Linguistica which comes under the Presidency of the Autonomous Community of the Basque Country and not under any particular department. This Secretariat is the central planning office and has a key role in language policy development (also see Waite 1989). The high priority assigned to language recovery and maintenance by the Basque government has been vital to the success that Euskara promoters have achieved so far. The political rhetoric is fully backed by pesetas. It is not a mere accident that none of the Basque institutions I visited had a hand-to-mouth existence. This contrasts very sharply with what Pita Sharples told me in a recent conversation with him about his school:

We work all the time to survive. Today we are all right, but we dare not think what tomorrow may bring.

A hundred thousand dollars is what the Hoani Waititi Marae School has to find each year to keep going. Going from day-to-day! Literally working themselves to death! How much time is also spent writing submissions to Working Parties? How much anxiety is experienced by parents to ensure that their children are not deprived of their indigenous language and culture? Only they know the full cost of the struggle.

This quick review of some of the efforts being made by the Basques to revitalize Euskara raises more questions than can be answered in the few minutes allowed for this paper. No doubt we can think of many differences in the language situation of the Basques and the Maori but there are certain major factors that call for close scrutiny. Of paramount importance is the demographic factor that served to marginalize the Maori (cf. Benton, in press) but which empowered the Basques to find a political solution to language revitalization. The Gobierno Vasco can legislate for the entire Autonomous Community. Almost all the people in the region recognize Euskara as their own and even the Spanish speaking migrants who have moved from other parts of Spain in search of greener pastures in the Basque Country do not want to be excluded from the Basquisition movement. In New Zealand, only a small minority recognise Maori as their own. The Maori do not have the same political means as the Basques to bring about the changes they aspire for. As Jeffrey Waite (1989, p.6) points out:

New Zealand is an independent, sovereign state, but within its boundaries the Maori, as a collectivity, have no political power to legislate over that collectivity (the four Maori seats scarcely constitute legislative power), whether on a territorial basis (as in the Basque Country) or on an ethnic basis (as proposed by Professor Wharangi Winiata). Short of major demographic redistribution, the option of a territorially-based Maori government is not available, because the Maori population is nowhere concentrated; certainly, all proponents of Maori self-government advocate some form of co-territorial system. Indeed, in terms of language promotion, being able to associate the dominant "other" language with a separate, but co-territorial, ethnic group may serve as a further enticement to use the lesser used language.

I do not wish to imply that in Euskadi, there are no problems. There are teachers for instance who seek to 'Basquise' themselves not to be more Basque but for fear of redundancy as Basque becomes more important. The Basques themselves candidly discuss their language problems. As one informant put it:

Nobody in Euskadi is monolingual in Euskara. To compound it many are monolingual in Spanish. The only solution is a political one.

Summary

To sum up this comparison of Aotearoa and Euskadi, it can be said that neither the Maori nor the Euskara promoters have underestimated the potential of the formal education system in language revitalization. However, there is a big difference in the extent to which the effort of the schools is supported elsewhere in the society. For example, in New Zealand we are a long way from even seeing the need for the kind of reforms in the public service that the Euskara promoters have already put in place. We still have to convince the decision makers that the public media should reflect a commitment to the Maori partner in what is supposedly a bi-cultural society. Basque television is vigorously competitive with the Spanish channels, seeking (and finding) the mass audience, for example through concentration on very high quality coverage of sports.

Not even our road signs give as much concession to Maori as they do in Euskadi to Euskara. A visit to bookshops and libraries here would reveal a dearth of publications in Maori beyond the pre-teen age lever, and a less than adequate choice of books, audio-visual materials, etc. for those English-speakers who feel a need to achieve a good command of the Maori language. We do not have a central planning office similar to the Secretaria General de Politics Linguistica, nor do we have organizations that provide the kind of services given by the Royal Academy of the Basque Language, and the language-promotion activities of IRALE, HABE and UZEI. It is no wonder that many New Zealanders, including some of Maori ancestry, are convinced that the Maori language cannot cope with science or modern life. Although we now have a Maori Language Commission, the way in which it has been set up makes one think that Maori language revitalization is the sole concern of a small minority. Even if the promoters of nga kura kaupapa Maori succeed in getting their proposals endorsed, they will be disappointed unless their efforts are given full social and political support.

The power to legislate over its territory (the Autonomous Community of the Basque Country) has given the Basque regional government, the Gobierno Vasco, the political means and strength it needed to move quickly on several fronts in support of the earlier educational initiatives discussed in this paper. The Maori people do not have the same means at their disposal, yet they hope to bring about the same profound social transformation. Like the Basques many of them would like their children to grow up feeling at home not only with the dominant society but also with their heritage language and culture. Their ideals and their goals are no less lofty than those of the Basques.

Coercion is not the answer. We live in an age when larger proportions of the governed are expected to take an active part in debates and major decision-making. In New Zealand, at present, the rhetoric seems to point towards greater choice in the kind of society in which to bring up children. We just need to make sure that, in practice, parents and teachers do have a genuine choice. This means providing adequate political and socio-economic support so that those who opt out of existing structures will not have to burn themselves out in the process of maintaining their own language, beliefs and value systems within the limits of responsible citizenship.

The Maori and the Basques are both engaged in a struggle to give their children access to an education in their own indigenous language. Their situation brings to mind a similar struggle, although perhaps on a different scale, that many parents have as they worry about the insidious effect upon their children of the values, information, propaganda, and entertainment that they are subjected to solely through the medium of English by the cinema, radio and television.

The Russian composer Dimitri Kabalevsky is also concerned that young people are not receiving a rounded education~ He explains what he means by good education by endorsing N.K. Krupskaya's view that:

The child must be helped through art to gain a deeper understanding of his thoughts and feelings, think more clearly and feel more deeply, the child must be helped to turn this knowledge of himself into a means of understanding others, of establishing closer contact ... of growing up with others as a collective and together striding on to new life, full of profound and significant experiences (Kabalevsky 1988, p.140).

The kind of education he has in mind is one that helps the child to think more clearly, more holistically, and more critically. An uncritical acceptance of mass entertainment has the effect of diverting young people from critical thinking and can therefore be used as a political weapon. In countries like New Zealand, it is also a cultural weapon - demonstrating that the indigenous language is useless even as a medium for frivolity, let alone serious purposes. Kabalevsky proposes that all children be given a good music education that includes a solid foundation in folk art and in the art of the great classical masters. Good music in all its varieties will help children, he believes, to have a better understanding of themselves which leads to a deeper understanding of others.

Through immersion education the Basques and the Maori are working towards an education policy that is founded on a deep appreciation of the richness and the diversity of cultures that exist on our planet which find expression in different ways, of which music is just one. Perhaps this is the best insurance against the influences, sometimes mindless and destructive that dominate the screens and airwaves of the world and threaten to overwhelm the young.

As researchers, where do we stand? What can we say to the Kura Kaupapa Maori parents who seem to agree with Kabalevsky that something needs to be done:

Just try holding out against these influences if you have not got a 'soundly developed taste, an immunity against vulgarity'. Try not to get soaked in the rain if you have no umbrella or raincoat! Try not to freeze, when there is frost all around, and you are naked (1988, p.140)!

Notes

1. The Basque language is unique in that it has not yet been shown to be related to any known language. Phonologically it has many similarities with Spanish. However Basque grammar is very different from that of Spanish and other Western European languages; it has some typological similarities with the syntax of languages spoken in the Caucasus region, but Basque vocabulary has no demonstrable links with these (or any other) languages, except for words which have been incorporated from neighbouring languages in historical times.
2. The Royal Academy of the Basque Language (Euskaltzaindia) was founded in 1918 to be the 'researcher and guardian of the Basque language'. It is the only Basque institution which survived intact through the Franco regime. It has its administrative headquarters and an extensive library in Bilbao, and branches in Bayonne (France), San Sebastian (where its meetings are held), Vitoria and Pamplona. As well as both conducting and supporting research, it acts as the arbiter on matters of standard usage, and promotes creative literature through its publications and by sponsoring competitions and awards for writers.

This article is based on a paper prepared for the NZARE annual conference, Wellington, December 1989.

Bibliography

- Atkinson, William. (1956). Spain: The Country, Its Peoples and Language. In Spain: A Companion to Spanish Studies, ed. E. Allison Peers. London: Methuen and Co. Ltd.
- Benton, Nena B. (In Press.) Education, Language Decline and Language Revitalization: The Case of Maori in New Zealand. Language and Education.

- Department of Education, Universities and Research of the Basque Government. (1986). 6 Years of Autonomy. Vitoria - Gasteiz. Basque Government.
- Helduen Alfabetatze Berreuskabluntserako Erakundea. (1987). HABE. Donostia-San Sebastian, HABE.
- IRALE. (1986). Literacy Training and Basguisation of the Teaching Staff. Vitoria - Gasteiz: Central Publications Office, Basque Government.
- Kabalevsky, Dmitri B. (1988). Music and Education: A Composer Writes about Music Education. London: Jessica Kingsley Publishers in association with UNESCO.
- Nepe, Tuakana; Rata, Elizabeth; Smith, Graham and Smith, Linda. (1989). Proposals for the Establishment of Kura Kaupapa Maori. Sub-Committee report prepared for Te Komiti O Nga Kura Kaupapa Maori O Tamaki Makarau, December 1988. Access, Vol.8, No.1, pp.36-43.
- Sharples, Pita. (1989). Kura Kaupapa Maori: Recommendations for Policy. Access, Vol. a, No. 1, pp.28-36.
- Smith, Graham. (1989). Kura Kaupapa Maori: Innovation and Policy Development in Maori Education. Access, Vol.8, No.1, pp. 26-27.
- Waite, Jeffrey. (1989). Beyond Schooling: Support for Lesser Used Languages. Report on Study leave in the Republic of Ireland and the Autonomous Community of the Basque Country. Wellington. Te Taura Whiri i Te Reo.

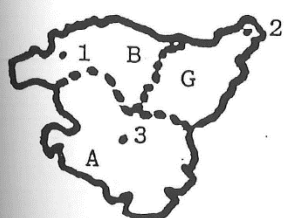
Appendix

Graphs and maps

1. Map showing location of the Basque Country and distribution of Basque-speaking communities

EUSKADI

(THE BASQUE COUNTRY)

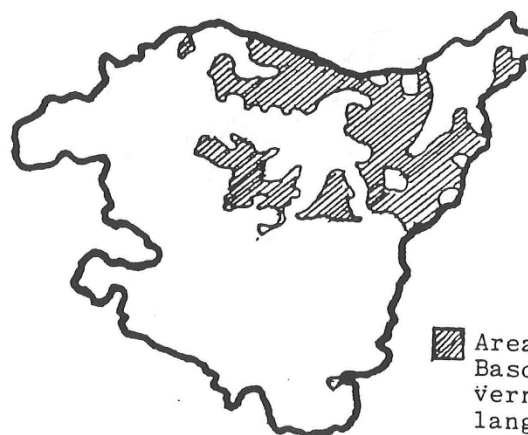



Cities

- 1. Bilbao
- 2. San Sebastian
- 3. Vitoria

Provinces

- A - Alava
- G - Guipúzkoa
- B - Biskaya



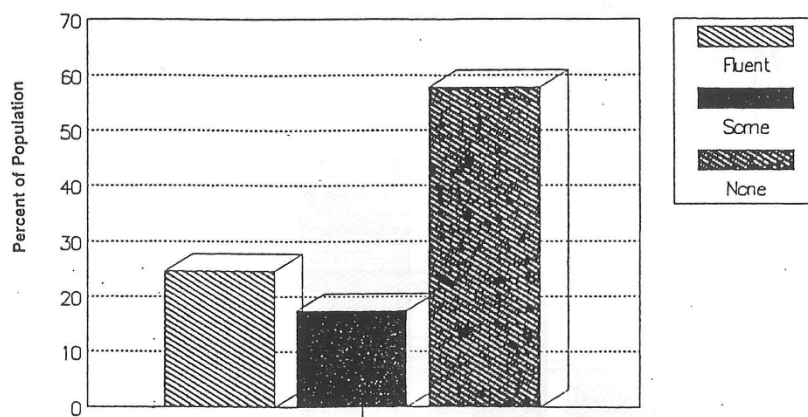
 Areas where Basque is the vernacular language

2. Map of North Island of N.Z. showing areas where a majority of either the total or the Maori adult population are fluent speakers of Maori.



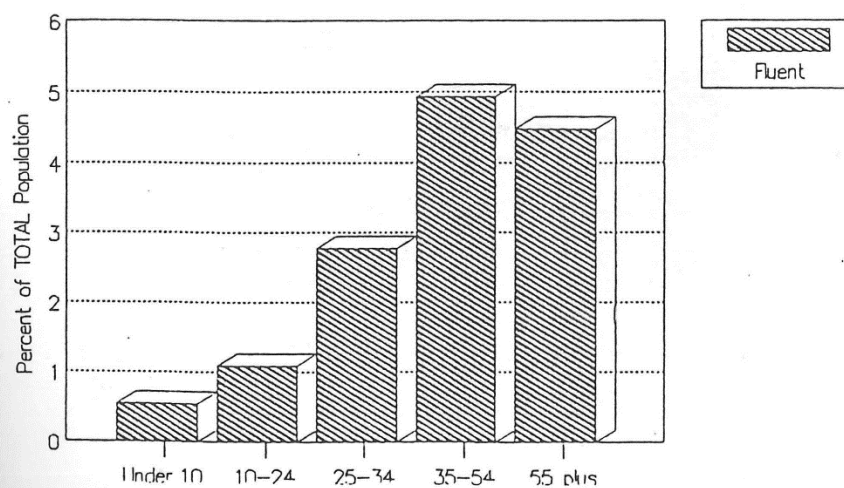
3. Graph illustrating levels of knowledge of Basque among whole population of the Basque Country (2,200,000 in 1986)

Knowledge of Basque (Autonomous Community)



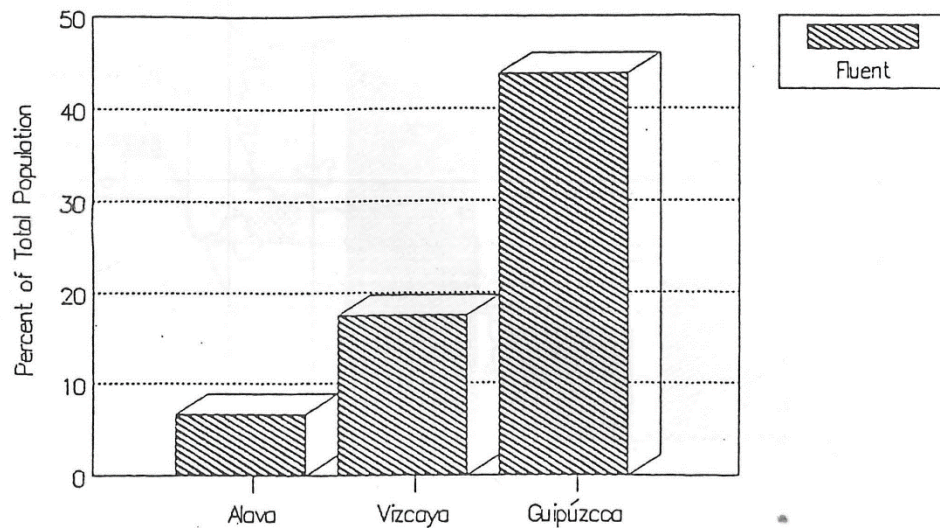
4. Graph showing estimated levels of knowledge of Maori among New Zealand population, 1976-87.

Maori Speakers within Age Groups (North Island)



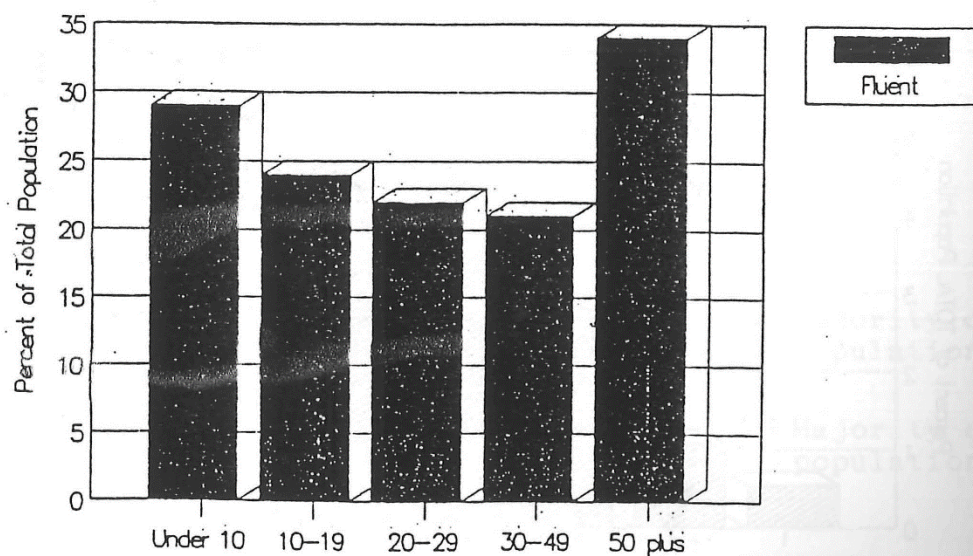
5. Graph showing percentage of Basque speakers in each province.

Basque Speakers by Province (Autonomous Community)



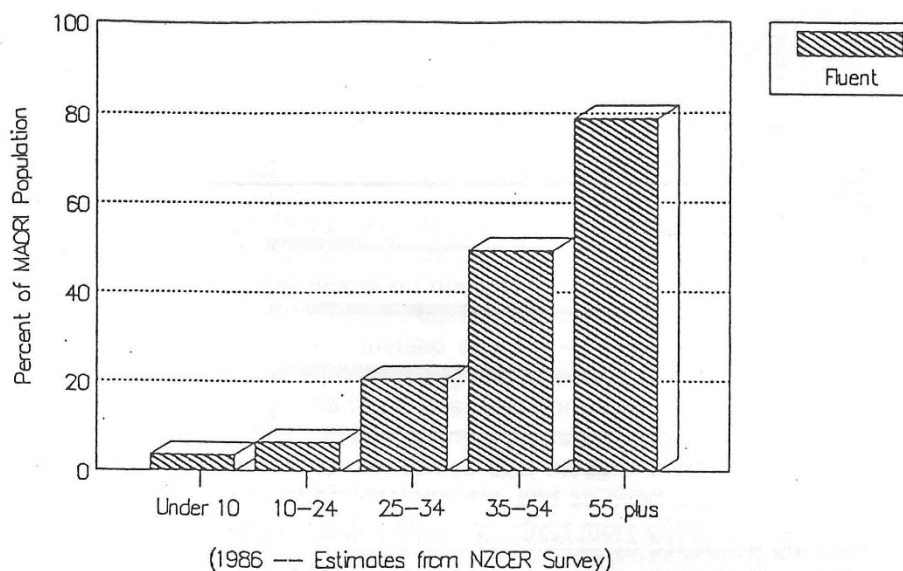
6. Graph showing distribution of Basque speakers within various age groups.

Basque Speakers within Age Groups (Autonomous Community)



7. Graph showing distribution of Maori speakers within age groups within the Maori population.

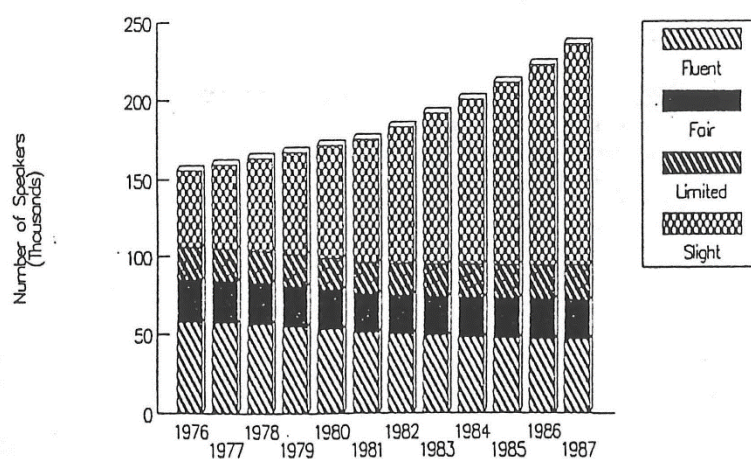
Maori Speakers within Age Groups (North Island)



8. Graph showing distribution of Maori speakers within age groups within the total North Island population.

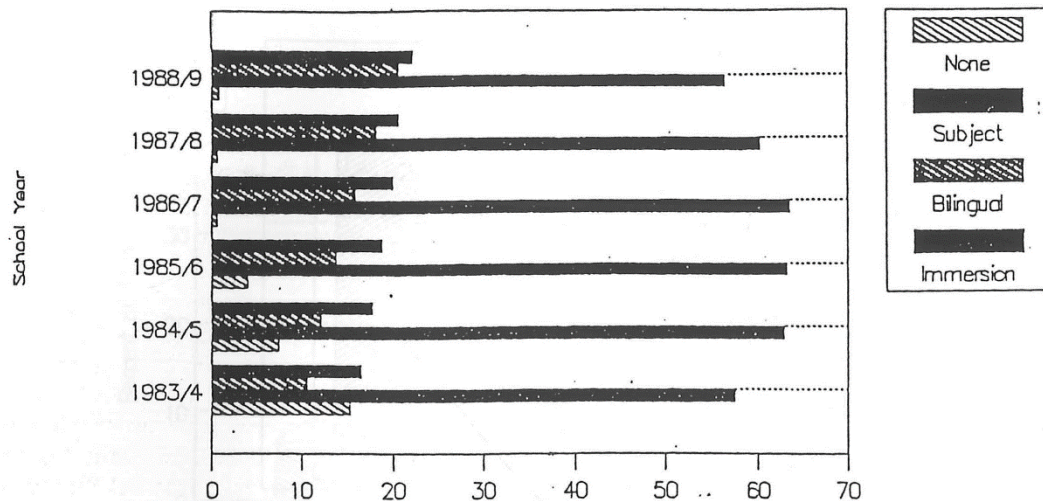
Maori-Speaking Population 1976-87

Projected from NZCER Survey Data



9. Graph showing percentage of pupils affected by different approaches to teaching Basque, 1983-4 to 1988-9.

Teaching of and in Basque Primary and Pre-Primary Levels



10. Graph showing estimated percentage of pupils affected by different approaches to teaching Maori, 1989 (Note: 'None' = no systematic and consistent programme).

Teaching of and in Maori Primary and Pre-Primary Levels

