

# ZUBIGINTZAN

## 4<sup>TH</sup> WORLD CONGRESS OF BASQUE COMMUNITIES 2007

BILBAO, JULY 2007

EUSKO JAURLARITZA



GOBIERNO VASCO

LEHENDAKARITZA

PRESIDENCIA



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Servicio Central de Publicaciones del Gobierno Vasco

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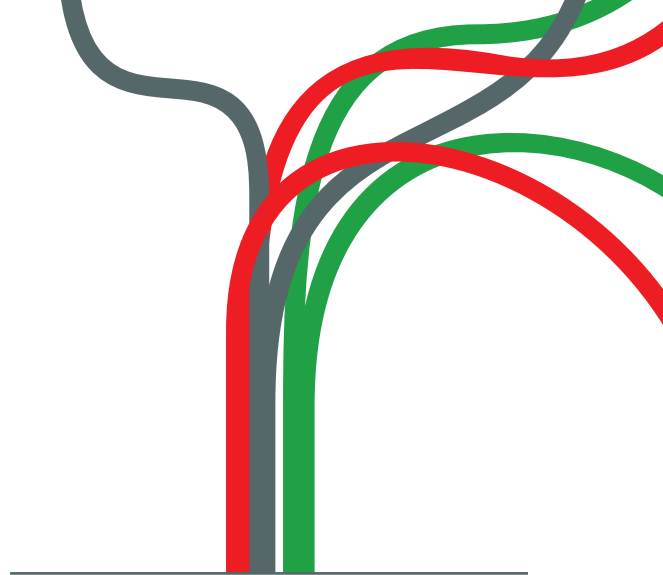
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«I really don't have to welcome people  
who are already in their own home,  
and you are in your own home here».

*Juan José Ibarretxe*







# INTRODUCTION

*Iñaki Aquirre Arizmendi*  
GENERAL SECRETARY OF FOREIGN ACTION

We celebrated the 4<sup>th</sup> Congress of Basque Communities in July of 2007. As in previous editions, this publication compiles the papers that were presented at the Congress, the inaugural conference entitled “The legacy of each generation: knowledge and wisdom,” given by Doctor Gloria P. Totoricagüena Egurrola, was about the great opportunities and important challenges that Basque Centers will have to face in the 21<sup>st</sup> century. Doctor Totoricagüena emphasized the pioneering initiatives embodied in the creation of the Etxepare Institute or the Basque Emigration Museum project and the initiatives that tend to boost an international image of Basques in the 21<sup>st</sup> century. Soon after, her reflection centered on the current and future work of the Basque Centers as engines of Basqueness and agents of a deterritorialized and transnational Basque Country in a globalized and intercultural world.

This 4<sup>th</sup> World Congress has carried out a new commitment to encourage new forms of relating between individuals, societies, companies and governments who are able to build multidirectional communication channels and bridges that reinforce and strengthen the relationship of Basques throughout the world and with those in the Basque Country. The world today represents an intercultural reality where the ability to generate and maintain broad social networks and exchanges of knowledge is a competitive factor while guaranteeing the survival of cultures such as ours. The Basque Centers can be the first line players in this arduous task, from their worldwide network, creating the great family of Basques in the world, in a Basque manner.

The importance of building bridges and confronting the future with joint projects is contained in this edition’s motto: “Zubigintzan”. It

is a question of building bridges, but also of generating complicity, sharing ideas and developing projects of mutual benefit and shared knowledge. This is where the 4<sup>th</sup> World Congress connected the “old fountain” of tradition with the fresh waters of globalization where we Basques must drink from in the 21<sup>st</sup> century.

A great number of this 4<sup>th</sup> World Congress’ reflections have focused on this perspective, the recovery, maintenance and promotion of the historic memory, which in addition to evaluating the programs developed, has carried out a special commitment to create awareness and offer tools to actively preserve our historic memory, an authentic historic treasure, but also the key to the future in a globalized world. As a model of the work developed from the previous World Congress, this one saw the presentation of investigative publications carried out and the digitization of Basque magazines published over the last 100 years, mainly in America, the volume of information was over 180,000 pages.

The present publication compiles a very wide range of information of the work carried out at the 4<sup>th</sup> Congress of Basque Communities. *Zorionak bihotz-bihotzez!*, and my best wishes for success to the entire Basque Community in its programming for its associates and in the projection towards its social surroundings, both locally and internationally.

## OFFICIAL PROGRAM\*

# ZUBIGINTZAN

## 4<sup>TH</sup> WORLD CONGRESS OF BASQUE COMMUNITIES 2007

### 8<sup>th</sup> JULY SUNDAY

Arrivals. Transfer from the airport

**9.00 pm** Welcome dinner (Hotel Sheraton)

**10.20 pm** Musikene performance

### 9,00<sup>th</sup> JULY, MONDAY

- 9.30 am** Visit to the Biscay coast
- Bermeo (whaling boat from the 17<sup>th</sup> century, "Aita Guria")
  - Exhibition by Néstor Basterretxea in Herriko Plaza, with an opportunity to meet the sculptor
  - "Matxitxakoko Guda" Monument
  - San Juan de Gaztelugatxe
- 2.00 pm** Lunch in Bakio
- 4.00 pm** Transfer to hotel
- 6.00 pm** Trip to the Guggenheim museum and group photograph

### Congress Opens (Guggenheim museum)

- 6.45 pm** Reception and words of welcome from the Lehendakari to the attending delegations
- 7.00 pm** Welcome from Iñaki Aguirre in the Auditorium
- 7.05 pm** Homage to the Basque centers in Mexico (100 years), Paris (50). San Francisco (25), Gooding (25) and Madrid (25)

### Speech by the Lehendakari

- 7.30 pm** Inaugural conference: For each era and from each generation, their knowledge and wisdom (Gloria Toticagüena)
- 8.00 pm** Recital by Amaia Zubiria
- 8.30 pm** Dinner and cocktails

### 10<sup>th</sup> JULY, TUESDAY

#### Work session (Palacio Euskalduna)

- 8.30** Congress members' accreditation
- 9.00 am** Presentation of the program: contents and work methodology (Josu Legarreta)
- 9.30 am** Evaluation of the Plan 2003-2007 and programs in force (Benan Oregi and Andoni Martín)
- 10.30** Coffee break
- 11.00 am** Analysis of members and the Gaztemundu survey (Miren Bilbao and Kontxi Kerexeta)  
Presenter: Xabier Sánchez
- 12.00** noon Report 1980-2005: 25 years of relations with Basque Community abroad (Alex Ugalde). Presenter: Joseba Arregui
- 12.45 pm** Immaterial heritage archive project for the Basque Community abroad (Alfredo Asiáin)  
Presenter: Edurne Basoa
- 1.30 pm** Working lunch
- 2.30 pm** Digitalisation program "Basques in the American press" (Óscar Álvarez, José Marcilese) Presenter: Alberto Angulo
- 3.30 pm** Presentation by Josu Legarreta on the latest publications:
- Urazandi Valparaíso (Rubila Araya)
  - Urazandi Montevideo II (Alberto Irigoyen and Xabier Irujo)
  - Urazandi NABO (Argitxu Camus)
  - Urazandi Digital: 134 digitalised Basque magazines (Alberto Irigoyen and Adriana Patrón)
- 6.30 pm** Visit to EITB's new premises, welcomed by Andoni Ortuzar, General Director
- 9 pm** Dinner in Las Arenas and transfer to hotel

\* This includes parallel cultural activities which form part of the Official Congress Program.

**11<sup>th</sup> JULY, WEDNESDAY****Work session (Palacio Euskalduna)**

- 9 am** Euskal Etxeak in Argentina: Diagnosis and future projection (FEVA). Presenter: Carlos Orue, president of the Basque center in Sydney, Australia
- 9.30 am** Euskal Etxeak in the United States: Diagnosis and future projection (NABO). Presenter: Enrique Poittevin, director from the Uruguayan Basque Institutions Federation (FIVU)
- 10 am** Debate on the document for reflection prior to the Four-year plan
- 11 am** Coffee break
- 11.30 am** The Work of the Association of European Migration Institutions (Brian Lambkin) Presenter: Benan Oregi
- 12.15 pm** Round table on "Communication and Image" in the Basque Communities (Joseba Agirretxea). Participants: Spanish Basque Center Federation "Euskal Herria", Uruguayan Basque Institutions Federation (FIVU), Venezuelan Basque Centers Federation and Basque centers from Paris, London and Rome.
- 1.30 pm** Working lunch
- 2.30 pm** EmpreBask (Eukeni Gallastegui, vice-president of EmpreBask and president of the logistics company SDA Chile; Jon Segovia, director of EmpreBask and managing director of Applus+ Chile; Alaitz Villena, from Shanghai). Presenter: Koldo Atxutegi
- 3.30 pm** Equal opportunities for men and women: 21<sup>st</sup> century challenge (Arantza Madariaga). Presenters: Marileusa Julia De Freitas Villalba, representative from the Basque center in São Paulo, Brazil and Agurtzane Aguado, representative of the Basque center Euskal Erria in Montevideo, Uruguay.
- 6.30 pm** Visit to Bizkaia Minera: Mining Museum and La Corta de Gallarta
- 9 pm** Dinner in Palacio Oriol (Santurtzi) and transfer to hotel

**12<sup>th</sup> JULY, THURSDAY****Work session (Palacio Euskalduna)**

- 9 am** International projection of the Basque language and culture: Etxepare Institute (Miren Azkarate). Presenter: Lorea Bilbao

- 10.30 am** Signing the Grants Agreement between the Foreign Affairs General Secretary and the University of the Basque Country Euskal Herriko Unibertsitatea, UPV-EHU (Iñaki Aguirre). Presenter: David Lasagabaster, Vice rector of International Relations for UPV-EHU
- 11 am** Coffee break
- 11.30 am** Proposal for Conclusions Document prior to the Four-year plan 2008-2011. María Luz Arteche (president of FEVA) and Mary Gaztambide (president of NABO) Moderator: Nieves Martínez de Antoñana, including participation from Josu Legarreta
- 12.15 pm** Debate on the Conclusions Document proposal
- 1.30 pm** Working lunch
- 2.30 pm** Debate continues
- 3.15 pm** Get connected: how to follow and participate in Basque politics over the Internet (Jon Goikolea). Presenter: Miguel Asqueta, Uruguayan National Party Member of Parliament
- 7 pm** Visit to a txakoli plantation (Larrabetzu)
- 9 pm** Dinner in a winery and transfer to hotel

**13<sup>th</sup> JULY, FRIDAY****Congress closes (Palacio Euskalduna)**

- 9 am** Election of Basque center representatives for the Advisory Council
- 10 am** Presentation of the Conclusions Document to the Advisory Council María Luz Arteche (president of FEVA) and Mary Gaztambide (president of NABO)
- 10.50** Congress Closing ceremony (Iñaki Aguirre)

**Reception ("Ajuria Enea" Presidential Palace, Vitoria-Gasteiz)**

- 1 pm** Reception and words of farewell from the Lehendakari
- 1.15** Performance by the Hodeiertz Choir
- 1.30** Themed lunch-cocktail offering the opportunity to taste "Eusko-label" products

Free afternoon in Bilbao

- 9 pm** Dinner in the Fine Art Museum

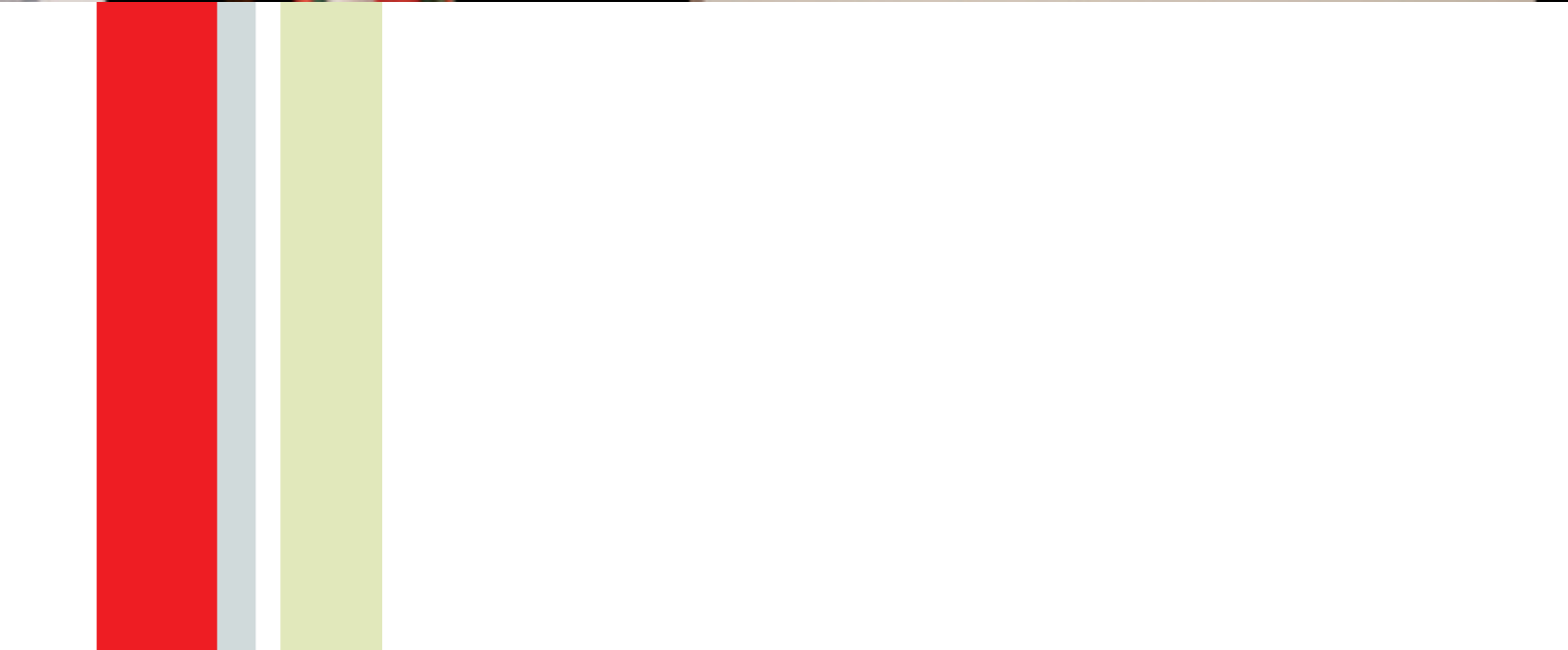
**14<sup>th</sup> July, SATURDAY**

Transfers to the airport Departures



**1**

CONGRESS  
OPENING



## WELCOME GREETING BY THE GENERAL SECRETARY FOR FOREIGN ACTION

IÑAKI AGUIRRE ARIZMENDI

*Lehendakari Jauna, Euskal Etxeetako ordezkariok, agintariok, jaun-andreok, agur eta ongi etorriak izan zaitezte guztiok.*

This event kicks off the Fourth World Congress of Basque Communities. It is a great honour for me to have the opportunity to welcome Euskal Etxeak representatives from eighteen countries who have come to the fourth edition with the best of intentions to draw up a plan for action for the next four years. Eskerrik zuen jarreragaitik eta hona etorri aurretik egin duzuen lanagaitik.

I would also like to extend a very special welcome to the thirty young people who have taken part in the annual Gaztemundu program. I hope that your contributions to this Congress will also be helpful in defining and developing the Four-year Plan. *Eskerrik asko eta zorionak zuei ere.*

*Eta zuoi beste guztioi ere nire agurrik beroena munduan zehar bizi diren euskaldunokin bat egitera etorri zaretelako ekitaldi honetara. Eskerrik asko denoi.*

Thirteen years ago the Basque Parliament passed the law which governs the relationship with Basque Communities. There was not a single dissenting vote. The law represented public recognition at the highest level of the importance of the Euskal Etxeak for Basque society.

This recognition by Basque Parliament expressly stated that every four years a world congress would be held.

In our modern world of major waves of immigration and increasingly closer international relations, by sharing opinions, technology and projects we are building a new way of working together in programs of mutual interest. Therefore, our slogan Zubigintzan (Building Bridges) is the perfect reflection of Article 13.

The history of the Basque centers spans several centuries, from 1612 when the first center, the

Cofradía de Nuestra Señora de Aránzazu, was opened in Lima, to the most recently opened center in Washington, officially recognized by the Basque Government only a few days ago. Basques living outside Euskadi or Euskal Herria have always shown an interest in expressing their love for their homeland. Without them, without you, our country would not have the international profile it enjoys today.

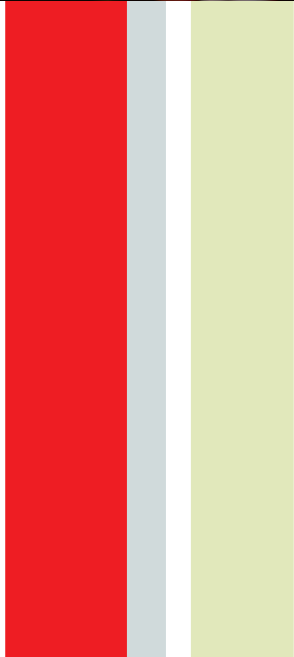
The Basque Government is aware of the important efforts carried out by generations of Basque men and women. It is also aware of the growing importance of international relations, which is why new Basque offices have been opened recently in a number of countries.

Zubigintzan, let's Build Bridges between this small country of yours and ours, and the countries where you live. Zubigintzan, let's Build Bridges between this Basque society and its public institutions and the new generations of young people who are proud to be members of the Euskal Etxeak founded by your parents, grandparents and even great-grandparents.

In memory of this history, in tribute to those past generations and to your efforts in building a strong future, we wanted to take advantage of this very important event and this internationally renown setting, the Guggenheim Museum, to pay homage to all of the Basque centers which in 2007 are celebrating their 25th, 50th or 100th anniversaries: the Euskal Etxeak in Gooding, Madrid, Mexico, Paris and San Francisco. *Zorionak guztioi, eta bereziki zuoi lauoi: Zorionak.*

We share a truly worthwhile history of relations and mutual cooperation. Our past history indeed fills us with honor and pride. But the challenge before us today is to continue working in the same direction.

I'd like to wrap up by wishing you great success in your work here at the 4th World Congress. Once again, *Eskerrik Asko eta Zorionak guztioi.*



## SPEECH BY THE LEHENDAKARI\*

JUAN JOSÉ IBARRETXE

*Kongresu honetara etorritako guztioi bene-benetan arratsalde on.*

I really don't have to welcome people who are already in their own home, and you are in your own home here, the home of your mothers and fathers but also the home of your sons and daughters.

Welcome to everyone who has come from many different countries in the world. Welcome from El Salvador, welcome from Peru, welcome Colombia, from Venezuela, from Chile, from Argentina, from Uruguay... Welcome Basque people who have come from the States, from Canada, from Australia, from France, from Italy, from Spain, I hope you will enjoy your stay with us in your country over the next few days.

And my first thought, fundamentally, is linked to talking about languages. As you have seen, we have been speaking in English, in French, in Spanish..., because, well, our language, the Basque language, is the most ancient language in Europe. And there is a slight contradiction nowadays in the European Union: the most ancient language is not yet an official language in the European Union, but we will solve that. We have to work for that because the Basque language is our language but it is not our only language because the Basque people who live in the States speak in English, Basque people who live in the Pays Basque, in France, speak in French, the Basque people who live in Argentina or in Uruguay or in Chile speak in Spanish. So, the Basque language is our language but it is not our only language, because the Spanish language, the French language and the English language are languages of the Basque people, too, and it is very important right now to be able to speak several languages. I have been speaking with Gloria about that and this is the target for sixteen year olds. It is very important for people to speak different languages.

---

\* Basque President.

I am reminded of the words of Koldo Mitxelena, a linguist and universal Basque, which I once heard and they have remained with me. He said: "2000 years ago, what we know today as nations or states did not exist. Not in Europe or in the rest of the World. But the Basque people did exist. And I don't know what structures there will be in 2000 years' time, I don't know if the current States, today's nations will survive, but the same as 2000 years ago, in 2000 years time the Basque people will still exist."

And talking about languages, he added: "2000 years ago in Europe, we spoke Romance languages: Latin, Greek, which were tremendously important, and we Basques had to speak them, but we also spoke euskera, our language. Today the world speaks English, and Spanish and we Basques speak English and Spanish but we continue to speak in euskera, which must be some kind of miracle, isn't it? Considering we're such a small population."

And he said: "I don't know what languages will be spoken in the world in 2000 years time, maybe Chinese, English, Spanish..., and we Basques will speak Chinese, English and Spanish. But we'll continue talking euskera."

*Orduan, orduan, munduko plazan euskal kultura eta gure hizkuntza kokatzea oso garrantzitsua da, eta hori denon lana da eta zeuek egindako lana gure euskal kultura eta gure hizkuntza euskara munduko plazan kokatzeko izugarria izan da eta ni joan izan naizenean EEBBetara, Argentinara, Txilera Joan den urtean, gogoan dut, Barilothen izan nintzen, eta hango jendearekin euskeraz hitz egitea, zuek badakizue zer den hori? Hori da ilusia...*

*Pentsatu behar dugu etorkizunari buruz, eta gero etorriko da Gloria etorkizunari buruzko hitzaldia ematera.*

Because today's Basque population is an open population. Euskal Herria, Euskal Hiria, There are 3



million men and women living here in Euskadi or Euskal Herria: in Alava, Bizkaia, Gipuzkoa, Navarra and the French Basque Country.

However, although there has been no census made, there are approximately six million of you, Basque descendents living throughout the world. The Basque city "Euskal Hiria", is made up of nine million of us, nine million people who are increasingly united by new information technologies, nine million who in many cases we have not been able to meet: imagine all the things, aspirations, projects, ideas, hopes we had and today it is all within our grasp.

Globalisation does not deny local aspects, it does not deny the possibility that nations which are not States can work together. We have to weave a network of networks, in the field of the economy, in the field of society, in the field of wishes, in the field of concerns, in the field of projects. Today the Basques in the world can live closer together than ever before in our history. Today we are even closer. Today we can share not only the secrets of our hearts, we can also share our problems and our solutions for our daily aspirations, to position what before we called defining the role of the Basque people, the Basque culture in the 21st century. If we do things intelligently it will go well for us.

Batzuetan agertzen gara gizartearen aurrean munduan zehar biolentziarekin eta gauza horiekin eta hori ez da errealia.

Herri langilea gara Euskal Herria, langileak gara, bake zaleak.

We are peace loving people, we are modern, we are advanced, we care about other people and pay fundamental attention to what intelligent societies should focus on: training their men and women. Societies which have well trained men and women, with the critical capability for analysis, will be countries and peoples, families and companies with a guaranteed future.

In these companies, these families, these countries, with these people, economic corruption will be impossible, political corruption will be impossible.

We've got everything in our favour. Basque society is a modern society.

In 2000 we attained the European average income. It was a great achievement. There were ten countries ahead of us at the time; in 2000 we stood 11<sup>th</sup> in terms of EU income. Today in 2006 we stand third in EU income levels with just Luxemburg and Ireland ahead of us. But look: it is very important for a Lehendakari to highlight these achievements and for you to find out about them because the media do not always show this country as it is, and it does not always explain who we are correctly. It is much more important that you know that we continue growing and looking people in the eye. We do not believe in the models which take effectiveness to its ultimate ends to the detriment of equality.

We believe in a sentimental economy. As Profesor Samuelson said "there is no economy without brains."

And we believe that it is perfectly possible to look at the market fearlessly without having to stop considering people.

The second and final piece of information I want to give you is this: if we managed to attain the EU average income in 2000, currently earning 126% of the European Union average at the close of 2006, it is more important for a Lehendakari, for me, that this, that I am President of a caring population, meaning that we are also a balanced population. According to the latest data which was released a couple of months ago by INE, the Spanish National Statistics Institute, we are the second country in terms of balance in the EU. The rate of poverty risks, which is the parameter which measures this concept more realistically (what percentage of the population earns below 60% of the average wage). It is all well and good that your country has 126% of the European income level but what percentage of your country earns below 60% of this average income? So then: we have 9.5%, which puts us 2<sup>nd</sup> in Europe.

Not only are we third in income levels. And this is the most important thing for me, because I can see that if, at some point, the Basque people stop caring for each other, they will also stop being a people and stop being Basque. We have

been capable not only of growing but also putting a face to the growth and defending and leading a process of ethical progress in Europe and in the world: sustainable human development

And why has this happened? Fundamentally, because we have committed to training, training our people. There are no miracles in life. *Ez dago miraririk. Prestakuntza da gakoa, pertsonen prestakuntza. Pertsonak eta prestakuntza, bi pe horiek eta hirugarrena, falta duguna, pakea.*

But these two “P”: Person and Preparation And he said that with the one we were missing, which we will achieve, Peace, we have the three elements which explain the fate of the Basque people over the last few years.

81% of our young people, men and women, particularly those visiting us from Gaztemundu–, 81 out of every 100 people, men and women (83 women and 80 men, which is also something I, as Lehendakari, am particularly proud of because the 21<sup>st</sup> century is the century of equality), 81% of our people between 20 and 25 said they had a university education. This is the Basque Country’s great advantage in competitive terms throughout Europe and the World. This is our great advantage: 74% is the average in Europe, 63% in Spain, to put this data into perspective.

And so where do we go from here? From here we should defend our identity without worrying about it.

There are people who, in honour of globalisation, have tried to sell us the idea that we should all end up speaking English, that we should all passively accept the rules and the processes of transformation which occur in the world today and this is not the case: societies have to have an active presence to confront the processes of change and transformation. It’s not true, I do not believe in determinism: This society will exist in the future and we will have the level of welfare, for our sons and daughters, depending on what we do today, on what we decide today.

Also from the point of view of defining what is Basque in the 21<sup>st</sup> century.

Joining this network of networks. We are a small population, that’s true, we were small in the 14<sup>th</sup> century and we’ll be small in the 24<sup>th</sup> century. We live 450 kilometres from Madrid and 1000 km from Paris. That’s not changed since the 14<sup>th</sup> century. We are an open population. We are an intelligent population. We have to take into account all these things, but never abandon the defence

of our identity, our personality, our culture and our language.

Because if one day we leave all of this behind we will become a sinking ship in globalisation, going from port to port driven by the wind and not the decisions we make.

Among the Basque men and women who live here and those of you who live around the world, we all have a historical opportunity to decide on the future.

And for this purpose we have to innovate. Innovation explains the existence of human gender. Radical innovation, radical innovation in approaches, because innovating involves committing to equality between men and women, because equality involves committing to sustainable human development, because equality means committing to sustainable and balanced development.

Therefore, the existence of the Basque people in the future from its political, social and cultural dimension, will be directly linked to our capacity to innovate.

And this is in a population which 20 years ago talked about Reconversion and nowadays talks about innovation.

These are fundamentally the majority of the reflections which you are surely going to develop in the next few days. We are here, in the Guggenheim museum, which represents another contradiction. Before I said “What a contradiction, right, that the oldest language in Europe is still not an official



language in Europe.” We all have to work to make Euskera an official EU language. How can it be that the oldest language in Europe, more than 7000 years old, is still not an official language in Europe? If it is just not our heritage, as the Basque people, it is the heritage of the European Union and Humanity.

But we are here in a demonstration of radical innovation. As a population besieged by the bad news which is permanently associated with it relating to ETA’s terrible acts, we feel that now is a good time to put ourselves across differently to the rest of the world. It was not enough to say that we were a peace loving and hard working people. We had to represent this in something. And this house which welcomes us, which is the product of a social innovation initiative in the field of culture provides a cultural infrastructure, which shapes the new image of the Basque people in the world.

Through the Guggenheim we can see the symbiosis between tradition and innovation. The treatment of the metal structure in this building seemed to us to be linear, it seemed impossible that metal structures could manage the diversity of the curved shapes within them. So, the Basques can demonstrate to the world that this is also possible, because wanting to do it makes it possible. So we can also see through metal structures that it is possible to manage diversity, and possible to manage the future.

Here we are drinking new water from an old spring. As the poet Artzek said esan zuena: “Iturri zaharretik edaten dut, ur berria edaten, beti berri den ura, betiko iturri zaharretik”...



Look how we can define the history of a population in fewer words. “I am drinking water from the old spring.” With all due respect to the author, I’ll offer my own translation: “I am drinking new water. Always new water from the same old spring.” This is the Basque People: a population which is 7000 years old. Our parents and grandparents drank from this spring, as did all those Basques wandering the earth and today, I have been commenting with Gloria, we are all drinking it: new water in the 21<sup>st</sup> century, new water from the old spring of the oldest population in Europe. This represents what we can do: we have to offer new water to our sons and daughters from the spring which our parents and grandparents drank from.

This is the evolution which we have to pursue, which an intelligent population has to commit to. I believe that the Basque population is really an intelligent population.

Eta bukatzeko, Gaur errekonozimendu batzuk egin ditugu. Bene-benetan momentu aproposa jendea gogoratzeko, eta zeuek egindakoa gogoratzeko eta gogorarazteko euskal gizarteari hemen Euskadin zuek egindako lana: euskera euskal kultura, gure pertsonalitatea, gure nortasuna munduan zehar, bene-benetan izugarria izan baita, baina jakin behar duzue danak, euskal herritarrok, hemengo euskaldunok, harro, oso harro sentitzen garela zuek egindakoarekin.

Therefore, this is my last message: We have mentioned anniversaries for some Basque houses here: 25 years in Gooding, 25 years in San Francisco, 25 years in Madrid, 50 years in Paris, 100 years of our Basque house in Mexico.

And so we could go on to mention all 160 houses, which demonstrate what it is like to be Basque in the world.

And I, he said in Basque, want to finish by giving you a message:

I want to recognise all our ancestors, very directly recognising yours: they made the Basque people, although small in numbers, very big in the world. It has been made big by its honesty, our capacity for work, our solidarity, setting an example as we developed our presence throughout the world.

You have to be completely convinced that we care for you here.

That I, as Lehendakari, what I would like to transmit here today is affection and recognition of your past

and also all of you who manage Basque throughout the world. You have to know that what we are going to be as a people, culture and language, is not only in our hands but also in yours.

And now I will leave you in the best possible hands, thanks to the old professor who showed us all, Gloria has followed the lineage of that magnificent

reflection: it had to be Bill Douglass who set us running with “Nora goaz?”.

We are going to continue finding out about the next stops along the Basque people’s journey from Gloria Totoricagüena.

*Agur, eta besarkada handi bat denoi.*



## INAUGURAL CONFERENCE: 'FOR EACH ERA AND FROM EACH GENERATION, THEIR KNOWLEDGE AND WISDOM'

DR. GLORIA TOTORICAGÜENA

Lehendakari Ibarretxe, distinguished public officials of Euskal Herria, delegates of the IV World Congress of Basque Collectivities, colleagues, ladies and gentlemen:

It is again my tremendous honor and privilege to stand before you as one humble representative of the thousands of Basques living away from Euskal Herria. My years of research among—and of—you in the numerous countries represented here tonight have profoundly enriched my personal and professional life beyond words. It is indeed a night of emotion, pride and gratification for me as I witness old friends greeting each other again on the soil of our ancestors. On behalf of the delegates gathered here, our heartfelt thanks and congratulations go to Mr. Josu Legarreta and his superb staff (Benan Oregi, Andoni Martín, and Joseba Arregi) for their years of dedication, organization, and efficient and effective administration for the Basque communities abroad. Today, Basques lead many academic aspects of diaspora and migration studies research and we are recognized internationally due to the good work of the office of the Directorate of Relations with the Basque Collectivities.

I have been invited by our Lehendakari Ibarretxe—as an academic and specialist in Basque migration, diaspora and identity research—to provide my perceptions and suggestions regarding opportunities in the current transnational globalized reality. Tonight I will address three issues that I consider to be of momentous importance: 1. the need to centralize and systematize the identification, collection and public access of our own historical migration archives, 2. the obligation for self-study in our Euskal Etxeak and renovation of institutional organization and management, and, 3. the opportunities each of us has to contribute to the global landscape a more accurate and positive international image of Basques.

### **GUARDING OUR PAST IS ACTUALLY AN INVESTMENT IN OUR FUTURE**

Protecting and promoting Basque studies and archival collections has been the centuries-old work of various Basque diaspora communities, Euskal Etxeak, Basque Government-in-exile Delegations, and of Basque studies programs at various universities in Uruguay, Japan, Mexico, the United States, the Philippines. Recently, initiatives of the Basque Government Department of Culture have offered courses at numerous university campuses around the world. In each era, Basques and friends of Basques have toiled endlessly—with great personal commitment—to conserve the records available to them regarding the Basque experience of migration, acculturation and ethnic identity maintenance. It is now time to take the urgent and subsequent appropriate decisions to centralize and systematize this cumulative data and to establish an entity for the study of Basque migration. A museum or research center would function as a fundamental bridge (our theme for this IV Congress),—and using a simile—for research and information traffic, freeing the current gridlock of cost, travel, housing of materials, language and time barriers and instead serving as one physical and virtual museum and center. This initiative could scaffold together academic institutions and their students and professors, our Basque cultural centers, numerous museums, libraries and historical societies in communities where there are Basque populations (approximately 200 worldwide).

A proposed museum or center for Basque migration research could centralize and direct urgent research in collecting oral histories of living emigrants, many of them survivors of the Spanish Civil War and exile of the Franco dictatorship. It could be a physical and virtual space for consolidating databases of Basque genealogy for which thousands of Basques in the diaspora and homeland show interest in finding each other and connecting their heritage trees. Separate genealogy initiatives by University of Nevada, Reno, Eusko Ikaskuntza, the Catholic Church and other entities in Argentina, Venezuela and Chile could be merged in order to not waste time and money



duplicating each other's efforts. Such a research museum could house the impressive Basque documentation collected in numerous countries and digitized by Uruguayan-Basques Alberto Irigoyen and Adriana Patrón, and other extraordinary projects of digitizing newspaper publications about the Basques headed by professors Óscar Álvarez and Alberto Angulo. In my years of investigation, all around the Basque diaspora, in boxes and drawers, in file cabinets, attics and garages I have found our relics and our emigrants' records, waiting to be rescued, analyzed and published for the world to see. Let us not dismiss this opportunity to save our own migration and exile memoirs, and let us not be the generation to be judged as reckless and negligent with our ancestors' archives. No one else will chronicle our story. We must do it ourselves, with scientific methodology, trained and capable teams of researchers, and by providing free and public access to materials. The creation of such a museum or center for research would be of extreme importance to our knowing and understanding ourselves and I urge the Congress Delegates to deliberate the initiative resolutely and to prepare for its infrastructure. I have investigated many different ethnic diasporas, and regardless of quantity, geography, or time span, I have concluded that collective memory is essential to the ethnic identity maintenance; guarding our past is actually an investment in our future.

### **SELF-REFLECTION AND CRITIQUE IN THE EUSKAL ETXEAK**

It is also time for self-reflection and critique of our Euskal Etxeak and their vitality as institutions

and organizations. Are you fulfilling the needs and interests of your members? Our Euskal Etxeak are non-profit and all-volunteer organizations, and have a special dynamic that has to be protected and nurtured, but also weeded and pruned. No effective organization is monolithic or completely homogeneous. In order to promote innovation you must also protect against "ethnic fatigue" and cultivate many different leaders and participants of all ages, genders and interests.

You, the leaders of the Euskal Etxeak must ensure infrastructures of "best practice" for ethnic identity manifestation, not only preservation or maintenance, but ethnic identity creation and re-creation. The Euskal Etxeak should be engines of development, encouraging individuals to seek their Basqueness in whatever ways appeal to them. The Basque Center itself is a bridge; a bridge that connects generations of Basque immigrants to each other, Basque immigrants and latter generations with your host country and with Euskal Herria, today's Basque identity with the identities of the past and those that will be created by today's teenagers. Our bridges will carry much traffic, often moving in opposite directions, stopping, reversing, or returning. The goal is not necessarily to direct or control the traffic but rather to offer the bridges themselves, to all Basques in the many countries in which we now live, as connections to our homeland institutions and peoples.

One hundred years from now, let it be said that the Basques of the new millennium were trailblazers of social practice. Let it be said that we followed in the footsteps of our innovative and adventurous predecessors and that we maintained a continuum of not fearing but rather of engaging with global transformation and world system evolution. One of the transnational shifts that we know well is that of "identity," which is ever under construction and continuously in flow, much like the traffic on the bridge. Our Euskal Etxeak have to ensure that the activation of ideas and identity has numerous and fortified structures for moving "Basqueness" among generations, among geographies, and between genders.

Innovative ideas, new paradigms of ethnicity, and unusual methods of communication each buttress the architecture of our chain of "Basqueness" and foment the design of each subsequent new link. The diaspora cannot expect any homogeneity of identity when the homeland itself is rich with diversity, as shown in the latest significant study of Basque identity and culture conducted and published by Eusko Ikaskuntza. In their interviews and questionnaires of people in all

seven territories, there was not one single defining factor of “Basqueness” on which even 50% of the respondents could agree (Baxok *et al. Identidad y Cultural Vascas a Comienzos del Siglo XXI*, p. 52. Donostia: Eusko Ikaskuntza. 2006). We are a people rich with pluralism and this advantages us if we use our knowledge and experiences wisely.

Is your organization functioning effectively and efficiently? For our grandparents and parents, the Basque diaspora institutions were prepared to respond to their needs as exiles or emigrants. Today’s and tomorrow’s latter diaspora generations are attracted for different reasons and you have to find the mechanisms that guarantee that your Euskal Etxea is building its own bridges for activities and communications inside your organization, with your own local community, in your country, with Euskal Herria, and with other Basque diaspora organizations. The future is voicing inquiries that the past is incapable of answering. Each generation needs their own appropriate solutions to the issues of their own time. Today, the puzzle is the global landscape and knowing how to take advantage of the opportunities that the changing transnational reality affords us. We cannot be afraid of novelty, nor of eliminating segments of our institutions that simply are no longer needed. Today and tomorrow are dynamic and the only certainty of our lifetimes is the uncertainty and rapid shifting with which we live. Certain Euskal Etxeak that might be accustomed to hierarchy and routine must now learn adaptability, and to improvise with rapid but suitable and appropriate solutions. It is a changed environment and organizations are moving away from the stale structures of the past and progressing towards those based on more fluid and emergent organizational forms such as “interest networks” (Hildreth and Kimble 2004) and epistemic communities of experts. Therefore the centers must probe what it is that their members expect from the institutions? What vias, bridges and infrastructure can the institution provide in order for the individual to find self-completion as a person and as a Basque?

What is the scope of the activities of the Euskal Etxea? You should define it and then execute it. Then redefine it and execute it, but know what makes the most sense for your individuals, your center, and for your federation whether you are Basque-Australian, Basque-Puerto Rican, Basque-Salvadoran, or Basque-Argentine. You must build an institutional culture that results in sustainable communities of practice, though not necessarily in control of the content of those groups.

Institutional memory and training leaders who keep the knowledge of the organization itself are essential, and we need historians and teachers who

are the repositories of our common practices and collective knowledge. Acquisition of ethnic identity knowledge is a social process whereby people learn from communal practices, and new members of our organizations should not be merely peripheral learners, but rather you could give them authority, hand them responsibility, and encourage them to innovate. Maintaining a hierarchy of “Basqueness” (“more” or “less Basque” based on subjective and disputable definitions and categories) often de-legitimizes those with different ideas, and it is counter productive to us especially in the diaspora. Please remember that our Basque communities are collaboratively “owned” and the borders of “in” and “out” and must be regularly defined, negotiated and renegotiated.

Other questions leaders could ask themselves include: How are we defining and measuring indicators of “success” in our diaspora institutions? By quantity? Increasing the numbers of members participating and benefiting? Increasing the number and types of different institutional activities? And are we also using measurements of quality? For example the increased depth of understanding of Basqueness of our members, or, an increased intensity in the emotional, psychological, spiritual involvement with Basque identity?

Effective all-volunteer organizations do the following:

- Define purposes and goals: Such as, is your ultimate objective to function as a social club for latter-generation Basques, or do you have an educational mission with Euskal Herria as the reference? You, the leaders of the Euskal Etxeak, might consider opening a democratic dialogue and debate among your members about the purpose of your organization.
- Write a mission statement: What do we want to achieve, how, when, and by whom? What do you require of your members besides an annual fee? How do they contribute to the organization?



- Stick to the mission.
- Determine the most important services and activities needed to achieve these goals.
- Obtain and retain the highest quality volunteers, leaders and professional staff.
- Employ comprehensive financing (self-finance, grants from your own country, and grants from Euskal Herria).
- Be alert to changes in needs and opportunities.

Many of you have confided in me that you believe Basque identity in your community is in decline, but is it really? Perhaps the identity is in constant transformation and it is the institution itself that is not adapting to members' needs and expectations?

We must ask ourselves difficult questions regarding institutional self-reflection: What exactly are we doing to prepare our future leaders? What are we doing to fortify our institutions? What are we doing to increase the quality and quantity of our activities and participants? What are we doing to educate our local area community in regards to the Basques? And, with what variables and with what methodologies are we measuring our efforts? These are internal and institutional issues.

## INTERNATIONAL IMAGE OF BASQUES

My third point of importance concerns external affairs and what I believe to be primarily the responsibilities of individuals and not necessarily the Euskal Etxeak: the opportunities for Basques living abroad to correct the contemporary news and media image of the Basque Country and people. It is my opinion that in the diaspora, we could mobilize and insist on the accurate dissemination of information that Basques are pro-democracy, pro-peace and pro-human rights. We must correct and replace the international image of conflict and violence, with that of Basques as the victims of aggression as we well know in this year of the

70th anniversary of the bombings of Durango and Gernika. Basques should be equated with and symbolic of peace; we have not declared war on other peoples nor have we tried to expand the territories by conquering other peoples. Basques have not imposed our language and culture on other peoples in other lands. In this small and confined area, our ancestors established the *fueros*, or foral traditional laws, which protected human, civil, and economic rights for the people of these mountains, valleys and coastal villages.

This could be the affirmative message that is broadcast by groups of specialists interested in assisting the homeland with paradiplomacy. It is time to stop playing defense and we now must use our own proactive strategies —instead of always counteracting or correcting the definitions made by others— to expand our policy capacity and advance our own agenda issues, to relay our own positive and more accurate message, on our own terms. Basques in the diaspora could invalidate the international misperception and misrepresentation of facts with our own activities regarding history and the present. In Canada, Italy, Mexico or Great Britain what specifically are you doing to educate the media of your country so that they recognize the historic and current desire of Basques worldwide to enforce and demand respect for our Statutes, endangered cultural practices, and language?

I would like to add a cautionary note in that I would advocate for the creation of epistemic communities —not necessarily inside or a part of the Euskal Etxeak—, but communities of experts being trained and prepared to give a message. This Congress could discuss the possibility of a special representative committee whose responsibility it would be to disseminate information sent to them by specialists. They could establish the systematic circulation of information through Basque news bureaus, with media packets, and educational materials for academic circles and opinion leaders. Excitingly, the Instituto Vasco Etxepare (initiative to diffuse Basque language and culture in the world) has been approved unanimously by the Basque Parliament and there are already many successes of establishing programs for Basque language and studies in universities, and collaborating in art exhibits, book fairs, and theater and film premiers around the world. The Basque Government Department of Culture will need our help to facilitate their work in our countries and we need to have experts prepared to open the doors to opportunity. Why not create knowledge networks and “communities of practice” that are pro-Basque? I would suggest that this Congress



consider reconstituting the International League of Friends of the Basques as one of its objectives for the Four Year Plan.

I would suggest several cautious strategies for a possible International League of Friends of the Basques such as diaspora paradiplomacy and transnational activity based on the successes I have researched in other small diasporas such as ours:

- Use time-space compression (global telecommunications and technologies) to our advantage.
- Identify specific themes to address (Basques as pro-democracy).
- Determine opportunity structure entry points (where and how to educate others most effectively in your various possible spheres of influence).
- Establish epistemic communities (train the leaders and specialists in Basque issues).

We must work within the transnational network paradigm and not limit ourselves to following the Westphalian structure of only state-to-state relations, using non-governmental organizations, the United Nations, media networks, influential circles of public opinion and public opinion leaders.

What are we waiting for? The Lehendakari Ibarretxe has urged the Basque diaspora to get involved in the peace process and to assist in educating their host countries regarding the worldwide Basques' wish for peaceful coexistence, mutual respect for diversity of opinions, enforcing already existing Statutes, and following democratic processes for governing society. These are not partisan values, but are a part of the makeup of the great majority of all people living in the Basque territories, and of Basques living in other territories. This could be a part of each of our activities —to remind our audiences in our host countries (be they politicians, media, artists or teachers) that Basques around the world are a peaceful people simply attempting to rescue their history, language and culture from extinction.

To conclude, I want to reiterate that my recommendations are based upon years of research with your communities, and after



comparing Basques to other ethnic diasporas. Each generation has its own responsibility that pertains to its own time in history. I believe that ours is to work urgently to protect our endangered culture, identity and collective memory. Inversely, it is not compulsory to protect existing institutions, but rather to remodel and redesign the infrastructures so that the content can be defined by those interested. However, I am only one person, and it is you who will discuss and debate these ideas and who will ultimately decide your Institutional Plan of Action for the next four years. My hope is that it will be recorded that the delegates of the IV World Congress of Basque Collectivities made brave and bold commitments —with intelligence, ingenuity and synergy— to collect and protect our archives of migration; to ensure institutional mechanisms for renovation and improvement to organizational structure and management of our Euskal Etxeak; and to construct bridges between our local Basque communities and the global stage of public opinion.

I wish you luck in the coming week of meetings and conferences, as well as strength, strength to be able to accept change, without haste, but without pause.

*Fuerza para el cambio, sin prisa, pero sin pausa.*

*Eskerrik asko bihotzetik.*





# 2

## REPORTS



## PROGRAM PRESENTATION

JOSU LEGARRETA

*Jaun-andreok:*

*Ongi etorriak izan zaitezte guztiok IV. Euskal Gizataldeen Biltzarrera. Ongi etorriak eta eskerrik asko zeuen eginkizunak utzi eta hemen izateko egin duzuen ahaleginagaitik. Eskerrik asko bihotz-bihotzez.*

As you know, Law 8/1994, dated 27<sup>th</sup> May, regulates relations with Basque communities and centers and in article 13, it defines the objective and the participation in the Congress.

Section 1 states: “Every four years the Basque Communities Congress will be held to promote meeting and collaboration between Basque Communities, Basque centers, federations and confederations of Basque centers and the Basque institutions.”

Section 2 defines who can participate: The following will attend as members in their full right:

- The components of the Advisory Council for relations with the Basque Communities.
- Ex-Lehendakaris from the Basque Government.
- A member of each of the parliamentary groups with representation in the Basque parliament
- Three representatives from each of the federations.
- Three representatives from the Basque centers from each of the countries where there is no federation.

Section 3 also indicates that the Congress can be attended by other personalities or representatives of institutions linked to the Basque Communities as ‘guests’ of the Basque Government Lehendakari.

We are also happy to welcome a group of young people from Basque centers who have participated in the Gaztemundu Program.

And finally, section 4 states that “the deliberations from the Congress will be drawn up into a conclusions document, which will be transferred to the Advisory Council, for their consideration when writing the four-year plan.”

### CONGRESS SLOGAN: ZUBIGINTZAN

Yes, Zubigintzan, building bridges. On the one hand it responds to the congress’s objective: “promoting meeting and collaboration” in developing the four year plan, which will later be approved by the Advisory Council, in accordance with the functions assigned to the aforementioned law in article 12. On the other hand, it incarnates an integrated and active ideal for the worldwide Basque community, which is capable of facing the challenges it is set by a constantly changing globalised world. This is a Basque world which looks to the future without forgetting its rich tradition; a Basque world which wishes to build bridges between cultures, between generations and between sexes.

### PROGRAM DEFINITION

At this time, I would like to repeat my thanks for all your participation in defining the program. In addition to the conversations and/or meetings held with 90% of the Euskal Etxeak and/or their federations, the Management drew up the reflection document, inviting all Euskal Etxeak to participate with their comments, criticism and/or proposals.

With this same objective, a survey was run among all the young people (almost 500) who have participated in the Gaztemundu Program to date.

And finally, I would like to also thank university professors for their collaboration: Gloria Toticaguena (Nevada, José Marcilese (Universidad del Sur de Bahía Blanca), Oskar Álvarez, Alberto Angulo and Alex Ugalde from EHU/UPV and Alfredo Asiáin from the Universidad Pública de Navarra.

## PROGRAM DEVELOPMENT

### First day: program evaluation

We will start the sessions with a lecture by technicians from this Board, Andoni Martín and Benan Oregi, who will analyse how well the objectives approved by the 3<sup>rd</sup> Congress, held in 2003, have been met.

The content of their speech will be endorsed by the encouraging agreement from the Basque Communities Advisory Council which assessed the previous four year plan's execution positively in its meeting on 27th June.

We will continue with a speech by the sociologists Miren Bilbao and Kontxi Kerexeta, assessing the Gaztemundu Program and a paper by the lecturer Alex Ugalde analysing Congresses which have been held by the Basque centers and the policies which the Basque Government has developed regarding their conclusions. (In the afternoon, we will present, among other things, their research on these policies, with all the data from the first meeting until now). We will finish the morning with a lecture/project on how to develop an immaterial heritage archive project for the Basque Communities by professor Alfredo Asiain.

In the afternoon, we will start off by presenting a major project to digitalise the information published

on the Basques in the American press. Professors Alvarez and Angulo from EHU/UPV and Marcilese from the Universidad del Sur (Bahía Blanca) will present the work developed for this purpose over the past year.

The lectures will finish with the presentation of the research into the history of the Basque centers Euskal Erria in Montevideo and Eusko Etxea in Valparaiso and the Basque center Federation in the United States, NABO, carried out by Alberto Irigoyen and Xabier Irujo, Rubia Araya and Argitxu Camus.

Along with these publications, we can present the result of the digitalisation of 134 Basque magazines, published over the last 100 years in America (recovery of a volume of around 180,000 pages) carried out by Adriana Patrón and Alberto Irigoyen.

### Second day: diagnosis and future projection

We will base our work on evaluating the objectives set and the presentation of publications and document which can be used for new research.

From the second day, we will look at future projection: on the one hand, with papers presented by the Federations FEVA and NABO and contributions from representatives of Euskal Etxeak from other countries on image and communication.

In this future projection, we also wanted to include another three particularly relevant topics:

1. The experience led by a group of Basque-Chilean businessmen, EmpreBask;
2. The activity of the European Association of Emigration Institutions (AEMI) which the Basque Government will be a member of in the future.
3. The 21st century challenge regarding equal opportunities between men and women.
4. The use of new technologies as enablers and multipliers of Basque presence and vitality on a world wide level. It is a matter of building bridges and synergies between the real and virtual worlds.

### Third and fourth days

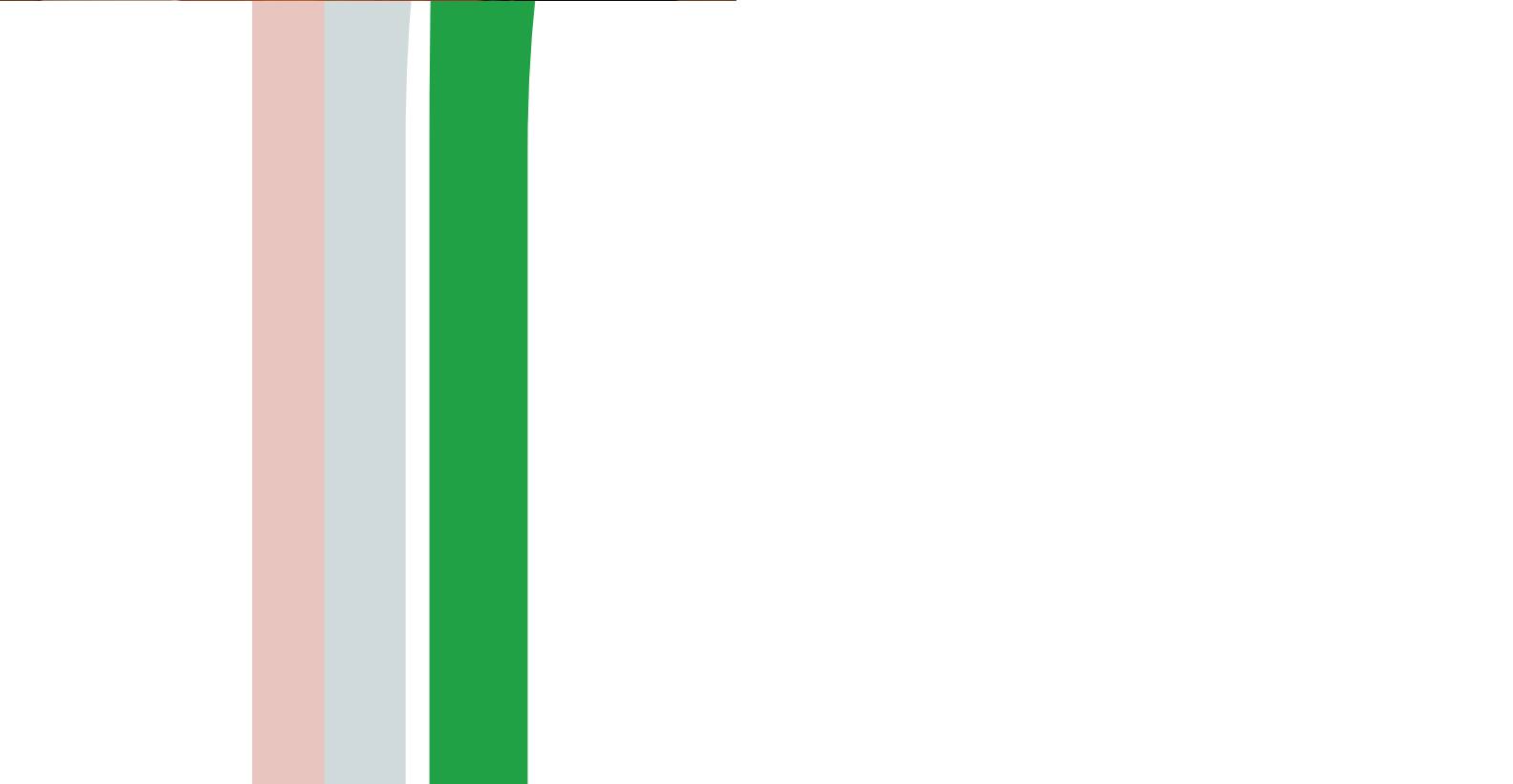
In addition to the Culture Minister presenting the Etxepare Institute and signing the agreement between the Foreign Affairs General Secretary and the University of the Basque Country, we will dedicate our time to developing the project for the next four year plan, which must be approved by the Advisory Council.



## OBSERVATIONS

1. I would like to thank you once again for your collaboration to date but please may I make one more request? Please be as prompt as possible, following the timetable, for each of the events. I'd like to apologise right now for any strictness involved in keeping to timetable.
2. All the members of the Board are at your disposition for any type of consultation which you wish to make. (And I'd like to make the most of this moment to also thank my co-workers for all the hard work that have put in to organising this congress).

*Eskerrik asko, guztioi.*



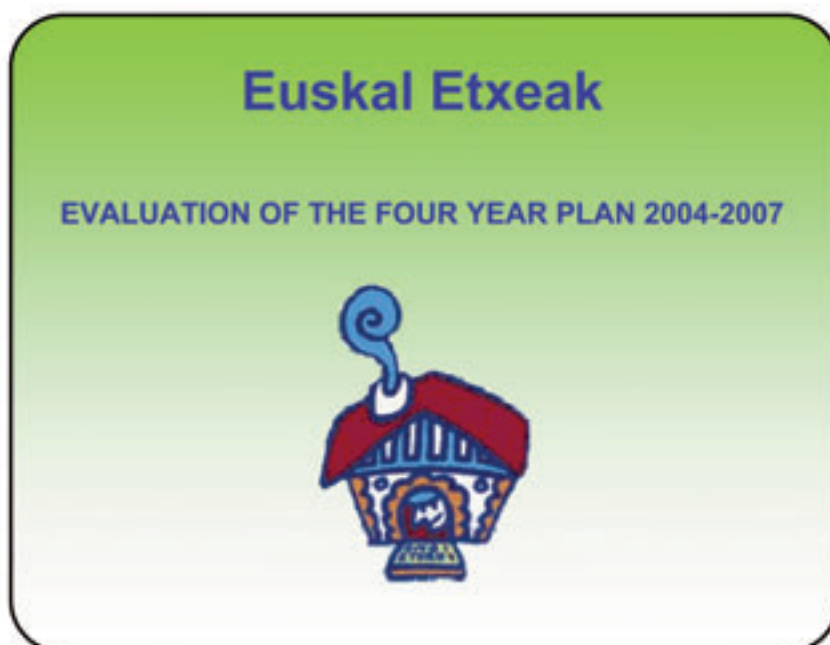
## EUSKAL ETXEAK: EVALUATION OF THE FOUR YEAR PLAN 2004-2007

BENAN OREGI  
AND ANDONI MARTÍN

Below, we provide the presentation given by the Office of Relations with Basque Communities experts, Andoni Martín and Benan Oregi. It deals with the main evaluation points of the last 2004-2007 Quadrennial Plan. This presentation will aid us to see the achievements obtained during

these years and to establish the pillars to draw up the next 2008-2011 Quadrennial Plan.

The key point slides are shown here, the essential data which gave rise to the subsequent development of the presentation.



### Initial commitments

#### Initial commitments acquired by the Euskal Etxeak:

- Permanent data update
- With this information, individual production of
  - Diagnosis of the current situation
  - Planning in the form of a Four Year Plan

#### Actions by the Communities Board:

- 2004 Distribution of a document-guide to draw up four year plans and seminars in Argentina and USA
- 2006 Data requirement campaign:
  - Bank data
  - Members
  - Infrastructures, activities and relations

### Four year plans presented

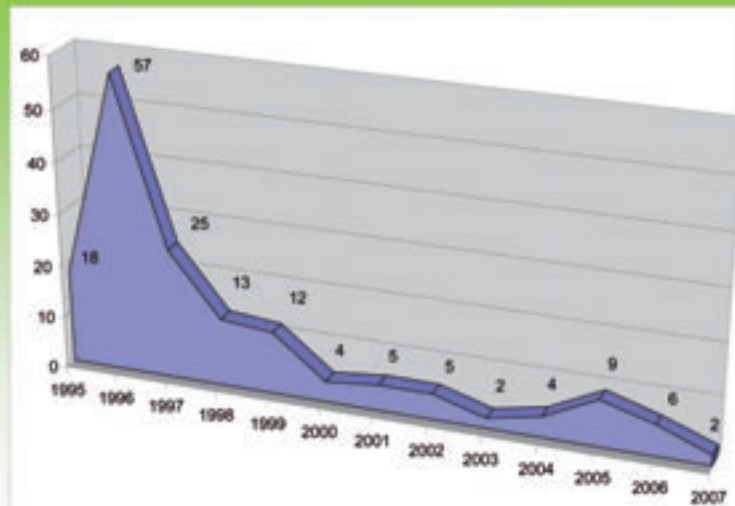
Country	No. of Euskal Etxeak	Plans presented
Andorra	1	
Argentina	76	26
Australia	2	
Brazil	1	
Canada	2	1
Chile	2	1
Colombia	1	
Cuba	1	
El Salvador	1	
Spain	10	
USA	20	3
France	2	
Italy	1	
Mexico	3	
Paraguay	1	
Peru	1	
Puerto Rico	1	1
UK	1	
Dominican Republic	1	
Uruguay	10	6
Venezuela	6	3
<b>Total</b>	<b>161</b>	<b>31</b>



### Euskal Etxeak registry

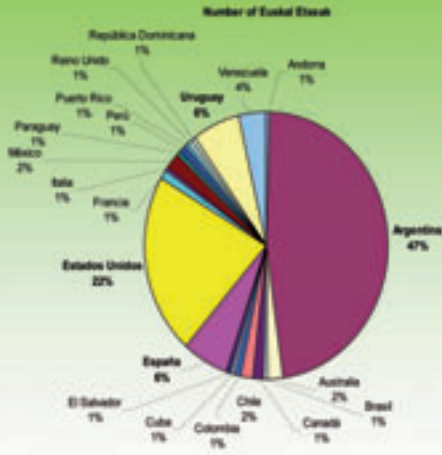
Country	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007
Andorra									1				
Argentina	11	30	5	5	1	4	4	1		2	7	4	1
Australia	1			1							1		
Brazil		1											
Canada			1								1		
Chile	1	1			1								
Colombia									1				
Cuba												1	
El Salvador	1												
Spain		5	1	1			1	1					
USA		7	14	2	9			1		2			1
France		1		1									
Italy								1					
Mexico	1	1		1									
Paraguay			1										
Peru	1												
Puerto Rico		1											
UK					1								
Dominican Republic		1											
Uruguay	1	5	1	1								1	
Venezuela	1	2	2					1					
<b>Total</b>	<b>18</b>	<b>57</b>	<b>25</b>	<b>13</b>	<b>12</b>	<b>4</b>	<b>5</b>	<b>5</b>	<b>2</b>	<b>4</b>	<b>9</b>	<b>6</b>	<b>2</b>

### Euskal Etxeak registry



### Number of Euskal Etxeak

Country	No. of Euskal Etxeak
Andorra	1
Argentina	76
Australia	3
Brazil	1
Canada	2
Chile	3
Colombia	1
Cuba	1
El Salvador	1
Spain	10
USA	35
France	2
Italy	1
Mexico	3
Paraguay	1
Peru	1
Puerto Rico	1
UK	1
Dominican Republic	1
Uruguay	10
Venezuela	5
<b>Total</b>	<b>161</b>



### Response level

Country	Centres	Infrastructures, Activities and Relations		Partners	
		Received	Correct	Received	Correct
Andorra	1	0	0	0	0
Argentina	74	65	58	62	60
Australia	3	2	2	2	2
Brazil	1	1	0	1	1
Canada	2	2	1	1	1
Chile	3	2	2	2	2
Colombia	1	0	0	0	0
Cuba	1	1	1	1	1
El Salvador	1	1	0	1	1
Spain	10	8	8	7	7
USA	35	16	1	4	3
France	2	1	1	1	1
Italy	1	1	1	1	0
Mexico	3	1	1	1	1
Paraguay	1	0	0	0	0
Peru	1	1	1	1	1
Puerto Rico	1	1	1	0	0
UK	1	0	0	0	0
Dominican Republic	1	0	0	0	0
Uruguay	8	6	6	5	5
Venezuela	5	3	2	2	3
<b>Total</b>	<b>138</b>	<b>115</b>	<b>84</b>	<b>94</b>	<b>89</b>
<b>Percentage</b>		<b>73%</b>	<b>62%</b>	<b>69%</b>	<b>64%</b>

## Members

**1999:**  
125 Euskal Ebeak  
17,761 members

Country	Number members	Age of members
Andorra	0	0
Argentina	15,565	13,123
Australia	424	264
Brazil	67	67
Canada	148	119
Chile	626	390
Colombia	0	0
Cuba	264	0
El Salvador	40	38
Spain	768	678
USA	509	230
France	605	462
Italy	58	0
Mexico	310	212
Paraguay	0	0
Peru	81	81
Puerto Rico	0	0
UK	0	0
Dominican Republic	0	0
Uruguay	1721	1439
Venezuela	488	432
<b>Total</b>	<b>21,665</b>	<b>17,658</b>

## Infrastructures: headquarter regime

Country	Don't use / No answer	No headquarters	Centre ownership	Converted free	Free between 1 and 5 years	Fixed over 5 years	Other	NC
Andorra		1						1
Argentina	1	9	42	6	12	2	7	78
Australia	1		1	1				3
Brazil			1					1
Canada	1				1			1
Chile	1		1			1		3
Colombia			1					1
Cuba		1						1
El Salvador				1				1
Spain	3		1	1	3	2		7
USA		28	12	1			2	38
France			3					3
Italy							1	1
Mexico	2		1					1
Paraguay		1						1
Peru						1		1
Puerto Rico					1			1
UK	1							6
Dominican Republic							1	1
Uruguay		4	3	1	2			10
Venezuela		2	4					6
<b>Total</b>	<b>16</b>	<b>38</b>	<b>69</b>	<b>10</b>	<b>18</b>	<b>6</b>	<b>10</b>	<b>181</b>
<b>% Answered</b>		<b>21.4%</b>	<b>41.7%</b>	<b>7.8%</b>	<b>10.5%</b>	<b>3.8%</b>	<b>7.8%</b>	<b>51.7%</b>
<b>% Absolute</b>	<b>6.8%</b>	<b>21.7%</b>	<b>41.8%</b>	<b>6.8%</b>	<b>11.8%</b>	<b>3.7%</b>	<b>6.8%</b>	

### Infrastructures: headquarters conditions

Country	Don't know / No answer	In construction / renovation	Needs renovation	Does not need renovation	Other	TC
Andorra				1		1
Argentina	12	7	10	41	1	64
Australia	2		1			1
Brazil	1					0
Canada	2					0
Chile	1		1		1	2
Colombia	1					0
Cuba		1				1
El Salvador	1					0
Spain	4	1	3	2		6
USA	5	3		27		36
France	1		1			1
Italy	1					0
Mexico	2			1		1
Paraguay				1		1
Peru		1				1
Puerto Rico	1					0
UK	1					0
Republic Dominican	1					0
Uruguay	2	1	1	3	1	8
Venezuela	3		1	2		3
<b>Total</b>	<b>41</b>	<b>14</b>	<b>23</b>	<b>89</b>	<b>3</b>	<b>128</b>
<b>% Answered</b>		<b>11.87%</b>	<b>18.17%</b>	<b>68.87%</b>	<b>2.89%</b>	<b>74.53%</b>
<b>% Absolute</b>	<b>25.47%</b>	<b>8.79%</b>	<b>14.29%</b>	<b>68.89%</b>	<b>1.89%</b>	

### Infrastructures: Internet

Country	Don't know / No Answer	Broadband (DSL, Cable)	Dial up (Modem)	None	TC
Andorra	1				0
Argentina	32	23	18	3	64
Australia	2	1			1
Brazil			1		1
Canada		1	1		2
Chile	1	2			3
Colombia	1				0
Cuba	1				0
El Salvador	1				0
Spain	3	5	2		7
USA	24	9	6	2	11
France	1		1		1
Italy	1				0
Mexico	2		1		1
Paraguay	1				0
Peru			1		1
Puerto Rico			1		1
UK	1				0
Republic Dominican	1				0
Uruguay	6	2	2		4
Venezuela	4		2		3
<b>Total</b>	<b>63</b>	<b>39</b>	<b>34</b>	<b>5</b>	<b>78</b>
<b>% Answered</b>		<b>49.89%</b>	<b>43.89%</b>	<b>6.41%</b>	<b>48.49%</b>
<b>% Absolute</b>	<b>51.89%</b>	<b>34.22%</b>	<b>21.12%</b>	<b>3.17%</b>	

### Infrastructures: websites

Country	Sites	%
Andora		
Argentina	16	11%
Australia	2	1%
Brazil		
Canada	2	1%
Chile	2	1%
Colombia		
Cuba		
El Salvador		
Spain	4	2%
USA	20	12%
France	1	1%
Italy	1	1%
Mexico	1	1%
Paraguay		
Peru		
Puerto Rico		
UK		
Republic Dominican		
Uruguay	1	1%
Venezuela	3	2%
<b>Total</b>	<b>55</b>	<b>34%</b>

### Infrastructures: libraries

Country	No. of libraries	%	No books
Andora			
Argentina	57	26%	940
Australia	2	1%	279
Brazil	1	1%	150
Canada	2	1%	140
Chile	2	1%	1.110
Colombia			
Cuba			
El Salvador	1	1%	300
Spain	8	8%	1.306
USA	8	8%	951
France	1	1%	1.000
Italy			
Mexico	1	1%	1.300
Paraguay			
Peru			
Puerto Rico	1	1%	100
UK			
Republic Dominican			
Uruguay	4	2%	1.046
Venezuela	3	2%	500
<b>Total</b>	<b>91</b>	<b>57%</b>	<b>799</b>

### Infrastructures: restaurants

Country	No. of Restaurants	%
Andora		
Argentina	12	7%
Australia	1	1%
Brazil		
Canada		
Chile	1	1%
Colombia		
Cuba		
El Salvador		
Spain	2	1%
USA	1	1%
France		
Italy		
Mexico	1	1%
Paraguay		
Peru		
Puerto Rico		
UK		
Republic Dominican		
Uruguay	1	1%
Venezuela	1	1%
<b>Total</b>	<b>29</b>	<b>12%</b>

### Activities: choirs

Country	Choirs	%
Andora		
Argentina	26	16%
Australia		
Brazil	1	1%
Canada		
Chile	1	1%
Colombia		
Cuba		
El Salvador		
Spain	2	1%
USA	5	3%
France	1	1%
Italy		
Mexico	1	1%
Paraguay		
Peru	1	1%
Puerto Rico		
UK		
Republic Dominican		
Uruguay		
Venezuela		
<b>Total</b>	<b>38</b>	<b>24%</b>

### Activities: dancing

Country	Dance groups	%
Andorra		
Argentina	44	27%
Australia		
Brazil		
Canada	2	1%
Chile	2	1%
Colombia		
Cuba		
El Salvador		
Spain	2	1%
USA	12	7%
France	1	1%
Italy		
Mexico	1	1%
Paraguay		
Peru		
Puerto Rico		
UK		
Republic Dominican		
Uruguay	3	2%
Venezuela	2	1%
<b>Total</b>	<b>68</b>	<b>43%</b>

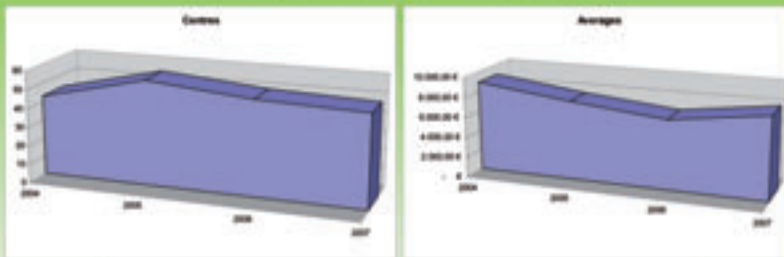
### Activities: classes

Country	Basque language	Students	Sports	Students	Others	Students
Argentina	43	818	15	329	15	988
Australia	1	12				
Brazil	1	60			1	8
Canada	1	18				
Chile	2	84	2	30	1	20
Spain	7	367	1	25	4	111
USA	13	237	4	58	2	45
France	1	62				
Italy	1	36				
Mexico	1	20	1	16	1	26
Puerto Rico	1	17				
Uruguay	4	181	4	89	3	68
Venezuela	2	23	2	39		
<b>Total</b>	<b>78</b>	<b>1833</b>	<b>28</b>	<b>586</b>	<b>27</b>	<b>1266</b>

### Overall evolution of subsidies

Country	2004			2005			2006			2007		
	Cap IV	Cap VI	Total	Cap IV	Cap VI	Total	Cap IV	Cap VI	Total	Cap IV	Cap VI	Total
Andorra	4.876		4.876	2.717		2.717						
Argentina	228.260	294.020	522.280	214.919	181.894	396.813	327.168	204.980	532.148	400.018	223.942	623.960
Australia	4.482	176	4.658				5.248	16.493	21.741	4.476		4.476
Brazil										10.940	401	11.341
Canada	1.284	320	1.604	5.490		5.490	7.720		7.720	7.884		7.884
Chile				1.787	824	2.611	4.876	5.740	10.616	9.873	7.982	17.855
Colombia					20.710	20.710	8.918	1.120	14.838	9.712		9.712
Cuba										300	1.187	1.787
El Salvador	1.340		1.340									
Spain	85.241	11.924	97.165	85.100	5.100	90.200	114.715	17.100	131.815	120.250	5.600	125.850
USA	80.801	1.983	82.784	118.176	117.270	235.446	110.487	30.180	140.667	121.340	30.000	151.340
France	17.800	28.470	46.270	46.876	23.100	69.976	23.100	22.400	45.500	27.712	22.400	49.112
Italy				18.000	1.400	19.400	23.700		23.700	21.744		21.744
Mexico	20.200	20.704	40.904	20.340	8.800	29.140	44.887	14.242	59.129	37.037	24.710	61.747
Paraguay												
Peru	2.216		2.216				1.400	380	1.780	821		821
Puerto Rico												
UK	7.000		7.000	17.000		17.000	10.070		10.070			
Republic Dominican					5.100	5.100						
Uruguay	8.000	4.200	12.200	38.000	12.401	50.401	44.243	11.800	56.043	70.800	5.118	75.918
Venezuela	80.823	76.178	156.991	70.781	22.797	93.578	122.860	70.822	19.012	141.872	80.000	61.872
<b>Total</b>	<b>590.840</b>	<b>284.824</b>	<b>875.664</b>	<b>827.040</b>	<b>200.000</b>	<b>1.027.040</b>	<b>820.000</b>	<b>200.000</b>	<b>1.020.000</b>	<b>988.791</b>	<b>287.427</b>	<b>1.276.218</b>
<b>Percentage</b>	<b>67%</b>	<b>42%</b>		<b>67%</b>	<b>38%</b>		<b>69%</b>	<b>39%</b>		<b>71%</b>	<b>39%</b>	

### Evolution of subsidies: Average infrastructure subsidy



Year	Adjusted	Carinos	Average
2004	384.833.75 €	43	8.948.02 €
2005	385.000.00 €	56	7.794.29 €
2006	396.999.00 €	51	8.875.00 €
2007	387.427.00 €	49	8.118.76 €

## Social assistance

- 2003: ATZEUS survey
- 2003: Approval of Decree 222/2003
  - Members
  - Members of Basque Communities
- 2003-2007 data: Average of 100 family units
- Modifications to debate in the Congress:
  - Economic-Standard Inspection Office
  - Court of Auditors

## Training and Youth Activities

- By Basque centres and federations
  - Seminars by FEVA to train directors, cycles of conferences on Basque culture...
  - NABO-Reno: Ikasi, Udaleku, Gaztealdi...
  - Free Chairs in Basque Thought
  - Cycles of conferences and seminars
- By the Basque Government
  - 2003: Approval of Decree 316/2003 (Gaztemundu)
    - Monographic, training programme in Euskadi, since 2003
    - Number of participants
    - Debate in the Congress
  - 2003: Approval of Decree 125/2003 (Euskal Herrirantz)
    - Call for bids in 2003, 2004 and 2005
    - No calls in 2006 and 2007
    - Debate in the Congress
  - Emigration: included in the Basque school curriculum

## Strengthening the institutional framework

- Boost from the Basque Centres Federations
- Presence of the Euskadi Delegations
- Communication networks and organisation of events between centres and nearby countries
- Study on programmes for people returning
- Diaspora Day (Spain)
- Debate in Congress:
  - Basque Friends Association
  - EmpreBask
- Outstanding:
  - Zortzigarren Herrialdea
  - Institutionalisation of Aberri Eguna
  - Members cards

## External communication

- From the Basque centres and federations
  - New technologies in social and cultural life
    - Presence in the local media (85 centres)
    - Radio programmes, newsletters, websites, forums, chats...
- From the Basque Government
  - Modifications in publications by SGAE: Revista Euskal Etxeak paper and digital
  - Other initiatives for the Diaspora: konpondu.net
  - EITB international
  - Promotion of the Basque Diaspora in the media in Euskadi
- Debate in the Congress:
  - Communications officers in each Basque centre
- Outstanding:
  - Logo (international competition)
  - Opinion trainers to Euskadi

## Culture: Transmitting Basque identity

### —Studies and research:

- Urazandi Collection (4 out of 20)
- Urazandi Digital Collection (180,000 pages)
- Coming soon: oral testimonies
- Euskaldunak Munduan (3 out of 8)
- Andrés de Irujo Award (3 out of 7)

### —Basque Emigration Museum-Study Centre

## Culture: Euskera

### —From “Argentinan Euskaraz” to “Munduan Euskaraz”

### —Etxepare Institute

- Agreements from the Vice-ministry on Linguistic Policy with 17 Universities
- International Promotion of the Basque language and Basque culture

### —Barnetegiak in America

### —Outstanding:

- Barnetegiak in Euskadi and USA (2008)
- “Egonaldiak familia euskaldunetan” Programme

### Culture: Cultural Diffusion

- Promoting folklore abroad
  - Gaztemundu 2002
  - Folklore training project
- Basque Culture Plan
- Bringing together the current Basque cultural production
  - 2003: Approval of Decree 186/2003 (Cultural Tours)
- Participation in the main cultural demonstrations in each country:
  - Visits
  - Exhibitions: Kantuketan, La huella vasca, Mikel Arrazola
- Seminar in USA on Basque gastronomy
- Outstanding: meetings for ex-dantzaris

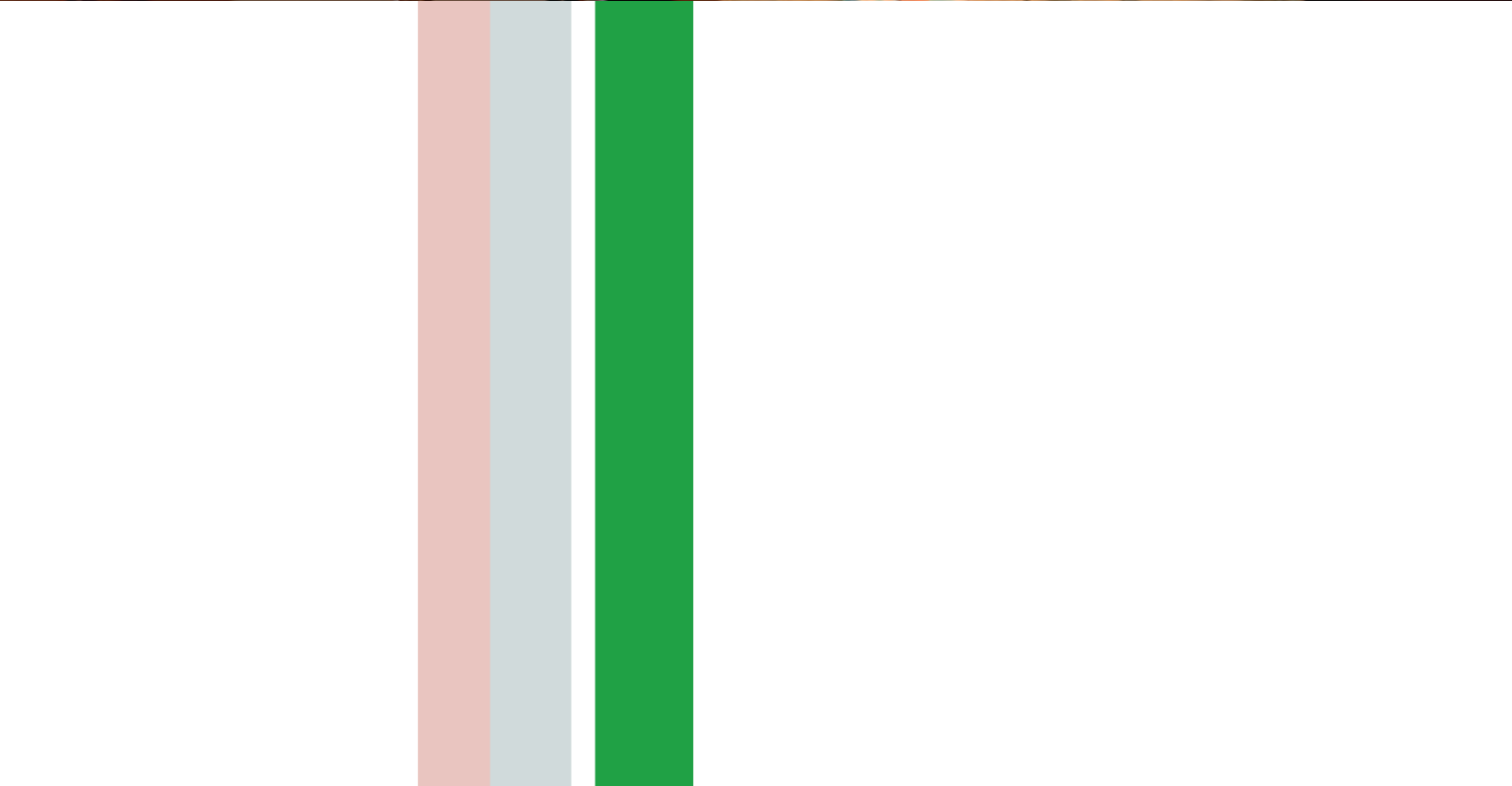
### Other actions

- Contacts with other Autonomous Communities:
  - Galicia (2005)
  - Catalonia (2005)
- Basque Government is a member of AEMI
- Remote processing decree (238/2006) and pilot experiment

## Conclusions

- Data update
- Real commitment to Four Year Plan
- New realities:
  - Delegations
  - Etxepare Institute
- Evaluation 2004-2007 by Basque centres:
  - Continuity of programmes in force
  - Defence of the role of Basque centres
  - Non-completion of role in terms of passing on responsibilities
- Evaluation by Alex Ugalde (Report 1980-2005)
  - Consolidation
  - More actions than those appearing in the Plan by DRCV
  - Need to modify even Law 8/1994
  - What has been done can always be improved in terms of politics, laws, finances and organisation

Final destination:  
4th World Congress  
for  
Basque Communities  
(ZUBIGINTZAN)



# BASQUE CENTERS AND MEMBERS

KONTXI KEREXETA

## INTRODUCTION

According to Law 8/1994, dated 27<sup>th</sup> May, regarding relations with communities and Basque centers outside the Basque Country Autonomous Community, in part I, Article 2, “The consideration of Basque Centers-Euskal Etxeak will be given to the associate, foundational entities and other legal non profit-making persons, legally set up outside the Basque Country, whose statutory purposes and ordinary actuation are aimed at achieving the objectives fixed in this law and will be recognised in accordance with what appears in it.

The Basque Centers-Euskal Etxeak will be considered as the preferable channel of relations between the members of Basque communities and the Basque Country Autonomous Community public authorities.”

As objectives and activities of the Euskal Etxeak we can highlight those indicated by professor Alexander Ugalde (international relations lecturer at the University of the Basque Country) in his article “Euskal Etxeak and Basque action abroad”: “Among other contributions from the Euskal Etxeak —attending activities, maintaining Basque national self-awareness, projection of Euskal Herria in the political, social, economic and cultural domains, support for Basques who emigrated for social-economic reasons and those exiled for political causes, etc.— we should highlight their contribution to the Basque people’s international projection.”

Only a brief analysis was possible on the geographic spread of Euskal Etxeak and the characteristics of their members during the 1999

Basque Communities World Congress, so we will return to the idea in 2007 to see how the number of Euskal Etxeak has increased, how their geographic spread has evolved, how the basic characteristics of their members have varied, etc.

However, we are not only going to compare current data with information from 8 years ago but we are also going to give a brief description of the characteristics of the Euskal Etxeak (characteristics of their headquarters, equipment, organised activities, etc.) based on the data contributed by the Euskal Etxeak themselves.

For this purpose, we have worked, on the one hand, from official data taken from the Basque Centers-Euskal Etxeak register; and, on the other hand, from the information provided by the Euskal Etxeak themselves in response to a call made in 2006 by the Basque Government to update their information.

It must be highlighted, on the one hand, that not all Euskal Etxeak have asked to be part of the Basque Government Register (providing case of Euskal Etxeak which are not officially recognised by the Basque Government, such as the Euskal Etxea in Switzerland, Euskal Etxea in Shanghai, etc.). We are going to focus our study on the Basque Centers or Euskal Etxeak which are recognised by the Government.

More importantly, on the other hand, we do not have data for all the recognised centers, but only centers which have voluntarily provided information. For this reason, this data must not be taken as carved in stone but as a guideline, supposing that, thanks to the laws of large numbers, trends will be reflected.

## 1. GENERAL DESCRIPTION OF THE EUSKAL ETXEAK AND THEIR MEMBERS

Currently, there are 161 Euskal Etxeak officially recognised by Basque Government by virtue of Decree 318/1994, dated 28<sup>th</sup> July, regulating the

Basque Center Recognition and Register outside the Basque Country Autonomous Community. The vast majority of them are located in the Americas and half are located in Argentina (47% to be precise).

The geographic distribution is as follows.

Table 1.1.

**Volume and geographic distribution of the Euskal Etxeak recognised by the Basque Government. Evolution and relative increase 1999-2007**

Location country	1999		2007		Relative increase 1999/2007 (%)
	No. of Euskal Etxeak	%	No. of Euskal Etxeak	%	
<b>EUROPE</b>	<b>11</b>	<b>9.1</b>	<b>15</b>	<b>9.3</b>	<b>36.4</b>
Andorra	0	0	1	0.6	100
Belgium	1	0.8	0	0	-
Spain	7	5.8	10	6.2	42.9
France	2	1.7	2	1.2	0
Great Britain	1	0.8	1	0.6	0
Italy	0	0	1	0.6	100
<b>AMERICA</b>	<b>107</b>	<b>89.2</b>	<b>143</b>	<b>88.8</b>	<b>33.6</b>
Argentina	51	42.5	76	47.2	49.0
Brazil	1	0.8	1	0.6	0
Canada	1	0.8	2	1.2	100
Colombia	0	0	1	0.6	100
Cuba	0	0	1	0.6	100
Chile	3	2.5	3	1.9	0
El Salvador	1	0.8	1	0.6	0
United States	31	25.8	35	21.7	12.9
Mexico	3	2.5	3	1.9	0
Paraguay	1	0.8	1	0.6	0
Peru	1	0.8	1	0.6	0
Puerto Rico	1	0.8	1	0.6	0
Dominican Republic	1	0.8	1	0.6	0
Uruguay	8	6.7	10	6.2	25.0
Venezuela	4	3.3	6	3.7	50.0
<b>OCEANIA</b>	<b>2</b>	<b>1.7</b>	<b>3</b>	<b>1.9</b>	<b>50.0</b>
Australia	2	1.7	3	1.9	50.0
<b>TOTAL</b>	<b>120</b>	<b>100</b>	<b>161</b>	<b>100</b>	<b>34.2</b>

Source: Basque Centers - Euskal Etxeak Register (and own production).

Compared to 1999, when 120 Euskal Etxeak were officially recognised, the number of centers has increased significantly, particularly in Argentina where the most new centers have emerged (growing from 51 to 76 centers); whilst new destinations have barely emerged since 1999 (only Andorra, Colombia and Cuba, with one center in each country).

In accordance with the information available on their foundation year (facilitated by 111 out of 161 centers), 4 of the 161 Euskal Etxeak (2.5%) are 100 years old or more. Three of them are located in Argentina and the fourth, which precisely this year celebrates its centenary, is in Mexico.

Furthermore, 21.7% are between 51 and 99 years old, another 31.1% between 11 and 50 years old and 13.7% 10 years old or less. The remaining 31.1% have not provided us with data on their foundation year.

Table 1.2.

**Age of the Euskal Etxeak (Data: May 2007)**

Age	No.	%
0-5 years	10	6.2
6-10 years	12	7.5
11-24 years	32	19.9
25-50 years	18	11.2
51-99 years	35	21.7
>= 100 years	4	2.5
No answer	50	31.1
<b>TOTAL</b>	<b>161</b>	<b>100</b>

Source: Drawn up from the call to collect data in 2006.

Ten Euskal Etxeak are 5 years old or less. Of them, 4 are in Argentina, 3 are American and the other three are in Spain, Italy and Australia.

Once again we can appreciate that no new destinations have opened up, and most new Euskal Etxeak are setting up precisely where most already exist (Argentina and United States). This is paradoxical given that if we look at the emigration data from the Basque Country Autonomous Community (CAPV) and Navarra (CFN) abroad provided for us by IKUSPEGI (the Basque Immigration Observatory), from 2002 to 2005, 70% of the emigration from the CAPV and 62% from CFN went to Europe and a lower percentage emigrated to America (24% for CAPV and 42% for Navarra).

Table 1.3.

**Destino de la emigración desde la CAPV y CFN hacia el extranjero (datos 2002-2005) (%)**

DESTINATION	ORIGIN	
	Basque Country Autonomous Community	Navarra
Europe	70.1	62.4
America	24.3	31.7
Africa	2.3	2.9
Asia	2.5	2.4
Oceania	0.8	0.7
<b>TOTAL</b>	<b>100</b>	<b>100</b>

Source: Ikuspegi (Basque Immigration Observatory).

On the other hand, 89 out of the 161 registered Euskal Etxeak, meaning a little more than half, have sent us data on their members. In accordance with this data, we can see that the average number of members is 200, in fact, out of the 89 Euskal Etxeak who have provided data from their members, 70% say they have 100 and 500 members, 21% have under 100 members and only 9% have more than 500 members (Table 1.4.)

Using this data (even though we are aware that it is not reliable as it was only provided by 89 centers) and comparing it with data available in 1999, we can see that the number of women and young people in the Euskal Etxeak has grown.

Table 1.5.

**Distribution of members according to gender and age. Evolution 1999-2007 (%)**

SEX	1999	2007
Men	59	54
Woman	41	46
<b>AGE GROUPS</b>		
< 18 years old	4	7
18-29 years	10	13
30-45 years	21	21
46-64 years	35	33
>= 65 years	29	26
<b>TOTAL</b>	<b>100</b>	<b>100</b>

Source: Drawn up from the call to collect data in 2006.

Table 1.4.

**Volume of members per Euskal Etxeak (Data: May 2007)**

Location country	No. of centers in the country	No. of centers providing member data	Centers <100 members		Centers 100-500 members		Centers >500 members		Average no of members per center
			No.	%	No.	%	No.	%	
Andorra	1	0	-	-	-	-	-	-	-
Argentina	76	60	10	16.7	44	73.3	6	10,0	259
Australia	3	2	0	0	2	100	0	0	212
Brazil	1	1	1	100	0	0	0	0	67
Canada	2	1	0	0	1	100	0	0	148
Chile	3	2	0	0	2	100	0	0	313
Colombia	1	0	-	-	-	-	-	-	-
Cuba	1	1	0	0	1	100	0	0	244
El Salvador	1	1	1	0	0	0	0	0	40
Spain	10	7	4	57.1	3	42.9	0	0	110
United States	35	4	1	25.0	3	75.0	0	0	127
France	2	1	0	0	0	0	1	100	605
Great Britain	1	0	-	-	-	-	-	-	-
Italy	1	1	1	100	0	0	0	0	59
Mexico	3	1	0	0	1	100	0	0	310
Paraguay	1	0	-	-	-	-	-	-	-
Peru	1	1	1	100	0	0	0	0	81
Puerto Rico	1	0	-	-	-	-	-	-	-
Dominican Republic	1	0	-	-	-	-	-	-	-
Uruguay	10	4	0	0	3	75.0	1	25,0	433
Venezuela	6	2	0	0	2	100	0	0	244
<b>TOTAL</b>	<b>161</b>	<b>89</b>	<b>19</b>	<b>21.3</b>	<b>62</b>	<b>69.7</b>	<b>8</b>	<b>9,0</b>	<b>243</b>

Source: Drawn up from the call to collect data in 2006.

Despite this, we cannot forget that there are still slightly more men and people over 45 (currently the average age of members is 51 years old).

## 2. ANALYSIS OF DATA PROVIDED FOR US BY THE EUSKAL ETXEAK ON THEIR INSTALLATIONS AND ACTIVITIES

Below we are going to describe some of the characteristics of the Euskal Etxeak basing ourselves on the data provided by them. As we have previously commented, not all the Euskal Etxeak answered the call to collect data.

Some have provided all the data requested, others only some specific data and others nothing at all. This makes later analysis difficult although we have seen that the center's foundation date is a key factor: it can be said that most of the centers answering this question also answered the rest (totally or partially) and on the contrary, those that did not give a foundation year did not answer other questions either.

In this case, 111 Euskal Etxeak (69% of the total) have provided their foundation year. Basing ourselves on this criterion, when carrying out the analysis, it has been considered that these centers have provided the required information.

For this reason, from now on, the results presented correspond to these 111 Euskal Etxeak.

This deals specifically with centers which are geographically distributed as follows (Table 2.1.)

## 2.1. Characteristics of the headquarters

This section is going to describe characteristics of the headquarters such as the ownership regime for the headquarters, how often it is used, its condition, the availability of public spaces or exclusive spaces for members, etc.

### 2.1.1. Headquarters ownership regime

Almost half the headquarters (48%) are owned by the Euskal Etxeak, 25% are rented, 10% are loaned and 15% are under another type of regime.

### 2.1.2. Condition of the headquarters

Around half the centers (52%) say that their headquarters do not need renovation. 20% say that they do need it and another 10% are already in a renovation or construction phase. Another 3% is in another unspecified state and 15% did not answer the question.

Table 2.1.

**Geographic distribution of the Euskal Etxeak providing information (Data: May 2007)**

Location country	No. of centers in the country	No. of centers providing member data	% centers in each country providing member data
Andorra	1	1	100
Argentina	76	63	83
Australia	3	2	67
Brazil	1	1	100
Canada	2	2	100
Chile	3	2	67
Colombia	1	0	0
Cuba	1	0	0
El Salvador	1	1	100
Spain	10	7	70
United States	35	19	54
France	2	1	50
Great Britain	1	0	0
Italy	1	1	100
Mexico	3	1	33
Paraguay	1	0	0
Peru	1	1	100
Puerto Rico	1	1	100
Dominican Republic	1	0	0
Uruguay	10	5	50
Venezuela	6	3	50
<b>TOTAL</b>	<b>161</b>	<b>111</b>	<b>69</b>

Source: Drawn up from the call to collect data in 2006.

Furthermore, 38% of the centers state that they have access or are fitted out for people with disabilities.

### 2.1.3. Frequency of use

In just over half the cases the headquarters are used everyday (58%). 16% say that they are used less and the remaining 26% do not specify how often the headquarters are used.

### 2.1.4. Public spaces

28% of the centers have a public bar. In 45% of cases, the bar is owned by the Euskal Etxea, in 23% of the case it is rented, in 3% of cases it is loaned, 10% use a different type of regime, whilst the remaining 19% do not specify the bar regime.

And 18% of the Euskal Etxeak have a public restaurant. In most cases this restaurant is owned by the center (40% of cases) or it is rented (35%).

### 2.1.5. Exclusive spaces for members

Furthermore, almost half the Euskal Etxeak (48%) have places or "txokos" which are exclusively for members .

Table 2.2.

**Public and private spaces in the Euskal Etxeak**  
(Data: May 2007)

Types of spaces	% of Euskal Etxeak which have these types of spaces
Exclusive txoko for members	48%
Public bar	28%
Public restaurant	18%

Source: Drawn up from the call to collect data in 2006.

## 2.2. Facilities

This section will describe the facilities available in the headquarters.

81% of them say they have a library, which in half the cases can be accessed by the public.

Six out of ten (60%) say they have a meeting room and 22% have a games room.

Regarding sports installations, 24% have a fronton, 4% a swimming pool, 2% a bowling alley and 14% have other facilities, such as a sports center, gymnasium, football pitch, volleyball, paddle, shuffle board court, petanque, etc.

On the other hand, within audiovisual facilities, half the centers (50%) have a television, a few less have a video (43%), audio or megaphone equipment (37%), DVD (31%), video projector (21%) and very few have an overhead projector (6%).

Finally, regarding the computer facilities 74% of the Euskal Etxeak say that they have a computer (one or more) and in 46% of cases the members have access to this computer/these computers. Furthermore, 32% of the centers have a fax machine and 24% have a scanner. Two out of every three Euskal Etxeak (67%) have access to the Internet (Table 2.3.).

## 2.3. Activities organised by the Centers

This section describes the types of activities organised or carried out in the Euskal Etxeak. All cases have been counted when these types of activities are carried out, independently of whether they are aimed at children, young people or adults. Consequently, 68% of the Euskal Etxeak organise Basque language classes, 59% run activities related with Basque dances, 34% have a choir and another 26% give sports classes (particularly pelota, but also other sports such as taekwondo, hockey, volleyball, basketball, football, yoga, gym, skating, mountaineering, swimming or sailing).

Furthermore, another 26% of centers say that they organise another type of themed courses such as cookery, music, txistu, guitar, tambourine, mus, introduction to knowledge of Euskal Herria, Basque history, Basque culture, Basque mythology, studying your family tree, literary workshop, bertso workshop, theatre workshop, crafts, painting, macramé, embroidery, arts and crafts, clothing, games for children, language courses (English, French, Italian, German, Spanish), tango workshop, ballroom dancing, wine tasting or computers.

Furthermore, 87% of Euskal Etxeak say that they organise other cultural activities during the year. There are different types:

- Conferences, exhibitions and cultural cycles. Conferences are most popular. They are mainly

- given on Basque related topics. There are also exhibitions of photos, pictures, etc., film cycles and documentaries, photography competitions, etc.
- Courses: on Basque history, training trainers, etc.
  - Cinema, video-club.
  - Concerts.
  - Dance processions.
  - Theatre workshops.
  - Literary activities: book fairs, book presentations, literary completions, literary cycles, etc.
  - Gastronomic activities: lunches and dinners, meetings and gastronomic competitions, etc.

Table 2.3.

**Installations in the Euskal Etxeak (Data: May 2007)**

Installations	% of Euskal Etxeak which have these installations
<b>CULTURAL INSTALLATIONS</b>	
Library	81
Meeting room	60
<b>RECREATIONAL-SPORTS INSTALLATIONS</b>	
Games room	22
Frontón	24
Swimming pool	4
Bowling alley	2
Other sports installations	14
<b>AUDIOVISUAL INSTALLATIONS</b>	
Television	50
Video	43
DVD	31
Video projector	21
Overhead projector	6
Audio equipment or megaphone	37
<b>COMPUTER INSTALLATIONS</b>	
Computer(s)	74
Computer(s) available for members	46
Scanner	24
Fax	32
Internet access	67

Source: Drawn up from the call to collect data in 2006.

- Sports activities: mountain trips, mus, pelota, tug of war championships, etc.
- Children's activities: story telling, kid's workshops, drawing competitions, "Txiki eguna", Olentzero, etc.
- Fairs and festivals: celebrating local and Basque patron saints festivals (Aberri Eguna, San Ignacio de Loyola, San Fermín, Virgen de Begoña, etc), pilgrimages, community fairs, federation meetings, Basque weeks, representation of Basque Country in the community events, etc.
- Internal center activities: producing a video on the history of the Euskal Etxea, managing subsidies for associates in health risk situations, radio programs, television program, barnetegi, school grants, etc.
- Other recreational activities: visits to Basque centers, bingo, karaoke...

Table 2.4.

**Activities organised by the Euskal Etxeak (Data: May 2007)**

Activities	% of Euskal Etxeak which organise these activities
Basque language classes	68
Dances	59
Choirs	34
Sports courses	26
Other courses	26
Other cultural activities during the year	87

Source: Drawn up from the call to collect data in 2006.

**2.4. Diffusion**

This section analyses how the Euskal Etxea make themselves known or diffuse information.

A little more than half the Euskal Etxeak (52%) have their own website.

One out of every three centers (34%) produces electronic publications. 63% of these publications are produced monthly or more often (fortnightly, weekly, etc.).

However, there are more which produce paper publications, 59% to be precise. The frequency of these paper based publications is less than electronic publications, given that in 45% of cases, they are produced monthly or more frequently, in

26% of cases it is quarterly and in 9% it is annual and in 17% it is different to what was suggested (another 3% did not answer).

Table 2.5.

**Means of diffusing the Euskal Etxeak**  
(Data: May 2007)

Diffusion means	% of Euskal Etxeak which have these means of diffusion
Own Website	52
Electronic publications	34
Publications in paper format	59

Source: Drawn up from the call to collect data in 2006.

## 2.5. External relations of the Centers

This section analyses the existence or not of relations between the Euskal Etxeak and other entities, such as the media, education centers and universities, NGOs or companies.

72% of Euskal Etxeak say that they are in contact with the media (television, radio, press, magazines, etc.), 60% deal with education centers or universities, 32% with companies and 26% with an NGO.

Furthermore, another 49% have relations with other entities such as town halls, or municipal entities, sports clubs, churches, other communities, the federation of foreign communities, etc.

Table 2.6.

**External relations of the Euskal Etxeak**  
(Data: May 2007)

Entities	% of Euskal Etxeak which have relations with these entities
Media	72
Educational centers or universities	60
Companies	32
NGO	26
Other entities (town halls, sports clubs, churches, other communities, etc.)	49

Source: Drawn up from the call to collect data in 2006.

## 3. CONCLUSIONS

Currently there are 161 Euskal Etxeak officially recognised by the Basque Government Register of Basque Centers.

In the last 8 years (from 1999 to 2007) 41 new Euskal Etxeak have been set up or founded, of which 25 (or more than half) were created in Argentina. In fact, Argentina is the country with the highest number of Basque centers, given that 47% of the total Euskal Etxeak are located there.

Of the 161 recognised Euskal Etxeak, 111 (or 69%) answered the Basque Government's call for information on their installations, activities and how they operate in general and 89 (55%) have provided information on their members.

It would have been ideal to get information on all the recognised centers, but given that this is impossible, the analysis has used the available data. In accordance with this, we have seen an increase in the presence of women and young people in the Euskal Etxeak, even if there continue to be more men and over 45s (in fact the average age is 51 years old). It has also been seen that most of the centers have between 100 and 500 members, and the average number of members is 243.

Almost half the centers (48%) own their own headquarters, just over half of these headquarters (58%) are used every day and 48% have a txoko for their members, 28% have a public bar and another 18% have a restaurant which is open to the public. Most of them have a library (81%) and a meeting room (60%).

The majority also have one or more computers (74%) and Internet access (67%). Half of the Euskal Etxeak (52%) have their own website. Furthermore, a third (34%) produce electronic publications, whilst more (59%) produced paper based publications.

Among the most frequent activities in the Euskal Etxeak are Basque language classes, followed by dances, choirs, sports classes or other types of courses (music, txistu, mus, cookery, history and Basque culture, languages, etc.).

Furthermore, almost nine out of ten Euskal Etxeak say that they organise some type of cultural activity during the year: conferences, exhibitions, cultural cycles, Basque weeks, concerts, dance processions, gastronomic, sports, kid's activities, holding local and Basque patron saint festivals, etc.

In general, the Euskal Etxeak seem to be well connected, both with the media (72%) and with other educational centers or universities (60%), as well as with companies (32%), with NGOs (26%) and with other entities such as town councils, sports clubs, church, other communities, etc. (49%).

With regard to the above and looking to the future, several basic needs or premises can be highlighted:

1. “Conquering *new territories*”. If the major destination for emigration from the Basque Country and Navarra has been Europe in the last few years, it would be logical and desirable to open new Euskal Etxeak in Europe, which can be used as an emotional and helpful fall back connecting emigrants with their original community. This does not mean that we should even consider neglecting centers in the rest of the world.
2. We should basically encourage more *young* people into the Euskal Etxeak, guaranteeing its survival, its activities, maintaining traditions, etc. as a means or guarantee of generational change over.
3. *Internet* access should be extended to all Euskal Etxeak, as well as each center ideally having own website to inform on its activities, etc., strengthen information and member involvement, as well as interrelations between different centers.
4. Greater *collaboration* from the Euskal Etxeak when providing data so more rigorous analysis can be run and consequent opportune measures can be adopted.



## GAZTEMUNDU PROGRAM: PARTICIPANTS' OPINIONS

MIREN BILBAO

### INTRODUCTION AND METHODOLOGY

The Gaztemundu Program was created in 1996, although it was regulated later in 2003. The first year, in 1996, 60 young members of Basque Centers or Euskal Etxeak came to the Basque Country to find out first hand about the life that they had only been told about by their parents, grandparents, etc.

This program was created to promote young people's involvement in Euskal Etxeak activities, as they are considered to be the *preferable channel of relations between members of the Basque communities and the Basque Country Autonomous Community Public Authorities* (Law 8/1994 on relations between communities and Basque centers outside the Basque Country Autonomous Community).

The program's main objectives were and are (as given in Decree 316/2003 regulating the Gaztemundu Program): "Raising awareness on all aspects of life in the Basque Country encouraging new generations to join Euskal Etxeak's active life".

The program continues to comprise of a stay in the Basque Country financed by the Basque Government during which participants attend work sessions, debate forums, cultural, institutional and tourist visits.

Certain requirements are set to take part in the program, such as being aged between 18 and 30 years old, living outside the Basque Country Autonomous Community, being a member of an Euskal Etxea for at least the last three years and having produced a work or analysis on the subject proposed in the annual program call (in accordance with the Notification for 2007, dated 28<sup>th</sup> November 2006).

The participants' obligations include giving the greatest possible promotion to their stay in the Basque Country within their Basque Center or Euskal Etxea, by means of conferences or speeches to the young people in this Euskal Etxea.

This therefore enables young people from the Euskal Etxeak to find out about real life in the Basque Country and/or expand their training on a specific subject and later transmit this new knowledge within their Euskal Etxea.

11 years have already passed since the start of the program in 1996; since then, it has helped more than 400 young people to visit the Basque Country and having reached his point, it is worth stopping for a moment and considering the pros and cons of the program, with the aim of improving it in the future.

For this reason, a survey was drawn up and put on the Internet for Program participants (from 1996 to 2006) to complete. At the same time, a call went out to the Basque Centers or Euskal Etxeak which sent these young people, so they can broadcast it as widely as possible among the "gaztemundu" (people who have participated in this program). However, it has not been easy to reach all the participants (it must be taken into account that they are mainly young people with student and/or work and consequently geographic mobility, given their age and they are therefore hard to get hold of), or get them to answer the survey. Only 104, or 24%, replied out of almost 500 participants (431 to be precise). However, and despite this questionable statistical reliability, we felt it was interesting to analyse their answers for future actions or changes in the Program.

We didn't stop there. We also sought out the opinion of the Euskal Etxeak who sent out the Gaztemundu Program participants. We produced a simpler survey for them to be answered by a representative of each Euskal Etxea. In this case, the percentage answering was also very low; in fact it was the same as for the participants, 24%.

The data from these surveys will be commented on for your interest, always taking into account that they do not involve representative samples either of the Centers which provided the young people or the Gaztemundu participants, although the people who have answered are presumably the people who are most interested and most involved in the Euskal Etxeak activities as well as the Euskal Etxeak with the best relationship with the Basque Government.

Quantitative and qualitative information will be analysed in both cases. Using the results data, the first are closed questions on the survey, meaning questions with pre-set answer options and the second are open questions on the same survey where the answerers can contribute as much as they want without any other prompts.

Below, we are going to describe the profile of the young people participating in Gaztemundu who have answered the survey, we are going to analyse their degree of relation and participation in their Euskal Etxea activities and finally, their opinions and proposals regarding the Gaztemundu Program.

## 1. CHARACTERISING THE PEOPLE WHO ANSWERED

We are going to analyse below what the people are like who answered the survey, comparing their profile, to a certain extent, with the participants in the Gaztemundu Program between 1996 and 2006.

### 1.1. Origin

In order to determine the origin of our answerers, we are going to consider this origin as the same as the Euskal Etxea through which they participated in the Gaztemundu program. In accordance with this (and independently of where they were actually born), more than half of the participants in the Gaztemundu Program were Argentinean. Among those answering the survey, Argentineans were also in the majority and in fact, the proportion of Argentineans answering was higher than their participation in the program.

Table 1.1.

#### Origin of those answering the survey (%)

Country of Origin	Answering the survey	Total participants in Gaztemundu 1996-2006
Argentina	75	63
Australia	1	1
Brasil	1	1
Canada	2	2
Chile	1	4
El Salvador	0	1
España	1	0
United States	9	9
Great Britain	0	0
Mexico	0	1
Peru	0	2
Puerto Rico	0	1
Uruguay	3	9
Venezuela	8	6
<b>TOTAL</b>	<b>100</b>	<b>100</b>

### 1.2. Current residency

Most of those answering live in their country of origin, except for 9% who currently live in another country (and another 7% who did not specify their current place of residency). More specifically, 6% currently live in Euskal Herria, another 2% in another place in Spain and 1% in another country where no Euskal Etxea is registered. This 6% who currently live among us come from Argentina and Venezuela.

Tabla 1.2.

#### Current country of residence for people answering the survey (%)

Current country of residency	Answering the survey
Their country of origin	85
Euskal Herria	6
Rest of Spain	2
Another country where there is no Euskal Etxeak	1
Do not specify current residency	7
<b>TOTAL</b>	<b>100</b>

### 1.3. Gender

There are slightly more women taking part in the program than men and this proportion is maintained among those answering the survey.

Tabla 1.3.  
Gender of those answering the survey (%)

Gender	Answering the survey	Participants in Gaztemundu 1996-2006
Varones	45	45
Féminas	55	55
<b>TOTAL</b>	<b>100</b>	<b>100</b>

### 1.4. Age

The current average age of people who answered the survey is 35 years old.

They can be divided into age ranges as follows.

Table 1.4.  
Age of those answering the survey (%)

Age	Answering the survey
30 years old or under	22
Between 31 and 40 years old	57
Over 40 years old	20
<b>TOTAL</b>	<b>100</b>

### 1.5. Level of education

Everyone answering the survey has studied beyond primary school: four out of ten (41%) have secondary studies and the rest have been to university (diplomas, degrees, masters, etc.).

Table 1.5.  
Level of education for those answering the survey (%)

Level of education	Answering the survey
Primary	0
Secondary	41
University (diploma, degree, masters, etc.)	59
<b>TOTAL</b>	<b>100</b>

### 1.6. Employment situation

Regarding their current employment status, most (83%) have paid work, either on a contract or self-employed, and in some cases they complement their work by broadening their academic training. 14% are still studying, 3% are homemakers and 1% is unemployed.

Table 1.6.  
Employment situation of those answering the survey (%)

Employment situation	Answerers of the survey
Working	83
Studying	14
Homemaker	3
Unemployed	1
<b>TOTAL</b>	<b>100</b>

### 1.7. Relationship with Euskal Herria

Logically, given that we are talking about young people from outside the Basque Country Autonomous Community, only 2% of them were born in Euskal Herria (although they participated in the Gaztemundu Program as members of American Euskal Etxeak, one is American and the other Venezuelan).

In 27% of cases one or both parents were born in Euskal Herria, in 28% one of the grandparents and in 39% of cases a great grandparent or ancestor.

Furthermore, another 3% said that they had a distant relationship, not based on origin but on their relationship with their corresponding Euskal Etxea (Table 1.7.).

### 1.8. Basque identification

Half of these young people consider themselves to be as Basque as from their own country (51%). Furthermore, 17% define themselves as preferably Basque (3% only Basque and another 14% more Basque than from their own country) and another 29% preferably from their own country, all saying that they feel more from their country than Basque and without anyone saying that they only felt they were from their country.

This means that all these young people feel Basque, to a varying degree.

Table 1.7.

**Relationship with Euskal Herria for those answering the survey (%)**

Relationship with Euskal Herria	Answering the survey
Born in Euskal Herria	2
One of both parents born in Euskal Herria	27
A grandparent born in Euskal Herria	28
A great grandparent or ancestor born in Euskal Herria	39
Another type of relationship	3
No answer	1
<b>TOTAL</b>	<b>100</b>

Nevertheless, the greater the generational distance with Euskal Herria, the more they identify with their country of birth. This is illustrated in the following table jointly analysing the relationship with Euskal Herria and the feeling of Basque identification (Table 1.8.).

## 1.9. Knowledge of the Basque Language

One out of every ten young people answering the survey can get by effectively in the Basque language (7% say that they speak it quite well and another 5% speak it fluently).

Furthermore, 33% say that they can speak a little and slightly more than half (54%) say they know a few words; only 2% do not know any at all.

Table 1.9.

**Level of Basque language skills for those answering the survey (%)**

Knowledge of the Basque language	Answers of the survey
I speak it fluently	5
I speak it quite well	7
I can speak it a little	33
I know a few words	54
I don't speak it at all	2
<b>TOTAL</b>	<b>100</b>

Table 1.8.

**Feeling of Basque identification among people answering the survey depending on their relationship with Euskal Herria (%)**

	TOTAL	RELATIONSHIP WITH EUSKAL HERRIA				
		Born in E.H.	One of both parents born in Euskal Herria	One of both parents born in Euskal Herria	A great grandparent or ancestor born in E.H.	
<b>FEELING OF BASQUE IDENTIFICATION</b>	Only from my country	0	0	0	0	
	More my country than Basque	29	0	18	28	37
	As Basque as my country	51	0	46	69	44
	More Basque than my country	14	0	32	3	12
	Only Basque	3	100	0	0	2
	Don't know/ No answer	3	0	4	0	5
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Knowledge of the Basque language seems to correspond to a certain extent to their relationship with Euskal Herria: the closer this generational relationship, the better their knowledge of the Basque language (Table 1.10.).

## 2. RELATIONSHIP AND PARTICIPATION IN THE EUSKAL ETXEA

This section analyses the relationship between those answering and their Euskal Etxea and how participating in the Gaztemundu Program can affect this relationship.

### 2.1. Degree of relationship with the Euskal Etxea

One requirement set to participate in the Gaztemundu Program is to be a currently member of an Euskal Etxea and have been a member for the past three years.

94% of those answering the survey are still members of a Euskal Etxea today. 3% still collaborate in their Euskal Etxea, even if they are no longer members. And 2% say they have lost contact with their Euskal Etxea. This refers specifically to the two young people from Argentina and Venezuela who currently live in Euskal Herria and another part of Spain.

The members also demonstrate different degrees of implication: 35% are members of the Management Committee, another 29% although not members of the Management Committee have other responsibilities within the Euskal Etxea, whilst 31% are just members, without further responsibilities.

More men are on the Management Committee than women. Sitting on the Committee is also more common for those over 40, than those under this age (Table 2.1.).

Furthermore, the sense of Basque identification seems to affect assuming responsibilities: the greater the identification, the greater the presence in positions of responsibility (Table 2.2.).

Basing ourselves on those who declared that they were currently members (the vast majority of those answering: 94%), we can see that the number of years they have belonged to the Euskal Etxea is generalised: almost two thirds of them have been members for more than 10 years.

Furthermore, the older they are, the longer they have been members (Table 2.3.).

It should be highlighted, as a curious fact, that people who answered whose parents were born in the Basque Country had been members for longer than those whose grandparents were born in the Basque Country and they had

Table 1.10.

**Level of Basque language skills among people answering the survey depending on their relationship with Euskal Herria (%)**

	TOTAL	RELATIONSHIP WITH EUSKAL HERRIA	
		Answerer or parents born in Euskal Herria	A grandparent, great grandparent or ancestor born in E.H.
KNOWLEDGE OF THE BASQUE LANGUAGE	I speak it fluently	5	3
	I speak it quite well	7	4
	I can speak it a little	33	33
	I know a few words	54	57
	I don't speak it at all	2	3
	<b>TOTAL</b>	<b>100</b>	<b>100</b>

been members longer than those with great-grandparents or ancestors born in Euskal Herria (those born in the Euskal Herria were not taken into account as there are only two of them). This means that the closer the origin, the longer they had been members of the Euskal Etxea (Table 2.4.).

## 2.2. Participation in the Euskal Etxea activities

Those who declare themselves to members, or although not a member say that they participate in Euskal Etxea activities, were asked about their participation in different types of activities.

Table 2.1.

Relationship with the *Euskal Etxea* for those answering the survey depending on gender and age (%)

	TOTAL	GENDER		AGE			
		Male	Female	<=30	31-40	>40	
DEGREE OF RELATIONSHIP WITH THE EUSKAL ETXEA	Member of the Management Committee	35	43	28	26	29	57
	Not Committee member but other responsibilities	29	19	37	39	27	24
	Only a member	31	32	30	26	37	19
	Not a member but collaborates or participates in the Euskal Etxea activities	3	2	4	4	3	0
	Not a member and does not participate in activities	2	2	2	4	2	0
	Don't know/No answer	1	2	0	0	2	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 2.2.

Relationship with the *Euskal Etxea* from those answering the survey depending on their feeling of Basque identification (%)

	TOTAL	BASQUE IDENTIFICATION FEELING			
		Preferably Basque*	As Basque as own country	Preferably own country **	
DEGREE OF RELATIONSHIP WITH THE EUSKAL ETXEA	Member of the Management Committee	35	44	38	27
	Not Committee member but other responsibilities	29	33	30	27
	Only a member	31	11	28	43
	Rest	6	11	4	3
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

\* We consider people who say they feel only Basque or more Basque than their country as preferably Basque

\*\* We consider people who say that they feel more from their country than Basque as preferably from their country (remember that no one said they felt only from their country).

Most of our answerers participate to a varying degree in an activity organised by their Euskal Etxea (90%).

Furthermore, almost three out of four (72%) are in charge of organising an activity. This percentage rises above 90% when referring to people over 40 years old, and people who have positions of responsibility within their Euskal Etxea (Table 2.5.).

As we stated, either as organisers or attendees, a high number of our answerers participate in the different activities organised in their Euskal Etxea. The activities they participate in most are lunches or dinners (88%), followed by Basque dances (52%), Basque language classes (45%), sports (35%) and choirs (23%). Furthermore, 59% said they had taken part in other activities such as talks and conferences, children's activities, etc. (Table 2.6.).

Participation in different activities, particularly in terms of organisation, depends on certain factors.

In the case of the participation in lunches and/or dinners organised by the Euskal Etxea, this seems to depend directly on the age and the degree of involvement in the Euskal Etxea: the older the person the greater their responsibility within the Euskal Etxea, and the more frequent their participation in this type of activities (Table 2.7.).

In the case of participating in dances and in choirs, the most influential variable is age, but inversely: younger members participate more in the dances; older people participate more in the choirs (Table 2.8. & 2.9.).

Table 2.3.

**Time as a Euskal Etxea member for people answering the survey (who are members) depending on their age (%)**

	TOTAL	AGE			
		<=30	31-40	>40	
<b>YEARS AS A EUSKAL ETXEA MEMBER</b>	Over 20 years	31	14	34	38
	Between 11 and 20 years	31	24	32	38
	Between 5 and 10 years	29	52	23	24
	Under 5 years	7	10	9	0
	Don't know/No answer	1	0	2	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 2.4.

**Time as a Euskal Etxea member for people answering the survey (who are members) depending on their relationship with Euskal Herria (%)**

	TOTAL	RELATIONSHIP WITH EUSKAL HERRIA			
		Father and/or mother born in E.H.	A grandparent born in Euskal Herria	A great grandparent or ancestor born in Euskal Herria	
<b>YEARS AS A EUSKAL ETXEA MEMBER</b>	Over 20 years	31	48	36	18
	Between 11 and 20 years	31	19	36	36
	Between 5 and 10 years	29	22	25	38
	Under 5 years	7	7	4	8
	Don't know/No answer	1	4	0	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>



Table 2.8.

**Degree of participation in dances by people answering the survey (who are members or collaborate) depending on their age (%)**

	TOTAL	AGE			
		<=30	31-40	>40	
<b>PARTICIPATION IN BASQUE DANCES</b>	Yes, as organiser	26	45	16	33
	Yes, as attendee	26	32	31	10
	No	47	23	53	57
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 2.9.

**Degree of participation in choirs of those answering the survey (who are members or collaborate) depending on the age (%)**

	TOTAL	AGE			
		<=30	31-40	>40	
<b>PARTICIPATION IN CHOIRS</b>	Yes, as organiser	4	0	3	10
	Yes, as attendee	19	23	10	33
	No	77	77	86	57
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 2.10.

**Degree of participation in sports by those answering the survey (who are members or collaborate) depending on gender and age (%)**

	TOTAL	GENDER		AGE			
		Male	Female	<=30	31-40	>40	
<b>PARTICIPATION IN SPORTS</b>	Yes, as organiser	14	24	5	5	12	29
	Yes, as attendee	21	35	9	27	17	19
	No	66	41	86	68	71	52
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 2.11.

**Degree of participation in Basque classes from people answering the survey (who are members or collaborate) depending on the level of Basque (%)**

	TOTAL	KNOWLEDGE OF BASQUE			
		I speak it fluently or quite well	I can speak it a little	I know some words or nothing	
<b>PARTICIPATION IN BASQUE LANGUAGE CLASSES</b>	Yes, as organiser	14	58	12	5
	Yes, as attendee	31	0	50	27
	No	55	42	38	68
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>



The Argentinean presence among those answering is once again greater than the real presence, as shown in the following table (Table 2.15.).

The answers provided by these Euskal Etxeak are mentioned because they are particularly interesting, and their contributions can help to improve the program, but it must be taken into account at all times that this data lacks reliability and statistical validity.

Two thirds of the Euskal Etxeak who answered (65%) believe that the Gaztemundu Program is useful to achieve greater implication in their Euskal Etxeak from the young people participating in this program.

Three quarters of these Euskal Etxeak say that more than half the young people sent to participate in Gaztemundu are still linked to their Euskal Etxea.

And more than half the Euskal Etxeak answering say that at least 50% of the participants in Gaztemundu linked to their Euskal Etxea have assumed positions of responsibility in it.

### 3. ASSESSMENT OF THE GAZTEMUNDU PROGRAM AND PROPOSALS FOR THE FUTURE

This last section will analyse questions such as the general assessment of the Gaztemundu

Program, the preferred program model, the choice of participant type and the possible changes to improve the program.

Before we go any further, we should state that the Gaztemundu Program has not always been the same: between 1996 and 2001 the programs were considered to be general, meaning that they provided a general view of the Basque Country with tourist and institutional visits, etc. From 2002, however, they became specific, meaning that they include tourist and institutional visits but they are mainly aimed at training on different topics by means of themed courses which vary from year to year: in 2002, the first time that a program of this type was run, it focussed on Basque dancing; this year, 2007, was dedicated to a seminar on providing skills for future leaders.

Having said this, we are going to make a distinction between the young people answering who have taken part in one type of program or the other, in order to determine whether this affects their assessment.

The samples are widely distributed: 46% of those answering participated in general programs and the remaining 54% in specific programs.

The following questions, therefore, will be analysed taking this variable into account, as well as those which have already been taken into account up to now.

Table 2.14.

**Implication in the *Euskal Etxea* after participating in Gaztemundu from those answering the survey depending on the feeling of Basque identification (%)**

	TOTAL	BASQUE IDENTIFICATION FEELING			
		Preferably Basque*	As Basque as own country	Preferably own country**	
IMPLICATION IN THE EUSKAL ETXEA AFTER PARTICIPATING IN GAZTEMUNDU	More	45	44	53	33
	The same	43	39	42	47
	Less	6	0	2	17
	No longer member	4	11	2	3
	Don't know/No answer	2	6	2	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

\* We consider people who say they feel only Basque or more Basque than their country as preferably Basque

\*\* We consider people who say that they feel more from their country than Basque as preferably from their country (remember that no one said they felt only from their country).

Table 2.15.

**Geographic distribution of the Euskal Etxeak (%)**

Location country	Euskal Etxeak answering the survey	Euskal Etxeak who sent participants to Gaztemundu 1996-2006	Total Euskal Etxeak *
Argentina	85	58	47
United States	10	17	22
Canada	5	1	1
Uruguay	0	10	6
Venezuela	0	4	4
Australia	0	1	2
Brazil	0	1	1
Chile	0	1	2
El Salvador	0	1	1
Spain	0	1	6
Great Britain	0	1	1
Mexico	0	1	2
Peru	0	1	1
Puerto Rico	0	1	1
Andorra	0	0	1
Colombia	0	0	1
Cuba	0	0	1
France	0	0	1
Italy	0	0	1
Paraguay	0	0	1
Dominican Republic	0	0	1
<b>TOTAL</b>	100	100	100

\* The total is greater than 100 due to rounding off decimals

### 3.1. General assessment of the Gaztemundu Program

The vast majority of the participants in the Gaztemundu Program rate it as good (94%), 6% consider that it is neither bad nor good and nobody has defined it as poor. In this respect, no differences are appreciated between those who have participated in general or specific programs.

When the Euskal Etxeak which sent these young people were consulted for their opinion on the

program, 100% of those answering considered that the program was good (Table 3.1.).

### 3.2. Preferred program model

Opinions are divided on how the program should be run in the future: 48% of the young people answering consider that it should be specific, meaning aimed at providing courses on specific themes and 39%, on the other hand, think it should be general, with tourist and institutional visits, providing a general idea of what the Basque Country is like but without centring on any specific topic. Furthermore, 9% respond spontaneously, given that this answer option is not included in the questionnaire, that both types of program should be combined, for example by alternating them every year. The remaining 5% does not know or did not answer.

In this case, differences can be appreciated between participants in the two types of program: those who have participated in general programs mainly think that they should continue to be general, whilst most of those who have taken part in specific programs opt for keeping them specific. This makes us think that most people participating are satisfied with the program they participated in (Table 3.2.).

When the Euskal Etxeak who sent young people to the Basque Country on this program are also asked for their preferences on this matter, there is also no clear preference, even a few more choose general programs (50%) rather than specific programs (35%) or spontaneously, a combination of both types of programs (15%).

The young people who believe that themed courses should continue have provided suggestions on the topics involved. Some of the topics proposed are: dance, music, native instruments, history of the Basque Country, traditions, mythology, clothing, gastronomy, Basque language, sports, culture, art, socio-cultural entertainment, children's games, education, sociology, politics, real life in the Basque Country, administrative and leadership matters, managing organisations (aimed mainly at managing Euskal Etxeak), the media, technology, libraries and archives, tourism, etc.

The topics proposed from the Euskal Etxeak do not vary too much from those given by the young people; we would only have to add the proposal of topics related to providing dynamism and cultural administration and managing conflicts.

### 3.3. Future participants

With regards to who should participate in the future in the Gaztemundu Program, most of the young people surveyed (75%) consider that it should be opened up to people over 30 as long as they are responsible for youth programs. Another 24% preferred that it was kept as it was, with an upper participation limit of 30. The remaining 1% did not answer.

Those who had participated in specific programs are the strongest backers of program supervisor participation, including the over 30s.

Furthermore, as answerer age increases, so does the belief that the age limit should be scrapped (Table 3.3.).

Also among the Euskal Etxeak, the widest spread idea is that in the future, young program supervisors

should participate even if they are over 30 (backed by 70% of the Euskal Etxeak in the survey).

### 3.4. Changes or improvements to the Gaztemundu Program

With a view to improving the Program, the young people in the survey were proposed a series of changes for them to decide which they would adopt.

The percentage marking the suitability of each one of the changes proposed is as follows (Table 3.4.).

In order to analyse the proposals to change the program dates, we have taken into account, not the type of program in which those answering had participated but the time of year that they came, meaning, we have distinguished between those who visited in the months of September and

Table 3.1.

**Assessment of the Gaztemundu program by participants answering the survey and Euskal Etxeak answering the survey (%)**

		Participants answering the survey	Euskal Etxeak answering the survey
<b>ASSESSMENT OF THE GAZTEMUNDU PROGRAM</b>	Good	94	100
	Neither good nor bad	6	0
	Poor	0	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>

Table 3.2.

**Type of program chosen by those answering the survey depending on the type of program they participated in (%)**

	TOTAL	TYPE OF PROGRAM THEY PARTICIPATED IN	
		General (1996-2001)	Specific (2002-2006)
<b>CHOSEN TYPE OF PROGRAM</b>	General or tourist	39	20
	Specific or with courses	48	64
	Both types	9	11
	No answer	5	5
	<b>TOTAL</b>	<b>100</b>	<b>100</b>

October (from 1996 to 2002) and those who came in July (from 2003 to 2006) (Table 3.5.).

The aspect which most people thought needed changing involved program participation requirements. Having seen that most of the young people think that youth program supervisors should participate, even if they exceed the age limit set until now (30 years old), it is logical that almost half of the young people surveyed said they would change the participation requirements.

On the one hand, taking into account the type of program in which they participated, it can be seen that those who had taken part in general programs are more likely to press the need for changes to talks, courses and institutional visits, whilst those who took part in specific programs tend to opt more for changes to tourist visits. This seems to show that in the future, regardless of the type of program, we should not neglect aspects related to the complementary program. Furthermore, participants in specific programs

Table 3.3.

**Opinion of people answering the survey on who should participate in future Gaztemundu depending on the type of program they took part in their age (%)**

	TOTAL	TYPE OF PROGRAM THEY PARTICIPATED IN		AGE			
		General (1996-2001)	Specific (2002-2006)	<=30	31-40	>40	
<b>WHO SHOULD PARTICIPATE IN GAZTEMUNDU</b>	Under 30s	24	32	18	39	22	10
	Program supervisors even if they are over 30	75	66	82	57	78	90
	Don't know/No answer	1	2	0	4	0	0
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Table 3.4.

**Changes or improvements chosen for the Program by those answering the survey**  
(% of those who did want to change or improve each of the questions given)

	TOTAL	TYPE OF PROGRAM THEY PARTICIPATED IN		
		General (1996-2001)	Specific (2002-2006)	
<b>CHANGES OR IMPROVEMENTS TO THE PROGRAM</b>	Requirements to join the program	42	40	45
	Information supplied to apply for the program	28	23	33
	Talks and courses given in the Basque Country	29	36	24
	Duration of the program	20	13	27
	Institutional visits in the Basque Country	20	26	16
	Tourist visits in the Basque Country	13	9	18
	<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>

request more improvements in the application information.

Looking, not so much at the type of program they participated in, but the participation dates, it must be highlighted that those visiting the Basque Country after 2002 tend to ask for more changes in the duration of the program (it has always been 15 days) but on the other hand, they seem more satisfied with the travel dates (from 2003 it was held in July instead of the autumn).

In addition to suggesting certain changes to see if participants consider them appropriate, we also asked them to make their own direct suggestions. These spontaneous suggestions mainly involve selecting participants, but also the information provided, course structure, travel dates and duration of the program, further monitoring on the work developed by the participants in their Euskal Etxeak, etc.

### 3.4.1. Spontaneous suggestions from the participants to improve the Gaztemundu Program

#### *a) The most abundant suggestions concern the participant selection system or criteria*

Some young people state that it should not be enough just to be a member of a Euskal Etxea but that the participants should also be effectively committed to an activity within the Euskal Etxeak and more specifically, in charge of the specific area that this program is focussed on each year.

They also requested extending the participation age given that in most cases the people in charge of the activities or management in the Euskal Etxea were over 30.

Some even mentioned the possibility of increasing the minimum age to be able to take part (21-23

years old) so that it took young people who had already finished studying.

One possibility proposed involved establishing the program's requirements (minimum or maximum age, etc.) every year depending on each edition's specific topic.

And we must also mention the possibility of running two programs jointly: one general program for young people under 30 with tourist and institutional visits, and another for over 30s focussed on a specific topic.

Other comments refer to those participating in the program really being members for a sufficient length of time (allusions were made to having friends in high places) and some people even request that the minimum time to have been a member of the Euskal Etxea in the selection criteria increase from 3 to 5 years.

On the other hand, there are also several comments on whether being a member of a Euskal Etxea should be a requirement to be able to choose the program, given that it has been shown that several descendants of Basques do not participate (nor are they members) in the corresponding Euskal Etxea as they do not agree with how the center is run, but they feel as linked to Euskal Herria or more so than many members.

Another suggestion for change involved eliminating the selection criterion that participants had not visited the Basque Country before. This follows the idea that people who run activities and have made the most effort to learn and train up on these activities, and who therefore most deserve to participate in the program, might have done this by travelling to the Basque Country.

Another idea which is repeated involves requiring that participants have a certain level

Table 3.5.

**Change in travel dates requested by those answering the survey depending on the period when they travelled (% of people who did wish to change the travel date)**

	TOTAL	TIME OF YEAR THE PROGRAM TOOK PLACE	
		September-October (1996-2002)	July (2003-2006)
CHANGES OR IMPROVEMENT IN THE PROGRAM	The travel dates	11	6
	<b>TOTAL</b>	<b>100</b>	<b>100</b>

of knowledge of culture and current events in Euskal Herria.

Furthermore, some people mention that optimally only one participant from each Euskal Etxea should attend each edition.

In general, the widest spread idea is that not just anyone participates in Gaztemundu but we have to optimise and make the program as profitable as possible by only inviting people who really work in the field corresponding to that particular edition of Gaztemundu. One thing which remains clear in the comments made by the participants who have contributed their opinions are their complaints regarding that fact that some of these participants had taken the program as an opportunity to visit the Basque Country for free, without being implicated in the Euskal Etxeak and its activities, before or after, requesting more checks afterwards. There are also numerous complaints regarding the fact that, although they are responsible for an activity, it was not the area corresponding to the course, meaning that more information was required. Both points (the monitoring and the information) will be analysed later on.

#### *b) Other improvement suggestions cover the application information*

Some proposals allude to the possibility of providing information on the program earlier, both to be able to send it out to all the associates and so that the participants themselves can get organised (in terms of studies or work, in case they wish to prolong their stay at their own expense, etc.).

Other suggestions refer to the use of alternative media to advertise the program (complaining that the Euskal Etxeak do not always promote it appropriately) or the possibility of running adverts to give it greater visibility.

It was also noted that the program notification should indicate the type of activities which are going to be carried out during the program, to avoid inappropriate candidate selection. In this respect, several participants have commented that they are in charge of a certain activity in the Euskal Etxea but other activities were covered in the program they participated in. It is therefore a problem of inappropriate information.

Other aspect where more information is required concerns the projects and activities developed by other colleagues on the program. Participants

would like, before they travel, to learn about each person's specific areas to be able to work their exchange more effectively.

#### *c) Other suggestions for improvements are concerned with monitoring the participants regarding their later work in the Euskal Etxea*

Program participants demand greater monitoring from the Euskal Etxeak on the projects presented by the participants as a requisite to take part, to see if they are being produced and how and therefore see the validity of the program and prevent "fraud" from people attending the program as a holiday. This refers to the fact that the people receiving a grant should pay back the cost of their stay and training in the Basque Country within their Euskal Etxea by developing the activities which they have been trained to run.

Other people think that the Basque Government should do this monitoring.

#### *d) Dates and duration of the trip*

On the one hand, changes are mentioned for the travel dates (between 1996 and 2002, the program was developed in the autumn, in the months of September or October and from 2003 it was run in July). One participant proposes that the travel dates should match the academic calendar of the countries where people are travelling from, specifically in South America they ask for the trip to be made between January and February (however, let's remember that only 6% of those who came in July asked to change the trip dates).

On the other hand, there are numerous requests for changes to the duration of the trip. Some people would like to cut the duration short for work reasons (mainly suggested by Americans who only have two weeks annual holiday). But a lot more people consider that it would be better to expand the time they stay in the Basque Country. Quite a few young people say that they extended their stay at their own cost and among them they mention that for people who wish to stay on, it would be a good idea to provide cheap accommodation and a program of activities on topics that they are interested in.

#### *e) Program contents*

This compiles suggestions both regarding topics which the courses should include and specific indicators on how to develop the program.

Some suggest that the program should combine courses with tourism, whilst others believe that they should cover specific topics, proposing courses on Basque economy, education, sport, geography, culture, politics, etc.

In these specific courses, they think theory and practice should be combined more and one specific idea involved recording the demonstrations (for example recording dances in the case of courses on dances) to then distribute these recordings among all the participants to show them in their classes back in the Euskal Etxea.

They also requested more talks and conferences, visits and contacts with companies, and several people have mentioned that it would be desirable for the participants to get in contact with people in the street, particularly with young people from the Basque Country.

They also mention the need to give greater importance to the Basque language, stress the importance of learning and practising the Basque language, using the program as a trampoline to boost the Basque language among the youth in the Diaspora.

As well as all the above, they state the need to establish objectives and specific guidelines within the program and once it has finished, run an evaluation on the program, by means of a test or a survey, as well as debates and follow up on the conclusions obtained from the participants themselves. Based on this, it is proposed to repeat the programs every 3 or 4 years applying possible improvements to each one.

#### *f) Other proposals*

These are some of them:

- Fewer participants in the program, smaller groups.
- Start the activities earlier to have more free time in the afternoon and get to know the social life in the Basque Country, be able to contact family members or other activities (wash clothes, shop, etc.).
- Better Internet access to be able to contact families during their stay in Euskal Herria.
- More talks and activities in English (participants from North America complain that the course is designed for Spanish speakers and not English speakers). There was a comment on the possibility of accepting English and French as working languages or if not, only Basque,

so that all members of the Diaspora are on an equal footing. The possibility was even raised to run two programs: one in Spanish and the other in English, alternating languages each year or even running a program in the United States, given that often the most active people in the Euskal Etxeak are those with small children and the consequent travel problems.

#### **3.4.2. Spontaneous suggestions from the Euskal Etxeak to improve the Gaztemundu Program**

Not only young people who participated in Gaztemundu have sent us their suggestions, but the Euskal Etxeak that they came from also suggested some changes or improvements. These refer again to the participant selection criteria, the program contents, the duration of the program, etc.

As far as participant selection is concerned, comments refer to following the criteria more strictly to select the candidates, to select the most suitable people for each specific course. The Euskal Etxeak also mention the idea of selecting just one participant per center. Another proposal mentions the need for a faster selection process so that the young people can make plans and get organised.

We must also mention the need to widen the number of participants in each edition so that more young people can take part.

As far as program development is concerned, there are several specific proposals.

One of them alludes to holding a meeting for participants in their country of origin prior to departure to get to know each other before the program starts.

Another suggestion refers to the possibility of carrying out program variants depending on its content: if it is a general program then the young people should travel to the Basque Country; whereas specific courses could be held by professionals from the Basque Country travelling abroad to make the courses available to more people.

Another proposal, which was also mentioned by the young people, is the possibility of recording the lessons, demonstrations or instructions given in the specific courses (such as dances) and sending them out to the Euskal Etxeak.

Some people also state the suitability of the programs combining general and specific contents; that they are biannual programs or they last one month.

Alternately, they also suggest the possibility of participants taking a final exam, consequently awarding a certificate from the Basque Government to those that pass. This would evaluate the knowledge acquired and achieve greater concentration from the participants.

Finally, greater commitment is requested from the participants with their Euskal Etxea, either by signing an ethical contract with them, commitment of greater implication, etc.

### **3.5. Requirements for Gaztemundu Program participants**

#### **3.5.1. Requirements suggested by the participants themselves**

Another question set to Gaztemundu participants asked them what they thought, openly and without setting any limits, about what should be asked of them at the end of the program.

The most repeated idea is that they should transmit what they have learnt during their stay in the Basque Country in their Euskal Etxea, requiring greater commitment to their Euskal Etxea, in fact the word 'commitment' was the most used in the suggestions.

So it is considered that the young people participating should be more implicated in the Euskal Etxeak (more and during a minimum period of time), working more closely with them, organising activities in the center applying what they have learnt during their stay in the Basque Country, even if in this respect, they ask that the Euskal Etxeak are more flexible and capable of opening up to new ideas from what was learnt in the program.

They would also request that the project presented at selection should be completed, maybe reformulating it, in accordance with the new knowledge acquired.

But not only do they request greater participation and organisation of activities, but also the presentation of talks where they can explain their experience to other members as well as giving courses on what they have learnt for other people

interested in the topic they are covering. These courses could be repeated over time to include different groups of interested young people.

Another possibility which does not involve attendance, as an alternative or in addition to the above, would be to record a video about their experiences in the program, and what they learnt, to be distributed among the young people in the Diaspora.

It has also been proposed to produce an evaluation report on their experience, which includes conclusions on the topics covered, the general vision and the commitments which are assumed once the program has finished. This report could be aimed at their Euskal Etxea but at the same time, there is the possibility of drawing up reports which are handed in, along with the corresponding documentation, to the Basque Government within a certain time after the program has finished, indicating how they have applied what they learnt to Euskal Etxea activities.

Other suggestions involved analysing the Euskal Etxea's situation and raising proposals to work on the deficient aspects to achieve better institutional reinforcement; incorporating these young people into the center's Management Committee, with the right to speak but not to vote, for one or two years; organising meetings with other young people from the Euskal Etxea interested in participating in future programs, etc.

In short, running specific actions in the Euskal Etxea strengthening the link between it and young people, so that Gaztemundu is not "stroll" round the Basque Country, and all cases, strengthening the feeling of Basque identity.

#### **3.5.2. Requirements suggested by the Euskal Etxeak**

The same question was also set to the Euskal Etxeak who sent young people to the Gaztemundu program. The suggestions provided did not vary substantially from those given by the young participants.

- Greater implication in the Euskal Etxeak at all levels, even joining Management committees.
- Active participation in the center during a minimum period of time.
- Broadcasting experience gained from the program to other members of their community, as well as using their knowledge and

- experience to motivate other young people in the center.
- Annual meetings for “ex-gaztemundus.”
  - Organising regional meetings between neighbouring centers.
  - Producing various types of reports:
    - At the end of the program:
      - Evaluation reports on the program’s development, defects and suggestions for improvement.
      - List of suggestions to propose in their own Euskal Etxea based on what they have learnt.
    - Some time after their visit to the Basque Country:
      - Reports on specifying the projects presented to apply for Gaztemundu and explanations if they have not appeared.
      - Reports on the applications in the Euskal Etxea on the knowledge acquired during the trip or simply on the activities which are organised in the center (as a way of demonstrating their implication).

As a curiosity, we should comment that more than one center said that they could not demand anything, that it was a prior commitment or a moral duty for the participants to make the most of their knowledge and experience in the center.

## 4. CONCLUSIONS

We could say that the prototype for the person answering our survey (and we could include all participants to date in the Gaztemundu Program as well) corresponds to a young Argentinean, with a good level of education, who knows a little Basque but not much, who feels as Basque as from their own country and who, after participating in the Gaztemundu Program, continues to be a member of their Euskal Etxea, with the same or greater implication than before, participating or even organising different activities in the Euskal Etxea and who, furthermore, has assumed positions of responsibility in it (assuming responsibilities in the Euskal Etxea, mainly participation in the Management Committee as well as organising activities is determined to a large extent by age: as people get older they assume more responsibilities).

The Gaztemundu Program assessment is very positive, from both participants and the Euskal Etxea who sent them. We should not forget, in any case, that we do not have answers from all the participants (or all the Euskal Etxea they came from) but that presumably, those who answered

were the most motivated and have the best relationship with their Euskal Etxea, which could significantly affect their answers.

Having said this, we are not surprised by the program’s positive evaluation, even if there are suggestions for improvements (in some cases pulling in different directions, so the program supervisors should take the most opportune decision in their opinion).

There is no clear opinion regarding whether the future of the program should be general (as it was from 1996 to 2001) mainly based on institutional and tourist visits, or if it should be more specific (as it has become since 2002), with talks and courses on specific topics. Those who have participated in general programs demand more changes in the courses and talks, whilst those who took part in specific programs request more changes in the tourist visits. Having seen this, it would seem reasonable to combine elements from both types of programs, meaning treating certain topics specifically accompanied by tourist and institutional visits which could combine work with other recreational aspects.

What does seem clear is that the program must eliminate the current age limit and open up to the over 30s, whenever they are in charge of a specific activity in the Euskal Etxea.

It is also necessary, in this respect, to make significant improvements both to the information sent out from the Basque Government, and candidates selection by the Euskal Etxea, so that each edition of the program is attended by people who are really going to make the most of the information provided, meaning that they are effectively people in charge of the activities on which the course is based and that these people are really committed to their Euskal Etxea so when they return they can apply what they have learnt and diffuse it among the largest possible number of people.

In the opinion of the participants themselves, certain work commitments should be set on their return in addition to writing reports assessing the program and giving details applying the knowledge in practice to how their Euskal Etxea operates.

In short, Gaztemundu should not be approached as a holiday program or a stroll round the Basque Country. Gaztemundu is a program to learn and take this knowledge back to the Euskal Etxea. It is therefore essential that the most

suitable candidates are chosen to make the most of the resources invested in them, both by the Government and the Euskal Etxeak.

## ANNEXE

### Opinions from the participants in Gaztemundu 2007

- a) Suggestions regarding the selection criteria:
- Return the work presented to apply for the stay with corrections.
  - The person applying should appear on the list of members previously provided by the center to the Basque Government.
  - Maintain the condition involving membership of a Euskal Etxea over the last 3 years.
  - Require a certain prior knowledge of the Basque Country.
  - Establish the presentation requirements annually, in accordance with the call for papers in this year.
  - In the assessment criteria, take into account not having ever been to the Basque Country before if it is a general program and eliminate this criterion for specific programs.
  - Continue to assess knowledge of the Basque language in the selection criteria. Doubts on how to measure this knowledge.
  - Possibility of including other merits in the selection criteria? Doubts regarding this point.
- b) Suggestions regarding the information provided when applying:
- Send the information out earlier to get ahead with paperwork and be able to organise early.
  - Opinions on the management or distribution of the information by the Euskal Etxea: it is considered to be correct and sufficient that the information is distributed by the centers because this ensures that the people receiving the information really are active and participate in the center; however, it has been added that distribution sometimes depends on who manages the information within the center.
  - Proposal to publish the annual programs for the next four years during the World Basque Community Congress; this means that this congress would debate and decide the objectives or topics for the next few years and the Congress year would serve to evaluate what has been run in previous years and define proposals for the next few years. This

would help young people find out which topics were coming up in future years and they be able to apply to the most suitable course for them in accordance with their interests and work within the Euskal Etxea (they could even start working on their application project beforehand).

- c) Suggestions on how to check the participants' work afterwards:
- Complete the work presented to apply for the program. Monitor how this work is being carried out.
  - Establish a network of participants in the Gaztemundu Program.
- d) Suggestions regarding the dates and duration of the trip:
- Make suggestions on accommodation and possible visits to those who decide to extend their stay in the Basque Country once the Program has finished (the vast majority of the participants in 2007).
- e) Suggestions regarding the program content:
- Combine the contents of the general and specific programs.
  - Repeat the experience of evaluating the program every four years during the World Basque Community Congress.
  - Topics proposed for specific courses: native music and instruments, gastronomy, recovery of historical memory, etc.
  - Completing a pre-project to apply for the program and after exchanging ideas and experience with colleague, finish the project whilst the program is running.
  - Publish (in paper and computer format) the works presented to apply for the stay, so that all the participants have access to the works produced by their colleagues.
- f) Other proposals:
- Give more free time which will permit, among other things, more contact with people in the street.

### Opinions on demands on participants after attending the program

- Draw up a written report on the experience.
- Give talks.
- Carry out practical work in the Euskal Etxea.





# WORLD CONGRESSES OF BASQUE COMMUNITIES: CENTER PROPOSALS, BASQUE GOVERNMENT PLANS AND EVALUATION OF THE RESULTS

DR. ALEXANDER UGALDE ZUBIRI

## 1. INTRODUCTION

It is Law 8/1994 that establishes that a periodic meeting of the World Congress on Basque Communities is to be called every four years; an organ regulated by the Decree 234/1995 destined to its regulatory development. Three congresses have been held, in 1995, 1999 and 2003.

One must also remember as historical precedent the World Basque Congress (Paris, 1956), called by the Basque Government in exile. Likewise, before the said Law came into effect, during the eighties two events were held that can be considered as immediate precedents: the 1<sup>st</sup> Congress of Basques of America (1982) (held in the Basque Country) and the 1<sup>st</sup> World Congress of Basque Centers (1989). A summary of the historic picture of these events follows:

- Distant historic precedents:
  - World Basque Congress, París, 1956.
- Close precedents:
  - 1<sup>st</sup> Congress of Basques of America in the Basque Country, Donostia-San Sebastián, 1982.
  - 1<sup>st</sup> World Congress of Basque Centers, Bahía Blanca, 1989.
- CMCV (World Congress on Basque, Communities) after Law 8/1994:
  - 1<sup>st</sup> World Congress of Basque Communities, Vitoria, 1995.
  - 2<sup>nd</sup> World Congress of Basque Communities, Vitoria, 1999.
  - 3<sup>rd</sup> World Congress of Basque Communities, Vitoria, 2003.

The paper's objective is to present a balance of the world congresses, paying special attention to the plans resulting from them and their subsequent

realization. Therefore, I will attempt to contrast three central elements: 1. The proposals presented by the Basque Centers at the congresses; 2. The plans, programs, proposals and other activities brought about by the Basque Government; and 3. The evaluation of the results obtained.

Since this text will attempt to be easy to read, I will not mention the materials or bibliography employed nor will I use footnotes. Nevertheless, the report has documentation to prove and support the data, reports, Basque Government and Euskal Etxeak documentation, congresses, etc. As a basic reference, I will point out my investigation *Report on the Basque Government's Office of Relations with Basque Communities Overseas (1980-2005)* (Vitoria-Gasteiz, Basque Government, Urazandi Collection, number 18, 2007).

## 2. WORLD BASQUE CONGRESS (PARIS, SEPTEMBER 1956)

### Organization

Basque Government in exile, José Antonio Aguirre Basque President.

### Attendance

Basque President and Government Ministers; Government delegates from several countries; members of the Advisory Council, Managing Council and the Resistance Council; ex-ministers of the Government; ex-members of parliament, ex-members of the provincial parliament and ex-mayors; representatives from political parties, labour unions, and the International League of Friends of the Basques; directors of some euskal

etxeak; Basque citizens in a private capacity; and invited observers.

### Objectives

Treat the “Basque problem as a whole, studying the factors that restrain our national life”, trying to call together Basque delegations from all nuances, ideologies, classes and professions, “whether they currently live in the homeland or in any other country of the world”, to “contrast” all types of “experiences” and “obtain useful conclusions”.

### Reports

Report by Basque President Aguirre (*Twenty years of management by the Basque Government, 1936-1956*) and the debate of four reports. One referred to as “Basques in the world”.

### Results (referring to the communities)

1. A calling was made to the Basques scattered throughout different countries asking for help and collaboration so that the Basque people may recover the freedom suppressed by the Franco regime.
2. Basque-American representatives from Argentina, Chile, Uruguay and Venezuela delegates constituted the Confederation of Basque Entities (CEVA) with headquarters in Caracas made good use of the event. Made up by the Federation of Basque Entities of Argentina, Federation of Basque Entities of Chile, Caracas Basque Center and Montevideo Euskal Erria Basque Center. Among its planned aims were to “Maintain the Basque status in America”, while boosting activities to “create a spirit of fraternity between the Basque and American people”. Its first Congress took place in Buenos Aires in 1960. Subsequently, CEVA disappeared.

### 3. 1<sup>ST</sup> CONGRESS OF BASQUES OF AMERICA IN THE BASQUE COUNTRY (SAN-SEBASTIAN, SEPTEMBER 1982)

#### Organization

Department of Culture.

#### Attendance

203 delegates from 9 countries: 86 from Argentina; 14 from Venezuela; 9 from Chile; 8 from the US; 5

from Uruguay; 4 from Canada; 3 from Colombia; 3 from Mexico; and 2 from Peru. One observer from the Philippines.

### Proposals

The work was carried out in 6 committees with resolutions submitted in full session:

Committees	Proposals
Institutionalize community relations/Basque Country	<ul style="list-style-type: none"> <li>– Pay more attention to the foreign communities.</li> <li>– establish the necessary organizations to assure relations.</li> </ul>
Grants	<ul style="list-style-type: none"> <li>– Basque teacher training.</li> <li>– Academic education of youth and investigation grants.</li> <li>– Subsidized trips for cultural exchanges.</li> </ul>
Means of communication	<ul style="list-style-type: none"> <li>– Permanent and effective exchange system.</li> <li>– News by telex, reports, radio programs...</li> <li>– Creation of a magazine.</li> </ul>
Cultural exchange	<ul style="list-style-type: none"> <li>– Strengthen cultural ties in all its facets.</li> <li>– Promote Basque: material and teaching aids for its promotion.</li> </ul>
Trade relations	<ul style="list-style-type: none"> <li>– Creation of trade organizations in America.</li> </ul>
Sports	<ul style="list-style-type: none"> <li>– Preserve and develop indigenous sports.</li> </ul>

### Assessment of the Congress

1. This is the first time a meeting of these characteristics is held, showing the Basque Government’s interest in reviving relations with the communities abroad.
2. The debates and proposals involved the compilation of a catalogue of demands that, without much order, the representatives of communities gave the Basque Government in a time when the Basque Administration was starting up and it did not have a plan or the means to fulfil them.
3. Suggestions approved at the Congress hardly materialized, some of the ideas were subsequently taken into consideration, both in plans that were put into practice during the second half of the eighties as well as more elaborate programs emerging in the nineties.

### Basque Government Measures

- Apart from some contacts and trips, initiatives did not begin to be adopted until the mid eighties.
- The appointment of the “Basque Government Advisor in relation with Basque communities and Centers” (1985). Regular contact is re-established and certain financial aids are granted.
- Creation of the “Relations with Basque Centers Service”, assigned to the Department of Culture (1986).
- The exchange of information is normalized; the first cultural acts are established; trips to the Basque Country are provided for the elderly and youth; an initial financial aid system is implemented at the Centers (1988); and the Euskal Etxeak magazine is published (1989), among other activities.

## 4. 1<sup>ST</sup> WORLD CONGRESS OF BASQUE CENTERS (BAHÍA BLANCA, NOVEMBER 1989)

### Organization

Relations with Basque Centers Services.

### Attendance

With the right to voice and vote: 24 people representing Centers in 11 countries: 4 people representing Argentina, the remaining countries each had 2 from Uruguay, Chile, Venezuela, Peru, El Salvador, Guatemala, Mexico, the US, Australia, and Spain.

### Objectives

To know in detail the situation of the communities, as well as exchange opinions on the outlook of the future and the Basque Administration’s role. The Euskal Etxeak had previously answered a questionnaire (situation; objectives; subject matters involving the organization, economic, social, legal, youth...). The responses corroborated assessments that were already well known: diverse situations in the Centers and infrastructure, organizational ability, social impact, activities, etc. The true ambitions, objectives and focus with respect to the relations with the Basque Government and the problems they considered most urgent were revealed.

### Proposals

Reports	Proposals
Institutional	<ul style="list-style-type: none"> <li>– Create federations and a confederation.</li> <li>– Improve relations with the Basque Government.</li> <li>– Relations with the Navarra Government and institutions in the Northern Basque Country (France).</li> <li>– “Declaration”: aspirations of integrating the Historic Territories into the nations and peoples accord.</li> </ul>
Means of communication	<ul style="list-style-type: none"> <li>– Organize a professional media apparatus.</li> <li>– Foster the Euskal Etxeak magazine.</li> <li>– Journalistic competition on Basque themes.</li> <li>– Exchanges between EITB and local media.</li> </ul>
Education and culture	<ul style="list-style-type: none"> <li>– Boost the teaching of Basque</li> <li>– Increase academic and university cooperation.</li> <li>– Foster cultural and folk activities.</li> <li>– Promote pelota.</li> <li>– Support the International Mus Federation.</li> </ul>
Economy and tourism	<ul style="list-style-type: none"> <li>– Create “trade offices” or “associations of business managers”, whereby the Centers contribute to their infrastructure, resources, knowledge of the country...</li> </ul>
Social action	<ul style="list-style-type: none"> <li>– Preparation of the registry of native Basque people and descendants.</li> <li>– Information on legislation of social assistance in the Basque Country.</li> <li>– Program for possible return.</li> <li>– Adoption of a regulation for pensions, retirement...</li> <li>– Overcome difficulties to regularize sons/daughters born abroad.</li> </ul>
Special report	<ul style="list-style-type: none"> <li>– Resolution: claim the Basque people’s historic rights, condemn violence and support the Ajuria Enea Pact</li> </ul>

(.../...)

(.../...)

Reports	Proposals
Special report	– Resolution: embodiment of the legislation to institutionalize relations between the Basque Government and euskal etxeak

### Assessment of the Congress

1. Better preliminary preparation and reflection by the Basque Government and those responsible for the euskal etxeak. Because of this, the problems were better identified, as well as the possible measures and actions.
2. A truer representation of the Centers: clear congress regulations and delegation system.
3. The preliminary questionnaires and the Congress created a panoramic view of the communities' situations, their plans, needs, etc.
4. Ideas from the 1982 Congress were reintroduced and new ones appeared. Part of the responses were feasible; although others were too ambitious or difficult to carry out (in the case of demands that were not in the Basque Government's power or by budget limitations).
5. They became aware that in the future there was a need to hold periodic congresses to consolidate relations between the Government and Centers and plan a strategic vision.
6. The Government committed itself to the definitive institutionalization of the relations by adopting a specific law, in addition to studying the creation of a "Department" that coordinates the activities.

### Basque Government Measures (1990-94)

- Since 1990 part of the proposals presented in Bahía Blanca began to be incorporated into the Government's programs and plans, at least within the areas the Basque Government's powers and in function of its budgetary potential.
- The annual subsidies to the Centers are consolidated, with the assigned budget being increased slowly and increasing the range of actions being supported.
- When the position of General Secretary of Foreign Action was created (1991), one of its Offices assumes the relations and attention to the communities. This step is of a qualitative nature and permits the definite improvement of Government-Euskal Etxeak relations.

- The incorporation of Basque-American institutes and foundations is actively supported.
- The organization and aid of Basque classes at the Centers is managed jointly with HABE, especially the "Argentinian Euskaraz" Program.
- The process so that the approval of Law 8/1994 of Relations with Communities and Basque Centers Outside the Basque Autonomous Community by the Basque Parliament is carried out.

## 5. 1<sup>ST</sup> WORLD CONGRESS OF BASQUE COMMUNITIES (1995) AND 1<sup>ST</sup> FOUR YEAR INSTITUTIONAL PLAN OF ACTION (1996-99)

### Organization

Office of Relations with Basque Communities overseas.

### Attendance

60 representatives from 14 countries: Argentina, Australia, Belgium, Canada, Chile, El Salvador, Spain, the United States of America, France, Mexico, Peru, Puerto Rico, Uruguay and Venezuela.

### Objectives

Analyze the situation of the Centers and communities; study the formulas to increase the ties between them and the Basque Country, both with the administration and Basque society; and open a new phase of programs and actions based on the then recently approved Law 8/1994 (precisely the event's motto, "Nora goaz", emphasized this objective).

### The communities' basic requests

During the interventions, it was evident that various questions worried them:

1. Assure the social life and Center activities for the future, while facing some serious problems: economic difficulties; and scarce youth participation.
2. The urgency of improving the receipt of information about the Basque Country, requesting to establish adequate communication mechanisms.
3. Measures relating to social and public health programs in cases of extreme need.

4. Plans in the educational and university spheres for young people from the communities.
5. Promote activities related to the Basque culture in all its facets, especially those plans to maintain and recuperate the use of the Basque language in communities.

Furthermore, the Congress approved a "Final Declaration" related to the "commitment" with "the Basque cause" and with "the challenge to maintain the Euskal Etxeak alive", among other things mentioned.

### Assessment of the Congress

1. The 1st CMCV was key to the evolution of the communities once it was carried out in accordance with Law 8/1994, better organized, larger representation from those assisting and preparation of the topics.
2. It served to achieve the two basic objectives proposed: standardize a meeting and exchange forum; and make progress in the drawing up of an immediate and long term action plan.
3. It took effort to bring the Center's activities up to date, as William Douglass said, to adapt themselves to, "the new realities".

### 1<sup>st</sup> Four Year Plan

Adopted by the Advisory Council on Relations with Basque Communities.

#### 1<sup>st</sup> Four Year Institutional Plan of Action (1996-1999)

- |              |   |
|--------------|---|
| Basic issues | <ol style="list-style-type: none"> <li>1. Help to maintain the structure and infrastructure of the Centers.</li> <li>2. Promote the Basque identity, culture and language.</li> <li>3. Information and communication channels between Centers / Basque Country.</li> <li>4. Achieve the incorporation of younger generations at Centers.</li> </ol> |
|--------------|---|

Sectors	Measures
Material aid to Centers	– Help in organizing Centers' regular activities and cultural events.

(.../...)

Sectors	Measures
Material aid to Centers	<ul style="list-style-type: none"> <li>– Resources to improve Centers' infrastructure (giving priority to TICs).</li> <li>– Lines of credit (bank guarantee) to purchase buildings or remodelling.</li> </ul>
Culture, sports and youth	<ul style="list-style-type: none"> <li>– Send books and lists of titles to enrich the Centers' libraries.</li> <li>– Publishing aids (books, magazines, audiovisual...) for Centers.</li> <li>– Boost Basque teaching (courses, teacher training, methods of learning).</li> <li>– Establish Euskararen Nazioarteko Eguna (International Basque Day).</li> <li>– Collaborate in cultural expressions, musicals...</li> <li>– Sports equipment, pelota instructors, promote rural sports...</li> <li>– Study the creation of "International Association of Basque Sports".</li> <li>– Foster the creation of bonds between youth and the Basque Country.</li> </ul>
Communication and information	<ul style="list-style-type: none"> <li>– Use TICs in the relation between Centers and Basque Institutions.</li> <li>– Award contest for the investigation and spreading of community histories</li> <li>– EITB project to broadcast television and radio via satellite.</li> </ul>
Education	– Promote the exchange of teachers and students, including the education of university and postgraduate students in the Basque Country.
Economy and foreign trade	<ul style="list-style-type: none"> <li>– Increase trade missions to countries with communities.</li> <li>– Technical and legal assessment for Basques in foreign countries to introduce businesses in the Basque Country or favour business exchanges.</li> </ul>
Tourism	– Count on Centers in promotional campaigns for foreign tourism.

(.../...)

(.../...)

Sectors	Measures
Tourism	– Aid Centers interested in taking tourist groups to the Basque Country.
Social Aid	– Experimental assistance system in situations of extreme need. – Formulate a specific Voluntary Welfare plan. – Support to partially defray costs of a return trip for returnees. – Temporary visit program in the Basque Country for people over 65.
Health	– Temporary medical care for visitors and definitive for returnees. – Professional internship in the Basque Country for health workers of Basque origin.
Housing	– Measures for returnees to access social housing.

### Basque Government Measures (1996-99)

The greatest efforts in the 1996-99 phase were directed at two basic aims: structurally support the Centers' existence; and improve their communication with the Basque Country.

- The recognition and registration of the Centers and Federations is initiated in 1995.
- Consolidation in the support fund's budget for Centers' infrastructures and activities: an annual budget increase and a larger number of benefiting Centers.
- Guarantors for bank loans devoted to the purchasing or remodelling of buildings, an operation backed by the Government in 1998 (given the economic crisis in Latin America, the Government made a financial effort to take charge of almost all the loans).
- Since 1996 the computerization of the Centers and internet connections are made possible.
- In 1997 EITB-SAT-Canal Vasco initiated and later expanded its broadcasting via satellite of the public communication group Euskal Irrati Telebista (EITB).
- Books and publications (in no systematic manner); and material to study Basque are sent.
- Support for the "Argentinan euskaraz" is increased, along with the HABE competition, and

Basque classes begin to spread to Centers in other countries.

- Initiation of the "Gaztemundu" Program in 1996.
- In the economic-trade field, the Basque Government's Department of Commerce and Tourism signed collaboration agreements with Basque-American institutes and foundations.
- Activities promoting tourism in Argentina, Mexico and Venezuela.
- In the sectors assisting in welfare, health and social housing, the Basque Government responded to the demands received (although the number was much lower than expected).
- The annual "Andrés de Irujo" award in historical investigation was established.

## 6. 2<sup>ND</sup> WORLD CONGRESS OF BASQUE COMMUNITIES (1999) AND 2<sup>ND</sup> FOUR YEAR INSTITUTIONAL PLAN OF ACTION (2000-03)

### Organization

Office of Relations with Basque Communities overseas.

### Attendance

74 representatives from 125 Centers and Federation from 18 countries: Argentina, Australia, Belgium, Brazil, Canada, Chile, Cuba, El Salvador, Spain, the United States of America, France, Mexico, Peru, Puerto Rico, the United Kingdom, Dominican Republic, Uruguay and Venezuela.

### Objectives

A joint reflection was considered on the relations between the Government and the communities from the perspective of new internationalization trends and the challenges that come along with it (recognizing the Basque reality in the world, creation of international networks, commitment to youth...). A revision of breakthroughs, the options to deal with undeveloped tasks and adopt new performance guidelines was conducted. That focus was summarized in the conference's motto: "Euskadi Munduan Eraikitzen".

### The communities' basic requests

6 great objectives were taken, detailed in concrete suggestions, from the proposals:

1. Boost programs directed at youth within the communities and Centers.

2. Assistance programs aimed at people in situations of extreme need.
3. Consolidation of the programs around several social aids.
4. An ample range of performances and programs aimed at promoting the Basque culture and language.
5. Boost university exchanges.
6. Back programs in economic, business and tourist promotion.

Two declarations were approved: one backing the Basque society, Basque Government and other Basque institutions in their endeavour to pursue the peace process; and the other in which they voice their "commitment" with "the Basque Country to maintain the euskal etxeak alive" and its character of "joint responsibility with respect to its national and international future", while requesting "the respect for the Basque Country's individual and collective rights and the support of the decisions that Basque society can assume with respect to the future".

### Assessment of the Congress

1. The 2<sup>nd</sup> WCBC established the relations between the Basque Government and the Centers, assuming the continued direction taken in the 1<sup>st</sup> WCBC.
2. Because of the experience acquired and the need to adapt requests with real possibilities and proposals, almost all the communities' proposals were considered in the second Plan.
3. Round tables were held with exchanges on two crucial questions: the past and present of the Euskal Etxeak; and the lines of financing coming from the Basque Government.
4. In addition to exhibitions by those responsible of various governmental departments that affected the communities, the actions in specific areas were announced (UPV/EHU international contacts, EITB International's plans, HABE's activities...).

### 2<sup>nd</sup> Four Year Plan

Adopted by the Advisory Council on Relations with Basque Communities (a summary reflecting the most important actions and governmental responsibilities).

### 2<sup>nd</sup> Four Year Institutional Plan of Action (1999-2003)

Sectors	Measures
Youth	<ul style="list-style-type: none"> <li>- Consolidate programs aimed at youth: Gaztemundu, Basque...</li> <li>- Information on grants, employment, competitions... in the Autonomous Region.</li> <li>- Grants to carryout professional internships (Euskal Herrirantz Program).</li> </ul>
Assistance for the needy and extreme situations	<ul style="list-style-type: none"> <li>- Information on requirements for social assistance (social improvements, emergencies).</li> <li>- The possibility of specific assistance through subsidy notifications.</li> </ul>
Other social aids	<ul style="list-style-type: none"> <li>- Medical care for Center members who are in the Basque Country.</li> <li>- Technical/legal assistance to obtain dual citizenship</li> <li>- Trips for senior citizens to visit relatives in the Basque Country.</li> </ul>
Basque culture	<ul style="list-style-type: none"> <li>- Reinforce the Basque teaching plan promoted by HABE.</li> <li>- Participation in cultural weeks and other events.</li> <li>- Celebrate International Basque Day.</li> </ul>
Basque culture	<ul style="list-style-type: none"> <li>- Continue publishing investigations and personal stories about the Basque presence around the world (Andrés de Irujo Award).</li> <li>- Plan to compile the Centers' histories, testimonies of emigrants and those in exile (Urazandi Book Collection).</li> <li>- Teach pelota instructors.</li> </ul>
University exchanges	<ul style="list-style-type: none"> <li>- Basque culture reading program at universities</li> <li>- internet course on Basque institutional history.</li> </ul>

(.../...)

(.../...)

Sectors	Measures
Economic and tourism programs	<ul style="list-style-type: none"> <li>– Take into account each country and Basque collective when planning trade and economic missions.</li> <li>– Attention and study economic actions presented by the Centers aimed at promoting bilateral relations between the Basque Country and the host country.</li> <li>– Search for Basque members to develop business projects.</li> <li>– Participation in Basque weeks (gastronomy, art, sports, films, businesses...)</li> <li>– Annual financing of scholars in Basque-American institutes.</li> </ul>
Special requests	<ul style="list-style-type: none"> <li>– Ask the Basque Government and Parliament for an important budgetary increase in the Relations with Communities Program.</li> <li>– Carry out a contemporary sociological study in relation to the communities, so as to define policies.</li> <li>– Issue euskal etxeak members ID cards.</li> </ul>

### Basque Government Measures (1999-2003)

- Maintain those programs that assessed to be positive in the previous phase; development of the actions already approved but for several reasons had not materialized; and adopt new initiatives in different fields.
- The Center assistance progra is altered so as to improve technique and respond to the Four Year Plan. In 2003 part of the actions are split to satisfy specific programs.
- Since 2003, 3 new programs are organized: Help in educating youth in the Latin American communities; Welfare aid to people in foreign communities in states of extreme need; and Subsidies for cultural tours.
- Since 2001, the Euskal Etxeak *Virtual* electronic bulletin has been published weekly.

- “Euskaldunak munduan” (2000) y “Urazandi” (2002) book collections.

## 7. 3<sup>RD</sup> WORLD CONGRESS OF BASQUE COMMUNITIES (2003) AND 3<sup>RD</sup> FOUR YEAR INSTITUTIONAL PLAN OF ACTION (2004-07)

### Organization

Office of Relations with Basque Communities overseas.

### Attendance

Representatives from 150 Basque Centers from 19 countries: Andorra, Argentina, Australia, Brazil, Canada, Colombia, Chile, El Salvador, Spain, the United States of America, France, Italy, Mexico, Peru, Puerto Rico, the United Kingdom, Dominican Republic, Uruguay and Venezuela.

### Objectives

Various basic subjects were set to be dealt with: the Basque country's world image and its contribution to the communities; youth education; the Basque People's recognition in the international sphere; and reflection on what has been accomplished up to now by the communities, euskal etxeak and Government to lay down solid lines of action for the future. The event's conception showed a clear will of renewal, as the motto states “Aurrera goaz”.

### The communities' basic requests

#### Delegation Proposals

- |                 |  |
|-----------------|--|
| General aspects | <ul style="list-style-type: none"> <li>– Reiterate “two times the feeling of identity and belonging” for “the Basque Country, Euskadi or Euskal Herria and the host country”.</li> <li>– Main objective: achieve the Centers' survival and strengthening, setting assessable objectives and growth strategies.</li> <li>– Consider the diversity of Centers and their different situations.</li> </ul> |
|-----------------|--|

(.../...)

(.../...)

Subject Matter	Suggestions
Strengthen inter-institutional relations	<ul style="list-style-type: none"> <li>– Boost ties between Centers and their environment, with public and private institutions from the Basque Country and others on an international level.</li> <li>– Update the member databases individually.</li> <li>– Update the Governments data files on residents abroad.</li> <li>– Gain true participation from youth and women in the communities in the executive organs of Centers.</li> <li>– Greater development of regulations and social assistance programs for residents abroad in situations of extreme need.</li> <li>– Definition and registration of the “Zortzigarren Herraldea” name.</li> <li>– Establish the Basque “Diaspora Day”.</li> <li>– Retake the international “Association of Friends of Basques” idea.</li> </ul>
Foreign image and communication	<ul style="list-style-type: none"> <li>– Improve communication channels: within each Center; and between the Center and its social surroundings, local media, institutions...</li> <li>– Make internet communication between the Basque Country and communities easier.</li> <li>– Redesign the Euskal Etxeak magazine and the Euskal Etxeak 0 bulletin.</li> <li>– A call to Basque media to increase news coverage relative to the communities.</li> <li>– Improve EITB’s (ETB Sat-Canal Vasco) foreign programming.</li> </ul>
Culture, language and Basque identity	<ul style="list-style-type: none"> <li>– Continue compiling communities’ history, digitize the material, create a museum on Basque emigration.</li> </ul>

(.../...)

(.../...)

Subject Matter	Suggestions
Culture, language and Basque identity	<ul style="list-style-type: none"> <li>– Education on traditional and contemporary culture, include Center libraries on the Basque library system, organize events and center exchange networks.</li> <li>– Adapt the “Argentinan Euskaraz” program to the rest of the countries, means for virtual classrooms, classes for universities in the vicinity...</li> <li>– Celebrate “Basque Day”.</li> <li>– Promote the participation in indigenous sports and other types.</li> <li>– Make an effort in children’s programs in Centers (special spaces and leadership openness), improve the Gaztemundu Program...</li> <li>– Continuity of the youth education grants in the Basque Country.</li> <li>– Free Basque Thinking Classes at the Universities in the vicinity.</li> <li>– Use of the TICs, web pages, information portals...</li> </ul>

### Assessment of the Congress

1. The 3<sup>rd</sup> WCBC can be considered the definitive resolution of this policy. The Euskal Etxeak have also made a qualitative jump during the course of the last two decades.
2. Greater participation was confirmed by the Government Departments, presenting a balance of its collaboration in fields under their power and suggesting proposals for the future.
3. Exchanges dealing with concrete experiences (studies on youth in Argentinian and American Centers, Udaleku in the US, NABO and FEVA’s work, Basque programs...).
4. The “Basques residing outside the Basque Country” report was presented, to have a framework (country of birth and residence, age nationality, languages, profession, etc.).
5. Specialists exhibited the experiences relating to various diasporas (Armenian, Irish and Jewish) and there was a conference on stateless people and nations within the European Union.

**Period of reflection**

In order to draw up a new Four Year Plan, the Advisory Council on Relations with Basque Communities and the Office on Relations with Basque Communities decided to open a period of reflection. In summary, the following issues were considered:

**Reflection Document (2004)**

- General considerations
- After having been in force for 10 years, Law 8/1994 sets to diagnose the future situation and ramifications.
  - Considering that, despite the breakthroughs, the resources available are limited and must be used efficiently.
  - The number of recognized Centers and associations continued to increase
  - The basic aim is to assure the future of the euskal etxeak, located mainly in places without a Basque migratory flow.
  - Measures must be taken that favour generational relief.
  - The euskal etxeak must draw up diagnostics of their situation and plans for their activities and situation in the next years.
  - Those Centers that can guarantee their future will be given priority in aid.

Basic questions	Reflections
-----------------	-------------

- |   |  |
|---|--|
| Members of the communities who are not Center members | <ul style="list-style-type: none"> <li>- People residing abroad and descendants (not being members of Centers) are also members of the communities.</li> <li>- They live in places where there are no Centers or, if there is a Center, have not become members. It is necessary to reach these people.</li> </ul> |
| Phenomenon of those who emigrated to new destinations | <ul style="list-style-type: none"> <li>- Temporary emigration of a youth population because of studies or work. They do not go to traditional destinations, but European countries or new destinations (i.e. China).</li> </ul>  |

(.../...)

(.../...)

Basic questions	Reflections
Phenomenon of those who emigrated to new destinations	<ul style="list-style-type: none"> <li>- Groups of Basques wish to come together. The traditional model of euskal etxeak does not address these new realities. Boosting a new associative model is considered.</li> </ul>
Process of returnees	<ul style="list-style-type: none"> <li>- The aids for returnees have been applied on an individual basis (boys and girls who were evacuated during the Civil War and who are now elderly, have returned).</li> <li>- Now, a return of young people from 3rd, 4th and even 5th generation communities is being considered, who are moving to the Basque Country from America.</li> <li>- To deal with this phenomenon a Basque Government interdepartmental plan would have to be studied for administrative procedures and aid.</li> </ul>

**3<sup>rd</sup> Four Year Plan**

Adopted by the Advisory Council on Relations with Basque Communities.

**3<sup>rd</sup> Four Year Institutional Plan of Action (2004-2007)**

- |                    |  |
|--------------------|--|
| General objectives | <ol style="list-style-type: none"> <li>1. Update the Centers' infrastructure and equipment.</li> <li>2. Develop and adapt the social assistance programs.</li> <li>3. Strengthen the institutional framework of the communities.</li> <li>4. Publicize the current Basque Country in those countries with communities.</li> <li>5. Boost the continued education of Basques abroad.</li> </ol> |
|--------------------|--|

(.../...)

(.../...)

### 3<sup>rd</sup> Four Year Institutional Plan of Action (2004-2007)

General objectives 6. Reflect on the Basque culture and identity abroad

Sectors	Measures
Infrastructures and equipment in headquarters	<ul style="list-style-type: none"> <li>- Update the registry of owned and rented buildings.</li> <li>- Study the situation of each building that is owned.</li> <li>- Finance remodelling and maintenance of buildings.</li> <li>- Up to date computers and TIC acquisitions.</li> <li>- Infrastructure and equipment will go to a "limited number" of Centers (concentrating the effort).</li> </ul>
Social assistance in extreme cases	<ul style="list-style-type: none"> <li>- Measures to reach the most grave cases (detected by "Atzeus").</li> <li>- Measures to help members of the communities who are not Center members.</li> <li>- Establish a package of systemized measures and assistance.</li> <li>- Implicate the Government's Departments or competent institutions.</li> </ul>
Strengthen the institutional framework of the Centers and Federations	<ul style="list-style-type: none"> <li>- Diagnosis of each Center and its future scope (prime task).</li> <li>- Update Center databases and draw up strategy reports.</li> <li>- Priority (in the future) will be given to Centers that have drawn up a start-up and growth project.</li> <li>- Adapt the regulations on recognition and registering of entities abroad to Basque groups residing in new destinations.</li> <li>- Boost the federations from the Centers.</li> <li>- Communication networks and organize events between neighbouring Centers.</li> </ul>

(.../...)

(.../...)

Sectors	Measures
Strengthen the institutional framework of the Centers and Federations	<ul style="list-style-type: none"> <li>- Viability to create a comprehensive program for returnees to the Basque Country .</li> </ul>
Foreign communication policies	<ul style="list-style-type: none"> <li>- Contribution by the communities to the improvement of the foreign image.</li> <li>- Facilitate the presence of internet in all the Centers.</li> <li>- Changes in the SGAE publications.</li> <li>- Use of TICs in social and cultural life.</li> <li>- Greater representation in local media.</li> <li>- Special assistance for those Centers that assure their presence in the network.</li> </ul>
Continuing education policies	<ul style="list-style-type: none"> <li>- Education on Basque culture.</li> <li>- Leader and instructor preparation for specific activities.</li> <li>- Bibliographic and tourism packages.</li> <li>- Make participation in internet courses on Basque themes easier.</li> <li>- Address Basque migration in school curriculums.</li> <li>- Collaborate with universities (free classes, Basque studies...).</li> </ul>
Culture and Basque identity	<ul style="list-style-type: none"> <li>- Basque educational programs.</li> <li>- Cultural exchanges between Centers.</li> <li>- Visits with families in the Basque Country.</li> <li>- Comprehensive program to boost folklore abroad.</li> <li>- Participate in the main cultural expressions of each country.</li> <li>- Transfer Basque and culture teachers and instructors for camps.</li> <li>- Boost the cultural tour program.</li> </ul>

(.../...)

(.../...)

Sectors	Measures
Culture and Basque identity	<ul style="list-style-type: none"> <li>– Participate in the “Basque Culture Plan”.</li> <li>– Study the creation of a Basque Emigration Museum and document collection programs.</li> </ul>
Other lines of action	<ul style="list-style-type: none"> <li>– Boost cultural and ludic activities directed at children</li> <li>– Contact with other Autonomous Communities to exchange ideas on programs directed at communities.</li> <li>– Boost cultural and ludic activities directed at children.</li> <li>– Contact with other Autonomous Communities to exchange ideas on programs directed at communities.</li> <li>– Possible contest on ideas about the logo for the diaspora.</li> <li>– Viability study on issuing Center member IDs.</li> <li>– Greater openness of Government Delegations to the local environment.</li> </ul>

### Basque Government Measures (2004-2007)

- The funds destined to the Center and Federation Subsidy Program are increased.
- Consolidation of the new (established in 2003) Assistance Program for the education of youth; Welfare aid; and Subsidies for Cultural tours.
- Since 2004-5, Strengthening the extent of Basque classes in new countries and establishing the “Euskara-Munduan” Program in collaboration with HABE.
- Digitalization of the periodical Basque-American publications “Urazandi Digital” (2004).
- Start-up of the “Basques in American Press” Program (2005).
- First studies and contacts to prepare the creation of the future Basque Emigration Museum.
- Boost travelling exhibitions and other cultural samples of work.
- Support in finalizing collaboration agreements of linguistic and cultural material with universities

and academic centers by the Department of Culture.

- Technical meetings on communities abroad with other Autonomous Communities (Galicia and Catalonia) and incorporation to the Association of European Migration Institutions (AEMI).
- Initiation of the remote processing mechanism for procedures between the Government and Centers.
- Request the Centers to work on plans of a strategic nature to set medium and long-term lines of action.

## 8. GENERAL OVERVIEW

It can be concluded that:

1. The contemporary Basque Government’s attention to the Communities has changed greatly over the years: reintroduction of contacts and first actions (the eighties); strengthening of this policy from the organizational, legal, budgetary and program creation perspectives (the nineties); and development based on previous experience and the need to respond to new challenges (first years of the 21<sup>st</sup> century).
2. It is not easy to present a univocal assessment, since one must take into account numerous factors of a political nature (orientation of successive governments), organizational, competition (limitations to act with more decisiveness in certain areas), budgetary (as in all public policy the funds available are critical), etc. In addition, each type of player involved (Basque Government, euskal etxeak and communities —noting its cross section of people who are in different situations—, other associative entities, people of the communities...) will logically analyze the diverse aspects in function of their position, needs and perspective. It is convenient to admit that there are numerous nuances in the evaluation, although they coincide with the general overview. Remembering Professor Gloria Toticagüena at the previous congress pointing out, in reference to the future of the communities, that, “It will not be a straight line, and there are many paths that lead to the same objective”.
3. From an academic perspective (dispassionate and not committed to the specific aims of the major figures), one can assert that this policy of focusing on the communities and relations with the euskal etxeak, within the foreign action framework, is now completely consolidated. It is not a problem to admit (just as those responsible for the Government) that it needs to continue developing and, above all continue

to face some challenges that still have not been totally overcome, despite the effort (true long-term viability for the Centers, genuine participation from the youth sectors and women in management, incorporation of non-traditional ways of association and sites in new host countries —something that is strategically important), and other challenges that come from life in today's world. Even after more than a decade of validity, in my absolute personal opinion, we should probably start thinking about making some changes to Law 8/1994 that permit us face up to the previously mentioned challenges with new instruments.

4. Making note of the above (and not entering into detail for reasons of space) if one compares and monitors what is exhibited in this report (congresses, community applications, four year plans, Basque Government programs...) I believe it is reasonable to say there is a *double*

*general overview: the Basque Government's level of response to demands expressed has been satisfactory; and the level of compliance with the four year plans can be evaluated to be very high.* At least in general terms and in the main subjects and areas, important programs have been started and have carried out the relevant actions. Having said this, as in all public policies, there is always room to improve what has been carried out from different levels (political, legal, financial, organizational...).

As a summary, here is a table with the main facets (structure, Basque Government and legal regulation organisation) and areas or subjects (subsidies, youth, culture, Basque...). The main measures and actions and the year they were adopted are noted, as well as, in some points, a brief mention of the results obtained.

### Organizational Structure

1984/1986	Advisory of the Basque Government for relations with the Basque communities and Centers.
1986/1991	The Department of Culture's Relations with Basque Centers Service.
1991	Creation General Secretary of Foreign Action.
1991/1995	Office for Relations with the Diaspora and Cooperation with Development of the SGAE.
Since 1995	Office of Relations with Basque Communities Overseas of the SGAE.
Since 1995	Advisory Council on Relations with Basque Communities (3 councils have been named successively).
Since 1995	Periodical convening of the Congress of Basque Communities.
2005	The Basque Government adopts the Foreign Action Strategy of the Basque Autonomous Community: the attention to communities is one of the fundamentally "characteristic foreign policies" the attention to communities is one of the fundamentally "characteristic foreign policies".

### Basic legal aspects

1979	Autonomous Statute (little references to foreign actions and communities).
1994	Law 8/1994 of Relations with Communities and Basque Centers Overseas. Objective: "support and the intensification of the Basque Country, Basque society and its institutions' with the Basque communities and Basque Centers". Decree 318/1994 and Decree 106/1996: Recognition and registration of Centers.
Until 2006:	106 Centers and Federations from 21 countries recognized. Decree 234/1995: organ regulations: Advisory Council; and Community Congresses. Being studied: response to the new Basque associative characteristics abroad.

### Subsidies to Centers and Federations

1988-1990	Department of Culture and Tourism orders. Center infrastructure expenses, activities to spread the Basque culture, Basque, historical investigation grants, book publishing, trips for seniors and youth.
1991-1994	Annual Decrees from the Presidency. Since 1992 assistance for construction and improvements of Centers and equipment improvement Since 1993 distinction: chp. 4 (current expenditures, organization of programs and activities) and chp. 7 (investments in infrastructure and equipment).
1995	Decree 235/1995 (first in keeping with Law 8/1994).
1996-1999	Decree 94/1996. Since 1996: 3 types of expenses: Infrastructure and equipment; Common (maintenance, operation and personnel); and Annual Programs and activities. Decree 287/1998: concession of financial institution loans with Basque Government guarantee. 1,505,222 Euros to 16 Centers (around 90% was paid by the Basque Government in 2003).
2000-2002	Decree 97/2000.
Since 2003	Decree 124/2003 Modifications in the scale's criteria (i.e. view of group in programs). Complete help 1988-2006: 17,541,398 Euros, distributed among 150 entities in 22 countries.

### Culture and education

Since end of 80s	Support of Basque weeks and cultural events. Financing of musical, bertsolaris and sports performances in Basque weeks and events. Financing travel of lecturers, teaching staff, etc. Support of selected acts (i.e. Monument to Basque Shepherd Reno). University contacts and agreements (Boise, Nevada, Argentinian universities...).
1988-1992	Participation in Amerika eta Euskaldunak Program (investigations, book publications, congresses, exhibitions...) Contribution to specific actions (i.e. since 1998 support of Ikastola de Boise). Support for studies in Basque (masters, doctorate...).
Since 2003	Cultural tours program (Decree 186/2003).
2003 to 2006	Backing of 33 proposals of people and groups, utilizing 278,000 Euros. Travelling exhibitions (immigration, historical memory, photographs...) Viewing of shorts form the Kimuak Program and other film samples. Collaboration in agreements of a cultural nature, teaching, etc., with other Basque Government Departments (Dept. Culture, Dept. Education, Universities and Investigation) (i.e. CBS of the University of Nevada, Boise State University, Cenarrusa Center for Basque Studies, UNAM Mexico, Chilean universities...).
Since 2007	(Dept. Culture): Etxepare Basque Institute (cultural diffusion abroad ) (Law 3/2007).

### Basque

Since end of 80s	Subsidies to centers provide assistance to Basque classes.
Since 1990	Support for the Argentinan Euskarax Program.
Since 1992	Initiation of the collaboration with HABE for classes in Centers.
Since mid 90s	Spread Basque classes to numerous Centers. Improvements in HABE's means (educational material, computers, Hezinet system, Habenet educational support, Irakaslearen gunea virtual platform, Boga method by Internet, Ikasbil portals and Lingu@net Europe).
Since 2004-05	Euskara-Munduan Program (Basque development plan course for adults).
Since 2006-07	HABE meeting specifically for euskal etxeak courses (195,300 Euros).
Actually	Basque classes to some 2,200 people at euskal etxeak in 13 countries.

### Youth

Since end of 80s	Support visits to the Basque Country.
Since 1996	Gaztemundu Program (actually Decree 316/2003).
1996-2006	Participation of 451 youths from 14 countries. Professional training: Euskal Herrirantz Project (2002).
Since 2003	Support in the training of Basque-Latin American youth (Decree 125/2003). 2002-03 to 2005-06 courses: 220 recipients of grants, expense of 2,021,585 Euros. Specialization grants in the sphere of the communities (Decree 221/2003).

### Support and Welfare

Since end of 80s	Support of visits to the Basque Country of seniors (family reunions).
Since the 90s	Support contemplated in the subsidies to Centers.
Since 2000	Support to people in situations of extreme need is foreseen in subsidies to Centers.
Since 2000	Selected Actions (in 1999 aid to people in the Basque-Venezuelan community victims of the floods; in 2002 basic necessities aid to Basque-Argentinian families).
Since 2003	Welfare aid to people in extreme need (Decree 222/2003).
2003 to 2006	Support for 307 people residents in 7 countries, expense of 470,000 Euros.

### Information and communication

Since end of 80s	Consignment of books, audio, audiovisual, radio program recordings...
Since 1989	Euskal Etxeak Magazine (restructured in 2004). Up to 2006: 75 editions. Present print run: 36.500 copies (31,750 in Spanish and 4,750 in English). Collaboration with the public broadcasting group EITB.
1996	international television broadcasts in collaboration with Galician and Catalanian television.
1997	Broadcasts via satellite of ETB Sat.
2000	Creation of Canal Vasco for America.
Since 2001	Euskal Etxeak Virtual Electronic Bulletin. Sent to some 9,000 e-mail addresses. Collaboration in ETB series and reports ("Basques in River Plate", "Baskonia Americana" ...).

### New technologies

1996	Extraordinary funds for computer equipment and internet connection (240,000 Euros).
Since end of 90s	Customary annual subsidies to purchase computers.
Since 1998	Institutional web of the Basque Government (www.euskadi.net), foreign action and Basque communities site.
Since 2006-2007	Remote processing system (applications, meeting application forms...) between Basque Government and Centers (Decree 238/2006).

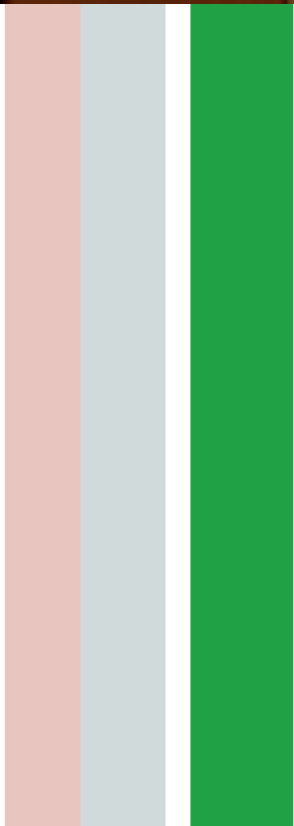
### Economic-trade relations and promotion

	Office network of SPRI and promotional trade missions abroad.
1993	Support in the creation of Basque-American institutes and foundations. Collaboration with Basque Government Delegations (Brussels, Mexico, Santiago, Buenos Aires, Caracas).
Since 2003	Collaboration with Itourbask (Basque Network of Tourism Offices).

### Historical memory and publications

Since the 80s	Publication of books by the Basque Government and financial aid in the publication of others.
1991-1993	Books of the "Amerika eta euskaldunak" Program.
Since 1999	Andrés Irujo Award in historical investigation (Decree 98/2000).
1999-2006	7 investigations published (and various presented works published).
Since 2000	World project by stages of recovery of the Basque emigration historical memory from the 19th century to date. Euskaldunak munduan book collection (7 books).
Since 2002	Urazandi book collection (20 books).
2004-2007	Digitalization of periodical publications Urazandi Digital (Publish DVDs "A century of Basque-American periodical publications". To present, some 250,000 digitalized pages).
Since 2005	Basques in American Press Project (in 2006 Agreement between Basque Government, UPV/EHU, FEVA y National University of the South of Argentina). Basque Emigration Museum Project (first studies, visits to other museums, incorporation in AEMI, Association of European Migration Institutions).





# BASQUE COMMUNITY ABROAD IMMATERIAL HERITAGE ARCHIVE PROJECT

DR. ALFREDO ASIAÍN ANSORENA

## 1. ORAL AND IMMATERIAL HERITAGE: CULTURAL SPACE, MASTER WORK AND LIVING HUMAN TREASURE

The study and the preservation of oral heritage assume the initial difficulty of raising awareness in society and among its representatives regarding an intangible but essential cultural identity situation. UNESCO<sup>1</sup> defines it as follows:

Traditional and popular culture is the set of creations which emanate from a cultural community founded on tradition, expressed by a group or by individuals, which knowingly responds to the community's expectations in terms of expressing their cultural and social identity; the rules and the values are transmitted verbally, by imitation and in other ways. Its forms include, among others, languages, literature, music, dance, games, mythology, rites, customs, crafts, architecture and other arts.

Therefore, it centers its effort on a series of actions: its *identification, safeguarding and conservation, diffusion and protection*. All these actions are undertaken with the sufficient sensitivity for their study and preservation to respect the heritage's own evolution, documenting the traditions linked to this traditional and popular culture with a dynamic vision including the process of modifying tradition and effectively protecting the carrier culture. This protection exceeds limits and national borders and requires international cooperation to run programs developing traditional and popular culture linked to its reactivation and constituting a repertoire of master works on humanity's oral and intangible heritage. Working from these proposals, UNESCO embraces three important work concepts: *cultural space*,

*humanity's oral and intangible heritage master work and living human treasure*. All three, if we analyse them briefly, constitute the pillars of oral *performance*: the cultural spaces would be the place-times for exchange; the master works, the privileged cultural demonstrations which they treasure regarding unison, expression and knowledge; and the living human treasures, finally, the outstanding carrier-interpreters of oral tradition. In the case of cultural spaces, UNESCO makes the right distinction:

[...] cultural spaces (defined as a place where popular and traditional cultural activities are concentrated, but also as a time generally characterised by a certain frequency or by an event), or forms of popular and traditional expressions which include, among others: languages, literature, music, dance, games, mythology, rites, clothing, crafts, architecture and other arts, as well as traditional forms of communication and information. [...] Cultural space is an anthropological concept which refers to a place or a set of places where traditional and popular cultural expression is demonstrated regularly. Cultural expression can be independent of a space without losing its value.

## 2. ORAL AND IMMATERIAL HERITAGE IN COMMUNITIES WITH WRITTEN TRADITION

It seems clear that the tensions and the sociological and intertextual relations between orality and written culture have been very smooth. In this respect, Burke's observations are very relevant, distinguishing between official culture and non official cultures. But also the recommendation

<sup>1</sup> See website: [www.unesco.com](http://www.unesco.com)

from C. Cohen (quoted in Freiberg; 1987: 101-102) distinguishing “documents expressing a popular and familiar culture and those with more secret and more elaborate expression,” in the event that the oral and written cultures exist side by side. These two parameters (official culture or that of the elites compared with non official cultures, and form of transmission) will maintain different relationships depending on the communities which are studied. It does not escape us however that the unstoppable process of standardisation or globalisation of the “official globalised culture” means that nearly all local cultures are put in the category, if not of non official cultures, then at least subordinate cultures. This would constitute a new parameter: *local culture versus global culture*.

Therefore, if we order all these precisions, the field of study and the relations of the oral heritage of a community would vary according to the following factors:

1. Presence in this cultural community of a predominantly oral *form of transmission* or of asymmetric cohabitation of written (official) culture and (non official) orality.
2. Assumption of the oral tradition as the community's *official culture* or as *non official cultures*.
3. Strength of the oral heritage as a *local culture* compared with the standardising push of *global culture*.

In this way, each cultural community positions its oral heritage in its *own non-interchangeable schema*.

*In communities such as ours with a written culture* (in a certain way conforming to the predominant global culture), oral heritage is more ordered and therefore more threatened. We can see it in the following explanatory schema:



It is clear that the study of oral heritage in communities where there is a written culture must consider its *sociological and intertextual relations* with written documents which also belong to these same non official cultures, but also the interaction of all of this non official oral and written material with the collection of official culture.

Wonderful proof is provided by reflections on anthropology of writing by G. R. Cardona (1994) who provides beautiful and suggestive examples of written documents from non official cultures such as amulets. Therefore we must analyse the writing, not only through the mechanical act of transcribing the language to follow a grapheme code and using a support to preserve it, but as a communicative act with cultural repercussions.

### 3. ETHNO-ANTHROPOLOGICAL PROCESS AND PRODUCT BRIEF TARGET ASSESSMENT PROPOSAL

Our experience creating the Navarre Immaterial Heritage Archive has taught us that a clear definition of the ethno-anthropological product which we wish to construct helps to organise the whole process. At this point, it is appropriate to assess the steps which have been taken in this process.

#### 3.1. Process elements

Through the Basque Communities Relations Board, the Basque Government has gleaned a series of important elements from this process. Synthetically we could summarise them as follows:

- Organisation, every four years, of a World Congress (Law 8/1994) of Basque Communities, which encourages meet-ups, relations and joint lines and plans of action. Publication of the conclusions.
- *Urazandi* (“Overseas”) collection which compiles the history of the main Basque centers in the world, based on direct testimonies from the first emigrants to each of these zones. Fifteen volumes.
- “*Euskaldunak Munduak-Vascos en el Mundo*” (Basque throughout the World) collection on matters relating to the Basque Diaspora.
- Thematic works which have won the Andrés de Irujo Award.

<sup>2</sup> These relations between orality and writing in different cultures have recently been approached in several international studies. A research field has been created in interesting topics such as psycholinguistics or school literacy. See works by Emilia Ferreiro (comp.) (2002) and L. E. López e I. Jung (comps.) (1998).

- Disseminative publications (*A lasting legacy. The history of the Basques in Idaho*. John Bieter and Mark Bieter, 2005; *Euskal jokia eta jolasa. Transmitting Basque inheritance through games*. Book + 1 CD-ROM. Clara Urdangarin and Joseba Etxebeste, 2005).
- Digitalisations of Basque-American periodic publications.
- Magazines *Euskal Etxeak* and *Euskal Etxeak Virtual*.

### 3.2. Ethno-anthropological product: opportunities

With all this research at our fingertips, the opportunity has arisen to *define an ethno-anthropological product* which provides a backbone for the *contexts and places* (cultural spaces), with the *people* (living human treasures) and their *perceptions, emotions and knowledge* (master works).

This product must also comply with the *identification, safeguarding and conservation, diffusion and protection* functions of the rich heritage of the Basque Communities Abroad, which includes *documents from this non official culture*.

Finally, we must not waste the multiple *cultural, social, scientific, educational and human relations* skills which the design and execution of this product will provide.

### 3.3. Proposal of targets

The *central objective* is to produce a *multimedia archive* (sound, audiovisual and textual) of the *oral and immaterial heritage of the Basque Communities Abroad*.

We believe that this ethno-anthropological product can develop the opportunities expressed in the previous section. Let's characterise it in a little more depth:

#### 1. Multimedia archive

- This will include written or textual, graphic, audiovisual and sound documents.
- It will be presented via a website with unlimited and free access. In this respect, it is possible to use the *Euskal Etxeak Virtual* publication.
- It will have a triple index, interconnected to make it easier to browse and consult:

Multimedia background-Basque Community- Informers.

- It must be multi-lingual (Basque-Spanish-English-language of the country where this Basque Community lives).

#### 2. Oral and immaterial heritage

- This responds to the need to explore and incorporate oral and audiovisual sources from popular and family documents.
- These sources procure two types of testimonies: memories on ways of life and on emigration; testimonies on current and valid cultural demonstrations.
- The whole compilation will comprise a compendium of perception, emotions and knowledge with enormous cultural, scientific and educational interest.

#### 3. Basque Communities Abroad

- This represents the scientific study of the cultural and meeting spaces for these Communities.
- Previously this required studying the history of the settlements and the centers and *Euskal Etxeak*.
- It requires adapting the methodology and the questionnaires to the real situation of each Community.

The sequence of objectives comprises three phases:

1. Compilation and transcription of ethno-anthropological materials.
2. Classification, edition and critical and scientific study.
3. Preservation and diffusion on the Archive website.

### 4. ARCHIVE PROJECT: THE PROCESS FIELD WORK: COMPILING AND TRANSCRIPTION

The field work requires a comparative anthropological method (multi-lateral comparisons of the compiled ethno-notes) from three interrelated perspectives: anthropological, literary and historical.

So that the field work can achieve the desired results, it must follow an ethnographical process and it has to use the right techniques. This ethnographical process is characterised by its

intensity and its systematic nature. It must be widely planned so that it covers the whole annual cycle of oral tradition and permits researchers to participate in observation. It requires a series of collaborators/co-authors in each community who run ethno-anthropological interviews following a scientific methodology which they must become familiar with.

#### 4.1. Methodology

##### Part 1: entry in the field

We undertake the field work with a brief geographic, socio-historical and anthropological context. We also study the documents, testimonies and bibliography on the oral tradition in the area which already exist. For the time being the effort made in the *Urazandi* and *Euskaldunak Munduan* collections is essential. Before starting the field research, it would be a good idea to have this view of each Community.

##### Part 2: choice of place

The intense and systematic work which we are proposing is appreciated in the fact that the field work will be done in all the Basque communities abroad which, according to the list of Basque Centers-Euskal exteak which are officially recognised by the Basque Government by virtue of Decree 318/1994, dated 28th July, are as follows:

- Andorra (1)
- Argentina (76)
- Australia (3)
- Brazil (1)
- Canada (2)
- Chile (3)
- Colombia (1)
- Cuba (1)
- El Salvador (1)
- Spain (10)
- USA (35)
- France (2)
- Italy (1)
- Mexico (3)
- Paraguay (1)
- Peru (1)
- Puerto Rico (1)
- UK (1)
- Dominican Republic (1)
- Uruguay (10)
- Venezuela (6)

##### Part 3: “carriers” and roles

Locating informers is one of the greatest difficulties of any field work on oral tradition, so “carriers” or “contacts” should be used to overcome the informers’ psychological barriers. Good “carrier” positioning is always highly profitable, but also essential in the case of specific oral tradition for minorities. So, we have to draw up lists of possible witnesses from those provided by the carriers. This system to create chains of informers has shown itself to be very efficient and has given us interesting variants.

The informers who must be located and interviewed by the collaborators-co-authors of this archive can be communities or individuals.

The testimonies can come from communities such as auroros, choirs, guilds, brotherhoods, other religious associations, cultural associations, gastronomic and cultural societies, jota groups, other professionals, semi-professional and amateur folk music groups, political parties and groups, town councils and culture committees, tourist consortiums, cooperatives, dance groups, sports groups, fishing and hunting associations, bull fighting associations, festival groups and sporting fan clubs, cultural associations and museums, etc.

But maybe the priority is to interview a representative series of individual informers from each Community. The greatest urgency and therefore the starting point is putting into practice the research techniques (interviews, life stories...) with old men and women (born around 1920) who are holders of Basque traditions and who were preferably first or second generation emigrants. According to studies by Linda Dégh, up to the fourth generation retain precise data in their testimonies, although this is progressively lost. We are also interested in men and women of other ages to compare and check the validity and strength of these traditions, and the irruption of urban folklore. Completing the selection there will be men and women who participate actively in the socio-cultural life of the Basque community. local historians, researchers on local matters, custom-based writers, artists, photographers, collectors, etc.; craftsmen; witchdoctors, healers, etc.; popular musicians, poets, bertsolaris or popular improvisers; witnesses of historical events; parish priests, monks and nuns.

##### Part 4: negotiate the researcher’s role

Depending on the specific technique which we use, our role in the research can vary slightly.

In the main technique of the direct ethnographic interviews, we can present ourselves as interviewers studying oral traditions. In some testimonies (festivals, popular religion, etc.) however, it could be interesting to adopt a role of external observer before direct interviews. Finally, in the singular cases when working on life histories, we must vary our role of interviewers and become biographers who are interested in the person and their life and the traditional know-how which we can obtain. The informers must give their permission for any recording to take place (oral or written).

### Part 5: capturing codes of meanings

We are not only interested in only making a compilation which will become an inventory of the testimonies of oral tradition, but also capturing the variability of the versions and their social function. The “anthropological view” is therefore fundamental as a requirement for the informers study, which often gives a seal of originality to what is already well known to listeners and the study on the contexts of oral tradition.

### Part 6: establish rapport or empathy

In all the oral techniques which we are using, it is very important to *establish empathy with each of the informers*, but all field work can also receive a warm welcome in the different communities if a *climate of empathy* is created. In this respect, it is extremely important that the work which is carried out is seen as an *ethno-anthropological product* in the Communities which ensures *preservation and diffusion of their own heritage*.

### Part 7: leave the field

Compiling oral testimonies is a task, in a certain way, which is infinite and never ending. We can therefore center the systematic and intense work on getting a representative number of testimonies and of variants regarding the quality and the origin. Consequently, the main research must be limited in time, even if there is the possibility of increasing and updating the testimonies by using the multimedia aspect of the Archive.

## 4.2. Techniques to use in the work field

The techniques which are used have to be adapted to the peculiarity of the *oral sources*. They are as follows:

### 1<sup>st</sup> main technique: the direct ethnographical interview based on questionnaires: compiling and transcription

Effectively, the first technique to be used is the face to face interview. Each Euskal Etxea and/or Basque Community will provide a guideline list of informers which will be used to create the definitive chain of informers. After the prior *informer location* work (explained above), the collaborator/co-author will make a first contact and presentation visit and then a second visit to hold the personal interview. It is important to be accompanied by someone (anthropological “carrier”) from the Community to overcome psychological barriers and suspicions.

Once *contact* has been established, it is important to identify the informer correctly: it is best to have an *informer's form*. It is also important to follow an *audio-video recording protocol* suggested by sound and image engineers: atmospheric conditions, equipment, distance from the microphone, formats, etc.

*Interviewing* is a difficult art to transmit and explain and tends to improve with experience. However, we are going to outline some guidelines following 5 key points:

1. *Content* Topic or topics, open and closed questions, etc., which we will see below in the questionnaire and forms.
2. *Managing the interview*. In order to run the interview, it is best to acquire a series of leading techniques (knowing how to start and how to finish the interview, redirect it if there are digressions, focus on the points of interest, do not fire questions on other matters which do not affect the informer, avoid abruptness and know how to ask sensitive questions, etc.). However, non directive or contact techniques are just as important (appropriate verbal and non verbal communication, not interrupting the informer, showing interest, recognising the value of their testimony, etc.).
3. *Style*. The interview style should be characterised by being friendly, respectful and gentle. All aggression should be avoided, respecting the person's fragility (physical or memory), their ideas and opinions and their degree of cooperation.
4. *Communication facilitators* In order to achieve better collaboration, there are some *facilitators* (choice of the right place or time; dialoguing with emotional states, using facilitators avoids any discomfort for the informer or the interviewer; alternating open and specific

question, tending to compensate their effort and valuing the interest of their testimonies, using the same type of language, the same codes and registers, listening actively and empathising...).

5. We try to avoid communication obstacles (contradictory objectives; wrong place or time, emotional state which distracts attention or understanding, "murderous" communication expressions, incorrect listening, cutting off the conversation, ignoring important messages from the speaker, arguing about versions, etc.).

In the event of the ethno-anthropological face to face or direct survey or interview, there are three interesting elements: the informer, the context and the testimony itself. In each Community we center on rescuing the oral and immaterial native heritage (systematic compilation, first of all) and on comparing it with that of the official culture in each settlement or zone, weighing up its validity and strength and investigating its recent future compared with the new forms of urban folklore. Despite the fact that four summary forms have been designed (1. Traditional Oral Repertoire; 2. Intercultural comparison; 3. Urban folklore repertoire and 4. Graphic Research), the traditional repertoire summary form covers four fundamental blocks:

- The festive cycle.
- The life cycle.
- Work and daily life.
- Historical memory.

In each of these sections, there are questions to search the informer's memory and knowledge. If the informer is an expert on a particular subject, questions are asked which lead us to three classic questionnaires: one for the regional field ("Survey..." On Barandiarán); another for the Hispanic aspect ("Atlas for myths and rites..." by José Manuel Pedrosa), and another for the international field ("Folklore Manual" by Charlotte Sophia Burne). Evidently, this requires a good control over the questionnaires and the interview technique. In each Community, they will tend to complete the compilation of genres for the four key points. To do this, several informers will be used from both genders. On the other hand, the interview's historical memory block must be necessarily adapted to the specific Community which you wish to research. For this reason, it is essential to study it in context (Urazandi and Euskaldunak Munduan collections).

On many occasions, we are going to find that the informers forget things or have memory problems. It is good to know and use some strategies to stimulate their memory:

1. Start with the block where the informer feels most sure of their memories (1. festive cycle, 2. life cycle, 3. work and daily life; more rarely block 4. historical memory). It is a good way of winning the informer's initial trust. The rest of the blocks are then adapted to this argumentative thread. It is counter-productive to make sudden jumps or to be very direct in the interview, because memories are very particular and forms of oral heritage will be recovered which are tucked away in this framework story where we have positioned the informer.
2. Remember the main contexts where oral and immaterial exchange takes place (winter nights, party teas, parties, festival and fairs and markets, etc.).
3. Stimulate the memory by remembering the title, verse or a brief synopsis of other testimonials compiled in the same town or in other research.
4. Remember the major topics in the classification of oral materials (songs, stories, popular medicine, etc.) following a natural order of associations to encourage the memory.
5. Associate the informer's memory with someone who was closely linked with them or influenced their childhood (parents, grandparents, uncles and aunts, prominent people in the village, etc.).
6. Other resources.

Finally, once the interview sessions are over, the compiled material should be worked on and transcribed. In the specific case of the Navarre Immaterial Heritage Archive we saw that it was worth distinguishing between matching, formalised and free sources. Each of them must be treated differently in our attempt to balance reliability and legibility.

### 2<sup>nd</sup> technique: life stories and "albums"

A second technique which is a *real intensive research method* is creating *life stories*. It is best to use this with more singular informers. It consists of creating a stock of *biographical material* on this specific individual encouraging them to tell their own story. No other research method can give us

so many details on the evolution of beliefs and attitudes of a person over time. Life stories are particularly valuable to establish the connections between the psychological development and the social processes. A type of life story, more literary than scientific it's true, is the life album. This consists of selecting the informer's most relevant moments in their life. The biography is accompanied by abundant graphic, audiovisual, documental material, etc.

### 3<sup>rd</sup> technique: participating external observation

In certain valid cultural demonstrations (festivals, celebrations, etc.), this technique is advisable to try and capture the social climate, the less obvious community meanings, etc. It is usually a prior technique to running interviews or life stories.

### 4<sup>th</sup> technique: audiovisual techniques

In many cases we find images which are real icon-witnesses or sequence-witnesses with incalculable ethno-anthropological value. Also with individual or sound-library sound recordings which hold identical value. For this purpose, we must incorporate audiovisual techniques into our field work which allow:

- Digitalisation and processing of audiovisual images.
- Digitalisation and processing of sound recordings.
- Scanning photos and documents.

## 5. ARCHIVE PROJECT: THE ETHNO-ANTHROPOLOGICAL PRODUCT EDITING, STUDYING AND ANALYSING THE BODY OF WORK

After the field work, we have to prepare the *research result*, meaning the *ethno-anthropological product*. Let's try and characterise it.

### 5.1. Multimedia store contents

#### A) By genres

1. Traditional poetry
  1. Song-type (Cancionero) from festive cycle or life cycle and function
  2. Romance-type and narrative songs
  3. Refrains
  4. Fortune telling
  5. Orations

6. Traditional toasts
  7. Other traditional poetic forms
2. Ethnography
    1. Festivals
    2. Beliefs
    3. Popular medicine
    4. Oral history
  - 3.- Folkloric narrations
    1. Life stories
    2. Popular stories
    3. Accumulative and recreational
    4. Legends and myths
    5. Cases
  4. Customs
    1. Traditional sports
    2. Traditional dances
    3. Popular music
    4. Traditional games
    5. Traditional clothing
    6. Material culture
    7. Food and gastronomy
    8. Crafts
    9. Art
    10. Hunting and fishing
    11. Graphic memory
  5. Urban myths
    1. Supernatural legends
    2. Legends on crimes
    3. Traditional "urbanised" legends
    4. Cyber-legends
  6. Current orality
    1. Jokes
    2. Rumours
    3. Other forms
  7. Ephemeral literature
    1. Songs in shows
    2. Contrafacta
    3. Mixed forms of orality
    4. Other forms

#### B) By type

1. Video (without downloading; immediate viewing).
  - a) Current recordings (ethnographical interviews) made by the research team in digital support.
  - b) Recordings made in digital support by other researchers/associations/institutions, given to the archive.
  - c) Digitalisation of video recordings made in non digital support by other researchers/associations/institutions, given to the archive.

- d) Digitalisation of video recordings made in non digital support by other media (TV), given to the archive.
  - e) Digitalisation of professional films from film libraries, museums and other institutions, given to the Archive.
  - f) Digitalisation of non professional films (8, super 8, etc.) from neighbours, private archives, collectors, etc. given to the Archive.
2. Audio (without downloading, immediate listening).
- a) Current recordings (ethnographical interviews) made by the research team in digital support.
  - b) Recordings made in digital support by other researchers/associations/institutions, given to the archive.
  - c) Digitalisation of audio recordings made in non digital support by other researchers/associations/institutions, given to the archive.
  - d) Digitalisation of audio recordings made in non digital support by other media (TV), given to the archive.
  - e) Digitalisation of audio testimonies coming from photo-libraries and other institutions, given to the Archive.
  - f) Digitalisation of non professional audio testimonies from neighbours, private archives, collectors, etc. given to the Archive.
3. Text (no download, if short; with PDF download for large amounts).
- a) Scanned-digitalisation of written texts (publications with a small print run and/or self-financed and unpublished) by other researchers/associations/institutions, given to the Archive.
  - b) Scanned-digitalisation of written texts published by publishing houses, given to the Archive under the specified conditions or if not given, bibliographic reference and classification of the testimony.
  - c) Scanned-digitalisation of written texts published by the media (newspapers, magazines, etc.), given to the Archive under the specified conditions or if not given, bibliographic reference and classification of the testimony.
  - d) Scanned-digitalisation of unpublished and non professional written texts (mixed orality from individuals), given to the Archive.
4. Photography (no download and with ethnographic sheet; with anti-pirate protection system).
- a) Current photos with ethnographic value taken by the research team in digital format.

- b) Current photos with ethnographic value (in digital format) taken by other researchers/associations/institutions, given to the Archive.
- c) Digitalisation of photos, slides and negatives with ethnographical value (non digital format) taken by other researchers/associations/institutions, given to the archive.
- d) Digitalisation of photos, slides and negatives with ethnographical value (non digital format) taken by other the press (newspapers and magazines), given to the archive.
- e) Digitalisation of photos, slides and negatives with ethnographical value (non digital format) from archives, photo libraries, etc., given to the archive.
- f) Digitalisation of photos, slides and negatives with ethnographical value (non digital format) from individual, collectors, etc., given to the archive.

## 5.2. Digitalisation of images and documents

The *old photograph, document and moving image digitalisation* work is an important part of the immaterial heritage of each Basque Community. In each of them it is necessary to first of all create a *public call for the digitalisation campaign*. Secondly, the *digitalisation process and image improvement-restoration* is done. It is better if this can be done "in situ" but if not, a receipt must be provided to be able to remove material to be processed in the laboratory. It is very important that each Community feels their collaboration's "rapport": therefore, the *digitalisation work* done should also be given to them (public presentation, exhibition, etc.). All the *digitalised audiovisual material can be incorporated into the Archive* after selection and the pertinent form.

## 5.3. Classifying-indexing

All the material which has been compiled and digitalised will be included in a type of *formal, functional and generic classification and indexing*. In some cases, internationally adopted classifications will be used; for example, the *classification based on types* (Aarne-Thompson-Uther) and *motives* (Thompson) for folkloric narrations.

## 5.4. Critical editing on ethnotexts

All the material collected and transcribed has to be edited critically, with the *pertinent philological notes and accompanied with philological-literary,*

*ethno-anthropological, socio-historical, cultural, critical comments, etc.* Furthermore, *detailed comparative studies of each testimony* have to be run and on their relation to others which have been documented in other areas of Basque tradition.

### 5.5. Analysis of the ethnotexts

After critical and commented editing, the traditional culture materials undergo *multidisciplinary analysis*.

Techniques to use:

- *Main technique: documental and bibliographic analysis.* This must favour *multilateral comparison*. It is essential to have a good *specialised library and media-library*.
- *Main technique: consulting scientific committee.* There should be a broad variety of *local and international researchers specialised in the Basque Diaspora* who lead, coordinate or carry out the critical and analytical study of the body of data collected.

## 6. NAVARRE IMMATERIAL HERITAGE ARCHIVE

Having a precedent represents a great saving in time and effort when designing and carrying out this immaterial heritage archive project for Basque communities abroad.

We are proposing an interactive trip through the website of Navarre immaterial heritage archive-Nafarroako ondare ez-materialaren artxiboa (<http://navarchivo.uNavarre.es>) to appreciate the cultural, social, scientific, educational, etc. applications which can be developed. We are also demonstrating the web management tool (<http://navarchivo.uNavarre.es/publisher>).

### 6.1. Finished Documents

To design and carry out this project, an important documental development has been necessary which resolves legal, methodological, technological and financial questions.

LEGAL QUESTIONS		
Document	Development	Pages
1. Scientific Presentation of the Archive	<i>Done</i>	25
2. Presentation letters for the towns Other letters (to the press, cultural associations, Navarre homes and euskal etxeak and individuals)	<i>Done</i>	41
3. Collaboration / co-authorship clauses	<i>Done</i>	43
4. Ethical code of use	<i>Being written</i>	-
5. Collaboration/co-authorship form for Town Councils and institutions.	<i>Done</i>	44
6. Collaboration/co-authorship form for the press and publishing houses.	<i>Done</i>	46
7. Collaboration/co-authorship form for individuals (researchers, collectors, etc.).	<i>Done</i>	48
8. Collaboration/co-authorship form for the Consulting Scientific Committee	<i>Done</i>	50
9. Oral Authorisation (see informer form).	<i>Done</i>	-
10. Individual Authorisation	<i>Done</i>	52
11. Community authorisation document from informers.	<i>Being written</i>	-
12. Request to consult specialised library	<i>Being written</i>	-
13. Request for authorisation to download and use stores: scientific use; educational use, museum use; tourism use, journalistic use, other non contemplated uses	<i>Being written</i>	-
14. Special agreements with top level collaborating entities	<i>Confidential</i>	-
15. Special agreements with top level press and publishing houses.	<i>Confidential</i>	-
16. Special agreements with top level individuals	<i>Confidential</i>	-

### METHODOLOGICAL QUESTIONS

Document	Development	Pages
17. Informer form	<i>Done</i>	54
18. Town form (Sub-form for Council Sub-form for inhabited place)	<i>Done</i>	56
19. Presence of each town	<i>Done</i>	58
20. Multimedia store contents	<i>Done</i>	63
21. Digitalisation of old images	<i>Done</i>	68
22. Interview System	<i>Done</i>	72
23. Questionnaires by Barandiarán, Pedrosa and Charlotte Sophia Burne	<i>Done</i>	76
24. Abbreviations in the questionnaires	<i>Done</i>	127
25. Traditional repertoire interview form	<i>Done</i>	131
26. Intercultural comparison form	<i>Done</i>	154
27. Urban oral forms repertoire interview form.	<i>Done</i>	167
28. Graphic research form	<i>Done</i>	169
29. Indexing System	<i>Done</i>	170
30. Transcription and summary procedures Abstract and key words	<i>Done</i>	177
31. Translation Criteria	<i>Done</i>	177
32. Classification Criteria	<i>Being written</i>	-
33. IASA cataloguing rules	<i>Being written</i>	-
34. Ideal library constitution	<i>Being written</i>	-
35. Specialised library stores	<i>Being written</i>	-
36. Critical editing	<i>Being written</i>	-
37. Multidisciplinary analysis of materials	<i>Being written</i>	-

### TECHNOLOGICAL QUESTIONS

Document	Development	Pages
38. Equipment	<i>Being written</i>	-
39. Recording Protocol: image and sound	<i>Review</i>	-
40. Computer design of the Archive (Usage Manual)	<i>Done</i>	180
41. Request to use the digitalisation preservation services	<i>Being written</i>	-

### FINANCIAL QUESTIONS

Document	Development	Pages
42. Grants for store digitalisation	<i>Being written</i>	-
43. Special agreements with co-financing entities and/or top level collaborators	<i>Confidential</i>	-
44. Patronage Law	<i>Possible consultation</i>	-

**STUDIES ON GENRES****Document**

45. Psychodynamics, techniques and oral style
46. Genres and sub-genres of traditional poetry
47. The literary Cancionero genre
48. The Romancero genre
49. The Basque ballad
50. The proverbial genre
51. The enigma genre
52. Classification of riddles
53. The prayer genre
54. Improvisation: definition, genres and techniques
55. Bertsolarism: definition, genres and techniques
56. Study on festivals
57. Traditional beliefs
58. The ethno-anthropological genre of popular medicine
59. Oral history: concepts and methods
60. Folkloric Narrations: definitions, genres and stylistics
61. The costumbrism literature in Navarre
62. Repertoire of traditional sports
63. Traditional dances
64. Traditional plays
65. Repertoire of traditional instruments
66. Repertoire of traditional games
67. Graphic vocabulary of traditional clothing
68. Graphic vocabulary for material culture objects

**STUDIES ON GENRES****Document**

69. Repertoire of food and traditional recipes
70. Graphic craft vocabulary
71. Graphic traditional art vocabulary
72. Repertoire of arts of traditional hunting and fishing
73. St James Way in Navarre and Low Navarre
74. Graphic traditional architecture vocabulary
75. The urban myth genre
76. Jokes as a genre
77. Ephemeral literature: definition and sub-genres

## STUDIES ON THE COMPILED BODY OF WORK

### Document

78. Cancioneros in Navarre and Low Navarre. joint study
79. Romances and narrative songs in Navarre and Low Navarre
80. Navarre and Low Navarre refrains
81. Joint study on enigmas and riddles in Navarre and Low Navarre
82. Joint study on prayers in Navarre and Low Navarre
83. Ethnographical studies in Navarre and Low Navarre
84. Festival calendar in Navarre and Low Navarre
85. Joint study on traditional beliefs in Navarre and Low Navarre
86. Joint study on popular medicine in Navarre and Low Navarre
87. Studies on oral history in Navarre and Low Navarre
88. Joint study on folkloric narrations in Navarre and Low Navarre
89. Joint study on life histories in Navarre and Low Navarre
90. Joint study on popular stories in Navarre and Low Navarre
91. Joint study on accumulative and recreational narrations in Navarre and Low Navarre
92. Joint study on myths and legends in Navarre and Low Navarre
93. Joint study on cases in Navarre and Low Navarre
94. Joint study on traditional life in Navarre and Low Navarre
95. Joint study on traditional sport in Navarre and Low Navarre
96. Joint study on traditional dances in Navarre and Low Navarre
97. Joint study on traditional plays in Navarre and Low Navarre
98. Joint study on popular music in Navarre and Low Navarre
99. Joint study on traditional games in Navarre and Low Navarre
100. Joint study on traditional clothing in Navarre and Low Navarre
101. Joint study on traditional culture in Navarre and Low Navarre
102. Joint study on food and traditional gastronomy in Navarre and Low Navarre

### Document

103. Joint study on craft in Navarre and Low Navarre
104. Joint study on traditional art in Navarre and Low Navarre
105. Joint study on traditional hunting and fishing in Navarre and Low Navarre
106. Joint study on the St James Way in Navarre and Low Navarre
107. Joint study on the traditional architecture and vernacular in Navarre and Low Navarre
108. Joint study on the urban myths in Navarre and Low Navarre
109. Joint studies on currently orality in Navarre and Low Navarre
110. Joint study on ephemeral literature in Navarre and Low Navarre

## 6.2. Amended Documents

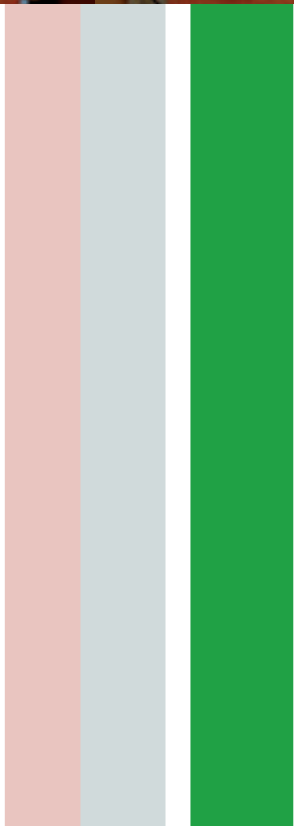
Having a *scientific-consulting committee of specialists* provides the possibility of requesting theoretical collaborations which frame the different genres in which the compiled ethno-anthropological testimonies are classified. Here is the list of amended documents.

## 6.3. Future Documents

As we get a *compiled body of work*, we can run *joint studies* on each of the genres and sub-genres. We have planned some of them as a bank of priority studies for monographs by specialists (sometimes updating existing studies), for doctoral theses and research in general.

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# BASQUES IN AMERICAN PRESS. COMPILATION AND DIGITALIZATION OF NEWS ABOUT THE BASQUE COUNTRY AND THE BASQUE COMMUNITIES

ÓSCAR ÁLVAREZ GILA, ALBERTO ANGULO MORALES  
AND JOSÉ BERNARDO MARCILESE<sup>1</sup>

## RECOVER HISTORY, PRESERVE THE MEMORY

During the last few years, we have been visiting the Basque Country with a renewed interest to understand the present and past realities of foreign Basque communities, especially those emerging from migratory processes towards the Americas. This interest can be appreciated with references to said communities in the media (press, radio, television or internet), like in its own civil society, with the emergence of initiatives and associations dedicated to boosting relations and the mutual consciousness of Basques within and outside the country (i.e. Euskal-Argentina Association, Zortzigarren Probintzia Elkartea, Euskosare, the Basque-American thematic restaurant Allent or the Family Reunion Program).

In parallel, we do not know if this is the cause or the consequence of it, in the last two decades we have witnessed the consolidation of studies centred on the study of Basque communities abroad by historians, philologists, anthropologists or specialists in other social sciences. In the last twenty years, as we have pointed out, not only has the number of studies carried out and publications on the subject multiplied, which has permitted us to expand our knowledge; but the possibilities to analyse have also become more diverse, and above all, an incipient, but promising, group of investigators centred on the investigation of Basques abroad has been developing. Even the terminology has changed in scarcely two decades: contrary to old concepts we used in the 90s, the idea of "the Basque emigrants" as the preferential subject

of analysis, now we are studying the education of Basque communities, their social, recreational, cultural and political institutions, the Basque-American press, the culture, the economy and even questions such as image and identity.

Consequently, we do not talk as much about Basque emigrants, as much as the Basque diaspora or the "eighth province". This terminology is not trivial, because of the underlying idea: we must consider the historical projection of the Basque people towards the exterior, not as an exotic tale, but as one more chapter in the history of the Basque Country, inextricably interwoven with the historical events that developed in each historical moment of the Basque geography.

However, this challenge to recuperate its personal and collective projection and its relation with other territories, demands added effort: to preserve all those documents that permit us to retrieve the memory of past events of Basque communities abroad.

This is, besides being a question of great urgency, something that we have been reflecting on for some time in the academic and investigative circles. In general, three problems have been highlighted concerning the state of historic documentation of Basque communities abroad: its knowledge, its accessibility and its conservation. The historical reality of the structure of said communities explains these problems: the *Basque Centers*, that have represented the only institutionalized collective presence of Basques abroad over decades, do not have as one of their objectives to become historical archives. Time has affected the documents that said Basque Centers

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generated in their activities and only the admirable and voluntary work of some leaders and those responsible, who knew the importance of saving the historical memory (and had the means and opportunity to do it), have avoided greater damage. Certainly, a lot has been lost, but it is also true that we still have many means of information to reconstruct the Basque communities' past. Even so, problems persist:

- *Knowledge*. That is, know what documents we have, where they are and what they contain. The task of cataloguing the document sources serves to, in addition, to establish in a way the content of the historical archives, give them significance and relevance and avoid their disappearance.
- *Accessibility*. That is, that they be available in the best possible manner for use by the investigator. The Basque Centers are not the only source of document information on the history of Basque communities. Relevant information can also be taken from, for example, civil or church archives in host countries; businesses created by Basques; and above all the very families, who usually have and keep authentic family archives with personal documents (identity documents, correspondence, photographs...). The newspaper and periodical library and the memory of the elderly (recorded through oral testimony) are also interesting means. In all these cases, the investigator's access depends on things as fortuitous as the will of those that own the documents.
- *Conservation*. All the above leads to the big question: How do we ensure the conservation of said collections? In a country that still does not have a National Archive or specific archive (even though the project to create both is well under way), we lack one of the basic instruments, which can take care of this task of locating, cataloguing and managing the accessibility to the documents.

Nevertheless, not everything has been negative up to now. In addition to academic and scientific institutions that have volunteered, in the last few years the Basque Government has joined in forming a document compilation corpus that could be made easily accessible to investigators. They have certainly been unconnected initiatives in many cases, but on the one hand it has prevented the deterioration and loss of materials that otherwise would have disappeared, on the other hand, it has now generated what economists call synergies. Boosting cooperation between investigators in the Basque Country and those in several countries where Basque communities can be found; all this without mentioning that they can be the initial step to create that future memory archive of Basque communities that so many of us desire.

There have been various prior experiences. Between 1988 and 1990, the History of America department of the University of the Basque Country, along with bachelor students, analyzed the references on America (in addition to those about American Basques) in newspapers and magazines from Álava, Vizcaya, Guipúzcoa, Navarra and the Northern Basque Country. In the field of oral sources, Eusko Ikaskuntza (in 1995), and a few years later the Center of Basque Studies at the University of Nevada-Reno and the Basque Museum and Culture Center of Boise, Idaho, started up both programs to compile interviews with Basque emigrants. In fact, the North American project is accessible through its own web page. In addition, at the end of the 90s, the Sancho el Sabio Foundation carried out digitalization of Basque-American press, particularly some unique examples that are preserved at the Zazpirak Bat de Rosario Basque Center, Argentina, and the University of the Basque Country microfilmed the contents of Ekin Publishing of Buenos Aires. Eusko Ikaskuntza started up (between 1997 y 2003) a team to compile the bibliography of Basque-American communities, which was integrated into a larger project compiling historiography on the Basque Country. Finally, between 2001 and 2003, the University of the Basque Country developed the creation of an iconographic virtual archive that is currently in the process of being catalogued.

Although the project we are presenting today in fact implicates various universities, it is within the larger framework of the Urazandi program begun by the Basque Government's Office of Relations with Overseas Basque Communities in 2003. In its various phases of execution, the Urazandi program has carried out:

- a) The publication of unedited investigations about the history of various Basque Centers in the world. In 2003, on the occasion of the World Congress on Basque Communities, the first fifteen studies on other Basque Centers were published, a collection that continued to be completed as can be seen in the previous paper.
- b) The digitalization of Basque-American magazines, those periodical publications edited and/or managed by Basques in the communities. The first Basque-Argentinian magazine was *La Baskonia*, of which 50 years of its existence were edited on two DVDs, along with the histories of Basque Centers previously mentioned that same year, 2003. In 2005, the Euskal Erria Basque Center of Montevideo did the same with a magazine of the same name, also published close to half a century. In both cases, the results of the editing are equally encouraging. Previously, few investigators could truly conduct a complete investigation of this data, scattered around various libraries and repositories

in Europe and America; now, a complete collection can be consulted from any personal computer. Therefore, since 2003 there has been an increase in investigations that have used the rich contents in both publications as their foundation. The expansion of the task of digitalizing all the magazines created by Basques outside the Basque Country, as it has been presented in this very Congress, will undoubtedly serve to spur new investigations.

- c) The cataloguing and digitalization of Basque news published in American press, which is to say the general press in the host societies, not in those periodical publications directed specifically at Basque society. This is the project we are presenting here.
- d) There are foreseen programs for the future that have yet to be developed, such as the compilation of oral testimonies of first generation Basques; digitalization of Euskal Etxeak archives (stressing the pioneering work that the Charitable Basque-Navarre Society of Havana's historical archive has recovered) and other institutions (family archives, business archives...); and the compilation of audio, photographs, letters and other personal documents. In short, this document corpus will be the starting point of a future document hub, virtual archive, a center of studies or a Basque Emigration Museum, whatever we wish to call it.

### **URAZANDI III. BASQUES IN AMERICAN PRESS, BASQUE-AMERICANS IN BASQUE PRESS**

This project of digitalizing references of Basques in American press emerged at the end of 2005, initiated by the Office of Relations with Basque Communities, an organization that from the very start contacted the University of the Basque Country for its interpretation and start-up. In fact, this is precisely one of the most prominent characteristics of this project: that the Basque Government, the Basque Centers and through these the university world have been implicated in its start-up and development, a three-sided collaboration

Due to this, the project's *objectives* can be defined on two levels. From the point of view that we are most familiar with, the University, the digitalization presents itself as an opportunity to show the investigators a great volume of documentation, which by its own characteristics (scattered, difficult to locate) demand preliminary heuristic work that this project, once it is underway, will alleviate greatly. Second of all, from its operation dynamics we obtain a relation between said Basque Centers and the universities in their community, as a means to generate scientific relations among those universities and the Basque Country.

The *operation* mechanics are simple. Once a database is designed, which will have the description of the content of each reference obtained in the press medias that will be selected for analysis; various work groups, made up of American university students under the direction of their professors, will carryout the exhaustive research task, filing and obtaining photographic copies of each and every note, article, piece of news, report and even advertisements that make reference to the presence and activities of both local Basque communities and others, as well as in the Basque Country: current events, geography, language and history. However, this effort would be incomplete without the reverse view, the way in which public opinion, published in the Basque Country, collected and reflected Basques abroad.

The American universities are in charge of supervising the collection work in there respective spheres of action, while the University of the Basque Country will act as advisor in cases where doubts arise whether to include a reference or not, or doubts on a person, place or institution's Basque character. The University will also act as recipient and compiler of all the references obtained. Once they are treated and added to the general database, they are resent to each and all of the participating universities. This way the universities implicated will obtain, in addition to their own investigations, the complete sum of all the references obtained by all the universities that take part in the project.

### **THE NATIONAL UNIVERSITY OF THE SOUTH PILOT SCHEME (BAHÍA BLANCA, ARGENTINA)**

The project was initially implemented as a pilot scheme in the city of Bahía Blanca, with the collaboration of the Memory Archive of the General Secretariat of Communication and Culture and the Department of Humanities, both dependent on the National University of the South (UNS). To give it a formal framework, on September 18, 2006, an agreement between the University of the Basque Country, the Basque Government, the Federation of Basque-Argentine Entities and the UNS was signed. All parties committed to conduct a comprehensive investigation of references and mentions of the Basque Community in the Bahía press.

It was decided to conduct the project in only one of the Argentine universities that showed interest in the project, with the intention of refining the methodology, perfect the protocols of document analysis, draw up the calculations on number of newspapers/years that

each investigator could go through within a stipulated time. In general, answer all those questions relative to executing the project, before beginning the project in other universities.

The task of going through references about the actions of the Basque community in the Bahía Blanca press was initiated. In accordance with the criteria stipulated by the University of the Basque Country; which was two years before the creation of the local center, in this case the Basque Union of Mutual Assistance of Bahía Blanca, which initiated its activities in January of 1899, which means the compilation began in the same month of 1897.

The implementation began in December of 2006 and a group of three students who are advanced in their Bachelor of History degree supervise its execution, they were selected because of their qualifications and experience with journalism sources. The group of students initially received specific training on the operation of the database as well as the history of the Basque community, particularly in Argentina and Bahía Blanca. This last training was done through the reading of articles and books and constituted the necessary resources to understand the subject matter and problems that the notes reviewed would present.

Once the start date for the investigation and the work team were established, the following aspects that had to be decided were the criteria to follow in the selection of the newspapers, the time period to cover and the type of press releases to consider.

With respect to the first issue, the most significant newspapers were chosen for their print run and continuity<sup>2</sup>. Eight newspapers were selected and considering the number of assistants and the program's tasks for the one year period, it was determined that the time period would be defined from 1897 to 1920<sup>3</sup>.

On the issue of press release selection, it was opted to include all journalistic references (news, reports, articles, editorials, interviews, advertisements, notices, etc.) pertaining or relating to things Basque, including facts or situations that occurred both in America and the Basque Country. This exhaustive criteria requires the search of everything that refers to the Basque

community so that the personal criteria of each investigator does not fall into play in the investigation a reference. However, this requirement slows down the investigation since it obligates the examination of articles that only refer to things "Basque" in a passive manner and, on occasions, do not have any connection at all with the community's actions or any of its members<sup>4</sup>. Likewise, the attention to detail required in the burden of information made it necessary to transcribe extensive lists of people linked to institutions, businesses or signup lists for Basque celebrations, whose names were loaded one by one onto the corresponding index cards.

The implementation of the program experienced some difficulties and complications of any project in its initial phase. These originated from two main points: the need to adjust the database to the specifications found in the Bahía press and the conditions of the material to review.

With regard to the first issue mentioned it was understandable that the software required some adaptations to optimize its performance in the initial phases of a project. In this case, the proposed fields were not altered but additional measures were established to overcome the database's limitations. Such as to include transcriptions of the texts from the notes of digitalizations that were completely or partially illegible, a possibility that was not contemplated in the database.

Concerning the second point, an important part of the newspapers were on microfilm which delayed the investigation since the reading process as a result becomes slower than when being read from paper. So that the initial objective of going through the newspapers corresponding to the 1897-1920 time period in the timeframe set will probably not be possible.

The subjects that can be studied from these articles investigated are as diverse as the disciplines that can be interested in their use. The notes referring to businesses and shops give an idea of Basques' integration in the labour force. The existence of consumer goods with references to the Basque people was also detected. The mention of events occurred in

<sup>2</sup> The selection took into account studies dealing with local journalism, and the availability of the local archives. The city has the advantage of having one of the main libraries of the Argentine interior: the Bernardino Rivadavia Cultural Association Library, that has a complete newspaper and periodicals library of local publications (<http://www.abr.org.ar/>).

<sup>3</sup> The newspapers considered were: *La Nueva Provincia* (1898-1920), *El Porteño* (1897-1901), *Bahía Blanca* (1906-1920), *Brisas* (1898), *El Comercio* (1902-1908 with interruptions), *El Tribuno* (1909-1912), *El Censor* (1909-1920) and *La Opinión* (1899-1900).

<sup>4</sup> An example of this consists of the notes or references that mention a business or hotel with a name that refers to things Basque in any of its meaning, but only when referring to a fact or event that occurred in its vicinity.

the Basque Country permits one to know the presence of the Bahía press in the region, as well as the type of news that was considered by the local newspapers. The editorial notes, unusual in the period selected, are extremely interesting to analyze the vision that the press had on emigration from the Basque Country and the characteristics of people of this origin. In other cases the news recorded make reference to the creation and the evolution of Basque immigrant associations in Bahía Blanca and the region, the important figures that are pointed out as being Basque and Basque traditions that are carried out in the city of Bahía Blanca.

Undoubtedly, the options that the investigation presents are broad and provide multiple perspectives of analysis to study the Basque presence in Bahía Blanca in particular, and the Province of Buenos Aires in general, as well as the processes inherent of the Basque provinces.

## **FUTURE PROPOSALS**

Unlike other cultural projects included in Urazandi, the cataloguing and digitalization of references on Basques in the American press is presented as a very long-term project. In the first place, it does not have a definite end date, or better said, there have existed so many newspapers throughout the history of the countries that have hosted Basque immigration, that the hope to be exhaustive and compile all the references is simply impossible to carry out. For this reason, both geographic and chronological criteria were established to prioritize the compilation work:

focus on the municipality where Basque Centers existed or exist, and the already cited work of investigating references from two years before the creation of the first Basque Center created in the municipality.

The base will be accumulative, since the incorporation of new universities to the project will allow the addition to a collection that is richer in data, news and images that permits us to offer unedited and unknown aspects on the presence of Basques in the world. We believe that this database will represent, with time, an inescapable reference, which will permit and encourage the emergence of new investigations, above all for studious youths interested in recovering the history and memory of the Basque influence on the world. It will undoubtedly be an indispensable addition to that archive and center of studies of diaspora that the Basque Country owes all those who, for a long time, have contributed to spreading the Basque name beyond its borders.

Finally yet importantly, we must point out the social function of this cultural and academic effort in the heart of the Basque communities. This project rests on two fundamental issues: the implication of Basque Center youth in an effort to rediscover their origins and the connection with the cultural elements in their surroundings. This way the Basque communities themselves will also take care of the recovery and assessment of their own historical memory and identity, offering themselves, their surroundings and all the Basques of the world, all the riches of their own way of maintaining, developing and projecting the reality of being Basque in a globalized world.



## PRESENTATION OF THE LATEST PUBLISHED PUBLICATIONS (2004-2007)

JOSU LEGARRETA

The Board of Relations with the Basque Communities is developing a program to recover the historical archive of Basque emigration.

In the 2003 Congress we presented the following publications: *La Vasconia global-Ensayos sobre las diásporas vascas* by professor William Douglass, *Diáspora vasca comparada-Etnicidad, cultura y política en las colectividades vascas*, by Gloria Totoricagüena, the research on Basque centers by: Bahía Blanca, Boise, Buenos Aires (Laurak Bat), Buenos Aires (Euskal Etxea de Llavallol), Barcelona, Madrid, Montevideo (Centro Vasco Euskaro), New York, Mar del Plata, Paris, Rosario and Tandil, in addition to the digitalisation DVDs by La Baskonia journal and Documents from the first Basque Government delegation in Mexico.

In this congress we are presenting the digitalisation of 134 journals, published over the last 100 years particularly in America and the research carried out on the Basque Center Federation in the United States (NABO, North American Basque Organization), the Euskal Erria Basque centers in Montevideo and Eusko Etxea in Valparaíso, and the Report/Research on 25 years of relations between the Euskal Etxeak and the Basque Government. (Research will soon be published by professor Gloria Totoricagüena on the Basque presence in Australia).

We can also add publications of the work presented for the Andres de Irujo award.

As you can see, a great effort has been made over very few years to compile materials and publish research. But although the work carried out is of relevant importance, the Board of relations with Basque Communities has branched out to new pastures: current projects include the agreement signed between the Foreign Affairs General

Secretary, FEVA, the University of the Basque Country/Euskal Eriko Unibertsitatea and Universidad del Sur (Bahía Blanca-Argentina), with the objective of digitalising Basque news published in the American press over the last 100 years.

On the other hand, for these next four years it plans to compile oral testimonies from first generation emigrants living abroad and create a wide base of graphic, photographic and audio based documents from Basque programs developed in the countries where Euskal Etxeak are based.

Today, we are delighted to welcome researchers who have worked on the publications we are presenting:

- Rubila Araya: Urazandi 16. Valparaíso (*Arrojos dichas y nostalgias. Vascos en el Valparaíso del siglo XX*).
- Alberto Irigoyen and Xabier Irujo: Urazandi 17. Montevideo II (*La sociedad de confraternidad vasca «Euskal erria» de Montevideo-Uruguay*).
- Argitxu Camus: Urazandi 19. NABO (*The North American Basque Organizations —NABO— incorporated*).
- Alberto Irigoyen and Adriana Patrón: Urazandi digital 1: *Hemeroteca de la diáspora vasca 01. Prensa americana y otros países*.

We hope that by the end of 2011, before the 5<sup>th</sup> world Congress for the Basque Communities, we will be able to offer researchers and people interested in Basque emigration the best collection of documents on Basque emigration.

I would already like to thank those attending the Congress and the Euskal Etxeak representing their collaboration not to mention the authors who are here today, mi *Eskerrik asko eta Zorionak*.

## URAZANDI 16. VALPARAÍSO 'BRAVERY, HAPPINESS AND NOSTALGIA BASQUES IN 20<sup>TH</sup> CENTURY VALPARAÍSO'

RUBILA ANDREA ARAYA ARIZTÍA

It is popular in the Chilean Basque colony to make reference to the sentence which Miguel de Unamuno wrote to a friend, "the Basques have only done two things of a universal nature: the creation of the Society of Jesus founded by Ignatius of Loyola and the Republic of Chile". Concerning his last statement, one only has to look at a basic history text to realize the obvious presence of important Basque figures in diverse areas of my country's politics.

When I recently prepared to establish the first contacts and investigations to write this book, there were those who believed that Valparaíso did not have much to tell with regards to the Basque subject, but I believe that it has been demonstrated, in the end, that the region in which I live is not an exception with respect to what Unamuno said.

### DESCRIPTION

*Bravery, Happiness and Nostalgia* contains stories where the protagonists are men and women, almost all born in the first three decades of the 20<sup>th</sup> century, who had to broaden their path in life beyond the limits of the Basque Country and set off on an ocean adventure toward a distant land called Valparaíso when they were simple children or entering their youth, due to social, economic and war time incidents that occurred in Europe during that period.

During the course of eight months, I had the opportunity to compile the testimonies of 43 Basque speakers. The majority of them, eighty-year-olds who, from the oldest confines of their memories, rescued details of an existence marked by an exodus sparked by factors of a different nature, the Spanish Civil War and the Second World War being the most drastic. The others, children or grandchildren of those who, around the year 1900, began to define the trajectory of Valparaíso Basques from the previous century.

Without the possibility of carrying out those interviews, a great part of the text would not

have been written, since the records, dates and names that the interviewees provided were the fundamental tools to put together the missing pieces of the Basque presence in the area.

The records, taken from oral testimony and the data supplied by books, diaries and magazines that served to contextualize and provide exactitude to the contents revealed, are the two threads that linked this journey through the history of Valparaíso Basque speakers of the 20<sup>th</sup> century.

The events that take place in this work occur, chiefly, in the region of Valparaíso, nevertheless, a high percentage of the pages are dedicated to the Basque Country, like the scene of events that initiated the entry of the Basques into Chile, but also as the focus of some most pleasant memories: the mountain, the caserío (farmhouse), the family... the mother.

### CONTENTS

Although it is a book about the 20<sup>th</sup> century, *Bravery, Happiness and Nostalgia* begins with a reference to Valparaíso before the turn of the century and the years of prosperity that drew a great number of philanthropists from Basque origin (second or third generation) who were imbued by the progressive enthusiasm and contributed to realize various road works, public health, structural, educational cultural and social works. Among these, the governor Francisco Echaurren, the Orrego family, the cabinetmaker Fermín Vivaceta, the engineer José Francisco Vergara Echevers, the politician Silvestre Ochagavía Errázuriz, the businessman José Tomás Urmeneta, the journalist Pedro Félix Vicuña Aguirre, the intellectual Pascual Ezquerria, the novelist Rosario Orrego and the vice-chancellor of the emblematic Liceo N° 1 de Hombres (secondary school) Eduardo de la Barra Lastarria can be pointed out.

Upon entering the 20<sup>th</sup> century, a more delicate Valparaíso because of the 1906 earthquake and,

soon, displaced due to the Panama Canal's opening, does not offer boundless economic success, but does offer a place to live in peace. This is the region that the most recent Basque immigrants find, those who with effort manage to get on in commerce and, along with forming a family and settling, they set themselves to recreate a yearned for Basque Country through the foundation of clubs with varying degrees of luck.

Aboard mythical vessels like the Monte Amboto, Monte Udala, Cabo de Buena Esperanza, Reina del Pacífico, Orbita, Cristóforo Colombo, Orduña, Oropesa, Corrientes, Formosa and, of course, Winnipeg, the Basques reached Valparaíso between 1900 and 1950, they began their long journeys from different European ports, in most cases affected by the dangers of war, which brought them to the area by way of two possible routes: the historic Trasandino Train, after disembarking in Buenos Aires, or directly on Chilean shores.

Concerning the emblematic Winnipeg, here is a small part of Julio Garrote's story, who remembers what struck him on that pilgrimage he underwent at the age of 9. "What I most remember is that I learned chess, since the old men played everyday. There was also a choir directed by the artist, Muguruza, and did the crossing singing. I fell ill at the Panama Canal, since I slept on deck one rainy night; I was almost unconscious, I did not open my eyes until Arica, where some people disembarked.

"[At the conclusion of the voyage] we arrived and remained on the deck of the ship all night, because Valparaíso seemed impressive to us. We did not sleep all night, we sang and threw a great party; finally, we disembarked on the 4<sup>th</sup> of September"<sup>1</sup>.

Once we settled into Valparaíso, generally thanks to the help of some relatives who had already settled in the region years before (in keeping with what is called chain migration), for a Basque with a good work ethic and nose for business, it was just a question of time for them to create their "little America".

Of course, integration into society did not come without its typical anecdotes. Which is what happened to Mr. Victoriano Zabala when, on his first day at work he encountered a confusing incident: "I began working at La Estrella (hardware store) on a Monday. On entering, they gave me a broom to sweep the shop, I tidied up and I went to the

counter set on serving the clientele upon their arrival. My bosses observed me attentively from a distance. As I stood there, an elderly woman entered, set on serving her I asked her, "What would like?", she replied, "una bombilla (a bulb)". I brought what she asked for and the elderly woman declared that that was not what she had asked for. I was surprised, I insisted that it was and the good woman repeated, "My son, that is not a bulb", but I was confused.

My bosses observed me and smiled surreptitiously. I could not understand what had occurred and, finally, I went to them to ask what had happened. They explained to me that what she had asked for was a bulb to drink "mate", but what I had offered her was called an "ampolleta" in Chile. Having cleared up the issue, I made my first sale. Incidentally, I had never even heard of "mate" or the "bulbs" used to drink it. The next client asked me for a "pan de cola", I was greatly confused, but later they explained what they were talking about"<sup>2</sup>.

The commercial history of Valparaíso has seen classic empires, pawnshops, hardware stores, bakeries and the variety of Basque establishments that one day packed the port's avenues as well as those of Viña del Mar and other towns inland. In fact, it is still possible to find Basque speaking businesses that remain active, refusing to succumb to the passing years and the competition of large shops; one can also discover shops currently run by new generations of Basque immigrants.

The list is extensive, some shops that remain open are the soap factory La Yolanda, Button and Lace Shop Ibarra, Magaña Sports, Blanca Nieves uniforms and La Paloma and La Francesa hardware shops. Those that have disappeared are the shops El Planeta, El Gallo, El Vapor, El Cañonazo, El Caballo Negro, El Crédito, El Nuevo Cometa, El Águila and many more. Those may only sound like names without any importance, but those who know Valparaíso are aware of the importance that the once essential shops had in its commerce tradition, and those who are connected to the nostalgic essence of the city understand the significance of these entities as symbols of a lost time.

However, the Basques that made Valparaíso their adoptive home did not only make their mark in commerce: in sports, the priesthood and art, for example, there is much to tell. In the first category, names like Fermín Lecea, who was an idol for

<sup>1</sup> Julio Garrote, in *Arrojos, dichas y nostalgias (Bravery, Happiness and Nostalgia)*.

<sup>2</sup> Victoriano Zabala, in *Arrojos, dichas y nostalgias (Bravery, Happiness and Nostalgia)*.

the young Basque speaking residents who, every Sunday, attended the stadium to see him play on the port's team, Santiago Wanderers; or Jesus Magaña, who in cycling and basketball took pride in his athletic abilities, and along with the Ibaceta brothers who played for Chile and Valparaíso in the golden age of regional basketball.

Always interested in sports, among the Basques of Valparaíso, the visit made by the Basque National Football Team to the city on the 9<sup>th</sup> of May 1938 was legendary. The following appeared in the press: "The "Euskadi" Basque football team's reputation of great players and a powerful team was completely justified during yesterday's event at the Stadium, which, despite being a work day, had an attendance of four thousand people. Their rival was the Santiago Wanderers"<sup>3</sup>.

Passing on to other areas, in religious circles there are local well-known individuals, among them, Vicente Echevarría Bilbao, Felix Ruiz de Escudero and Kepa Bilbao Laca. And in the field of art, it is impossible to leave out the composer and conductor Ramón Muguruza Zubillaga, Emiliano de Virgala the cabinetmaker and Pablo Mondragón the architect.

Devoting themselves to their talents and abilities, the Basques settle into their lives in Valparaíso, while they try to maintain the bond with the Basque Country through the establishment of centers to celebrate their ancestral traditions and the consolidation of bonds of cooperation among the members of the community. That is how long-standing institutions such as Irurak Bat are born, a team of proud pelota players that in the previous century's first decades enjoyed great popularity among the members of the port's society. The most remembered group, one that brings about nostalgic feelings today for all those who lived through the community's boom, is Eusko Etxea or Valparaíso Basque Center, which hosted endless days of camaraderie for three decades.

Valparaíso Eusko Etxea had its origins on a bohemian night in 1943, when a group of friends got together at the Billiard Academy Bar, owned by Victoriano Lluvia, and in an enthusiastic discussion set the foundation of what would later be the institution. Of those who assisted that evening in 1943, three have survived to recall old times and help me write this book: Victoriano Zabala, Pedro Leguina and Pedro Elorriaga, of the three, the last

remained in the Quinta Region, the first returned to his native Algorta and the second moved to Santiago.

But it was in 1947 when it had a venue, a place that is now remembered as the "Casona on Freire Street". Just to name a few of the important representatives of that golden era, they are the businessman Juan Aboitiz Amesti, the first president of the institution, and Pedro Leguina and Juan Andraca, who were part of the original board. Luis Mondragón is fondly remembered, at the head of the body for over 15 years and a great txistulari (Basque flutist), and the singer and accordion player Antonio Narvart, who livened typical festivals with his festive music like the Aberri Eguna and the Iñaki Deuna. The ladies of solidarity, lead by Begoña Magunacelaya, Agustina Coscorroza and María Nieves Undabarrena, organized numerous charitable lunches and mid-afternoon meals.

Around that time, Mr. Pedro Elorriaga remembers with nostalgia that "on Sundays we had Basque and traditional dances at Italy Park, I dressed up as an "espatadanzari" (Basque folk dancer), and dressed in white pants and shirt, red beret, and green sash; my wife says that before meeting me she always went to see the Basques dance, since she loved to see how we showed off our outfits"<sup>4</sup>.

Where the "Casona on Freire Street" once stood, opposite the shade of Italy Park's trees, the Basque speakers of Valparaíso experienced historic moments: the visits by Basque Country Presidents José Antonio de Aguirre (for the second time, the first time was in 1942) and Jesús María de Leizola are some of its most important milestones.

Sadly, for different reasons, the Eusko Etxea venue had to close its doors, which signalled the end of an unforgettable era for the colony, an event on which an elderly Luis Mondragón reflected on in his last speech, from which these words are taken: "They were all, we were all, enthusiastic Basque patriots; it was a historic moment of enthusiastic patriotism: the war in Spain and the war in Europe had us in a frenzy just like everyone.

But after, along with the gradual fading of that frenzy, Eusko Etxea also went cold: we started getting old, dying, and we could not and did not know how to attract the young, mainly, without a doubt, because of a lack of space to enjoy leisure activities. And that way, our Basque Home died of

<sup>3</sup> La Estrella de Valparaíso, in *Arrojos, dichas y nostalgias (Bravery, Happiness and Nostalgia)*.

<sup>4</sup> Pedro Elorriaga, in *Arrojos, dichas y nostalgias (Bravery, Happiness and Nostalgia)*.

old age, a natural death. Those who were left were old emaciated fogeys, living off memories”<sup>5</sup>.

Currently, and since 1995, the Valparaíso’s Eusko Etxea has reappeared and, not without difficulties, it has managed to drive a new generation of ideas and activities around the bond that unites its members with the Basque Country.

Returning to the book, *Bravery, Happiness and Nostalgia* concludes with a chapter stripped of bibliographic data, constructed only by personal memories and family archives.

On the one hand there is the presentation of nine testimonies, selected interviews that were transformed into first person stories, in chronological order and without embellishment, attempting to keep the content and simplicity of the account. They are intimate; they reveal the experience of migration and insertion into a different society, from the particular view of those who lived through it, blending dramatic incidents with funny anecdotes starring the then children and youth of this work.

On the other hand, the short story of three Basque brothers who were sent to the Soviet Union by their mother to avoid the violence of the Spanish Civil War, and could be told thanks to a nephew of theirs who compiled a considerable number of letters that triangulated between Moscow, Valparaíso and Bilbao during those years and which, for many years, represented the only way a divided family could communicate.

## CONCLUSION

Better than saying that *Bravery, Happiness and Nostalgia. Basques in 20<sup>th</sup> Century Valparaíso* deals

with “the story of Basques in Valparaíso”, it is correct to say that it deals with “stories of Basques who went to Valparaíso”, a subtlety that makes a great difference in its contents.

Its pages are made up of stories of private lives that give shape to a general perspective, which, to my understanding represent other thousands of lives that have been drawn out by wars, exoduses and rebirths in strange lands.

Valparaíso received the immigrants that arrived from Basque Country with open arms, immigrants who carried out great and small contributions through the activities they undertook. They were the first decades of the 20<sup>th</sup> century, when Chile began to be built and its people preserved the simplicity and ingenuity typical of the villages that were not totally wiped out by modernisation or absorbed by globalization.

The Basque speakers arrived prepared to start from scratch, and through hard work, they began to grow alongside the community that they had found. The majority of them mixed and began close relationships with the local people, and through the years, succeeded in making the region feel like home, so much so that many opted not to return when they had the chance (of course, this does not mean that they stopped missing their native land, by no means, something like that is not in a Basque’s nature).

The men and women that arrived in Valparaíso left behind the hectic days of their first years of residence, those who gave themselves to a cause or assured themselves a future and formed a family. Many of them left this world and others live from their successes along with children, grandchildren and even great-grandchildren, after travelling along a long path through *Bravery, Happiness and Nostalgia*.

<sup>5</sup> Luis Mondragón, in *Arrojos, dichas y nostalgias (Bravery, Happiness and Nostalgia)*.

## URAZANDI 17. MONTEVIDEO II 'THE MONTEVIDEO EUSKAL ERRIA BASQUE BROTHERHOOD SOCIETY'

ALBERTO IRIGOYEN AND XABIER IRUJO

An assembly was held on 30<sup>th</sup> March 1912 to set up the Euskal Erria Basque Brotherhood Society. This meeting created the provisional commission, presided over by Manuel Cendoya, which had to draft the statutes for a new center in Montevideo. After meeting six times between 8<sup>th</sup> April and 18<sup>th</sup> May this year, the commission called the associates together to vote on the statutes and to elect the first Leadership Council.

Once the statutes had been drafted, the provisional commission recalled the assembly to put the statutes to a referendum and elect the first council. This assembly took place on 1st July 1912 in the Colón Theatre in the Uruguayan capital. Comments were made regarding how the statutes should be articulated and corrections were presented by some associates. Once they had been approved, Pedro Parrabere was ordered to make the appropriate amendments and powers were awarded to the new board so that the new ruling would be definitively approved once these amendments were included.

They adopted a clause which established that the presidency should be alternated annually between inhabitants of Iparralde and Hegoalde. In order to determine who should start this sequence, Manuel Cendoya put six rubber balls in a bag. These balls were the same size but three were green and three were red. The three eldest people attending had to decide which of them would pick a ball from the bag. If it was green, the president should come from Laburdi, Baxe Nafarroa or Zuberoa; if not the responsibility would fall to someone from Araba, Bizkaia, Gipuzkoa or Nafarroa. When the ball was picked, it was red and consequently, Nicolás Inciarte was chosen to be the society's first president. This is how *Euskal Erria* was set up forming an institution which is now about to celebrate its first centenary.

From the very beginning, the Society had to tackle difficult challenges. During the first months, its members had to put up with using premises owned by different societies and private homes.

The events preceding foundation and its very constitutive assembly took place in the Catholic Worker's Center, the Spanish Club and the French Society. From June 1912, when the leadership council started operating, it met just once in Manuel Cendoya's office and later in Pedro Bertceche's home. This situation continued until the end of August in the same year, when the meetings started to be held in the Shoemakers' Philanthropic Society, located at calle Ejido 114.

In November 1912, the president, Nicolás Inciarte, informed board members about the imminent auction of the 'pelota' court in calle San José, proposing to buy it in his name, including other directors who were prepared to second him, as long as the price did not exceed thirty thousand pesos. His project established that, later on, the premises would be bought off him by the society by means of shares sold to the associates. Although his project was approved, Inciarte did not manage to convince other associates to second him and his idea, so on 29<sup>th</sup> November he bought the Former Basilio Court in the central calle San José between Ibicuí and Cuareim for the sum of 25,000 pesos. However, and given that such an important decision exceeded the powers of the board, it called an extraordinary General Assembly which took place, for the first time, in the premises on calle San José. After years of financial difficulties, the society finally managed to buy the premises from their former president 14 years later, in 1926.

The history of the Euskal Erria society is part of the history of the exiled Basque community in the American continents and as such it has been affected by the same ups and downs that have plotted Basque history throughout the 20th century. Aspirations of cultural recovery promoted by Euzko Pizkundea penetrated Montevideo and were absorbed by Euskal Erria which was also strongly affected by the Falange rising in July 1936 which affected the Basque center for several years, until the arrival of Lehendakari Aguirre in October 1941.

In 1937 Euskal Erria had no more than 600 members and nevertheless, the society was capable of significant work in both political and cultural fields. After holding the Montevideo Great Basque Week in 1943, the cultural field became an authentic hive of activity. This boosted the creation of the Department of Basque Studies in the Republic University, the first Basque language chair and also the first Basque culture chair in the American continents. It organised GALEUZCA Uruguay, the *Euskaltzaleak* group and the *Basque Book Club* within Euskal Erria in Montevideo, which was responsible for translating and publishing *Hamlet* by Shakespeare and *Platero y yo* by the Andalusian poet Juan Ramón Jiménez. Through the Department of Basque Studies it helped to organise and run the Basque Studies Congresses in 1948 and 1954. The first of these two congresses, held in Baiona, was attended by Gabriel Biurrun involving ten extensive exhibitions and more than fifty members including the University Rector, José Pedro Varela Acevedo, and all the senior members, the Culture Minister, Oscar Secco Ellauri, the president of the Republic,

Luis Conrado Batlle Berres, and practically all the ministers in his government.

Now, 95 years later, the Euskal Erria Society continues to be a traditional meeting point for Basques in America. A study its history and that of other Basque centers, associations and foundations in America provides a very specific focus on the history of Euskal Herria, which would otherwise be incomplete. Examining and monitoring issues developing in the Basque Country over these last 95 years from the other side of the world does not simply constitute a vision or a focus on the facts but it shapes an integral part of our history and our culture. It shows that it is one culture, the Basque culture, which has been universal for at least the last 200 years. Because the members of the Euskal Erria society, like the members of other Basque collectives in America are not mere witnesses to the Basque people's historical ups and downs but, through daily work, collaboration and constant contact with European Basques, they constitutively shape part of our people's history.

## URAZANDI 19. NABO 'THE NORTH AMERICAN BASQUE ORGANIZATIONS (NABO) INCORPORATED'

ARGITXU CAMUS

The North American Basque Organizations, Inc., commonly known as NABO, regroups thirty eight Basque clubs which together work toward the promotion of Basque heritage in the United States. Until the creation of NABO, there was no formal communication and cooperation between the Basque clubs. With the objective of unifying Basques in the United States, representatives from several clubs met in Sparks, Nevada in March 1973 and formed a federation which created a network within the Basque community. NABO functions similarly to a confederation because it may not infringe on the autonomy of any individual Basque institutions. It is a service organization.

The time period in which NABO was formed (1973) prompts an important question: Why did Basques wait until the 1970s to form a federation? It must be said that only a few examples of Basque collective actions can be found in the United States before the 1950s. Many factors militated against the persistence of Basques as a distinct group before that date; among other factors, the involvement of many Basques in the sheep industry precluded population concentrations of Basque Americans and the regional distinctions further complicated the creation of a collective action. In 1975, Douglass and Bilbao in their book *Amerikanuak* identified the areas of predominantly French Basque and Navarrese population (California, Arizona, New Mexico, Colorado, Wyoming), those of predominantly Bizkaian population (Idaho, Oregon), and the areas where all three groups are represented (Nevada, Utah).

But after the 1950s, we assist to important developments within the wider society (the US Roots Phenomenon); at the same time the inspiring Western Basque Festival in 1959 held in Sparks, Nevada, for the first time, displayed Basque identity publicly and led to the proliferation of Basque formal institutions in the United States. Hence, gradually, as Basques from different areas started interacting through the various Basque festivals, the idea of a federation uniting Basques in the U.S. gradually emerged and was implemented in 1973.

NABO has played an important role in the construction of an original Basque American identity. NABO promoted a sense of "we Basque Americans" as opposed to French or Spanish Basque. NABO, —through its rotation of meetings and Convention festivals, its activities gathering Basques from all ages, and all origins—, interconnected the associations and the people together. NABO promoted a sense of dual or hyphenated identity that synthesizes the Basque and the American identities. The Basque identity as manifested in the United States does not give importance to Old World regional differences, and it even seeks to embrace the Basque Country traditions in its entirety. We thus can discern different steps in the evolution of the making of the Basque American identity. First step, with the institutionalization of Basque festivals and the increasing number of Basque Clubs, a sense of dual identity is emphasized, Basque and American, in the different communities. Then, second step with NABO, is a sense of "we Basque Americans" regardless of the old country regional barriers and what community they are from in the United States. And the third step, that is still in the making, and that NABO contributes a lot to, is "we Basques of the diaspora." Contacts are now made with Basques in Mexico and Canada, some contacts with Argentina.

While the diaspora is becoming conscious of itself, the Basque Country also increasingly is learning about the existence of its diaspora. Until the 1980s, the relations between the Basque Country and the United States were more private, usually family ties, whereas now these relations have become more public. The Basque Country in its entirety is becoming increasingly aware of its diaspora. The phenomenon started earlier in the Southern part of the Basque Country with a real will of the Basque Autonomous Government —quickly after its formation— of increasing contacts with Basques outside of the Basque Country. But these past years, in *Iparalde*, it is amazing how, more and more, the media talk about the Basques outside of the Basque Country. For instance, in 2005, the

city council of Azkárate (Baxe Nafarroa) acquired the castle of the village with the idea to make it an International Center of the Basque Diaspora. The Basque Autonomous Government collaborates with and subsidizes diaspora communities spread around the world—including the United States—therefore contributing greatly to the improvement of communication between the different clubs and helping NABO in the realization of many of its programs.

In its 34 years of existence, not only has NABO increased in number, but also in scope. Originally, NABO gathered eight Basque institutions, and is now composed of thirty eight institutions. If NABO started as a means to create communication among clubs, it has certainly grown beyond that. It has worked effectively as a vehicle of preservation of Basque culture in the United States, and has made the Basque culture more visible, bringing it positive status.

But NABO, in order to succeed, will have to face many challenges in the near future such as structural challenges (it is a volunteer organization) or the fact that it needs to attract the youth in order to assure the future of Basque culture in the United States. Nowadays, in the United States, even though immigration from the Basque Country is quasi non-existent, according to the 2000 United States Census, approximately 58,000 people define themselves as Basques; a number composed of both immigrant generation and their

descendants. But NABO, although comprising most of the Basque American Clubs, does not represent the majority of the self-defined Basques in the United States. Only ten percent of this population takes part in the different Basque clubs.

The book on NABO is composed of the following chapters: In a first chapter, it appeared necessary to bring a brief analysis of the Basque emigration/immigration phenomenon and to define key concepts related to our topic such as diaspora or ethnicity. The chapter also brings an analysis of the creation of Basque diasporic institutions (including NABO) in the United States. Then, in a second chapter, we mention the factors that led to the creation of NABO in 1973, and we analyze the early years of the organization comprised between the years of 1973 and 1986. Later, our third chapter tries to show how NABO contributed (and is contributing) greatly to the elaboration of an original Basque American identity in the United States. Chapter four describes in detail the main activities undertaken by NABO. The issue of gender and migration is discussed in chapter five, and is applied to the Basques in the United States. Chapter six analyzes the relations between NABO and the Basque Autonomous Government, the discussions it brought among the Basques and its implications. Finally, it was felt important to end on the analysis of NABO in recent years, "NABO Today," and the challenges the organization will have to face in the future.

# URAZANDI DIGITAL 1. HEMEROTECA DE LA DIÁSPORA VASCA 01 'A CENTURY OF PERIODICALS FROM BASQUE COMMUNITIES'

ALBERTO IRIGOYEN  
AND ADRIANA PATRÓN

On the occasion of commemorating the fifth anniversary of the *Euskal Erria* magazine being founded in Montevideo, Padre Andrés de Mendigorria said that "... it is the chronicle, whose pages register the triumphs obtained and the difficulties which it had to confront in order to achieve them: this wonderful store of news, where the historian can go and look for the data they need to weave a memory which is an eloquent teaching for those to come<sup>1</sup>.

His words can be applied to the publications included in this collection: working through almost 180,000 digitalised pages, it is possible to reconstruct the experiences of several generations of Basques, who were obliged to temporarily or permanently abandon their natural home due to political persecutions, military mandates, religious obedience or simply to find a better future.

Offering incalculable historical value, these pages cover a century which almost exactly coincides with the period in which Bizkaia, Alava and Gipuzkoa were obliged to live without their General Councils. At the very least it reflects the pain of a nation which felt culturally and politically usurped. However, there is no end to this feeling and it stretches into a lasting effort to recover former laws and maintain their language, their customs and their ancestral traditions as part of an intangible inheritance which they leave to descendents who also feel part of the eighth province of Euskal Herria.

The choice of the start date for this Project was no coincidence or even a whim, as it marks the publication of the first Basque newspaper on American soil. This paper, which was called *Laurac Bat*, first appeared in Montevideo in December 1877.

From then on and over a whole century, almost one hundred and fifty others were added to the

inventory of Basque periodicals published outside Euskal Herria.

Of these we have located and digitalised 134 different magazines or newspapers, published in 13 countries over three continents, which we have classified into 9 categories:

## 1. SOCIAL

The first classification includes the aforementioned *Laurac Bat* from Montevideo and its homonym from Buenos Aires which along with *Centro Vascongado* from Montevideo and *Memorias de la Asociación Vasco Navarra de Beneficencia* from La Havana, are the only ones of their kind published in the 19<sup>th</sup> century.

Already in the 20<sup>th</sup> century, we had to wait until 1912 for an euskal etxea to start up another publication .

This was the newspaper *Euskal Erria*, which emerged within the heart of the Montevideo society bearing the same name. Published until 1960, its 1003 issues over 48 years made it the most extensive and long lasting publication in its category.

Later there was the magazine *Zazpirak Bat* from Rosario (1922) *Euskaro Español* from Montevideo (1924); *Argía-Luz* from Mexico (1934); *Euzkadi* (1942 and 1948), *Eusko Gastedi* (1948) *La Pulga* (1969) and *Notimes* (1974) from Caracas; *Denak Bat* (1943) from Mar del Plata; *Denak Bat* (1945) from Lomas de Zamora; *Eusko Etxea* (1959) from Santiago de Chile; *Eusko Etxea Deya* (1962) from Bogota; *Irrintzi* (1968) from Bahía Blanca; the magazine from the *Federación de Entidades Vasco Argentinas* (1969); *Zazpiak Bat* (1970) from Reno; *Euzkorria*

<sup>1</sup> *Euskal Erria*, Year VI, no. 228, Montevideo, 4<sup>th</sup> August 1917. Page 301.

(1971) from Elko; *Irrintzi* (1972) from General Acha; *Eusko Etxea* (1972) from La Plata; the magazine from the *Confederación de Entidades Vasco Americanas* (1973) from Buenos Aires and *Alkarte'ko Berriak* (1974) from Boise.

Finally, within this category we should also mention *Gure Sustraiak*, published in 1977 by the Bogotá Basque center ikastola.

As we can see, many of the magazines which we have just listed could also rightly appear in the political category, particularly those published by the Basque center in Venezuela. This institution tends to blur cultural and political issues making it impossible to separate them. However, as they are publications from euskal etxeak we have included them here.

## 2. JOURNALISM

Of course all the categories which we have used to distribute the material in our project are journalistic, meaning that they involve activities related to selecting, drawing up and transmitting information through the media. However, this category comprises commercial undertakings which were exclusively aimed at maintaining an informative company.

These emerged in the twilight years of the 19th century when, although it was still possible to count the number of Basque centers on one hand, there were tens of thousands of Basque immigrants in America.

The first of these was *Eskualdun Gazeta*, created in Los Angeles, California, in 1885 led by Martín Biscailuz. This was followed by *Laurac Bat* in La Havana, led by the Portuguese poet Faustino Diez Gaviño (1886); *La Vasconia* (1893) from Buenos Aires, by José Rufo de Uriarte; the *California'ko Eskual Herria* (1893) from Los Angeles by Jean Pierre Goytino; and a few years later *Haritza* (1896), *Eskual Herria* (1898), and *La Euskaria* (1906) in Buenos Aires.

In 1917 the magazine entitled *Navarra* was published in the Argentinean capital. It was an ephemeral undertaking which targeted Navarre communities in Argentina, Chile, Paraguay and Uruguay but got no further than its first issue. In 1921 and in this same city, the newspaper entitled *Eskualduna* was created to be published weekly all over South America.

The last and most modern of Basque-American newspapers was the *Voice of the Basques*, published in Boise between 1974 and 1977.

This section can also include the newspaper for the French community *Le Californien* published in San Francisco between 1963 and 1979. Although it was not a Basque publication, we consider that the large amount of information which it included regarding continental Basques means that it is worth including in this collection.

## 3. CULTURAL

In the CULTURAL category we are including the only issue of the *Periódico Vasco* which have managed to get hold of: *Basque Children's Home*, edited in 1938 by the "niños de la Guerra," Basque children who had took refuge in the Kingston Camp, England during the war.

This section has also incorporated all the issues of *Boletín del Instituto Americano de Estudios Vascos*, a magnificent undertaking started in the Argentinean capital in 1950 with directors such as Gabino Garriga, Bonifacio de Atauñ and Andrés de Irujo; the *Gemika* notebooks (1945), created in Donibane Lohizune and continued in Buenos Aires; the newspaper *Euskalzaleak*, which emerged in 1954 at the hand of the monk Iñaki de Azpiazu to promote the Basque language; *Ambos Mundos* (1946) from New York; the legendary *Euzko Gogoia* (1950) by Jokin Zaitegi, first exile magazine edited exclusively in Basque and the *Basque Studies Program Newsletter*, started in 1968 by William Douglass.

## 4. BUSINESS

We can find only one example within the business category.

Published for the first time in 1939, the magazine entitled *Gordejuela* from Cárdenas, in Cuba, responded to the interests of the powerful distillery José Arechavala Sociedad Anónima, which produced the internationally famous Ron Havana Club.

Created with the name "La Vizcaya", the company had been founded by José Arechavala Aldama, from Gordejuela, in 1878.

This magazine appeared on a weekly basis and displayed rare quality for the time, full

of photographs emphasising the company's modern installations and the social life of its owners and employees. Distributed among its workers, it aimed to promote the family company encouraging good relations between the company, its workers and the town of Cárdenas.

## 5. SPORTS

At the start of the 19th century, the monumental Frontón Jai Alai was inaugurated in la Havana, popularly known as "el Palacio de los Gritos" or the Shouting Palace. This project had been designed by the well known bull fighter from Eibar, Luis Mazzantini, in 1898 but he had to wait until the end of the war leading to independence in Cuba for his dream to come true.

Inaugurated on 3<sup>rd</sup> March 1901 to the sound of the Gernikako Arbola and in the presence of numerous journalists and representatives of the Basque colony, the new company led to the creation of several specialised publications dedicated to promoting the game and concerning the gambling surrounding this sport.

The oldest of these is the *Beti Jai, Semanario de Literatura y Sport* magazine, founded the same year, followed by *La Cancha Habanera* which appeared three years later.

In the 1940s, there were also the Cuban *Cancha Nacional* (1947) and *Cancha y Ring* (1947); Mexican *Cancha* (1945), *Chic Chac* (1951) and *Jai Alai* (1936) and North American *Chula* (1975), all promoting companies which made Basque 'pelota' a prosperous business.

With more modest ambitions and in a non profit making capacity, the sports magazine *Grupo Pelota Zale* was edited in 1972 in Caracas.

## 6. BASQUE GOVERNMENT

The earliest of the Basque Government publications edited outside mainland Spain was *Euzko Deya* from England, a fortnightly publication which was produced in London in 1938. It did not last long and only managed 6 issues.

Publishing its first issue on 10<sup>th</sup> May 1939, the *Euzko Deya* newspaper from Buenos Aires was the Basque Government's first publishing experience on American soil. Run by delegate Ramón María de Aldasoro, this

publication quickly became the spokesperson for the Argentinean, Chilean and Uruguayan Basque community.

Its long and fruitful life lasted until 1975 under the management of Francisco de Basterretxea and then Pedro de Basaldua. In 1941 in Santiago de Chile, the Basque Delegation edited the magazine *Batasuna*, led by Bernardo Estornés Lasa. Due to financial problems, they only managed to publish 5 issues.

Mexico City also had a Delegation publication from 1943. Entitled *Euzko Deya*, this newspaper lasted as long as its Argentinean counterpart, as was published until 1975.

Iñaki Azua Mendia, son of the last Director and Basque Government Delegate in the Republic, should be thanked for providing the last issues of *Euzko Deya* which we have added to this collection.

From 1943, the United States also had an exiled Basque Government official publication. It was called *Basques* and written entirely in English, although only 6 issues ever appeared.

In Panama, the responsibility fell to Juan González de Mendoza Garayalde, Basque Delegate in this country, who published two issues of *Gernika* magazine in 1943.

## 7. POLITICS

With a total of 49 different publications, the political publications category wins the prize for quantity. Listing them one by one would take us too long today so we will limit ourselves to highlighting those which, in our opinion, deserve greater interest.

As a pioneer within its type, we must mention the magazine *Irrintzi* published in Maipú from 1902 to 1923. Edited by Nemesio de Olariaga, early defender of the Sabino's ideal in America, it was sent free of charge to anyone who requested it; it did not accept contributions or advertising and its director and owner set a cash prize for anyone who managed to demonstrate reliably that the Basques were actually Spanish.

As far as we know, nobody ever won the money.

In 1907 the PNV magazine *Euzkotarra* was published in Mexico. Hounded by the Spanish embassy, it had to move to New Orleans where it was published under the name of *Azkatasuna* until 1909.

There was also a newspaper called *Euzkotarra* in the Argentinean capital. Founded in 1913, it was edited by Felipe de Zabala and presented as the Basque Youth Body, which is an entity depending on the PNV.

In 1915, the fortnightly magazine *Aitor* emerged in Rosario de Santa Fe, defending Nationalist opinions. It barely lasted a year and managed to produce 33 issues.

In 1917 the nationalist magazine *Aurrera* emerged in Santiago de Chile. Almost unknown among historians, we must thank Pedro Oyanguren for adding it to this project.

As far as emblematic publications go, we must mention the nationalist newspaper *Nación Vasca*, Basque Nationalist Action Body, which was published in Buenos Aires between 1924 and 1937, lasting through several periods until 1998.

Researchers into Basque-American communities are also unaware of the newspaper *Gure Herria* from Buenos Aires which we have added to this collection. Published in 1928 by Miguel de Zarate, no issues of this newspaper remain in its country of origin.

This is also the case for the publications *Euskal Ordua* and *Solidaridad Eusko Americana*, published in the Uruguayan capital in 1934 and 1936 respectively. Both magazines, defending the doctrine of Sabino Arana, were unknown in Uruguay until they were “rediscovered” and added to this project. There are no issues left in its home country either.

Of course not all of them correspond to nationalist initiatives, although there can be no doubt that the vast majority did. Among other ideologies, we can find the newspaper *Alkartu*, Monthly Newsletter for the Euzkadi Communist Party Delegation in Mexico.

Published under the management of the Secundino Esnaola in 1942, it changed its name to *Boletín de Euzkadi Roja* five years later.

It also includes the newspaper *Euzkadi Socialista*, edited in Toulouse between 1947 and 1949. This was the spokesperson for the Euzkadi Socialist Central Committee, belonging to the PSOE.

Of course the collection also includes *Tierra Vasca* published in Buenos Aires by Tellagorri and Pedro María de Irujo from 1956 to 1975. We have been able to find all the copies of this production which

responds ideologically to the Acción Nacionalista Vasca.

Finally, and reaching the end of this category, we must mention that we have included numerous publications in this project from left wing political movements whose members had to take exile in American countries, preferably Mexico and Venezuela, although some Argentinean publications have also been found.

Among those published in Mexico we can mention *Boletín del Consejo de Contribución a la Resistencia Vasca* (1959); *Euskal Elkargoa* (1971), from the Basque Refugee Aid Association; *Euzkadi Azkatuta* (1956) and *Zutik* (1962?).

Among publications from Caracas we can highlight the *Berriak* (1970); *Cuadernos Zutik* (1963); *Goazen* (1965); *Irrintzi* (1979) magazines published by the Committee to support Basque prisoners and exiles and *Zutik en tierras americanas* (1960).

*Tximistak* (1961) and *Zutik* were published in Buenos Aires.

## 8. TRADE UNIONS

It was inevitable that the exile should also affect numerous Basque trade unionists who started their own publishing projects in an attempt to reorganise.

This was the case of *Solidaridad de los Trabajadores Vascos*, which set up the *Euzko Languillen Alkartasuna* magazine in Mexico in 1948; whilst in Caracas between 1971 and 1974 they edited the leaflet for *Lan Deya*, official body for ELA/STV.

In France the *U.G.T.* newspaper, *Boletín del Comité Central de Unión General de Trabajadores de Euzkadi* was also published jointly with the aforementioned *Euzkadi Socialista*. This publication, although dated in Bordeaux, seems to have been published in Toulouse as an annexe of the socialist body.

*Euzko Izketa* was also published in Mexico.

## 9. MILITARY

The only publication included in this category is the ‘*Eskual Herria*’ magazine, founded by the politician Mixel Itzaina in February 1958 in the city of Algiers, where he had been posted as a soldier for the Basque battalion of the French occupation army.

According to Xipri Alberbide, who we must thank for contributing digital copies to this collection, this magazine is so important because it was written by young 20 year olds from Iparralde in Basque. In barely three years of publishing, we can find 275 co-writers who, by inserting fragments of letters, joke and verses, informed people back home about their lives in Africa.

But this publication, which although modest in production managed to produce 450 issues, suffered the consequences of what we see now as its main merit: its language. Precisely because it was written in Basque, it was banned in the French army as they could not control or censor its content.

However, publication did not stop, but was continued by the Christian workers association 'Euskaldun Gazteria', led by heletarra Janpierre Kurutzet.

As well as being the only publication included in this category, it is also the only one published in Africa.

After five years' work and despite the pride with which we are presenting our results today, we are conscious that we have not managed to achieve the initial proposal of completing all the collections we have presented.

The actual situation, which put the brakes on our expectations, has shown us just how difficult it would be to conclude our project, as many issues of these publications seem to have been definitively lost.

The publications generated within the Basque centers barely represent a brief segment of the

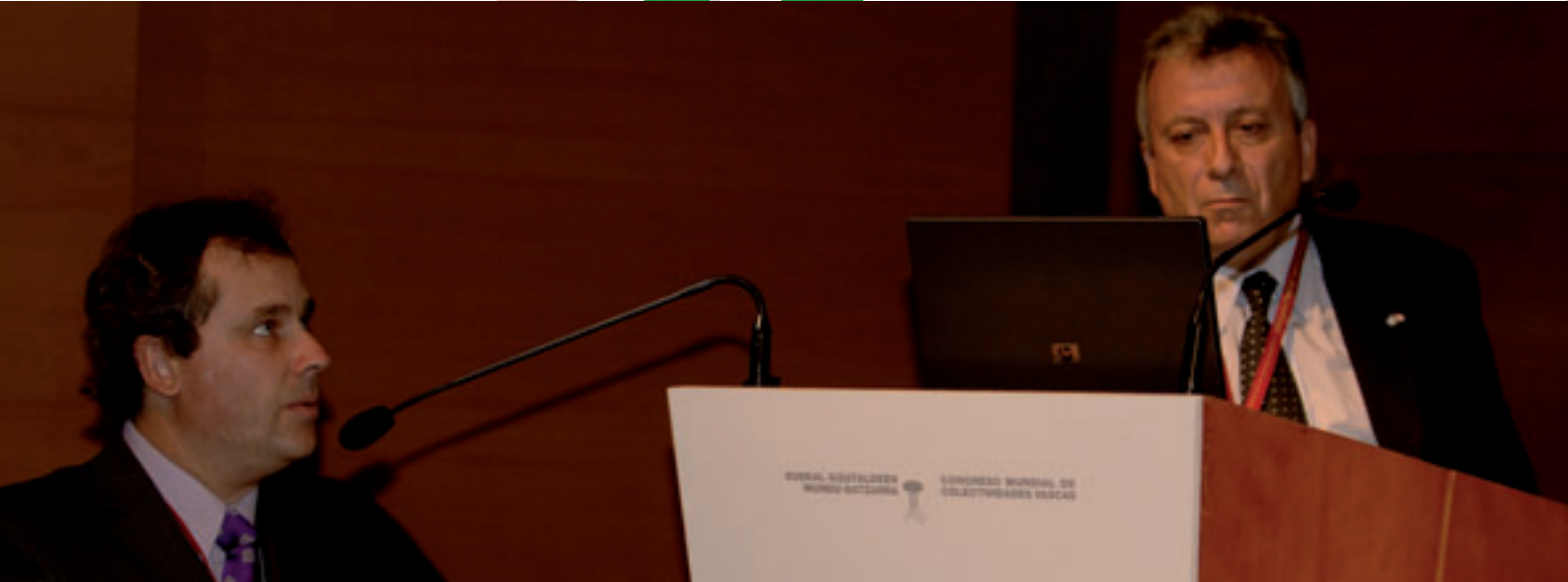
annals. In most cases, the substance of their histories remains hidden among the pages of their archives. In others, which have not been so fortunate, they have been lost forever or they are in imminent danger, as we saw on our recent visit to La Havana. Thousands of pages of minutes, letters, reports, lists of members and an infinite number of documents guarded the histories of the Asociación Vasco Navarra de Beneficencia and the Centro Euskaro in this city.

Despite having undertaken a meticulous inventory, and catalogued and conditioned these documents for conservation in 1999, in 2006 these magnificent archives were affected by one of the recurring cyclones which hit the island and we now know that a great quantity of the documentation from the Asociación Vasco Navarra de Beneficencia has been destroyed along with almost everything from the Centro Euskaro, which was still damp when we managed to access it.

Despite this unfortunate incident, we are pleased to have digitally rescued 32,000 pages of documents from this voluminous archive in an undertaking which set us a precedent: the essential need to recover documents generated by Basque communities, both in the heart of its institutions and in specific archives.

Going back to the reflection by Padre Andrés de Mendigorria, we should remember that this documentation *is a wonderful store of news, where historians can go and find the data they need to weave a memory which is an eloquent teaching for those to come* because basically and as the name of this Congress states, the Urazandi Project is a bridge between the past projecting into the future.





# EUSKAL ETXEAK OF ARGENTINA (FEVA): DIAGNOSIS AND PROJECTION OF THE FUTURE

MARIANO AYESA  
AND JOSÉ ORBAICETA

## PRESENTATION

*Egun on Eusko Jaurlaritza eta Euskal Etxeetako ordezkariak, jaun-andreok.*

Every four years, these talks that permit us to reflect, strengthen relationships, and set common objectives of the future, are an invaluable opportunity since not everything has been done yet. Each day we have to think of our Basque Centers' role, see if what we are doing is what we should be doing in terms of our members, especially the education and projection of youth and the Basque Country.

If the Basque Centers are the Basque Country's image in the world, we have a great commitment, spreading the other side of the truth to counteract distorted and manipulated information. Demonstrate the values of this peaceful and hard-working People and be able to make the qualitative jump from being "known" to being "recognized as a People", as our President, Juan José Ibarretxe, says.

Today, just as before, the Basque sentiment is a reality in Argentina, it extends day after day through 3<sup>rd</sup> and 4<sup>th</sup> generations, people who take a feverish interest in their Basque roots. Therefore, it is from the unification of Basque natives, direct descendants and others of Basque roots, a passionate Basque sentiment emerges, a profound love for the Basque Country that drives us to work feverishly in defence of the Basque Peoples' inalienable rights and its pacification. That is why we feel and say, that its problems are also ours.

The Federation of Argentinean-Basque Entities and Basque Centers support and have supported our ancestors' land by supporting the cause, which is nothing else but democracy, liberty, recognition of the right to self-determination, a human being's most natural right.

We are at the service of a culture of dialogue, of coexistence, of conciliation, a culture of Peace, which is why we do not understand those who do not follow that path.

As Basques and as descendants, we coexist in Argentina with people of different Countries and we build a sense of citizenship with everyone in a framework of tolerance, mutual respect, and in defence of rights such as Life and peace.

At the World Basque Congress held in Paris in 1956 it was said: ... "We Basques in Argentina are with all the Basques of the world. Friends of the Basque People are our friends and the adversaries are our adversaries" ...

Today, fifty-one years later we maintain those postulations from Paris, inviting those opponents to a table of dialogue that is honest and firm.

These are the ideas we want to share with all the Basques of the world so as to maintain our identity strong and so that the Basque Country's rights be respected.

Let us build bridges in that direction.

*Eskerrik asko! Gora Euskal Herria eta mundua, pakean eta askatasunean bizi gaitezen.*

## DIAGNOSIS OF THE CENTERS' SITUATION IN ARGENTINA

The Argentine Republic occupies 1,800,000 Km<sup>2</sup>, and has 37,000,000 inhabitants, 15% of whom have Basque surnames.

1. Number of Basque Centers associated with FEVA: 95.
  - Active: 58.
  - Associates: 12.
  - Applicants: 25.
2. Geographic distribution of the Centers:
  - From north to south: Jujuy / Comodoro Rivadavia: 3.000 km.
  - From east to west: Mendoza / Mar del Plata: 1.300 km.
3. Distribution by provinces:
  - In the city of Buenos Aires there are 12 (12.63%).
  - In the province of Buenos Aires there are: 53 (55.79%).
  - In the province of Cordoba there are: 4 (4.21%).
  - In the province of Santa Fe: 2 (2.10%).
  - In the province of La Pampa: 4 (4.21%).
  - In the province of Entre Ríos: 4 (4.21%).
  - In the province of Rio Negro: 5 (5.26%).
  - In the province of Chubut: 3 (3.16%).
  - Province of Mendoza: 2 (2.10%).
  - Province of San Juan: 1 (1.05%).
  - Province of San Luis: 1 (1.06%).
  - Province of Jujuy: 1 (1.06%).
  - Province of Misiones: 2 (2.10%).
  - Province of Chaco: 1 (1.06%).
4. By population density and other parameters:
  - a) By population density:
    - In cities of more than 500,000 inhabitants: 14.
    - In cities between 101,000 and 500,000 inhabitants: 13.
    - In cities of up to 100,000 inhabitants: 68.
  - b) By location:
    - In provincial capitals: 12.
    - In important tourist cities: 10.
    - In cities that are large business and industrial centers, apart from capitals: 7.
    - Basque Centers in cities with universities: 14.
5. Classification according to building situation:
  - Owned locale: 43.
  - Rented locale: 11.
  - Locales on gratuitous loan: 6.
  - Locales on loan: 7.
  - Other: 28.

## ANALYSIS OF MEMBER COMPOSITION

— Total Members: 18.000.

Based on a study conducted on 31 Basque Centers and 9,800 members, which is a cross-section of Argentina's current situation, the following information has been obtained:

1. Distribution by age:
  - From 0 to 15 years: 7.
  - From 16 to 30 years: 14.
  - From 31 to 45 years: 15.
  - Over 46: 64.
2. By gender:
  - Women: 48%.
  - Men: 52%.
3. Participation of Women on the Board of Directors: 46%.
4. Women Presidents in Basque Centers: 31%.
5. Basque natives associated: 2%.

## INSTITUTIONAL ANALYSIS

The analysis shows that:

1. In Basque Centers as a whole, there is a critical situation with the youngest members since the number of older members is very high in relation with the Young.
  - From 0 to 30 years: 21%.
  - From 31 to 45 years: 15%.
  - Over 46: 64%.
2. The level of member participation and attendance develops in the following manner:
  - Up to 25 years old: all range of cultural and sports activities are carried out.
  - From 26 to 40 years: many fade away because of life's commitments.
  - From the age of 40 on they return with their children and become active in the institution.
3. There are different types of Basque Centers in Argentina:
  - Long standing Basque Centers (over 50 years):
    - Large quantity of members with balanced age ranges.
    - Good administrative ability: Board of Directors with balanced participation by age and gender.
    - Own facilities adapted to the activities.
    - Activities that attract differing ages and genders.
    - Approximately 15%.
  - Long standing Basque Centers (over 50 years):
    - Few members with unbalanced age ranges.
    - Institutional exhaustion: Board of Directors without balanced participation by age or gender.

- Underused facilities.
  - Few activities are organized.
  - Approximately 11%.
- Medium standing Basque Centers (between 11 and 50 years):
- With members in accordance with the environment they live in (small city, large city).
  - Good administration.
  - Own facilities that are not suitable for many for many activities (e.g.: a house).
  - Many activities because they collaborate with other institutions of the city to take advantage of synergies and convene more members.
  - Approximately 27%.
- Medium standing Basque Centers (between 11 and 50 years):
- Few members with unbalanced age ranges.
  - Weak administration with little member participation.
  - Own facilities that are not suitable for many activities (a house).
  - Isolated from other institutions and they only focus on the cultural aspect or what the venue permits.
  - Approximately 17%.
- New Basque Centers (less than 10 years):
- With members in accordance with the environment where they live (small city, large city) with balanced age ranges.
  - Good administration, with balanced participation.
  - Without its own facilities (rented or on loan).
  - Many activities because they collaborate with other institutions of the city to take advantage of synergies and convene more members.
  - Approximately 13%.
- New Basque Centers (less than 10 years):
- Few members with unbalanced age ranges.
  - Weak administration with little member participation.
  - Without its own facilities. These are rented or on loan or functioning from the homes of Board of Director members".
    - With few activities because they are isolated.
    - Approximately 17%.

## CONCLUSION

- Basque Centers that are developing: 53%.
- Basque Centers with differing problems in their current development: 47%.

From the descriptive diagnosis and the work conducted in the "What FEVA de we want" conference the conclusion is:

FEVA must develop actions to help sustain the Basque Centers that progress and actions to boost the growth of the others.

To fulfil the objectives of its statutes and adapt the tools to the current situation, the following four-year plan has been drawn up:

## FOUR YEAR PLAN 2008-2011

- Institutional Strengthening Programs.
  1. Relations with the Basque Centers.
  2. Unique member ID.
  3. Leader Training.
  4. Communication.
  5. Re-establishment of the Confederation of Basque Entities of America (CEVA).
- Cultural Strengthening Programs.
  1. Cultural Training Workshops.
  2. Conference Cycles.
  3. Historical Investigation Projects.
  4. Exhibitions.
  5. Basque Choral Music.
  6. Basques in American Press.
  7. Library Network.
  8. Basque.
  9. Book Fair.
- Youth, Sports and Gastronomic Programs.
  1. Youth.
  2. Pilota Berria Program.
  3. Gastronomy.
- Social Activities.

## Institutional strengthening

### 1. Relations with the Basque Centers

2007/2011:

- Visit the Basque Centers.
- Update the database to reformulate future activities.
- Generate a more fluid dialogue and share experiences.
- Support the activities that the Basque centers carryout and help the rapprochement with the community.

### 2. Unique Member Id

2007:

- A contest for the design of the identity card was held.

— A winner was chosen and the prize was awarded.

2008/2011:

— Production of the ID for the Basque Centers which solicit it.

### 3. Leader Training

2007:

— Basic ideas of organizational communication, its diagnosis and planning (completed).

2008

— Analysis on the subject of communication.  
— Marketing in the Organizations.

2009:

— Experiences of other foreign community organizations.

2010:

— Leadership in institutional organizations.

2011:

— Common Institutional Management Model.

### 4. Communication

#### *a) Radio*

2007:

— The radio program is being broadcasted in 30 Basque Centers.

2008:

— Broadcast the program in 50 Basque Centers.  
— Prepare 50 new pre-recorded programs.

2009:

— Expand the broadcast to 70 Basque Centers.

2010:

— Reach 90 weekly broadcasts.

2011:

— Broadcast to all the Basque Centers.  
— Prepare a third new set of 50 pre-recorded programs.

#### *b) Satellite Network*

2008/2011:

— Expand the satellite network, adding two new antennas.  
— Continue with the broadcast of three/ four annual conferences.

#### *c) Web Page*

2007:

— Permanent support and updates of the page.  
— Increase its use as a means of information.  
— Construction of a database of Basques that are outside the organized Basque community.

2008:

— Continue expanding the database begun in 2007.  
— Begin the construction of database of "Basque friends".

2009 /2011:

— Continue working on the previous databases.  
— Construct a network of "journalist friends of Basques".

#### *d) Support Basque Centers to Construct Their Communication Plans*

2007/2008:

— Construct a task force in FEVA to focus on Organization Communications with the support of the ideal people from the Community.  
— The Basque Centers will appoint Communications people to work with the FEVA team.

2009/2011:

— That all the Basque Centers have communication task forces and that we may plan campaigns together.

### 5. Participate in the Re-Establishment Process of CEVA

2007:

— Initiate contact with previous members of CEVA.  
— Co-organize the first meeting with agents interested in the project.

2008/2011:

— Conclude the re-establishment process.  
— Establish an Executive Committee.  
— Prepare and execute common projects.

### Cultural strengthening activities

#### 1. Cultural Training Courses/Workshops

2007:

— Basic concepts of a people, nation and state. Constituent elements. Characteristics of the Basque Nation.  
— The territory, geographic location, historical territories, territorial conflict.

- Historical privileges, the concept of foral laws. Relevant historical moments. Home and family. Causes and consequences of emigration at each period.
- Participants: 35 people, one per Basque Center.

2008:

- Same as the previous, for members of another 35 Basque Centers.

2009:

- Repeat the process again for the remaining Basque Centers.

2010:

- The Basque Country today.
- Political, social and economic situation.
- Youth.
- Cooperative system.
- Participants: representatives from 35 Basque Centers.

2011:

- Repeat the previous with another 35 Basque Centers.

## 2. Lectures

### *Local Lecturers*

- 25 Lecturers on various subjects of the Basque Nation's historical and current events.
- Lecturers from the Basque Country 3 or 4 per year.

2007:

1. The language. The habitat. The home. The villages. The tower house. The structure of surnames.
2. The pasture. Agriculture and livestock. The sea. The forest. The Basque Country's economy in history. Cooperativism.
3. Emigration. History of emigration to Argentina. Basque contribution to Argentina. History of Argentinean Basque Centers contribution to the Basque Nation.
4. The Basque Country's physical and political geography. Fuero (code of laws) and foralismo (in defence of the charters). Names given to the Basque country throughout history.
  - Itineraries: 4.
  - Centers visited: 33/35.

2008:

- Repeat the previous with another 33/35 Basque Centers.

2009:

1. Beliefs. Magic. Mythology. The plant world. The animal world. Customs from cradle to grave. Contemporary symbols.
2. Oral literature. Bertsolarismo (tradition of singing stories). Written literature.
3. Rural sports. Pelota. Dance. Music. Children's games.
4. Social, political and economic organization of today's Basque Nation (health, education, youth, senior citizens, the environment, etc.).
  - Itineraries: 4.
  - Centers visited: 33/35.

2010:

- Repeat the previous with another 33/35 Basque Centers.

2011:

- Repeat the previous with the remaining Basque Centers.

## 3. Investigation Projects

2007/2008:

- Basque in Argentina Evolution, characteristics and its teaching.
- Basque dance in Argentina

## 4. Exhibitions

2007:

- The 2006 exhibition itinerary programmed concludes:
- La Huella Vasca (The Basque Footprint).
  - Photographs of the Basque Country by Mikel Arrazola.
  - Conditioning of two new sets of thematic photographs: sports, dance.

2008:

- Exhibit "La Huella Vasca" and the photographs of the Basque Country by Mikel Arrazola at the Buenos Aires Immigrant Museum.
- Begin the exhibit of two new photographic exhibitions: sports, dance.
- Condition the exhibitions: Festivals, traditions.

2009:

- Continue to circulate the exhibitions: sports and dance.
- Initiate the tour of the exhibitions: Festivals and traditions.
- Condition two exhibitions: gastronomy, caserios (farmhouses).

2010/2011:

- Complete the tour of all the exhibitions in all the Basque Centers.
- Display exhibits in Cultural and Educational Centers of Buenos Aires.

## 5. Basque Choral Music

2007:

- The basic working tools for the conduction of a choral group for conductors without professional training were provided. (Completed).

2008:

- Continue the training of the group of choral conductors without professional training.

2009:

- Provide a framework of reflection on different aspects of Basque choral music.
- Provide working tools for the preparation and conduction of a choral group.

2010:

- Choral conduction workshop by a conductor from the Basque Country.

2011:

- Exclusively Basque choral music conduction workshop.
- Choral conference.

## 6. Basques in American Press

Objectives:

- Recovery of the historical memory through the creation of a database of advertisements, articles, editorials, interviews, news, reports, etc. about Basques, in all the newspapers that have been published and are published in cities where there is an Euskal Etxeak.

2007:

- Presentation of the Basque Center World Congress.
- The incorporation of the Universities of La Plata, Mar del Plata, Del Centro (Tandil), Buenos Aires, Rosario and Córdoba, involving mainly youth from Basque Centers.

2008/2011:

- Continue and conclude the program.

## 7. Argentinean Network of Basque Libraries (RBVA)

### 1. Foster the integration of the RBVA

- 2007: 18% of Libraries
- 2008: 25%
- 2009: 50%
- 2010: 75%
- 2011: 100%

### 2. Generate a Collective Catalogue of Basque libraries in Argentina

2008/2011:

- 500 registrations per year.

### 3. Promote the training and updating of those managing the Libraries

2008/2011:

- A National Library Meeting during each year's National Basque Week.
- Prepare 6 electronic bulletins per year.
- A Symposium of Librarian Training each two years.

### 4. Promote reading and the use of the Libraries

2008/2011:

- A promotional activity per year per Library.
- A biannual meeting of Libraries.

### 5. Integrate the Basque National System of Libraries (SNBE)

2008/2011:

- Manage the inclusion of our Network into the Basque National System of Libraries.

## 8. Book Fair

2007:

- First time participating in Argentina's biggest cultural event. Placing a stand in collaboration with FEVA along with the Juan de Garay Foundation in collaboration with the Basque Government.
- Execution date: April 16 to May 7, 2007.
- Assessment: 1,800,000 visitors, 1,700 cultural acts.
- FEVA, Juan de Garay Foundation, 4 cultural acts.

2008/2011:

- Continue the activity carrying out the necessary adjustments to improve the presence in said exposition.

## Youth, sports and gastronomic programs

### 1. Youth

Diagnosis:

- The lack of information on our youth is the main cause for the loss of identity in Basque Centers.
- Lack of interest to get to know the activities and the youth that carry them out.
- Lack of youth participation.
- Lack of motivation from the Board of Directors towards the youth collective, and the youth's lack of participation in the Board.
- Absence of generational substitutions for directors.

Objectives:

- Construct an active youth collective committed to the Basque feeling.
- Strengthen the feeling of belonging through the spreading of the Basque People's values.
- Reinforce the information channels to improve internal and external communication.
- Maintain relations and activities with institutions like NGOs, soup kitchens, schools, etc.
- National and International Basque Center Youth Exchange Program.
- Achieve a space for youth in the FEVA Communication projects.

2007/2001 activities:

- National meeting of Basque Center youth.
- Implementation of a FORUM on the FEVA web site.
- Txistu (Basque flute) workshop.
- Cultural Training Workshop
- Methodology for the creation of projects workshop.
- Creation of a monthly digital bulletin with general information on Basque Center youth activities and projects.

### 2. Pilota Berria

Objectives:

- Boost the sport of Pelota, in its different variations, with the support of technical and material means, in Basque Centers that wish to join in on this program we have called "Pilota Berria" (PIBE).

- Motivate the leaders of Basque Centers so that they may take on greater responsibilities in national and international institutions that govern the future of this sport.
- Support the suppliers of equipment and "pelotas" for the sport, so that they may be manufactured at a national level.
- Encourage the reconditioning of "trinquetes" and/or "pelota" courts.
- Organize workshops to train instructors.
- Organize children, youth and adult tournaments.
- Collaborate with Basque Centers that do not have sports venues access to them, through the signing of agreements with bodies in their towns that own them.
- Participate as founding members of the International Pelota Committee.

2008/2011:

- During the next four years, we are set out to go from 10 "pala" players to 50, 20 "pelota" players to 60 and from 10 players to 50 in "xare". Boosting these activities in South American countries.

### 3. Gastronomy

2007:

- Pilot experience:
  - Two theoretical/practical traditional Basque cuisine workshops.

2008/2011:

- Cooking workshops conducted by cooks from Basque "txokos" (gastronomic societies).
- Three cooks, 5 workshops each, every year.

### Social activities

- Twinning programs to boost solidarity like those developed by the Oñate Town Hall with the José C. Paz Basque Center and the Arrasate Town Hall with the Sunchales' (Home of Cooperation)
- Promote exchange activities and visits between different Basque Centers and the regional integration of the same for specific activities: dances, festivals, camps, picnics, Aberri Eguna, Basque Day, National Basque Weeks, etc.
- Continue promoting contact between all types of Basque institutions and those in Argentina.
- Continue promoting relations between people of differing circles: politicians, businesspeople, arts, science, etc. from the Basque Country and Argentina.

## Basque

### Objectives:

- Teach Basque to children, youth and adults in Basque Centers.
- Teach Basque and Basque culture in universities and language schools to youth and adults.
- Teach Basque and Basque culture to children at the Euskal Echea School.
- Make it known to more people and in new circles the offers to learn Basque.

### Types of courses offered

- By area and pupils:
  - Children in Basque Centers
  - Children at the Euskal Echea School
  - Adults in Basque Centers
  - Adults in University

### — By teaching method:

- On-site
- BOGA Program
- Remote tutoring

### — By level:

Familiarization	60 to 90 hours/year	1 year
Basic		
Level 1 A	60 a 120 horas/year	3 years
Level B	90 a 120 horas/year	3 years
For teachers	150 hours/year	4 years
Level 2 or higher	barnetegis	

### Courses (teaching post and groups of pupils)

	2007	2008	2009	2010	2011
Children workshops	12	13	15	16	18
Level 1 A, familiarization, 60-90 hrs year, adults	38	39	40	41	42
Level 1 A, over 90 hours year	23	24	25	26	27
Level 1 B	15	16	17	18	19
Boga	5	6	7	8	9
University - language schools	2	3	4	5	6
Schools	2	2	2	2	2
Basque government delegation	1	1	1	1	1
<b>TOTAL</b>	<b>98</b>	<b>104</b>	<b>111</b>	<b>117</b>	<b>124</b>

### Pupils

	2007	2008	2009	2010	2011
Euskal echea school	900	900	900	900	900
Level 1 A, over 90 hours year	306	314	322	330	338
Level 1 A, familiarization, 60-90 hrs year, adults	267	275	283	291	299
Boga	182	194	206	218	230
Children workshops	172	180	188	196	204
Level 1 B	30	36	42	48	54
University-language schools	16	24	32	40	48
Basque government delegation	3	3	3	3	3
<b>TOTAL</b>	<b>1.864</b>	<b>1.906</b>	<b>1.956</b>	<b>1.998</b>	<b>2.060</b>

### Relation active teachers/ teachers' level of Basque

80% continuance in the teaching program with over 5 years of activity.

20% increase in teachers that initiate their training.

	2007	2008	2009	2010	2011
1990-1996 plan and 2004-2007 plan level 2	12	35	35	35	35
2004-2007 plan levels 1 a and 1 B	37	14	14	14	14
Are taught in their basque centers	4	4	4	4	4

### Teaching venues

	2007	2008	2009	2010	2011
Basque centers adult courses	63	64	65	66	67
Basque centers courses for children	15	16	17	18	19
University	10	12	13	14	15
Schools	1	2	2	3	3
Basque government delegation	2	2	2	2	2
Delegación Gobierno Vasco	1	1	1	1	1

## FINAL WORDS

With all these projects, we are trying to strengthen our institutions and contribute to the culture of harmony between our people. Today, the world's Basque people must contribute a culture of life and peace to the world. And to do this we would like to remember an anecdote:

In 1932 the League of Nations convened Albert Einstein and Sigmund Freud to debate on how to eliminate crime and war. Considering what

happened after, those geniuses did not achieve much. However, they did leave behind a simple and valuable guide: "There are no ideological reasons to oppose violence; it is not an intellectual repulsion. It is a basic intolerance, violence is no longer supported. And everything that produces a connection of feelings between people, cannot help but exert the opposite effect. All that promotes love and culture will work against violence, and also against war".

Let us build bridges towards life, towards peace.



# NABO FOUR YEAR PLAN 2008-2011

MARY GAZTAMBIDE

“Study the cultural habits of youth to design new policies that promote the rapprochement to the Basque cultur”.

(Declaration of Basque Government initiatives for 2007)

“Without a vision the people perish”.  
(Proverbs 29:18)

“If we could first know where we are, and whither we are tending, we could then better judge what to do, and how to do it.”  
(Abraham Lincoln)

“Identity is not only inherited, it is also created.”  
(Declaration of Basque Government initiatives for 2007)

*Persevere: that is what our ancestors did.  
Now it is our turn.*

## OVERVIEW

Our Basque community here in the Diaspora is at a crossroads: what will we choose to define as being Basque in the 21st century? What aspects of Basque culture will be chosen to emphasize and perpetuate? Accordingly, NABO is preparing a four-year plan to help focus our energies. The plan consists of three inter-connected parts with the overall goal of successfully fusing the “dreams” (positive initiatives that benefit your club/ organization) and the “doers” (the people who step up and get the necessary work done) to address our collective needs.

## Objective: Recreation + Education = Perpetuation

What is required here is no less than a paradigm/ worldview change and this is not an easy objective. Until now, for various reasons Basque identity in our community was primarily defined by recreation. This has served us well, because having “fun” remains a crucial element in perpetuating our culture. By now the dynamics are changing and we need to adapt or die. Education is the key ingredient that we need to better introduce and utilize. How can one appreciate what they have today if they don’t understand yesterday? NABO mission therefore is twofold: continue efforts to promote recreation but now further supplement those with educational opportunities.

## Approach

Do a few things well. Our plan consists of a three-part implementation that begins with the first two parts over the first year being 1) ascertaining the needs of members and 2) identifying people that will join us in 3) implementing some of the possible initiatives that have yet to be finalized.

## Working Assumptions

- Basque-American identity (i.e., Basqueness) is undergoing a significant transformation as the initiative shifts from the European to American born generations.
- Interest in Basqueness remains high at present but this cannot be taken for granted in a society that offers an abundance of options with which to identify.

— Basque events must retain a “fun” aspect to draw participants, but these events can be supplemented with effort to further educate about the Basques thus providing greater substance.

## NABO BACKGROUND

### Information about NABO

The North American Basque Organizations Inc., commonly referred to by its acronym NABO, is a service organization to member organizations that does not infringe on the autonomy of each. Its prime purpose is the preservation, protection, and promotion of the historical, cultural, and social interests of Basques of North America.

The founding of NABO reaches to meeting of Basque-Americans in Reno, Nevada back in March of 1973. The point of the meeting was a questionable proposal, especially considering Basque history. This group hoped to forge a federation and create a network within the larger Basque community of the United States. The Basque country, or “Euskal Herria,” had never been “Zazpiak-Bat” (the seven provinces are one) representing a unified, self-conscious political community. Euskal Herria most often referred to just the local region. Basques from Bizkaia in the South, for example, had little interaction with Basques in the northern province of Zuberoa.

This detachment was reflected in the Basque communities of the United States. Basques of Bizkaian descent in parts of Idaho and Nevada interacted little with the Basques of California which were largely northern or «French Basque.» Thus when delegates from the Basque clubs of Los Banos and San Francisco, California; Boise and Emmett, Idaho; Elko, Ely and Reno, Nevada; and Ontario, Oregon gathered together, they were well aware that there was little if any communication among the various Basque clubs of the American West. They were attempting to cross the divide—real and imagined—between Basque-Americans, and their venture remained uncertain. Would «French» Basques and «Spanish» Basques join a federation to work together? Would individual clubs set aside competition in an effort to preserve and promote their shared heritage? Now three plus decades and counting, the answer remains a resounding yes!

According to the last US national census, we know that there are Basques in all fifty states. The highest

number is in California with approximately 21,000, then Idaho has 7,000 and Nevada with 6,000. All told, there are about 58,000 people who self-define as being Basque. Only a fraction of these, about 10 percent, have joined a Basque organization. On that front, collectively we sure could use more people to join the ranks of the willing: those willing to make a concentrated effort to keep our Basque heritage alive. That is why we encourage people to Hurbil Zaitetz: Please come closer.

While we sure would like to see the number of members in local clubs grow, we nevertheless need to learn more about the people who are already there. Our Basque-American community might well be growing, but we need to guard against it just growing in breadth and not depth. An earlier reference to this cited the book title of years ago “Chorizo, Beans and other things.” It was a collection of poems with some illustrations, but the title aptly captured the challenge confronting our evolving Basque-American community. We have it quite clear what chorizo and beans are (even though we might argue over the preferred recipe), but what about the “other things?” This is now NABO’s focus. Whereas recreation is of course essential so that people enjoy themselves at Basque events, we also need to provide substance as well because a culture endures only if one generation succeeds in transmitting key elements to the next.

With an eye on what could be done more effectively to strengthen Basque identity, NABO is presently developing a four year plan to give us collectively and individually a list of suggestions. That is why we need to find out more about who and what we are. This effort will compile general information (e.g., club address, list of regular events, cultural activities hosted, etc.) as well as a brief description of members to ascertain general things like how many men and women, how many youth are involved, etc. With this foundation, we’ll be better placed to then develop more effective strategies for the preservation of our Basque heritage. Thus we have some heavy lifting to do ahead of us if we want to make sure that this will be something that Basque kids today will be able to pass on to their kids.

### Recreate + Educate = Perpetuate

Individually and collectively, Basque organizations have done a good job of keeping the recreation going from year to year. Recreation is crucial for a Basque club/organization for many reasons, including the fact that without the “fun”

component of our Basque festivities (e.g., picnics, meals, mus tournaments, etc.) we would be hard pressed to sustain our communities.

Our Basque communities have successfully staged recreation and the expectation is that this revelry will continue. Each Basque club/ organization probably knows best what they need to do to have a good time; NABO therefore plays a limited role in that capacity. It is with the next variable of our equation that *NABO can be of most assistance in our joint shared goal of perpetuating our Basque heritage here in America.*

As many of our Basque communities make the transition from a generation of European born Basques leaders to the generation of American born Basques, the crucial element will be how well we are able to educate young Basques about their heritage. The European Basques, when they founded various Basque organizations, didn't really plan for much education for the primary reason that they were already Basque—it was who they were. It is *instead the American-born generation of Basques that do not have this automatic connection to traditions.* It is these new generations that confront the question what does it mean to be Basque in a different way than their immigrant parents and grandparents. But what will we teach our youth about what it means to be Basque? NABO is aiming to provide a response to this question by facilitating various projects.

*Being Basque today is primarily a state of mind* because it involves a choice that one seeks to self-identify as being Basque. In a sense, therefore, it is likened to a religion that one chooses to practice or not. So in the months ahead, look for more information coming from NABO about how we can work together to create and sustain viable programs for the recreation and education of our youth. Goazen elkarrekin aurrera!

## NABO MEMBERSHIP DATA

The plan aims to benefit our members and to address their respective needs. Accordingly we are compiling relevant data (general information about your club/organization and general information about your members) to know more so as to help more. Because if NABO is going to fulfill its mission of assisting one another, we have to know who we are first. This data will be used to help us formulate effective events & programs.

## Member organization data

- NABO Member Organization
- Year founded
  - City
  - HEADQUARTERS (those with a clubhouse)
  - Headquarter's ownership: Member(s) ownership
  - Frequency of use: daily? more than 4 hours?
  - Weekends?
  - Construction year:
  - Last year of renovation
  - Total square meters &/or feet
  - Number of floors
  - Headquarter's status: does/doesn't need renovation?
  - Handicap accessibility
  - Areas for members only?
  - Public bar? Capacity?
  - Bar ownership: Membership?
  - Public restaurant? Capacity?
  - Restaurant ownership?
  - Other areas for renting?

### Paid personnel:

- Management? Week hours per person average?
- Administration?
- Cleaning/housekeeping?
- Paid instructors: Sports? Dance? Euskara? Etc.

### Facilities:

- Game room? Fronton? Swimming pool?
- Audiovisual facilities: assembly hall?

### Communications:

- Total computers?
- Internet type?
- Newsletter? Editor contact:
- Web address:
- Webmaster email:

### Library:

- Capacity? users per week?
- Number of suscriptions to newspapers? magazines?
- Number of books?
- Number of audio-visual media?

### Activities:

- Youth participation numbers: Below 10; 10-15; 15-20
- Dance: no. Kids? no. Teens? no. Adults?
- Choir: no. Kids? no. Teens? no. Adults?
- Euskara: no. students
- Txistu: is there a group? number of players?
- Mus: is there a jr. tournament? number of participants?

- Sports: no. students
- Others: no. students

#### Connections:

- With local media outlets?
- Educational centers/colleges?
- Non-Governmental Organizations?
- Companies?
- Other?

#### SWOT analysis:

- What is your club/organization's greatest strength?
- What is your club/organization's greatest weakness?
- What is your club/organization's greatest opportunity?
- What is your club/organization's greatest threat?
- What do you consider to be your best fundraising event?
- What do you consider to be your premier annual event?

#### Give & Receive:

- How could you assist other Basque communities?
- How can NABO be of best assistance to you?

#### Individual member survey

NOTE: This entails someone going through your membership list and creating a list with the following information that can then be emailed to info@naBASQUE.org. The requested information is very general and NO MEMBER will be directly contacted by NABO or any other organization.

Name: (they will not be directly contacted by NABO nor any other organization)?  
 Approximate birth-date (preferably the birth-year, but at least within a decade to then calculate age groups)?  
 Male or Female?  
 Languages?

#### 'EUSKAL TALDEA'

Euskal Taldea translates as "Basque team." This is the primary priority of our four-year plan because all the data and best ideas (dreams) stay on paper unless people take action. So the key part of any successful plan is finding and assisting the DOERS.

Plan of Action:

- a) Identify a team. One local person alone is not a viable option because they too need local support

to implement ideas, and more importantly, to remain enthused about initiatives. The goal is to locate from two to six people in our clubs and together create a viable network of shared ideas.

- b) Inspiring/facilitating a team. Euskal taldeak members need to find a regular means of inspiration to remain animated about various cultural projects. This segment would entail various initiatives; e.g., regular workshops and phone conferences.

#### POSSIBLE INITIATIVES

The following are some possible initiatives:

##### Visibility

This first aim is expanding the image and perception of Basques beyond perceived limitations; second expanding on existing means of marketing (making "Basqueness" attractive); and third knowing who we are to confidently explain where we are from and where we are going.

The numbers at present require our attention. Approximately only one of ten self-defined Basque-Americans has gone to join a formal organization. In an attempt to address these low numbers, we are proposing the following raise awareness of the Basqueness and expand its visibility and attractiveness:

- Co-celebrate the 100th Anniversary of the Mexico Euskal Etxea nurturing an already fostering relationship.
- Partake in various activities throughout the year commemorating the 70th Anniversary of the Bombing of Gernika at ALL levels with local clubs and local municipalities.
- Gaztealde for ages 16 & above
- Promotion of traveling tours to Euskal Herria (via existing such as BIDEAK).
- International Pilota Tournament in California (Sept 2007) via the World Pilota Council.
- Promoting local business to communicate with SPRI "Basque Trade Commission" in Chicago to feasibility of working relationships.
- NABO exhibition.
- NABO CONVENTION in Washington, D.C. Bringing awareness at the Nation's Capitol.
- Support and collaboration with the Euskadi Delegation in New York.
- Promoting local business to communicate with SPRI "Basque Trade Commission" in Chicago to feasibility of working relationships.

- REGIONAL “BASQUE 101” Education TOUR (for all interested).
- Sister-city program with Euskal Herria.
- NABO touring Basque film festival.
- Promotion of traveling tours to the United States (for Basques from Diaspora and EH).
- NABO internet radio (podcasting) weekly program that can be downloaded at any time. Featuring interviews, news stories, events.

## Euskara

Euskara is one of the primary elements that defines “basqueness;” the Basques word for themselves “euskaldunak” means one who speaks Basque. NABO’s efforts are to make Euskara visible, viable & vital: visible in that Euskara feature prominently in our communciations; viable in that we continue to facilitate the learning/speaking of the language; vital in that we effectively draw more attention to the central role of Euskara in our culture.

At present there are ten clubs that are offering regular classes. This number is somewhat skewed because in several communities one club is serving as the host for two or more clubs; thus ten communities is more accurate. The current number of students in these ten are 178. To increase student numbers and the number of locals offering classes the following are proposed:

- Create student-recognition system; certificate awarded.
- Creation of an Euskara mentor position that includes: coordinates BOGA material; offers regional weekend workshops; Udaleku & Gaztealde Basque lesson plans; teachers resource manual.
- Identify/recruit potential Basque instructors that can be trained.
- Training of new Basque instructors.
- Advancement of students to Basque country for study.
- Create a fundraising drive; issue of long-term financing.
- Development of a “Basque-Fast” program / Topaketa to provide quick infusion to raise enthusiasm for learning.
- Summer 2008 intensive weeklong workshop for instructors in U.S.
- Identify/recruit potential volunteer visiting Basque instructors willing to come from Europe to spend time in different Basque communities for several weeks at a time. Euskara Munduan celebration in the Basque Country

## Youth: 9 & under

To provide fun activities to get children together to socialize and foster a positive association with Basque organized activities. Activities, for example, may be linked to seasons or holidays, but include some Basque vocabulary words, a song, background music, etc. At the end of each session the child would have something to take home with them to hang on the refrigerator and to tell their family about, etc.

Only a handful of clubs have active, kid-friendly programs underway. If youth is the future, we need to provide clubs the means to offer opportunities for greater involvement. Whereas NABO can provide specific programs directly to older kids (e.g., Udaleku & Gaztealde), these programs are being offered to local volunteers as possibilities:

- Identify individuals who are working with children and ask them to share ideas .
- Gather resource materials for games and songs, etc.
- Develop a short handbook explaining the aims of the program and providing tips on working with young children, positive reinforcement techniques, welcoming rituals, etc. This will help volunteers who may not have this type of experience.
- Initially develop 13 complete sessions; repeat this to add more over the next several years.
- Identify local individuals who could volunteer to implement sessions in their clubs.
- Distribute 2 or 3 session packets to these volunteers.
- Follow up with volunteers and get feedback to consider in development for future packets. Distribute all packets developed up to this point .
- Assess needs with respect to variety of content for future packets .
- Edit and publish a collection of all 52 sessions for use by clubs and also offer it (for sale?) to individuals. Families who live in areas with no Basque club nearby may be interested.

## Youth: ages 10-15

Udaleku remains one of NABOs most effective programs, and the aim remains to continue to adapt this to new needs. Over the next four years Udaleku will aim to provide new material, access to music, access to equipment and costumes, lessons for adults who would like to learn social dances workshops on specific dances. Every year forty to eighty kids participate.

In order to optimize this NABO event, the following are offered as initiatives to rework Udaleku so that each area focuses on the dances (although not exclusively) of a specific province. A participant attending four years in a row would receive a full review of the dances from the seven provinces by the fourth year.

- Dances from Iparralde taught at Udaleku (Northern California region).
- Dance DVDs for instructional use.
- Conversion of video material to digital.
- Annual workshops on specific dances-perhaps in conjunction with Gaztealde.
- Udaleku focuses on dances from Gipuzkoa (Idaho area).
- Udaleku focuses on dances from Araba and Navarra (So. Cal area).
- Udaleku focuses on dances from Bizkaia (Nevada area).

### 16 & older

With Udaleku now confined to kids ages 10-15, the necessity of creating another NABO program for Basque young adults became necessary. Gaztealde-which means on behalf/support of youth-aims to fill this void by providing an opportunity for learning and fun.

The first Gaztealde aims to identify a few good men and women (age 16 & above) who have the will to step up and serve as teachers of Basque history and culture. If you have the will, this workshop will provide you with the means to teach more people of all ages about the Basques.

The goal of this workshop at a minimum is that after completion each participant will be prepared to present a one-hour general introduction of the Basques accompanied with video, audio & images that will be provided you. The second goal is to foster contacts to create networks to share information.

### Mus

Mus is a successful program for adults, however many clubs do not have a youth mus program. Without young players Mus will soon be in trouble. One important factor is focusing on Mus as a cultural aspect and not just a card game. Needed for the next 4 years: a growing youth mus program, NABO visibility —cards and playing sets; emphasis on Mus as a game unique to the Basques, and therefore a cultural game.

The number of senior/older players is stagnant; the future is the number of new players that join the ranks. Accordingly these are proposed:

- Awareness in the US of the cultural importance of Mus.
- Creation of NABO cards and playing sets.
- Aim for an annual 10% increase in youth mus participation.
- 10% increase in clubs participating in the NABO Jr. Mus tournament.
- International awareness of Mus as a culturally Basque game

### Euskal Kantak

Many of the long term goals for Euskal Kantua can also be covered under Euskera. Without the language, there will be less song. The two can help each other by focusing on the songs and their vocabulary in Euskera classes. What is needed over the next 4 years: an increase in young singers; an increase in exposure to Basque song; an increase in exposure to bertsolari.

Basques are singing less and less, and this not only denies us an avenue to express our language, but also significantly a means with which to connect with others. Accordingly, the following are proposed:

- NABO song book.
- Increase in participation of youth in Kantari Eguna.
- Workshop on bertsolari: helping those who speak Basque learn how to create bertsos.
- Encourage clubs to teach songs to their children.
- 10% increase of youth participation in Kantari Eguna on a sustained basis.

### Euskal Kirolak

Sports remain a key way to keep people engaged and involved. The aim is to build up sport participation in the children and young adults (7-12, 12-14, 15-18); increase participation in Ikaspilota; increase pilota in areas with nontraditional venues; establish a network for equipment increased exposure to different specialties (i.e.: cuero, front tennis, joko garbi, xare) and increase the number of players under 18 by 10% per year.

This initiative also goes beyond pilota to bring about greater awareness of Basque Rural sports. Perhaps an every two year tournament (besides tug

of war) can be organized. These are some possible initiatives:

- Network for equipment-World Pilota Federation.
- Further awareness that Pilota can be played on nontraditional venues.
- Ikaspilota-expand to NV and SoCal.
- Unifying women's pilota.
- Formalization of a pilota instruction program.
- Participation in the Under 22 world championships.
- Increase participation in youth Pilota by 10%.
- Add one rural sport to the NABO Soka Tira contest, transforming it to Herri Kiolak.
- Implementation of a formal, unified pilota instructional method in one or two more clubs with traditional venues.
- Increase womens' participation in NABO finals.
- NABO participation in the 2010 Mundials.
- Increase participation in youth Pilota by 10%.
- Increase womens' participation in NABO finals.

### Txistu

There are fewer than 30 practicing txistulari. For many dance groups, txistu is the easiest and most affordable live music. One problem is that individual txistulari sometimes have no txistu group to play with in their town, and no occasion to play for.

Needed for the next 4 years: access to materials in the US, a yearly Txistu Eguna, a way for individual txistulari to stay in touch, practice and perform. Thus the following are proposed:

- Teaching txistu in a unified manner.
- Workshop for adults who would like to learn txistu.
- An internet banda, where music could be shared via the Internet.
- A yearly performance at the NABO convention.
- Visiting instructors who could teach in different locations.
- Creation of a network of txistulari in the US.
- A yearly performance at Kantari Eguna.
- 10% increase in practicing txistulari on a steady basis.

### Interclub events

With few exceptions, most clubs/organizations understandably engage in their own events. This initiative is to encourage members to consider participating in periodic regional events. This would serve to 1. assist local clubs because of added support/participation, 2. facilitate the making of

friendships across all ages. Some possible initiatives might include:

- Identify local entertainment coordinators.
- Identify participating entertainers.
- Identify Basque Clubs who would be interested in these entertainers and the days they would be interested in hosting them.
- Regional invitations to all neighboring clubs functions.
- Meeting of regional club officers to share ideas about their club activities and problems (In conjunction with a picnic, a dinner, a dance, etc.).
- Combine club picnic's or other events, with Jr. and Sr. Mus playing (regional participants) or maybe a food seminar, or dance instruction, for anyone interested.
- Regional meeting of Traveling Instructors and anyone within the region to meet each other, a dance, a speaker, movies, etc.
- Regional Basque Cultural Day with organized mus playing, dancers, food, cultural entertainers from Euskadi and possibly a speaker or a movie with a narrator.
- A get-together of dance groups from a region to meet each other and compare ideas on their dances.
- Community outreach: invite all immigrants living in the region to a club function.
- Invite all first-generation Basques to a common gathering.
- Regional volunteer to be News Editor, who would be willing to compile regional news > Invite regional club members from designated towns or provinces in the Basque Country to meet at reunions.
- Have a meeting and celebration of all Udaleku participants for the last 20-15-10 years at a scheduled function

### Ipar Amerika euskal elkartea

#### Collaboration with Canada & Mexico

The vision behind what came to be called NABO was the unification of scattered Basque entities into a viable federation that could jointly promote Basque heritage. It wasn't an easy task back then, because among other things Basques had never really been united, not in the European homeland (though technically unified during the medieval era under the Kings of Nafarroa this reality did not reach down far past the higher circles of the monarchy) nor here in the Basque Diapora. The slogan "Zazpiak-Bat" (the seven historical provinces coming together as one) remained an elusive goal. Basques of the southern region of Bizkaia, for example, had essentially no

interaction with Basques from the northern province of Zuberoa. This situation persisted well until the present.

The North American Basque Organizations, founded back in the early 1970s, began with a grand vision as reflected in its choice of name-North American rather than United States-because the hope was to also include Canada and Mexico along with U.S. The time has come to once again try to realize that vision.

Clearly, distances limit the scope of shared efforts, but perhaps we could create a North American Basque Celebration (or "Ipar-Amerika Jaia" in Basque) once every three or four years. One time we could have the gathering in Mexico, the next event would be in Canada, etc. Beyond the possibility of these periodic gatherings, we could also explore ways of pooling our resources to all push in the same direction: the promotion and preservation of our shared Basque heritage.

## Elkar Lan

FEVA (NABO's counterpart federation in Argentina which is the home of the largest Basque community outside of the Basque Country) and NABO have for the first time initiated an effort to «build bridges» between our two federations and together share resources to fulfill a common mission of promoting Basque heritage:

### 1. CBEA

Re-creation of the Confederation of Basque Entities of the Americas. The larger vision is to embrace the larger Basque Diaspora of the Americas in a mutually beneficial network.

- Zubigintzan: CBEA (Confederation of Basque Entities of the Americas).

### 2. Youth education

Develop audiovisual material for the education of youth and adults; promotion of Basque Studies programs in local colleges; develop age-specific materials; collaboration with the Basque TV station

EiTB to utilize their materials. The objective is to bring along new generations of people who identify as being Basque but have only limited knowledge of their origins and the Basque world today.

### 3. Urazandi oral history

In accordance with other efforts to preserve historical memory (e.g., Urazandi, Basques in the American Press, etc.) an initiative is being put forth to create a pictorial collection of interviews and photographs of Basques in the Diaspora (families, dance groups, choirs, commissions, Basque club houses, etc.):

- Creation of an interview model to allow for coherence to the collection.
- Seek to involve as many Basque communities as possible to engage in the project; encourage youth to follow through and realize the project (digitize it, interviews, etc.).
- The ongoing collection will be made generally available to Basque communities around the world through hard copies and the Internet.

### 4. Munduan euskaraz

Sharing resources for the teaching of Euskara includes:

- Objective 1: Facilitate teaching activities and promote Euskara throughout the Diaspora:
  - Initiative 1.1: Exchange of projects, plans and audio-visual materials developed for the teaching of Euskara at Basque clubs and schools.
  - Initiative 1.2: Development of a shared forum/program for instructors of these activities.
- Objective 2: Collaboration with the Etxepare Institute.
  - Initiative 2.1: Creation of a specific network among the Etxepare Institute, federations and Basque clubs for the exchange of information regarding Euskara and Basque culture.
  - Initiative 2.2: Develop an exchange of teaching materials to share among those teaching Basque and about Basque culture.

**Elkarlan-NABO regions\***

2007	2008	2009	2006
West	North	South	Central
Fresno	Boise	Chino	Reno
Los Banos	Oinkari Dancers	Bakersfield	Elko
Marin-Sonoma	Salt Lake	Las Vegas	Winnemucca
Rocklin	Buffalo	Sur de California	Gardnerville
Seattle	Rock Springs	La Oberena	Susanville
SF Anaitasuna	Gooding	Ventura County	NY EE
SF Basque Club	Basque Museum		NY Society of
SF Basque Center	Ontario		Basque Studies
SF BEO	Mountain Home		Colorado
	Homedale		Battle Mountain
	Cenarrusa		Center for Basque Studies

\* Utilized to coordinate Udaleku rotation.

**5. Euskal dantza**

Shared Basque dance initiatives include:

- Transition to DVD of video dance clips.
- Collaboration with Euskal Dantzarien Biltzarra and internet dance sources (e.g. dantzan.com, dantzak.com, dantzariak.net).
- Creation of a “Plaza Dantza” DVD for dancing and festivals and for fun.
- Master of Ceremonies announcing packet
- Touring premier dance group from Euskadi; including teaching workshops.

**Education**

One of the central keys of perpetuating a viable sense of Basqueness will depend on the success of various educational programs. From one generation to the next, essentials have to be transmitted, and for Basque identity to remain substantial we have to locate effective, substantial means of teaching about the Basques both for Basques and non-Basques to know more us.

The immediate aim is to identify/recruit potential regional instructors who could organize and maintain educational offerings. To do this, NABO seeks to supplement its current educational efforts that include:

- Udaleku
- Hizketa
- Kantuketan
- Photo exhibit
- A new initiative is being begun the Summer of 2007 with Gaztealde that this time around will serve as a three-day workshop to create potential teachers of Basque cultures.

NABO’s challenge is to integrate more learning opportunities, and that is why the proposed creation of a Basque Studies Consortium comes at just the right time. The proposed arrangement is:

**Institutions**

- Problem: most schools face an uphill challenge creating a version of Basque Studies.
- Solution: Pursue collaboration to share resources and facilitate the offering of at least a certificate program.

**Individuals**

- Problem: numerous scholars are at work in Basque studies, and most are isolated; i.e., many are not aware of their research.
- Solution: Basque Studies Journal and association would enlist subscribers and members to provide a shared forum.

### Basque community entities

- Problem: integrating education.
- Solution: Provide an avenue of more study and facilitate educational offerings.

### Proposed Initiatives from the last Congress of 2003

The last Congress (July 2003) concluded with a list of recommendations agreed upon by the delegates. These were to be communicated to individual clubs/organizations with the hope that a good many could be realized.

The following represent what NABO and/or member organizations have already accomplished:

- Relations among Basque Club.
- External marketing of Basques.
- Promotion of Euskadi symbols.
- Udaleku expansion.
- Sporting contests among clubs.
- Formation of youth directors.
- Sister cities.
- Seminars, conferences.
- Communication among members.
- Communication among the youth.
- Interchanges with other Basque communities nationally & internationally.
- Organization of Basque cultural events.
- Dance group exchanges.
- Reunions of former dancers.
- Digitize dance material.
- Facilitate the learning of Basque instruments.
- Basque cuisine.
- School tours.
- Women sports.
- Promotion of Basque pelota.
- Exchanges of Basques from Europe with the Diaspora.
- Cultural offerings for youth.
- New initiatives for youth.
- New technologies.
- Websites.

Transmission of Basque identity:

- Investigations.
- Urazandi.

- Expansion of Argentina Euskaraz.
- Euskara online.
- Day of Euskara.

The following represent what NABO is currently doing:

- Data base of members and needs.
- Assistance for those in financial straits.
- Diagnostic of each Basque club.
- Cultural presentations.
- Participation Plan of Basque Culture.
- Evaluation of the necessity of cultural animators.

The following represent what NABO could do in the future:

- Shared Membership Cards.
- Accords with promotional institutions.
- Promotion of "Zortzigarren herrialdea".
- Celebration of Day of the Basque Diaspora.
- Creation of "Friends of the Basques" organizations.

The following represent what is primarily Basque Government initiatives from 2003:

- Creation of a universal Basque Club logo.
- Euskal Etxea online.
- Promotion of the Basque Diaspora in Basque Government publications.
- Promotion of trips to Euskadi for professionals and public opinion makers.
- Scholarships for study in the Basque Country.
- Information about the University of the Basque Country.
- Access to materials from Euskal Dantzarien Biltzarra.

Transmission of Basque identity.

- Investigations.
- Urazandi.
- Digitizing data.
- Museum of Basque Immigration.
- Genealogy & crest information.
- Expansion of Argentina Euskaraz.
- Euskara online.
- Day of Euskara.
- Support material.





## ASSOCIATION OF EUROPEAN MIGRATION INSTITUTIONS' (AEMI) WORK

BRIAN LAMBKIN\*

Good morning ladies and gentlemen, *Dia dhaoibh ar maidin* as we say in Irish, and *Egun on denoi*—that is Basque, I think, —*Eskerrik asko gonbidapenagatik* and a big thank you to the translators, our hidden friends in the background, for making this possible.

Thank you very much for the invitation, Benan. It is terrific to be here. We have really enjoyed. It has been very nice to be able to be here since the beginning of the Congress and get a feeling for the Congress and its work.

I am also delighted to be here in the wake, if you like, of my good friend and colleague Patrick O'Sullivan who I understand some of you remember from the last Congress four years ago.

Although I work myself in Irish Migration Studies, as Benan has said, I am the Chairman at the moment of this Association of European Migration Institutions, so what I hope to do during the next 40 minutes or so is give you some kind of overview of what is going on in Europe on this theme and to show that you are by no means alone in your interest and concern for relations between your homeland and your diaspora, especially with regard to developing a museum and research center project.

So, to begin with, as the theme of the Conference is *Zubigintzan*, bridge building, can you see the two bridge builders in this photograph? You recognize Benan and Andoni. You might well recognize me there amongst my colleagues. This is where I work in Northern Ireland and this was Benan and Andoni on their tour of Europe last summer, seeking out institutions that are focused on the theme or migration.

I would like to make a connection between Ireland and this part of the World by showing you this map. This year we are celebrating the 400th Anniversary of what we call 'The Flight of the Earls'. The picture on the top right hand corner is really an icon of the origin of the modern Irish diaspora. These are the two main Irish chiefs leaving Ireland in 1607 to go into exile in Europe, because of the pressure on them from the incoming English. The plan was to take a ship (very much like the ship we visited on Monday, the seventeenth-century whaling ship in Bermeo) the plan was to take the ship and to sail all the way to La Coruña and then get help from the King of Spain and then from the Pope and then go back to Ireland. The plan did not work: they were driven by a storm to France. That is what we are remembering this year: tracing the origins of the Irish diaspora back to this moment 400 years ago.

Ever since that moment, there was a big emigration from Ireland continuously for 400 years and, of course, what replaced it was an immigration from Britain which was not without its problems and you could say that we have only very recently worked out the problems arising from that immigration. You have mentioned conflict in this part of the world and you know that in Northern Ireland we are still just coming out of conflict, very bad conflict for the last 30 years.

Now, to say something about the Association of European Migration Institutions (AEMI). I was very interested to hear all the discussion that you are having about logos. There you see the Association's logo: It took as several years of discussion to reach an agreement about it. I remember there was some discussion about the wild geese as a symbol of

\* Conference given in English.

migrants: where were they sure they were flying the right way? Not all the wild geese went west from Europe to America; some went east and south and on to Australia and New Zealand.

Who belongs to this Association? Membership is open to any European institution or organization involved in the documentation, research and presentation of European Migration, so that is a very broad definition.

Now, when we talk about migration, what are we talking about? This is a display from the German Emigration Museum. It is the inside of a passenger liner sailing from Europe, it could be going to anywhere, and those are symbols of the migrants: their luggage. And if we think about migration, what we are really talking about is reconstructing, recovering individual stories and family stories, so you could say that each one of those suitcases represents a complicated story of an individual and a family, not just the individual who went on the ship with that suitcase, but also the story of the family left behind in the homeland, and then there is the question of the future to which that individual went. So, this is what is fundamental when we are talking about migration: the reconstruction, the recovery of these individual and family stories, and it has been very interesting to hear how much work has been going on in this respect with regard to the Basque diaspora.

I wonder if anybody in the room recognizes this man, perhaps you have seen this film, two emblematic emigrants (Jack and his friend, who I think is Italian, also) heading for the ship, the *Titanic*, in the film. Again: what is Jack carrying on his shoulder? What does his luggage contain? Where does he come from? And most importantly, perhaps, of all, what is he bringing in his head? I mention the *Titanic* because of course the *Titanic* has a strong association with my part of the world, with Belfast, where the ship was built, but of course what is often forgotten is that the *Titanic* was an emigrant ship, down below, in the third class, there were emigrants like these, and again, what are they bringing with them to the New World? These are Irish musicians: you can see the accordion being played, like the accordion we heard on Monday evening, and the pipes and the fiddle - part of the culture being taken across the Atlantic.

Now, this map is really to remind us that emigration, Irish emigration, Basque emigration, is part of a huge emigration from Europe, and you can see that we have a network of routes from the main ports of emigration. This is a map showing emigration from Europe about 1907. I hesitated to show this because, if you look at where we are

now, unfortunately the cartographer has placed the key very insensitively. But I show it because I want to highlight a problem: that in mapping European migration we still have very poor maps, and you can see we need a better one than this to represent emigration from Spain, and Portugal and the Basque Country and from France. We need a comprehensive Atlas of European Migration. That is a big project that is being discussed but it will need to be a big international project.

You have been talking a great deal about the Basque diaspora, and it is very interesting that you are so comfortable with the term diaspora because this is a relatively recent development in Europe. You very rarely if ever hear the term 'the English diaspora' or 'the French diaspora'. The English and the French do not think in quite the same way about their emigrants, but certainly we talk a lot about the Irish diaspora. We can not really understand the Irish diaspora or the Basque diaspora without remembering that it is part of this bigger European diaspora to all parts of the world.

Now, let me say just a word about definition. When we talk about migration, I think we are very simply talking about the moving of people and the settling of people —moving from an old world to a new world, And when we talk about migration heritage, or *patrimoine*, we are talking about the surviving evidence of migration history and culture which is 'treasured' to a greater or lesser extent, particularly in archives, libraries and museums, such as those of the members of AEMI. So, I want to talk a little bit about archives, libraries and museums that look after what we call migration heritage, the traces of migration.

I think that it is also worth remembering that when we talk about migration we are not only just talking about emigration, about people leaving, we are also talking about people moving around inside the country (whether it is inside Spain, or France, or the Basque Country) and we are also talking about immigration, people coming in; so we have a cycle, people coming in, people moving around, people going out, and of course, people coming back, return migration. It has been interesting listening to you talking about immigration to the Basque Country and what you call the new Basques. In Ireland we have a similar situation because for the first time in 400 years we really have more people coming into the country than are leaving it and this is a very new situation for us.

This is a public statue, representing Irish migration. This is Annie Moore and her two brothers at the big port of Queenstown in the south of Ireland

near Cork, which is the last port at which the *Titanic* called. Annie Moore has a statue in Ireland and she also has a statue in Ellis Island in New York because she was the first immigrant to get off and then go through Ellis Island in 1892, the big Immigrant Station in New York. I think a lot of Basques must have gone through New York, through Ellis Island, between 1892 and 1924, when the 'golden door' closed. As you can see Ellis Island is now a museum is an associate member of AEMI. When the emigrants arrived in New York they would end up in places like this, This is a room inside a museum in New York: the Lower East Side Tenement Museum, which recreates the kind of living conditions that emigrants in the late nineteenth and early twentieth centuries found themselves in, in the New World, and this also is an associate member of AEMI.

So, we have three main types of organizations that document, research and present European migration. We talk about them increasingly together because right across Europe I think there is a better understanding now that museums, libraries, and archives cooperate with each other. The possibility of them cooperating much more closely, especially thanks to information and communications technology, is very important. And members of the public find it very difficult to understand the difference very often between what is a museum what is a library and what is an archive, because very often they go together.

Just another quick reference to the film *Titanic*, because in this slide you can see how were the film makers able to reconstruct what the third class below decks for emigrants looked like on a passenger liner in the early twentieth century and how they had to rely on evidence such as this contemporary drawing for their reconstruction. So, museums and archives are very concerned preserving this kind of documentary evidence, this pictorial evidence of the experience of migration.

This is a map showing the distribution of the member institutions of AEMI and, as Benan said, it started in 1989. The initiative started in Scandinavia. We do not have as long a history as your history of Basque associations, which goes back a long way, but we have a similar pattern of gradual growth. The first meeting took place in Aalborg in Denmark in 1989 and there has been an annual meeting every year since. On the right hand side you can see the places where the meeting has taken place. So you can see that ten years ago our institution hosted it in Northern Ireland. As Benan said, last year we met in Croatia, and also Joseba was there as well, and we are going to be meeting in October

this year in Finland. The dots on the left represent Ellis Island, Pier 21 in Halifax in Canada, and the East Side Tenement Museum. At the very bottom is a Museum in Sao Paulo, Brazil, as well. So, this organization has grown slowly from just having 3 members in 1989 to having 34 members across Europe and our ambition is to try and have an institution representative of each country of Europe. You may see that we are looking to expand in the new accession states of the Baltic for example.

So that is what we are concerned with, you are talking about your four year plan, your next four year plan, reviewing your four year plan, reviewing your prospects for the next four years, that is what our organization is trying to do.

We are looking forward to a Europe that is creatively and confidently engaged with its migration heritage, history and culture, and what we are trying to do as an organization is to, as you can see, to facilitate the mutual support of member institutions, being aims documents, research and present European migration; secondly, to provide members with an international forum for advancing knowledge and understanding of European migration in the past and the present; and then, thirdly, to promote internationally the public understanding of European migration.

I think it is very interesting that you are talking about how do we make the Basque diaspora better known amongst, in the Basque homeland? Well, the broader problem is how do we make the European diaspora better understood in the European homeland?

And of course is only by lots of nationally, regionally and locally based institutions coming together to collaborate so this becomes possible.

So just to give you a little flavor of some different institution:

— This is a museum in Luvliana, in Slovenia, you can see that recently they have had an exhibition of connections between Slovenia and Argentina, and the cases give the impression of the sort of objects that the museum may collect in order to represent migration. You can see the building how the museum worked at the Bottom of the slide.

— This is Norway This is the Norwegian Emigration Museum in Ottestad and you can see this is a very interesting museum because it has 3 elements:  
1. The first element is an outdoor museum. In Norway they have reconstructed the log cabin of Canut Gundusum, who emigrated to America in 1882, and this is the small log cabin that he

built in Minnesota, so it is now in a Museum in Norway.

2. Also, in the Museum in Norway, there is an indoor exhibition, so objects like you can see at the bottom of the slide, the emigrants trunk and some of the belongings that the emigrants would have taken.
3. A library trying to collect as many books about Norwegian emigration as they possibly have.

So that is Norway.

Benan mentioned Bremerhaven already, and this is the splendid new building in Bremerhaven, in the port, the emigrant port or Bremerhaven in Germany, which is a huge investment and has been extremely successful, I think is very encouraging the amount of support that the public has given to this new institution. As you can see probably displayed in June this year or maybe was May, this museum was awarded European Museum of the Year, so that is a very important recognition for a migration museum, it is the first time such a migration museum gets such a European prestigious award, ask Benan, it is a splendid place to visit.

Just to go back to Norway, and say that The National Library of Norway is also a member of the Association, because it has a special Norwegian-American collection. Inside the National Library they have a special section devoted to emigration from so important was the emigration in Norway to America and again they are collecting books but also in the bottom left hand corner you can see some poster, like Norwegian emigrant reaching you his hand to shake hands with the welcoming Uncle Sam.

The Danish Emigration Archives in Archboud where they found the Association, they took the initiative, and if you look at their website, one of the things they do is they provide a huge database, so if you think you have Danish connections you can put your name in here and trace, and this is a big service that virtually all emigration centers are now trying to provide: Digitalize migration records, passenger lists, also registrations with the police of the emigrants, that happened in Scandinavian countries and in Germany and other but not unfortunately Ireland, have records quite as good, and this is very popular all over the world.





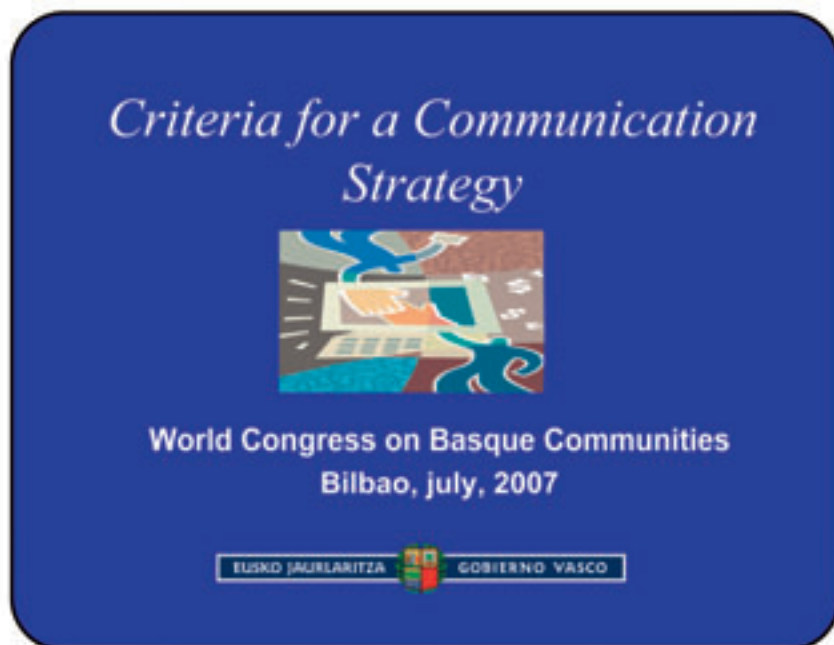
# CRITERIA FOR A COMMUNICATION STRATEGY

JOSEBA AGIRRETXEA

The author, Joseba Agirretxea, imparts his presentation on the basic criteria for a communication strategy. This presentation communicates the key points to be successful in a project, from the point of view of communication,

messages, content, etc. The key point slides are shown here, the essential data which gave rise to the development of the presentation in itself.

The presentation was followed by a round table.



## Why must we communicate?

Because  
we are the ones that  
communicate



What is not communicated DOES NOT  
EXIST

## Why must we communicate?

...And because if you do not do it others will  
do it for you



(That way, if you do not intervene, you leave a void  
for others to create your image)

## Communication is not everything, but everything is communication

Whatever we do: We always communicate

1. **Voluntarily** (with planned and premeditated actions)
2. **Involuntarily** (not doing anything)

## Communication is not everything, but everything is communication

- NON-COMMUNICATION can be an option.  
*(whenever its premeditated, and being conscious that it is being communicated)*
- But it has a very high cost.
- And we can not afford it.

As a consequence, when we communicate:  
**WE ALWAYS TRANSMIT AN IMAGE**

**GOOD**



**BAD**



Whatever we do,  
with or without intent  
**WE ALWAYS PROJECT AN IMAGE**

### Configuration of the Image

It is not the same:

To have a bad image → **Threat**

To have no image → **Weakness**

**Opportunity to create  
An image**

***It is easier to create a new image  
than to change a damaged image***

## Corporate Communication

We must communicate what we are  
To be able to communicate what we do

### 1. They must know us

- Personify our action
- You are not only "the Basque",  
You are also "what is Basque" (*and the perception that those around have of you will be a reference to "what is Basque for them*).

## The challenge is:

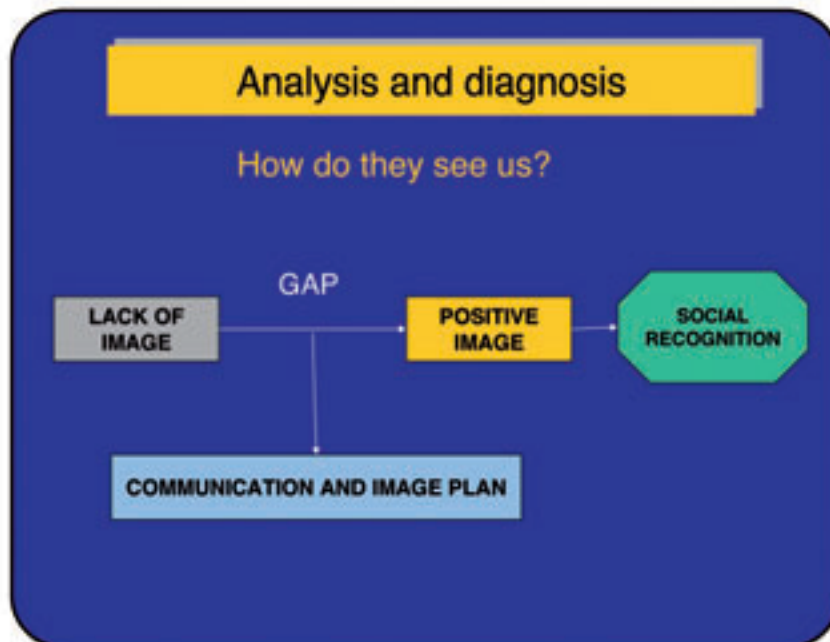
- **Communicate well,**

- **What we want**
- **To who we want**

I want my  
words to say  
what I want  
them to say.  
And for you to  
hear them as I  
want you to  
hear them.

*Pablo Neruda*





## Identification of the target public

### Communicate to who?

#### Segmentation by targets

- Define who we want to reach (selection)
- Not all the publics require the same communication



## Definition of the objectives of communication

### Why?, and Why communicate?

1 Make what we do known

INFORMATIVE VALUE

2 Give prestige to the work (what we are)

VALUE OF IMAGE

## Definition of the parameters of the communication

### What to communicate?



## Designating spokespersons

### Who must communicate?

- 1 Corporate spokespersons
- 2 Others (consultants)



## Selection of communication channels

### Where to communicate?

- 1 Means of Mass Communication
- 2 Corporate Identity
- 3 Relational
- 4 Internet - Web
- 5 Euskal Etxeak
- 6 Mail



## Design of communication strategies

### How to communicate?

#### Communication strategies

PUBLICITY	
DESIGN	Magazines, Stationery, corporate image, leaflets, books, memories, ...
PRESS OFFICE	Press conferences and releases, meetings, reports, interviews...
PUBLIC RELATIONS	Presentations, trips, contests, talks, conferences, seminars...
DIRECT MARKETING	Letters, messaging, calls, e-mail...
E-COMMUNICATION	Web page, e-bulletins, e-mail...

## TIMETABLE

### When to communicate?

1 Draw up a schedule of milestones

2 Others (when the opportunity arises)



## BUDGET

### How much to spend on communication?

Draw up a Budget



### Work Methodology

Establish a Work Group in each Euskal Etxea

Designate someone responsible for communication

Perform a diagnosis

Create and develop a plan

Control and monitor

### SGAE PROPOSAL

Offer advice on communication

Provide a communications "first aid" kit

Offer tutorials to those responsible for communication

Create a group to homogenize communication



## EMPREBASK: ASSOCIATION OF BUSINESSMEN WITH BASQUE ORIGINS

EUKENI GALLASTEGUI, JON SEGOVIA  
AND KOLDO ATXUTEGI

The authors, Eukeni Gallastegui, vice-president of Emprebas, Jon Segovia, president of Emprebas and Koldo Atxutegi, Basque Government External Relations' consultant, gave their presentation in which they presented the EMPREBASK association, which is Chile's Association of Basque Businessmen.

Here we provide the slides from their presentation with which they communicated their association's achievements, their presence in the media, their business visits and meetings and the actions they have carried out.





### WHO ARE WE?

The Association of Businessmen with Basque Origins, EMPREBASK, is a non profit making organisation made up of businesses, executives and freelance professionals who are all Basque or have Basque origins. It was created to respond to the concerns of a group of Basque-Chilean businessmen who were interested in strengthening their relations both in the Basque business world and with other Chilean businessmen with Basque origins who share the same objectives.



### OBJECTIVES

- Promote commercial exchange between Chile and Euskadi.
- Forge relationships between associates and with similar associations in other parts of the world when possible, creating a network of business contacts.



### DIRECTORY

José Ignacio Letamendi  
**PRESIDENT**

Eukeni Gallastegui Astorquiza  
**VICE-PRESIDENT**

Maite Basauri Córdova  
Alejandro Sande Hitschfeld  
Jon Iñaki Segovia de Celaya  
Mikel Uriarte Plazaola  
Luis Antonio Ayestarán  
Alberto Fernández Lorenz  
Jon Erdozia Castillejo  
**DIRECTORS**

Ramón Aboitiz Musatadi  
Juan Eduardo Errázuriz Ossa  
Luis Basauri Oyanguren  
**ADVISORY COMMITTEE**



### PARTNERS

- Businessmen with Basque origins
- Top executives with Basque origins
- Independent professionals with Basque origins
- Basque companies in Chile
- Top Basque executives

**Total partners: 123**

**Between all partner companies there are more than 30,000 workers.**



**EMPREBASK Chile**  
Asociación de Empresarios de Origen Vasco  
Euzkai Jatorria duen Enpresarien Elkarteak

#### ACTIVITY AREAS

- Construction
- Engineering
- Hostelry, Restaurants
- Tourism
- Metal-mechanic industry
- Food industry
- Distribution
- Mining
- Services
- Forestry
- Agriculture
- Livestock
- Transport and Logistics
- Others



**EMPREBASK Chile**  
Asociación de Empresarios de Origen Vasco  
Euzkai Jatorria duen Enpresarien Elkarteak

#### SAMPLE ACTIONS



Emprebask Constitution (October 05)

**SAMPLE ACTIONS****Inauguration of Emprebask (November 05)****SAMPLE ACTIONS****Inauguration of Emprebask (November 05)**



### SAMPLE ACTIONS



**Euskadi Business Mission 2005**



### SAMPLE ACTIONS



**Breakfast with the Lehendakari (March 06)**



#### SAMPLE ACTIONS



Dinner with the Ministry for Work (April 06)



#### SAMPLE ACTIONS



Meeting with the President of the Basque Parliament  
(May 06)



#### Other Actions carried out

- Inauguration in the company of Iñaki Aguirre.
- Private breakfast with the Lehendakari, Juan José Ibarretxe
- Attracting a significant number of partners.
- Accreditation of partners through personalised cards giving them access to a Emprebasck benefits club.
- Alliance agreement to obtain other exclusive discounts in Hotel Ritz Carlton, Club Balthus, Diario Financiero, Capital magazine, among others.
- Permanent update of the website [www.emprebasck.cl](http://www.emprebasck.cl)
- Basic financing structure charging annual membership quotas to partners.



#### Other Actions carried out

- Comparative study on actions carried out by other foreign Chambers of Commerce.
- Agreement reached with the BBVA for EMPREBASK partners to access seminars on specialised topics given by experts, free of charge (March 2007).
- Agreement with Catalan Business Association to run joint activities (April 2007).
- Approaches made to Chambers of Commerce and foreign Delegations in Chile to work together.
- Agreement signed with Universidad de Deusto to offer work experience to professionals from the MBA course they are giving.



#### Other Actions carried out

- Receiving different public and private authorities from the Basque Country during their visits to the Chile.
- Meetings with personalities, organised jointly with the Basque Country Delegation in Chile, including a private dinner with the Minister for Work and Social Provision, Sr. Osvaldo Andrade Lara and three meetings with other public personalities in this country.
- Coordination of trade contacts through the SPRI representative with companies in the Basque Country who have required meetings with local companies belonging to EMPREBASK.
- Search for regional representatives to attract new partners.
- Communication and integration of the partners by means of permanently sending information through client loyalty software.
- Appearances in the written press and in a report on a national TV channel's main news show.
- An in-depth look and assessment of the incipient creation of the Asturias Business Association.



#### New Actions

- Support development of EMPREBASK in other countries such as Mexico or Venezuela to strengthen business exchange between Basques in different parts of the world and create a worldwide network of businessmen with Basque origins
- Integrating businessmen with Basque origins in regions (in progress).
- Run quarterly meetings with useful public personalities for EMPREBASK.
- Strengthen exchange and relations with Business Associations and Institutions in the Basque Country.
- Specify the creation of an **OTIC** for EMPREBASK partners. Organism which channels subsidies awarded by the government to improve skills among their employees (up to 1% annual turnover).
- Give support and cover to business associations in the Basque Country who are interested in Chile.



## EQUAL OPPORTUNITY FOR MEN AND WOMEN: THE CHALLENGE OF THE 21<sup>ST</sup> CENTURY

ARANTZA MADARIAGA

At the Headquarters of the United Nations in New York, in March of this year, and within the framework of the yearly revision and evaluation of the implementation of the Action Platform approved in Peking at the IV Women's World Conference, more than 100 countries with their official delegations and NGOs that were attending said meeting, reached the same conclusion: equality is the great challenge to overcome in the 21<sup>st</sup> century.

The balance that the United Nations offers shows some partial advancement, although clearly insufficient to correct the existing imbalance. The panorama identified after the last decade is worrisome and calls for action and political, economic, cultural and social activism.

Today, more than ever, the proposal to *NETWORK for gender equality* acquires strategic importance. Why?

— *Poverty*. The cultural, economic, educational, legal and political factors continue that contribute to the percentage of poor women is higher every day, according to the UN. It is calculated that out of every 10 poor people, seven are women. Work discrimination, salary differences and the inequality in the access to productive resources, among other factors, perpetuates discrimination. One of the difficulties of identifying the situation in its entire scope and dimension continues being the lack of up-to-date data that is broken down by sex in order to evaluate the situation of women and men and the real impact of the policies and action programs.

— *Education*. The improvements achieved in education have been recognized; however, in primary education, girls attend school in a smaller percentage than boys. The UN identifies that

the principal achievement of the last decade is the "notable" increase of feminine enrollment in higher education. It has widened the fields of study and more women choose disciplines that are not traditional for women, such as engineering, science and technology. However, this tendency does not reflect in the job market integration figures for women. In the less developed countries, students come up against serious problems, especially in the rural areas. In many cases, girls and adolescents have to combine their studies with domestic housework. Frequently, they don't even attend school, or have to drop out without finishing primary school in order to help out with the family. 75% of the illiterates that live in the world are women, according to UNICEF calculations.

— *Health*. The panorama is not uniform. While some countries revise their policies in order to specifically take into account the health problems of women, others turn a blind eye. Although the use of birth control methods has been extended to a good part of the world, the problem of adolescent pregnancies and unsafe abortions persists. The conclusion of the UN on this subject is evident: feminine health needs "are not covered".

— *AIDS*. AIDS advances among women. They now account for 47% of those infected, according to UNAIDS. The situation is especially serious in Sub-Saharan Africa, where 9 out of 12 youths infected are women. There are 13 million Africans in this region that are HIV carriers, 57% of all those infected. The inequality in the relations between sexes, the discrimination and social models are behind the spreading of the pandemic between women, to which we must add the difficulties of access to antiretroviral

medicine. The UN urges the guarantee of universal access of women to prevention, attention and treatment, in order to reduce their vulnerability and that of their children against the disease.

- *Violence*. Physical, sexual and psychological, the different forms of violence practiced against women, just for the mere fact of being women, is one of the priorities of the national and international programs. And it is clearly insufficient, even when they say that there are already 129 countries that have adopted specific measures, to end violence against women and girls. Lack of information to estimate this problem, lack of awareness among legal professionals, doctors and police to recognize the scope and seriousness of the matter, there is also a lack of resources to act quickly and effectively and a lack of public services, lack of coherent and efficient protocols that offer guarantees against reports of aggressions.
- *Trade*. Measures are being adopted on an international scale in the fight against the trafficking of women for sexual purposes. But the UN insists that they should be firmer with this offence.
- *Power*. For the UN, the constant marginalization of woman in decision making is, at the same time, cause and effect of the slow advancement carried out in many development fields. In 1995, there were 12 female Heads of State or Government and 11.3% of parliament members. Now, the number of women in legislative chambers has reached 15.7%, but the number of Heads of State has decreased to eight. The increased presence of women in the parliaments and national governments is a sample of the evolution of the woman in political power, especially on a local level. The problem now is that the positions they occupy remain under the legislative hierarchies or are assigned to fields “less relevant and closer to the Role of gender tasks, such as the family, social wellbeing and culture: social matters. To this, we must add the problem proposed in some countries on the establishment of quotas and other measures of positive discrimination, contrary to very rooted cultural patterns.
- *Economy*. The UN states “considerable progress” in the promotion of rights and economic independence of woman. The majority of countries are adopting measures to assure the access of women to employment on equal footing and the support for women

business owners. However, there is an important difference in professional careers. “The stereotypes continue to impede feminine performance in high-level positions in the private sector”, for this reason, measures should be reinforced that favor the conciliation of work and family life.

In full view of the data it seems uncertain that the principle of equality of women and men, as well as the express prohibition of any type of discrimination for reason of gender are included in the different legal regulation.-

The Convention on Elimination of all forms of discrimination against women, approved by the *General Assembly of the UN of 1979*, proclaims the principle of equality of women and men, committing its members to guarantee, by law or other means, the effective compliance of said principle.-

With the entry into force on May 1, 1999 of the *Treaty of Amsterdam*, the equality of women and men is proclaimed as a fundamental principle of the European Union.

The *Statute of Autonomy* proclaims the right to the equality and non-discrimination for reason of gender, establishing to the political powers the obligatory nature to promote the conditions necessary so that the equality of the people and groups that integrate them be real and effective.

The Basque Parliament declared priority the elimination effective of all forms of discrimination of women through the approval of the Law 2/1988 of February 5, created by the Emakunde Basque Institute for Women—. Since then, the Basque Government has approved IV Action Plans that include the strategic lines of intervention of the Basque public administrations in relation to the promotion of equality between women and men in all areas of life.

The role that women and men have traditionally carried out in society is experimenting an important transformation. The increased participation of women in the job market, their access to all levels of education, increased access to training and to culture and, in a lesser amount, to the decision making areas, is generating social changes favorable to the advancement towards the equality of women and men; changes that would not have been possible without the fundamental contribution of the feminist movements and without the effort of all those women that from the anonymity have worked in favor of women’s rights.

However, the data on the job market, the socio-political participation, doing the house work, violence against women, poverty, etc., continue showing the existence of a hierarchy in the relations and the social position of men and women with origin in the stereotypes and socio-cultural patterns of conduct based on sex that assign women the responsibility of the domestic area and the public arena to men, on the basis of a very unequal evaluation and economic and social recognition. Also, there are an important number of women that endure multiple discriminations because, together with the discrimination for gender reasons, they suffer other discriminations derived from factors such as race, ethnical background, language, age, disability, patrimony, sexual orientation, etc. All this is conditioning, in many cases, the full exercise of the rights inherent to women citizens.

The challenge at this time is in guaranteeing the practical and effective application of the right to equality formally recognized in the legal texts, and, in this sense, the Basque Parliament approves the Law 4/2005 for the Equality of Women and Men. This law proposes mechanisms and specific measures to achieve that the Basque public administrations implement more decisive policies and actions to eliminate this structural and universal phenomenon of inequality between women and men.

On the other hand, the *social consensus* is growing in relation to the acceptance of the right to equality for women in that which refers to employment, socio-political participation, economic autonomy, the enjoyment of leisure time, etc., as well as the need, the convenience and fairness of men participating more and being co-responsible for the obligations in the domestic area. A society in which women and men have an equal participation in the public and domestic arenas, that articulates a non-hierarchical relationship between women and men and between reproduction and production, where the value of the job does not depend whether it is done by women or men, and in which a better use is made of the potential of all people and groups, is, today, the model proposed as desirable from the theory and feminist groups and institutions that work for real and effective equality of women and men, and that is expressed in individual and group discourse. All these circumstances meant an important opportunity that the Basque Government took advantage of to propose to the Parliament the approval of the Law of Equality that we have in Euskadi and lead us to the incorporation of the perspective of gender to public policies.

Also, the development of the positive action plans during more than a decade, has contributed

experience and important advancements in the Administration. It has facilitated the implementation and development of equality policies on three levels of the Basque public administration, the creation of structures for their operation, the establishment of stable coordination mechanisms and intra-institutional and inter-institutional collaboration, the capability of people for the advancement in said policies, as well as the equality of women and men is present in the current political agenda. However, it is no less true that there is still important work to be done in order to make the equality of women and men a strategic and priority objective for all the powers and Basque public administrations, and this law also tries to make an impact on this matter. The law claims to establish the bases to reach conclusions on the work carried out up to the date in the development of equality policies, in order to situate the country at the same level of the more advanced countries in this matter. All this in the conviction that the equality of women and men, besides being a human right, is a strategic need for the exploration in democracy and for the construction of a Basque society that is more fair, united and economically and socially developed.

The last goal of the law is to move forward in the creation of an egalitarian society in which all people are free, in the public arena as well as the private and to do so, the law establishes the general principles that have to preside over the action of the political powers in matters of equality of women and men, and regulate a group of measures directed to promoting and guaranteeing equal opportunities and behavior in all areas of life.

Currently, there are two principles internationally considered the most suitable to achieve the equality of women and men: *the integration of gender perspective and positive action*. Precisely, the law intends to establish the bases for the effective application of said strategies in our country, as a means to achieve equality. Also, this title establishes the application area of the law, that, although it is limited to the Autonomous Community of Euskadi, it also proposes the need to promote the collaboration and the communal labor with other institutions and entities of Euskal Herria and exterior organizations in order to guarantee the equality of women and men for the entire Basque public.

The second title regulates a group of measures for the integration of gender perspective in the action of the powers and Basque public administrations. Chapter IV establishes the means to promote equality in the regulatory and administrative activity and it is specifically in Article 20.2 that literally

states: "Without prejudice to the other measures that are considered opportune, the Basque public administrations, in the standard that regulates the subsidies and in the cases permitted by the legislation, will include among the adjudication criteria the evaluation of the integration of gender perspective in the offer presented, or in your case, in the project or subsidized activity. In the same cases, there will be an evaluation among the requirements that the beneficiaries of subventions should have, their track record in the development of policies or actions directed to the equality of women and men".

In this regard, it is from this specific article of our Law of Equality which derives that the integration of the gender perspective be a matter to take into consideration when awarding subsidies.

What is the integration of the gender perspective or gender mainstreaming?

In your case, it would consist in that the projects presented for subsidies include a previous analysis of the effects that they may have on women and men, in that said project has been considered from a global point of view, meaning from the point of view of men and women and not only men. You must also study the incidence that the project could have on men and women and in case of detecting harmful results for women, it will be necessary to establish measures that correct this deficiency.

Specific examples will be proposed and the debate will be opened.





# INTERNATIONAL PROJECTION OF THE BASQUE LANGUAGE AND CULTURE: THE ETXEPARE INSTITUTE

MIREN AZKARATE

*Egun on, guztioi.*

*Benetan pozgarria da niretzat gaur zuen artean izatea. Duela lau urte ezagutu genuen elkar, nahiz 2002an izan lehen harremana NABOk jendearekin eta San Franciscoko Euskal Etxearekin. Ordutik hona ia urtero elkartu naiz zuekin Mexikon, Boisen, Argentinan, Txilen, Wyoming-en, Uruguayn edo San Franciscon.*

I want to begin by remembering what I said four years ago at the Congress held in Gasteiz: "This World Congress on Basque Communities looks towards the future; it seeks out future paths for a common memory and history. We are not satisfied with sharing memories; we want to share projects as well. Along with that, this reflection is important because of the time in which it takes place. In this third year of the third millennium, the different sides of the collective and cultural identity have a basic importance; along with globalization, identity is one of the aspects that is defining the 21<sup>st</sup> century society."

I believe those words are still valid four years later. Because we have a memory and history that is unusual, because the collective and cultural identity continues to grow strong not only in Europe, also in America, and because we continue wanting to share projects.

Four years ago, we offered Sports, Youth and Basque projects, so that we could all fulfil the "Aurrera goaz" motto, we continue to move forward.

Today, I would like to evaluate what has been accomplished during this four-year period and propose lines of action for the next few years. However, what is fundamental is to listen to each

other, for you to know the programs that we are developing, our limitations, how you can participate in these programs. And, for our part, listen to your assessments; accommodate our lines of action, so far as possible, to your needs and realities.

If we shared reflections under the "Aurrera goaz" motto four years ago, this year, without relinquishing moving forward, we have bridges to cross, *zubigintzan jardungo dugu*.

And undoubtedly, communication and computer technologies are greatly useful when building bridges. The Net is imposing itself more and more on our daily life and, thanks to it, distances are negligible. The information is there, the possibility to communicate is there, and people decide when to connect themselves.

## BASQUE LANGUAGE

### Euskal Etxeak, 2004-2007

On more than one occasion, we have acknowledged that Argentinan Euskaraz has served as a pilot project to spread regulated Basque classes across the world.

In July of 2003, we said that HABE would develop the customized *euskara munduan* program, adapted to each need and reality. That is why the different situations will be supported, from those who have designed an authentic Basque class system, to those who want to begin with Basque teaching, including those who are in the development stages.

HABE works in collaboration with the Office of Relations with Basque Communities and the

different federation (NABO, FIVU, FEVA...) on the following lines of work:

- The training of Basque language teachers in each country,
- Provide teaching material for teachers and students,
- Improve communication and supervision, improve computer infrastructures
- Financing and monitoring the project.

### Teacher training

It has improved greatly, but there is still much to do. The challenge continues to be that each Euskal Etxea has sufficient human resources.

Those who dedicate themselves or want to dedicate themselves to the teaching of the Basque language often need to perfect their level in addition to teacher training.

From 2003/04, *Irakasleen Gunea* on HABENET has been working on-line on the first level of the advanced language so as to give Basque language classes.

### Material: Boga

It is necessary to distribute BOGA to the Euskal Etxeak, but it is also necessary to train those who will use said material.

It is necessary:

- To know computers at an administrative level (give the students the key).
- Assign the students their adequate level, respond to the computer problems they might have...
- Correct student exercises, recommend new exercises, answer doubts.
- Meet periodically with students and suggest topics to practice what has been learned, lead the sessions...

The HABE technique offers a course specially directed at those who will use BOGA, so that they make get the most out of the self-learning system.

### Financing

Announcements of grants have been held annually for the Basque Centers, by virtue of which HABE signs agreements with the Federations and the Euskal Etxeak.

HABE has a manager to handle the relations with the Euskal Etxeak and carry out the functions just mentioned.

Today, 75 of the 150 Euskal Etxeak offer Basque language courses, classes that some 2,000 students attend.

Children's groups have also been created in Barcelona, Madrid, Argentina, Uruguay...

### Euskara munduan 2008-2011

Facing the future, it continues to be strategic that each Euskal Etxea and that each Federation poses the necessary resources to teach and learn; that each Center has autonomy to start up the corresponding activity.

Insistence must be placed on teacher training and the teaching material.

### Teacher training

To deal with the different realities that exists in each Basque Center, it is necessary to identify the teaching staff's Basque level and the teacher training they need. And, based on that, create specific proposals for each Euskal Etxea.

As for the teaching staff's profile, we recognize:

- Oinarrizko irakaslea (basic level teachers)
- Specialized teachers, to teach students in high-level courses, this represents approximately 10% of the students.

### Latin America

- Argentina and Uruguay
  - The training of 40 new teachers began in 2003
  - In 2007, two groups: Diaspora I conducting the 4<sup>th</sup> level; Diaspora II conducting the 6/7 level
  - Proposal:
    - Diaspora I, possibility of two more years of training
    - Diaspora II, barnetegi (intensive Basque language course) in the Basque Country in 2008 (there is a possibility that they can become specialized teachers).
- Argentina, Uruguay, Chile, Brazil, Venezuela, Mexico, Colombia...
  - Create a new group, Diaspora 0, international group, maximum of 2 people from each Euskal Etxea in the case of

Argentina, using teachers that are already giving classes in the Euskal Etxeak.

### USA and Canada

Needs:

- Improve the level of Basque, give them training to teach (such as work different skills, revitalize virtual groups...).
- Train new teachers: teach them Basque and train them to teach the language.
- In Quebec, since the instrumental language is French, they will be offered the possibility to incorporate themselves into the group they consider most adequate.

### Australia

Two Basque Centers: Sydney and Townsville.

If there are people willing to receive training to teach Basque, they will be included in the group they choose among those who use English as the instrumental language.

### Europe

Teaching staff have a good level of Basque (majority are EGA).

Educational-methodology training needed.

Information on learning and teaching material, criteria about the adequate use of said materials.

### Learning material

The preparation of two hours of class requires many hours searching for class material and its organization.

The small Centers are confronted with an added difficulty, the groups are not homogeneous, there are people from different levels. Consequently, it is much more difficult to maintain the groups' dynamic, and also the intention to avoid people from dropping out.

Each country must have the adequate material to respond to its needs, in as much as the group's level, as well as the level out self-learning:

- Reinforce the use of BOGA and the necessary training.
- Generalize Material for 1A groups (similar to those in Argentina), for the entire world.

- Generalize Material for conversational classes (similar to those in the USA) for the entire world.
- Sort term units to guarantee versatility:

- Dance instructors (maximum 50 hours)
- Pelota instructors
- Boys and girls instructors
- Present the material available on the Net and use them to maintain the Basque language.

- Update "Euskara Munduan" [www.habe.euskadi.net](http://www.habe.euskadi.net):

- Where Basque can be learned outside of the Basque Country.
- A space where experience among teachers can be exchanged (maybe in more than one language?).
- Educational advice.
- Material at hand...

### Basque in universities

Program developed through the agreements signed between the Department of Culture (sometimes along with the Department of Education, Universities and Investigation and the General Secretariat of Foreign Affairs).

Managed by the Vice-counsellor of Linguistic Policy.

It is essential that the subjects have academic value (included in Syllabuses).

- 2003-2004: the first experiences in Chile and Uruguay.
- 2005: the reader program is established.
- Basque culture and Basque language classes are currently being offered at 17 universities in 9 different countries (see Appendix 1).
- Over 600 students study Basque culture and language.

### CULTURE (WWW.KULTURA.EJGV.EUSKADI.NET)

Four years ago, we said that, "The reflection on the future of Basque communities in the world is happening at an interesting moment for the Department of Culture. For over a year, private and public agents of Basque culture are immersed in the production of a Basque Culture Plan, a strategic plan of the cultural sphere, an instrument that intends to reflect the agreement between the different agents on the strategic vision, the criteria of action and the priorities of the Basque culture group".

Let us analyze at what point we are at, and which are the projects of interest for the Communities for the next four years.

## Cultural Patrimony

### Library law, the National Library

- Library Services: Basque Government actions  
Bibliographic Catalogues
- Bibliographic Catalogues: Catalogue in the  
SNBE line  
Bilingual authority  
catalogues  
Digital Library (3,000  
digitized works)

*Library Law*: prepared to be passed by Parliament next autumn. Fulfilling a request made from the Euskal Etxeak, an additional regulation has been introduced in relation with the Basque Government to promote the creation of networks that permit coordination and information between libraries that poses significant collections in Basque or related to the Basque culture and are found outside of the Basque Country, the Euskal Etxeak in particular.

*Basque Country Library* will be created through the Law within 18 months beginning from the approval of the Library Law (according to the text being processed in Parliament).

- The digital patrimony will constitute a significant element in Basque Country's Library, that in its condition as center for Basque Bibliographic Deposit, its aim is, among others, to compile, conserve and diffuse the bibliographic production of the Basque Country and that related with the linguistic sphere of the Basque Language.
- The Basque Country Library will coordinate the acquisition, conservation and diffusion of the Basque bibliographic patrimony with other institutions.

*Digital patrimony*: preservation of Web page contents. In the area of digital patrimony, the Department of Culture is studying a program to preserve and diffuse the Basque patrimony in digital format, which is made up of Web pages, online magazines and databases. It is the most fragile patrimony with regards to its preservation but of great importance.

### Archive Law, the National Archive

*Archives and Documentary Patrimony Law*: the draft of the law is being worked on with a similar outline to the Library Law.

*National Historic Archive*: with its headquarters in Bilbao, the architectural project has been allocated; construction is set to begin in 2008.

Work will be done so that the archive funds of the diaspora are available at the National Historic Archive through the digitalization of the corresponding documents (in 2003 we remembered that already had the Azua family legacy available to us and we aspired that it would constitute the cornerstone for the archive fund on which the diaspora would form part of the future Basque Country Archive).

### *Guide of bibliographical and documentary sources on the Civil War in the Basque Country (1936-1939)*:

This Guide of bibliographical and documentary sources will serve as a reference to the National Historic Archive since it will offer information on sources that are currently found scattered on the Civil War. At the same time, an instrument for all the historical investigation referring to the Civil War years will be established and will facilitate the search of documentation of the victims.

During 2006, 84 archives of all types: general, military, political parties and ecclesiastical were consulted and indexed, emphasizing the complexity of the Alcalá de Henares Administration's General Archive.

During 2007, archives abroad are being consulted, in both Europe and America (see Appendix 2).

### Basque Culture Plan ([www.kultura.ejgv.euskadi.net](http://www.kultura.ejgv.euskadi.net))

The following can be consulted on the Basque Government's Web page:

- The Basque Culture Plan text approved by the Government in 2004.
- The Plan's development, 2004-2005.
- Information on the 1<sup>st</sup> International Conference on Cultural Policies that took place on the 14 and 15 of November, 2005.
- Development of the Basque Culture Plan, 2006-2008.
- The Basque Culture Observatory, created in 2006.

Actions to be carried out in the next four years (during 2007-2008), links to join the Basque Culture Plan and the Basque Communities. We will indicate the action and the objective to be fulfilled:

— Establish lines of collaboration inside and outside the CAV with private and public institutions, especially with Navarre, the Northern Basque Country and the diaspora:

- 2007-2008: the creation of a workgroup on territorial development is foreseen, with representatives from the Northern Basque Country, Navarre and the Diaspora.
- They will analyze the projects to be worked upon together and will have their own virtual space on the Net at their disposal
- Work areas: the Basque culture (patrimony, cultural industries and art) and the Basque language. This group can handle possible contacts with Euskal Dantzarien Biltzarra or the possibility to organize specific courses of perfection for dance group directors, mentioned in the Office of Relations with Basque Communities' report.

Another interesting initiative could be contacts with, for example, the *Kafe Antzokia* created in the last few years in the Basque Country, which has had the ability to combine culture and gastronomy, which has been attractive to an ample public, especially the young public.

- The Etxepare Institute will participate from the beginning and will slowly assume much of the work carried out by the group. The redefinition of the group's functions is foreseen during 2008-2009.

— Strengthen the Council on Basque Culture and systemize the special commissions.

- 2007-2008: In addition to the existing groups, through which contributions can be made, the Council on Basque Culture and Observatory's Web page will also offer the possibility.
- 2007-2008: the materials will be announced to the communities (both digital and published) created by the Basque Culture Plan: the Basque Culture Plan, the Council's agreements (September-October and the Observatory's annual memory (October). The needs that the communities detect in each sector can be communicated directly, or through the Office of Basque Communities.

— Creation and development of the *Basque Culture Observatory*:

- 2007-2008: the Observatory's objectives:
  - a) Draw up the statistic framework of the Basque Culture.

b) Socialization and diffusion of the Observatory.

- A four-monthly digital news bulletin has been created (*Kulturkaria*) it also has a Web page, where news on the statistic framework, the studies, etc can be consulted. We understand that it is a valid instrument to strengthen relations with Basque Communities in coordination with Foreign Affairs.

— Favour the use of new technologies

- Choose a "Managing Center" to coordinate all the standardized digital information and including that being processed.
- 2007-2008: Design and test the system and the center that coordinates the digitization. This center will work in close collaboration with the Library and Archive networks, and this center will be in charge of standardizing the digitalization systems, as well as the archive systems of the Web pages. The Basque Communities should participate and make their needs known (digitalization of traditional Basque dance materials, etc.).

### **Etxepare Basque Institute ([www.parlamento.euskadi.net](http://www.parlamento.euskadi.net))**

The 20 of April of this year, the Basque Parliament approved the law creating the Etxepare Basque Institute.

— The Etxepare Basque Institute:

- Its objective is the promotion, diffusion and projection of Basque and the Basque culture abroad.
- It will develop its action within the general framework of foreign affairs and the cultural and linguistic policy of the Basque Autonomous Community.
- It will pay special attention to the investigation and education of the Basque language, mainly in Universities and Colleges.
- And the carrying out of activities of cultural diffusion in collaboration with other international and national organisms and with entities from host countries.
- It will use the great potential of communication and information technologies
- It aspires to extend the interest for Basque language and culture and, in general, to bring our country's reality closer to Basque speaking communities around the world and all the citizens of those countries where Basque communities or trade, cultural or historical relations exist.

- It will have its own legal status and will be assigned to the Basque Government department relating to culture.
- Areas the Etxepare Institute will coordinate:
  - Diffusion of the Basque language.
  - Diffusion of Basque culture.
- As it develops, the Institute will assume the majority of the diffusion actions of Basque language and culture that are currently being developed by the Office of Relations with Basque Communities and the Department of Culture (HABE, Vice-Consul of Linguistic Policy, Vice-Consul of Culture). Both the Department of Culture and the General Secretariat of Foreign Affairs are members of the Council and the Board of Directors, for which the necessary coordination in relation to, for example, the *cultural tours* currently organized by the Office of Relations with Basque Communities would be guaranteed.

### EITB ([www.eitb.com](http://www.eitb.com))

Upon signing the 2002-2005 Program Contract (which we spoke about in the 3<sup>rd</sup> Congress) between the Basque Government and EITB, part of its mission was to “assure the maximum cultural, social and geographic coverage and continuity of its programming, with the aim of promoting the information and cultural exchange and *make access to programming possible for Basque communities abroad*”.

Subsequently, in 2004, *eitb24.com* was created, a 24 hour Channel on Internet, with the following objectives:

- Complete the information offer in a continuous manner and in a 24 hour format.
- Produce an information offer in Basque on new mediums.
- Make the Group’s information medium more accessible to Basques abroad.
- Project a direct testimony of Basque current affairs to the world.

With regards to the level of compliance of the commitments obtained in the Program-Contract:

- *Broadcast specific programming for America and Europe:*
  - Specific programming for America (*Canal Vasco*) and another for Europe (ETBSat).
  - Collaboration agreement with ASITRA (Latin American Association of Regional and Local

Television), to interchange programming with open access television in Mexico, Venezuela, Ecuador, Costa Rica, Panama and Colombia

- Agreement with ATEI (Latin American Educational Television Association) to broadcast ETB programming through the European Hispasat and American Hispasat, increasing coverage in 15 countries in America and Europe.
- *Creation of a daily information television program directed at Basque residents abroad.*
  - the *Canal Vasco News* broadcasts began in 2003, a half hour information program directed at the American audience.
  - The program covers events in the Basque Country and is directed at ample sectors of viewers in Latin America.
  - It is broadcasted to practically all of Latin America and the USA, with the exception of the West Coast.
- *Foreign broadcast of the daily radio program in Basque and Spanish:*
  - 2002, incorporation of the five radio stations to Internet, making the broadcast of our programs to the world in real time a possibility.
  - 2003, commencement of the broadcast, via satellite, of Euskadi Irratia and Radio Euskadi in both America and Europe.
- *Consolidation of the “Euskadi en el Mundo” space on the Eitb Web:*
  - The “Euskadi-vascos en el mundo” (Basques-Basque Country in the world) space on the *eitb.com* page has grown with new sections and correspondents, including a correspondent’s office in Brazil. All the news is published in Basque, Spanish and English.
  - 2004, birth of the *eib24.com* channel, three news items are highlighted in the portal’s main page.
- *Attention and coverage of political, cultural and social events that affect Basque communities abroad.*
  - Special tracking of those Basque communities where EITB has collaborators: France, England, United States, Belgium, Argentina, Mexico.
  - Reporters have travelled to the most relevant social events that the Basque diaspora in other countries have been involved in
  - Features have been done for *Canal Vasco News* on events such as the Basque week in Argentina or the Basque Festival (*Jaialdi*) in Idaho.

### Conclusion:

- a) Twice the coverage on international television via satellite (ETBsat and Canal Vasco).
- b) Twice the amount of radio via satellite (*Euskadi Irratia* and *Radio Euskadi*).
- c) International Internet broadcast, the Group's five radio stations can be received anywhere in the world, as well as ETB Sat on eitb.com and Canal Vasco, thanks the agreement signed with Jumptv.

## SPORTS

### Support Program for the Internationalization of Basque Pelota

Worried about the current situation of Basque pelota, in 2003 we presented the Support program for the Internationalization of Basque Pelota, that intends to structure and project a unique sport through:

- Infrastructures
- Cooperation: supply the federations with the game's equipment.
- Training: program for instructors who will travel to different countries to promote the training of players and coaches for the best sub-22 hopefuls from the different countries and games.  
Annual "Stages".
- Competition: structure of an international network of Basque pelota Tournaments and competitions.  
Stress the international presence of pelotaris and the Basque Country National Team.

### 2004-2007

- Strategic Pelota Plan, Strategic Herri Kirolak Plan.
- Basque Pelota National Team (tours outside of the Basque Country).
- Over 400,000 Euros during 2004-2006 for the Internationalization Plan of Basque Pelota.
  - 2004: Basque Government subsidy of 52,001€
    - San Francisco (February)
    - Venezuela (Cojedes Frontón) (June)
    - Tour through the Southern Cone (Trinkete) (October), Chile, Argentina, Uruguay
  - 2005: Basque Government subsidy of 44,898€
    - Basque Center of San Francisco (California); February 2005, 10 days, hand method (mano)

- Stage in Argentina, Trinkete
- Caracas (Venezuela), June. Modes: Mano/Cesta Punta/Paleta de cuero/Frontenis
- 2006: Basque Government subsidy of 23,366€
  - World Handball Championship in Canada, August: 23,366€
  - Basque Pelota Federation of the Basque Country-Internationalisation
- 2004. Basque Government subsidy of 90,152€
  - Support Program for the Internationalization of Pelota.
- 2005: Basque Government subsidy of 102,000€
  - Internationalisation Plan:
    - Equipment and Instructors: 24,000€.  
Presentation of equipment to different Federations of Latin America.
    - Stage and pre-game preparations: 16,000. Technical and Physical training, medical talks with nutritional proposals, knowledge on injuries, treatments and video watching...
    - Sporting Events: 20,000
    - Promote a quality competition of maximum relevance, both sporting and competitive in the media with pelotaris from the Basque Country, Venezuela, Cuba, Argentina, Uruguay, Bolivia... These events will be organized in both the Basque Country and America.
    - Agreements: 18,000€
    - Activity Program Management: 12,000€
    - Infrastructures: 12,000€
- 2006: Basque Government subsidy of 99,000€ Promote pelota internationally
  - Events: 51,000€
    - South San Francisco Cultural Week (USA)
    - Cesta-Punta Promotional Tournament in Mexico F.D.
    - Mexico-Basque Country Paleta cuero and pala corta (Mexico)
    - Mexico-Basque Country mano at the Mazatlán fronton (Mexico)
    - Trinkete Promotional Tournament in Argentina
    - Chile-Basque Country Trinkete y fronton in Chile
  - Instructors: 6,000€. Stages: California and Nevada (Boise, Elko and San Francisco)  
San Francisco  
Argentina
  - Other activities: 33,000€

- Venezuelan pelotari visit to the Basque Country to receive training
  - Presentation of the World Pelota Council
  - Establishment of relations with other countries
  - Distribute equipment
  - Instructor rallies or infrastructure assistance.
  - Creation of an international organism that promotes the development of pelota in general around the world through a joint effort by the constituent members of the entity.
- World Pelota Council
- Objective: encourage, promote and improve the level of pelota players around the world.
- 2007 Season: Basque Government Subsidy: 120,000€
    - Instructor Course, February 2007
    - World Basque Pelota Championship, September 2007 (San Francisco and Bakersfield)
    - Young Stars Stage, Durango, July 2007
    - European Handball Championship (One Wall), Durango, July 2007
    - Professional Cesta Punta World Championship:
- registration and insurance costs are covered during the activity.
  - 2004, 8 Conferences under the title “Sociological Description of Basque Youth and Youth Policies in the Basque Country” in the following Euskal Etxeak.
    - Chile (Santiago de Chile).
    - Uruguay (Montevideo).
    - Argentina (Buenos Aires, Cordoba, Mendoza, Comodoro Rivadavia and La Plata).
  - 2005, 2 Leadership courses for youths from different Euskal Etxeak in Argentina. Buenos Aires, 22-hour course with a total of 30 participants.
  - 2006, “Youth and participation policy” exchanges in Bilbao, with the participation of 50 youths from the Basque Country, Ireland, Norway, Sicily, Italy, Argentina, Uruguay and Chile.
  - 2007, exchange between youth from Lantziego (the Basque Country) and Mendoza (Argentina), program in which the Euskal Etxea from Mendoza collaborates.
 

The first part of the exchange was held last April in Mendoza and the second part will be held in August.

25 youths from Mendoza participate through the Mendoza Euskal Etxea and 25 youths from Lantziego. The exchange’s theme is “Youth and viniculture”.

### 2008-2011 World Council of Basque Pelota and Associated

- Member countries: The Basque Country, Argentina, Australia, Bolivia, Chile, United States, Ireland, Venezuela, Dominican Republic and the Philippines.
- Carlos Lasa (president of the World Council of Basque Pelota and Associated):
 

“We must overcome the players’ need for equipment around the world, we are speaking of balls, cestas, protection... Likewise, we are conducting an improvement plan on the installations since the game’s evolution is toward trinkete, in addition to recovering the left wall game. On the other hand, we must publish and distribute educational material throughout the world, material that any instructor or coach requires to teach the game”.

  - 2007 Budget: 549,000 Euros
  - 2008 Budget: 617,000 Euros

### YOUTH (WWW.GAZTEAUKERA.EUSKADI.NET)

#### 2003- 2007

- 10 posts are offered annually to participate in the Auzolandegiak, accommodation, meals,

#### 2008-2011

##### 1. “Euskal Gazte Solidarioak”

###### Content

- Support for 4 non-formal educational pilot initiatives, for youths between 18 and 25 that are developing stable socio-cultural projects as volunteers in any of the recognized Euskal Etxeak.
- The projects presented imply the active and direct participation of youth in activities directed at answering the needs of the Euskal Etxea’s society in a wide range of activities developed in the socio-cultural sphere.
- The support will consist in the execution of voluntary work in non-governmental organizations in the Basque Country that the Basque Government proposes in function of the project’s theme.
- The duration of the project will not be more than six months nor will it be shorter than two months.

###### Objectives

- Provide the youths with an informal intercultural learning experience, promoting their social integration and their active participation, reinforcing their employability and offering them

the ability to demonstrate their solidarity with other people.

- Contribute to the development of a local community as their activities are focused on the heart of a local organization (Euskal Etxea).
- Promote the establishment of new associations and the exchange of experiences and good practices between the members of different organizations.

### Financing

- The financing of projects is based on the contribution principle among the participating organizations (sending and hosting) and the funds destined to this program from the Basque Government.
- The Basque Government's contribution to the sending and hosting organizations varies depending on the nature of the expenses.
- Sending and hosting organizations must cover the expenses deriving from the development of the projects.
- The financing each organization can opt to are the following:
  - Sending organization (Euskal Etxea):
    - International trip 100%
    - Other Costs (Visas...): 100% of the expenses, properly justified.
  - Hosting organization (Non-governmental organization from the Basque Country that the Basque Government nominates in function of the project's theme):
    - Accommodation, meals, training and support throughout the project: 600 Euros + 300 Euros/month.
    - Pocket money 150 Euros/month in the Basque Country.
    - Other Costs: 100% of the expenses, properly justified.

## 2. Training

- Organization of an annual training course to obtain the "Diploma of Child and Youth free time instructor". issued by the Basque Government.
- 20 students / course.
- Location: an Euskal Etxea to be determined.

## 3. Auzolandegiak

- Until now, that is stays of 15 days (having seen the needs, could be prolonged to a month) of youths from Basque communities that would integrate themselves in the *auzolandegis*, or working camps that the Basque Government's Office of Youth hold in July and August.

- This proposal to visit and exchange is directed at youth, boys and girls of more than 16, that integrate themselves in the *Auzolandegis*, 2 per turn and camp, with which they have the opportunity to meet other youths, some Basque and others from all over the world, combining 15 days of social work with recreational and cultural activities.
- The Department of Culture assumes the cost of accommodation, meals, insurance and organized activities at the working camp.
- So as to have an initial number, 50 youths per year will be able to participate in these visits.

*Amaitzeko, Euskal Gizataldeekiko Harremanetarako Zuzendaritzak eta Kultura Sailak asmo eta borondate osoa dugu zubia egiteko, zubiari eusten dioten zubi-hanka izateko, komunikazio eta informazio teknologien laguntzarekin, euskarak eta euskal kulturak Euskadiren eta Euskal Gizataldeen arteko bidea, joan-etorriko bidea, eroso egin ahal izan dezan.*

*Eskerrik asko zuen arretarengatik.*

## APPENDIX 1

### Universities that offer Basque Culture and Language Courses

University of Chile  
 Pontifical Catholic University of Chile  
 University of Valparaiso  
 Pontifical Catholic University of Valparaiso  
 National Autonomous University of Mexico  
 University of the Republic (Montevideo-Uruguay)  
 Boise State University  
 Free University of Berlin  
 Goethe University, Berlin  
 University of Warsaw  
 University of Helsinki  
 Popular University of Rome, UPTER  
 University of Valencia  
 Brno University (Czech Republic)  
 University of Barcelona  
 Autonomous University of Barcelona  
 Complutense University of Madrid

## APPENDIX 2

### Archives of South and Central America

#### Argentina

General National Archive. Buenos Aires.  
 Ministry of the Interior Archive. Buenos Aires.

Ministry of Foreign Relations Archive. Buenos Aires.  
 Archbishopric Archive of Buenos Aires.  
 Archbishopric Archive of La Plata.  
 Federation of Argentinean Basque Entities Archive (FEVA). Buenos Aires.  
 Basque Action Archive. Buenos Aires.  
 Bahía Blanca Basque Center Archive.  
 Denak Bat Basque Center Archive. Mar del Plata.  
 Euskaldunak Denak Bat Basque Center Archive. Arcifes.  
 Eusko Etxea Basque Center Archive. La Plata.  
 Eusko Etxea Basque Center Archive. Necochea.  
 Laurak Bat Basque Center Archive. Buenos Aires.  
 Zazpirak Bat Basque Center Archive. Rosario.  
 Andrés María de Irujo Archive. Buenos Aires.  
 Emakume Abertzale Batza Library. Buenos Aires.  
 Juan de Garay Argentinean-Basque Foundation Library. Buenos Aires.  
 National Library. Buenos Aires.  
 Congress Library. Buenos Aires.  
 National History Academy Library. Buenos Aires.  
 University of Buenos Aires Library.

## Uruguay

General National Archive. Montevideo.  
 Diplomatic Ministry of Foreign Relations Historical Archive. Montevideo.  
 University of the Republic General Archive. Montevideo.  
 Municipal Historic Archive. Montevideo.  
 Archbishopric Archive of Montevideo.  
 Euskal Erria Basque Center Archive. Montevideo.  
 Víctor Lajárcegui Archive. Montevideo.  
 National Library. Montevideo.  
 University of the Republic Library. Montevideo.

## Chile

National Archive. Santiago de Chile.  
 Ministry of Foreign Relations Historical General Archive. Santiago de Chile.  
 Santiago de Chile Archiepiscopal Archive.  
 Santiago de Chile Basque Center Archive.  
 Valparaiso Basque Center Archive.  
 National Library. Santiago de Chile.  
 Congress National Library. Santiago de Chile.

## Colombia

General National Archive. Santafé de Bogotá.  
 National University of Colombia Historical Archive. Santafé de Bogotá.  
 National Library of Colombia. Santafé de Bogotá.

## Venezuela

General National Archive. Caracas.  
 Ministry of Foreign Relations Archive. Caracas.  
 National History Academy Archive. Caracas.  
 Archdiocese Archive of Caracas.  
 Basque Center Archive of Caracas.  
 National Library. Caracas.

## Mexico

General National Archive. Mexico F.D.  
 Historical Archive of the Federal District. Mexico F.D.  
 Senate Historical Archive of the Republic. Mexico F.D.  
 Diplomatic Historical Archive. Mexico F.D.  
 Mexican Archbishopric Historical Archive. Mexico F.D.  
 Basque Center Archive of Mexico. Mexico F.D.  
 Mexican Historical Archive. Toluca.  
 National Library. Mexico F.D.  
 National Anthropology and History Library. Mexico F.D.

## Canal Vasco News

Is broadcasted through *Canal Vasco* and other platforms that guarantee access to millions of homes:

- Plus Satelital (Argentina, Uruguay), 5 million homes.
- HITN, Dish Network (accessible all over the US and Puerto Rico).
- TV Familia, Caracas (accessible throughout the entire Republic).
- Agora TV, San Salvador (accessible in the entire country).
- Chile: is covered through different open access televisions.
- FeTV, Panamá (accessible all over the country)
- UV Televisión of Ecuador.
- Star Cable of Peru.
- VideoCable of Santa Rita, Costa Rica.

## Basque Country-Basque in the world

Has six sections (South Cone, Andean America, the Caribbean, North America, Europe and the rest of the World).

Through the network of correspondents over 2000 news articles have been published in the last year.





# POSSIBILITIES FOR COMMUNITIES TO PARTICIPATE IN BASQUE PARLIAMENT ACTIVITIES

JON GURUTZ GÓMEZ GOIKOLEA\*

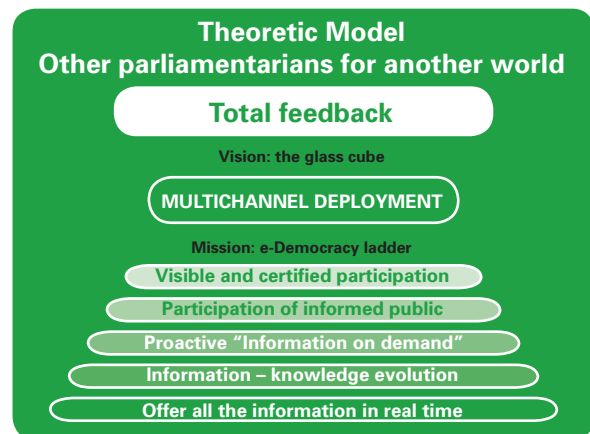
## 1. INTRODUCTION

The Basque Parliament has spent many years' work defining a theoretical model and implementing procedures to make their institution more open. This concept involves real time access to information and creates possibilities to participate for all citizens who are interested in parliamentary debates.

The scope of this work has created digital services which we understand could be of interest to our Basque Diaspora. These services mean that users can monitor the country's debates and political life in accordance with their interests. It is also possible to display their own contributions and ideas along with the answers given to them by the politicians. This paper aims to explain the theory on which this open model is based and describe the given applications.

## 2. THE THEORETICAL MODEL

Our theoretical opening model is based on implementing all the steps included in what we call the "electronic democracy ladder," which in organisational terms would be our mission as an organisation. Each step involves specifying its



operative consequences and creating significant organisational transformations within the Parliament and its work processes.

The rungs of the ladder, which appear in the graph, attached, are as follows:

1. *Offer all the information in real time* Publishing search engines and contents of the four Basque Parliament documentary databases on the Internet. These databases are interrelated and when users run a search they are offered permanently updated omnicomprehensive files

\* Review author's CV.

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His professional experience began at la Hoja del Lunes in San Sebastian. He worked as a parliamentary correspondent on the newspaper Deia (1981-1984) and representative for the Iparaguirre publishing house in the province of Alava (1984-1990), whilst at the same time working as a commentator for different radio stations.

In 1990 he joined the Basque Government Department of Agriculture and Fisheries as a PR consultant. Between 1991 and 1995 he did the same job in the Autonomous Executive Home Office and then in 1996 he ran the Minister's press office in this same department. Since 1998 he has been the Press Office Director for the Basque Parliament presidency.

and multimedia. They include originals in several text formats and audio and video clips. A meta-search engine was also set up on all the page's contents with a quintuple filter system to refine the searches. This principle includes broadcasting plenary sessions and commissions live on the Internet.

2. *Evolution towards knowledge*: Offers pre-searches through the databases giving access to the materials without needing to know either parliamentary mechanics or terminology. Access operates using ordinary terminology in the "topics" mode. They also offer personal approximations to the contents (parliamentary forms) or statistics. These pages appear to the user as statistics, but they are automatically drawn up dynamically by sweeping the databases regularly to incorporate new material into the information. Only 10% of the web contents on [www.parlamento.euskadi.net](http://www.parlamento.euskadi.net) are static.
3. *Pro-activity*: Customised information service depending on the user-defined profile. This is called *Zabalik*. A weekly message informs subscribers about new issues involving their interest topics, offering them direct access to each digital file and providing access to participation areas and private communication with the parliamentary groups.
4. *Participation qualified by knowledge*: From the very first edition, the *Zabalik* service incorporated the possibility that the users could communicate directly with parliamentary groups to present their suggestions and contributions during the debates. In this first stage, this remained between the person making the proposal and the groups.
5. *Certified and visible participation*: The Participate (Parte hartu) service, displayed the contributions made by *Zabalik* subscribers, if the user wishes. It also showed the contributions made by each citizen who was interested in participating and the answers offered by the parliamentary groups. When the use of this resource is generalised, the service will be able include certifying user identity by telematic procedures. In the meantime, users who are going to make contributions are required to provide a greater level of data than required to use "zabalik."

In this way, we can see inside the organisation, considering the parliament as an open "glass box" where interaction between representatives

and those being represented is truly possible. As shown on the graph, this deployment initially planned for the Internet, is completed with work to project these services on to more open supports. This is what we call "multi-channel deployment" intended to deal with problems derived from the digital gap.

### 3. ORGANISATIONAL TRANSFORMATION

The basis of the organisational transformation required to implement this mission has been to design the information incorporation processes so that data can be downloaded whilst it is undergoing administrative processing, just once for the whole system and by each person who is responsible for managing it.

In this way, we are attempting to create the vision of the organisation, converting it into a transparent and accessible "glass box" where total feedback is possible between citizens and the people who represent them. The final schema also lies along the line of Andrew Shapiro's "over-steering" theory, following the conviction that, in these conditions, public representatives' mediation work is needed more than ever. Defining the common good, carrying out measures derived from this definition, will require new skills and resources on a transformed stage and society.

### 4. ADVANCED SERVICES FOR THE DEMOCRACY

Two of the advanced services are described below, linked to the top rungs of the ladder given in detail in the previous section:

#### 4.1. 'Open' (Zabalik). Proactive information

The product which, in some ways summarises and symbolises this corporate approach is called "Zabalik" which means "Open" in Basque. It is an email distribution list which offers every citizen, association or institution free information and direct access to all the working documentation in our databases on the initiatives and parliamentary debates linked to topics in which the user is interested. Users can also sign up to individual initiatives which interest them the most, after consulting what has been presented over the last two weeks.

Users can sign up for the service on the Basque Parliament website. All they have to do is provide an email address where they would like to receive messages. In order to formalise the registration they choose topics interest them most from a list of close to one hundred topics, or from the list of most recent initiatives and they create a personalised profile which permits each subscriber to only receive information which interests them.

The service is designed to allow users to learn about the parliamentary initiatives they selected from when they entered the register to when their processing concludes. They also give access to all the material which is generated in real time and they can communicate with parliamentary groups at any point in the processing by means of email messages. In order to achieve these objectives, Zabalik sends out an email to all its users every week which includes two products:

1. A file in HTML format with personalised information which contains:

- Links with the digital file for each of the parliamentary initiatives which have been presented or changed between Monday and Saturday of the previous week or with those which are going to be processed in the next seven days. It only includes initiatives related to topics chosen by the user.
- Links to different services aimed at strengthening user participation and interactivity:
- Link to the email address for all the parliament groups.
- Link to the weekly calendar of activities for the parliament.
- Link to the direct broadcasting service and to the protocol service, to process direct guest attendance to the institution's plenary sessions.
- It can also be used to incorporate information and links with new services which are incorporated into the website.

2. The digital file which the user accesses contains:

- Information on the status of the processing. Allows the initiative's evolution to be followed from when it is presented to when it closes, throughout its entire active life in the chamber. The user is informed of the processes which are being carried out and their result. In the file, in addition to links to original documents, all the relevant data appears: nature of the initiative, dates of presentation and publication, status of the processing, links to the video and

written reports for the sessions which have covered the topic and the decision which is finally adopted.

- Access to the original documents presented in the register and those which cover processing of the initiative. This concept includes the amendments, governmental answer and materials linked to the processing as well as publication in the bulletins, the session reports and the video signal recorded during the debates.

#### 4.2. 'Participate' (Parte hartu)

This service crosses and complements the above and allows any citizen to set questions and proposals to the groups in the Basque Parliament on any topic. These contributions are published in the space intended for citizen participation in the Basque Parliament website with the answers given by the politicians published alongside. So the service users know what has happened to the concerns which are reflected in their proposals. "Parte hartu" offers the possibility of classifying citizen ideas into twenty major categories according to the matter they refer to, which also govern the Zabalik service.

When users consult the "parte hartu" web space, they directly access citizen question texts and the answers provided by the parliamentary groups. In order to pose a question or proposal, the system establishes a procedure to register, explains how the service works and requests a series of data. Once this form has been completed, anyone can start to participate from the Basque Parliament web portal.

The service also includes two facilities to keep users permanently informed on what is happening to their contributions. Firstly, when an answer is given by the parliamentary groups, the proposal author(s) receives notification, via email. They can also sign up to "zabalik" and for a weekly update on all the parliamentary initiatives related to the topic covered by their contribution. In this way, if their proposal becomes an initiative, they can follow the whole process. Furthermore, they can find out first hand about the work which is done in the parliament on the area their contribution tackles.

The program which permits the Basque Parliament to edit this participation service in its web portal is drawn up in open source free software. The service was set up on 11<sup>th</sup> January and started to offer its first results.

In less than a month, around one hundred contributions have been collected even though there has been no parliamentary activity

this month. When parliament opens again the Zabalik service users will start to make contributions with greater added value.



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# 3

DOCUMENT OF CONCLUSIONS:  
PROPOSAL OF THE FOUR-YEAR  
PLAN FOR INSTITUTIONAL  
ACTION 2008-2011



**The representatives of the Federations and Basque centers in Argentina, Australia, Brazil, Canada, Cuba, Chile, Colombia, Spain, El Salvador, the United States, France, Italy, Mexico, Peru, United Kingdom, Dominican Republic, Uruguay and Venezuela gathered at the Palacio Euskalduna in Bilbao, during the 4<sup>th</sup> World Congress of Basque Communities on the 9, 10, 11 and 12 of July 2007, by virtue of the proposal drawn up by the Directorate for Relations with Basque Communities,**

**AGREE**

- A) Agree on the following Document of Conclusions.
- B) This document will be read before the Advisory Board for their consideration for the elaboration of the Four Year Institutional Action Plan, all in accordance with article 13.4 of Law 8/1994.

## **OBJECTIVES AND AREAS OF ACTIVITY FOR THE PERIOD COMPRISING 2008-2011**

Five objectives have been proposed for the plan of action which determines the relationships over the next four years between Basque public institutions and Basque communities abroad:

### **1. Develop foreign policy**

Article 1 of Law 8/1994, dated 27 May, stipulates two groups of objectives. The first is to support and reinforce the relationships between Basque society, Euskadi and its institutions and Basque communities and centers abroad; the second group of objectives advocate using these platforms as instruments at the service of Basque foreign policy.

In the same vein, the Strategy for Foreign Action of the Autonomous Community of Euskadi, approved by the Basque Cabinet of Ministers on 8 March 2005, states that "in today's ever-increasing environment of globalization and internationalization among modern societies, the Basque communities can play the role of agents for promoting social, cultural, economic and political relations."

In addition, the Coalition Agreement signed by the political parties comprising the Basque Government in the present seventh legislature reflects a "strong political will from the Public Institutions to attend to the needs of all Basque men and women around the world under equal conditions."

Accordingly, all of the actions implemented and the measures adopted by the Basque public institutions with regard to Basque communities and centers abroad must comply with the general principles governing Euskadi's foreign policy.

### **2. Promote the feeling of belonging to the global Basque community**

Regardless of the place of origin, the reasons for emigrating and the country of destination, it is the feeling of attachment to Euskal Herria,

and the Basque culture that unites Basques around the world. Familiarity with the homeland and with other Basque communities abroad is fundamental.

Therefore, all of the actions implemented and the measures adopted by the Basque public institutions with regard to Basque communities and centers abroad should be geared towards promoting Basque identity in the world, in any of its manifestations.

### **3. Promote the internal cohesion and effectiveness of associative actions**

Although the first important historical references to the Basque associative movement date to the 17th (Lima) and eighteenth centuries (Madrid and Mexico), expansion in its present form began over one hundred years ago. Nearly 200 entities are still active today in 21 countries around the world. This institutional framework has had to continually adapt itself to the times. Today's era of new technologies will pose yet another challenge to the survival of our institutions.

Therefore, all of the actions implemented and the measures adopted by the Basque public institutions with regard to Basque communities and centers, and the actions measures and carried out by the Basque centers themselves, shall promote the internal cohesion and effectiveness of associative actions in order to adapt to the new times.

### **4. Raise the profile of Basque centers and communities abroad**

In order to keep Basque associative life alive and well, Basque organizations abroad must open their doors to their communities. Not only in the interests of the regeneration and survival of their institutions, but also to comply with the goal of serving as platforms for promoting an understanding of life in the Basque Country today.

Therefore, reaching out to the local community will be considered one of the priority objectives, particularly with regard to building relationships with other organizations in the environment.

### **5. Participation by women and young people**

The future success of the associative movement depends on its ability to face the cultural change in today's era of globalization and technologization, as a factor determining the competitiveness and, as a result, success in the organization of the associations. It is therefore essential to move forward in the democratization of the organizational structures, ensuring equal rights and responsibilities, and in promoting participation by women and young people in the development of the institutions they belong to and in the development of new projects. Therefore, all of the actions implemented and the measures adopted by the Basque public institutions with regard to Basque communities and centers, and the actions measures and carried out by the Basque centers themselves, shall take into account the importance of the involvement of young people in the Basque associative movement around the world.

Based on the objectives put forward, the representatives of the Basque Communities present at the 4<sup>th</sup> Congress propose the following areas of activity for 2008-2011 period:

1. Social welfare and solidarity with Basques facing situations of extreme poverty.
2. Basque culture and Euskara.
3. Exterior image and communication.
4. Training.
5. Recovering historic memory.

### **MEASURES TO BE DEVELOPED IN THE 2008-2011 PERIOD**

1. Each federation, or in the absence thereof, the Basque center, shall write up a report describing the problems faced by its elderly members and the programs to be developed.
2. Each federation, or in the absence thereof, the Basque center, shall write up a report describing the work needed to be done on its buildings to make them easily accessible to people with disabilities.
3. Along these same lines, the announcement for welfare aid will be made, in accordance with Art. 8.3 of Law 8/1994, dated 27 May. The law states that "the General Administration of the Autonomous Community of the Basque Country, within the limits of the available budgetary appropriations and within the framework of the objectives of this law, shall provide aid (...) for the purposes of (...) attending to welfare needs, in particular, cases of extreme poverty. Having that aim in view, the Congress proposes a formula to regulate the announcements for funding activities under the following terms:
  - To be absolutely certain of the level of need, if necessary, through a social welfare certification
  - Establish a minimum amount of 300" aid annually and a maximum that does not exceed the Basque Autonomous Community's minimum income level
  - Applications will be performed using the country's local currency
  - Expand the program to provide welfare coverage to people in old people's homes
4. The Directorate for Relations with Basque Communities (henceforth, the DRBC) will spearhead an effort to conduct a study on the welfare needs of Basque people living abroad.
5. The DRBC will take steps to promote the development of regulations governing aid rendered to the members of Basque communities referred to in article 11.2 of the Law, indicating that "in the case of particularly vulnerable persons, the announcement for the allocation of social housing may establish the condition of returnee as a criterion for determining eligibility, or set aside a percentage of social housing units for this group of people."
6. In the same vein, it shall see to the processing of the regulation governing any "support measures adopted to facilitate their return

voyage to the Autonomous Community of the Basque Country for the purpose of establishing residency" (Art. 11.3).

7. The DRBC will publish a guide on how to reclaim nationality in answer to the numerous inquiries received from members of Basque communities abroad.
8. The DRBC will inform the Basque centers and their federations of the measures directed at Basques abroad in the Basque Plan for Culture and in the programs developed by the Etxepare Institute.
9. The DRBC shall present to the Department of Culture any proposals submitted by the Basque centers and/or their corresponding federations for the development of possible programs to be included in the Basque Plan for Culture.
10. The DRBC shall take the appropriate steps to ensure that Basques residing abroad have equal access to assistance and scholarships for educational and cultural programs.
11. The DRBC will collaborate with the Department of Education to develop the subject of Basque emigration in school curriculum.
12. Euskara classes for adults offered at Basque centers shall be organized in accordance with the regulations laid down by the Department of Culture.
13. The DRBC and the federations, or in the absence thereof, the Basque centers, will agree on funding for intensive courses given by "irakasles" (Euskara teachers), to ensure that Euskara is taught at the Basque centers.
14. The DRBC will provide subsidies for training instructors to lead activities for children in Euskara and for any materials need for this purpose.
15. The DRBC shall work with the Department of Language Policy to provide the possibility for young people from Basque centers with a knowledge of Euskara to practice their language skills with Basque-speaking families in Euskadi.
16. For this same purpose, the DRBC will make efforts to extend the agreement signed between the Boise Ikastola and the Basque Department of Education and the agreement between FEVA and Colegio Euskal Etchea de Llavallol.

17. The DRBC, together with the federations, or in the absence thereof, the Basque centers, will explore a bilingual project, guaranteeing the presence of euskera, for signs in their buildings.
18. The federations or in the absence thereof, the Basque centers, will place priority on courses on:
  - Basic courses on Basque culture for the young people at their institutions, in general, and for educating outreach workers, in particular.
  - Management training courses for cultural organizations.
  - Leadership courses and Basque affairs expert courses.

With that aim, the DRBC will offer courses and basic Basque culture material and/or information on where to obtain it on their web page. With this same goal, the DRBC shall also provide entertainment and games through the Internet.

19. The DRBC will sponsor different forums (for debate, suggestions, exchanges, etc) for young people in Basque centers. For this purpose, it will make efforts to collaborate with the Youth Office of the Department of Culture and/or other youth associations.
20. The DRBC will promote youth exchanges between Basque centers.
21. The commitment of youth in Basque center tasks will be fostered for the purpose of encouraging their participation in leadership tasks.
22. Guarantee the presentation of a report on Basque center youth for the 5<sup>th</sup> World Congress of Basque Communities in 2011.
23. Activities aimed at incorporating gender policies will also receive priority treatment. In this respect, orientation and support programs on equality that favor a change in attitude in the heart of Basque centers. Likewise, the creation of a network of Basque women who work for gender equality from their Basque centers and local communities is proposed.
24. The federations, or in the absence thereof, the Basque centers, shall update their information on the Basque dance groups currently in existence and look into the possibility of creating new groups in places that have none. A report shall be submitted to the DRBC no later than 31st December 2007 in order to plan educational activities and allocate funding for the materials needed for advanced classes and/or to expand the repertoire for the 2008-2011 period. The DRBC web site will post the appropriate teaching materials.

25. The federations, or in the absence thereof, the Basque centers, shall submit to the DRBC a report on the music-related activities pertaining to choirs, musical groups or performers, no later than 31st December, to plan for educational activities and allocate funding.
26. With regard to music-related activities, priority will be given to funding classes for learning to play Basque musical instruments, especially the txistu, txalaparta and trikitixa.
27. The DRBC will push for an agreement with Eresbil (Basque Archives of Music) to supply the Basque centers with materials for promoting Basque music.
28. The Basque centers in different countries that have dance groups and choirs or musical groups will be encouraged to share their experience with groups from other centers. For this purpose, the DRBC will create prizes covering partial travel expenses to Euskadi or to the countries where the Basque centers are located. Each group may only receive the prize once.
29. The Basque club federations shall create exchange networks for dance groups and musicians, partner institutions and/or professionals interested in Basque culture.
30. The DRBC web site shall offer information provided by publishing houses, recording companies and/or Basque centers and federations on newly released books or recordings.
31. The Basque centers shall give priority to the sports activities carried out by the younger members of their organizations. In this sense, during the period comprising 2008-2011 the DRBC shall prioritize financing for training young instructors at Basque centers and for the specific materials needed to carry out the sports activities at the Basque center and/or for participation in local tournaments.
32. The federations, or in the absence thereof, the Basque centers, shall submit a report to the DRBC, no later than 31st December 2007, on the restaurants associated with their institutions. The report should include restaurant operation (concession, etc.), kitchen condition and equipment, seating capacity and menus. This information will make it possible to present to the Department of Education agreements with the gastronomy schools in Euskadi on student internship positions.
33. The Basque federations and centers shall provide the DRBC information on the characteristics and addresses of their restaurants for the possible publication of a brochure on Basque restaurants

around the world. A form will be sent out so that all of the information gathered will be uniform.

34. The DRBC will make the effort to develop a scholarship announcement for training in Euskadi according to the following characteristics:
  - Scholarships for short-term training in Euskadi, to improve techniques and gain knowledge of materials for the purpose of developing the activities carried out at Basque centers
  - Scholarships for periods of under two years, for studies focusing mainly on Basque culture: Euskara, gastronomy, etc.
35. The DRBC will negotiate 45 scholarships with the University of the Basque Country to pursue a masters program in Euskadi
36. In accordance with Art. 10.1.d), which regulates benefits for members of Basque communities, the DRBC shall take steps to promote recognition by the University of the Basque Country, in the framework of inter-university cooperation agreements, of degrees awarded at other universities similar to the degrees awarded at the University of the Basque Country”.
37. The Basque federations and centers will promote research projects on the history of Basque emigration in the universities in their geographical environments that could be submitted for consideration for the Andrés de Irujo Award. For this purpose they shall make any materials they have available at the disposal of the researchers and scholars.
38. The promotion of the creation of a museum-center to study Basque migration.
39. The DRBC shall continue studying the destinations of today’s Basque emigration for the purpose of better understanding and planning specific programs to fulfill the objectives laid down in Act 8/1994, dated 27 May.
40. In this same line of action, the Basque federations and centers will collaborate with the DRBC to develop the project “Basques in the American press,” begun with General Secretariat for Foreign Action, FEVA, the University of the Basque Country/Euskal Herriko Unibertsitatea and Universidad del Sur in Bahía Blanca.
41. The DRBC will promote yearly *masters* programs in both English and Spanish, on the Basque diaspora, prioritizing specific subjects that can be incorporated into the Urazandi collection.

42. To gain a better understanding of the history of first-generation Basque emigration in the twentieth century, the Basque federations and centers shall promote projects on collecting oral and/or written testimonies from Basque emigrants residing outside of Euskadi, and audio recordings of Basque activities carried out in their geographical area.
43. The annual announcement of the *Gasztemundo* program will, at least, incorporate the following conditions:
  - Monographic courses on music, dance, media and leadership training.
  - Spaces will be limited to youths who are responsible for such activities in the Basque center.
  - in exceptional cases, participants over 30 will be admittedThe creation of a network of participants in this program will be promoted, where forums and participation spaces will be provided.
44. The following communication material is proposed:
  - Improve the information provided on activities carried out by the Basque Government
  - That the EITB group broadcast more Basque diaspora activities
  - That a Basque news agency be created
  - Increase communication between Basque centers
  - Analyze the creation of an expert committee to promote the dissemination of the Basque people's values,
45. Basque federations and centers shall consider raising the profile of their organizations in the local environment a priority area of action. To this end, funding for radio programs organized by the federations and centers as well as setting-up associations of journalists who are interested in Basque subjects shall be regarded by the DRBC as having particular interest
46. As part of the efforts aimed at raising the profile abroad, Basque federations and centers, in their respective countries, shall promote strategies for promoting media presence, granting national or local awards for the best feature stories.
47. The DRBC shall provide any interested federations, or in the absence thereof, Basque centers, with materials for organizing photographic exhibitions on Euskadi.

48. Modern computer and communication technologies shall be used by the DRBC to develop its policy of communication with the Basque federations and centers and between the centers and federations themselves
49. The creation of logo representing the Basque diaspora
50. Participation by Basque centers will be favored when planning and designing missions.
51. Federations and Basque centers will write their four-year 2008-2011 plans, adapting them to the needs and expectations of today and the current members.
52. The federations and Basque centers will promote a standardized member identity card.
53. The DRBC will establish an announcement for subsidies for Basque centers in the following areas of activity:
  - a) For running costs (accounting caption IV)
    - youth
    - women
    - exterior image and accounting
    - recovering historic memory
  - b) For investment expenses (accounting caption VII)
    - repair damages caused by catastrophes
    - eliminate architectural barriers for the disabled
    - new construction of Basque center headquarters
    - adapt spaces for youth
    - introduce new technologies to develop activities geared toward women and young people
54. The federations and Basque centers commit themselves to work for peace.





4

PRESS  
DOSSIER



## PRESS DOSSIER

BILBAO, 10<sup>TH</sup>–13<sup>TH</sup> OF JULY 2007

### MEDIA TRACKING

#### Agencies

- Europa Press: inauguration and close.
- EFE: inauguration.
- VascoPress: close.

#### Press

- *Diario Vasco*: Friday July 6<sup>th</sup>.
- *Berria*: Friday July 6<sup>th</sup>.
- *Noticias de Gipuzkoa*: Friday July 6<sup>th</sup>.
- *Deia*: Monday July 9<sup>th</sup>.
- *Berria*: Tuesday July 10<sup>th</sup>.
- *Gara*: Tuesday July 10<sup>th</sup>.
- *Diario Vasco*: Tuesday July 10<sup>th</sup>.
- *El Correo*: Interview with Mariano Ayesa, Xabier Berrueta and Agurtzane Aguado, Tuesday July 10<sup>th</sup>.
- *Deia*: Tuesday July 10<sup>th</sup>.
- *El País*: Tuesday July 10<sup>th</sup>.
- *El Mundo*: Tuesday July 10<sup>th</sup>.
- *20 Minutos*: Tuesday July 10<sup>th</sup>.
- *Berria*: Various interviews, Wednesday July 11<sup>th</sup>.
- *Deia*: Article and interview with Gloria Totoricagüena, Teresa Cornide and Eduardo Ormaechea-Wednesday July 10<sup>th</sup>.
- *Gara*: Wednesday July 11<sup>th</sup>.
- *Diario Vasco*: Interview with Pedro Oyanguren, Thursday July 12<sup>th</sup>.
- *20 Minutos*: Interview with Xabier Berrueta, Thursday July 12<sup>th</sup>.

- *Diario Vasco*: Interview with Patxi Valencia (*Gaztemundu*), Iker Azkue and Aranzazu Esnal (*Gaztemundu*), Friday July 13<sup>th</sup>.
- *20 Minutos*: Interview with Leandro Bello (*Gaztemundu*), Friday July 13<sup>th</sup>.
- *Gazteria*: Interview with two youths from *Gaztemundu*. Pending publication.
- *Deia*: Saturday July 14<sup>th</sup>.
- *Diario Vasco*: Saturday July 14<sup>th</sup>.
- *Noticias de Gipuzkoa*: Saturday July 14<sup>th</sup>.
- *El Mundo*: Saturday July 14<sup>th</sup>.
- *El País*: Saturday July 14<sup>th</sup>.
- *Berria*: Saturday July 14<sup>th</sup>.
- *Gara*: Saturday July 14<sup>th</sup>.
- *ADN*: Saturday July 14<sup>th</sup>.

#### Radio

- Radio Euskadi: “La Galería” Magazine, Interview with Miguel Asqueta, Saturday July 7<sup>th</sup> at 4:00 pm.
- Onda Vasca: Morning News-interview with Josu Legarreta, Monday July 9<sup>th</sup> at 12:00 noon.
- Radio Euskadi: “Boulevard” Magazine-interview with Josu Legarreta, Monday July 9<sup>th</sup> at 9:30 am.
- Radio Euskadi: “Boulevard” Magazine, interview with Pedro Oyanguren, Carlos Sosa and Maria Teresa Cornide, Monday July 9<sup>th</sup> at 11:00 am.
- Radio Euskadi: News-congress inauguration, Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- Euskadi Irratia: News-congress inauguration, Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- RNE: News-congress inauguration-Monday and Tuesday, July 9<sup>th</sup> and 10<sup>th</sup>.

- Cadena Ser-News: congress inauguration, Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- Euskadi Irratia: News-congress inauguration, Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- Radio Euskadi: “El punto” morning news-interview with Gloria Totoricagüena, Tuesday July 10<sup>th</sup>.
- Radio Euskadi: “Graffiti” Magazine-interviews with José Goikoetxea, Oscar Goitia, Agurtzane Aguado, Iker Azkue, Argitxu Camus, Xabier Berrueta, Andoni Iriberrri (Gaztemundu) and Aitor Aramayo (Gaztemundu).
- Radio Euskadi: “Tras la ruta de los vascos” / “Levando anclas” Magazine-interview with Miguel Asqueta, Thursday July 12<sup>th</sup> at 8:30 pm.
- Radio Euskadi: News-interviews with two figures from Gaztemundu, Friday July 13<sup>th</sup>.
- Cadena Ser-News: congress close press conference, Friday July 13<sup>th</sup>.
- Onda Vasca-News: congress close press conference, Friday July 13<sup>th</sup>.
- COPE-News: congress close press conference, Friday July 13<sup>th</sup>.
- Onda Cero-News: congress close press conference, Friday July 13<sup>th</sup>.
- Radio Euskadi-News-congress close press conference, Friday July 13<sup>th</sup>.
- Euskadi Irratia-News-congress close press conference, Friday July 13<sup>th</sup>.
- RNE-News: congress close press conference-Friday July 13<sup>th</sup>.
- Bizkaia Irratia-News: congress close press conference, Friday July 13<sup>th</sup>.
- Punto Radio-News: congress close press conference, Friday July 13<sup>th</sup>.

- Radio Euskadi-Morning Magazine: interview with Josu Legarreta, Saturday July 14<sup>th</sup> at 8:15 am.
- RNE-Madrid: “Radio Exterior” Morning Magazine, Interview with Eduardo Ormaetxea, Friday July 21<sup>st</sup> at 10:00 am.

### Television

- ETB-canal 24 horas-Report on the Congress inauguration at the Guggenheim Museum in Bilbao.
- ETB-News-Inauguration of the Congress-Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- TVE-News-Inauguration of the Congress-Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- Canal Euskadi-News-Congress inauguration-Monday and Tuesday July 9<sup>th</sup> and 10<sup>th</sup>.
- ETB-“Pásalo” Magazine-report on the whaler of Bermeo and interviews with Xabier Berrueta, Agurtzane Aguado, Teresa Cornide, Carlos Sosa and Mariano Ayesa.
- ETB-News-daily chronicle with interviews with representatives: Ormaetxea, Xavier Berruela, Joseba Goikozabal, Argitxu Camus, Oscar Goitia, Pierre Etcharren-July 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup>.
- TVE-News-congress close press conference-Friday July 13<sup>th</sup>.
- ETB-News-congress close press conference-Friday July 13<sup>th</sup>.
- Canal Euskadi-News-congress close press conference-Friday July 13<sup>th</sup>.
- Canal Bizkaia-News-congress close press conference-Friday July 13<sup>th</sup>.

E3 | EV

AL DÍA

VIERNES, 6 DE JULIO DE 2007

## Un estudio desmiente que las mujeres hablen más que los hombres

MADRID. Ocho años de investigación, un desarrollo propio de sistemas de grabación y 400 participantes han demostrado que el estereotipo, sostenido incluso por neuropsiquiatras, de que las mujeres hablan más que los hombres es falso: ambos emplean unas 16.000 palabras de media cada día.

Así lo prueba el primer registro sistemático que se hace de conversaciones naturales de cientos de personas en un amplio período de tiempo, un estudio que hoy publica la revista *Science*, y que se ha hecho a partir de la grabación de las conversaciones de casi 500 estudiantes de la Universidad de Texas, en Austin (Estados Unidos), y de la Universidad Autónoma de Nuevo León, en Monterrey (México).

Es cierto, reconocen los autores de la investigación, que las mujeres hablan 641.342,15 palabras de media frente a las 15.680 que emplean los hombres, pero es una diferencia muy ajada de las 30.000 frente a 7.000 que sostienen algunos trabajos citados en esta investigación.

«Qué es una diferencia de 500 palabras, comparadas con las 45.000 que separan a las personas más habladoras de las menos», se pregunta en el trabajo uno de los directores del estudio, el profesor Matthias R. Mehl. La investigación dice que las tres personas que más hablaban eran hombres, y uno utilizaba 47.000 palabras, pero también era hombre el que menos utilizaba, 300. ■ EPL

PALACIO EUSKALDUNA

## IV Congreso Mundial de Colectividades Vascas

El IV Congreso Mundial de Colectividades Vascas reunirá a 150 representantes de los centros vascos de dieciocho países en el Palacio Euskalduna de Bilbao, del 9 al 13 de julio. El secretario de Acción Exterior del Gobierno Vasco, Iñaki Aguirre, preside este congreso, que quiere «afianzar las relaciones del País Vasco con sus colectividades en el extranjero». El congreso quiere «abrir canales de comunicación con las colectividades vascas». ■ E

CONSUMO

## Campaña de control del etiquetado de pesca

Los departamentos de Agricultura, Pesca y Alimentación, y de Industria del Gobierno Vasco, iniciarán esta semana una campaña de inspección para controlar el cumplimiento de la normativa vigente de etiquetado de los productos pesqueros. El Ejecutivo asegura que el objetivo es garantizar el derecho de los ciudadanos a una información veraz sobre los productos pesqueros. ■ E

NUEVA ASIGNATURA

## Llamamiento a la unidad de los obispos

La Conferencia Episcopal (CEE) hace un llamamiento a la unidad de todos los centros educativos católicos en la defensa de sus intereses y derechos, denuncia la falta de consenso en la aprobación de la LOE y critica ambigüedades en la misma que generaría situaciones conflictivas en su desarrollo, en un extenso documento de 84 páginas, hecho público ayer. ■ E

SALUD



Cría controlada en Avignon, el está de Francia sur.

## Francia confirma la muerte por gripe aviar de tres aves

Tres crías que aparecieron muertas en un estanco de este de Francia han dado positivo en la prueba sobre el virus letal de la gripe aviar, el H5N1, según informó ayer el Ministerio Francés de Agricultura, citado por la televisión pública. Las autoridades han establecido un área de control de alrededor de un kilómetro de diámetro alrededor del estanco de Avignon-sur, en la región del Midi, para rastrear la zona y localizar otras posibles aves muertas, según el Ministerio. Asimismo, ha ordenado que se proteja a las aves de corral de las aves salvajes y de las carreras ilegales de palomas. ■ E

## Zapatero afirma que «España necesita más niños» y que la ayuda «no es electoralista»

### Sostiene que «hay suficientes recursos» para dar 2.500 euros por cada hijo

MADRID. El presidente del Gobierno, José Luis Rodríguez Zapatero, defendió ayer que la ayuda de 2.500 euros por cada nuevo hijo, para la que «por supuesto» que se cuenta con los recursos, no es electoralista y dijo que se debe a que «España necesita más niños». En una comparecencia ante los medios de comunicación en el Congreso, el jefe del Ejecutivo aseguró que la ayuda se incluye en el debate del estado de la Nación porque el Parlamento es el centro de la vida política, la representación de los ciudadanos y donde las propuestas se pueden someter a debate con todos los partidos.

Añadió que el Consejo de ministros aprobará la próxima semana todos los detalles de esta ayuda, para la que «por supuesto» que se cuenta con los recursos, y reiteró que será «un derecho» de todos los ciudadanos que hayan tenido un hijo a partir del 3 julio. El presidente del Gobierno destacó que la concesión de esta ayuda se debe a que «se ha hecho una buena política económica y una buena gestión» y explicó que es una medida en favor de la natalidad, que se inserta en el conjunto de polí-

ticas en favor de la familia que ha llevado a cabo el Ejecutivo en esta legislatura. Entre ellas, recordó la ampliación de derechos por nacimiento de hijos, la inversión en educación infantil y preescolar, el aumento de la educación por hijos en la reforma del IMPE, o la ley de autonomía personal frente a la dependencia.

Rechazó que se trate de una medida electoralista y recordó que, aunque podía haberse anunciado una semana antes de la campaña electoral para los comicios del pasado 27 de mayo, «el Gobierno fue respetuoso» con este proceso. «Quizá otros lo hubieran anunciado en un congreso de familia. Yo lo he hecho donde hay que hacerlo, en la sede de la representación popular», apostrofó Zapatero.

A su vez, el secretario de Organización del PSOE, José Blanco, adelantó que el Gobierno aprobará un decreto que establecerá «clarificaciones» sobre la transferencia de la ayuda a las familias tras el nacimiento de un hijo, al tiempo que aseguró que la iniciativa no interferirá en los beneficios y subvenciones familiares de las familias autonómicas.

Blanco afirmó que las autonomías «podrán mejorar» las ayudas que ya proporcionan a los hijos porque esta es una ayuda del Estado que, destacó, «es en la línea de los países más avanzados que ayudan a las familias al momento de la natalidad y que se entregará «por cheque» o transferencia bancaria». ■ AGENCIAS

Noticias de Gipuzkoa Viernes, 6 de julio de 2007

EUSKADI SOCIEDAD 11

IV CONGRESO MUNDIAL DE LAS COLECTIVIDADES VASCAS 2007



Participantes en una reunión de trabajo en el IV Congreso celebrado en Vitoria, bajo el lema "Aurrera goaz". FOTO: IGA



Meri Lar Arteche. foto: i.g.

"HAY QUE SEGUIR TRABAJANDO POR EL PROCESO DE PAZ"

Desde las Euskal Etxeak argentinas se defiende "el derecho a decidir su futuro"

Representantes de las Euskal Etxeak de 18 países se dan cita el lunes en Bilbao

EL CUARTO CONGRESO MUNDIAL SE CELEBRA HASTA EL VIERNES BAJO EL LEMA 'ZUBIGINTZAN'

La cita, que se celebra cada cuatro años, busca abrir puentes y estrechar relaciones entre Euskal Herria y la diáspora

HEKANE LAURIZIKA

NETZAKO. Alrededor de 100 representantes de otras tantas Euskal Etxeak repartidas por 18 países de todo el mundo se van a dar cita en Bilbao entre los días 9 y 13 de julio en el IV Congreso Mundial que, bajo el lema Zubigintzan, convocando puentes, ha organizado el Gobierno Vasco, a través de la Dirección de Relaciones con las Colectividades Vascoas.

El secretario de Acción Exterior del Ejecutivo vasco, Iñaki Aguirre, preserirá ayer en Vitoria este congreso que pretende, explicó, "afianzar las relaciones del País Vasco con sus colectividades en el extranjero". Por su parte, el director de Relaciones con las Colectividades Vascoas, Joni Laguerena, explicó que este encuentro tendrá un homenaje al centro vasco de México, que cumple cien años, al de París, por sus bodas de plata y a los de San Francisco, Gooding (EEUU) y Madrid, que celebran sus primeros 50 años de vida.

Cada colectividad, y así y como establece la ley, se celebra un congreso con el fin de promover el encuentro y las relaciones entre las colectividades y Centros Vascos del exterior y las instituciones vascoas. Al encuentro asistirán tres representantes de cada una de las federaciones de Centros Vascos, así como otros tres de cada una de los países en los que se celebra.

El IV Congreso Zubigintzan -el anterior se celebró en 2003 en Gasteiz bajo el lema Aurrera goaz- se finca como meta impulsar y abrir nuevas formas de comunicación entre los individuos, las colectividades, las empre-

sas y los gobiernos para tender puentes y canales de comunicación multilaterales que afiancen y estrechen la relación de Euskal Herria con su diáspora.

Los más jóvenes de los Centros Vascos tendrán en el encuentro de la capital vitoriana una destacada representación a través de los chicos y chicas, en edades comprendidas entre los 10 y 30 años, que se encuentran ya en Euskal Herria con el progra-

ma Guatemacazca, que tiene como leit motivu formar y profundizar a los jóvenes de las Euskal Etxeak en el conocimiento de la Euskal Herria actual.

EL LEHENEGARRIA. La apertura del Congreso tendrá lugar en el Museo Guggenheim de Bilbao, el próximo jueves. El lehendakari, Juan José Ibarretxe, recibirá en el auditorio de la plaza Nueva a los delegados asistentes. A continuación se realizará un homenaje a los centros vascos de México, que cumplen cien años, París, 50, San Francisco, Gooding (EEUU) y Madrid, 25 años.

A lo largo de cuatro días los vascos de los diversos departamentos sobre la proyección a futuro de las Euskal Etxeak. Los temas a tratar abarcan desde los contenidos a lo social pasando por lo cultural.

La agenda de actividades de lecturas y conferencias, entre las que se incluye la proyección internacional de la lengua y cultura vasca a través del Instituto Euzkoare, en la que participarán los congresos y portavoces Iñaki Aguirre.

Se rendirá un homenaje al centro vasco de México con motivo de su primer centenario

CENTRO ESPECIAL DE EMPLEO

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LOS PATOS

• La cita. Tendrá lugar entre el 9 y el 13 de julio en el Palacio Euzkoak de Bilbao. La jornada inaugural estará presidida por el lehendakari, Juan José Ibarretxe.

• Homenajes. Se rendirá un homenaje al centro vasco de México con motivo de su centenario. También a los centros de París (50 años), San Francisco, Gooding (EEUU) y Madrid (25 años).

• Euskal Etxeak. En total hay 181 colectividades vascoas en 21 países diferentes, según los datos del Gobierno Vasco. Argentina es el que más tiene (45), seguido de Estados Unidos (35) y Uruguay (10). Cuba, Colombia o Italia también tienen una.

SEGUIA. Nacida en Arzua, pero afincada en Durango, desde donde hace más de medio siglo, Meri Lar Arteche preside la Federación de Centros Vascos de Argentina (FEVA). Con los maltratos ya propiados para abrirse en Bilbao, desde donde la mayoría de su familia, Meri Lar Arteche los beneficios de reuniones cada cuatro años en torno a un Congreso. "Es bueno y se está dando tiempo importantes entre todos los vascos y vascoas que vivimos en el exterior el rol de las Euskal Etxeak", explicó en conversación telefónica desde Argentina, país que cuenta con casi 20.000 personas afiliadas a alguna de sus 45 colectividades.

La presidencia de FEVA se celebra también al papel que pueden jugar las Euskal Etxeak en futuras precisiones de paz que se puedan abrir en Euzkadi. "Los irlandeses del exterior tuvieron un buen protagonismo en la paz de Irlanda. Desde los Centros Vascos vamos a poner nuestro granito de arena", explicó. Asimismo insistió en recordar que "en todas las situaciones que se dan en el mundo hay que tener el derecho a decidir su futuro". -E.A.

**KM**

reto nagusia. 10:00

Copy your idols!

Panderorra, completación y copia

Viernes 6 de Julio

18:00

Conferencia de Rick Pielinger

• 17y Pielinger arteak & Panderorra Euzkara

19:00

Multiprojección en Rick Pielinger

Panderorra Euzkara, 2004, (4)



12 GIZARTEA

Lunes, 9 de julio de 2007 **DEIA**

# Ibarretxe inaugura hoy el Congreso de las Colectividades vascas

**HASTA EL PRÓXIMO VIERNES BILBAO ACOGERÁ A 150 REPRESENTANTES DE LAS EUSKAL ETXEAK DE 18 PAÍSES**

**BILBAO.** El lehendakari Juan José Ibarretxe inaugura hoy en el Palacio Guggenheim de Bilbao el IV Congreso Mundial de Colectivida-

des Vascas, que se prolongará hasta el viernes, en un acto en el que también se dará cita el Secretario de Acción Exterior del Gobierno vasco, Maki Aguirre y el director de Relaciones con las Colectividades Vascas, Jose Legarreta.

En la apertura del Congreso, que se celebra bajo el lema "Zubigintzan" (Construyendo puentes) van a participar 150 representantes de las

Euskal Etxeak de 18 países y se rendirá homenaje a los Centros Vascos de Gooding, Madrid, San Francisco, San Francisco, París y México.

Se ha elegido el lema "Zubigintzan" ya que, según señalan los organizadores, se "pretende impulsar y abrir nuevas formas de comunicación entre los individuos, las sociedades, las empresas y los gobiernos para tender puentes y canales de

comunicación multidireccionales que afiancen y estrechen la relación de Euskal Herria con su diáspora".

La recepción y saludo del lehendakari a las delegaciones asistentes dará comienzo a las seis y media de la tarde en el Atrio de la plaza de la Armería, para dar paso al inicio del acto inaugural en el Auditorio donde dará comienzo el homenaje a las Euskal Etxeak y el discurso de Ibar-

retxe para dar comienzo a una conferencia inaugural "For each era and from each generation, their knowledge and wisdom", a cargo la directora del Centro de Estudios Vascos de la Universidad de Nevada, Gloria Tutorcasillan.

Cada cuatro años, tal y como establece la ley se celebra un congreso con el fin de promover el encuentro y las relaciones entre las colectividades y Centros Vascos repartidos por el mundo y las instituciones vascas. Así, a lo largo de cuatro días de trabajo en el Palacio Euzkalduna de Bilbao, los vascos y vascas llegados de 18 países debatirán la proyección de futuro de las Euskal Etxeak. Asimismo disertarán el uso del euskara en el extranjero y la situación de los diferentes colectivos vascos en un mundo globalizado.

Los más jóvenes integrantes de los Centros también tendrán un papel destacado en el Congreso, ya que treinta jóvenes, en edades comprendidas entre los 20 y 30 años, se encuentran en el País Vasco formando parte del programa Gasteiz-2007, y aprovecharán la coincidencia del evento para participar activamente con ponencias varias en el mismo. Con las deliberaciones del Congreso se elaborará un documento de conclusiones que se trasladará al Consejo Asesor de Colectividades Vascas para que sea tenido en cuenta en la elaboración del Plan Estratégico de Actuación Institucional 2008-2011. «E. L.

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### UN CENTENAR DE PERSONAS BUSCA EN LA RIOJA A UN ANCIANO VASCO

La familia alertó el sábado por la noche en San Asensio de su desaparición

**LÓCUBO.** 308 Rioja 113 informó ayer de que cerca de un centenar de personas buscan a un anciano vasco del País Vasco que, al parecer, se perdió cuando se encontraba en las inmediaciones del municipio de Horrovilleja. Los familiares de esta persona, que se encontraba en la villa yojana de San Asensio, alertaron, hace las 21:00 horas del sábado de su desaparición, por lo que se formó un operativo de un centenar de personas de esta localidad, desde se estableció un punto de mando avanzado. A primera hora de ayer se incorporaron a la búsqueda vehículos de Cruz Roja de Logroño, Nájera y Haro, así como efectivos de Protección Civil, tres patrullas y un helicóptero de la Guardia Civil. Durante toda la mañana se realizaron varios kilómetros en el torno a San Asensio, sin éxito de búsqueda; mientras que, a las 10:00 horas, grupos de rescate cedano de Haro y Arnedo, con cinco perros y nueve voluntarios, se sumaron al operativo. Todos los efectivos apuntan a que la persona desaparecida, un vecino del País Vasco, fue visto ayer, día siete, entre las 20:00 y 21:00 en las inmediaciones de Horrovilleja, por lo que a la tarde se rastreó por dicha localidad. «EFE

24 GIZARTEA

Martes, 10 de julio de 2007 **DEIA**

El lehendakari Juan José Ibarretxe recibió ayer a los representantes de las euskal etxeak en el Guggenheim Bilbao. FOTO: OZKAZ ARRIETAZ

## El homenaje a las euskal etxeak más veteranas abre el congreso de Bilbao

EL LEHENDAKARI **IBARRETXE** OFRECIÓ AYER UNA RECEPCIÓN A LOS REPRESENTANTES VASCOS

El IV Congreso de las Colectividades vascas se celebrará hasta el próximo viernes en el Palacio Euskalduna

N. LAZDIRIKA

**BILBAO.** Representantes de las euskal etxeak repartidos por el mundo se reunieron ayer en Bermeo con el escultor Nestor Basterretxea quien les hizo de guía excepcional por la villa vizcaína.

Los más de 150 delegados de los vascos y vascas del exterior y el grupo de treinta jóvenes que están participando en el programa Guremundu recorrieron la localidad costera y aprovecharon para estrechar relaciones entre ellos, antes de partir rumbo al Museo Guggenhu-

lin donde el lehendakari les dio la bienvenida.

Juan José Ibarretxe, acompañado por el Secretario de Acción Exterior, Iñaki Aguirre y el director de Relaciones con las Colectividades Vascas, Jose Legarreta, inauguraron el IV Congreso de las Colectividades Vascas, que se prolongará hasta el próximo viernes en Bilbao.

En el encuentro de los Centros Vascos, que se realiza cada cuatro años, van a participar 150 representantes de las euskal etxeak de 18 países, que van a debatir el papel de

las entidades a las que representan en un mundo tan globalizado como el que nos toca vivir.

**ZUBINGINTZEAN** En la apertura del Congreso, que se celebra bajo el lema *Zubingintzean* (Construyendo puentes), se rindió homenaje a los Centros Vascos de Gouding, Madrid, San Francisco, París y México.

El lema elegido obedece al fin que pretende conseguir el Congreso: "Impulsar y abrir nuevas formas de comunicación entre las personas, las sociedades, las empresas y los gobiernos. Todo ello en íntima y tender puentes y canales de comunicación multidireccionales que afiancen y estrechen la relación de Euskal Herria con su diáspora".

Tras la recepción del lehendakari y su emotivo discurso, la directora del Centro de Estudios Vascos de la

Universidad de Nevada, Gloria Torresblanca, dio la conferencia inaugural del Congreso.

A lo largo de los cuatro días del evento que tendrá lugar en el Palacio Euskalduna de Bilbao, los delegados de las euskal etxeak exponen, en sus ponencias, las necesidades de cada uno de los centros, y también el potencial que cada uno de ellos puede aportar a las Instituciones vascas.

Con las deliberaciones del congreso -en el que también van a participar de forma activa una nutrida representación de los jóvenes de las euskal etxeak que se encuentran en Euzkadi- se elaborará un documento de conclusiones que se trasladará al Consejo Asesor de Colectividades Vascas para que sea tenido en cuenta en la elaboración del Plan Cuatrienal de Actuación Institucional 2008-2011.

## FOMENTAN LA IMAGEN HUMANISTA DEL MÉDICO

Zarranz estará al frente de este proyecto de la Academia de Ciencias Médicas

**BILBAO.** La Academia de Ciencias Médicas de Bilbao ha impulsado la creación de una nueva cátedra de Humanidades Médicas, Ibarretxe, cuya finalidad será recuperar y fomentar la imagen humanista del médico, que vaya más allá de la técnica y el conocimiento científico, según ha informado la institución bilbaína.

La nueva cátedra tendrá como titular a Juan José Zarranz Imirizaldu, catedrático de Neurología de la Facultad de Medicina de la Universidad del País Vasco (UPV) y presidente de la Academia de Ciencias de Bilbao. Su creación ha sido posible gracias a la colaboración y patrocinio de la Fundación Medicina y Humanidades Médicas, con sede en Barcelona y cuyo objetivo es el desarrollo y la difusión de las Ciencias de la Salud y de las Humanidades Médicas.

Aunque no ha precisado las fechas, la Academia de Ciencias Médicas de Bilbao ha previsto la conferencia inaugural para el curso 2007-2008, a cargo del profesor Diego Gracia, una de las figuras más relevantes de la historia en el Estado.

Javier Sádaba, licenciado en Teología por la Universidad Gregoriana de Roma y catedrático de Ética en la Universidad Complutense de Madrid será el encargado de promover la conferencia de clausura.

Estos cursos estarán dirigidos a los alumnos de pregrado de la Facultad de Medicina de la Universidad del País Vasco, quienes por su asistencia a cada curso podrán obtener entre 2 y 3 créditos de libre elección: 2 créditos presenciales y 1 crédito por trabajo. La cátedra Humanitas celebrará un mínimo de 15 horas lectivas. Los profesores de cada curso, serán elegidos por el titular de la cátedra y serán de la más alta cualificación. **•DEIA**

E DV |

## AL DÍA

MARTES, 10 DE JULIO DE 2007

| IV CONGRESO DE COLECTIVIDADES VASCAS |

## El Gobierno Vasco abrirá delegaciones en París, Berlín y Gran Bretaña

Las oficinas institucionales funcionarán antes de 2010

161 representantes del País Vasco de 18 países se reúnen en Bilbao

ARTURO GARCÍA

BILBAO. DV. El Gobierno Vasco abrirá antes de 2010 tres delegaciones en París (2008), Gran Bretaña (2009) y Berlín (2010), tal y como anunció ayer Iñaki Aguirre, secretario de Acción Exterior del Ejecutivo autonómico. Aguirre fue también el encargado de dar la bienvenida ayer a los asistentes al IV Congreso Mundial de Colectividades Vascas, que tendrá lugar en el palacio Euzkalduna de Bilbao hasta este viernes. El acto de apertura estuvo presidido por el lehendakari Juan José Ibarretxe.

El secretario de Acción Exterior explicó que las delegaciones internacionales de Euzkadi son estructuras pequeñas que no hacen las funciones de un consulado o una agencia de viajes. Están formadas por un delegado y varias técnicas y secretarías.

Su labor fundamental consiste principalmente en servir de ayuda a las pymes o grandes empresas que necesitan realizar estudios de mercados, buscar socios o contactar con las instituciones del país para hacer negocios ya que el 70% de la producción se exporta al exterior. En el plano cultural y social, su tarea pasa por difundir aspectos como el euzkera, los deportes vascos o temas de índole jurídica.

Aguirre explicó que la elección de un país para abrir una delegación vasca depende de criterios

políticos, sectoriales, de aprendizaje o solidaridad y no del número de vascos que haya en una determinada zona.

Según los datos facilitados por Aguirre, el coste de acción exterior supone cerca de diez millones de euros.

Uno de los ejes fundamentales de la proyección internacional de Euzkadi pasa por la labor que llevan a cabo los centros vascos, más conocidos como euzkadi etxas. Alrededor de 130 representantes de euzkadi etxas y asociaciones vascas de 18 países participan desde ayer en el Congreso de Colectividades Vascas.

### Cada cuatro años

Bajo el lema Zubigintzan (Tendiendo puentes), se da cita en Bilbao agrupaciones de Argentina, Australia, Brasil, Canadá, Colombia, Cuba, Chile, El Salvador, España, Estados Unidos, Francia, Italia, México, Perú, Reino Unido, República Dominicana, Uruguay y Venezuela. El congreso se celebra cada cuatro años -el anterior fue en 2003 en Gasteiz bajo el lema Aurrera gora-. Su misión es evaluar la marcha del movimiento internacional de centros vascos, supervisar cómo se desarrollan y el grado de cumplimiento de los planes trazados y acordados en la anterior cita así como volver a otomar el termómetro a las comunidades vascas de la diáspora, agrupados en los más de 160 centros registrados.



Foto de 'familia' de los participantes en el cuarto Congreso de Colectividades Vascas a las puertas del museo.

### LOS DATOS

- **Congreso:** El IV Congreso de Colectividades Vascas se celebra cada cuatro años.
- **Lugar:** En el Coliseum de Bilbao hasta el viernes.
- **Lema:** Zubigintzan (Tendiendo puentes).
- **Participantes:** 130 representantes venidos de 18 países.
- **Euzkadi Etxas:** Existen 161 colectividades o centros vascos repartidos por 21 países.
- **Por número:** Argentina encabeza la lista con 75 euzkadi etxas, seguido de Estados Unidos, con 25 y Uruguay, con 10.
- **Estados Unidos:** Hay conocidos 55.000 personas de origen vasco, en California residen 22.000.
- **España:** El Gobierno Vasco tiene contabilizados 10 euzkadi etxas.
- **Nuevas delegaciones:** El Gobierno Vasco abrirá tres en París, Berlín y Reino Unido antes de 2010.

Añadir también al encuentro los participantes en el programa Guzmendi del Gobierno Vasco: son treinta jóvenes procedentes de euzkadi etxas de Argentina, Perú, Estados Unidos, Colombia y Uruguay, que celebraron su convención la semana pasada también en Bilbao.

A lo largo del congreso se homenajeará a los centros vascos de México, con motivo de su centenario, París, por sus bodas de plata y a los de San Francisco, Guangdong (PRNU) y Madrid, por sus 20 años de existencia.

Los ponentes abordarán aspectos como la igualdad de oportunidades de hombres y mujeres o la proyección internacional de la lengua y cultura vascas a través del Instituto Euzkara, potencia que expondrá la consejera Miren Ankaratz. Se presentará asimismo la digitalización de 134 revistas americanas que han escrito

sobre las euzkadi etxas.

También habrá otras dos ponencias de representantes de las colectividades de Argentina y EE UU, quienes harán un diagnóstico de la situación actual y una previsión de futuro.

### Argentina en cabeza

El congreso se ha marcado como principal objetivo impulsar y abrir nuevas formas de comunicación entre los individuos, las sociedades, las empresas y los gobiernos para tender puentes y canales de comunicación multidireccionales que afiancen y estrechen la relación de Euzkadi Herria con su diáspora y su red de centros, una pieza importante dentro de la construcción de Euzkadi Berria, afirmó Aguirre.

Aseguró además que los temas de que Euzkadi se esfuerce en salir al exterior «son la voluntad política, el aprendizaje, la solida-

MARTES, 10 DE JULIO DE 2007

AL DÍA

DV 3

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### SOPA DE GANSO por Nago Galarraga

No creo que debamos volver, sino más bien a ser como antes. Cambio un proveedor, si pescado o la carne según en mejores condiciones o el ambiente sea mejor. Incluso el primer plato he estado bien y el segundo puede mejorarse, se pueden pedir cosas raras en la carta.

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Suggerheim de Bilbao. (TELERREX)

## XABIER BERRUETA | EUSKAL ETXEA DE SAN FRANCISCO «Los vascos en Estados Unidos somos un gigante dormido»

Preside el centro  
californiano  
que va a ser objeto  
de homenaje

A.G.

Tiene 31 años y dice que es lebanakari, pero de la euskal etxea de San Francisco, centro que fundó hace 25 años, entre otros, su padre, que llegó a California desde el Bretain en el 81. Berrueta trabaja para una empresa de alquiler de coches.

— ¿En qué consiste su labor allí?  
— Hacemos actividades, encuentros, comidas, eventos no tradicionales, partidos, sobre todo mantenemos la comunidad vasca unida aunque a veces es difícil expandir a un joven allí para que muestre interés por algo que proviene del otro lado del Atlántico, a nuevas horas de avión.  
— ¿Es difícil mantener la identidad de los vascos en aquel país?  
— No sé, llevo treinta años viniendo a Euzkadi con regularidad y en cultura popular me estoy dando cuenta que lo que es aquí se están poniendo más americanos así que nosotros allí. Se ha americanizado todo mucho. Pero mantener una cultura minoritaria siempre es difícil.  
— ¿Y ser vasco en Estados Unidos?  
— Siempre ha sido un país de inmigrantes y aceptaron la emigración desde el principio. Estados Unidos es como una especie de ONU. Yo creo que en California y San Francisco, que siempre han sido más liberales, ha sido fácil mantener nuestra identidad y nuestra cultura.

— ¿Cuántos vascos residen en San Francisco?  
— En Estados Unidos hay cerca de 60.000 que declaran tener origen vasco. En California somos 22.000. La comunidad de San Francisco seremos unos 1.800.  
— ¿Cómo acabó su familia en California?  
— Mi padre llegó del Bretain a California en el 81 con un con-



Berrueta participa en el congreso de Bilbao. (SARA SALGIBERRI)

ridad y la defensa de los intereses vascos.

Aguirre reveló que «no es tan fácil la constitución de nuevas delegaciones porque se necesita personal para trabajar allí, así como recursos económicos. Además, dijo, hay que tener en cuenta que el país debe reconocer que somos un país y no un Estado».

Según datos facilitados por el Gobierno Vasco, existen en la actualidad 361 colectividades vascas repartidas por 21 países diferentes. Argentina, con 76, es el país que dispone del mayor número de centros, seguida de Estados Unidos con 35, y Uruguay que cuenta con 10. En países como Australia, Colombia, Cuba o Italia, sólo existe una. En España, el Gobierno Vasco tiene contabilizadas diez colectividades repartidas por todo el Estado.

La delegada de Argentina, Mariela Díaz, indicó que de todo

el trabajo que desempeñan, el 80% son relaciones institucionales; el 20%, estudios de mercado; otro 15%, resolución de problemas de las colectividades vascas; y el 3% restante consiste en dar información a los vascos que se encuentran en Argentina de viajes. El delegado en Venezuela, Rafael Kula, aseguró que en este país la delegación sobre todo atiende a los retornados, personas mayores o enfermas que salieron hace muchos años del País Vasco y que ahora quieren volver.

Participan en el Congreso un máximo de tres representantes de cada uno de los países que cuenta con una federación de Centros Vascos: es el caso de Argentina (FEVA), España (Federación Euzkai Jivria), Estados Unidos (NAHO), Uruguay (FVU) y Venezuela (PCVV), así como tres representantes de cada país que cuenta con al menos un centro. ■

trato de pastor para 15 años; en el 86 volvió y se pasó con su madre. En el 71, con la crisis económica y política decidí volver definitivamente a San Francisco. Fue uno de los fundadores del centro en 1981.

— ¿Qué conocen allí de Euzkadi?  
— Desgraciadamente lo que llega primero es lo negativo, el terrorismo, ETA. Nuestra responsabilidad, aquí y allí es cambiar esa imagen. La gente nos conoce por dos cosas: buenos trabajadores y buena gastronomía.  
— ¿Qué es lo más complicado de hacer en la euskal etxea?  
— Allí siempre ha habido una relación entre nostálgicos y la gente mayor que tienen una imagen más bonita de Euzkadi y los jóvenes que abrazamos

lo moderno. Ellos saben que las cosas cambian pero no lo entienden, ellos salieron muy jóvenes y tienen una visión muy distinta de Euzkadi de la que hoy es.  
— ¿Qué le pediría a este país?  
— Que sepa que nosotros allí somos un gigante dormido, somos vascos aunque a veces que somos más vascos fuera de Euzkadi que dentro. Algún día, ese gigante dormido igual despertará y lo que tenemos que hacer es romper tabúes porque allí no todo es Bush. El vicepresidente de California es vasco, John Garza-mendi. A mí me duele cuando hablo con vascos de aquí que casi no saben nada de nosotros y de lo que hacemos al otro lado del Atlántico. Les diría que no sólo hay vascos aquí. ■

EL PAÍS, martes 10 de julio de 2007

PAÍS VASCO / 27

## El Gobierno central lleva a los tribunales los estatutos de 19 federaciones deportivas

Impugna los artículos que atribuye a las entidades vascas una representación internacional

M. O., San Sebastián  
El delegado del Gobierno en el País Vasco, Paulino Lomasa, ha ordenado al abogado del Estado que interponga recursos contencioso-administrativos ante el Tribunal Su-

perior de Justicia contra los estatutos de 19 federaciones deportivas vascas, entre las que se incluyen las de ciclismo, atletismo o baloncesto. La Administración central llevará a los tribunales a estas federaciones al

considerar que se otorgan "una representación de carácter estatal e internacional" contrario a la Constitución. La decisión es coherente con la interpretación del Constitucional de la Ley del Deporte vasca.

Los recursos se presentaron contra otras tantas resoluciones del director de Deportes del Gobierno vasco por las que aprueba e inscribe en el Registro de Entidades Deportivas de Euzkadi el cambio de los estatutos de diversas federaciones deportivas autonómicas. Las federaciones recurridas son las de ciclismo, karate, deporte adaptado, baloncesto, juegos y deportes vascos, atletismo, natación, lucha y sambo, halterofilia, gimnasia, surf, música, triatlón, autocochevismo, rugby, judo y deportes acuáticos, ajedrez, actividades subacuáticas y tiro olímpico.

Los nuevos estatutos federativos han incluido en sus artículos 3 y 8.a "disposiciones similares" a la recogida en el artículo 16.6 de la Ley vasca del Deporte, que fue impugnado por el Gobierno central ante el Tribunal Constitucional en octubre de 1998 porque "pretendía otorgar al deporte vasco una representación de carácter estatal e internacional", lo que vulnera el artículo 149.1.3 de la Corte Magna.

Esa decisión, del delegado del Gobierno sobre la política sobre la representación de las federaciones vascas, un debate que se renueva a junio de 1998, cuando fue aprobada la Ley del Deporte en el Parlamento. Esta normativa salió adelante con los votos del PNV, EA, IU y IRI, y el rechazo del PP y el PSE. Su promulgación fue uno de los puntos de desencuentro dentro del tripartito PNV-EA-PSE, y que desembocó en la salida de los socialistas del Ejecutivo en julio de 1998. Su revisión se dio sólo un mes después de aprobarse la ley deportiva.



Exhibición de deportes vascos en la plaza de la Trinidad de San Sebastián. J. J. A.

En octubre de ese año, el Gobierno del PP impugnó la norma vasca ante el Tribunal Constitucional porque anulaba las competencias del Ejecutivo autonómico y era contrario a la Constitución, que confiere al Estado la competencia exclusiva en materia de relaciones internacionales.

Tal y como recuerda el delegado del Gobierno, el Alto Tribunal acordó en su momento la suspensión del artículo 16.6, relativo a la representación de las federaciones vascas más allá de su ámbito territorial. Dicho artículo dice que la federación vasca de esta modalidad

deportiva "será la única representante del deporte federado vasco en el ámbito estatal e internacional".

Por contra, desde el Ejecutivo vasco siempre se ha destacado que el "ámbito central" de la normativa sigue estando en vigor, así como otros artículos (como el 37) que abre la puerta a la participación de las federaciones vascas en competiciones internacionales.

Por otra parte, Lomasa consideró que a la hora de determinar la composición de la Asamblea General y de la Junta Directiva (artículos 17 y 27) los estatutos de las federaciones abocan recursos no respetar el plus de igualdad de la ley vasca y el decreto de Federaciones Deportivas, que obliga a las mismas a adoptar planes de ejecución de la igualdad en la esfera deportiva y en la gestión, lo cual puede determinar la nulidad de dichas disposiciones.

La Unión de Federaciones Deportivas Vascas (EKFB) considera "totalmente politizada y fuera de contexto" la decisión del delegado del Gobierno. En una nota, denunció que "este tipo de actuaciones políticas" buscan "el único fin de desestabilizar y echar por la borda toda la estructura federativa vasca" y exhortó "al Gobierno central a dejar de entrometarse y respetar el entramado federativo vasco".

## La defensa del 'lehendakari' recurre y pide el archivo de su causa

EL PAÍS, San Sebastián

La defensa del lehendakari, Juan José Ibarretxe, ha recurrido ante el Tribunal Superior de Justicia del País Vasco (TSJPV) y solicita el archivo de la causa abierta contra él por haberse reunido con miembros de la Legión del Batuzuma. En el recurso al auto del juez instructor, el letrado demanda que se archive el procedimiento judicial por la situación de "indefensión para hacer política" en que coloca al lehendakari y al entender que no existe conducta tipificada en el Código Penal.

La petición está fundamentada en el auto del Tribunal Supremo de 13 de noviembre de 2006, en el que concluyó que no había delito en el hecho de reunirse con Batuzuma. Por otro lado, el letrado que representa a Ibarretxe sostiene "absolutamente desproporcionado" que al lehendakari se le considere colaborador necesario del delito de desobediencia, y recuerda que "el objetivo de las reuniones no tenía otro fin que hablar, dialogar y conseguir consensos, entre todos y con todos, un consenso estable y definitivo para conseguir la paz y la definitiva desaparición de la violencia".

En su escrito, sostiene que la sentencia del Supremo debe ser "la pauta sobre la que deban basarse todos los tribunales a la hora de afrontar acciones penales que son utilizadas indebidamente como instrumentos de coacción política".

## El sindicato Erne llama "fascistas" a quienes amenazaron a un agente municipal

EL PAÍS, Bilbao

El sindicato independiente de la policía, Erne calificó ayer en un comunicado de "fascistas" a los responsables del ataque perpetrado contra la Policía Local de Ardoniz durante la noche del pasado jueves, cuando violentos nacionalistas con la hule berroa prendieron fuego a un vehículo oficial que se encontraba estacionado en el citado municipio y arrojaron pasquines amenazantes contra un agente de la guardia urbana.

Erne condena "rotundamente" estos hechos y ha denunciado las amenazas vertidas contra el agente "por el mero hecho de cumplir con su trabajo". En un durísimo comunicado, la sección municipal de ese sindicato señaló a los responsables del ataque que, "por este camino, no tienen sitio en este país".

Por otra parte, los sindicatos de la Euzkadi Erre, ELA y Comisiones Obreras han convocado para hoy una concentración de protesta ante el edificio del Gobierno vasco en Bilbao para exigir al Departamento de Interior más medidas de protección y seguridad ante la amenaza de ETA de volver a las armas.

Las centrales han mantenido reuniones con los máximos responsables de Interior para tratar el tema, pero sin renuncias por parte del equipo de Javier Bañua a la hora de aceptar sus peticiones.

## El Ejecutivo abrirá tres nuevas delegaciones en el exterior

EL PAÍS, Bilbao

El Gobierno vasco tiene previsto inaugurar tres delegaciones en el exterior en el plazo de tres años, que se sumarán a las siete ya existentes. Las nuevas representaciones estarán en París, el Reino Unido y Berlín, según anunció ayer el secretario de Acción Exterior, Itziar Agirre, en el IV Congreso Mundial de Colectividades Vascas que se celebra en Bilbao hasta el próximo viernes con la participación de representantes de 18 países.

Agirre explicó que las delegaciones vascas en el exterior son "pequeñas estructuras" que no tienen las funciones de un consulado o una agencia de viajes. Su tarea se centra, sobre todo, en ayudar a las empresas vascas.



El lehendakari Juan José Ibarretxe, junto a representantes de las colectividades vascas en el exterior, que recibieron ayer un homenaje en el congreso que se celebra en Bilbao. J. J. A.

EL MUNDO, MARTES 19 DE JULIO DE 2007  
EUSKADI

11

## El Gobierno recurre los estatutos de 19 federaciones deportivas por estimar que vulneran la Constitución

Considera que asumen competencias de representación internacional que corresponden al Estado

**IBILBAO.** El Gobierno central ha presentado ante el Tribunal Superior de Justicia del País Vasco (TSJPV) 19 recursos contencioso-administrativos contra los estatutos de otras tantas federaciones vascas de deporte por considerar que se arrogan una representación de carácter estatal e internacional que no les corresponde y que, por lo tanto, vulneran la Constitución española, que confiere al Estado la competencia exclusiva en materia de relaciones internacionales.

En concreto, el delegado del Gobierno en el País Vasco, Paulino Lasaeta, ha ordenado al abogado del Estado la interposición de recursos contra 19 resoluciones del director de Deportes del Gobierno vasco en las que se modifican los estatutos de diversas federaciones deportivas vascas. Estas federaciones son las de ciclismo, karate, deporte adaptado, balonmano, judo y deportes vascos, atletismo, natación, lucha y sambo, balnearios, gimnasia, surf, lúdica, triatlón, automovilismo, rugby, judo y deportes asociados, ajedrez, actividades subacuáticas y tiro olímpico.

En todas las resoluciones impugnadas se recoge en los artículos 5 y 8-4) de cada estatuto que la federación ostenta la representación en el ámbito estatal e inter-

nacional, por lo que a juicio del delegado del Gobierno, se opone a la legislación estatal y solicita, por tanto su suspensión.

Se basan en un artículo de la Ley Vasca de Deporte suspendida por el Constitucional

nacional, por lo que a juicio del delegado del Gobierno, se opone a la legislación estatal y solicita, por tanto su suspensión.

Se da la casualidad de que la Ley Vasca del Deporte, en la que se fundamentan estos estatutos fue impugnada por el Gobierno central, entonces del PP, pero el socialista mantuvo el recurso y está suspendido por el Alto Tribunal una parte de uno de sus artículos, el 18.4, por considerar que vulnera la competencia exclusiva del Estado en las relaciones internacionales.

En concreto el artículo suspendido por el Constitucional señala que «la federación vasca de cada modalidad deportiva será la única representante del deporte federado vasco en el ámbito estatal e internacional». Las federaciones vascas deberían fomentar e instrumentar la participación de sus selecciones deportivas en actividades e competencias deportivas estatales e internacionales.

Pese a que este artículo está suspendido, el delegado del Gobierno en el País Vasco considera que las resoluciones ahora impugnadas recogen disposiciones similares.

Por ejemplo, el artículo 5 de los estatutos de la Federación Vasca

de Balonmano recoge que esta federación ostenta la representación del deporte federado vasco correspondiente a su modalidad deportiva en el ámbito estatal e internacional. Mientras que el artículo 8 a) especifica que la federación tiene como finalidad sostener la representación de la modalidad deportiva en el ámbito estatal e internacional y definir, en su caso, el régimen de adhesión de la federación a otras entidades.

Un artículo que se repite en los mismos términos en cada uno de los estatutos recurridos ahora

por el Gobierno central.

Las 19 resoluciones que Lasaeta ha ordenado que se presenten ante el TSJPV no serán los únicos. De hecho, se corresponden con los estatutos reformados que han salido publicados en el Boletín Oficial del País Vasco hasta ahora aplicando el decreto de desarrollo de la Ley Vasca del Deporte, pero faltan otros estatutos de deportes federados que están pendientes de publicación.

El Gobierno vasco no se ha tomado hasta bien este nuevo recurso del Gobierno central contra

una de sus normas. Tanto es así, que la respuesta oficial no se dará hasta hoy, tras la reunión del Consejo de Gobierno vasco, para darle la entidad suficiente a la respuesta que merece.

No obstante, fuentes próximas al Ejecutivo se mostraron muy molestas por lo que consideran un paso más allá del recurso planteado en su día por el Gobierno del PP.

El Gobierno central, en meses anteriores del Partido Popular, recurrió la Ley Vasca del Deporte en 2008.

La EKFB cree que la decisión está «politizada» y «fuera de contexto»

La EKFB-Unión de Federaciones Deportivas Vascas considera «totalmente politizada y fuera de contexto» la decisión de impugnar los estatutos. «Es incomprensible que a estas alturas nos venga con este tipo de actuaciones políticas con el único ánimo de desestabilizar. Además, defendemos que sus estatutos no vulneran ningún artículo de la Constitución en la competencia de Relaciones Internacionales, sencillamente porque el deporte internacionalizado no se sujeta a esa competencia sino a la de relaciones deportivas entre las propias federaciones deportivas y no entre los Estados.



El lehendakari, Juan José Ibarretxe, ayer, en Bilbao, junto a representantes de las colectividades vascas en el extranjero. / FOTO: COMA.

## La defensa de Ibarretxe insiste en el archivo de la causa y denuncia indefensión y ausencia de delito

El Foro Ermua pedirá la apertura de juicio oral por la reunión del lehendakari con Batasuna

**ELENA F. BARRANTE VITORIA.** La defensa del lehendakari, Juan José Ibarretxe, en el proceso que se sigue en el Tribunal Superior de Justicia del País Vasco por un presunto delito de desobediencia al reunirse con Batasuna ha presentado un recurso contra la decisión del juez instructor de transformar la causa en procedimiento abreviado y ha pedido de nuevo su archivo.

El escrito fue presentado el pasado viernes y es el mismo los letrados de Ibarretxe reclaman la anulación del auto del juez, pues previo a la posible apertura de juicio oral, y el «sobresimiento y archivo definitivo» de la causa.

Las motivaciones en las que sustenta esta petición son la indefensión del lehendakari en su acción política y la certeza de que su actuación al reunirse con el portavoz de la formación legalizada, Arnaldo Otegi, no está tipificada en el Código Penal.

La defensa añade que la descripción que se hace de la actitud de Ibarretxe en el auto del juez es una conducta «atípica» en el orden jurisdiccional penal debido a que en ningún momento existió por parte del Tribunal Supremo

una orden «expresa, directa y personal susceptible de ser obedecida» prohibiendo la participación del lehendakari en la reunión.

El escrito rechaza también la acusación de que Ibarretxe fue cooperador necesario en el delito de desobediencia y niega que existiera por su parte cualquier tipo de intencionalidad. Afirma además que tal consideración es «absolutamente desproporcionada».

El letrado hace hincapié en el carácter político de la conducta de Ibarretxe y apunta que el ob-

jetivo de las reuniones no era sino «hablar, dialogar y conseguir alcanzar un consenso estable y definitivo para la consecución de la paz y la definitiva desaparición de la violencia».

Recuerda, además, el auto de noviembre de 2006 en el que el Tribunal Supremo concluyó que el hecho de reunirse con Batasuna no constituye delito, y añade que esta resolución debe ser la pauta que deben seguir todos los tribunales a «la hora de afrontar acciones penales que son utilizadas indebidamente como ele-

mentos de contienda política». Por todo ello, la defensa del lehendakari reclama que se revoque el auto del juez y se archive la causa debido a que no existe una relación coherente, motivada y razonablemente justificada de los hechos que se le imputan y está «enfrente» la total ausencia de tipicidad penal de su conducta.

Por su parte, el Foro Ermua presentará el próximo día 12 ante el TSJPV un escrito de ratificación de sus acusaciones y de petición de apertura de juicio oral, según anunció el abogado del colectivo, Ferrnando García Capelo.

El letrado destacó recientemente su convicción de que finalmente se celebrará juicio contra el lehendakari, y contra los dirigentes socialistas Pate López y Rodolfo Arca, ya que, destacó, el auto del juez instructor da «la razón» a los acusadores al recoger sus argumentos de diligencia de investigación que acreditan los hechos delictivos.

Mientras, los dirigentes socialistas no han presentado aún recurso contra el auto. Disponen de plazo hasta el próximo 14 de julio.



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## 18 | Euskal Herria

Afianzar y estrechar las relaciones entre Euskal Herria y su diáspora es el principal objetivo que persigue la cuarta edición del Congreso Mundial de Colectividades Vascas, que ayer inauguró en el Museo Guggenheim el lehendakari

Juan José Ibarretxe. Bajo el lema «Zubigintzan», 150 representantes oficiales de los vascos dispersos por todo el globo trabajarán durante esta semana para analizar sus relaciones e impulsar nuevos canales de comunicación.

# La diáspora se mira por dentro en el IV Congreso de Colectividades Vascas

Ayer IZQUIERDA | ILLANO

«Los vascos están dispersos en el mundo entero ya desde hace siglos. Muchas son las razones que han propiciado este fenómeno, entre ellas el espíritu de aventura». Este texto sirve de preámbulo a la Ley 8/1994 de Relaciones con las Colectividades aprobada por el Parlamento de Gasteiz, en la que se estipula la celebración, cada cuatro años, de un Congreso Mundial de Colectividades Vascas.

Ayer comenzó en Bilbao la cuarta edición de este foro, que inauguró oficialmente el lehendakari Juan José Ibarretxe en el Museo Guggenheim, y al que asisten 150 personas procedentes de 38 países diferentes, en representación de las 161 euskal etxeak reconocidas por el Gobierno de Lakua.

Ibarretxe recibió a los congresistas, personalmente y uno por uno, en la entrada al museo. Ya en el interior, el acto de inauguración se abrió con la intervención de Iñaki Agirre, secretario general de Acción Exterior del Gobierno de Lakua, quien se refirió a las ediciones anteriores del congreso: «Si en el primer congreso la preocupación se centró en la propia supervivencia de las euskal etxeak, dada la crisis por la que atravesaban, doce años después vemos que éstas se han consolidado».

### Construir puentes

Añadió Agirre que «en el día de hoy llegamos a este congreso bajo el lema 'Zubigintzan' en recuerdo a las generaciones del pasado que tanto hicieron por Euskadi desde fuera, pero sobre todo mirando hacia el futuro que estamos construyendo conjuntamente los vascos que vi-

### HOMENAJE

En el acto inaugural del congreso se tributó un homenaje a las euskal etxeak de San Francisco, Gooding (Idaho) y Madrid, que cumplen 25 años; París, con 50 años de vida, y México, que acaba de llegar a su centenario.

### DELEGACIONES

Iñaki Agirre, secretario de Acción Exterior de Lakua, anunció ayer que este Ejecutivo abrirá tres delegaciones vascas en el exterior hasta el año 2010, una de ellas en París, otra en Berlín y la tercera en el Reino Unido.

ven en Euskadi y los vascos que están fuera».

Juan José Ibarretxe comenzó su intervención con una alusión a Koldo Mitxelena: «Decía el gran lingüista que hace 2.000 años no existían las naciones ni los estados, pero existía el pueblo vasco; y no sabemos qué estructuras habrá dentro de otros dos mil años, pero seguirá existiendo el pueblo vasco».

En referencia al euskara, destacó que «es una contradicción que la lengua más antigua de Europa todavía no sea una lengua oficial en Europa» y añadió que «hoy el mundo habla inglés y castellano, y los vascos hablamos inglés y castellano, pero también en euskara, y dentro de 2000 años quizá también ha-

blamos chino, pero seguiremos hablando en euskara».

El lehendakari se dirigió directamente a los asistentes al asegurar que «somos tres millones de vascos los que vivimos en Euskal Herria, pero séis seis millones de descendientes de vascos los que vivís en todo el mundo. Nueve millones, cada vez más unidos gracias a las nuevas tecnologías. La globalización no niega lo local y hoy los vascos del mundo podemos vivir más juntos que nunca a lo largo de nuestra historia».

En último lugar intervino Gloria Totoricagiena Igarreta, especialista en Ciencia Política y una de las más destacadas expertas en el área de los estudios comparados de la diáspora. En

su conferencia animó a las euskal etxeak a realizar un análisis autocrítico de su actual funcionamiento y a adaptar éste a las nuevas necesidades de los vascos más jóvenes en la diáspora. Además, propuso la creación de un museo y centro de investigación sobre migraciones vascas.

Tras la jornada de inauguración, el congreso se alargará hasta el sábado. Las jornadas de trabajo se desarrollarán en el Palacio Euzkalduna y con las deliberaciones del congreso se elaborará un documento de conclusiones que se trasladará al Consejo Asesor de Colectividades Vascas a efectos de su consideración para la elaboración del Plan de Cuadrilateral de Actuación Institucional 2008-2011.



Los asistentes al congreso posan en las escaleras de acceso al Museo Guggenheim. ILLUSTRACIÓN: MARCO PIRAS

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## ASTEURUAREN ONDORENA

Asteburuko jendetzarik gabe, garbia izan da entzierroa eta lasalago dago Inuria 19

## Eskumen kontuak arrazoituta, 19 euskal federazioren kontra egingo du Espainiak

■ Helegiteak jarriko ditu federazio horien estatutuen kontra, euskal kirola nazioartean ordezkatzeko bidea eman dezaketela argudiatuta ■ Espainiako Gobernuaren erabakia «politizatua eta testuinguru kanpoko» dela uste du Euskal Kirol Federazioen Batasunak 122



Juan Jose Ibarretxe Eusko Jaurlaritzako lehendakaria, ezkerretik, eta Espainiako ordezkariak, atzetik, Guggenheim museoaren aurretik. (A. JORDA/AGENCIAN) (1)

## Euskal etxeak, garai berriei begira

■ Hemezortzi herrialdeetatik etortutako 150 lagunek Euskal Gizataldeen IV. Mundu Batzara hasi dute Bilbon, Euskal Herriaren eta diasporaren arteko lotura sendotu, zubiak eraiki eta garai berrietara egokitzeko asmoz 12

### Mugerren 21 urteko langile bat hil da, traktoreak azpian hartuta

■ Mugereka aurren lan borioz hil den 64. langile da, LAB sindikatua erabaki 13

### Legegintzaldia amaitu aurretik galdeketa egiteko babesa eman dio EAk Ibarretxeri

■ EAk Estatu Berriko Proposamena sustatuko du 18

### 'Ibarretxe auzia' ixteko eskatu du defentsak, oinarri bakoa dela eta

■ Gobernuaren ebazpena aintzat hartzeko eskatu du defentsak 18

### Mezkita Gorrian setiatutakoekin negoziatzeko prest dago Musharraf

■ Ekintzaileek preso dituztenen segurtasuna bermatu nahi du 16





14 SOCIEDAD EUSKADI

Diario de Noticias de Álava Martes, 10 de julio de 2007

## Delegados de las Euskal Etxeak debaten su estrategia en Euskadi

EL LEHENDAKARI IBARRETXE OFRECIÓ AYER UNA RECEPCIÓN A LOS REPRESENTANTES VASCOS

El IV Congreso de las Colectividades vascas se celebra hasta el próximo viernes en el Palacio Euzkalduna

**N.L.**  
**ELIZAG** Representantes de las Euskal Etxeak repartidas por el mundo se reunieron ayer en Ibarretxe con el lehendakari Nestor Ibarretxe, quien les hizo de guía excepcional por la villa vizcaína. Los más de 150 delegados de los vascos y vascos del exterior y el grupo de treinta jóvenes que están participando en el programa Gasteiz-2007 recorrieron la localidad costera y aprovecharon para estrechar relaciones entre ellos, antes de partir rumbo al Museo Guggenheim.

Ante el lehendakari les dio la bienvenida, Juan José Ibarretxe, acompañado por el secretario de Acción Exterior, Itxaki Aguirre y el director de Relaciones con las Colectividades Vascas, Jose Legarreta, inauguraron el IV Congreso de las Colectividades Vascas, que se prolongará hasta el próximo viernes en Bilbao. En el encuentro de los Centros Vascos, que se realiza cada cuatro años, van a participar un total de 150 representantes de las Euskal Etxeak de 18 países, que van a debatir el papel de las entidades a las que

representan en un mundo tan globalizado como el que nos toca vivir.

**'EUBUNTZIAN'** En la apertura del Congreso, que se celebra bajo el lema Eubuntzian (Compartiendo puntos), se rindió homenaje a los Centros Vascos de Gooding, Madrid, San Francisco, París y México.

El lema elegido obedece al fin que pretende conseguir el congreso: "Impulsar y abrir nuevas formas de comunicación entre las personas, las sociedades, las empresas y los gobiernos. Todo ello en aras a tener puntos y canales de comunicación multidireccionales que afiancen y estrechen la relación de Euzkadi Herra con sus diasporas". Tras la recepción del lehendakari y su emotivo discurso, la directora del Centro de Estudios Vascos de la Universidad de Nevada, Gio-

ria Tolarizagiena dictó la conferencia inaugural del congreso.

A lo largo de los cuatro días del evento que tendrá lugar en el Palacio Euzkalduna de la capital vizcaína, los delegados de las Euskal Etxeak exponerán en sus ponencias las necesidades de cada uno de los centros, y también el potencial que cada uno de ellos puede aportar a las distintas instituciones vascas.

Con las deliberaciones del congreso -en el que también van a participar de forma activa una nutrida representación de los jóvenes de las Euskal Etxeak que se encuentran en Euzkadi- se elaborará un documento con las conclusiones que se trasladará al Consejo Asesor de Colectividades Vascas para que sea tenido en cuenta en la elaboración del Plan Cuatrienal de Actuación Institucional 2008-2011.

## HALLAN EL CUERPO DE UNA MUJER EN SU CASA TRAS UNA SEMANA MUERTA

**SAN SEBASTIÁN.** El cadáver de una mujer en estado de descomposición fue encontrado a primera hora de la tarde de ayer en el interior de un piso del barrio de Asteasu de Asteasu (Txiki), según informaron ayer fuentes de la Ertzaintza y de los Bomberos de la capital guipuzcoana. Varios agentes de la Policía autonómica y del Servicio de Extinción de Incendios fueron alertados por los vecinos alrededor de las 15.15 horas de ayer al notar un fuerte olor. Poco después, del olor desagradable que procedía del interior del domicilio los vecinos también estaban preocupados porque llevaban algún tiempo sin ver a la mujer que vivía en ese piso.

Los Bomberos accedieron a la vivienda por una ventana del balcón y poco después, encontraron el cadáver en descomposición en una de las habitaciones de la vivienda. Según explicaron ambas fuentes, la víctima probablemente llevaba más de una semana sin vida y al parecer, no presentaba signos de violencia.

Además, esas mismas fuentes señalaron que dentro del inmueble se encontraron dos perros vivos de los que se ha hecho cargo la Sociedad Protectora de Animales de Gipuzkoa.

Según precisó la Ertzaintza, la mujer vivía de alquiler en la vivienda y tenía alrededor de 44 años. El juez ordenó el levantamiento del cadáver, que fue trasladado al Instituto Anatómico Forense, donde se le practicará la preceptiva autopsia para conocer las causas de su fallecimiento. **•E.P.**



El lehendakari, Juan José Ibarretxe, en uno de los últimos encuentros mantenidos con las colectividades vascas. FOTO D.A.L.

## El Gobierno Vasco aprueba crear tres delegaciones vascas en París, Londres y Berlín antes de 2010

ACTUALMENTE CUENTA CON UNA EN MADRID, OTRA EN BRUSELAS Y CINCO MÁS EN PAISES DE LATINOAMÉRICA

**VITORIA.** El Gobierno Vasco prevé abrir tres delegaciones vascas en las ciudades de París, Londres y Berlín hasta el año 2010, según anunció ayer el secretario de Acción Exterior del Gobierno Vasco, Itxaki Aguirre. Aguirre realizó este anuncio durante un desayuno informativo organizado para presentar a los siete delegados que la CAPV tiene en todo el mundo y que participarán en IV Congreso Mundial de Colectividades Vascas, que arrancó ayer en el Palacio Euzkalduna

de Bilbao, y que se prolongará hasta el 13 de julio.

Durante el acto, Aguirre precisó que de las tres delegaciones vascas, la primera será el próximo año en París, mientras que en 2008 y 2010 se abrirán las de Reino Unido y Berlín. Aguirre aseguró que las razones de que Euzkadi se abra al exterior son la voluntad política, el aprovechamiento, la solidaridad y la defensa de los intereses vascos, ya que según explicó el letrado por cuenta de la producción vasca se exporta al exterior.

El secretario de Acción Exterior explicó que estas delegaciones son "estructuras pequeñas", formadas por un delegado, técnico, secretario y en algunas ocasiones, como en el caso de la de Bruselas, también por becarios.

**Estos centros ayudan sobre todo a pymes y grandes empresas a abrir nuevas vías de negocio en el extranjero**

Aguirre señaló que las funciones de estas delegaciones son, sobre todo, ayudar a las pymes y grandes empresas que necesitan realizar estudios de mercado, buscar socios o contactar con instituciones. Además, indicó que colaboran con los países desde están ubicados en áreas como la cultural, con la que difunden la lengua vasca, la deportiva, medioambiental o jurídica.

Añadió que las delegaciones "no tienen las funciones de un consulado ni de una agencia de viajes", aunque ayudan a cualquier vasco que esté viajando y tenga algún problema. Itxaki Aguirre explicó también que la elección de un país para abrir una nueva delegación depende de criterios políticos, sectoriales, de aprendizaje y solidaridad. **•E.P.**

## 50 INVESTIGADORES ABORDAN EN LA UPV EL FUTURO ENERGÉTICO

**ELIZAG** Más de 50 investigadores especializados de la Universidad del País Vasco (UPV) se reunirán hoy con representantes empresariales en el Parlamento de la Facultad de Ciencia y Tecnología, en Leioa, para analizar conjuntamente las tendencias futuras de las energías renovables y explorar nuevas formas de colaboración. Esta día se enmarca dentro de los desayunos Euzkadi-2007 de las Colectividades Vascas, que el vicesecretario de Investigación lleva a cabo con empresas vascas de diversas ramas de actividad para establecer relaciones estables y mejorar las redes de transferencia de conocimiento de la universidad a la empresa.

En concreto, este es el sexto encuentro de estas características que realiza la UPV/EHU y el segundo específicamente dirigido al análisis de las energías renovables. En la primera reunión, fueron los grupos de investigación universitarios los que presentaron al mundo empresarial sus líneas de trabajo. Ahora serán las empresas las que den cuenta de sus necesidades de cara a encontrar, en el lado de los investigadores, respuestas a tales problemas o líneas de investigación. **•E.P.**

# El 51% de los alumnos de FP terminan y ya tienen trabajo

Y hasta el 62% de los titulados vascos, a los 9 meses están empleados. Aunque un 14% está en paro. Ganan 970 euros al mes

UNAI ETXERARRIA  
BARCELONA

El 51% de los titulados de FP en Euzkadi tienen trabajo un día después de terminar sus estudios. En una de las principales conclusiones del estudio sobre inserción laboral hecho por el Gobierno vasco.

Dicho informe pregunta a los titulados en 2005 por su situación nueve meses después de terminar FP. Entre este grupo, el 62% tenía empleo, otro 24% seguía estudiando y el 14% estaba en paro.

Pero la situación ha empeorado un poco. El 65% de la promoción de 2004 tenía trabajo nueve meses después de acabar la FP. Es decir, la tasa de ocupación ha bajado del 65% al 62% en un año.

El Gobierno vasco achaca este empeoramiento a que los titulados en FP están más cualificados que muchos otros de su edad. Por eso destinan más tiempo a elegir lo que más les conviene. Dicho de otro modo, que los de FP ya no cogen el primer trabajo que les ofrecen. De hecho, el tiempo medio que

necesitó la promoción de 2005 para encontrar el primer empleo fue de 38 días. Los de 2004, 37.

Pero cuando el Gobierno vasco saca pecho en al hablar de calidad de empleo, que, en efecto, ha mejorado. Para empezar, los titulados de FP en 2005 cobran un 8% más que los de 2004. Los titulados en 2005 cobran 970 € netos al mes. Más los chicos (1.027 €) que las chicas (898).

Además, sólo el 4,8% de los titulados en 2005 ejercen su labor en puestos donde no hace falta cualificación. En 2004 esta cifra era el 7,2%.

Y los de FP cada vez trabajan más. De lo suyo. El 62% de ellos y el 58% de ellas tienen un empleo ocupado, es decir, un trabajo con relación a sus estudios. Pero sí, sólo el 38% es fijo.

Queda claro que la mujer está en desventaja. En gran parte se debe a que ellas siguen los cursos con peor salida. En las titulaciones con mejor futuro mantenimiento de vehículos o mantenimiento de servicios a la producción, ellas son menos del 5%.

**76%**  
DE LOS TITULADOS  
HAN TENDIDO O TIENEN UN EMPLEO NUEVE MESES DESPUÉS DE TERMINAR FP

## Mujeres con buzo

Las mujeres se vuelcan en los ciclos de servicios (educación, turismo...). Aquí ellas son el 85%, pero hay más pero y se gana menos. El Gobierno vasco quiere animar a las chicas a estos días ciclos técnicos, pero aún no sabe cómo. Lo que funciona bien en la FP es que los centros de estudio buscan prácticas al alumno. El 49% de los ocupados lo está gracias a que continúan trabajando en la empresa al terminar sus prácticas.

## «Ayudamos a los vascos a retomar a su tierra»

El IV Congreso Mundial de Coleccionistas Vascos arrancó ayer en el Palacio Euzkadi de Bilbao. En este encuentro se dan cita representantes de las 150 Euzkadi Euzko depliegadas a lo largo del mundo y las siete delegaciones del Gobierno vasco. La delegación va a volver a casa, y estará aquí hasta el viernes, que termina el congreso.

Así que en Bilbao circulan estos días personas con acento vasco y acento extraño. A Euzkadi ha llegado Rafael Kutz. Cuenta que desde la delegación del Gobierno vasco

que él dirige en Venezuela ayudan a los emigrados, aquellos que salieron de Euzkadi hace años y ahora quieren volver.

Pero día en día una de las funciones de las delegaciones. También realizan estudios de mercado para que los usen las empresas vascas o busquen socios para hacer negocios. Y cómo no. Beren lejo el idioma. En México han logrado que una red de universidades impacta euzkera.

Años de 2010 se abrirán nuevas delegaciones en París, Berlín y el Reino Unido. w.e.



## Trabajando la madera en la ribera bilbaína

Cualquier lugar es adecuado para el arte, para trabajar la madera. A Enrique Sánchez Dorregal le gusta situarse junto a la ría, en Bilbao La Vieja, una zona en la que durante los últimos años se han apilado artistas y galerías de arte. De hecho, Enrique, una vez que termine la obra en la que trabaja durante estos días, tiene intención de exponerla en uno de esos locales de este barrio antiguo de la capital, en continua ebullición social y artística.

FOTO: BARRIO ANTIGUO/20

## 20 SEGUNDOS

### Hallan el cadáver de una mujer en Donostia

El cuerpo fue hallado ayer en el 5.º piso del n.º 24 de la avenida de Añorga, donde la mujer vivía de alquiler. Un vecino alertó a SOS Donostia del fuerte olor que salía de la vivienda. Los bomberos se desplazaron al lugar y hallaron el cadáver sobre la cama de uno de los dormitorios. Estaba en estado de descomposición y ostentaba signos aparentes de violencia. El cuerpo fue trasladado al Instituto de Medicina Legal para practicar la autopsia.

### Polémica en el deporte vasco

El delegado del Gobierno en el País Vasco, Paulino Luena, recusará los estatutos de 19 federaciones deportivas vascas porque pretenden «otorgar al deporte vasco una representación de carácter institucional».

### 'Mobbings' como accidente laboral

Una jueza del TSJPV ha emitido un voto particular que reconoce al mobbing como accidente de trabajo, con lo que debería ser indemnizado.

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Miércoles, 11 de julio de 2007 **DEIA**

IV CONGRESO DE LAS COLECTIVIDADES VASCAS

# Las Euskal Etxeak abogan por crear 'lobbys' de conocimiento con lo vasco como nexo común

**APUESTAN POR UNA LIGA INTERNACIONAL DE AMIGOS DE VASCOS**

"Los vascos somos un pueblo pacífico, nunca hemos impuesto a otra nuestra lengua y cultura"

**NEKANE LAUZIRIKA**

**BEIRAÓ.** La globalización es un hecho. El matiz diferenciador está en entenderla no como un proceso uniformizador sino como un complemento de lo particular. Es esta visión de lo global, desde el punto de vista de las propias raíces, el tratado sobre el que se asienta todo el movimiento de las Euskal Etxeak repartidas por el mundo. Así al menos se lo expuso el lebedakari el pasado lunes a los 130 representantes de los centros vascos de 18 países que desde ayer y hasta el viernes celebran su IV Congreso en el Palacio Euskalduna de Bilbao.

El estudio, la organización del espacio, la forma de vestir, el derecho fiscal propio, el folclore, el modo de educar... las situaciones sociales... son el acervo de una cultura singular que no tiene por qué contraponerse sino complementarse con los procesos de globalización.

Si el estudio en uno de los idiomas más antiguos de Europa o incluso del mundo por qué poner restricciones a que pueda ser utilizado a todos los niveles, a lo que no se opone que el inglés sea la lengua científica franca. Esta fue también una de las reflexiones que hizo en voz alta Juan José Ibarretxe.

Al igual que hizo el propio lebedakari en su discurso de apertura, en el Congreso de las Colectividades se escuchó en inglés, el francés, castellano, pero el nexo común, la referencia debe ser el euskera.

"Del mismo modo son muchas y diferentes las manifestaciones culturales que nos llevados y de las que participamos pero no debe ser óbice para que nuestras referencias culturales tengan parámetros propios", remarca los representantes de las Euskal Etxeak.

Tanto el idioma como la cultura común es imposible que se quede encerrados en sílos mismos. Precisamente en el Congreso lo que se pone de manifiesto es la necesidad de crear redes, lobbys de prestigio académico y científico en cada país, teniendo como referente común: lo euskalduna, lo vasco.

A través de estos grupos, "la imagen de ese que llamamos lo vasco tendrá seguramente una presencia mucho más allá de lo anecdótico, de lo folclórico y hasta de lo negativo, que desde algunos medios tanto interior como exterior". Esta es la preocupación manifiesta que se ha expuesto entre los congresistas del Palacio Euskalduna.

**SER ARGENTINO,** uruguayo, chileno, francés, español, americano con corazón vasco y que además funciona como vasco, con referentes culturales vasco y en todo lo posi-



Los delegados de los centros vascos en una sesión de trabajo, ayer, en el Palacio Euskalduna de Auzo.

ble con el euskera como trasfondo es el objetivo a conseguir. Como lo es y así se expuso en la sesión inaugural la necesidad "controlar todos los archivos e investigaciones sobre la historia de Euskal Herria. Tenemos que disponer de nuestra propia memoria de la emigración y el exilio. La creación de un museo es de vital importancia para conocer a nosotros mismos, para abundar y saber más acerca de nuestra memoria colectiva".

Un Museo Vasco, centro de investigación "que facilite el intercambio de información no sólo para los propios vascos sino también para los estudiosos, cada vez más nume-

rosos de muchas nacionalidades, que quieren estudiar nuestra cultura y nuestro idioma, uno de los más antiguos del mundo. Desde los centros tenemos la responsabilidad de resguardar nuestros documentos en las mejores condiciones para que no se pierdan y nuestros descendientes conozcan su historia", remarca.

**APROPIÉTICA** En las sesiones de trabajo, los vascos del exterior realizarán un repaso autocritico a la labor que han llevado a cabo en los últimos cuatro años. Se preguntan si están haciendo lo suficiente para formar a los futuros líderes de las

Euskal Etxeak. "Los centros tienen que indagar en lo que ofrecen para que la institución sea atractiva. Además cada entidad tendrá que ver si está trabajando lo suficiente para la comprensión de la vasquidad. Porque no existe un único factor de vasquidad. ¿La identidad está en declive? Son preguntas a las que cada representante tiene que ofrecer respuestas propias. ¿Lo que hacemos por consolidar nuestros centros es suficiente? Cuestiones como ésta también están siendo debatidas.

De tercer punto que plantea por los delegados de las Colectividades Vascas es cómo desde sus países ofre-

## DATOS DE INTERÉS

- **Argentina.** Con 76 es el país con mayor número de Euskal Etxeak. América acoge a casi el 90%.
- **EE. UU.** Cuenta con 35 centros; Uruguay tiene 10 al igual que España; Venezuela, 6; Australia y México y Chile, 3; Canadá y Francia tienen 2; Colombia, Brasil, Italia, Paraguay, Perú, Puerto Rico, Reino Unido y República Dominicana, Cuba, El Salvador y Andorra que tienen uno.
- **Acceso a Internet.** Casi todas las Euskal Etxeak disponen de ordenadores y acceso a Internet. Y la mitad, página web propia.

## LA CIFRA

161

- **Centros Vascos.** En 2007 el número de Euskal Etxeak repartidos por el mundo ascendió a 161.

## FRASES

**"Es necesario crear un Museo de la Memoria de la Emigración y el Exilio Vasco"**

CLORIA TOTORCAGÓNICA  
Investigadora vasca-estatalundinera

**"Los centros tenemos que hacer también nuestra propia autocritica"**

DIRECTIVOS DE LAS  
EUSKAL ETXEAK

cer una imagen más positiva del País Vasco. "Desde el exterior tenemos la oportunidad de corregir la información negativa que se transmite sobre los vascos. Hay que movilizarse para cambiar la tendencia y que lo trascendido sea algo veraz y preciso de los vascos, porque nosotros fuimos las víctimas de la agresión. No podemos dejar que se olvide que los vascos nunca declaramos la guerra, nunca hemos impuesto nuestra lengua. Hay que contrarrestar la percepción errónea", apostilla con vehemencia.

**PROCESO DE PAZ** La creación de las redes de conocimiento tendría su plasmación en una Liga Internacional de los Amigos de los Vascos. "En ella tendrían cabida desde intelectuales a líderes y expertos de reconocido prestigio de los diferentes países en los que vivimos los vascos. Estos amigos podrían participar de forma activa en el denominado proceso de paz. De sobrio común tanto para los vascos que viven en Euskal Herria como para los que estamos en el exterior. Porque no hay que dejar de recordar a las sociedades de nuestros respectivos países que los vascos somos pacíficos", reitera convencido de la idoneidad de su postura en marcha los delegados de la diáspora.

DEIA Autentikoa, 2007ko urtarraren 11

GAZARTEA 23

IV CONGRESO DE LAS COLECTIVIDADES VASCAS

**GLORIA TOTORICAGÜENA**  
DIRECTORA DEL CENTRO DE ESTUDIOS VASCOS  
DE LA UNIVERSIDAD DE NEVADA, EN RENO

**“Tenemos que recuperar la buena imagen que hemos tenido los vascos”**

Hija de emigrantes que sobrevivieron al bombardeo de Gernika y partieron en 1960 hacia Boise (Idaho), esta investigadora vasco-estadounidense es la directora del Centro de Estudios Vascos de la Universidad de Nevada, en Reno

NEKANE LAUZIRIKA

BILBAO. Gloria Totoricagüena dio la conferencia inaugural del Congreso de Colectividades Vascas del que saldrá el documento para ser leído en consulta en la elaboración del Plan Colectivo de Actuación Institucional 2008-2011. Vivir 25, 50 años fuera de su entorno de referencia. ¿Qué mantiene unidos a los vascos del exterior? Aunque una persona vive lejos cincuenta años siempre hay ideas y verdades. Con Internet realizamos un retorno virtual cada día. Cuando estoy en la cocina de mi casa de Reno veo las noticias en el tele-

visión. Igual tienen de unido un vaso de Gascuña y otro de Iparralde? Por ser americanos no me siento vasco que otro de Donostia. No me resulta nada difícil tener dos identidades. Se puede tener una identidad cívica francesa y una étnica vasca. Sin embargo, resulta muy difícil la identidad española porque está muy politizada. Aquí todavía está muy presente las heridas de la Guerra Civil; el bombardeo de Gernika por el cual todavía nadie ha pedido perdón y al siquiera desde el Estado se ha explicado a la gente cómo fue. De ahí la dificultad de poder combinar la entidad cívica española con la étnica, vasca. Salvando las distancias, el pueblo por excelencia con diáspora es el judío. ¿Se puede hablar de una comunidad vasca en el mundo? ¿Se tendría que crear lobbies vascos? La primera diáspora fue la griega, y el concepto no debe tener connotaciones negativas, ya que significa ir a sembrar. Actualmente en lo que denominamos Euzkai Herria viven tres millones de vascos, mientras que en la diáspora somos alrededor de seis millones. En las últimas



La investigadora vasco-estadounidense dirigió la ponencia inaugural del Congreso. FOTO: DIONA ALABON

décadas la imagen del vasco está basada por informaciones bastante interesadas que sólo muestran el aspecto relacionado con la violencia. Las personas que vivimos fuera de Euzkai Herria tenemos que recuperar la buena imagen de los vascos. Una imagen que no es mala, que ya la tenemos. Hay que hacer lobbies para dar a conocer nuestra cultura, el idioma, lo que se hace en Euzkadi, su alto nivel de vida y la elevada formación de sus gentes. Lobby no para influir sólo en política como hacen los judíos, sino en el sentido positivo de crear redes para que se nos reconozca por lo que realmente somos no por lo que otros quieren transmitir de los vascos y vascos. ¿Cómo se explica la dualidad de pertenecer a dos comunidades? Yo, por ejemplo, no soy vasca ame-

ricana por ser vasca. Creo que esta identidad enriquece a la otra. Desde el exterior, ¿cómo ves el juego político-social de Euzkai Herria o las informaciones de aquí no trascienden demasiado? A mí desde la lejanía me llama mucho la atención las noticias tan negativas que nos llegan. Porque sé que no es la realidad que vive este país. De la transformación del país en los últimos años no se dice nada, tampoco de sus infraestructuras, ni

de la economía. De los vascos se dice que somos violentos y nada más lejos de la realidad. El pueblo vasco, a diferencia de lo que muchos otros, nunca intentó imponer a otros su lengua, sus derechos... Su madre, Mari Carmen Eguarria, es una superviviente del bombardeo de Gernika. ¿Qué sigue que todavía desde el Estado no se haya pedido perdón a las víctimas? Con profunda tristeza. Ella ha investigado varias cosas desde ha explicado el genocidio que supuso el bombardeo para educar a la gente sobre los efectos devastadores de una guerra. Pero ella no entiende como pasados 70 años todavía hay cuerpos sin identificar y tampoco que un Estado necesite siete décadas para reconocer lo que sucedió. Las víctimas de la Guerra Civil todavía siguen sin estar reconocidas.

SUS FRASES

**“Soy americana, pero me siento tan vasca como lo puede ser una persona de Donostia”**

**“Se va a crear una cátedra de euskera en La Habana para recuperar la lengua”**

PRESIDENTA DEL CENTRO VASCO DE LA HABANA, MARÍA TERESA CORINDE SE FUE COMO META SU REVITALIZACIÓN



María Teresa Corinde. FOTO: ALABON

BILBAO. Su sentimiento de pertenencia a Euzkai Herria le hizo a María Teresa, bisnieta de vascos hacerse cargo de la dirección del Centro Vasco de La Habana. “Digo, sí, la persona que lo llevaba me gustó que la ayudara a mantenerlo abierto y proseguir con sus actividades”, reconoce esta filóloga cubana, que saca tiempo de sus investigaciones para ocuparse de las tareas del centro. Lamentó que entre los vascos de La Habana se haya perdido mucho el euskera. Para paliar esta situación “se va a crear en la Universidad de La Habana una cátedra de euskera; muchos vascos tienen muchas expresiones puestas en ella”, recuerda la presidenta de la Euzkai Herria. Como cubana que es, María Teresa dice sentirse muy a gusto en Euzkai Herria. “Es como si estu-

viera en casa. Además, como cubana, trato de ayudar, me identifico con los ahiños de este pueblo porque se le reconocen sus derechos nacionales”, subraya. De su primera visita a la tierra de sus antepasados. “Los tengo narrados, de Iparralde, al menos...” destacaría las “genes que tienen de salir adelante y también su carácter eficiente y emprendedor”. ■■L

**“Estoy maravillado del progreso que se está produciendo en este país”**

EDUARDO ORMAECHA, PRESIDENTE DE LA EUSKAL ETXEA DE MÉXICO, QUE HA CUMPLIDO CIENTO AÑOS



Ormaechea, observa desde el Euzkalduna su querido Bilbao. FOTO: ALABON

BILBAO. Nació en Bilbao donde su padre ejercía la profesión de abolicionista. “Digamos que por desconformidad con el régimen anterior se fue con la familia a México”, explica Eduardo Ormaechea, presidente del Centro Vasco en México, que ha cumplido cien años de existencia y que fue distinguido el lunes por el lehendakari Ibarretan. El amor por esta tierra a la que vuelve “siempre que puedo” le ha llevado a Eduardo a seguir la tradición que le enseñó su padre. “En México me crié con una hija de vascos y seis tres hijos tienen también nombres vascos”, dice recordando. Eduardo Ormaechea reconoce que no es tarea sencilla involucrar a los jóvenes para que continúen con la labor divulgativa del Centro en la capital mexicana. “Solía ser algunos que somos de primera generación, pero ya no hay emigración. Y las personas que vienen al centro son vascos que están

en la ciudad por motivos profesionales, de negocios, etc. Estos suelen asistir a los eventos o al restaurante, pero no se asocian”. “Los vascos en México no somos ni más ni menos que otros pueblos emigrantes, pero somos diferentes. Se nota. ¿En qué? En la forma de vivir nuestra cultura, nuestros deportes, la gastronomía, pero también en la forma de trabajar”, explica Eduardo Ormaechea, quien reconoce que también en México deben

hacer por “quitar esa imagen equivocada que proyectan de los vascos. Desde el Centro Vasco intentamos proyectar otra imagen y desde luego yo a mis antepasados no hago más que recomendarlos que visiten este país, porque Bilbao son su Museo Guggenheim y sus nuevas infraestructuras cada vez está más bello. Me enorgullece de ser bilbaíno. Y de que la ciudad donde nací cada año que pasa está más esplendorosa”, apostilla Ormaechea. ■■L

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## PREGUNTAS DIFÍCILES PARA UNA REFLEXIÓN AUTOCRÍTICA SOBRE LAS EUSKAL ETXEA

El IV Congreso Mundial de Colectividades Vascas sirve esta semana de punto de encuentro para la diáspora. Una de las figuras centrales del foro, Gloria Totorikaguena, anima a los congresistas a trabajar duro en Bilbo para responder a preguntas nada sencillas.

**E**l Gobierno de Iakua reconoce oficialmente la existencia de los centros vascos en todo el mundo, algunos con tanta tradición como el de México D.F., que acaba de cumplir un siglo de vida. Aunque con una tenencia común, cada euskal etxea subsiste como una realidad diferente, cargada de una trayectoria histórica que siempre enriquece pero que en ocasiones también puede lastimar y limitar su desarrollo.

Esta aparece como una de las principales preocupaciones de Gloria Totorikaguena, considerada como uno de los referentes centrales del IV Congreso Mundial de Colectividades Vascas. Esta investigadora, hija de emigrantes que sobrevivieron al bombardeo de Gernika y partieron en 1960 hacia Boise [Idaho], habla frecuentemente de cómo inventar las euskal etxeak, de adaptarlas a los nuevos tiempos y, sobre todo, a las necesidades reales de las nuevas generaciones.

En su discurso inaugural del congreso, pronunciado delante de los 100 representantes oficiales llegados desde 45 países -y también del lehendakari del Gobierno de Iakua, Juan José Ibarretxe-, Totorikaguena habló sin ambages de la necesidad de abordar una profunda reflexión auto-crítica por parte de los centros vascos de todo el mundo.

«¿Están ustedes satisfiriendo las necesidades e intereses de sus miembros?». Esta fue la primera de las preguntas lanzadas a los asistentes al congreso. Por su parte, advirtió de que «ninguna organización eficiente es monolítica o completamente homogénea» y añadió que los centros vascos deben ser «motores de desarrollo que animen a los individuos a buscar su vascaidad de la forma que deseen».

### CONSTRUYENDO PUENTES

Iniciando con el lema elegido para encabezar el congreso que se desarrolla en el Palacio Euzkalduna, «Zubigintzan», Totorikaguena manifestó que «la euskal etxea es un puente que conecta generaciones de vascos entre sí, a emigrantes vascos con sus generaciones posteriores, con su país de acogida y con Euskal Herria; en definitiva, un puente que conecta la identidad vasca actual con las identidades pasadas».

En palabras de la investigadora, «esta puente soportará mucho tráfico, que en ocasiones se desplazará en sentidos opuestos, se detendrá o cambiará de dirección. Aban-

### REPORTAJE



Anjel ORDÓÑEZ

dando en el plano de la necesidad de auto-crítica, comentó que «el papel de las euskal etxeak no debe ser dirigir ni controlar el tráfico, sino ofrecer canales de conexión que vinculen con las instituciones, y a la gente de los siete continentes con todos los vascos que viven repartidos por el mundo».

Su análisis crece en profundidad cuando manifiesta que «la diáspora no puede ni debe concebir una identidad homogénea, cuando la propia tierra de origen es muy rica en diversidad. Somos un pueblo plural».

El primer Congreso Mundial, celebrado en 1995 en Gernika, se cerró con una declaración final, en uno de cuyos puntos los asistentes se comprometían a «trabajar decididamente para acercar a los jóvenes vascos del exterior, dándoles un papel relevante de manera que se asegure el relevo generacional».

Con este punto de partida dirigió Totorikaguena su segunda pregunta a la tribuna: «¿Su euskal etxea funciona con eficacia?». Concretó que «para nuestros padres y abuelos, las instituciones de la diáspora vasca estaban preparadas para responder a sus necesidades, pero las prioridades actuales y futuras de la diáspora están interesadas en estas instituciones por motivos diferentes y ustedes tienen que encontrar los mecanismos para satisfacer esos intereses».

Añadió en este mismo sentido que «el futuro está planteando preguntas que el pasado es incapaz de responder, cada generación requiere soluciones diferentes, no podemos dudar en eliminar secciones de nuestras instituciones que, simplemente, ya no hacen falta; el presente y el futuro son dinámicos y, sin embargo, algunas euskal etxeak, acostumbradas a los jerárquicos y a la rutina, tienden a improvisarse».

Totorikaguena aconseja a los centros vascos alejarse de estructuras «trasmochadas del pasado» y dirigirse hacia «formas organizativas más fluidas y eficaces». Y pregunta

de nuevo: «¿Qué abanico de actividades organiza su euskal etxea? Ustedes deben definirlos y ponerlos en práctica, pero siempre teniendo en cuenta qué es lo más adecuado para sus miembros. Los contenidos no necesariamente tienen que estar siempre bajo el control absoluto de la institución».

También opinó que «los nuevos miembros de nuestras organizaciones no deben ser meros aprendices de segundo nivel, sino que hay que concederles responsabilidad; al mantener la jerarquía de la vascaidad, del ser más vasco o menos vasco según categorías subjetivas y más que discutibles, a menudo se deslegitima a personas que tienen ideas diferentes y eso es contraproducente».

La revisión debe situarse, según expuso, a los parámetros con los que se determina el éxito de las euskal etxeak. «¿Cómo lo medimos? ¿Por la cantidad? ¿Por el número creciente de personas que se aprovechan de las ventajas de la institución? ¿Por el número y diversidad de las actividades? No. Debemos emplear indicadores de calidad, como por ejemplo el incremento en la comprensión de la vascaidad por parte de los miembros y la mayor implicación ideológica y espiritual con la identidad vasca».

A quienes, en la diáspora, manifiestan que la identidad vasca de sus comunidades está en declive, dedicó la carga de profundidad más potente, nuevamente entre interrogaciones. «¿Realmente es así? ¿No será que la identidad se transfiere constantemente y que en la euskal etxea la que no se está adaptando a las necesidades y expectativas de sus miembros?».

Totorikaguena finalizó invitando a los presentes a plantearse «preguntas difíciles en clave de auto-crítica y añadir una última: «¿Qué estamos haciendo realmente para difundir la historia y la cultura vasca en nuestras comunidades?». Quedan cuatro días para encontrar las respuestas.

Gloria Totorikaguena pronunció en el Organigrama el discurso de apertura del IV Congreso Mundial de Colectividades Vascas.







# La contaminación causa el 25% de las enfermedades

Los casos de cáncer de piel suben un 75% en 9 años en Euskadi, según el Gobierno vasco. **El ruido provoca estrés a la cuarta parte de los vizcaínos**

UNA ETERRABIA

La naturaleza comienza a devolver los golpes que le da el ser humano. La cuarta parte de las enfermedades que afectan los vizcos se deben a la contaminación u otros factores a la naturaleza. En el caso de los niños, la proporción se eleva a la tercera parte de las enfermedades. Así lo confirma el estudio llamado Salud y Medio Ambiente, presentado ayer por el Gobierno vasco.

Ejemplo: los cánceres de piel han pasado de los 144 casos registrados en 1992 a los 255 de 2001. Esto supone un incremento del 78%, actuando en gran parte a la destrucción de la capa de ozono.

Al tiempo, seguimos a buscado el coche. El 58% de los desplazamientos en Euskadi son en vehículo propio. Esto ha provocado que el consumo medio de petróleo por habitante haya aumentado un 67% entre 1994 y 2005. Ya se sabe que esto incrementa el calentamiento global.

Y aún más: el ruido excesivo afecta ya a uno de cada cinco vizcos. Un porcentaje que se eleva a uno de cada cuatro en Vizcaya y a tres de cada cinco en Bilbao.

Si cuidásemos el medio

**RIESGOS PELIGROSOS UN 23,3% MÁS**

Los riesgos peligrosos en Euskadi aumentaron un 23,3% entre 1998 y 2004. El Gobierno vasco afirma un plan para tratar este tipo de desechos y recuperar los suelos contaminados.

**ARE SOKO AFECTA AL 14%**

El 14% de los vizcos están expuestos a la contaminación atmosférica por partículas. Estas personas respiran un aire con más proporción de sustancias contaminantes de las que permite la UE.

**FACTA COAGINOA COMPROMISO**

«No es suficiente decir que tenemos ruido cerca de casa y después entrar en los bares y fumar donde es está claro si está prohibido», protesta Gabriel Iñáñ, consejero de Sanidad.

**Y MÁS ZAPATILLA**

Ante el auge del uso de coches, el Gobierno vasco quiere intensificar la red de bicicletas, las áreas peatonales en ciudad, sacar las carreteras de la población...

**CONTRA EL RUIDO CERCO AL VOLUMEN**

El Gobierno vasco está elaborando un mapa de ruidos para localizar cuáles son las fuentes de la contaminación acústica. Las administraciones se guiarán a través de dicho mapa.

**Y ENFO AÚN MUY LEJOS**

El profesorado de Etxe exige reducir considerablemente las emisiones de CO<sub>2</sub>. El Gobierno vasco afirma que está trabajando en ello, pero este año Euskadi ha emitido un 5,2% más que en 2006.



**La física en la información**  
La física cuántica está muy presente en la sociedad de la información. Fue el tema que trató ayer en una conferencia de San Sebastián el Premio Príncipe de Asturias de Investigación, Juan Ignacio Cirac. FOTO: I. HERRERA / EPA

ambiente, estos males desaparecerían. Así lo afirmó ayer Gabriel Iñáñ, consejero de Sanidad. Recordó que la contaminación del aire causa alergias y enfermedades respiratorias. También explicó que el ruido provoca estrés y que los metales pesados que tienen ciertos alimentos dan problemas neurológicos.

Al hilo de esto último, el informe muestra que en 2006 se registraron 58 brotes de enfermedades en los alimentos que afectaron a 838 personas en Euskadi. Eso sí, estas cifras bajan año a año.

Pero el informe también guarda alguna buena noticia. La mortalidad en los accidentes de tráfico ha caído un 59% entre 1995 y 2006.

**Agua de buena calidad**  
El 93% de los vizcos tienen en casa una calidad del agua satisfactoria. Además, el 80% de las aguas residuales son tratadas antes de llegar al río o al mar y sólo siete de los 38 playas vizcas tienen agua contaminada. Por último, los productos que dañan la capa de ozono han bajado un 4,4% de 1996 a 2004.

**X. Berrueta EUSKALITXEA SAN FRANCISCO**  
«Hay bilbaínos más americanos que yo, que soy de San Francisco»

Protagonista la muy fuerte como un español. Tiene un apellido americano: Patrick. La Kobe Bryant o los Red Hot Chili Peppers. En Xabier Berrueta, hijo de un padre del Bay Area (San Francisco) y madre de California. Nació y vive en San Francisco, es vicepresidente de la Euskal Itzua de esta ciudad y este día está en Bilbao en el IV Congreso Mundial de Coleccionistas de Vinos.

**A ver, Euskadi o cosa-cosa?** Sí, claro. ¿Por qué? Claro, por que justo vivo de aquí y cosa-cosa de América. Etxe.

**Bueno, así que son una diáspora mexicana.** Pues sí. ¿Qué ocurre? Que no podemos encontrar en nuestros mercados. En la Euskal Itzua de San Francisco habíamos vendido, aprendimos bastante, incluso el idioma... Pero hay que irte. Así que también nos vamos a ver todos juntos al Babilot.

**Hay que adaptarse...** Jentxo no lo traduce y lo no tradicional. Para que venga a la Euskal Itzua gente jovenizada en América debemos hacer cosas que les guste. Hay que evolucionar. Lo más importante es hacer comunidad entre todos allí.

**Pero ya sabes en América que Juanque Country es el 51, el 51.** Vale. ¿Cómo por teléfono y decir: «Bey Xabier Berrueta»? ¿Qué pasa el apellido de quien tiene apellido vasco? Los vizcos somos muy vicios, gente trabajadora. Mi padre vino del Babilot a ser pastor en California allá por 1950. Aunque, bueno, los medios de comunicación dan una imagen muy negativa.

**Que intentarían cambiar.** Claro. Les dedico: «Bey Berrueta», pero así me gusta le comen bien, hay mucha gente bonita... ¿Que está en la Gambia? ¿¿¿¿ habla euskera? Es mi amor Arantxa Gregorio



**BIO** Nació en San Francisco hace 33 años. Todo su vida ha vivido allí. Es amante de viajar en una furgoneta de alquiler de coches en California.

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AL DÍA

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CONGRESO DE COMUNIDADES VASCAS | MURCIA

Cuatro jóvenes con lazos guipuzcoanos que trabajan en euskal etxeas reflexionan sobre la importancia del relevo generacional para su supervivencia

# Los nietos de la diáspora

ARTURO GARCÍA

ELBAC. DV. «Es muy difícil explicar un sentimiento, esa es la parte Aranzazu Eusal Sorraluce. Es argentina, de Rosario, nieta de abuelos guipuzcoanos. El padre, de Orre, llegó a Argentina en 1881, siendo muy joven, junto a su hermano. Se fueron a hacer las américas con una familia argentina que venía de Donostia para la que trabajaban de asistentes. Su abuelo materno era de Aizkorta y viajó 20 años después. La euskal etxea de Rosario donde coincidieron fue para los padres de Aranzazu: algo más que un lugar de reunión, «se conocían desde pequeños de la y coincidir allí con sus respectivos padres. Crecieron y se casaron».

Esa arquitectura de 36 años forma parte del grupo de treinta jóvenes presentes en el Congreso de Colectividades Vascoas que hoy se desarrolla y en el que participan en el programa Gasteizak, sin voz pero con voz. Una voz, la de su generación, en turno a los 30, inmensa en la toma del relevo en la transmisión de la cultura vasca de padres y abuelos desde la actividad de los centros vascos.

La representación argentina es la más numerosa a todos los niveles del congreso. A ella pertenecen Aranzazu, Aitor Aramaio, de 25 años, de etxea guipuzcoana, y Patxi Valencia, de 29 años, el que le usen estrechos vínculos con Donostia, donde tiene amigos y acude regularmente, aunque el origen de su familia es navarra, de cerca de Tudela.

### Misión compleja

Porque si duras fueron las odiseas que tuvieron que pasar sus antepasados para salir adelante sin perder sus orígenes, la misión de estos treinta jóvenes no es tampoco cómoda: motivar, concienciar y hacer participar en la vida social y cultural de las euskal etxeas a los adolescentes de la generación juvenil que viene tras ellos, quienes dictarán el futuro de la diáspora vasca en el siglo XXI.

Los abuelos de Aitor Aramaio llegaron en el 68 a Mar del Plata y su primera casa fue la euskal etxea. «Se pasaron de cocineros y se alojaban allí. Había algo de socorro mutuo». Sus abuelos iban leyendo de la dictadura y de la represión porque su abuelo de Oodarra era perseguido por guardar. Su abuela era de Alaznabal, de una familia de 11 hermanos y partieron con dos hijos pequeños, uno era su padre, y un tercero en camino.

El legado emocional que ellos recibieron es así un eco lejano. El resto, ley de vida, «mi abuelo murió hace un mes y de su generación quedan unos cuantos o tres que han a la etxea. Para mis abuelos y mis padres el centro era otra casa. Mi abuelo llegó un martes, fue el sábado a la euskal etxea y ya no faltó un sólo sábado, resurre Aranzazu».

Todo eso, pero a la inversa, es aplicable al hondarribitarra Iker Aizkue, de 32 años. Afincado en San Paulo desde hace años, don-



Iker, Patxi, Aranzazu y Aitor, ayer en Bilbao. (FOTOPRESS)

de hoy todo se vive de forma más superficial en cuanto al grado de participación de los más jóvenes en las actividades del centro. «Cuando mis abuelos se celebraba el obreri eguna, se juntaban gente de la misma generación a menudo de distintas zonas y sólo había 6 centros en Argentina. Ahora nosotros casi nos vemos una vez al año, en la fiesta anual que dura tres días y parece que para muchos chicos todo se queda en eso y actividades tradicionales como la danza o la pelota, sostiene Aranzazu».

### Islas aisladas

Patxi, agente inmobiliario que vive en La Plata, apostilla: «Allí cada día, danza, euskera, coro... es una isla en sí misma. Sólo se ven entre ellos, en ensayos o en la fiesta, antes se oía en las comidas cantar en euskera, veros...».

Piensen que el futuro pasa por internarse y abrir el centro y la cultura vasca a su ciudad y otras culturas. «Mis amigos me dicen en broma que parecemos una secta. El futuro es abrir los centros a la sociedad: son lugares donde hay que hacer cosas, hay espacios lúdicos, no se trata sólo de estar. La gente de tu ciudad también necesita espacios, los triquetos, lugares de encuentro, canchales», reflexiona Aranzazu.

Para Iker, «ser un poco de difusión de la cultura euskaldun como folclórico está muy bien, pero eso no engancha a los más jóvenes. Reconocer esa realidad es para ellos el punto de arranque para transformarla. «Debemos asumir que ahora nos toca a nosotros limpiar las cosas, echar un mano y cambiar lo que haya que cambiar», precisa Patxi».

Todo esto escondido también para ellos una paradoja: las euskal etxeas se han multiplicado exponencialmente en Argentina y eso que no hay una migración en masa desde los años 80, y si entonces había 6 centros en Argentina, ahora se han abierto 30 en 5 años. Es un misterio, afirma Patxi.

### Identidad

La identidad sale a colación. «Vine dos veces y recién llegada así hay un montón de cosas que parece que ya las conoces de vista: toda la decoración de la casa de mis abuelos era con motivos euskaldunes y eso me tocó adentro. A ellos, los vascos, les llaman allí los vascos pero las chicas no son las vascas. Aitor dice sentirse argentino pero siempre me sale por ahí algo de vasco». Patxi señala una leve queja: «Aún somos los argentinos y así como los vascos. Dar vive todo eso desde su biografía y pasado en carne propia en Hondarribia. «Allí, en las euskal etxeas, lo que usas es el hecho de ser vasco. Aquí todo el mundo lo es y no necesitan justificarse por el hecho de serlo en sí mismo. Por eso en las relaciones que allí se establecen prevalece más la identidad».

La nostalgia de Iker vira al revés. Le ronda la cabeza la idea de regresar a Gipuzkoa, pero cuenta aún ver el momento, si

### LOS VASCOS

**ARANZAZU ESNAL**  
Arquitecta, 26 años.  
«El futuro de las euskal etxeas pasa por abrirlas al resto de la sociedad»

**PATXI VALENCIA**  
Agente inmobiliario, 29 años.  
«Debemos asumir que ahora nos toca a nosotros transmitir la cultura vasca»

**AITOR ARAMAIO**  
Periodista, 25 años.  
«Yo me siento argentino pero siempre me sale por ahí algo de vasco»

**IKER AZKUE**  
Bilogo, etxea euskera, 32 años.  
«La primera vez que entré al centro me pareció todo muy folclórico y excesivo»

de de sentirse por amor procedente de Londres, donde había conocido a su actual esposa, brasileña. No se lo pensó dos veces.

Su punto de vista es el de alguien que ha hecho el camino en sentido inverso al de sus compañeros de generación del otro lado del charco, que recibieron la herencia cultural de sus padres en un país lejano. El ha vivido casi 30 años en Gipuzkoa y con ese bagaje se plantó en un país como Brasil donde la única euskal etxea

existente era la de San Paulo. Allí se reúne en torno a 130 familias y él colabora dando clases de euskera, además de en una facultad de Filología como asignatura extracurricular. «La primera vez que aparqué en la euskal etxea me dio miedo: me pareció todo superfolclórico, me enseñaban que si el resto del árbol de Geneza, que es la foto del leñador». Todo me pareció una exaltación exagerada después de vivir aquí».

Coinciden en su diagnóstico:

## Las cooperativas del País Vasco impulsarán el uso del euskera entre sus trabajadores

ELBAC. La Federación de Cooperativas de Euskadi fomentará e implementará el uso del euskera entre sus trabajadores. Lo consiguieron el consejero de Cultura, Miren Aizkora, y el presidente de la citada entidad, Patxi Ormazabal, suscribieron ayer en Bilbao un acuerdo de colaboración para promocionar la lengua vasca en el ámbito sociolaboral. La firma se inscribió dentro del programa marco para el fomento del euskera Len-Hitz, puesto en marcha junto con las tres diputaciones vascas y Euzel, la asociación de municipios vascos.

El programa ofrece asesoramiento y herramientas a todas aquellas empresas que pretenden poner en marcha un plan de euskera. Para ello, el Gobierno Vasco ha desarrollado una campaña de sensibilización con la que se pretende informar a cerca de 2.000 empresas antes de finalizar este año, en el que se han destinado 2,2 millones de euros en ayudas a este fin, un 20% más que el año anterior. En total, han sido 143 empresas, de las cuales 53 son cooperativas, las que han recibido subvenciones por promoción del euskera. © VASCO PRESS

## La nueva biblioteca de la Universidad de Deusto se abrirá el año que viene

ELBAC. La Universidad de Deusto y el Banco de Santander firmaron ayer un convenio que renueva la colaboración que mantienen ambas entidades desde 2004 y la amplía al patrocinio de la nueva biblioteca universitaria, según informó la institución académica. A través de este acuerdo, el Santander aportará 400.000 euros al año durante cinco años y la mayoría de este dinero se dedicará a la citada biblioteca, diseñada por el arquitecto Rafael Moneo y que entrará en funcionamiento en primavera de 2008.

Además, también se mantiene la colaboración en las actividades de la cátedra de la Unesco de Formación de Recursos Humanos para América Latina de la Universidad de Deusto, de la que hasta el momento se han beneficiado 108 docentes a través de un programa de becas para estudios de doctorado.

El convenio incluye también el apoyo a la cátedra de Ocio y Conocimiento de la Universidad de Deusto, dedicada a recopilar, generar y difundir los estudios desarrollados en el ámbito universitario en relación con el uso y disfrute del ocio. © EPE

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## En Argentina todo español es gallego, menos el vasco, que es vasco

UNAI ETXEBARRIA, 13.07.2007



«Elurra egiten du Buenos Airesen (Nieva en Buenos Aires)». Al otro lado del teléfono, desde Bilbao, Leandro Bello responde: «Espera, dímelo en español, porque te estoy entendiendo mal». ¡Que nieva en Buenos Aires, pibe! Pues sí, Leandro Bello le entendía bien.

Él vive en la ciudad porteña. Es descendiente de vascos. Había oído a su bisabuelo hablar euskera, y con 25 años se decidió a aprenderlo. La pasada semana estuvo en Bilbao en el IV Congreso Mundial de Colectividades Vascas.

**Está en tierra de tus antepasados, ¿qué siente?**  
Estoy viendo los lugares donde vivió mi familia y también los que veo en libros y vídeos de euskera allá en Argentina. Gastelugatze, Zugarramurdi... También estoy con mi novia.

**Ah, ¿pero es de aquí?**  
De Bilbao. La conocí cuando fue a Buenos Aires a estudiar.

**¿Cómo así?**  
La diáspora vasca de Buenos Aires formamos un grupo llamado Euskaltzaleak. Aprendemos y hablamos euskera. Siempre que podemos, nos relacionamos con vascos que van de viaje. Les damos alojamiento... Así surgió.

**Biznieto de vascos... ¿Cómo le entró el gusanillo?**  
Estaba en la Universidad. En casa había oído hablar euskera. Siempre me tiró ese mundo; un idioma extraño, propio... sentí que debía darle vida; transmitirlo.

**¿Tiene costumbres vascas?**  
Me encanta el arroz con leche. Creí que era argentino. Acabo de descubrir que lo trajo mi bisabuelo de Euzkadi.

**¿Qué piensa un argentino de los vascos?**  
Que es hombre de palabra firme y trabajador. En Argentina, a los españoles se les llama gallegos. Pero a los vascos, se les llama vascos. Luego, claro, se le relaciona con el terrorismo.

**¿Cómo ven el conflicto allí?**  
Es curioso. La familia mantiene igual ideología a ambos lados del Atlántico. Si en Euzkal Herria son de izquierdas, también en América.

**Por cierto: novia bilbaína... ¿su opinión de las vascas?**  
Dicen que en Argentina están las mujeres más bellas. Pero aquí estoy como en casa. Je.

**BIO**  
Nació y vive en Buenos Aires. 28 años. Trabaja en una tienda de instrumentos musicales.

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Letiza sobre Sofia: "Es muy buena y muy despierta, fijos qué ojos tiene"  
Comentarios (18)

ENCUESTA ¿Quién es más guapa, Letiza o Sofia?  
FOTOGALERÍA Imágenes: La ceremonia | La presentación | Otros bautizos reales.



No se inclinó al saludar al Rey en el bautizo de Sofia ¿Hizo bien?  
Comentarios (18)  
BLOG Del chupete de Sofia...

### Aznar ataca de nuevo: "Los enemigos de la libertad nos seguirán insultando pero no nos van a callar"

Actualizado hace 33 min  
Comentarios (16)

SÁBADO, 14 DE JULIO DE 2007

AL DÍA

| **EV** |

## Un museo recogerá toda la información en torno a la migración vasca

ELBAIG. Un museo-centro de estudios reunirán toda la información sobre la migración vasca, según avanzó ayer el director de Relaciones con las Colectividades Vascas, Joseu Legarreta, durante la presentación de las conclusiones del IV Congreso Mundial de Colectividades Vascas, celebrado estos días en Elche. En el encuentro se han dado cita los representantes de las federaciones y centros vascos de Argentina, Australia, Brasil, Canadá, Cuba, Chile, Colombia, España, El Salvador, Estados Unidos, Francia, Italia, México, Perú, Reino Unido, República Dominicana, Uruguay y Venezuela. Todos ellos han consensuado un documento que será presentado al consejo asesor para establecer los objetivos del plan cuatrienal.

Para el período 2008-2011, las colectividades vascas se han marcado cinco ámbitos de actuación prioritarios: la educación social y solidaria con los vascos en extrema necesidad, la cultura vasca y vasca-ra, la imagen exterior y comunicación, formación y recuperación de la memoria histórica.

El Ikerdialacri ofreció ayer una recepción a los congresistas en el Palacio de Ajarria Euzko. Durante el encuentro, además a los ciudadanos vascos que viven en el extranjero a mantener su identidad pese al fenómeno de la globalización y adaptarla a los tiempos actuales a través de la innovación y el humanismo. ■



Un momento del juramento de los abogados gipuzkoanos. (PINKI FRANK)

## 97 letrados de Gipuzkoa juran cumplir con sus obligaciones profesionales

# Abogados que prometen

J. P.

SAN SEBASTIÁN. EV. Casi un centenar de abogados gipuzkoanos han prestado juramento esta mañana en un solemne acto organizado por el Colegio de Gipuzkoa. La sesión fue presidida por el decano del colegio, Domingo Artzameñá, Asimismo, estuvieron presentes el vicedecano, José María Legendio; el secretario de la junta, Javier Segura, y las diputadas Lucía Maiztegui y Re-

yesa Garcíaola. El acto fue presentado por Luis Olataola, secretario del colegio.

Domingo Artzameñá destacó durante su intervención la necesidad de que los letrados cumplan con profesionalidad sus obligaciones profesionales, de acuerdo a las normas deontológicas.

En total fueron 97 los abogados que prestaron juramento. Todos ellos se han incorporado a la carrera en el transcurso de los últimos tres años. En septiembre

está previsto que juren otros cien letrados. En el transcurso del acto intervino el octavo Ertzaintza.

Ayer, por otro lado, ocho nuevos jueces juraron también sus cargos ante la Sala de Gobierno del Tribunal Superior de Justicia del País Vasco. El presidente del órgano judicial, Fernando Ruiz Piferrer, en sus palabras de bienvenida, puso de manifiesto que el sistema judicial español es uno de los más avanzados del mundo y recordó a los nuevos jueces «el compromiso de ser activamente contribuyentes».

Piferrer señaló que la objetividad del juez «se asienta sólidamente en los valores superiores de justicia, igualdad y pluralismo político que son base de nuestro sistema y contribuyen a conformar una sociedad libre».

Cinco de los nuevos jueces están destinados a Oiztegui, tres de ellos a Irujo, y los restantes a Elber y Bergara. Seis de los nuevos jueces son mujeres. ■

## EDUCACIÓN

### En vigor el decreto sobre pensiones de andereñak

Hay en vigor el Real Decreto aprobado el 13 de junio por el Consejo de Ministros sobre el reconocimiento de la cotización a la enseñanza del sustrato de los andereñak antes del final del curso 1987-1988 en Navarra y País Vasco. Por este decreto, publicado ayer en el Boletín Oficial del Estado, se considerarán como cotizados a la Seguridad Social los períodos de enseñanza del sustrato que no pudieron ser incluidos en dicho sistema por el ejercicio de la misma, dadas las circunstancias de clandestinidad en que se desarrolló la actividad docente. ■

## GREENPEACE

### Pide que se prohíba la patata transgénica

Greenpeace pidió ayer a la Unión Europea que rechace la propuesta de la Comisión para permitir el cultivo de una patata modificada genéticamente que se empleará para la producción de almidón y piones, con el argumento de que constituye un riesgo para la salud y el medio ambiente. ■

## SOCIOLOGÍA JURÍDICA

### Seminario sobre Derecho en Olati

El Instituto Internacional de Sociología Jurídica de Olati celebrará la próxima semana un seminario titulado «Las formas de derecho en Latinoamérica: Democracia, Desarrollo y Liberación, en el que participarán un centenar de especialistas en esta materia de todo el mundo. ■

32 / PAÍS VASCO

EL PAÍS, sábado 14 de julio de 2007

## El silencio de los escaños

PEDRO UGARTE

Agosto está al caer y con él llegan las vacaciones para un alto porcentaje del comité, porque es en agosto cuando se concentran la siesta y la vagancia, la lectura y la playa, y ese oficio de viciados que consiste en no hacer nada: una experiencia plena, enriquecedora, edificante, de profundo significado espiritual. También podemos decir que han llegado las vacaciones al Parlamento vasco, aunque en este caso no es una noticia fresca. Gracias a su página web (hay que agradecer la exhaustiva información que proporciona) se constata la ausencia de actividad parlamentaria durante el mes de julio. En cuanto a las previsiones de



El Parlamento vasco, durante un pleno. FRANCIS J. PHILLIPS

trabajo para el mes de septiembre, la web resulta también muy eficiente (si bien no parece difamatoria). A pesar de todo, el prolongado descanso de la asamblea política no parece azotar al personal. Es más, algún lector podría preguntarse a qué viene todo este cuento, ya que nadie había imaginado lo contrario. Vivir sin parlamento, ¿eso es grave? Cos parlamento o sin él, la vida no parece distinta.

Uno de los males de la democracia moderna es el carácter formal, prácticamente simbólico, de las asambleas representativas. Los parlamentos funcionan como una proyección proporcional de los apoyos sociales con que cuentan los partidos. De ese modo, los comicios parecen más una encuesta de opinión que la elección por la ciudadanía de representantes con nombre y apellido. A lo largo de una legislatura, son contadas las veces en que la vida parlamentaria suelta el lastre consuetudinario. Y varias razones explican este desinterés: tan peligrosamente cercano al

desvirtuado. Está el carácter rígido del reglamento interno, diseñado para impedir la espontaneidad dialéctica, la sagrada ideología o verbal. Luego está el riguroso control de los partidos políticos, que convierte a los parlamentarios en sujetos sin margen de maniobra. Se considera, dentro de los partidos, que exteriorizar cualquier desvío es una muestra de debilidad, cuando no un arma para el adversario, de modo que prefiere foros estériles y previsibles, donde los parlamentarios operen con ademanos diónicos y mentalidad de fotocopia.

A todo ello se une otra circunstancia que colabora en la invisibilidad de la institución: el sistema de reclutamiento. Todo militante que recala en una plancha electoral sabe que su suerte se decide en las entrañas del partido, en modo alguno ante la ciudadanía. La consecuencia práctica es que no hay forma de notoriedad o distinción, ni intelectual, ni empresarial, ni profesional, ni deportiva, ni de otro or-

den, que opere de forma apreciable a la hora de configurar una plancha electoral. Por ello el ascenso en los escalafones internos es rigurosamente burocrático: se premia la invisibilidad, la discreción y el silencio, frente a la diferenciación, el coraje y la firmeza. En ocasiones, un partido se atreve a fichar alguna personalidad independiente, cuyo prestigio viene dado por su anterior quehacer profesional. Pero estas excepciones no son tales: los independientes poseen sueldos en una astronómica discreción y pasan la legislatura mansuetos, subordinados a la disciplina de grupo y sin aportar las volutas apóstrofadas de que hicieron gala en el pasado.

Todo esto desprecia, en efecto paradójico: en la vida pública, la ciudadanía presta su favor a deportistas, cantantes o actores que desconocen la sociedad y reconocen a empresarios innovadores, a personajes populares, a profesionales brillantes en alguna vertiente de la fecunda realidad. Pero a la hora de realizar algo tan importante como elegir parlamentarios prevalece lo anti-forme, lo indistinguible. Apostamos por las siglas, pero elegimos a personas casi anónimas. Más que estatutario, nuestro parlamento es estatuario. En una verdadera democracia, la asamblea elegida debería ser el espacio público por antonomasia, el volcánico epicentro del debate político y social. Por desgracia, no es así. Qué aprieto si tuviera que citar, ahora mismo, el nombre de medio docena de miembros del Parlamento vasco; o peor aún: qué aprieto si tuviera que buscarlos sólo entre aquellos a los que dista su voto.

### El 'lehendakari' anima a los emigrantes vascos a mantener su identidad pese a la globalización

"Descorral de aquellos que se piden que dejen de hablar euskera o dejen de pensar como vasca en aras de la globalización". El lehendakari Juan José Ibarretxe animó ayer a vascos que emigraron al extranjero a mantener su identidad adaptándola a los tiempos actuales, en la jornada de clausura del IV Congreso Mundial de Colectividades Vascas, que se ha celebrado esta semana en Bilbao. Una de las decisiones adoptadas en el congreso es la creación de un museo-centro de estudios dedicado a reunir toda la información sobre la emigración vasca, aunque no se ha fijado ni ubicación ni presupuesto. Así mismo se acordó mantener las ayudas económicas aprobadas hace cuatro años (más 300 dólares y el importe de la renta básica) a los socios de las Euzkal Etxak en situación de extrema necesidad.

### Multa a una discoteca por abrir sin licencia

El Ayuntamiento de Vitoria sancionó a los dueños de la discoteca Quimbaya, situada en la calle Los Herrán, por abrir el establecimiento sin la pertinente licencia municipal. El alcalde, Patxi Lazos, explicó que los propietarios presentaron la documentación el día de la apertura. Los responsables del negocio multado se disculparon diciendo que ayer sólo celebraron una fiesta privada.— EPH

### Un muerto y dos heridos en una colisión

Una persona resultó muerta y dos heridas de gravedad al colisionar frontalmente dos turismos en la carretera GI-2132 a su paso por el municipio guipuzcoano de Hernani. En el choque, que se produjo a las 19.30 de ayer, se vieron involucrados un monovolumen Renault Sapiac y un turismo Volkswagen Golf. La carretera quedó cortada a consecuencia del accidente y la Ertzaintza tuvo que desviar el tráfico en la rotonda de Astigarraga, en dirección a Oiarzun, y por el alto de Perurena, en dirección a Astigarraga.

### Licitación de otros dos tramos de la 'Y' ferroviaria

El Consejo de Ministros autorizó ayer al Ministerio de Fomento a licitar las obras de plataforma de vía para dos nuevos tramos de la línea de alta velocidad Vitoria-Bilbao-San Sebastián. Se trata del tramo Galdakao-Basauri, de 3,53 kilómetros de longitud, en el ramal de Vitoria, y del tramo entre Arrazua-Ubarrundia y Legutiano de 2,54 km de longitud, en el ramal alavés, que es el que está más avanzado. El presupuesto de la obra es de 94 millones de euros.

### Constituido el Consejo de Ciencia y Tecnología

Ayer se constituyó en Vitoria el Consejo Vasco de Ciencia, Tecnología e Innovación, cuya finalidad es definir las líneas estratégicas de las políticas públicas en estas materias y en investigación. El acto contó con la presencia del lehendakari Ibarretxe, que preside este organismo, en el que se sientan también los diputados generales de las tres provincias, los consejeros de Industria, Educación y Sanidad, los rectores de las tres universidades vascas y los responsables de la Fundación Vasca para la Ciencia y de la Agrícola Vasca de Innovación.

## La diáspora vasca propone la creación de una agencia de noticias y un museo de la migración

Los vascos en el exterior con dificultades económicas cobrarán una ayuda mínima de 300 euros

DAVID KILDEAS  
VITORIA.- Los participantes del IV Congreso Mundial de las Colectividades vascas acordaron ayer un amplio repertorio de medidas para fomentar el desarrollo de la cultura vasca en el extranjero que elevarán al Consejo Asesor (organismo compuesto por el Gobierno vasco, las diputaciones, la UPV y otras instituciones) el próximo mes de septiembre para aprobar el próximo Plan Cuatrienal. Una propuesta que, además de facilitar ayudas económicas a los vascos que se encuentran fuera de Euzkadi y favorecer la creación de un museo centro de estudios sobre la migración vasca, supone un ambicioso plan de conmemoración.

En este sentido, los representantes de las 18 federaciones y centros vascos que existen fuera de Euzkadi acordaron proponer la creación de una agencia vasca de noticias; la constitución de asociaciones de periodistas interesados en temas vascos; la promoción de estrategias de presencia en los medios de cada lugar, a través de la concesión de premios nacionales o locales a los mejores reportajes periodísticos; la emisión de material para realizar exposiciones fotográficas sobre Euzkadi o que el grupo EITB de mayor difusión de las actividades «de la diáspora vasca», entre otros.

Una propuesta que pretende aprovechar las posibilidades que ofrecen las nuevas tecnologías para no perder la identidad vasca en un mundo globalizado, y que buscan implementar la participación de la mujer y de los jóvenes. En este sentido, el lehendakari, Juan José Ibarretxe, animó a los vascos que viven en el exterior a mantener su identidad. «Os piden que dejéis de hablar euzkera o dejéis de pensar como vascos», afirmó durante la recepción que ofreció en Ajarri Enea a los participantes del congreso que se ha desarrollado estos días en el palacio Euzkoalduna de Bilbao.

El plan contempla también una amplia batería de medidas económicas para los que han nacido en el País Vasco y viven fuera de él. Así, se pretende someter a un importe mínimo de 300 euros anuales y un máximo que no supere la renta básica de la CAV, dar prioridad a la hora de acceder a una vivienda de



La mujer del lehendakari saluda ayer efusivamente a una representante de los centros vascos en el exterior. / IAN ALONSO

protección oficial a quienes regresen al País Vasco, o acceder en igualdad de condiciones a las convocatorias de becas y ayudas.

En cuanto a la promoción lingüística, la propuesta pone el acento en la formación de los profesores que dan clases de euzkera, y busca

facilitar intercambios y prácticas en familias de Euzkadi.

Las federaciones se comprometen también a presentar actos de fin de año un informe sobre los grupos de danza y de las actividades musicales vascas para estudiar su financiación. Y acordaron facilitar

cursos de formación para el aprendizaje de instrumentos como el txistu, la txalaparta y la trikitixa.

Udalbiltza se congratuló ayer de que el PVV decidiera sumarse a la recién constituida Mesa Aragonesa del Foro de Debate

### Sanidad acusa al PSE de actuar con «demagogia y populismo»

VITORIA.- El departamento de Sanidad del Gobierno vasco pidió ayer al PSE-EE que abandone la «demagogia y el populismo», reconozca «los avances conseguidos en los últimos años» y asuma «un compromiso serio y real» con la mejora de Osakidetza.

A través de un comunicado, Sanidad rechazó las críticas formuladas ayer en rueda de prensa por la parlamentaria y secretaria de Políticas Sociales y Secretarías del PSE-EE, Isabel Colado, quien, entre otras cosas, denunció la situación de los hospitales de Bilbao.

El departamento reprochó a los partidos de la oposición que desvirtúan «los logros, avances, informes, datos y planes recién presentados por el Gobierno, mientras se repiten milagros y frases hechas sin sustento documental, se amasa el descontento y se aceptan sin filtro alguno cuantas críticas se vierten contra Osakidetza», informa Efe.

Además, Osakidetza denunció «la falta de voluntad de diálogo» de Sanz y recordó, en este sentido, que la mesa de negociación «sigue abierta».

## Incautan 249 kilos de cocaína a una trama desmantelada en Laguardia que introducía droga oculta en muebles

LAGUARDIA.- La Guardia Civil ha desmantelado una organización internacional que utilizaba una empresa ficticia de importación de muebles y madera para introducir en España grandes cantidades de cocaína procedente de Sudamérica. La operación, que se ha saldado con la incautación de 249 kilos de droga, ha supuesto la detención de 12 personas, cuatro de ellas en la localidad alavesa de Laguardia.

La operación Tarima se inició el pasado mes de febrero, después de que un empleado de una

empresa dedicada a la transformación de madera en tarimas para asientos denunciara haber descubierto droga cuando manipulaba unos lotones. La madera había sido adquirida por el desmantelador a la empresa Impermeables Pumbo, con la que se comunicaba través de correo electrónico.

La Guardia Civil pudo determinar que esta sociedad controlaba una empresa ficticia cuyo «destaferro» era un ciudadano español residente en Logroño, que actuaba como gerente.

En los últimos meses del pasado año, la empresa había realizado dos importaciones por el puerto de Bilbao y una por el de Valencia, declarando que se trataba de tarimas de madera procedentes de Ecuador. No obstante, la banda comenzó a cambiar su «modus operandi» y empezó a utilizar muebles de escritorio para introducir la cocaína en su interior.

El pasado mes de mayo, la Guardia Civil detectó la llegada de un contenedor importado a nombre de la empresa ficticia por el puerto de Sanburu por lo que

fue sometido a vigilancia. El contenedor fue trasladado a una nave del polígono industrial Casablanca, de la localidad de Laguardia (Alava), donde se procedió a la detención de las personas cuando se disponían a descargar la mercancía y extraer la droga.

Posteriormente, fueron detenidos el resto de integrantes de la banda en La Rioja, Madrid, Guadalupe y Ciudad Real. Tres de los arrestados son españoles, cuatro colombianos, una brasileña, tres congaleses y un ciudadano de Gabón.

Noticias de Gipuzkoa Sábado, 14 de julio de 2007

EUSKADI SOCIEDAD 11

### UN MUERTO Y TRES HERIDOS EN UN ACCIDENTE EN HERNANI

La Ertzaintza investiga el motivo de la "fuerte colisión" ocurrida en la GI-2132

DONOSTIA. Una persona falleció ayer y otras tres resultaron heridas en un accidente de tráfico ocurrido en la carretera GI-2132, a la altura de Hernani, en el que se vieron implicados dos turismos.

Según informó el Departamento vasco de Interior, el accidente ocurrió a las 18.30 horas cuando, por causas que se desconocen e investiga, un minivan Volkswagen Beetle y un turismo Volkswagen Golf, ambos matriculados en Donostia, se vieron implicados en una "fuerte colisión".

Como consecuencia del fuerte choque, una persona falleció y otras tres resultaron heridas y fueron trasladadas al hospital. La persona fallecida, cuya identidad no trascendió, viajaba en el Volkswagen Golf, mientras que las heridas, del otro vehículo, son dos aciagos que iban acompañados de un niño. Este último fue atendido en la Unidad Mixta de Urgencias del hospital.

A raíz del accidente, la carretera tuvo que ser cortada y la Ertzaintza procedió a desviar el tráfico en la rotonda de Astigarraga en dirección Oarzuaga y por el sito de Perizaga en dirección Astigarraga, durante más de dos horas. -E.G.

## Las temperaturas alcanzan los 35º y dan paso a tres días de calor

EUSKALMET PREVÉ BUEN TIEMPO TANTO HOY COMO MAÑANA

Se espera un nuevo cambio a partir del lunes, con posibilidad de lluvias y descenso de los termómetros

#### EL ORIENTE

DONOSTIA. Más vale tarde que nunca. Eso es lo que debieron pensar ayer los miles de guipuzcoanos que se echaban a las playas del territorio para aprovechar sus vacaciones el primer día verdaderamente veraniego de todo lo que va de mes. Los pronósticos no fallaron y la jornada amaneció clara, despejada y brillante. El sol fue en aumento a medida que pasaron las horas y los termómetros comenzaron a sobrepasar límites desconocidos este año.

A mediodía, todas las estaciones de Euskalmet en el territorio superaban los 30 grados, con máximas de 36,7º en Alaitz, 35º en Zarauki, y 34,2º en Oarzuaga. Además, los centros meteorológicos de Igeldo y Hondarribia marcaron, respectivamente, 32,3 grados y 30 grados poco antes de las 14.00 horas. Cifras muy superiores a las del día anterior, cuando las máximas no



Cientos de bañistas, ayer en Hondarribia. FOTO: BERRIA/ALA

sobrepasaron los 27 grados en Gipuzkoa.

La situación, además, tendrá continuidad durante este fin de semana, a pesar de que la noche de ayer se despidió en la costa guipuzcoana con alguna pequeña guberra. Según fuentes de Euskalmet, el sol continuará protagonizando el cielo guipuzcoano durante este sábado y también durante mañana, con calor

intenso y temperaturas por encima de los 30 grados.

Desde el lunes la situación se prevé distinta. Para entonces se espera un cambio meteorológico que podría dejar algunas precipitaciones. Estas serían más probables si el viento llega del norte o noroeste. Si, por contra, se produce una situación anticiclónica, el descenso de temperaturas será más acusado.

### GUTIRANS - Demuestran que las autoridades francesas no evitan el "caos" en la maga

La patrulla del transporte Gutirans denunció ayer que las "reiteradas restricciones de circulación" que se producen en el país de Euzkadi violan el principio de libre circulación de la UE y cuestionan un "caos" de "grandes migraciones económicas, medioambientales y sociales". Además, criticaron que las autoridades francesas "no realizan las acciones necesarias" para evitarlo. -E.R.

### SÁNDIA - Osakidetza censura la "falta de voluntad de diálogo" del sindicato Satbe

Osakidetza censuró ayer "la falta de voluntad de diálogo" del sindicato de enfermeras Satbe, que está el miércoles de una gran huelga en todo, y recordó que la zona de negociación "sigue abierta". No obstante, advirtió de que "resulta muy difícil poner algo" porque también "posturas absolutamente maximalistas e inmovilistas" y además, "no basta de no haber llegado a ningún acuerdo desde 1997". -E.A.

### ÁLAVA Y BIZKAIA - Desmantelan una red que introducía cocaína en muebles

La Guardia Civil ha desmantelado una organización internacional que se dedicaba a introducir grandes cantidades de cocaína en el Estado que ocultaba en muebles y latas de madera. La operación, llevada a cabo en Bizkaia, Álava, Toledo, La Rioja, Ciudad Real, Guadalajara y Madrid, ha permitido detener a 13 personas e incautar 340 kilos de dicha droga. -E.R.

### LAKUA ACUERDA CON OPERADORAS USAR EL EUSKERA EN LOS MÓVILES

La Viceconsejería de Política Lingüística se reunió ayer con los fabricantes

DONOSTIA. La Viceconsejería de Política Lingüística del Gobierno Vasco está trabajando con los principales fabricantes de teléfonos y las empresas operadoras de telefonía para conseguir que el euskera sea una de las lenguas de uso en los terminales y en los servicios telefónicos.

El viceconsejero de Política Lingüística, Patxi Basterrikoa, el director de coordinación, Iñaki Osa, y la asesora Lorea Bilbao se reunieron ayer en Madrid con cuatro empresas de telecomunicaciones, en el marco de los contactos que están desarrollando con los principales fabricantes y operadoras.

El pasado 30 de marzo el Parlamento Vasco aprobó una proposición no de ley en la que instaba a la citada viceconsejería a que, "en la labor de hacer que el euskera sea lengua de uso en los servicios de telefonía, se establezcan convenios con las empresas para que el euskera también sea lengua de uso en los móviles".

De este modo, y con el objetivo de conseguir la presencia normalizada del euskera en el sector de la telefonía, el Gobierno Vasco está ya trabajando junto a las principales empresas del ramo. -E.A.

## La CAV se compromete a seguir apoyando a los vascos de la diáspora en situación de pobreza

SE CALCULA QUE UN TOTAL DE 1.800 FAMILIAS TIENEN UNOS INGRESOS INFERIORES A 100 DÓLARES AL MES

#### NEKANE LAUDRIKA

EL PASO. El IV Congreso de las Colecciones Vascas, que desde el pasado jueves se ha venido celebrando en Elche con la participación activa de los 150 delegados y delegadas de los Euzkadi Iturrak de 18 países, se clausuró ayer con la presentación del documento que contiene las propuestas de cara a la elaboración del Plan Cuatrienal 2008-2011 entre las instituciones públicas vascas y las colectividades vascas del exterior. Dentro de los objetivos y ámbitos prioritarios de actuación, el documento -repartido tanto entre los congresistas como el Consejo Asesor para que hasta el 30 de septiembre aporten observaciones que consideren necesarias- contempla la necesidad de continuar con la asistencia social y solidaria con los vascos del exterior que se encuentran en situación de pobreza.

De acuerdo con una encuesta elaborada desde el Gobierno Vasco en 2005, en la que participaron 25.000 vascos y vascas que viven en otros países del mundo, se vio que alrededor de 1.800 familias contaban con ingresos mensuales inferiores a 100 dólares, por lo cual desde entonces



Los delegados de 18 países en el Palacio Euzkalduna. FOTO: AIZ BERRIA

desde la Dirección de Relaciones con las Colectividades Vascas ha trabajado en el desarrollo de un programa de asistencia a estas familias que viven por debajo del umbral de la pobreza. "No debe haber, dentro de la colectividad vasca, ninguna persona, sea vasca o no, que esté en extrema necesidad y que no pueda

disponer de una ayuda de su propia institución o de las instituciones vascas", subrayó Jose Legarreta, director de Relaciones con las Colectividades Vascas.

Los participantes en el Congreso de Elche en las jornadas de trabajo han insistido en la necesidad de que el Gobierno Vasco continúe en

esta línea de actuación. En total, cada año se acude desde Euzkadi a unas doscientas familias vascas de todo el mundo, que reciben ayudas para aliviar el coste bien de una operación quirúrgica, la compra de medicamentos y de alimentos, o pagar un alquiler.

**POLÍTICA EXTERIOR** Entre los objetivos marcados en el Congreso se encuentra el desarrollo de la política exterior. Los delegados apostaron, por un lado, por el apoyo y la intensificación de las relaciones de Euzkadi, de la sociedad vasca y de sus instituciones, con las colectividades vascas; y por otro, por la utilización de esas plataformas como instrumentos al servicio de la política exterior de Euzkadi.

Los delegados recordaron e hicieron suyo el acuerdo de coalición suscrito por los partidos políticos en la formación del Gobierno Vasco para esta VII legislatura, en el que mostraron una firme "voluntad política de atender, en igualdad de condiciones desde las instituciones públicas, a todas las vascas y vascos en el mundo".

Consideran que, independientemente del territorio de origen, de las causas de la emigración y del país en que se radicaron, es el apoyo a su país de origen, Euzkadi Herria, y a la cultura vasca lo que une a todos los vascos y vascas que residen en el exterior.



30 GIZARTEA

Sábado, 14 de julio de 2007 **DEIA**

CLAUSURA DEL IV CONGRESO DE LAS COLECTIVIDADES VASCAS &gt;

# La CAV seguirá apoyando a los vascos de la diáspora en situación de pobreza



Los delegados y la delegadas de los 18 países donde funcionan las *eskual estexak* en una de las jornadas de trabajo en el Palacio Euzkalduna. FOTO: KOLLAHERRIO

UN TOTAL DE **1.800 FAMILIAS** TIENEN UNOS INGRESOS INFERIORES A 100 DÓLARES AL MES

El congreso se clausura con la demanda a las instituciones de acciones para fomentar la cultura vasca y el *euskera*

**HEKANE LAUZIRIKA**

**BILBAO.** El IV Congreso de las Colectividades Vascas, que desde el pasado lunes se ha venido celebrando en Bilbao con la participación activa de los 150 delegados y delegadas de las *eskual estexak* de 18 países, se clausuró ayer con la presentación del documento que contiene el programa de cara a la elaboración del Plan Cuatrienal 2008-2011 entre las instituciones públicas vascas y las colectividades vascas del exterior.

Dentro de los objetivos y ámbitos prioritarios de actuación, el documento -repartido tanto entre los congresistas como en el Consejo Asesor para que hasta el 30 de septiembre aporten observaciones que consideren necesarias- contempla la necesidad de continuar con la asistencia social y la solidaridad con los vascos del exterior que se encuentran en situación de pobreza.

De acuerdo con una encuesta elaborada desde el Gobierno vasco en 2003, en la que participaron 25.000

vascos y vascas que vivían en otros países del mundo, se vio que alrededor de 1.800 familias contaban con ingresos mensuales inferiores a 100 dólares, por lo cual desde entonces desde la Dirección de Relaciones con las Colectividades Vas-

cas ha trabajado en el desarrollo de un programa de asistencia a estas familias que viven por debajo del umbral de la pobreza. "No debe haber dentro de la colectividad vasca ninguna persona, sea vasca o no, que esté en extrema necesidad y que no pueda disponer de una ayuda de su propia institución o de las instituciones vascas", subrayó Jose Legarreta, director de Relaciones con las Colectividades Vascas.

Los participantes en el Congreso de Bilbao han insistido en la necesidad de que el Gobierno vasco continúe en esta línea de actuación. En

total, cada año se asiste desde Euzkadi a unas docenas de familias vascas de todo el mundo, que reciben ayudas para afrontar el coste de una operación quirúrgica, la compra de medicamentos y de alimentos, o para pagar un alquiler.

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Consideraron que, independientemente del territorio de origen, de las causas de la emigración y del país en que se radicaron, es el apoyo a su país de origen, Euzkadi Herria, y a la cultura vasca lo que une a los vascos y vascas del exterior. "Las actividades que se llevan a cabo y las medidas que se adoptan desde las instituciones vascas de cara a las *eskual estexak* tendrán que ir encaminadas a fomentar la identidad vasca en el mundo a través del conocimiento de nuestra cultura y del *euskera*". Y será el *euskera* la lengua oficial del Congreso de 2011, un triducción simbólica si se añaden la propuesta de los representantes de la diáspora.

En este sentido, la Dirección de Relaciones con las Colectividades Vascas presentará al Departamento de Cultura cuantas propuestas presenten los centros vascos para

## Un museo para aglutinar toda la información sobre la migración vasca

LA CENTRO EN ESTUDIO, QUE PODRÍA SER FÍSICO O VIRTUAL, ATIENDE A UN ACUERDO DEL PACTO DE LEGISLATURA

**BILBAO.** La Dirección de Relaciones con las Colectividades Vascas continúa trabajando en la creación de un museo-centro de estudios que aglutinaría toda la información existente en el mundo sobre la

migración vasca. Y lo hace atendiendo a un acuerdo del pacto de legislatura por el cual se favorecería su creación en marcha.

Para hacerlo realidad, desde la Dirección se han visitado algunos de los museos más importantes del mundo sobre inmigración en Alemania, Italia, Irlanda, Argentina, Estados Unidos y Portugal, y "en la actualidad se está definiendo lo que podría ser la propuesta o modelo del museo de investigación sobre la

migración". Por el momento, reconoció Jose Legarreta, no se ha determinado el emplazamiento de la futura instalación, ni siquiera si será "física o virtual". Para lograr un mayor conocimiento de la historia de la emigración vasca, se ampliarán además hasta 25 los temas de investigación de los centros vascos. Junto a todo ello, se han digitalizado los números de las 134 revistas editadas en Euzkadi en los diez últimos años. > 1.

BALANCE DEL IV CONGRESO DE LAS COLECTIVIDADES VASCAS

**GLORIA TOTORICAGUENA**  
DIRECTORA DEL CENTRO DE ESTUDIOS VASCOS  
DE LA UNIVERSIDAD DE NEVADA, EN RENO

“Tenemos que recuperar la buena imagen que hemos tenido los vascos”

Hija de emigrantes que sobrevivieron al bombardeo de Gernika hace 70 años y que partieron en 1960 hacia Boise (Idaho), esta investigadora vasco-estadounidense es en la actualidad la directora del Centro de Estudios Vascos de la Universidad de Nevada, en Reno

N. LAZARIKA

**BILBAO** Gloria Totoricaguena dio la conferencia inaugural del Congreso de Colectividades Vascas, del que salió el documento para ser tenido en cuenta en la elaboración del Plan Cuatrienal de Asociación Institucional 2008-2011.

Lleva 50 años viviendo fuera de su entorno de referencia. ¿Qué mantiene unidos a los vascos del exterior?

Aunque una persona viva lejos 50 años siempre hay ideas y vivencias. Con Internet realizamos un retiro virtual cada día. Cuando estoy en la cocina de mi casa de Reno veo

las noticias en el Euzkerrri. ¿Qué tema de unión de vascos de Gasteiz y otros de Iparralde? Por ser americana no me siento menos vasca que otro de Donostia. No me resulta nada difícil tener dos identidades. Se puede tener una identidad civil francesa y una étnica vasca. Sin embargo, resulta muy difícil la identidad española porque está muy politizada. Aquí todavía están muy presente las heridas de la Guerra Civil; el bombardeo de Gernika, por el cual todavía nadie ha pedido perdón y ni siquiera desde el Estado se ha explicado a la gente cómo fue. De ahí la dificultad de poder combinar la entidad cívica española con la étnica vasca.

Salvando las distancias, el pueblo por excelencia con diáspora es el judío. ¿Se puede hablar de una comunidad vasca en el mundo? ¿Se tendrían que crear "lobbys" vascos? La primera diáspora fue la griega. El concepto no debe tener connotaciones negativas, ya que significa lo contrario. Actualmente, en lo que denominamos Euzkadi Herria vivan tres millones de vascos, mientras que en la diáspora vivan alrededor



La investigadora vasco-estadounidense posa en Bilbao. FOTO: JESÚS GARCÍA

de seis millones. En las últimas décadas, la imagen del vasco está tocada por informaciones bastante interesadas que sólo muestran el aspecto relacionado con la violencia. Las personas que vivimos fuera de Euzkadi Herria tenemos que recuperar la buena imagen de los vascos. Una imagen que no es nueva, que ya la tenían. Hay que hacer lobby para dar a conocer nuestra cultura, el idioma, lo que se hace en Gipuzkoa, su alto nivel de vida y la elevada formación de sus gentes. Lobby no para influir sólo en política, sino en el sentido positivo de crear redes para que se nos conozca por lo que realmente somos. No por lo que uno quiere transmitir de los vascos.

¿Cómo se explica la dualidad de pertenecer a dos comunidades? Yo, por ejemplo, no soy menos atre-

vida por ser vasca. Creo que una identidad se integra a la otra. Desde el exterior, ¿cómo ven el juego político-social de Euzkadi Herria o las informaciones de aquí no tendrían demasiado?

A mí, desde la lejanía, me llama mucho la atención las noticias tan negativas que nos llegan. Porque sé que no es la realidad que vive este país. De la transformación del país en los últimos años no se dice nada, tampoco de sus infraestructuras, ni

de la economía. De los vascos se dice que somos violentos y nada más lejos de la realidad. El pueblo vasco, a diferencia de lo que hicieron otros, nunca intentó imponer a otros su lengua, sus derechos...

Se madre, Mari Carmen Eguarola, es una superviviente del bombardeo de Gernika. ¿Qué opina de que todavía desde el Estado no se haya pedido perdón a las víctimas?

Con profundos sentimientos. Ella ha impartido varias charlas donde ha explicado el genocidio que supuso el bombardeo para educar a la gente sobre los efectos devastadores de una guerra. Pero ella no entiende como, pasados 70 años, todavía haya cuerpos sin nombre y tampoco que un Estado nuestro siete décadas para reconocer lo que sucedió. Las víctimas de la Guerra Civil todavía siguen sin estar reconocidas.

SU FRASE

“Soy americana, pero me siento tan vasca como lo puede ser una persona de Donostia”

“Se va a crear una cátedra de euskera en La Habana para recuperar la lengua”

**PRESIDENTA DEL CENTRO VASCO DE LA CAPITAL DE CUBA, MARÍA TERESA CORNIDE PERSEGUE SU REVITALIZACIÓN**

**BILBAO** Su sentimiento de pertenencia a Euzkadi Herria le hizo a María Teresa, hija de vascos, hacerse cargo de la dirección del Centro Vasco de La Habana. “Basta, la persona que le devuelva, me pidió que la ayudara a mantenerlo abierto y proseguir con sus actividades”, reconoce esta bilingüe cubana, que hace tiempo de sus investigaciones para ocuparse de las tareas del centro.

Lamento que entre los vascos de La Habana se haya perdido mucho el euzkera. Para paliar esta situación se va a crear en la Universidad de La Habana una cátedra de euskera, en la que “muchos vascos tienen muchas esperanzas puestas”, remarca la presidenta de la Euzkadi Herria.

Como cubana que es, María Teresa siempre sentirá muy a gusto en Euzkadi Herria. “Es como si estu-



María Teresa Cornide. FOTO: I.A.

viere en casa. Además, como cubana que soy, me identifico con los símbolos de este pueblo porque se le reconocen sus derechos nacionales”, subraya.

De su primera visita a la tierra de sus antepasados. “He tenido narritos, de Iparralde, alaveros...”, destacaría las “gaitas que Heren; de salir adelante y también un carácter eficiente y emprendedor”. ■ I.A.

“Estoy maravillado del progreso que se está produciendo en este país”

**EDUARDO ORMAECHA PRESIDE LA EUSKAL ETXEA DE MÉXICO. QUE RECIENTEMENTE HA CUMPLIDO CIENTO AÑOS**

**BILBAO** Nació en Bilbao, donde su padre ejerció la profesión de odontólogo. “Digamos que por desconocimiento con el régimen anterior se fue con la familia a México”, explica Eduardo Ormaechea, presidente del Centro Vasco en México, que ha cumplido cien años de existencia y que fue distinguido al honor por el lehendakari Ibarretxe.

El amor por esta tierra, a la que vuelve “siempre que puedo”, le ha llevado a Eduardo a seguir la tradición que le marcó su padre. “En México me casé con una hija de vasco y mis tres hijas tienen también nombres vascos”, dice sonriendo.

Eduardo Ormaechea reconoce que lo es “para ayudar a involucrar a los jóvenes para que continúen con la labor divulgativa del centro en la capital mexicana. “También estamos algunas que somos de primera generación, pero ya no hay emigración. Y las personas que vienen al centro son vascos que están



Ormaechea, observa desde el Euzkalduna su querida Bilbao. FOTO: I.A.

en la ciudad por motivos profesionales, de negocios, etc. Suelen asistir a los eventos e al restaurante, pero no se asocian”, explica.

“Los vascos en México no somos ni más ni menos que otros pueblos emigrantes, pero somos diferentes. Se nota. ¿En qué? En la forma de vivir nuestra cultura, nuestros deportes, la gastronomía, pero también en la forma de trabajar”, explica Ormaechea, quien reconoce que también en México deben luchar

por “quitar esa imagen equivocada” que proyectan de los vascos. “Desde el Centro Vasco intentamos proyectar otra imagen y desde luego, yo a mis estudiantes no hago más que recomendarles que visiten este país, porque Bilbao con su Museo Guggenheim y sus nuevas infraestructuras cada vez está más bella. Me emociono de ver bilbaína. Y de que la ciudad donde nací cada año que pasa está más esplendorosa”, apostilla Ormaechea. ■ I.A.





**5**

PHOTO  
GALLERY



## DELEGATIONS

VITORIA-GASTEIZ, 13<sup>TH</sup> OF JULY 2007





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1. Gaztemundu youth



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3



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5

- 2. Argentina
- 3. Australia
- 4. Brazil
- 5. Canada



6



7



8



9

- 6. Spain
- 7. United States
- 8. France
- 9. Italy



10



11



12



13

- 10. Chile
- 11. Colombia
- 12. Cuba
- 13. El Salvador



14



15



16



17

- 14. Mexico
- 15. Peru
- 16. United Kingdom
- 17. Dominican Republic



18



19

- 18. Uruguay
- 19. Venezuela



## THE CONGRESS IN PICTURES



































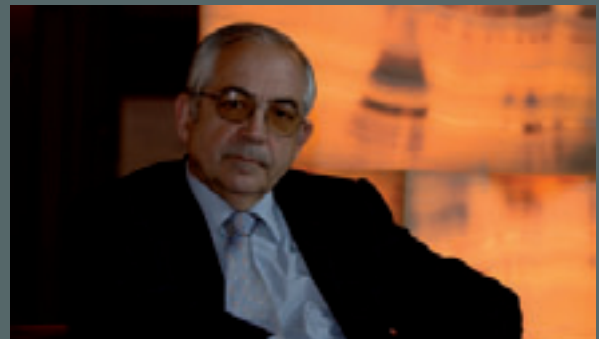












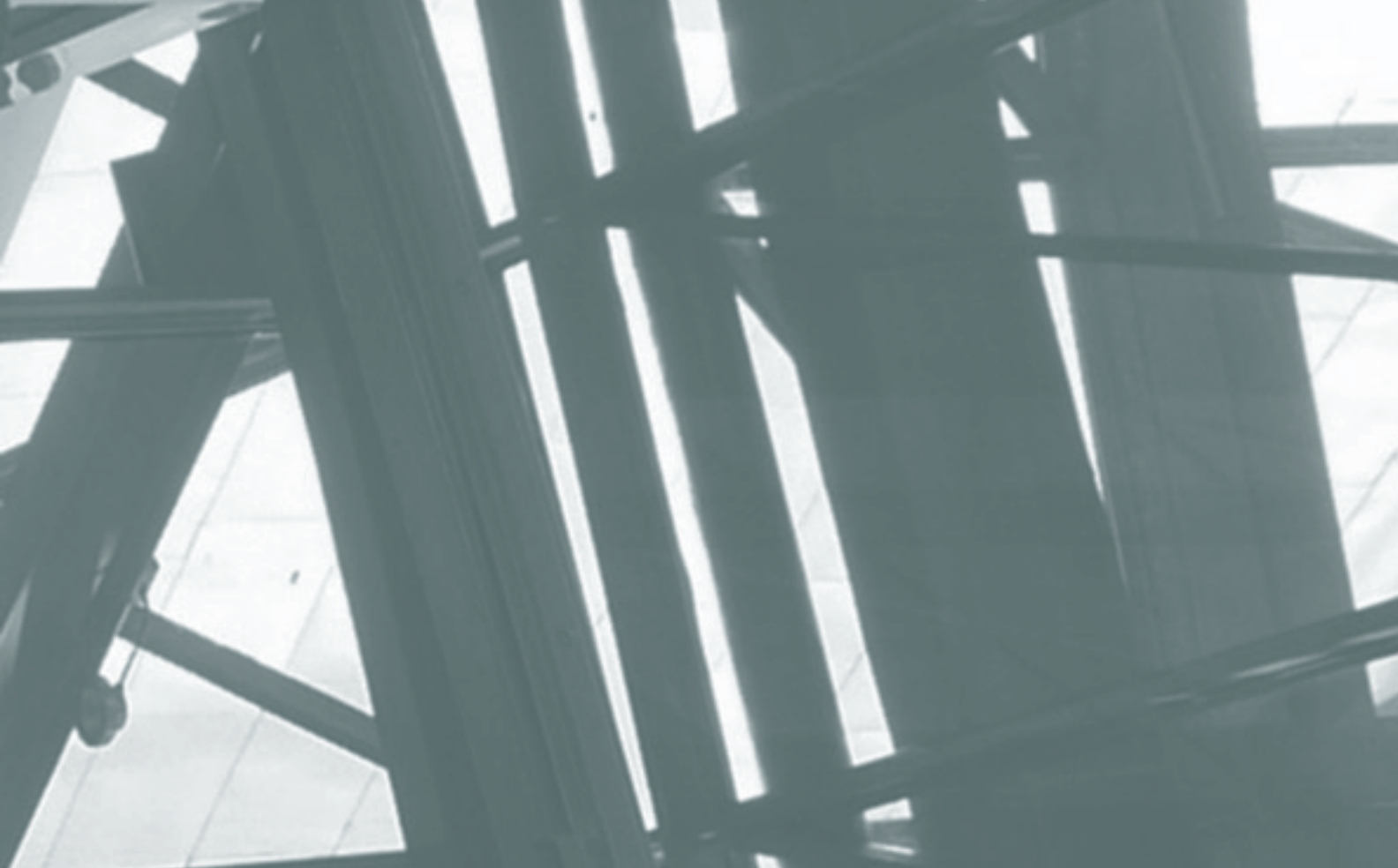












“I want to recognise all our ancestors [...]:  
they made the Basque people,  
although small in numbers, very big in the world”.









Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia

Servicio Central de Publicaciones del Gobierno Vasco