

Issue 76. Year 2006

euskal etxeak



Emigration museums

Euskadi
on the path
to Europe



Brno, Czech Republic

konpondu.net

take part in building peace



AURKIBIDEA / TABLE OF CONTENTS

3 • Aurkezpena: An initiative for hope.
Iñaki Aguirre Arizmendi, Secretary General for Foreign Action

GAURKO GAIAK / CURRENT EVENTS: **Emigration museums. Euskadi on the path to Europe**

- 4 • Emigration as a cultural phenomenon**
- 5 • AEMI preserves the cultural heritage of European emigration**
- 6 • Bremerhaven. The triumph of German perseverance**
- 8 • BallinStadt. The reconstruction of a city**
- 9 • Museu da Emigração, Fafe (Portugal). A virtual museum**
- 10 • Ulster-American Folk Park. A museum and research center dedicated to Irish emigration**
- 14 • Ellis Island. Gateway to the New World**
- 16 • Basque Museum of Boise. Basque heritage in the USA**
- 18 • A look back at the Basque footprint on Argentinean soil**
- 19 • The UBC joins forces with Liverpool and Galicia**
- 20 • A Museum and Research Centre in Euskadi**



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etxeak

Issue 76. alea - Year 2006. urtea

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Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia
Servicio Central de Publicaciones del Gobierno Vasco

LAYOUT AND DESIGN

Didart

INPRIMATZAILEA / PRINTING

Elkar-mccgraphics

ISSN: 1579-4229

L.G./L.D.: BI-1090-01

OFFICIAL ACTIVITIES ABROAD

- 21 • Basque Centers publish books on identity, history and the future**
- 22 • The diaspora takes part in building peace**



EUSKADITIK

- 25 • International Day of Euskara**
- 26 • 2006 Universal Basque Award: Editorial Auñamendi**
- 28 • Euskal gazteak munduan / Basque youth: Amaia Arberas and Paúl San Sebastián**
- 30 • NEWS BRIEFS - LABURRAK**

CUISINE

31 • Luis Ángel Plágaro.

Egg-yolk filled 'shot-glass' potatoes with a light bacon broth, Chinese noodles and melted cheese



IÑAKI AGUIRRE ARIZMENDI



Secretary General
for Foreign Action

The initiative on citizen participation announced by Lehendakari

Ibarretxe is a real revolution for Basque communities abroad. According to the people who took part in the first informational meetings on this project, never before has the Basque diaspora had the opportunity it has now to overcome the physical and emotional barriers and participate on an equal footing with their fellow Basques in Euskadi in building a peaceful future.

It is not uncommon for diasporas from afflicted with conflict to have a desire to, and actually take part in, peace processes. However, systems are not generally in place for such people to channel their desire for peace in a positive and constructive manner. In fact, very seldom can societies affected by politically motivated violence, such as the Basques, express their opinion on how to effectively engage in building peace. And when citizen participation is sought, it is usually to ratify agreements already

An initiative for hope

reached by political leaders. In this context, it is very difficult for the general public to understand the problems encountered during the process, the nuances of negotiation and the importance of putting ourselves in the other person's skin.

For all of these reasons, the proposal we are putting forward to the Basque communities is a pioneer initiative on an international level in the area of building peace. We have the opportunity to participate from the beginning of the process, to make sure our opinions are heard and to face the challenges inherent in negotiation. And we can do it together – those of us who live in the Basque Country and the Basque men and women living beyond our borders. We can build a house like our forefathers did: open, warm and welcoming to guests and strangers

but with firmly rooted foundations.

With an opportunity like this, I am convinced that the response from federations, associations and individuals will be very positive indeed.

The people living here will once again be impressed and fascinated with the efforts made by Basques in such places as Argentina, Chile and the United States. A good example of these efforts can be seen in the young Basque-Argentinean who recently traveled 2,000 kilometers to take part in an informational meeting on the initiative.

It is time to work for peace and we will not let this opportunity slip by. I am convinced that in the future people from other parts of the world with similar problems will come to us to learn how we managed to build a peace process that engaged the entire population.

Now more than ever before, and in spite of all the difficulties, we must reaffirm our commitment to pursuing peace. Expressing our views, talking and listening: this is the best contribution we can make.

Emigration as a cultural phenomenon

Most of the developed European countries have centers and museums of emigration dedicated to preserving the proud memory of emigrants by facilitating an understanding of the past and promoting the ideas of integration and tolerance. The Basque Country, a region which has been marked by a history of outward migration since the sixteenth century, is no exception. Therefore, the Basque General Secretariat for Foreign Action is currently working on a project that would bring together these two objectives.

Contacts established in 2005 with AEMI (Association of European Migration Institutions) have led to the creation of a delegation which has now visited a number of the most important emigration museums and centers in Europe: Bremerhaven in Germany,

the Ballenstedt project in Hamburg – also in Germany – the Museum of Emigration in Fafe, Portugal, the Centre for Migration Studies and the American Folk Park in Omagh, Northern Ireland, and the Emigrant Museum and Research Center in the Republic of San Marino. The following pages provide brief summaries of these centers, as well as information about the Ellis Island Immigration Museum in New York and the experience developed in this area at the Basque Museum and Cultural Center in Boise, USA.

The Basque Directorate for Relations with Basque Communities is now in the process of applying for membership to become a full member of AEMI, its temporary status listed among the member associations on the AEMI website.

Ulster-American Folk Park

Bremerhaven
BallinStadt

Museu da Emigração, Fafe
(Portugal)

San Marino Emigrant Museum



* AEMI member countries are highlighted in blue.

AEMI preserves the cultural heritage of European emigration

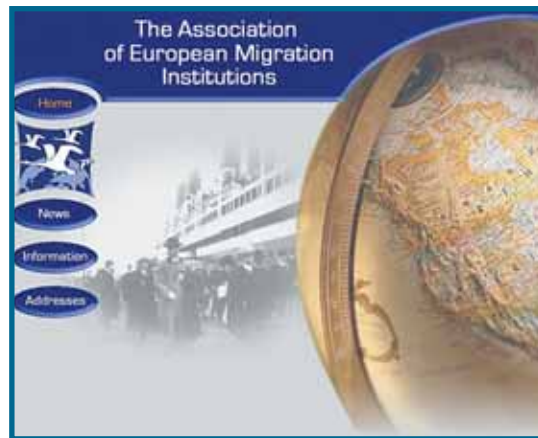
AEMI Europako migrazioaren inguruko erakundeen elkartea da; 1989. urtean sortu zuten migrazioaren Europako ondarea gordetzeko interesa zuten lau aitzindariak. Europako ondare kulturalaren esparru honen inguruko kontzientzia zioa eta ulermena handitzea da elkarteak egun duen helburua; orain artean alde batera utzita egon baita.

When the founders of the Association of European

Migration Institutions (AEMI) met informally in 1989 for the first time in Aalborg, Denmark, they can't have imagined what momentum their initiative would carry. Today the Association pays tribute to Henning Bender (Denmark), Ulf Beijbom (Sweden), Olavi Koivukangas (Finland) and Hans Storhaug (Norway). These were the first people to recognize the need for institutions like theirs –dedicated to the documentation, researching and presentation of findings on European migration and to join forces to mutually support each other's efforts. These pioneers laid the cornerstone of today's ever-growing association.

The founding members met again in Stavanger in 1990 and in Bremerhaven in 1991, where the Association was formally created and its first constitution adopted. The yearly conferences held in subsequent years took place in Sweden (1992), Finland (1993), aboard the Queen Elizabeth II en route to New York (1994), and in Liverpool (1995). During the Emigration Networking Conference held in Omagh, Northern Ireland, in June 1996, the AEMI members present decided that Henning Bender and Knut Djupedal (Norway) should prepare a new constitution,

which was adopted at the annual conference held in Krakow in September that same year. Knut Dupedal was elected chairman. Under his firm leadership many other annual conferences took place (see www.aemi.dk) and Association membership continued to grow each year. Over 30 member institutions representing sixteen countries attended the 2006 conference hosted in Croatia. AEMI's goal is to increase its membership, currently concentrated in North West Europe, to include at least one member institution in each Member State of the New European Union.



www.aemi.dk

2006ko Kroaziako konferentziara elkarteko kide diren 30 erakunde baino gehiago joan ziren, hamasei herrialdetatik etorriak.

AEMI is open to European institutions and organizations dedicated to the documentation, preservation and presentation of European migration heritage past and present. Its goal is to increase awareness and understanding of an aspect of European cultural heritage that has been ignored until recent years. The expression 'European Migration Heritage' refers to the surviving evidence that enables us to learn about our European migration culture and history. 'Migration' is simply the movement and settlement of people (emigration and immigration). 'Migration history' is the whole story of European migration so far as we can know it, and the expression migration culture is the distinctive way of migrating associated with a particular group of people. The surviving evidence of our European migration heritage, is

treasured to a greater or lesser extent, in archives, libraries and museums, such as those of member organizations of The Association of European Migration Institutions. Monuments and particularly significant sites in migratory history of (such as the primary ports of emigration in Europe) are also identified. AEMI is open to any potential member institutions whose work is focused on migration heritage.



Bremerhaven was the port of departure for over seven million emigrants in the mid-nineteenth century, not only Germans (3.8 million), but also from other countries in Eastern Europe (3.4 million). For 25 years an association based in this city fought to build an emigration museum as part of a comprehensive port regeneration project. A year and a half ago the museum finally opened its doors.

BREMERHAVEN

The triumph of German perseverance

For more than seven million emigrants in the nineteenth century Bremerhaven was “the last city before New York.” For 25 years a group of Friends of the German Emigration Museum endeavored to compile information on this part of their city’s history. Now that history has been brought to life.

Bremerhaven boasts the most recent emigration museum to be built in Europe. The museum is part of a larger project designed to transform the entire degraded port area of Bremerhaven into a new tourist attraction. The building, which cost 23 million euros, is divided into three levels covering a total of 8,000 square meters: 4,400 square meters are set aside for offices, administration and other internal services and the remaining 3,500 are devoted to exhibition space. Funding for the project came from different sources: 66% was contributed by the State, or Land, of Bremen and 33% by the Bremerhaven city government. The museum was built 100% by a public company; in other words, the two government institutions are the actual owners but it is managed by a private company not guided by economic criteria. The restaurant, cleaning, maintenance and other services are the responsibility of the association, which places great importance on human relations. The money brought in from merchandise sold

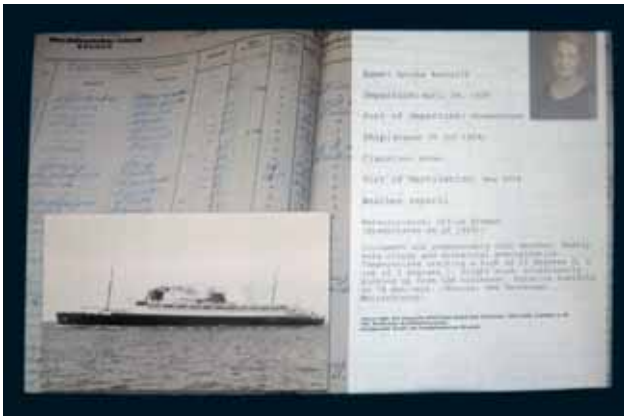
at the shop, together with ticket sales and restaurant proceeds, cover all museum expenses.

During its first year 220,000 visitors came through the door of the museum, 2% from America. The future goal, however, is to attract 5-8% visitors from America. The average number of visitors per day is 600, although some days have drawn up to 2,000. And due to special school programs, the numbers don’t drop in the winter months. The figures are very significant for a city of only 120,000, and all of the initial expectations have been exceeded.

One of the features of this museum is that visitors “become” emigrants by reliving the experience of so many people who left from this port bound for the New World.

Product of tenacity

Although it only took nine months to build the structure, the most difficult and tedious part was the two decades from the idea to the final embodiment of the museum. Before it was eventually approved, the project was presented to the various political parties on 45 occasions. A public tender was issued for the



Different views of Bremerhaven.

construction of the building, and was awarded to architect Andrés Heller, who is still linked to the center and takes part in museum operations.

The real founding fathers of the project were the Friends of the German Emigration Museum, a group of people who for 25 years promoted the idea and made sure it became a reality. In 2000 the Hannover Trade Fair served as a catalyst to breathe life into a somewhat dormant project. Several cities in the area presented initiatives at the Hannover Exposition and Bremerhaven organized an exhibit on emigration, which was brought to the attention of the Heller architectural firm. The event served to compile a wide range of material with a number of people becoming actively involved in the project. When the temporary exhibition was over, the organizers wanted to make use of all the material collected, thus adding fuel to the idea of creating a museum to attract tourism to the area.

By that time Bremerhaven had become a poor, run-down city with an unemployment rate of 27%. Thus, numerous initiatives were undertaken to transform the area into a tourist attraction. Seven ports were built, along with a sailing museum, a fishing museum and an aquarium. Standing out among all these initiatives is the

flamboyant modern building housing the German Emigration Center, inaugurated on August 7th 2005.

International workforce

The museum employs 70 people from Germany and Eastern European countries such as Poland and Russia. There are also staff members from both Israel and Palestine, countries which represent a number of the museum's visitors. The staff rotates through all the different jobs, including ticket sales, shop assistant and waiting tables at the restaurant.

The research team began with three staff and now there are nine people participating in research-related tasks. At first the academic community had certain hesitations with regard to the work being done at the center; it was considered more a profit-making museum, but the perception has been shifting little by little. After only one year in operation changes have already been proposed. Although the museum was originally designed to pursue other interests geared toward the general public, the management has seen the need to bolster the academic aspect. Thus, the number of researchers working at the center today has increased threefold and the doctorate program is now in the initial stages.

BALLINSTADT

The reconstruction of a city

Hanburgoko hiriak Ballinstadt eremua berreraikitzeke asmo irmoa du. Bertan, behin-behinean 5.000 pertsona baino gehiago hartzeko eraikin multzoa zegoen. Herritarrek “emigrazioaren barrakoiak” bezala ezagutzen zituzten.

In the twentieth century five million people emigrated through the port of Hamburg hoping for a better life outside their country. 80% of them came from Eastern European countries such as Russia, Poland, the Balkans and Rumania. Many were Jewish; only 18% were German citizens.

In order to keep them together, protected and supervised, a large-scale accommodation for emigrants on state-owned grounds was built in Hamburg. Run by a private company, the development consisted of some 25-30 buildings housing over 5,000 people. The emigrants would spend around a week in the buildings, popularly known as “Emigrants’ Halls,” waiting to board their ships. The facility had its own power station and sewage system. The overall living conditions were satisfactory; there were even centers catering to the two main Christian denominations, Roman Catholic and Protestant, as well as a synagogue for the Jews. Health checks were carried out on a regular basis. The facility was a model at the time of how emigrants should be treated, and in 1990 the BallinStadt project was presented in Paris at the Universal Exposition.

The new BallinStadt

With a budget of 12 million euros, Hamburg plans to rebuild the “Emigrant City”. Two million will come from the city coffers, under the auspices of the Department of Culture, and the remaining financial support will be provided by four privately-owned companies: the Hapag-Lloyd Shipping Company, with a contribution of 1.6 million euros; Norddesten Affinaire (copper producer), with one million; the Hamburg Airport, with 250,000 euros; and property insurer Hamburger Feuerkasse, with 200,000 euros. The project is a crucial part of the city’s general regeneration plan for the port area. It is expected to become one of the driving forces behind the projected five-year plan aimed at the total redevelopment of the port, which much like other European port cities, wants to recapture the important role it once played. BallinStadt will be located at the site of the old shipping port, to the south of Klein Grasbrook, where an estimated 150,000 visitors will be able to arrive by boat.

3,000 square meters of constructed space will be distributed in three buildings arranged in a U-shape – one will house



the Administration offices, another, the Genealogical Research Center, and the third building will be dedicated to emigration. Here, visitors will learn about the motives that led so many people to leave their homeland for distant countries – not only the United States, but also Brazil and Argentina.

BallinStadt will focus on the wave of emigration from 1903 until the First World War, the period when the shipping company owned by Mr. Ballin was in operation. The Ballin operation was also responsible for building many of the ships that set sail for America.

The Ministry of Culture of the State of Hamburg is also involved in the project, as is the Museum der Arbeit (Museum of Work) in Hamburg, which will coordinate the content of the BallinStadt Museum. The company Leisure Work Group will be in charge of running the facility, which is slated to open on July 15th 2007.

The University is in charge of centralizing the Hamburg archives, which contain a complete index of the five million passengers who departed for the Americas, complete with names, professions, places of origin and other interesting types of information. Over 2.7 million archives have been scanned and digitized, the remaining passenger lists expected to be fully digitized by 2009.

Part of the museum is earmarked for the BallinStadt Family Research Center, where the public will be able to trace their ancestors’ migration history free of charge. The idea is to concentrate initially on gathering documents on family biographies, letters and church records. Later a small research center will focus on emigration, particularly from East Europe. The center will have a conference hall and five or six workstations for researchers, plus organized seminars and a system of postgraduate studies focused on emigration.



Exhibition on emigration at the multi-purpose pavillion in Fafe

Portugalgo Fafe udalerrriak 30.000 biztanle ditu, eta 2001. urtean sortu zuen Emigrazioaren Museoa; ohiz kanpoko kontzepzioa du museoak, erabat originala. Esan liteke museo birtuala dela, baina, gainera, udalerrian lehendik ere bazituzten espazio fisiko batzuei probetxua atera die.

MUSEU DA EMIGRAÇÃO, FAFE (PORTUGAL) A virtual museum

One thing sets the Museum of Emigration in Fafe apart from many others: it doesn't actually exist, at least not in the traditional sense of the word. Instead of creating a museum constrained to a specific

building and limited to certain exhibits and activities held within the building, the approach adopted by the Fafe Museum of Emigration was both radically different and highly original. In 2001 the museum's founders set out to create a virtual museum which can now be visited by logging on to www.museu-emigrantes.org. It is based on a series of "museum nuclei," physical sites that actually exist in different locations throughout the municipality.



The well-to-do

Fafe is a small city of 30,000 inhabitants. The city we see today was created by Portuguese emigrants from the upper social class returning from Brazil ("brasileiros"), whose ancestors hailed from nearby towns. The new immigrants settled in Fafe, where they set up industries, schools and philanthropic institutions. Thus, trade, architecture and culture developed from what had previously been little more than a crossroads and a place used for fairs and markets. The first wave of Portuguese emigration (nineteenth and early twentieth century) primarily involved the upper- and middle-class Portuguese who went to Brazil, some of whose descendents later returned to Portugal with their profits. The destination for the second wave of emigration (latter half of the twentieth century) was Europe, mainly France, where the less privileged classes went to seek employment and a better way of life.

The online museum is structured around a series of concepts and so-called "thematic rooms": Memory, Diaspora, Family, Communities, "Lusofonia" and Knowledge. The project also includes a historical archive, a house-museum, visitor and researcher services, and a series of museum nuclei and historic sites spread throughout the municipality. Sites include the Santa Rita hydroelectric museum, the Santa Casa da Misericórdia, the "Ferro" cloth and textile factory (named after the local river), a printing museum, a teaching museum, the Casa do Brasileiro and the "Jardim do Calvário" or Public Walk.

After purchasing the house-museum building, an itinerary will be created to offer visitors a global vision of the museum and of the municipality that has been so closely associated with the migratory experience and return.

With regard to funding for the museum, so far all expenses are slated to be covered by the city (Department of Culture). In the future visitors may be charged admission to the museum as well as fees for specific services such as genealogical research.



Ulsterreko emigrazioaren fenomenoak ulertzeko, ezinbestekoa da Omagh herriko Ulster American Folk Park-a bisitatzea: oso museo didaktikoa da, aire zabalean kokatutakoa. Bertan, XVIII. eta XIX. mendeetan loraldia izan zuen mugimenduaren berri ematen da. Era berean, bertako ikerketa zentroan xehetasun gehiago ezagutu liteke; izan ere, 11.500 bolumen baino gehiago dituen liburutegi espezializatua du, bai eta 33.000 dokumentudun datu-basea ere.

ULSTER-AMERICAN FOLK PARK

A museum and research center dedicated to Irish emigration

In the town of Omagh, capital of County Tyrone and less than two hours from Belfast, is an open-air museum known as the American Folk Park and the Centre for Migration Studies. Together they are the basic pillars for understanding Irish emigration, which saw its greatest tide in the eighteenth and nineteenth centuries. The park and museum were created in 1976, although the actual research center started up operations in 1980. A team of ten people, led by Brian Lambkin – currently the chairman of AEMI (fourth from the left in the photograph above) – is in charge of bringing this project to life.

The open-air museum consists of 26 original and replica Ulster and American dwelling houses and shops from the period of the greatest wave of emigration from Ireland to North America.

Visitors experience living history as they walk through the park. Characters in period costume are stationed at each building going about their everyday tasks and answering any questions visitors might have. There are also areas which help recreate the journey undertaken by the Irish people in those days: a port, an emigrant ship with third- and first-class berths and other places that help situate visitors in history.

The park has a residential center to accommodate the numerous children from school programs all over Northern Ireland.



Over 11,500 volumes

The Park's Centre for Migration Studies works in three areas: a specialist research reference library, an Irish Migration database and a Master's program on Migration Studies. It also organizes international symposiums on emigration and temporary exhibitions. The Ulster American Folk Park currently receives some 135,000 visitors per year, 18% from the United States.

Christine McIvor, a librarian at the specialized research center since 1990, says the collection now includes 11,500 volumes and over 50 indexed periodicals from Ireland and North America. The material, which covers virtually any topic related to emigration, is divided into the following categories: Religion, Politics, Folklore, History, Art, Music, Agriculture, Transport and Genealogy, among others.



McIvor says that the budget for the Centre has risen steadily over the years, and that today's budget is 15,000 euros more than when it was when the Centre first opened. 10,000 pounds are earmarked every year for the purchase of new periodicals and books.

McIvor explains that the public is quite diverse. "From April to October, most of the visitors come on tour buses, many of them interested in tracing their family history. That's part of our mission. The rest of the year visitors tend to be academics from the United Kingdom, France and other countries."

The Centre's collection does not include originals, but rather digitized material housed in the Belfast Central Library, the Library of the Parliament and private libraries. The Centre has strong ties with the two universities in Ulster. Moreover, in recent years Ulster has unified and digitized its Library Services, thus making the Center's collection available online.

Dr. Brian Lambkin has been working at the Centre for Migration Studies since 1998 and is currently the director. His research on emigration has made him a well-known name in the field. "The database," he explains "comprises 33,000 documents, which can be consulted from any of the libraries in Ulster.

There is a wide range of types of texts ranging from advertisements to 60-page documents. One example is a letter written in 1842 which talks about the possibilities of using slaves as a way of making money. "We also have 950 letters from a single family, transcribed and scanned, as well as photographs that are in excellent condition. We have a file of people who use the database from all of the libraries and from Queen's University in Belfast or through public computers located at the entrance to the building. This way we know what types of queries people are making – looking for family members, genealogy searches, and so on."

The original documents are not housed at the Centre. "We have neither the space nor the adequate means to conserve them, so the originals are kept in other archives which are better prepared," says Dr. Lambkin.

The task of compiling the testimonies of returning emigrants and of people who want to emigrate is a joint project undertaken by University College Cork and the School of Modern History at Queen's University. The University of Dublin has also joined the effort, thus allowing the project to benefit from European Union funding as a cross border research project and to promote reconciliation between the two communities in Ireland.

Ninety-two interviews have been taped so far, each of them three hours long, containing sound but no images. The people interviewed talk mainly about their recollections of the past. Most of them were born in the 1950s and sixties, emigrated from Ireland and later returned, mainly due to political and economic reasons. The people from Northern Ireland speak primarily about the political conflict and peace process.

Between 30 and 40 additional interviews can be found in the section dedicated to today's emigrants.

Master in Migration Studies

A Master's program in Irish Migration Studies was created in 1996, sponsored by Queen's University Belfast and led by Dr. Patrick Fitzgerald. It is a part-time program lasting two academic years and is taught in its entirety in Omagh. Both of the teaching staff involved in the program are historians. The modules are taught in chronological order from a variety of viewpoints: internal migration within Ireland, Irish migration abroad from a historical perspective (from the 16th century).

Seventy-six students have signed up for the program since 1996. Successful candidates earn a post-graduate degree from Queen's University Belfast.

Proiektu didaktikoa da, emigrazioa osorik aintzat hartu nahi duena, zortzi salatan banatua; haietako sala bakoitza gai zehatz bati eskainia dago. 30.000 biztanleko lurralde txiki honek datu-base interesgarria du.



SAN MARINO EMIGRANT MUSEUM A learning experience

Comprised of materials donated mainly by returned emigrants (five thousand between 1930 and 1959), the San Marino museum (Museo dell'Emigrante), housed in a former convent of the Order of Saint Clare, was designed by architect Alessandro Galassi. The idea for the museum came about in 1992 from its current director, Noemi Ugolini, the doors finally opening to the public in 1997. The different themes covered at the museum are arranged in eight rooms.

In San Marino emigration is not considered a rupture but rather a resource for bettering the future. 1870 marked the end of seasonal emigration and the beginning of a new wave of emigration, first to Latin America and then the United States. This is the focus of Room 1, "Departure," which explores the experience of leaving home from past to present.

San Marino is the only country in the world that keeps references of all of the passports issued to its 40,000 emigrants. More than 10,000 documents of this type date from the brief period between 1900-1920. This fascinating database was sent to Luxembourg for presentation at a congress on emigration archives.

Room 2, called "Journey," takes visitors on an imaginary journey through comments extracted from over 500 interviews. Room 3 is dedicated to Pietro Franciosi, philanthropist, scholar and founder of the Socialist Party. Franciosi was the person in charge of creating the first office of emigration, which remained in operation until World War II.

"Arrival" is the name of the next room. Here visitors will find data on the number of Sammarinese spread around the globe – from the 7,620 living in Europe (chiefly Italy, France and Belgium) to the 4,800 in North and South America (United States and Argentina). Also on display here is information on immigration in San Marino today, consisting primarily of French and Italians.

Room 5 focuses on work abroad and return migration. The collection includes letters from emigrants who for the most

part made their livelihood in farming. Later, when the economic situation improved, the emigrants returned to the country.

Room 6, geared mainly to schoolchildren, is dedicated to trades and work environments, with easy-to-follow displays based on photographs and work implements. All of the objects on display were donated by the people interviewed for the project. Sammarinese migration to the United States is the theme of Room 7, which contains the 12,000 passports issued from 1923 to 1960, among other objects. Room 8 focuses on Sammarinese women and emigration: when they left San Marino, how they returned, and the adjustments they faced when reintegrating into the community after having experienced greater independence.

A 60-square-meter republic

The Republic of San Marino covers a total area of 60 square km. and has a population of 30,000. It is governed by a system that dates back to the 16th century but which still runs like clockwork. It is a member of the UN but does not belong to the European Union. The country maintains ties with the 12,500 people residing abroad through the Ministry of Foreign Affairs, which operates a network of consulates and embassies. The Ministry also directs a department for relations with communities abroad and oversees the Emigrant Museum. All Sammarinese families have some connection with emigration. People working in other countries generally open bank accounts in San Marino, thus maintaining frequent and widely recognized relationships.



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GOBIERNO VASCO

ELLIS ISLAND

Gateway to the New World

New Yorkeko Ellis Island uharte txikian, 12 milioi emigrante baino gehiago heldu ziren mende batean baino gutxiagoan. Lurrealde hori, askorentzat askatasunaren eta itzaropenaren sinbolo bihurtu bazen ere, erabateko iragazkia zen Atlantikoa hirugarren klasean zeharkatu zuten etorkinentzat. Han, egin beharreko osasun eta lege kontrolak egiten zizkieten. 1954an uhartea itxi egin zuten, eta, hainbat aldakuntza izan ostean, eraikin nagusia 1990. urteko irailaren 10ean ireki zuten berriro Estatu Batuetako Immigrazioaren Museo gisa; gaur egun, urtean bi milioi pertsona inguruk bisitatzen du.

From 1892 to 1954, over twelve million immigrants entered the United States through the portal of Ellis Island, a small island in New York Harbor. Ellis Island is located in the upper bay just off the New Jersey coast, within the shadow of the Statue of Liberty. Through the years, this gateway to the new world was enlarged by landfill supposedly obtained from the ballast of ships, excess earth from the construction of the New York City subway system.

Before being designated as the site of one of the first Federal immigration stations by President Benjamin Harrison in 1890, Ellis Island had a varied history. From 1794 to 1890 (pre-immigration station period), Ellis Island played an important military role in United States history.

Prior to 1890, the individual states (rather than the Federal government) regulated immigration into the United States. Castle Garden in the Battery (originally known as Castle Clinton) served as the immigration station from 1855 to 1890 and approximately eight million immigrants, mostly from Northern and Western Europe, passed through its doors.

Island of Tears

The new structure on Ellis Island opened on January 1, 1892. Annie Moore, a 15 year-old Irish girl, accompanied by her two brothers, entered history as the very first immigrant to be processed at Ellis Island on January 2nd 1892. Over the next 62 years, more than 12 million immigrants followed in her footsteps.

On December 17, 1900, the new Main Building was opened and 2,251 immigrants were received that day.

First- and second-class passengers who arrived in New York Harbor were not required to undergo the



Ellis Island, 1892





The Basque Government delegation at Ellis Island

inspection process at Ellis Island. Instead, these passengers underwent a cursory inspection aboard ship; the theory being that if a person could afford to purchase a first or second-class ticket, they were less likely to become a public charge in America due to medical or legal reasons. Only passengers with health or paperwork problems were sent to the island.

This scenario was far different for third-class passengers. These immigrants traveled in crowded and often unsanitary conditions. Upon arrival in New York City they were transported to Ellis Island where they would undergo a medical and legal inspection.

Ellis Island became known as the Island of Tears because many immigrants who had made the journey across the ocean were excluded from entry. Despite the island's reputation, however, the vast majority of immigrants were allowed to disembark in Manhattan after only a few short hours on Ellis Island.

In 1907 alone, over 1.25 million immigrants were processed at Ellis Island.

After 1924, the only people detained at Ellis Island were persons with legal problems, including refugees and displaced persons.

Ellis Island still remained open for many years and served a multitude of purposes. During World War II

it served primarily as a detention center for alien enemies. The United States Coast Guard also trained about 60,000 servicemen there. In November of 1954 the last detainee was released and Ellis Island officially closed.

Ellis Island becomes a museum

In 1965, President Lyndon Johnson declared Ellis Island part of the Statue of Liberty National Monument. Ellis Island was opened to the public on a limited basis between 1976 and 1984. Starting in 1984, Ellis Island underwent a major restoration, the largest historic restoration in U.S. history. The Main Building was reopened to the public on September 10th 1990 as the Ellis Island Immigration Museum. Today, the museum receives almost two million visitors annually.

In addition to the permanent exhibition, the Ellis Island Foundation also sponsors a website where people can search the passenger records for all of the immigrants who passed through Ellis Island: www.ellislandrecords.com.

There is also an area for temporary exhibitions; the Basque Government is currently in contact with Ellis Island with an eye to organizing an exhibition in the near future on Basque immigrants and their contributions to building the United States.

Euskal Museoaren eta Kultur Zentroaren helburua euskal historia eta kultura betiereko bihurtzea, gordetzea eta sustatzea da; horretarako, trebakuntza, ikerketa, erakusketak, bildumak eta bestelako jarduera sozialak erabiliko dituzte, guztiak ere gaurko eta biharko belaunaldiei zuzenduak. Garai bateko kontuak ekartzen ditu, bai eta historiaren inguruko hausnarketa egiteko aukera ere. Era berean, joandako hogeitau urteetan euskal kultura gordetzeko eta hobetzeko bizi izandako istorio bikainak ere jorratzen ditu: bertako dantzak, musika, historia eta hizkuntza.



BASQUE MUSEUM OF BOISE

Basque heritage in the USA

Many of the Basque people who immigrated to the United States settled in the city of Boise, the Idaho State capital. And when they rebuilt their lives in the New World, the Basques stood out for their hard work and perseverance. The Basque Museum & Cultural Center provides a look into the heritage of the Basques in the Old World and their history and impact in the American West. Located in downtown Boise, the Basque Museum & Cultural Center is an active central location that supports and maintains the Basque culture in the United States.

The Museum offers insight into Basque heritage through exhibits, collections and tours. As a cultural center, it's a gathering place for events and educational opportunities where people of all backgrounds can participate in Basque activities.

In the words of Executive Director Patty A. Miller, "the Basque Museum & Cultural Center is the place it is today because of the foundations, the businesses, and the people who believe in it and support it. Our numbers have faces and our faces have names and this type of grassroots perspective is what makes this such a unique and special

place. We look forward to a bright future! The days are filled with our usual bustle of museum visitors asking questions, looking at exhibits and making purchases from the Museum Store and nights encompassed the cultural activities of language classes, dance classes, music jam sessions, and dinners."

"The Museum's activities have been comprehensive – and accomplished only through the careful guidance of our Board, the dedication of our staff and the financial contributions of our members and numerous volunteers," said Museum President, Stephanie Astorquia.

Aside from the consistent exhibits and cultural activities offered by the Museum, renovation work has been completed; a strategic plan has been adopted; the Boiseko Ikastola preschool had record enrollment; and enrollment in Euskara classes has gone up significantly.

Primary goal – Euskara

Boiseko Ikastola, the only Basque preschool outside of the Basque Country, boasts record enrollment. Euskara is the language spoken in this total-immersion program, but

not all of the children are of Basque heritage. Boiseko Ikastola is an accredited preschool offering a nurturing atmosphere and experienced staff. Plans are in place to improve its facilities and services to the community.

In cooperation with Idaho Social Studies Standards, the school has created a teaching module on Basque culture called "Foreign Land: My New Life in Idaho," which includes different aspects of the lives of the Basque people and their impact on Idaho. Each teacher is provided with a manual, audio-visual material, a week's worth of lessons and background information.

Resource materials are also sent to all Idaho schools and include the following books: "An Enduring Legacy - Story of the Basques in Idaho" by John Bieter and Mark Bieter; "Kashpar" by Joseph Eiguren; "Basque Dance" by John Ysursa; "Amerikanuak: Basques in the High Desert", produced by the High Desert Museum in Bend, Oregon, and a CD of Basque music titled "Basque Music of Boise." These educational materials help teachers develop and enhance curriculum pertaining to Idaho history and cultural studies.

Other educational activities include presentations for elementary through university level classes and for business and civic groups; guided tours offering information on geography, history and language; visuals and hands-on activities such as sports and dance used to keep Basque culture alive; the internet-based BOGA program; Euskara classes held one night per week, in which students have the opportunity to interact with a teacher and other stu-

dents, thus supplementing the instruction they receive from BOGA. The Center also has a DVD and a CD for teaching Basque dance in the classroom or as part of school programs.

Funding

The Basque Museum & Cultural Center is a nonprofit organization. The efforts to preserve Basque culture and history are funded with tax deductible donations as well as store proceeds, program fees, grants and membership. Grants are provided by the Basque Government, the Cenarrusa Center for Basque Studies, the Steele-Reese Foundation, the J.A. & Kathryn Albertson Education Fund and the Hormaechea Family Fund in the Idaho Community Foundation, and the Laura Moore Cunningham Foundation.

The Museum also depends upon members of all levels to sustain and strengthen its renowned collections and exhibits and to delight, inspire and teach a diverse audience from all corners of the globe. Membership is considered vital not only in helping the Museum carry out the important efforts, but in helping to fund the learning and enrichment programs that reach thousands of people – including over 2,800 schoolchildren.

For more information:
www.basquemuseum.com

EXHIBITIONS AND COLLECTIONS

The Basque Museum & Cultural Center has a number of permanent exhibits within its gallery focusing on the history of Basque culture in Europe and the American West. Visitors can learn about the geography of the Basque country, theories on the origins of Basques, Basque seafarers, Basque music and dance, religion, and Basque involvement in the American sheep industry. Compelling new exhibits for the gallery are being developed focusing on Basque whaling, fishing, farming, shipbuilding, music, dance, religion, and the origins of Basques. These new exhibits will be more experiential and interactive in nature than current exhibits and will appeal to a wide audience. A traveling exhibit is on display in the gallery from the High Desert Museum entitled, "Amerikanuak: Basques in the High Desert," which provides an accessible



portrait of the Basque experience in the American West.

The Basque Museum & Cultural Center has many collections of three-dimensional artifacts and a significant library collection. In fact, there are

more than 5,000 three-dimensional artifacts ranging from furniture and toys to folk art, dance costumes, and saddles. The archive contains manuscripts, letters, passports and other documents.

A look back at the Basque footprint on Argentinean soil

The Basque footprint on Argentinean soil. Walking in our ancestors' shoes" is an exhibition of fraternity and coming together aimed at looking at the past and present of the Basques in Argentina – and how to move forward into the future.

Information panels are set up to mark the itinerary, where visitors read about the hopes, dreams and life stories of the men and women who have left their footprint on Argentinean soil.

The panels explain where the emigrants came from, why they left their homes, what the journey was like, the problems they faced in adapting to their new home, the influence they wielded, the names of noteworthy Basques, and concepts related to folklore.

Visitors are also given a brochure with an interesting game to play. They are invited to imagine themselves going back in time a hundred years and stepping into the shoes of one of the characters included in the exhibit. The brochure contains ten questions for visitors to answer as they read the information provided on the different panels along the itinerary – ten questions they have to answer a hundred years ago!

The public is also invited to use one of the three computers provided to learn about the origins of Basque family names. Complete information is also available on all of the Spanish expeditions to the coast of Argentina, from Magellan to the present day, including maps, photographs, texts and drawings.



The exhibition, inaugurated at the Recoleta Cultural Center in Buenos Aires, ran for a month and was visited by over ten thousand people. It then traveled to Concordia, Urrundik de Paraná / Entre Ríos, Santa Fe, San Nicolás, Arrecifes, Bragado, Saladillo, Cañuelas, Córdoba, Pehuajó, Carlos Casares, Suipacha and Necochea.

A number of locations in Euskal Herria also hosted the exhibition, including San Sebastián, Altsasu, Berastegi, Zarautz, Tolosa, Zeanuri, Vitoria, Durango, Idiazabal and Arrasate.

A full catalog of the exhibition is available in both Euskara and Spanish.



The UBC joins forces with Liverpool and Galicia

[Óscar ÁLVAREZ GILA / Alberto ANGULO MORALES]

Liverpoolen (Ingalaterra) eta Santiagon (Galizia) bi zentrok egiten dute lan emigrazioaren historia ikuskatzeko; haiekin, EHUk harreman akademikoak ditu azkeneko hamabost urteetan.

For fifteen years the University of the Basque Country's Department of Modern History and America has had academic relations with museums and document centers on matters related to emigration overseas. The Merseyside Maritime Museum in Liverpool, England, and the "Arquivo da Emigración Galega" in Santiago de Compostela, Galicia, are two centers which offer key information for anyone interested in studying migration.

The English city of Liverpool, one of the primary ports of departure for European emigrants heading for America, opened the Merseyside Maritime Museum in the late 1970s. In designing a plan to restore the docks along the city's waterfront, which were in progressive decline, local authorities broached the idea of reutilizing the old port and customs buildings for cultural and social activities. This gave rise to a plan to build a maritime museum that would highlight the importance of the dock area for both Liverpool and the Merseyside area.

The museum put forward a number of unique ideas. The first was its educational approach. Far from the image of a museum as a repository for objects, the aim was to reconstruct settings from the past, using original artifacts and reproductions to demonstrate the realities of life during the process of emigration. One of the major advantages was the amount of space available, which made it possible to create a series of galleries where visitors can see the different reconstructed areas. The "great migration" of the nineteenth and twentieth centuries was one of the central themes chosen for one of the galleries (Emigration Gallery). Visitors are taken on a journey from the city center down one of the streets that led to the emigrants port. Life-sized replicas, light and sound equipment and informative displays lead visitors through the exhibit step by step: buying passenger tickets, agents hawking their shipping company, craftsmen selling wares to take on the

transatlantic crossing, porters and errand boys, families arriving at the port, and so on. At the port, visitors can climb aboard a clipper ship (used to transport emigrants before the advent of the steamship) and see how the steerage passengers were crowded together in the small space below decks. The experience is rounded out with reproductions of documents associated with emigration (flyers, passenger lists and letters written by emigrants), and short educational guides.

All of the documents come from the Museum's research center, which comprises a specialized library and archive. The center makes available to researchers a collection of documents on Liverpool maritime traffic: ship manifests, departures and arrivals, customs declarations passengers and cargo, passports, etc.

Galicia follows suit

Along the same lines, in 1992 the "Arquivo da Emigración Galega" (AEG) was created in Santiago de Compostela, based on a combination of preservation, dissemination and research. Since its creation, the Consello da Cultura Galega (Council for Culture under the Department of the Presidency, Xunta de Galicia) adopted the goal of preserving the memory of Galician emigration by recovering and promoting cultural heritage. At first, the most urgent order of business was to keep the existing documents and archives related to Galician emigration around the world from being lost forever. Soon, the center began to concentrate efforts in promoting research, publishing a scientific journal entitled "Estudios Migratorios," and creating ties with the University. The AEG also strives to build public awareness by organizing temporary exhibitions and through its permanent collection, now housed at the AEG headquarters on Rúa Galeras in Santiago de Compostela. In addition to the regular library collection, the center's resources include original and digitized documents, materials from the Galician centers abroad, Galician-American press and a corpus of private archives of emigrant families.

Today the AEG has a microfilm collection containing the minutes of assemblies and executive committees, letters, member books, magazines, assorted documents and digitized photographs from some 90 Basque societies in the Americas.



Members of the Advisory Council for Relations with Basque Communities at their December meeting

Relations with Basque Communities

Advisory Council proposes Museum & Research Center in Euskadi

The General Secretariat for Foreign Action of the Basque Government is currently studying the concept of building a museum and research center on Basque migration. So far a preliminary comparative study has been drawn up, focusing on other European centers already in operation, and 30,000 euros have been allocated in next year's budget for further development of the project. Moreover, Basque communities abroad have collected a vast amount of material in recent years which could constitute the initial collection and launching pad for the center.

The Basque emigration museum and research center would be the culmination of a series of ongoing actions promoted by the General Secretariat for Foreign Action since the enactment of Law 8/1994, which marked a new stage in the relations between Euskadi and Basque communities around the world.

The law gave rise to the creation of an Advisory Council for Relations with Basque Communities and to the celebration every four years of the World Congress of Basque Communities. In 1995, the first congress passed a series of initiatives, most of which have been discussed in previous issues of this magazine, aimed at compiling documentation: the Andrés de Irujo Award, the Euskaldunak Munduan collection and Urazandi, a collection of the histories of the Basque clubs abroad.

The Advisory Council for Relations with Basque Communities met on December 13th. At the meeting a report was presented after analyzing surveys which had been sent to a total of 49 emigration museums and research centers, mainly in Europe, 31 of which are members of AEMI. In light of the study and visits made

to the different European venues, the primary conclusion applicable to the Basque project is that the museum and research center should serve the scientific and education community, in addition to promoting tourism and helping visitors trace their family roots.

The center should offer the greatest number of services, including the more traditional services connect to museums – library, newspaper, photograph, letter and document archives, origins of place names, genealogy records, reprography service, etc – and a center sponsoring post-graduate studies in emigration, a research facility, publication service, relations with international agencies and universities, school programs, etc.

The report says that the entire fabric of Basque institutions should be involved in this project since the phenomenon of emigration is a part of the cultural heritage of the Basque Country as a whole, and therefore the project should be spearheaded by the Lehendakari. A task force comprising representatives from all of the Basque institutions in the areas of culture, education and tourism, among others, will continue to work on further defining the specifics of the project, particularly with regard to location, funding, management and establishing a timeline.

The Center and Museum would serve as a useful tool for transmitting culture and values and providing visitors with insight on the close-knit relationship between emigration and immigration. And now that the tide has turned with regard to migration trends in the Basque Country, the center would also promote the concepts of integration and tolerance.



Basque Centers publish books on identity, history and the future

The Federation of Argentinian-Basque Entities, FEVA, and the Euskal Erria Basque Center of Montevideo have spearheaded research projects on their organizations titled "Nondik gatoz eta nora goaz?" (Where did we come from and where are we headed?), two questions that are essential to uncovering their history and making plans for the future.

FEVA was also behind the book "Historia de la Federación de Entidades Vasco Argentinas" (History of the Federation of Argentinian-Basque Entities). To launch the project FEVA put out an announcement to researchers interested in presenting their work for the publication. The proposal put forward by Political Science teacher Magdalena Mignaburu was

ultimately selected. The publication was presented last October at the FEVA meeting held during Basque Week in Córdoba.

Uruguayan historian Alberto Irigoyen and Xabier Irujo, Assistant Professor of History at the University of Nevada, USA, worked together on an interesting research project on the evolution of Basque nationalism related to the activities at the Euskal Erria Basque Center. Their work has now been published by the Basque center under the title "La hora vasca del Uruguay. Génesis y desarrollo del nacionalismo vasco en Uruguay (1825-1960)" (The Basque hour in Uruguay. Genesis and development of Basque nationalism in Uruguay, 1825-1960).

The authors' professionalism is

admirable. It is also worth noting that this publication coincides with the Basque Government's policy of opening new official government offices abroad. It is easier to understand the decisions surround the future of a Basque center if we first understanding the past.

This is the basis for a book published by the Basque Center of Colombia: "Euskalduna naiz - Soy vasco". The work consists of 19 chapters written by 19 authors on a wide array of subjects including Anthropology, History, youth, political structure, Euskara, Guggenheim, music, cooperation, innovation, emigration, Basque centers and literature. The book was published as an informational paper to familiarize the South American public with Euskadi.

k o n p o n

The diaspora takes



Last October in Argentina Lehendakari Juan José Ibarretxe presented the general characteristics of the “Initiative on Citizen Participation” for building peace. The Lehendakari placed particular emphasis on the importance of developing instruments that would enable the Basque diaspora to take part in the process. Only three months later, and despite the setbacks in the aftermath of the ETA bombing in Madrid, this ambitious initiative is ready to move forward.

What’s it all about?

The political representatives of Basque society remain committed to building a scenario of peace and achieving political normality. In spite of the great hopes vested in the permanent ceasefire declared by ETA, the Madrid bombing shows that building peace is a complex task that involves many hurdles and

needs everyone’s support. Therefore, society at large, both within our borders and the Basque community abroad, can make important contributions to the process. Basque society wants to play a leading role in determining its own future, and this project is a good example of this.

This initiative invites the public to provide their input, which will then be submitted directly to the political parties and Basque institutions for their consideration. The Lehendakari is not asking people to support any specific proposal. The aim to collect all of the opinions and channel them to the political parties. The issues being discussed today are of vital importance and affect the future of Basque society. Therefore, the public at large is entitled to take part in the dialogue. The Initiative on Citizen Participation hopes to be an instrument for gathering people’s contributions and relaying them to our political representatives.

du.net

part in building peace



Three ways to take part

The Basque diaspora can get involved in creating a new opportunity for peace through one or all three of the following channels: online at www.konpondu.net; associations linked to Basque communities abroad; or through the network of Basque Centers.

The first is geared toward participation on an individual basis. Anyone, whether in Euskadi or abroad, can log on to konpondu.net and send in opinions, comments and proposals. A simple survey offers questions dealing with the most relevant issues at any given time, the results of which are then relayed to political representatives.

Online forums and chats will also be set up through the website to encourage people to take part in real-time dialog – no matter how many thousands of miles

might separate them. In addition to surveys and debates, the website will also post the most significant news items related to the process of political normalization and the most thought-provoking working papers. A specific space will also be set aside for the diaspora.

The social networks linked to the Basque communities have also been invited to take part in the process. These organizations are the true driving force behind the intensive Basque activity around the globe and this project needs them as partners. Last December, for example, FEVA organized a series of informational meetings about this project for the Southern Cone countries, attended by over 50 representatives from Basque communities. As a result of the overwhelming enthusiasm among those present, FEVA and the Chilean and Uruguayan federations are now determining the best way to set the participation process in motion, with each country adapting the

ondu.net

process to their particular circumstances. The Basque Government wants all of the federations and social networks tied to the Basque diaspora around the world to become familiar with the process and decide how they wish to become involved.

The third way to take part is through one of the Basque Centers located worldwide. Each of them will have to decide whether they want to be part of the process and, if so, in what way. The Basque Government is presently sending information to the various clubs and centers so they can rest assured that this is not a partisan initiative but something designed to contribute to peace.

Centers that want to promote participation among their members have a number of ways to choose from. The simplest is to distribute a survey to its affiliates, which will then be conveyed to the Lehendakari.

Discussion forums

Another more ambitious option is to combine the surveys and hold forums to discuss the different issues and concerns. The method used for the forums will be designed by the participation process organizers, but the individual centers will always have the last word



with regard to implementing the initiatives. The initial proposal is for different groups of people to discuss issues related to building peace and political normalization. The dialogue would be designed for the purpose of gathering participants' personal opinions rather than opening up the dialogue to arguments that might have a negative affect on the harmony of the center.

The Basque Government will provide all the necessary assistance for getting a discussion group started and systematize the results. Much the same as the results for the surveys, the Lehendakari undertakes to present a set of conclusions to the Basque Parliament and the political parties.

International Day of Euskara

Juan José Ibarretxe: "The universal is the local without walls."

The main event organized around the International Day of Euskara under the presidency of Lehendakari Ibarretxe was held at the Kursaal Conference Center in Donostia. The focus was to pay homage to all of the people in the Basque Country and around the world who have learned Euskara as adults or are in the process of doing so. A videoconference made it possible to communicate with Paola Bella and Lucía Méndez, two "euskaldun" women from Uruguay, who in spite of having no family ties with Euskal Herria, decided to join the Haize Hegoa Basque Center in Montevideo and learn Euskara. Both of them now teach the language to others.

The Lehendakari began his official address by quoting a maxim coined by Miguel Torga: "The universal is the local without walls". Juan José Ibarretxe then went on to say that "this idea is felt even more deeply by people, like so many citizens of this country, who work every day to reach out to other cultures and languages. A good example of this is what we are seeing today – acknowledgement and congratulations from people from distant lands and a variety of cultures who wanted to take part in celebrating this International Day of Euskara with a kind of enthusiasm that grows even stronger with distance.

Shared with other languages – Spanish and French – which make up part of the heritage of the Basque Country, Euskara is experiencing an expansion that was unfathomable only a few decades ago. "However," the Lehendakari reminded the audience "we still have a long road ahead before Euskara is fully integrated into the framework of a



The Lehendakari during his address on the International Day of Euskara

balanced, effectively multilingual society. But it is no less true that the new times ahead are marked by a great deal of value placed on coexistence. This value is precisely the best guarantee that we have, backed by the greatest possible consensus, for removing the obstacles that could slow down the unstoppable strides forward in our society as we work toward healthy linguistic normality. A harmoniously multilingual society is the ideal setting for the different languages to mutually benefit from each others' cultural wealth. In other words, a society which promotes multilingual harmony is a society where people get along better. This is the message conveyed by our mascot Ukan, the healthy virus of linguistic coexistence," said the Lehendakari in reference to the slogan that headed the "catch the euskaldun virus" campaign.

Juan José Ibarretxe ended his address with a quote from Gandhi: "I do not want my house to be

walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them." So, Gandhi was also a "ukanzale."

Celebrated far and near

A number of Basque Centers sponsored their own events in celebration of International Day of Euskara. In Argentina: Zingirako Euskaldunak in the city of Chascomús, Gure Etxea in Tandil, the Euskaltzaleak cultural association in Buenos Aires, and the cities of General Villegas in the province of Buenos Aires, and Rosario in the province of Santa Fe. In Chile International Day of Euskara was celebrated at the Eusko Etxea Basque Center of Santiago, and in Paris the Euskal Etxea decided to celebrate the event together with the Day of Navarra.

2006 Universal Basque Award: Editorial Auñamendi



A gargantuan effort

Euskaldun Unibertsala sariaren hamargarren urtemugan, Eusko Jaurlaritzak eta Caja Laboral-Euskadiko Kutxak izendatutako epaimahaiak Estornés sendiak egindako lan izugarria saritu du; Auñamendi argitaletxearen eta Enciclopedia General del País Vasco obra nagusiaren bidez egindako lana, hain justu. Idoia Estornési saria emateko orduan, lehendakariak argitaletxea zoriondu zuen "borondatez gure kultura, hizkuntza eta nortasuna berreskuratzeagatik".

At the 2006 Universal Basque Award ceremony, organized by the General Secretariat for Foreign Action and Caja Laboral-Euskadiko Kutxa, the Lehendakari praised the publishing house Editorial Auñamendi for its "gargantuan efforts" and underscored its efforts in keeping the chain between the pre- and post-war generations unbroken. He also congratulated the publishing house for taking it upon themselves to "keep our culture, our language and our identity from fading into oblivion," adding that "one's own culture is enriched by universal culture ... but we are entitled to contribute what is ours."

During his speech, the Lehendakari thanked the promoters of the publishing house for their efforts and added that the ten years of awardwinners have proven what an exceptional ideal the creation of this award really was."

On November 15th at the Office of the President in Vitoria-Gasteiz, Lehendakari Juan José Ibarretxe awarded Idoia Estornés the 2006 Universal Basque Award on behalf of Editorial Auñamendi, the publishing house created by her father Bernardo and her uncles Mariano and José, although the latter left the business later. The firm is now run by Idoia and her brother Garikoitz.

The award is a tribute to the hundreds of collaborators who contributed their wide array of knowledge on different subjects to enable the publication of the company's centerpiece, "General Illustrated Encyclopedia of the Basque Country" to address "the lack of an encyclopedia of Basque culture."

Since the award was created in 1996 the recipients have included Orfeón Donostiarra, Ainhoa Arteta, Martín Ugalde, Jorge Oteiza, Xabier de Irala, Joane Somarriba, Pedro Miguel Etxenike, Monseñor Laboa and Pablo Mandazen, more commonly known as "Brother Ginés."

The Auñamendi encyclopedia also took the 2006 Manuel de Irujo Award "in recognition of a lifetime of work." This award is sponsored by the Irujo Etxea Foundation in Lizarra-Estella.

The Estornés Lasa family from the Roncal Valley of Navarra has always maintained close ties with the Basque diaspora.

2006 Universal Basque Award: Editorial Auñamendi

IDOIA ESTORNÉS

Head of Editorial Auñamendi

“This award sets the record straight.”

“When the Civil War broke out and my father took exile in France and subsequently Chile, he had been working for a long time on what later would become the General Illustrated Encyclopedia of the Basque Country. An informational brochure had already been published in 1935,” said Idoia Estornés, who with her brother Garikoitz now heads the publishing house Editorial Auñamendi. Bernardo Estornés and his two brothers, Mariano and José, set the project in motion, although later José would abandon the effort.

Idoia Estornés doesn’t remember how the project first got started, but in 1966 when she earned her undergraduate degree in History and was, in her words “naive and enthusiastic,” she joined the clan to give the colossal project its final push. The encyclopedia’s most recent volume will be published in 2007. “The encyclopedia was born in 1969-70. Those two years involved a lot more work than I’d imagined in all my enthusiasm.”

The “Auñamendi Encyclopedia,” as it is commonly known, has filled the shelves of Basque homes for years. The brown leather-bound books with gold print are a familiar sight, and new volumes have been added to the collection over the years. “It is a monumental work that covers virtually all aspects of Basque life – from politics to sports to culture to gastronomy. Not only does it include articles written by people from or in the Basque Country, but also all of the material written about the Basque Country. It is an encyclopedia without borders,” said Idoia Estornés.



“

“This award acknowledges long and uncertain years of hard work. Recognition should also be extended to our staff and our 15,000 loyal subscribers”

In 1996 the encyclopedia embarked on a new phase, an updated online version, made possible due to the encyclopedia’s ever-growing database. Although Idoia keeps a close eye on the company, the publishing house is

now being run by her brother and the employees. The goals are to make sure the encyclopedia’s database, photograph archive and collection remain updated. The company also wants to start publishing books again, an area that had fallen somewhat by the wayside with the completion and digitization of the encyclopedia.

Idoia is very pleased that all the efforts and the universal nature of the Estornés family’s encyclopedia has been recognized. “This award acknowledges long and uncertain years of hard work. Recognition should also be extended to our staff and our 15,000 loyal subscribers. Without them the encyclopedia wouldn’t have been possible. I think that this Universal Basque Award sets the record straight.”

AMAIA ARBERAS

Soprano

Orain dela urte batzuk Ainhoa Artetak egin bezala, Donostiako soprano lirikoak urtebete darama New Yorkeen kantu-ikasketak egiten eta operaren munduan toki bat egin nahian. Etxetik kanpo bizimodua ateratzea ez da erraza, baina beti dago laguntzeko prest dagoen norbait.



A soprano from San Sebastian in New York

A year ago Amaia Arberas landed in New York to forge a path in the difficult world of song. This lyric soprano from San Sebastian, who began her career in the Orfeón Donostiarra, is perfecting her technique with Dodi Protero, the same teacher with whom Ainhoa Arteta worked at the start of her career.

Amaia has liked to sing since she was a child. That's why she signed up for several choral groups in Gipuzkoa including the Orfeón Donostiarra. She was in its junior choir for three years and then moved to the "grown up group" where she sang for six or seven years. She also enrolled in the Conservatory but felt that she needed a more demanding, more technical program of study. José Ramón Arteta, Ainhoa's father, was her teacher for six years. "I was taking classes, working in the family business and singing in the Orfeón until I decided that if this is what I really liked to do, I'd better take a step forward. José Ramón suggested that the time had come for me to go to the United States to study with Dodi Protero, so here I am."

The classes are private and she pays for them with the sweat of her

brow. "I applied for a study grant for the second year from the Provincial Government of Gipuzkoa but I was turned down because I don't go to an accredited institution, that's why even though my parents help me out I have to resort to occasional jobs as a waitress, taking care of children or what ever else comes up." For five hours a day she is instructed in singing, acting, language diction, style, technique, repertoire with piano as well as the individual studies she undertakes at home.

Little by little Amaia observes that she is improving and she seems pleased to be choosing repertoires that suit her voice well. "I feel comfortable in lyric repertoires that have agilities, such as Mozart, Handel, Bellini, Massenet, Donizetti, and so on. I don't tackle repertoires with a very wide vocal range." Thanks to the contacts she has been cultivating in Gipuzkoa, Amaia is invited to perform recitals in which she sings all of the pieces she prepares in New York. In the last year she has traveled to Euskadi several times. "I charge my batteries here, practice what I have learned, get some experience and earn a bit of money to continue with the classes. I myself

have noticed that my voice now has the strength it needs, that I am gaining in harmonics and that I sing in a more relaxed manner. In addition, people who haven't heard me in a while have also noticed the improvement."

From one soprano to another, Ainhoa Arteta has given her advice that Amaia receives with pleasure. "She tells me that what is important is to be consistent and know what you have to sing, as well as working on technique and learning to be patient. It is a career which requires a lot of patience and sometimes we want to run when we don't even know how to walk."

In New York she has also been taken under the wing of other Basques. Nere Pagola, with whom she shared an apartment, Ibán Ubarretxena, Mirian and Karmentxu Pascual have been of great help to her. "I met the Bishop of the Bronx, Josu Iriondo, who has been there for 14 years, and sang in a mass which was held at St. Patrick's Cathedral. I also took part in the Aberri Eguna and gave a recital at the Euskal Etxea. There's no question that the Basques will lend you a hand as soon as they see you can use one."



PAÚL SAN SEBASTIÁN

Graduate in Business Administration

Orain dela lau belaunalditik, Paúl San Sebastián Belastegigoitiaren sendiak, jatorriz bizkaitarrak, Mexiko eta Euskadi artean du banaturik bihotza. Enpresa ikasketetan lizentziatua da Paúl eta herritartasun bikoitza du. Euskaraz hitz egiten du, eta Gipuzkoako 2001eko Ekintzailerik Onenaren saria irabazi zuen. Deustuko Unibertsitateko ikerketa talde bat koordinatzen du Donostian, eta, horrez gain, doktorego ikasketak egiten ari da, irakaslea da Enpresa Zientzien Fakultatean, eta familiako negozioez arduratzen da.

Entrepreneur between two worlds

"The history of 'coming and going,'" says Paul, "goes back to my maternal great grandparents, at the end of the 19th century and is similar to that of so many other Basque families in which the eldest son inherited the family fortune and the rest of the children had to make it on their own. They decided to head to the New World to seek their fortunes raising cotton in the Mexican lagoon region of Torreón and managed to get ahead. The next generation returned to Euskadi but in '36 my grandparents Francisco and Elvira had to go into exile with four young children and they chose to take refuge in Mexico. Four more children were born there. The youngest, Agurtze, many years later would marry my father, Patxi San Sebastian, in Donostia where my five siblings and I were born. We all speak Basque and have dual citizenship: three live in Mexico and the other three in Euskadi."

Paul is the fourth of the six siblings. Ever since he was a young boy he has listened to the family's emigration stories, which have been repeated over four generations. "At my grandparents' house in Mexico City, which was like a little island where a number of people from the Basque community often visited, including Lehendakari Agirre, they never

stopped speaking Euskara. My mother and her seven brothers and sisters were raised there."

At the end of the war, the Belastegigoitia family began to spend their summers in Donostia. Four of the children, including Agurtze, stayed in Euskadi permanently and the other four returned to Mexico. "Once married, my mother began dividing her life between the two places, but the other way around from how she'd lived when she was single. Every summer my parents would take my family and me to Mexico because my grandparents lived there. That's how we were educated – four and five months a year in Mexico and the rest in Euskadi."

Paul studied Business Administration at ESTE (the Donostia campus of the University of Deusto). When he finished his degree he worked in Mexico for four years in sugar factories and in matters relating to family-run businesses. Afterwards, he completed a two-year Masters program in Barcelona and in 2001 developed an online retail luggage project connected to his parents' business. "That project won the Entrepreneur of the year award in Gipuzkoa. With that money we launched the Internet part and revamped the shops in Bilbao

and the other two in Donostia. "Now I've got a thousand things going on, but the truth is that the most innovative project is the one we are doing at the University of Deusto in Donostia. I am coordinating a research center made up of five people who work in the areas of new technologies and business management. Normally, you start to innovate when you are up to your neck in hot water and can't breathe. That is what has happened to the Universities. Now that the supply is much greater than the demand you either have to be better than all the rest or you don't have a chance. That's why you have to put your thinking cap on and do some mental exercise." For the last four years he has also taught a subject in the Economic and Business Sciences Department of the same University, an activity that he is passionate about for its social service element. At the same time he is working towards his doctorate degree, which goes hand in hand with the research center.

In love with Mexico, where he has a lot of friends and a large part of his family, he affirms that it is a country variety of business and commercial opportunities. Paul recognizes that he can enjoy the two cultures fully without having to choose or reject either. "I live in both places, in my head and my heart as well."



Exhibition dedicated to Galíndez

To mark the 50th anniversary of his kidnapping, disappearance and murder, the Sabino Arana Foundation and the Basque Museum have conceived and organized an exhibition, the first dedicated to Galíndez the man. The aim is to draw attention to different aspects of his short but intense life. The exhibition focuses on such things as his determined character, his training as a lawyer, his literary vocation, his nationalist and democratic activism and his work in favor of the rights and liberties of the oppressed.

Two hundred and fifty square meters of exhibition space, divided in four separate parts in which the visitor will be able to find, for example, the complete FBI dossier on the Galíndez case, testimonials from people who knew him personally, books written by or about him, two videos, interactive displays with a variety of information, letters written in his own hand, and so on.

The exhibition "GALÍNDEZ MISSING. Askatasunen aldeko borrokalaria" will be on display until February 28, 2007 at the Basque Museum in Bilbao.

The Basque Pelota and Associated Sports World Council is born

The Basque Pelota and Associated Sports World Council has been established in Bilbao where it will have its headquarters. According to its first president, Carlos Lasa from Bizkaia, "the primary objective is to promote Basque Pelota worldwide." Sitting on the Council alongside the Federation of Euskadi, are Argentina, Australia, Bolivia, Chile, the United States, Ireland, Venezuela, the Dominican Republic and the Philippines. This World Council incorporates under its umbrella interrelated specialties such as Irish Handball and in the future could also encompass Valencian Pilota and Mexican Manito.

The new organization will work in the area of promoting sports activities by providing coaches, technical ex-

pertise and equipment, spreading information through publications and marketing, and sponsoring competitions.

The Gernika Peace Museum hosts the exhibition "Argentina: educate in remembrance to build the future"

The opening was attended by Government representatives from Argentina and the Basque Country, as well as Estela de Carlotto from The Grandmothers of Plaza de Mayo. The Basque Minister of Education, Universities and Research, Tontxu Campos, underscored the efforts being made in his Department to achieve 'Inclusive Education' and cited with satisfaction the example of Zamakola, the public school in Bilbao which year after year is given awards and



prizes for its work in the assimilation and integration of emigrant students.

The minister also alluded to the necessity of "forging bonds of solidarity" so that peaceful coexistence in the classroom would be a daily activity, and pointed out that "we have to educate in remembrance to avoid the errors of the past."

After its run in the Gernika Peace Museum, "Argentina: educate in remembrance to build the future" will travel to Madrid, Salamanca and Paris.

The Council has a budget of 559,000 euros for 2007 and has forecasted 617,000 euros for the following year.



The Office of Euskadi in Chile and the Jardín Infantil Cepillín nursery school, attached to the La Granja community center, organize an annual drawing competition for the children at the center. This initiative is one of the Basque Government's cooperation projects in Chile paid for by the Fund for Cooperation and Aid to Development. Jon Erdozia, the new representative of Euskadi in Chile, is seen in the photograph above with the nursery school staff.



Luis Ángel Plágaro

La cocina de Plágaro

Vitoria-Gasteiz

Now 26 years old, this young chef from Vitoria began his career at the Diocesana Mendizorrotza Culinary Institute. Later came the ongoing externships and further study in different establishments. In 2003 he opened “La cocina de Plágaro” in his hometown.

His philosophy is based on *Slow Food*, an Italian movement which brings together thousands of people the world over and which has chapters in all of the Basque Provinces. To share in this philosophy a dish must be: good (concern for the quality of the raw ingredients), clean (respectful of the environment, free from pesticides and genetically modified foods) and fair (in which the farmer or livestock breeder receives moral as well as economic recognition for his work). “Using this as a base,” affirms Luis Ángel Plágaro “you can develop signature contemporary cuisine or traditional cuisine but with standards.

“La cocina de Plágaro” has a short but highly developed menu infused with modernity but based on traditional flavors such as potato, eggs and bacon, as is the case of the recipe offered below.

EGG-YOLK FILLED ‘SHOT-GLASS’ POTATOES WITH A LIGHT BACON BROTH, CHINESE NOODLES AND MELTED CHEESE

PREPARATION:

Sautee bacon in a sauce pan with a bit of oil until it is golden, wet it down with part of the stock and some water and let boil for a few hours adding more water as needed if the liquid reduces too much.

Strain and set aside in the refrigerator. Once cold, degrease and reheat, beating to bind the sauce. Taste for salt. Cook the ‘shot-glass’ potatoes in abundant hot oil and drain.

Place the cheese in a bowl with a bit of the broth, place in the microwave and melt on low power setting.

Fill the ‘shot-glass’ potatoes with egg yolk and place in the oven so that they are warmed but the yolks don’t set.

PRESENTATION:

Serve the ‘shot-glass’ potatoes with the bacon broth and garnish with the noodles and a bit of the cheese sauce.



INGREDIENTS

- Egg yolk, beaten and lightly salted
- Shot-glass potatoes (potatoes formed into a tiny shot glass shape)
- Chopped bacon
- Beef stock
- Chinese noodles
- Oil
- Water
- Salt
- Cheese, in slices



This is a picture of our aunts, uncles and mothers, Lucio, Agustín, Maite, Vicen and Juani, playing in the snow in San Sebastián on February 25th 1944. A few years later they moved to Argentina.

Odriozola family

DO YOU HAVE A PICTURE TO ADD TO THE ALBUM?

If you do, and would like to see it published here, send it by e-mail to: euskaletxeak@ej-gv.es