

culture

society

sport

immigration

The Basque Country

economy

administration

research

Insight into
its culture,
history, society
and institutions

diaspora

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justice

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language

EUSKO JAURLARITZA  GOBIERNO VASCO

LEHENDAKARITZA
ETXEBIZITZA ETA GIZARTE
GAJETAKO SAILA
KULTURA SAILA

PRESIDENCIA
DEPARTAMENTO DE VIVIENDA
Y ASUNTOS SOCIALES
DEPARTAMENTO DE CULTURA

If anything defines the Basque Country, small in both size and population, it is its multifaceted society – an enormous multi-coloured prism of social, political, economic and cultural realities which crystallise in a strong collective identity.

Osakidetza headquarters in Bilbao.



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Ongi etorri means «welcome» in Euskara (the Basque language).



The Basque flag («*ikurriña*» in Euskara) waves from atop the Vizcaya Bridge in Portugalete (Bizkaia), a World Heritage Site.



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EUSKO JAURLARITZA



GOBIERNO VASCO

Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia

Servicio Central de Publicaciones del Gobierno Vasco

Vitoria-Gasteiz, 2009

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Aerial view of
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Euskal Herria and its new citizens.
Euskal jaiak. Zarautz, Gipuzkoa.



Tourism office in Getxo,
Bizkaia.



Planting an oak tree as a symbol
of freedom at the Basque centre in
Suipacha, Argentina.



About this handbook

This book is designed for immigrants, descendents of the Basque diaspora and visitors.

Immigrants who come to settle in Euskal Herria often spend many years before they begin to unravel even the most basic aspects of their new society. One of the aims of this handbook is to help make their personal journey smoother and to promote communication between different groups of people.

The material provided here is based on the idea that a good part of the new long-term residents will become full Basque citizens with all rights, privileges and obligations, and will contribute their efforts and cultural heritage to enrich the society, workforce, culture and public treasury of the host country.

Another aim is to provide descendents of Basques who at one time emigrated to other countries – whom we refer to as Basques from the diaspora – with basic information on the country of their elders and a way of rediscovering their roots.

Lastly, this handbook is aimed at visitors who seek greater insight into the country than what is typically provided in a guidebook.

This is an educational handbook issued by the Basque Council on Culture (Consejo Vasco de la Cultura) for the purpose of providing background information on the Basque Country. The Basque Plan for Culture proposed the creation of an educational handbook containing the most important aspects of our culture, and to translate it into the principal languages of our immigrants, the diaspora and tourism.

Language, culture, arts and cultural services are given with a certain degree of detail. However, the picture would be incomplete without providing some information about our history, services and lifestyle (society, values, official institutions, economy, political system and government). This does not intend to be an in-depth piece of research and does not necessarily represent the opinion of the Basque Government. Instead, it is a summary of an earlier book¹, rewritten in handbook form.

The purpose is to provide readers with a general overview of Euskal Herria (the Basque Country). We also hope it will spark curiosity and encourage readers to take their own initiative to learn more about the subjects only just upon touched in this handbook.

Services specifically addressing immigration are covered in other documents², and are therefore not included here.

This handbook was written to provide basic information on Euskal Herria, or the Basque Country, for people coming here (immigrants and visitors) and for descendents of those who left during the Basque diaspora.



Highway over- and underpasses entering Vitoria-Gasteiz.



Emigration comes in waves. For centuries the Basques were compelled to emigrate; now people from around the globe come to this land to seek a better future.

Tide meter. Portugalete, Bizkaia.

Terms used

Euskal Herria, also known as the **Basque Country** (“País Vasco” in Spanish), or **Vasconia**, is the land of the Basques from a historical, cultural, linguistic and identity standpoint. It could also be translated as the Basque People, the group of people who have inhabited this land for several thousand years. Nevertheless, it is divided into three different legal and political entities:

- The **Autonomous Community of Euskadi (Autonomous Community of the Basque Country or Basque Autonomous Community** (initials: BAC) comprises the territories or provinces of Alava–Araba, Bizkaia and Gipuzkoa. The capital cities are Vitoria–Gasteiz (Alava–Araba), Bilbao (Bizkaia), and Donostia–San Sebastián (Gipuzkoa).
- The **Autonomous Community of Navarre** (“Comunidad Foral de Navarra” or “Navarra” in Spanish; “Nafarroa” in Basque), with its capital city, Pamplona–Iruña.
- **Iparralde** (literally, the “northern part” in Basque), also known as the French Basque Country, or continental Euskal Herria, includes the territories of Lapurdi (Labourd in French), Zuberoa (Soule) and Behenafarroa (also referred to as Lower Navarre, or Basse–Navarre in French). The capital cities are Baiona (Bayonne), Maule and Donibane_Garazi (Saint Jean Pied de Port), respectively.

Two of these administrative regions (the Autonomous Community of Euskadi and the Autonomous Community of Navarre) are in **Hegoalde** (literally, the southern part in Euskara) or peninsular Euskal Herria. They are part of the Spanish State or Spain, while **Iparralde** belongs to the French Republic or France.

Euskal Herria is therefore the combination of these three administrative regions, or of the seven territories (six if we combine the two Navarres – Navarre and Lower Navarre).

Although today the term Euskal Herria defines a historical and cultural entity rather than a unified political or administrative region, it does share a significant amount of common heritage, culture, language, history and identity.

In order to simplify the cumbersome administrative language, the terms “**Euskadi**” and “**Navarre**” will be used to refer to the Autonomous Community of Euskadi and the Autonomous Community of Navarre.

¹“El Pueblo Vasco, hoy. Cultura, historia y sociedad en la era de la diversidad y del conocimiento”, Alberdania publishers, Irun 2006.

²“Guía para la orientación de personas inmigrantes”, published by the Central Publications Service of the Basque Government, Gasteiz, 2003, is available in Euskara and Spanish on the official website of the Basque Government (www.euskadi.net), through the Office of Immigration, Department of Housing and Social Affairs. “**Harresiak Apurtuz**” (organisation that coordinates immigrant support NGOs in Euskadi. C/ Bailén 11 Bis, Bajo, 48003 Bilbao. Phone: 94 415 07 35) has also published a document in seven languages (Euskara, Spanish, French, English, Chinese, Arabic and Russian), as well as providing pertinent information on its website, www.harresiak.org, including a resource guide for immigrants in Bizkaia. Harresiak–BBK, Bilbao.



Euskal Herria (the Basque Country – historically, linguistically and in terms of identity) is divided into three separate legal and political regions: the Autonomous Community of Euskadi, Navarre, and the French Basque Country.

Abando railway station. Bilbao.



Bilbao International Airport. Loiu, Bizkaia.





Part one

The Country and its People

Port of Ondarroa, Bizkaia



The Basques are an ancient people who have managed to keep their native language alive. Euskara is possibly the oldest living language on the European continent.

Dolmen in Arrizala, Álava-Araba.

1. GEOGRAPHY OF THE BASQUE COUNTRY-EUSKAL HERRIA

The Basque Country runs along the 43rd parallel at the western edge of the Pyrenees Mountains, and is bathed by the Bay of Biscay (Cantabria Sea). This is where the Basque people have lived as a community for thousands of years. The Basques and Lapps are thought to be survivors of the Upper Palaeolithic population and certainly predate the three so-called European types dating from the end of the Neolithic and early Bronze Age: Nordic, Mediterranean and Alpine. The Basques have maintained their own language, Euskara, possibly the oldest language on the European continent.

Euskal Herria covers a total surface area of 20,664 km², and has a population of approximately three million. In short, it is a small ancient country with a strong identity and its own culture and history.

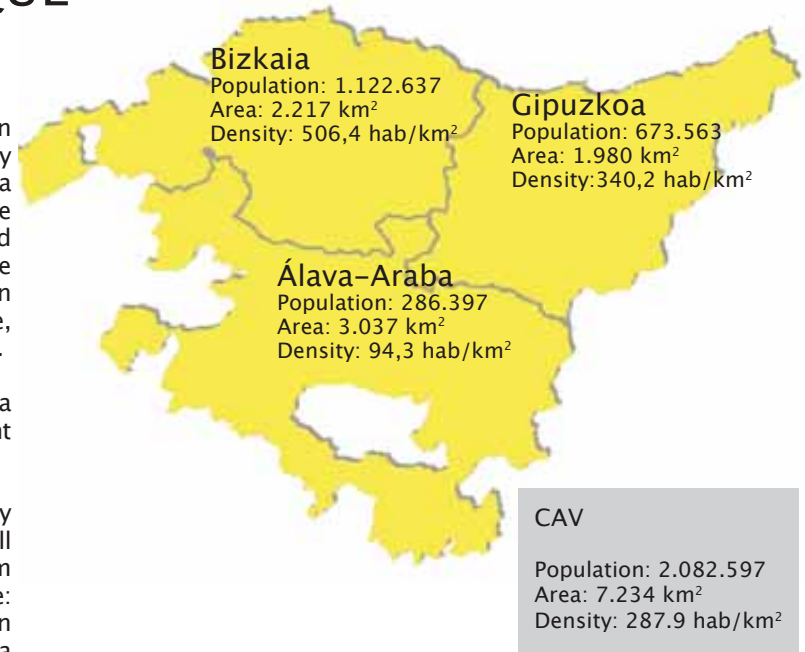
The region enjoys a mild climate; extreme temperatures of either very hot or very cold are rare, although there is a fair amount of rainfall (2,000 mm annually in the more humid coastal zones and 500 mm along the Ebro River). There are three different types of climate: subalpine in the area of the Pyrenees; Atlantic or temperate humid on the coast; and continental Mediterranean in the southern part of Araba and central and southern Navarre (hot summers, cold winters).

There are two clearly distinct watersheds: the Atlantic and the Mediterranean. Most of the population and industry is found in the Atlantic watershed (the north), while the Mediterranean watershed, bordered on the south by the Ebro River, is more agricultural and has smaller cities and towns.

The northern part of Euskal Herria (Iparralde) occupies 15% of the total land area. The southern part (Hegoalde), which includes Euskadi and Navarre, occupies 85%.

The French Basque Country does not have its own administrative unit. After the French Revolution it was incorporated in the French department of Pyrénées Atlantiques, together with the Bearn region. Today, most of Iparralde's political parties and society demand a separate administrative region -Département du Pays Basque- limited to the French Basque Country.

72 percent of the population of Euskal Herria lives in **Euskadi**; only 19% lives in Navarre and 9% in Iparralde. With industrialisation at the end of the nineteenth century many immigrants came to Bizkaia and Gipuzkoa, primarily from Castile, Navarre, Galicia, La Rioja and Extremadura. The 1950s and sixties saw another wave of immigration, which also affected Araba and Navarre. The population has grown very little in recent recers, although immigration at the beginning of the twenty-first century has given the population a new boost.



Source: EUSTAT.
Population and surface area of Euskadi. 2001

Between cities and rural villages, Euskadi also has a large number of mid-sized towns.

University of Oñate, Gipuzkoa.

Traditional Basque farmhouse.



The vast majority of the population (95%) is concentrated in small- to medium-sized cities, although there are numerous towns and villages throughout Euskal Herria, particularly in Iparralde, Navarre and Araba. The largest city, Bilbao, has a population of 354,168. However, if include the entire Bilbao metropolitan area –which encompasses towns on both banks of the Nervión River– the population is about one million.

Euskadi occupies a total surface area of 7,234 square kilometres and is home to 2,141,116 people (INE 2007) (72% of Euskal Herria). 53.3% of the population is concentrated in Bizkaia, while Gipuzkoa accounts for 32.4%. Araba, the largest territory, has the smallest population.

Treviño–Trebiñu (1,333 inhabitants) is an enclave located within Araba but which administratively belongs to Castilla y León. Villaverde de Trucíos is an enclave in Bizkaia belonging to Cantabria.

Navarre has a population of 605,022 inhabitants (INE 2007) in a land area of 10,421 square kilometres. 262,640 people live in Iparralde, thus bringing the total population of Euskal Herria to 3,008,778.

If we think of Euskal Herria as the Basque People rather than a set of territories, we would have to add the millions of Basques from the “diaspora”, particularly numerous in the rest of Spain, as well as France, Latin America and the United States of America. Some of them were born in the Basque Country and later emigrated to other countries. The vast majority, however, are second –to fifth–generation descendents, citizens of other countries while still linked in terms of personal identity to the Basque Country.



It is not terribly uncommon in Euskadi to find places, such as the Sanctuary of Urkiola in Bizkaia, where the rainwater falling from the eaves on one side of the building flows into the Cantabrian Sea, while the other side drains to the Mediterranean.



There are three different climate zones in Euskal Herria. In the north, the Pyrenean (above right – Pyrenees seen from the Roncal Valley in Navarre) and Atlantic climate (centre – Amurrio in Alava–Araba); in the south, the Mediterranean climate (below right – Rioja Alavesa).

2. BRIEF HISTORY

Santimamiñe cave, Bizkaia.



Roman ruins of Oppidum de Veleia-Iruña de Oca, Alava-Araba.



Monument to Iñigo Arista, first monarch of the Kingdom of Pamplona, from 824 to 852.

2.1. From pre-history to the Middle Ages

The oldest remains discovered in the Basque Country are made of stone, dating from the Palaeolithic period (150,000 before Christ). *Neanderthal* bones and other objects have been found, but many more objects date back to the *Cro-Magnon* era. Remains from this period, including cave paintings, have been found in the caves of Ekain, Altxerri, Santimamiñe and Alberdi (Urdax).

The Neolithic period (4,500 to 2,500 BC) brought about a major change in people's lifestyle: the inhabitants built settlements and began to farm the land and raise livestock. They went from being nomadic to sedentary and learned to fend for themselves. In the Copper and Bronze ages (2,500 to 900 BC) the people worked with metals and society was organised. Since the northern part of Euskal Herria was more isolated, it developed more slowly than the south. The same thing occurred during the Roman period.

In ancient times, today's Euskal Herria and adjacent areas were inhabited by ancestors of Basques: the Autrigones, the Caristi, the Vardulli, and the Vascones, who the Greek historian Strabon (I BC-I AD) considered savages and warriors.

Romanisation

The Roman Empire began to incorporate Basque regions in the second century BC. Roman rule lasted for five centuries, during which the two cultures coexisted. However, Roman presence was not evenly distributed: it came earlier and was stronger in the agricultural and mining areas of the south, arriving later and to a lesser degree in the mountains and coast. It was the Roman Empire that introduced a money-based economy to the Basque lands, as well as a written language: Latin.

In any case, the Roman roads that crossed Euskal Herria were built to link the Mediterranean to the northeast part of the Iberian Peninsula and Hispania with Gaul via Aquitaine (now France). The Romanisation of Iparralde took place later, when Cesar conquered Gaul.

When the Roman Empire began to decline, the Basque tribes regained their influence. Euskal Herria suffered a number of changes and invasions over the following centuries, but in the eighth century the tribes began to unify, with the Vascones playing a predominant role. Their forms of political organisation developed progressively, and by the eleventh century a well-defined structure was in place.

2.2. The Kingdom of Navarre and the historical territories

The land of the Vascones became a kingdom in the ninth century when the nobles chose Iñigo (824–852) from the Aritza (or Arista) dynasty as king.

A century later the Jimeno dynasty took over, with Sancho Garcés (905–925) as king. The Kingdom of Navarre enjoyed its height under Antso or Santxo Handia–Sancho III the Great (1004–1035). Under his rule he brought together not only the Basque speaking provinces, but nearly all of the Christian lands in the Iberian Peninsula.

The kingdom underwent many changes over the next few centuries. Between 1441 and 1512 it suffered its greatest crisis when fighting broke out between supporters of Prince Charles of Viana (the Beaumonts) and supporters of Juan of Aragón (the Agramontes), eventually ending with Castilian occupation: Ferdinand the Catholic invaded peninsular Navarre in 1512. Thus, the Kingdom of Navarre became the dominion of Castile and was governed as a viceroyalty.

The only part of the monarchy that remained was Behenafarroa (Lower Navarre), the region on the other side of the Pyrenees, where the seat was moved until it was joined with the French crown in 1620. Nevertheless, the territory was allowed to keep its special charters or *fueros*, which defined a system of self-government.

From the twelfth to the fifteenth centuries villas (towns) and cities emerged, also with their own local *fueros* or charters granted by the kings.

Economic activity was based on stock-raising, farming, forestry, fishing, mining, trade overland and by sea, and artisan work (organised in guilds).

Economic crisis led to disputes between noble families who tried to appropriate land and take control of the towns and cities.

They were defeated by the townspeople and the king at the end of the fifteenth century. It was during this period that the so-called "foral territories" were created and agreements reached with the king, by which he would have authority over the land in exchange for respecting the territorial self-governments or *fueros*.

2.3. The rise of liberal capitalism: early industrialisation

The sixteenth through the nineteenth centuries saw a change from the typical feudal society of the Middle Ages to another type of society based on capitalism. The emergence of new powers in the seventeenth century brought about political and social conflict, including numerous popular uprisings known as *matxinadas*.

2.3.1. Political aspects

In the decades following the triumph of the Bourbons in the War of Spanish Secession, many of the tax and free trade advantages enjoyed by the Basque economy were removed.

At the end of the eighteenth century efforts were already being made to move the customs houses from the inland locations (the mountains bordering Castile) to the coast and the Pyrenees, meaning that foreign merchandise would no longer be able to enter freely.

The defeat of the First Carlist War fifty years later would put a permanent end to the matter.

But first, the wars between Spain and France in the late eighteenth and early nineteenth centuries caused great destruction to Basque lands; an example is the tremendous fire that razed Donostia.

The nineteenth century is characterised by a gradual loss of rights for the Basque people, particularly after the two Carlist wars, and by a deep political crisis. The first Carlist War began in 1833, owing to a dispute between pretenders to the Spanish throne – supporters of Isabel II (liberals) as heir versus supporters of Don Carlos (Carlistas or Carlists) – but also because of two conflicting ways of thinking (traditionalism and liberalism) and the fear of losing the *fueros*.

The war ended in 1839, bringing about the defeat of the Carlists (sealed by the “*Abrazo de Vergara*” or embrace in Vergara), the *fueros* being linked to the constitution, the abolition of the *fuero* for Navarre – including the elimination of its legislative and judicial powers – which was replaced by the *Ley Paccionada* of 1841.

Although the Kingdom of Navarre was incorporated as another province of the liberal state, it did retain some of its earlier powers. The Basque provinces (today Euskadi) refused to become a single province, and therefore retained provisional status.

The so-called “embrace of Bergara” between General Espartero (Liberal) and General Maroto (Carlist), marking the end of the First Carlist War in 1839.



Stained glass window in the Gernika Assembly Hall, Bizkaia. The images shows God granting the Basque people charter of privileges or *fueros*.

The second Carlist War was fought in the 1870s. In addition to the clash between Carlists and liberals, there was a general feeling of unease among the populace toward the liberal state which mainly defended the interests of commerce, large landowners and the newly established industrial entrepreneurs. Although the end of the conflict brought about the suppression of the Juntas Forales and Diputaciones Forales, the latter gained renewed importance as regulators of the taxes under the new Economic Agreements (Conciertos Económicos) between the Basque provinces and the central Spanish government.

In Euskadi the political system of the Spanish Restoration, (1874–1923) led alternately by conservatives (Cánovas) and liberals (Sagasta), stood out for its antidemocratic methods. Votes were bought in favour of the conservatives, controlled by wealthy businessmen who went on to become politicians and members of parliament (Chávarri, Martínez de las Rivas, Gandarias, Aznar, etc.). It was a system of rule by local political bosses.

2.3.2. Social and economic aspects

The seventeenth and eighteenth centuries saw major advances in such economic sectors as fishing, shipping, shipbuilding, international trade, iron smelting and agriculture. In fact, in the seventeenth century Bilbao became the most important port on the northern coast of Spain. In addition, the Age of Illustration in the eighteenth century brought new ideas which further stimulated the economy.

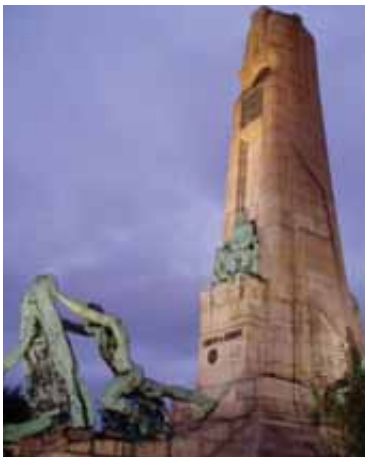
The Basque territories in Hegoalde kept their fueros, whereas in Iparralde the Basque institutions were eliminated after the French Revolution and the Basque lands incorporated into the French Département des Basses Pyrénées.

Throughout the nineteenth century and into the early part of the twentieth century important changes took place in all spheres of the Basque Country, marking the modern age. The first wave of industrialisation came in the mid-nineteenth century and along with it the development of capitalism. The most intense area of industrial activity was Bilbao, near the mouth of the Nervion River, attracting a massive influx of immigrants from other parts of Spain. As early as 1900, 27.8% of the population of Bizkaia and 12% of the population of Gipuzkoa was from immigrant families. In the mid-nineteenth century large numbers of people from Navarre emigrated to Euskadi and other areas.

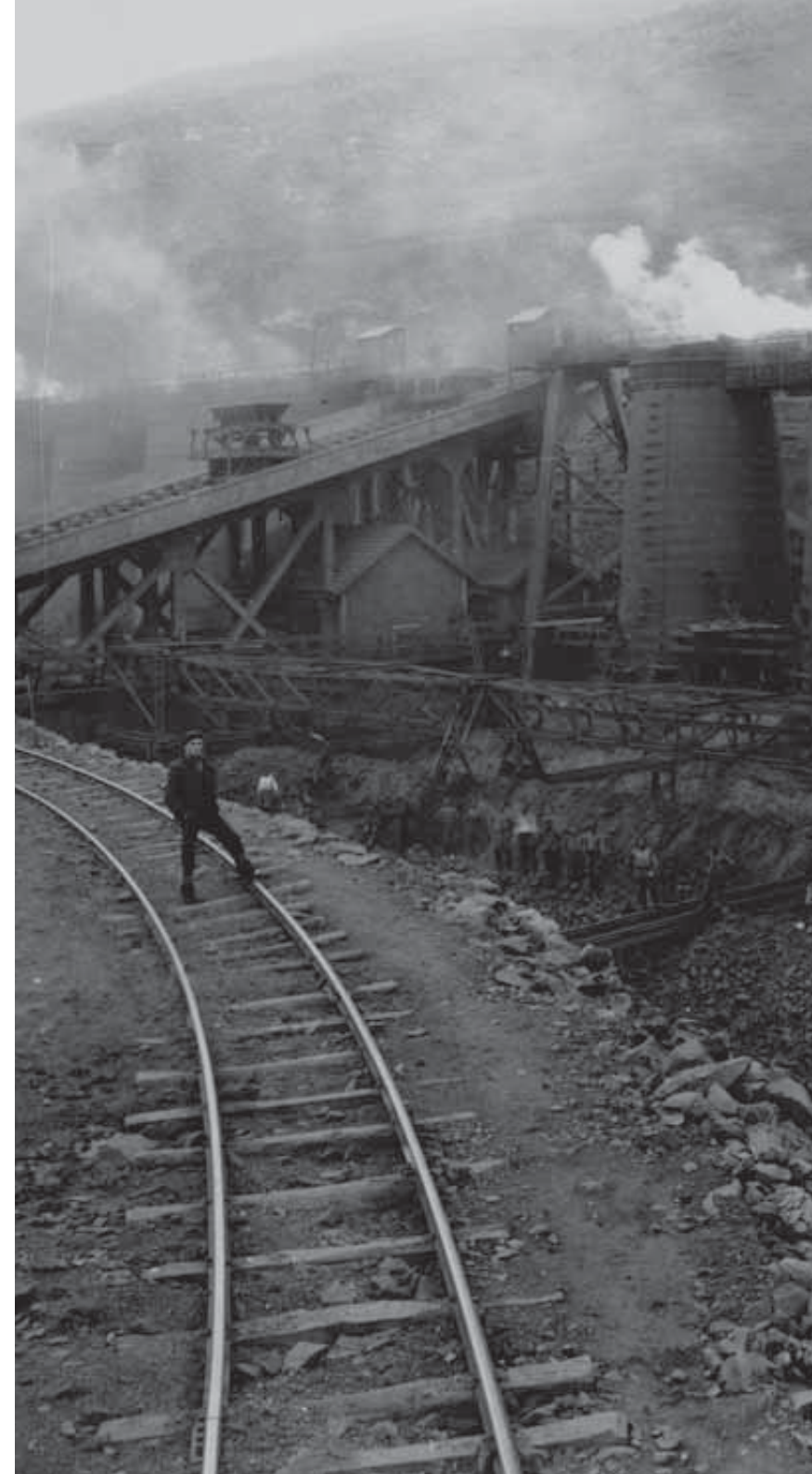
In the late nineteenth century new ideologies and political movements came into existence –such as socialism and Basque nationalism– as did labour unions. Basque nationalism was founded by Sabino Arana and socialism was brought to Bizkaia by Facundo Perezagua.

Basque society has experienced a significant transformation. Over the course of two centuries the country has shifted from a poor rural economy to an urban society; it has taken a huge leap forward culturally; the community is well developed technologically; and politically, Euskadi is a plural society.

Monument to conservative businessman and politician Victor Chávarri. Las Arenas, Getxo, Bizkaia.



Iron ore blast furnaces in 1920. Orconera Iron Ore Company. Ortuella, Bizkaia.



2.4. The twentieth century

At the turn of the century Spain was involved with the continuing development of the Bourbon Restoration. In France the Third Republic was proclaimed, and with it the clashes between republican and conservative factions, which also divided Iparralde ideologically.

The Spanish Restoration came to an end with a coup d'état which brought the dictatorship of Primo de Rivera (1923–1930), but in 1931 the Second Republic was established, forcing King Alphonse XIII into exile.

2.4.1. Second Republic and Civil War

With the Second Republic came a flurry of political activity, followed by the military uprising led by Franco and a long civil war (1936–1939). Euskadi had been demanding the reestablishment of its self-government, but it was not until October 1936, in the middle of the Civil War, that the Republican Cortes passed the Basque Statute of Autonomy.

The first Basque government was created under the leadership of Lehendakari (president) José Antonio Aguirre. The cabinet of ministers consisted of five Basque nationalists, three socialists, a communist and a member of each of the republican parties. Because of the particular situation in the country at the time, the government enjoyed a significant amount of power, but only had control over the territories of Bizkaia and Gipuzkoa, since Araba and Navarre had been in the hands of the military since the beginning of the struggle.

The entire Basque Country fell to Franco's troops in July of 1937, forcing the Basque government to relocate to Catalunya first and, in April 1939, to go into exile.

2.4.2. Second wave of industrialisation and the later Franco years

The Franco dictatorship (1939 to 1975) was a dark chapter in Euskadi's history. Gipuzkoa and Bizkaia were declared 'traitorous provinces'. The Basque language (Euskara) and culture in general were persecuted, political and trade union activities were outlawed, and there was an enormous amount of repression (imprisonment, exile, executions), particularly in the early stage.

All hope that international governments might help overthrow the Franco regime vanished in the early 1950s, when the United States and the Vatican reached agreements with Franco.

In the late 1950s and sixties a second wave of industrialisation led to major social and economic changes in the four territories of peninsular Euskal Herria, and with it a new influx of immigrant workers coming from different regions in Spain.

Resistance to the dictatorship from the left and nationalist parties was very active, particularly beginning in the late sixties. There was renewed interest in Euskara and Basque culture, and the worker's movement grew in strength.

1959 saw the creation of ETA (Euskadi Ta Askatasuna, in English, Euskadi and Freedom) an organisation based on left-wing, nationalist ideology, and which adopted a strategy of armed struggle in the 1960s.

In the 1970s the Franco regime was in crisis. Political and work-related strikes escalated, ETA stepped up its armed struggle, and the Basque church was beginning to criticize the system. All of this brought about severe repression, including court martials, states of emergency, thousands of people detained and imprisoned, executions (Puig Antich, Txiki, Otaegi, among others), people shot during demonstrations (Donostia, Vitoria-Gasteiz 1976, Iruñea 1978 ...) and while being held at police headquarters. All of these factors led to eroded support for the regime. In 1973 Prime Minister Luis Carrero Blanco, whom Franco had named as his successor, was killed in a car bomb.

2.4.3. Democracy and the Statute

After Franco's death in 1975, the transition to democracy was initiated without actually breaking off with the dictatorship. Those responsible for the crimes perpetrated under the Franco regime were never punished. A series of reforms were submitted to a national referendum, the first legislative elections were held in 1977, and the Spanish Constitution was approved in December 1978. The constitution did not include the right of the Basques to decide their future (the right to self-determination); in Euskadi it was approved by only one-third of the popular vote, and in Navarre by half.

The Statute of Autonomy was passed by referendum in 1979. Araba, Bizkaia and Gipuzkoa joined together to form the Autonomous Community of the Basque Country, also called the Autonomous Community of Euskadi, with 53.96% of the votes. In 1982 the "Ley Orgánica de Reintegración y Amejoramiento del Régimen Foral de Navarra" (Law on the reintegration and improvement of the autonomous regime in Navarre) was passed without referendum approval.

In contrast, Iparralde has no level of autonomy.

View of Gernika, Bizkaia, 1937, after planes from the German Condor Legion dropped bombs on the city.



March 1976 demonstration protesting the murder of five workers in Vitoria-Gasteiz.



José M^a Leiozola (right), *lehendakari* of the Basque Government in exile, after the death of José Antonio Aguirre (1960).



2.4.4. Euskal Herria today

The Basque Country has lived in a state of trauma through the years, especially on account of political violence, and now is anxious to see the light at the end of the tunnel. In March 2006 ETA declared a “permanent ceasefire”, which was broken in December 2006 when a large bomb went off at the Barajas airport, killing two and causing major damages.

Some one thousand people have been killed as a result of political violence since 1968, 800 at the hands of ETA. Since the return of democracy the organisation has been responsible for some particularly cruel and painful events, including the bomb explosion at the Hipercor carpark, assassinations of democratically elected leaders, and the kidnapping of Ortega Lara.

However, some of the actions of the Spanish state have not been exemplary: assassinations at the hands of parapolice, death by torture at police headquarters and restrictions on political rights.

With regard to the political situation, the type of relationship between Euskadi and Spain has yet to be resolved, with the majority of Basque society demanding greater decision-making capacity.

There are currently four proposals (see section 4.1) aimed at channeling the political problems

After more than 40 years since the founding of ETA, the organisation stands in opposition to the vast majority of Basque society’s longing for peace.

December, 2006: An explosion took place inside the car park of Terminal 4 at Madrid’s Barajas Airport. The attack killed two Ecuadorian immigrants and brought an end to the ceasefire declared earlier by ETA.



3. BASQUE SOCIETY

Changes in organisational model have varied throughout history from one territory to another in Euskal Herria. Organisation of society went from a tribal based system to the typical social strata of the Middle Ages (nobles, clergy, artisans, free peasants and serfs).

Feudalism in Bizkaia, Gipuzkoa, part of Araba and northern Navarre was considerably less hierarchical and class oriented than in Castile and the rest of Navarre.

One of the explanations for this is that when the feudal wars came to an end in the sixteenth century, a system of “universal lesser nobility” prevailed over the entire population, first in the towns and later in the rest of the territories (*Tierra Llana*). This implied prohibition of physical punishment for detainees, favourable fiscal benefits, exemption from military service beyond the Basque borders – unless an agreement was first made with Basque institutions – and the right to representation in the Juntas Generales (General Assembly), among others. In the rest of Navarre and Araba, however, there were classes: the nobility with their different orders, the clergy, free people townspeople, free peasants and, in particular, farmers bound to the land in feudal servitude.

There were different forms of cooperation.

In many regions the population had and still has use of the so-called communal lands (communally-owned rural lands for use by the people living in a particular area, town or valley). Another example were the hermandades or defensive associations that joined forces to defend themselves against the feudal warlords who were in constant battle; or the fishermen’s guilds set up to establish rules for the distribution and sale of fish.

But there were also inequalities (large landholders had greater say in decision making; the use of Spanish in the Juntas Generales, which kept non-Spanish speakers from being able to participate; discrimination against groups of people such as the Agotes or Cagots, a minority group living in parts of northern Navarre, or the Romani).

³ Although the origin of the Agotes (or Cagots) is unclear, for centuries they were a discriminated minority on both sides of the Pyrenees. In the Basque provinces, they lived in the Baztan and Roncal valleys and in Iparralde.

At the end of the nineteenth century the entire system was transformed by industrialisation, which brought about a capitalist class, middle class and petty bourgeoisie, as well as professionals, farmers, fishermen, and a salaried working class.

Small and medium industrial enterprise has grown today, as has the number of technicians and professionals; the working class and its interests have diversified and more women have entered the work force in a society with a growing service sector.

The new wave of immigrant workers is smaller than in the past but the cultures are more diversified; industrial estates are spreading into predominantly rural areas; behaviour focuses more on the role of the individual; and social mobility is on the rise (change in profession and geographic area).

3.1. The evolution of society

Surveys referring exclusively to Euskadi show significant changes in values in recent years.

Family and work are the highest-ranking values among the Basque population. Other values have gained importance in recent years, such as politics and leisure activities, while others, including religion, have become less important. Traditionally the Basques have been a very religious people (Catholic), and therefore the Church and religious ceremonies still play a significant role in social customs and rituals surrounding birth, life and death.

The Basques have a strong work ethic, which explains their reputation as a hard-working people. A century and a half of experience in industry have developed an enterprising spirit and tenacious discipline among the population, in addition to technical expertise and an appreciation for a job well done and appropriately compensated.

The institution of marriage is not considered out of fashion; respect and faithfulness are seen as important values in marriage. In relationships between children and parents the most highly regarded values are sacrifice, respect and love. Children are brought up in an atmosphere of tolerance.

The role of women has undergone major changes over the years. In addition to equal rights between men and women, the role of the single mother is accepted, and divorce and abortion are permitted when considered necessary.

Respect toward women is not surprising in a society where, although not actually matriarchal, a great deal of responsibility was historically placed on the housewife (*etxeoandre* in Euskara) and on the family itself.

Basque Civil Law was much more egalitarian than traditional common law until recent reforms were introduced making all legislation equal in this sense. Nevertheless, women were not on equal legal footing with men, and even today there are pockets of social resistance to change and to modernising certain traditions (i.e., the *Alarde* parades in Irun and Hondarribia).

In the realm of politics, freedom and equality are the most staunchly defended values. The overall mentality of the population is progressive, and there is more interest in politics here than in other places, as well as a greater disposition to participate in public affairs. However, during a period of time there was certain amount of tolerance for political violence.

Technology park, Zamudio, Bizkaia.



El Pobal Ironworks, Muskiz, Bizkaia.



3.1.1. Factors for social change

Many societies, including the Basque society, are currently undergoing considerable changes. The factors involved in this transformation are many: economic, cultural, technological, political, generational and demographic.

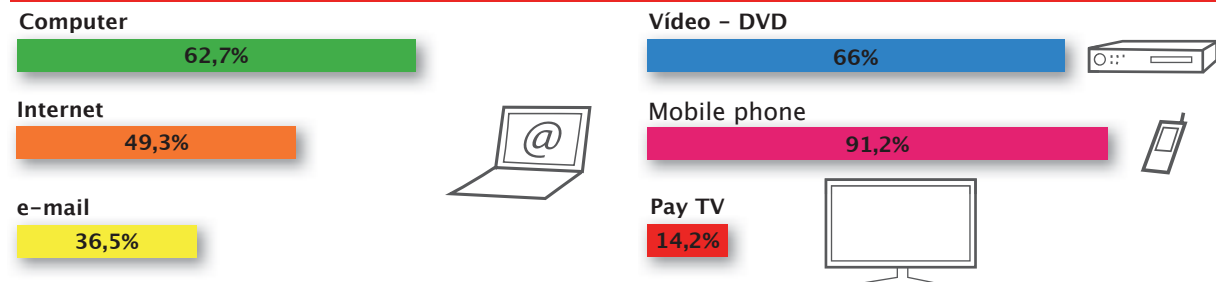
- **Economic factors:** In two hundred years Basque society has gone from being a poor rural country to an increasingly urbanised society typical of a capitalist country, with the characteristic clashes between social classes. The great industrial crisis of the 1960s brought about pockets of poverty and social marginalisation in some areas of the Basque geography. In fact, according to Eustat (2007), 73,718 people (3.5% of the population) were at “risk of poverty” and 19.8% “lacking social welfare” in 2004.

- **Cultural factors:** The transformation is very visible in terms of cultural practices and how people enjoy their leisure time both outdoors and in the home (radio, television, DVD, music, Internet...). The differences between rural and city life have lessened, as have class differences. More pronounced are the different levels of such activities as reading newspapers and books, and engaging in cultural tourism. These differences are generally explained by economic factors. There are also differences between men and women. Women who work outside the home continue to spend more time than men on household chores, although there is a clear tendency toward sharing housework.

Spending on culture per inhabitant in Euskadi is 293.4 euros a year, the second highest Autonomous Community behind Madrid, with an average of 306.4 euros. Navarre ranks fourth, with 272.2 euros.

- **Technological factors:** Technology and technology-based products have made a huge impact on lifestyle.

Percentage of population (families) that uses new technologies in Basque Country (2006)



Statistics provided by CIES or Eustat.

Although there still are significant hurdles to overcome, women in Euskadi enjoy the same legal and political rights as men.



The Basque Government-sponsored KZgunea programme brings new technologies to all members of society.



- **Political factors:** Social and political models in Euskadi have varied over the past decades. The last third of the nineteenth century witnessed conflict between the fueristas or followers of the Fuero System, the Carlists (conservative fueristas and backers of the Carlist dynastic line), the liberal monarchists and the progressive republicans.

In the first third of the twentieth century the liberal conservatives, the traditionalists, the nationalists, the anarchists, the republicans and the socialists all had different projects, as did the Communist and extreme right Falangist parties in the 1930s.

During the Franco dictatorship, in contrast, the only parties that were legal were variants of the Franco ideology: Franco-supporting monarchists, Falangists, traditionalists and adherents of the conservative Catholic order Opus Dei. Operating clandestinely were the Communist, Nationalist and Socialist parties.

The following ideological tendencies are prevalent today: historical Basque nationalism (more or less centre or centre-left leaning), radical left nationalism, Basque-Spanish socialism, conservatism (adherents are also Spanish patriots) and, lastly, other left-leaning parties which do not consider themselves part of any of these categories.

- **Generational factors:** With greater life expectancy, coupled with social and economic changes, parents are having fewer children and putting more time and energy into their offspring; in addition, children are older when they leave the home.

Population of Euskal Herria 1860–2001.

	Bizkaia	Gipuzkoa	Álava Araba	Euskadi	Navarra	Iparralde	EUSKAL HERRIA
1860	168.705	161.965	93.344	424.014	298.290	162.000	722.304
1910	351.328	226.684	97.181	675.193	312.235	183.000	987.428
1940	511.892	331.753	117.200	960.845	369.618	193.473	1.524.206
1975	1.152.141	682.507	240.267	2.074.915	483.867	228.312	2.787.094
2001	1.123.002	673.563	287.928	2.084.493	555.829	262.640	2.902.962

Source: EUSTAT

3.1.2. Demography and immigration

Traditionally, the economy of Basque society revolved around the caserío (traditional farmhouse or farmstead), and population growth was slow. Inheritance was governed by three customs, all of which pointed in the same direction: troncalidad or lineal rights (whereby the farmhouse remained in the same line of succession); *mayorazgo* or primogeniture (whereby one of the sons or daughters, generally the firstborn child, would receive all of the property associated with the farmhouse to keep it from being divided); and *comunicación de bienes* or transfer of jointly-owned property (assets contributed by the spouses were only considered joint property if the marriage produced offspring).

The chart shows that in 140 years the population has increased fourfold in Euskal Herria and fivefold in Euskadi. The population of Navarre has nearly doubled, while in Iparralde it has increased by only 1.6. These increments are primarily due to the rising birth rate during certain periods and intermittent waves of immigration that took place at the end of the nineteenth and mid-twentieth centuries.

In the case of Lapurdi, the slight increase is explained by immigration from other regions in France – retirees, resident tourists, etc. As for Iparralde, the population decline in Zuberoa during this period was notable, dropping from 24,000 in 1860 to a mere 15,000 inhabitants today; and in Lower Navarre (Behenafarroa), the population declined from 50,000 to 28,000 inhabitants.

From 1950 to 1975 the population in peninsular Euskal Herria or Hegoalde doubled from 1,061,000 to 2,070,000 inhabitants, 470,000 of whom were immigrants from other parts of Spain (22% of the population).

The population did not increase between 1975 and 2000, and part of the immigrant population returned to their places of origin as a result of the industrial crisis.

Different factors were responsible for the changes: decline in the death rate; lower birth rate (due to economic conditions, women entering the workforce, children leaving the family home later and people marrying at a later age); greater proportion of elderly people (people under the age of 20 make up only one fifth of the population); lack of stable employment among young people; the high cost of housing, etc.

Over the past five years there has been a small increase in population due to a slightly higher birth rate and new immigration.

An increase in life expectancy and lower birth rate over the years have changed the shape of the Basque population pyramid.



In 2001, out of the two million people living in Euskadi, 27% (544,656) were either born in another Autonomous Community of Spain (the vast majority, 91.4%) or abroad (8.6%).

Intermarrying between cultures was widespread, and today it is estimated that of the two official surnames used by people in Spain, only one quarter of the population of Euskadi has two surnames of Basque origin. In any event, the fastest-growing group in recent years comprises people born in other countries. 55% of the immigrant population arrived between 1996 and 2001, while the figure jumped nearly threefold from 2001 to 2006. According to data from the 2005 municipal census and other sources (Ikuspegi 2006), immigration from other countries (83,547) accounted for 4% of the population in Euskadi in 2006. In Spain the figure stood at 8.7%.

In Euskadi the highest percent of immigration can be found in Araba –over 5.5%– although half of Euskadi’s immigrant population lives in Bizkaia. According to the census, 49.10% of the immigrant population is from America, 28.6% from Europe (especially recent EU-member countries), 17.39% from Africa, and 5.5% from Asia. Immigration increased fourfold between 1998 and 2006 (from 15,198 people to 83,547).

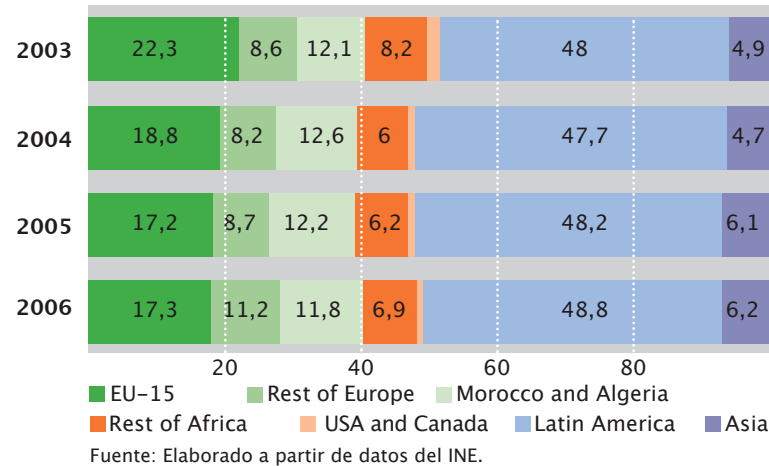
With the exception of Africa and Asia, percentages according to place of origin have changed significantly since 1998; figures at that time showed 50% from Europe, 26.3% from America, 17.8% from Africa, and 5.58% from Asia.



A new wave of immigrant workers – fewer than the past but from a wider range of cultural backgrounds – has brought cultural and social richness, as well as a larger labour force and tax base.

Arab sweet shop in Bilbao.

Composition of immigration in Euskadi by nationality (% of total population). 2003–2006



By nationality, Colombia and Ecuador combined account for 22% of the total; Morocco for 8.9%, and Portugal, 7.5% (in decline, as is the case of Argentina). The largest growth in immigration has come from Romania and Bolivia, accounting for 7.4% and 7.2%, respectively. As for gender, the numbers are equal for men and women.

Immigrants tend to settle in the areas where they have contacts with earlier arrivals from their same countries: Colombians tend to go to Bizkaia and Araba; Ecuadorians to Bizkaia and Gipuzkoa; Portuguese and Argentineans to Gipuzkoa; Moroccans and Algerians prefer Araba and, to a lesser extent, Gipuzkoa; Romanians and Bolivians prefer Bizkaia. In general terms, immigration in Bizkaia is mainly from Latin America, in Gipuzkoa, from Europe, and in Araba from the Maghreb countries.

8.36% of Navarre’s total population of 592,482 is made up of immigrants, a figure similar to the overall Spanish average. Most of this group is concentrated in Pamplona-Iruña and in the Ribera district, the latter accounting for 10.11% of the population. Broken down by nationality, Ecuador (28.12%), Morocco (10.22%), Colombia (9.7%), Algeria, Bulgaria and Portugal make up nearly two thirds of the immigrant population. Navarre has experienced a drastic escalation in the immigrant population over the past seven years, increasing from 4,313 to almost 50,000.

According to January 2006 data from the Spanish National Statistics Institute (INE), a total of 2,718,318 people were registered in the census in southern Euskal Herria. 2,020,220 (74.3%) were born in the Basque Autonomous Community or Navarra, 548.132 (20.2%) in the rest of Spain, and 149.968 (5.5%) in other countries. However, only 122,276 (4.5%) of this latter group are actually considered foreign nationals since they kept their citizenship.

The presence of new groups of immigrants is redefining the concept of what it means to be Basque.



3.2. The family

Family standards vary considerably from one society to another. Today's families do not have as many children, and it is no longer common to find several generations living under one roof. Families today come in all types, generally with fewer children and a working mother.

3.2.1. Traditional versus modern families

The major changes of the 1900s transformed rural farming families into urban industrial families.

DIFFERENCES BETWEEN TRADITIONAL AND MODERN FAMILIES

Traditional family	Modern family
Patriarchal	Democratic
Numerous children	Few children
Women work in the home	Women employed outside the home
Male and female roles clearly divided	Roles flexible and equally distributed
Family as economic unit	Family as unit of consumption

Family units consist of different combinations of people:

- Couples with or without children (heterosexual or, to a much lesser degree, homosexual)
- Single-parent families (one adult with children).
- Groups of people joined by blood, affection or marriage.
- People living on their own.

The traditional family (heterosexual couple with children), which used to be practically the only option available, now accounts for only 44.1% of families in Euskadi. Today 20% of the population lives alone (the figure has doubled in five years), 17% are couples without children, and single-parent families make up 10%.

3.2.2. Marriage and divorce

The rights and obligations of marriage are contained in the Civil Code and other laws. The law states that the marriage ceremony can be civil or religious. Civil ceremonies are performed by a judge, mayor or a delegated representative, and in the presence of two witnesses.

Religious weddings recognized as valid in civil law can be performed according to the rituals of four types of religions: Catholic, Evangelical, Muslim and Jewish.

There is also marriage by proxy (whereby an individual is authorised to represent one of the contracting parties if that person cannot be present), and consular marriage, whereby the ceremony is performed in a foreign country at the consulate or embassy.

Homosexual marriage

Several countries now recognise same-sex marriage (Netherlands, Belgium, Canada and Spain), which allows the contracting parties all of the same rights and obligations as any other married couple, including adoption. Such legal recognition is in sharp contrast with those who see homosexuality as an aberration rather than a personal choice.

Annulment, separation and divorce

The annulment of a marriage is decreed by judicial decision whereby a judge declares the marriage invalid on the grounds of a serious defect. Separation is when a married couple ceases to live together, suspending the legal effects of marriage, while legally maintaining the union. Either of the two spouses can file for separation, regardless of whether they have reached an agreement.

Divorce is the legal termination of a marriage. Once divorce is granted, both individuals are allowed to marry another person. If there are any children both parents must agree on custody, child support, visiting rights, distribution of assets, etc. If they are not able to reach an agreement, the former spouses present their arguments in a court of law, and the final decision is made by a judge.

Domestic partnerships

Basque society today is open and heterogeneous. Domestic partnerships are unmarried couples who decide to live together with no contract to regulate their union. Nowadays this is a common arrangement. Pursuant to Basque Parliament Law 2/2003 on domestic partnerships in Euskadi, the rights and obligations of domestic partnerships, including among homosexuals, are the same as those of married couples in legal matters governed by Euskadi, including adoption, health care, taxation, etc. However, should one of the individuals in a domestic partnership die, the surviving partner does not have the right to a widower's pension.

In order for a domestic partnership to enjoy legal status, the couple must be included in the Register of Domestic Partnerships of Euskadi or in the corresponding municipal register.

Equality between men and women (also known as gender equality) is guaranteed by law, and enshrined in the Gender Equality Act passed by the Basque Parliament in February 2005. Perpetrators of domestic violence and harassment against women are pursued with the full force of the law.

Roles within the couple have changed both quickly and significantly.



Campaign launched by Emakunde to promote sharing responsibilities between men and women.



3.3. Social participation

There is a particular tendency in Basque society to take part in organisations and interact with other people. This is palpable in all aspects of Basque society, from business cooperatives to txokos (places where people get together to chat, cook, eat, etc.), to the cuadrillas (groups of friends who spend their free time together on a regular basis).

Despite the fact that Euskadi is a small country, there are a lot of organisations. According to Eustat figures for 2006, there were 16,128 on the register, in addition to 6,533 sports clubs, bringing the total number of associations to 22,661. Political and socioeconomic organisations accounted for 2,428, while 5,035 were strictly cultural (art, cultural promotions, scientific, etc), not including gastronomic, recreational, sport, bullfighting.

3.3.1. Labour unions

Labour unions represent workers to defend their interests with regard to working conditions and salary. In companies of a certain size, employees appoint members to serve on an “employees’ committee”, which represents them in company disputes.

The largest labour unions are considered “class unions”, meaning they represent the working class as a whole rather than any particular enterprise: ELA (nationalist, operating only in Euskadi and Navarre) is the largest with 105,000 members; the next in size, trailing way behind, is CCOO (non-nationalist Comisiones Obreras, a labour union active throughout Spain), followed by LAB (also nationalist), and UGT (Spain-wide). There are also smaller unions (USO, ESK...) and unions that represent specific sectors (education, health, etc.).

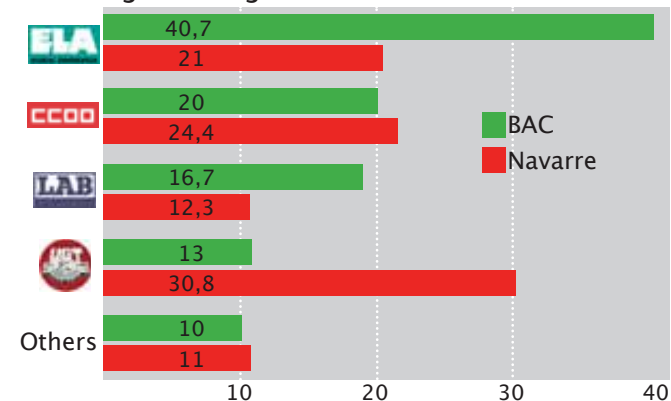
Labour union-led demonstration against the immigration law.



The Basques are a very social people.



Percentage of delegates in 2006 labour union elections



Wage or salary earners working for third parties are not the only people who join labour unions. There are also groups organised to represent self-employed workers, small farmers and ranchers (EHNE, ENBA...), transport carriers and others.

3.3.2. Business organisations

The Basque Business Confederation (Confebask) is an organisation founded in March 1983 which represents and defends the common interests of Basque businesses. Confebask's philosophy is to encourage private initiative and free enterprise. To date 13,000 private businesses have opted to join the alliance, a member of the Spanish Confederation of Business Organisations (CEOE).

For other more general purposes each territory also has a Chamber of Commerce, Industry and Shipping. The Chambers of Commerce are privately managed public corporations that represent and promote the general interests of trade, industry and the shipping industry, as well as providing services to businesses (information, knowledge, consulting, etc.) and implementing initiatives for economic growth.

Co-operative enterprise

The Basque economy comprises a large number of co-operative enterprises (1,607), public limited companies ("Sociedades Anónimas Laborales" or SAL) (1,058), and limited liability companies ("Sociedades Limitadas Laborales" or SLL) (1,116).

The MCC group alone (Mondragón Cooperative Corporation) comprises 210 co-operative companies and 78,000 employees - both in Euskadi and outside the Basque Country (56.1%), while SALs and SLLs account for 12,974 working shareholders, almost exclusively the very workers who made enormous sacrifices to rescue a number of companies from industrial bankruptcy. 60,949 employees of co-operative enterprises now make up 6.4% of the active population in Euskadi today.

3.3.3. Associations and social movements

The social fabric of Euskal Herria is extensive and varied. In addition to political parties, labour unions and NGOs, there is also a large number of associations dedicated to sport, leisure, culture (particularly those active in the revitalisation and promotion of Euskara), youth, the community and the environmental. There are also several grass roots organisations, including feminist, environmental and peace groups which are more politicised, and whose operations are sporadic and less systematic.

The violent acts committed by ETA have led to the creation of social movements and collectives that aspire to end violence or find ways to represent the victims of terrorism or the families of prisoners. The most important and well-established peace organisations are *Elkarri* (now known as *Lokarri*) and *Gesto por la Paz*. There is also a peace institute called *Gernika Gogoratuz*. Two organisations, *Foro de Ermua* and *Basta Ya!*, have built their platforms on a combination of anti-terrorism and anti-Basque nationalism, and *Etxerat* is a support group for families of ETA prisoners.

The Mondragón-Arrasate Cooperative Corporation (MCC) is the most important example of Basque cooperative movement. The group includes companies dedicated to production, research, finance, recreation and services, and is present the world over.

Product made by machine tool cooperative and MCC partner company DANOBAT.

Bilbao headquarters of the Chamber of Commerce, Industry and Navigation, with statue by Nestor Basterretxea marking the institution's 100th anniversary (1986).



Peace demonstration



3.3.4. Non-governmental organisations (NGOs)

Non-governmental organisations (NGOs) are the outcome of citizens' unselfish interest in promoting social causes. NGOs are generally highly professional. They either undertake to better the living conditions for marginalised or disadvantaged people (the elderly, people suffering from disease and disabilities, the homeless, etc.) or promote different areas of culture.

Noteworthy is the spectacular increase in the number of NGOs concerned with development, known as NGODs. The aim of these organisations is to improve the living conditions of people in underdeveloped countries or to address the needs of marginalised groups living within the country.

The best known organisations of this type are: *Hirugarren Mundua ta Bakea (Peace and the Third World)*, *Mugarik Gabe*, *Médicos del Mundo*, *Intermón-Oxfam*, *Setem*, *Cruz Roja*, *Unesco Etxea* and *Fundación Haurralde...*

NGOs active in immigration issues and political asylum include *Cear-Euskadi* (organisation that promotes solidarity and integration of refugees from countries in conflict), *SOS Racismo*, *Cáritas* and *Harresiak Apurtuz* (breaking down borders), the umbrella group for NGOs working with immigrants.

Colombian community visits Ziortza (Zenarruza) in Bolibar, Bizkaia.



The Basque Country stands out for its solidarity.

One of the aid caravans bringing materials to a Saharan refugee camp.



3.4. The Basque diaspora

Euskal Etxeak (Basque clubs) are organisations or centres where Basque immigrants around the world and their descendents gather to share aspects of Basque culture. Most of the members of these organisations feel both Basque and a citizen of their adopted country. The majority are descendents of Basque immigrants who left their homeland in the nineteenth century in search of a better life, although many of them emigrated in the aftermath of the Spanish Civil War as political exiles.

There are 161 Euskal Etxeak in 21 countries, 106 of which are located in Latin America (Argentina has the most with 76, followed by 10 in Uruguay and six in Venezuela), 36 in North America, 10 in Spain, five in the rest of Europe, and three in Australia.

3.5. Surveys

A very common practice for studying the changes that take place in society is the use of surveys, whereby a significant number of people are asked specific questions on a particular topic.

In Euskadi EUSTAT is the government agency in charge of statistics, surveys and public opinion polls. There are also several other organisations that conduct different types of surveys (Sociómetro vasco, Euskobarómetro, etc), in addition to several so-called observatories (Immigration Observatory, Youth Observatory, and the more recent Culture Observatory – www.kultura.ejgv.euskadi.net).

3.6. Identity

An awareness of cultural and political Basque identity was developed throughout the nineteenth century in peninsular Euskal Herria. The Basque people were already seeing themselves as a different nation from the rest of Spain, at least in the cultural sense.

But it was not until the twentieth century that the cultural differences spilled over to the political arena, first in the way of nationalism, but later – and to the present day – as a feeling of national community shared by the majority.

According to surveys, the Basque Autonomous Community is a very plural society with a strong sense of identity. 55% of the population feels they are Basque only or more Basque than Spanish (as opposed to the mere 10–12% who see themselves as Spanish only or more Spanish than Basque); the remaining 28% consider themselves equally Basque and Spanish.

The people in Navarre share the feeling of being from Navarre with a wider political identity, whether Spanish or Basque. In other words, there are people in Navarre who feel either Basque, Spanish or exclusively Navarrese. 25% of the general population and 30% of young people feel both Basque and Navarrese.

The surveys from Iparralde paint a completely different picture: 40% feel significantly identified with Basque culture (16% feel they are Basque only, while 24% see themselves as French–Basque). 52% feel predominantly French. Basque identity is more common among young people (48% as opposed to 46%). Basque identity in Iparralde is more cultural than national.

Basque Museum in Baiona, Lapurdi.



The Lehendakari welcomes a group of dancers from the Basque community in Boise, Idaho, USA, at the 3rd World Congress of Basque Communities (2003).



4. POLITICAL ORGANISATION

A modern democratic state is built on the will of the people as expressed through universal suffrage (all citizens of legal age have the right to vote).

A body of representatives elected to Parliament draft and pass laws. There are also formulas for participatory democracy, including referendums and citizens' initiative bills, among others.

Democracy, in theory, is based on a series of principles which enable it to properly function and develop:

- **Freedom.** Individual freedoms (ideological, religious, place of residence, circulation, expression, information and education) and collective freedoms (political participation).
- **Justice.** Separated from the rest of the powers of State, thus ensuring the individual right to defend oneself before a court of law.
- **Equality.** No individual can be discriminated on the grounds of birth, race, gender, religion or opinion.
- **Political plurality.** Allows for co-existence among different ideologies, expressed fundamentally through political parties. In democratic states, the constitution is the ultimate expression of a system's formal legality.

The State is divided into three separate powers:

- **Legislative** (Parliament). Drafts legislation and oversees the government. Members are chosen through general elections (universal suffrage).
- **Executive** (Government). Executes and enacts laws passed by the Parliament, and exercises legal power in the government.
- **Judicial** (courts). Guarantees the rule of law and administers justice in accordance with the law. It also checks the legality of the Executive.

The makila (ruler's staff) is the traditional symbol of Basque political power. It is also used to acknowledge figures of authority and pay tribute to their well-deserved efforts. Shown here is the leader of the Romani community in Bizkaia.



Citizens can mobilize their efforts by gathering enough signatures to petition a bill.



4.1. Political organisation of Euskadi and the Statute of Autonomy

The powers assigned to Euskadi within Spain are defined in the Statute of Autonomy, passed by referendum in 1979 by 54% of registered voters.

The first article of the Basque Statute of Autonomy, commonly known as the Statute of Gernika states that: “The Basque People or Euskal Herria, as an expression of their nationality and in order to accede to self-government, constitute an Autonomous Community within the Spanish State under the name of «Euskadi» or the Basque Country, in accordance with the Constitution and with this Statute, which lays down its basic institutional rules”.

According to this basic law, the Autonomous Community of the Basque Country comprises the Historical Territories Araba, Gipuzkoa and Bizkaia, and leaves open the possibility for Navarre to join the union should it so desire.

4.1.1. Proposal for a new Political Statute

The Statute of Gernika, now in force, lays down the Basque political system. It is currently undergoing a process of revision. In a plenary session held on December 30th 2004, the Basque Parliament passed by absolute majority a new “Political Statute of the Community of the Basque Country” to be put to debate with the central Spanish Government for the purpose of formalising a new political status of “free association with the Spanish State”.

The agreement urged Spain to become a pluri-national state based on a federate or confederate model, establishing a system of guarantees and granting the Basque People greater decision-making powers. The proposal was rejected by the Spanish Parliament in Madrid.

4.1.2. A few historical peculiarities

Some customs or practices rooted in history still exert a certain amount of influence on formalities today.

As a result of the old inland customs houses and free trade relations with European countries, some shipping treaties remain in place, such as documents signed between England and the General Assemblies, or Juntas Generales of Bizkaia in 1353, the Juntas Generales of Gipuzkoa in 1482, or the Consulate of Bilbao (1511). These treaties are a strong symptom of the Basque region’s outward looking predisposition in terms of both economic aspects (heavy export activity) and political identity.

The representative organisation by Merindades in Bizkaia in the former Juntas of Gernika, or by Cuadrillas in Araba, or by valleys in Navarre reveal a tradition based on boroughs or districts (comarcas) understood as areas naturally divided into groups of neighbouring municipalities. There are a number of expressions of this tradition today. For example, elections for representatives to the Juntas Generales are organised by comarca; and towns in Navarre are grouped either by valleys or by smaller town councils coming together under a larger municipal government (the Baztán or Ulzama valleys).

Vitoria-Gasteiz is the seat of the Basque Parliament and Government, the highest institutions in the Autonomous Community of Euskadi. Both institutions are common to the three ‘historical territories’ or provinces: Alava-Araba, Bizkaia and Gipuzkoa.

Basque Parliament assembly hall.



The traditional *biltzar* system, whereby the people from a group of houses would gather together to make joint decisions, is still in existence today. Examples of this can be seen in Berriatua and Zerain, where the townspeople meet to decide who will run for local elections; or a practice known as *auzolan*, in which neighbours work together on community projects, whether repairing local roads (*bidegintza*) or re-roofing a neighbour's house. Another example is the special development of the co-operative movement and social economy in the Basque lands.

The respect for fundamental human rights (and the right not to be mistreated) was already enshrined in the writ of *habeas corpus* set out in the *Fueros*. Other customs include the practice of drawing lots for elected posts and rotating responsibilities among neighbours, or requiring authorities to live in their areas of representation so that the community would be able to keep tabs on them.

All idealised concepts aside, nowadays authorities are expected to be close at hand and accessible. In exchange, highest ranking representative is expected to be committed and respectful, as expressed in the so-called *pase foral*, whereby the *Juntas Generales* or the *Cortes de Navarre* would obey the king's decisions, but not if they clashed with the Basque foral law.

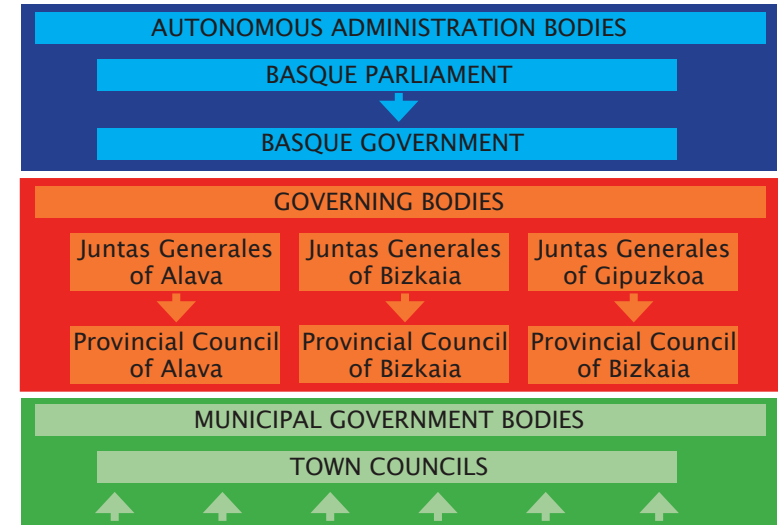
Taking into account this democratic spirit, it is no wonder there were so many *matxinadas* or social uprisings against abuse of authority in Euskal Herria in the seventeenth and particularly the eighteenth centuries.

The three post-Franco lehendakaris at an event commemorating the 70th anniversary of the founding of the first Basque Government in 1936.



4.2. The basic structure of government bodies

The chart below shows the basic structure of autonomous community, provincial and municipal bodies.



4.2.1. Autonomous Community of Euskadi

The **Basque Parliament** and **Government** are both located in Vitoria-Gasteiz. They are the primary institutions at the autonomous community level and have their legal foundations in the Statute of Autonomy. They are government bodies common to all three historical territories (Araba, Bizkaia and Gipuzkoa).

There is also a **High Court of Justice** with jurisdiction over all of Euskadi. In addition, there is an **Office of the Central Spanish Government** in Euskadi.

The Basque Parliament

The Basque Parliament is the supreme body of popular representation in Euskadi. Its main duties are to legislate, promote and monitor the actions of the Basque Government, as well as approving the budget of the Basque Autonomous Community.

The Parliament is comprised of 75 members elected for a term of four years, with 25 representatives or seats per territory, irrespective of population. The Basque Parliament legislates and approves the General Budget.

The electoral campaign lasts 15 days.

The law regulates the use of free time broadcast on public media, which is allotted in proportion to the votes obtained by each political group in previous Basque Parliament elections.

To win seats in the parliament a party must receive at least 5% of the votes cast in that territory.

The Basque Government

The **lehendakari** is chosen by a majority of Members of Parliament. Besides being the visible figurehead of the Basque Government, he is the leader of the country and its maximum authority. The lehendakari appoints the various Basque ministers entrusted with heading the various departments (Finance, Culture, etc.).

The government can be single party or a coalition government.

4.2.2. Provincial and local government

The **Law on Historical Territories** regulates the relationship between provincial and autonomous community level bodies.

This law and the **Statute of Autonomy** are the basis for a confederate model within Euskadi, guided by the principles of respect and equality between the three territories.

Juntas Generales and provincial councils

Each of the three territories of Euskadi has its own institutions, with *provincial parliaments* known as Juntas Generales, and provincial council (diputación) with broad powers, including the power to levy direct and indirect taxes.

The 51 members of the **Juntas Generales** are called *junteros*. They are elected by universal suffrage among voters registered in the districts of each territory at the same time as the municipal elections. Therefore, voters deposit two slips in the ballot box: one for municipal councillors and the other for junteros.

The Juntas Generales are empowered to pass regulations and guidelines at the provincial level, as well as approve the budgets and select the provincial council which presides over the Historic Territory.

Governing each territory or province is the **Provincial Council** (*Foru Aldundia*). They are presided over by a Deputy General, with support from a team of deputies from each province.

The provincial councils are in charge of the historic territories, governing areas which fall within their own scope of competence.

The Economic Agreement

All matters concerning taxation relations between Euskadi and the Spanish central government are regulated through a system known as the Economic Agreement (Concierto Económico).

Under the system Basque Public Administration enjoys full autonomy and can exercise all of the powers corresponding to Euskadi as stated in the Statute of Autonomy.

The Economic Agreement system was born out of the fueros system. The scheme was established in Navarre in 1841 and in Euskadi in 1878, and was verified in 1978 by the First Additional Provision of the Constitution.

Title III of the Basque Statute of Autonomy acknowledges Euskadi's own Department of Finance with powers to administer and develop its own autonomous Treasury.

Seat of the Basque Government, Lakua, Vitoria-Gasteiz.



All tax matters and fiscal relationships between Euskadi and the Spanish Central Government are governed by an 'Economic Agreement', which provides full taxation and economic powers to Basque Public Administration.

Representatives of the Basque Government and Central Government signing the Economic Agreement (2007).



The different types of tax are:

- **Direct taxes.** Taxes on personal income. These taxes are progressive (persons earning more income bear a greater tax burden) and are levied on:
 - Salary: Income Tax
 - Business profits: Corporation Tax
 - Wealth: property, stocks
 - Inheritances and donations
- **Indirect taxes.** Taxes imposed on consumer products, sales and foreign trade.

VAT and Special Taxes are co-ordinated for all European Union countries.

No matter what the amount of taxes collected – regardless of the state of the Basque economy and assuming the risk of negative periods such as the 1980s – Euskadi must deliver a share or quota (*Cupo*) to cover general expenses which are the exclusive competence of the central government (international relations, defence, customs, general transportation, etc.) and which have not been devolved to Euskadi.

Since 1981 Euskadi's share is calculated at 6.24% of the annual General State Budget.

After deducting the quota, the remaining income is split 70/30 between the Basque Government and the Provincial Councils. In turn, the Provincial Councils earmark 50% of the amount received to finance the local councils.

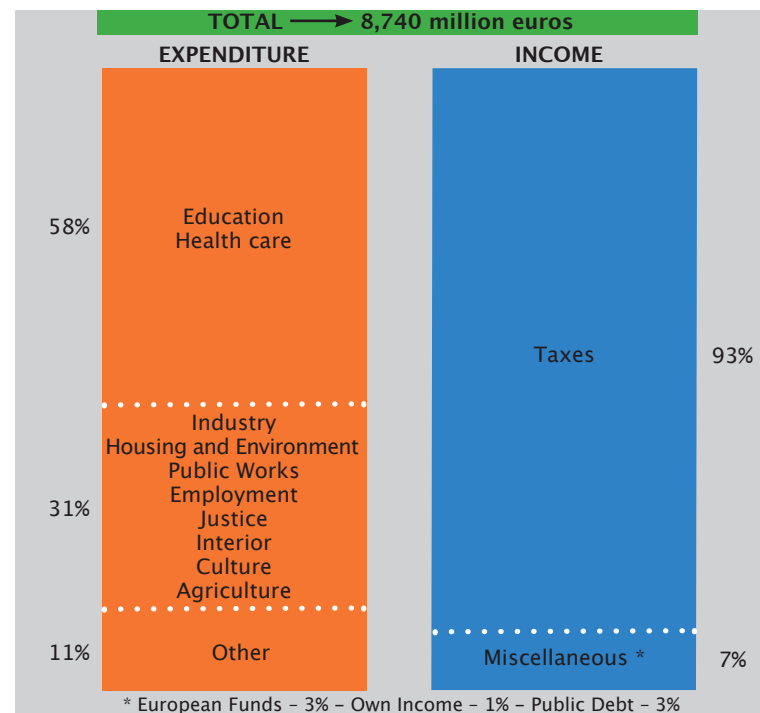
The Basque Government budget in 2007 was 8.740 million euros.

Over the coming years, a large part of Basque Government investment will go toward promoting innovation as a stimulus to economic growth.

Seed-bed for enterprise launched by the public development agency SPRI in the former ceramics factory of Laudio (Alava-Araba).



Basque Government Budget – 2007



Navarre has a similar scheme known as the *Convenio*, based on a fixed amount.

Local councils

Local or town councils are the competent bodies entrusted with overseeing matters related to each municipality.

The primary duty of the local council – comprising a Mayor and councillors – is to ensure the delivery of local services (sanitation, transportation, fire department, etc.). To pay for these services local governments impose levies and taxes and receive funds from other more general institutions.

The Association of Basque Municipalities is called EUEDEL.

4.3. Citizen representation in Euskadi. Political parties

Political parties are a vital means of citizen participation in politics. In charge of political representation, they defend certain ideologies, follow a programme in an attempt to gain political power and bring their proposals to the attention of the government.

4.3.1. Functions of political parties

- Gather opinions and interests for their political programme.
- Choose the most suitable people to assume positions of power.
- Defend or oppose the policies of the government, depending on whether it is in power or in the opposition.
- Ensure financial means to continue their functions.

The internal operations and organisation of political parties must be democratic.

4.3.2. Participation and electoral processes

There are two basic types of voting systems commonly found in democratic societies.

- **Elections** for government representatives are held every four years.

In Euskadi the different types of elections are held on different dates: legislative elections (senators and deputies to the Spanish Congress); autonomous community (members of the Basque Parliament), municipal and provincial elections (two different ballot slips, one for municipal councillors and the other for junteros); and European elections (deputies of the European Parliament).

- **Referendums** are held on specific issues, generally dealing with government policies or uncommon political situations. For example, referendums were put to the entire electorate of Spain to accept or reject the Political Reform Act, the Constitution, the Statute of Autonomy, NATO and the European Treaty.

In addition the right to assembly, expression and protest are recognised and practised means of participation.

Basque democratic tradition is seen in the way of universal suffrage and citizen participation in politics.

Assembly House in Gernika, Bizkaia, and a meeting of the Juntas Generales in Gipuzkoa.



Political ceremony in celebration of Aberri Eguna (day of Basque patriotism) in Bilbao (2005).



4.3.3. Political parties today and their electoral results

Unlike many other countries, Euskadi has more than two major political parties. There are seven political parties and coalitions in parliament: PNV (Basque Nationalist Party), PSE-EE (the Basque branch of the Spanish Socialist Party), PP (Popular Party), Batasuna (declared illegal in Spain after a reform of the law on political parties; voters of Batasuna supported EHAK-Communist Party of the Basque Territories- in the 2005 autonomous community elections), EA (Eusko Alkartasuna), Ezker Batua (Basque branch of the United Left) and Aralar.

Some parties are Basque nationalist (PNV, Batasuna, EA and Aralar), while the rest are not, although their positions on the so-called "Basque problem" vary. They also propose different models concerning the relationship between Euskadi and Spain (autonomy, federation, confederation or independence), and different proposals for bringing an end to the political violence. Some are associated with the political left (PSE-EE, Batasuna, Ezker Batua and Aralar), while the others are not.

A coalition government comprising PNV, EA and EB was in power during the 2001-2005 legislative session, holding 36 out of 75 seats, without reaching the absolute majority of seats in Parliament. The opposition was not homogeneous either. The spread was even wider in the legislative session that convened in 2005. The government won 32 seats, and looked for occasional support.

Basque Parliament electoral results in 1980, 2001 and 2005

PARTY	1980		2001			2005		
	% Votes	Seats	% Votes	Seats	Votes	% Votes	Seats	Votes
Partido Nacionalista Vasco and Eusko Alkartasuna (EAJ-PNV + EA)	38	25	42,72	33	604.222	38,6	29	463.873
Partido Popular (PP) (+UCD in 1980) (+UA in 2001)	13,3	8	23,12	19	326.933	17,3	15	208.795
Partido Socialista de Euskadi-Euskadiko Ezkerra (PSE-EE)	14,2	9	17,90	13	253.195	22,6	18	272.429
EHAK (Ex Batasuna)	16,6	11	10,12	7	143.139	12,5	9	150.188
Ezker Batua-Izquierda Unida (EB) (PCE in 1980)	4	1	5,58	3	78.862	5,4	3	64.931
Euskadiko Ezquerria (nationalist in 1980)	9,8	6	-	-	-	-	-	-
Aralar	-	-	-	-	-	2,33	1	28.001

2005 Census: 1.761.235
 Voters-1.214.604
 Abstention rate: 31,05%
 Blank or invalid: 12.981

According to the surveys, more people consider themselves non-nationalist (50%) than nationalist (45%), even though more votes go to nationalist parties. In fact, the electoral results for autonomous community elections in 2005 were: nationalists, 53.5%; PP + PSE-EE, 40% and Ezker Batua, 5.4%. The same surveys showed that 31% would like to see an independent nation, 33% a federalist state and 33% a country based on autonomous regions. In other words, two-thirds of the population is calling for major changes, and the majority is in favour of self-determination or the freedom to decide.

In the past twenty-five years all of the *lehendakaris* -Carlos Garaikoetxea, José Antonio Ardanza and Juan José Ibarretxe- have been nationalists.

Euskadi holds elections at the municipal, provincial, autonomous community, general (Spanish) and European Union levels.

Basque Parliament. Vitoria-Gasteiz.



4.4. Institutions of Navarre and Iparralde

Navarre

Navarre also has special charters, although with a different structure owing to the fact that it once enjoyed the rank of kingdom.

The official website of the government of Navarre includes a section on history, breaking it down into the following periods:

1) From the ninth century until 1515, Navarre was an independent kingdom. The institutions were the King, the Cortes, the Royal Council – which held responsibility for the administration of justice – the Corte mayor or Cort general – a technical court – and the Cámara de Comptos, which dealt with finance and wealth.

2) From 1515 until 1839 –when Navarre was annexed to Castile– it continued to be an independent kingdom and maintained its exclusive institutions. But since the kingdom was now attached to the Spanish Crown, it was governed as a viceroyalty. Nonetheless, the successors of Albret continued to formally hold the Crown of Navarre from Behenafarroa until 1789.

The Viceroy convened the Cortes Generales of Navarre, which at that time were very powerful, including such responsibilities as enacting laws and imposing taxes.

Executive powers were shared by the Royal Council (appointed by the King of Castile) and the Diputación del Reino, created in 1576 as a permanent body of government and to represent Navarre in the Cortes.

3) From 1841 to 1982, Navarre became a province of Spain, relinquishing all of its legislative and judicial powers. The Viceroy was replaced by a field marshal, or Capitán General, and a Civil Governor. The military service became compulsory.

The customs border was moved definitively to the Pyrenees. The provincial government had autonomy in administrative and tax matters only and had to contribute to the public treasury of Spain.

4) Since 1982, and subject to the 1978 Constitution and the law on the reintegration and improvement of the autonomous regime in Navarre, Navarre is an autonomous community with powers to levy taxes. Its representative institutions are the President, the Government and the Parliament of Navarre. The tax system is governed by an economic agreement with the State.

Navarre Parliament electoral results. 2007.

PARTY	Votes	% Votes	Seats
Unión del Pueblo Navarro (UPN), tied to PP (conservative right-wing)	139.122	42,2	22
Nafarroa Bai (Coalition of Aralar, PNV, EA and Batzarre)	77.893	23,6	12
Socialist Party of Navarre (PSN-PSOE)	74.157	22,5	12
CDN	14.418	4,4	2
United Left of Navarre (IUN/NEB)	14.337	4,3	2

The abstention rate was 26.2%: Null votes attributed to Batasuna (outlawed) accounted for 5.5% of the vote. A minority government was formed between UPN-CDN when the Socialists (PSN) decided not to enter into an agreement with the (Nafarroa Bai) and IU.

Iparralde

Iparralde has its own separate process. In 1152 Eleanor of Aquitaine married Henry Plantagenet, the future King Henry II of England, which led to three centuries of English rule over part of the Pyrenean Basque lands.

Although Behenafarroa was incorporated into the Kingdom of Navarre in the thirteenth century, Lapurdi and Zuberoa were not free from English rule until the late fifteenth century, when they were annexed to the French Crown. Meanwhile, Behenafarroa continue to serve as the seat of the Navarrese Crown, expelled from peninsular Navarre.

Iparralde also had its own institutions: The Biltzar in Lapurdi had powers in general areas, as well as taxation and services, although without the decision-making powers of the south. In Lower Navarre the Estados Generales (“États de Navarre”) continued to rule until 1748. The region had already lost its judicial power in 1624. In Zuberoa the Silviet (popular councils) lost its role in parish assemblies and its power to levy taxes in 1730.

After the 1789 revolution, Iparralde and Bearn formed the Département des Basses Pyrénées, initiating the process of French Jacobin centralism despite the efforts of the revolutionary Garat brothers. The nineteenth century witnessed a powerful process of integration between elites and other classes in forging the France State.

In more recent years the diagnosis for the area has been disconcerting: territorial dislocation to the detriment of the interior; economic crisis and crisis in the organisational model; large numbers of young people moving to other parts of France, coupled with a population shift toward the coast, thus resulting in 55% of the population today born outside Iparralde; weakening of Basque culture and Euskara; and a lack of institutions.

Parliament (above) and seat of the Government of Navarre (below). Pamplona-Iruñea.



Today, however, Iparralde is undergoing an awakening in many senses. 1994 saw the creation of Garapen Kontseilua (development council which brings together a number of social agents) and in 1995, Hautetsien Kontseilua (council of elected officials). The aim of these bodies is to promote agreement on government and economic issues, and between community and business leaders. An outcome of these processes was the 1996 territorial planning scheme “Schéma d’ Aménagement et de Développement du Pays Basque”, a comprehensive regeneration project which has led to such programmes as “Hitzarmen Berezia” in 2000.

However, there is a lack of consensus on four sensitive demands: a Department of the Basque Country, a technology university, co-official language status for Euskara, and a farmer’s association (Laborantza Ganbara) not attached to Bearn. There is greater consensus on these issues among business leaders, pro-Basques, Socialists and Nationalists.

Cross-border cooperation is another challenge for Iparralde and Hegoalde. Such precedents as the Baiona-Donostia Euro-city and border town consortiums call for the need for a Basque Euroregion, particularly in terms of culture, relations and economic issues.

2007 legislative elections in Iparralde

PARTY	1 st round %	2 nd round %
UMP	43,8	51,9
UDF-MDémocrate	13,2	8,5
PS	21,5	39,4
Euskal Herria Bai (AB, EA and Batasuna)	8,1	
Rest: PCF, LCR, VERTS, CPN, FN and others	11,3	
TOTAL	100	100
Abstention	37,6	38,9

Source: Berrria 12/19-06-2007

With regard to elections in continental Euskal Herria, support for the conservative right remains the same, while social democracy is on the rise. There is a slow increase in nationalism, which has experiencing a shift from its traditional divisions in light of the results attained in 2002 by Abertzaleen Batasuna (AB). Above and beyond party lines, cultural Basque identity is on the rise.

Sara Town Hall, Lapurdi.



5. THE ECONOMY

The state of a country's economy is measured by the changes in Gross Domestic Product (GDP) and the level of equality, as measured by the distribution across different sectors of society.

5.1. Production and distribution: basic notions

Production is the result of the economic activity of a person, business or country. Domestic production is considered gross when no other concepts are taken into consideration; the term net is used when we subtract the cost of manufacturing products. GDP (Gross Domestic Product) is the total value of all of the good and services produced in a country during a specific period of time.

Per capita income is the average income per person in a country. It is used to measure the overall wealth of a nation. It is calculated by dividing the total income by the number of inhabitants.

Price is the amount of money that has to be paid to acquire a given good or service. The rise or fall in prices is measured by the Consumer Price Index (CPI), thus reflecting the cost of living.

Role of the public sector

The system of Public Administration and the **public sector** is decisive in the economy: it collects taxes, invests and spends money on roads, airports, schools, health services and security, among others. It uses laws and decrees to regulate general economic conditions, and oversees activities and prices connected with basic goods and markets.

The basic functions of the public sector are:

- Effective and democratic use of resources.
- Economic stability.
- Distribution of income.
- Economic development.

The economy of Euskadi has improved significantly in the past decade. Per capita income rose from 89.62% of the European Union average in 1990 to 125% in 2006. Spending on social services, however, is below the EU average.

Laser cutting at Robotiker (above); Tubos Reunidos (centre); and Bodegas Ysios winery in Laguardia, Alava-Araba (below).



Entrance to the BEC
(Bilbao Exhibition Center).
Baracaldo, Bizkaia.

5.2. The Basque economy

The Basque economy, which was once based primarily on agriculture, fishing, crafts and trade, now relies on industry and services.

Industrialisation came to the peninsular Basque Country in last third of the nineteenth century. The traditional industries in Euskadi include iron and steel, metal processing, shipbuilding, shipping, capital goods, machine-tooling, chemical industry, paper mills, the auxiliary automotive industry and rubber, among others.

Their geographic distribution has evened out very slowly. Industrialisation spread from the left bank of the Nervión River in Bilbao during the nineteenth century towards the rest of Bizkaia, especially, to the regions of Gipuzkoa. Araba (along with Navarre) only experienced significant change in the 1950s and 1960s.

Even so, profitable agriculture in Euskadi is mainly found in Araba (primarily grapes and potatoes). Pasture ranching for the most part has given way to farming.

The decline and limitations in fishing because of jurisdictional waters (200 miles), and the exhaustion of fisheries resources has affected the profitability of fishing and the number of vessels.

The economic crisis of the late 1970s and the effects of opening up the economy caused serious damage to the Basque economy, shutting down companies and almost entire sectors (the large iron and steel industry, metal and capital goods companies, shipbuilding, etc.).

The unemployment rate was over twice as high as the rest of the European Union at the time. Some areas are still suffering the consequences. At the end of the 1960s Euskadi contributed 7.5% of the Spanish GDP; by 1990 the figure dropped more than a point and a half.

The crisis finally began to recede in 1993 when the economy became more diversified and open to outside markets, and less specialised and vulnerable than it had been previously.

In 1975 the Gross Domestic Product was around 8,030 million euros, mainly coming from industry, which employed more than 50% of the active population.

Thirty years later, with a similar population (4.8% of the Spanish total), the GDP in 2005 was just 57.548 million euros at current prices. This was mainly due to a growing service sector, which was now employing 60% of the active population. The cost of keeping the industrial sector afloat also explained the increased GDP.

In fact, of the 51,341 million euros Gross Value Added (GDP minus taxes on products) the industrial sector represented 29.27%, services 60.8%, construction 8.9%, and the primary sector 1%.

Today the Basque economy has gained a few decimal points, now standing at 6.4% of the Spanish GDP.

The average annual inflation rate is between 3 and 4%, the same as the Spanish average. By territory, the contribution to the GDP from Euskadi was: Bizkaia, 50.7%; Gipuzkoa, 32.3%; and Alava-Araba, 17%. Active population in Euskadi in 1930 and 2006, by sector.

Active population in Euskadi in 1930 and 2006, by sector

	1930	2006
Fisheries and agriculture	25%	1%
Industry and construction	42%	34%
Services	33%	64,6%

Source: González Portilla, 1994, and Eustat 2007.

The 1970s economic crisis saw the loss of many companies and jobs.

Remains of the largest blast furnace at Altos Hornos de Vizcaya, today considered a heritage site. Sestao, Bizkaia.



5.2.1. GDP trends in Euskadi

The position of Euskadi in the Spanish economy:

- 4.8% of the population.
- 6.4% of the Gross Domestic Product (GDP).
- 8.27% of exports.
- 5.67% of imports.
- 8.9% of industrial production.

Euskadi's economy has improved significantly in the European context over the past decade, with per capita income growing from 89.62% of the European Union average in 1990 to 125% in 2006 – 25% above the current 27-member-state EU average.

The Basque economy is still characterised by its strong industrial component. Industry contributed roughly 33% of the added value, as opposed to 25% for the countries of the EU. Today, it is competitive and is gaining ground in foreign markets, especially in Europe.

In 2006 there were 186,306 establishments providing employment for 880,000 people, 14,768 of which were industrial outfits employing 222,392. The subsectors generating the most employment were metallurgy, transportation machinery, electrical material, rubber and plastics. There were also 35,000 outfits which provided services to companies and 12,700 working in construction.

By industrial sector, Euskadi accounts for the following Spanish percentages: 90% of special steels; 80% of machine tools; 50% capital goods; 40% of steel production; 40% of electrical appliances; 33% of rubber and plastic; 27% of shipbuilding; 27% of paper and paperboard; 25% of automobile components; 25% of aeronautics; and 12% of electronics, computers and telecommunications.

Maintaining industry has not prevented the expansion of the **tertiary sector** (service industries) in the Basque economy, much like what has been seen in all advanced economies.

In addition to the traditional strength of the Basque financial sector, with the **Bilbao Stock Exchange** and a solid banking sector (BBVA, Cajas de Ahorro, Banco Guipuzcoano, Caja Laboral, etc.), we are now experiencing rapid development in services for companies, the modernisation of trade and the recent influx of tourism.

An outstanding organisation in this subsector is the **Bilbao International Trade Fair** – founded in 1932 and today held in Barakaldo at the Bilbao Exhibition Centre (BEC) – aimed at promoting trade relations and introducing new products and services.

Euskadi's foreign trade has a positive balance, although figures are down from a decade ago. 2006 provisional data show exports at 17.156 billion euros and imports at 12.474,69 billion.

Exports are predominantly capital and transport goods, metallurgy and its by-products, petroleum by-products, plastics and rubber.

The leading imports are metallurgy, energy products and minerals, machines, electrical material and transport material.

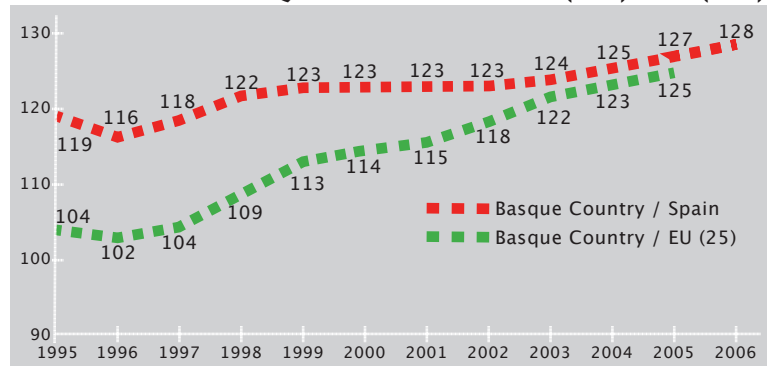
The largest part of exports (two-thirds) goes to the 15-member European Union, followed by the USA and Latin America. Gipuzkoa is notable for the quantity of its exports.

Port of Pasaia, Gipuzkoa.



5.2.2. Trends in welfare and income distribution

GDP PER CAPITA BASQUE COUNTRY – SPAIN (100) – EU (100)



This topic has its positive and negative sides.

On the positive side, Euskadi is the leading autonomous community in Spain in gross disposable income per household. After Madrid and Navarre, the Basque Country is the autonomous community with the third highest standard of living based on income, health and infrastructure. It is the fifth autonomous community in terms of GDP behind Catalunya, Madrid, Andalusia and Valencia.

Health care and education are universal rights for the Basque population.

Civilian Hospital of Bilbao.



Employment figures have also grown significantly. According to the Active Population survey – which includes the registered unemployed, unemployed persons seeking employment and immigrants – the unemployment rate in Euskadi in the first quarter of 2007 stood at 6.6% (69,900 people). According to INE, the Spanish figure was 8.4%. According to Eustat's Population with relation to activity survey, the 2007 unemployment rate was 4.1.

At the same time, productivity per employed person (total production divided by number of employed persons) is above the European average, with 120% in 2004, one of the highest in Europe.

The level of education of the Basque population of working age is higher today than the Spanish average (almost 50% have secondary or higher studies versus 30% in Spain). The comparison does not fare as well with respect to European countries, where the percentage is usually above 60%.

In the decade from 1993–2003 salaries grew somewhat above the consumer price index, although far behind productivity. The end result is that the part of the income from work fell from 55.4% of GDP in 1993 to 48.5% in 2005.

The number of women who found work between 1993 and 2003 grew significantly, accounting for 60% of all new employees. However, the numbers continue to be disproportionate. Women make up only 42% of the workforce, with unemployment somewhat higher than for men.

In 2004, 25,000 individuals or families benefitted from the so-called Basic Income for households without resources, accounting for 103.08 million euros, or 80% of the inter-professional minimum salary (SMI) per beneficiary.

On the negative side, the unemployment rate is very high among young people and non.EU country immigrants, over twice the overall average.

One third of all contracts are temporary, especially new contracts, which particularly affects almost all immigrants, young people under 25 (77% of all youth contracts) and women (39%). This includes irregular contracts or work without a contract.

Much like the rest of Spain, precarious employment is particularly harsh among the immigrant population – especially undocumented immigrants – due to long hours, transience and discrimination in hourly pay, with wages often below the inter-professional minimum salary (minimum standard wage for individuals or groups without a contract).

Euskadi still specializes in industry although the service sector plays an increasingly important role in the Basque economy.

Metro entrance in Bilbao's financial centre.



Former sugar factory, now converted to a modern business centre, Vitoria-Gasteiz.





The most frequent areas of employment among immigrants are agriculture, construction, domestic work and services no longer being offered by the native population. Poverty centres among this group of people. They are the new impoverished class.

Half of unemployed persons do not receive unemployment benefits from the national employment institute (INEM) due to cut-off dates. At the same time, the high price of housing has made it prohibitive for many groups, and subsidized housing programmes or affordable rental units have not been able to address this issue sufficiently.

According to the labour union ELA, spending on public services is below the EU average. An explanation may lie in the lower corporate tax rates and in public spending policy, which in recent years has promoted little growth, and even less in the areas of health care, culture, education and social assistance. According to the Social Economic Council, while the 25 EU Member States averaged 5.2% of GDP on education, the Spanish average stood at 4.3% and the Basque at only 3.8%. According to Eustat, the average expenditure in 2004 for social protection in the 25-member EU was 27.6% of the GDP. The Spanish figure stood at 20% and in Euskadi, 18.9%. Per inhabitant expenditure for social protection in Euskadi was 3,479 euros, higher than the Spanish average (2,858) but far below the European average (5,851 euros per person).

5.2.3. Research and Development (R+D)

Euskadi has been making significant investments in economic and human resources for technology-related research and development (R+D) activities.

In 2005 total R+D expenditure amounted to 623.4 million euros, which according to INE represents 1.48% of the Basque GDP. This percentage is above the Spanish average (1.13%), although it is still a considerable distance from other European levels (1.86%). The goal for 2009 is to reach 2.2% of the GDP.

By autonomous community, Euskadi is continues to rank third place in commitment to R+D, surpassed only by Navarre and the Community of Madrid (respectively 1.7% and 1.82% of their GDPs in 2005). The leading technology parks in each province (Zamudio, Miramon and Miñano) already have a tradition in a R+D in the areas of aeronautics, telecommunications, medicine, biotechnology, the environment and electronics.

Research, development and innovation will be the cornerstones for development in Basque enterprise in the coming decades.

GAIKER technology centre, Zamudio, Bizkaia.

Female employment figures are slowly reaching the same level as men's, but there is still a lot of ground to cover before women are on equal footing with men for equal pay and job advancement opportunities.



5.3. The economies of Navarre and Iparralde

Navarre

Navarre's GDP constitutes 1.7% of the Spanish GDP. The most significant changes came about between the 1950s and 1970s. Agricultural activity continues to decrease, while the service sector grows, although to a lesser degree than the Spanish average. Industry plays an important role in Navarre.

Changes over time of the population structure by sector in Navarre

	Agriculture	Industry and Construction	Services
1940	56%	20%	23%
1975	18%	45%	37%
2006	5,4%	34,2%	60,4%

Source: Haizea and Statistics Institute of Navarre

Although the primary sector plays a small role in employment (less than 6%), the cultivation of vines classified as denominación de origen (guarantee of quality and origin) is important, as is the production of irrigated produce (peppers, asparagus, potatoes, leguminous plants, various fruits), which also contributes to the food and agriculture industry. Also important are cereals, sunflowers and rape beets in the middle zone, and forestry in the timber-yielding mountains of the north.

The industrial sector produces 29,1% of the regional added value – 10 points above the Spanish average – and has specialised in the transportation materials industry, metallurgy, machinery and equipment, and the food and agriculture industry.

These three branches make up more than 50% of all industry. The next most important are machinery, paper and the graphic arts.

The economy of Navarre has outperformed the Spanish average and its investment in R+D is greater than in Euskadi.

Gross GDP at market prices in Navarre in 2006.

Agriculture	Energy	Industry	Construction	Services	Taxes on products
2,7%	1,8%	23,4	10,2	50,9%	11%

Source: INE

Navarre's GDP per capita in 2006, according to the Spanish National Statistics Institute (INE), was 26,489 euros, ranking third in Spain after Madrid and Euskadi. The GDP index per capita (purchasing power parity) in 2006 for the 25-member European Union was 125.8%, 25% above the EU average.

The unemployment rate was 5.3%.

Iparralde

The situation in Iparralde is very different.

In the second half of the nineteenth century there was a boom in tourism thanks to the railroad and the Second Empire. Napoleon III, with his wife Empress Eugénie de Montijo, made her residence in Biarritz (Miarritze), making the Côte Basque a very fashionable and international place, and promoting new construction and services.

The interior of Iparralde still lacks an economic model. Development is concentrated on the coast of Lapurdi. The unemployment rate stands at 13%, up from 11.9% in 1990.

Out of a total of 262,311 inhabitants, the working population is 98,652.

Employment in Iparralde is distributed as follows: 6.3% in agriculture and fisheries (after a significant decline over the last few years, with 30% of jobs in agriculture lost between 1979 and 2000); 14.8% in industry (food and agriculture, aeronautics, footwear, electricity and electronics, port activity) with a total of 14,095 jobs; 6.6% in construction, and, most importantly, the service sector, with 72.2% (notably tourism, commerce, catering), which remains stable.

Agriculture and the food processing industry are key activities in Navarre.



Tourism is vital to the economy of Iparralde. Seaside promenade, Biarritz, Lapurdi.





Txingudi Bay divides Hegoalde and Iparralde.



ONGI ETORRI
BIENVENIDOS
BENVINGUTS
BENVIDOS
WELCOME
BIENVENUS
مرحباً بكم
欢迎

EUSKAL HERRIA



Part two

Culture

Basque culture today is a combination of what has been handed down to us and what we create.

Dance exhibition, Bidart, Lapurdi.



Eduardo Chillida sculpture Wind Combs.
Donostia-San Sebastian.

6. BASQUE CULTURE– EUSKAL KULTURA

As explained in the Basque Plan for Culture³, culture is the result of three contributions. First and foremost, the basic culture inherited by the Basque people; secondly, cultures that have been adopted and embraced; and thirdly, the culture of today's Basque citizens as a whole.

The first of the three brought us history, language, symbols, institutions, art, and evolving lifestyles; the second enriched our culture and brought new languages; and the third has provided us with diversity, the mixing of races and the need to adapt to the dramatic changes taking place both here and around the world.

Basque culture is unique, despite the influence of two very powerful cultures, the Spanish and the French, as a result of historical and political developments.

Although the situation has improved considerably, the risks that threaten the survival of Euskara (the Basque language) have yet to disappear. In fact, depending on where they live, all Basques speak either Spanish or French, but not necessarily Euskara. Therefore, while all Basques speak *erdara* (the Basque word for Spanish or French), only *euskaldunes* (Euskara speakers) are necessarily bilingual. Due to the different levels of familiarity with the language, there is an Euskara-speaking Basque culture (*euskal kultura*), an *erdara* Basque culture (Spanish or French-speaking), and a Basque culture not based on language. All of these make up Basque culture today (*euskal herriaren kultura*).

Although there are many approaches and attempts at defining the meaning of Basque identity and its role in society, such wide cultural diversity makes it difficult for the Basque people themselves to agree. Politics also tend to get in the way.

The powerful bond between the Basque language and culture makes the future of Basque culture dependent on Euskara and on the overall development of culture in all of its facets (creation, production and dissemination).

³The Basque Plan for Culture is a strategic plan for cultural development, accepted by people working in the area of culture, society and Public Administration.

Monastery of Yuso, La Rioja.
The monastery houses the first written documents in Euskara and Spanish.



Coexistence between Euskara and Spanish has been described as 'diglossia', whereby the majority language, in this case Spanish, predominates over the weaker one.



6.1. Euskara, the language of the Basques

Euskara is a pre-Indo-European language and has thus existed for several thousands of years. Over the centuries, the territory of the Basque-speaking community has gradually changed.

In classical times and the Middle Ages, the Basque ethnicity covered a broader area than Euskal Herria today. (It included part of Aquitaine, part of the Aragonese Pyrenees and part of La Rioja and Burgos).

Euskara is the language of the Basques, a valuable part of Basque heritage and the singularly most unique part of Basque identity. The admirable continuity of Euskara over the centuries remains unexplained by historians.

Preserved from generation to generation, it is now experiencing a significant recovery thanks to a general collective will. The language was persecuted at many different times in history, and always held a disadvantaged position. Until recently, Spanish and French were the only languages used in the education system.

Today Euskara has been given an important shot in the arm through the schools. Education in Euskadi in the public school system (*euskal eskola publikoa*) is now carried out primarily in Euskara. In addition, there is a network of *ikastolas*, privately-run schools managed by parents, in which teaching takes place in Euskara. These schools were the result of a popular movement which sprung up during the Franco dictatorship when Euskara was banned.

In any event, the use of Euskara has yet to become universal, as it shares the same space with languages spoken by the general public which do not require any special assistance.

Interaction between bilinguals and monolinguals takes place in Spanish, meaning that people use Spanish a lot more than Euskara, even though they may be fluent in the language.

The phenomenon, well-known by linguists, is called diglossia and always works in favour of the dominant or majority language.

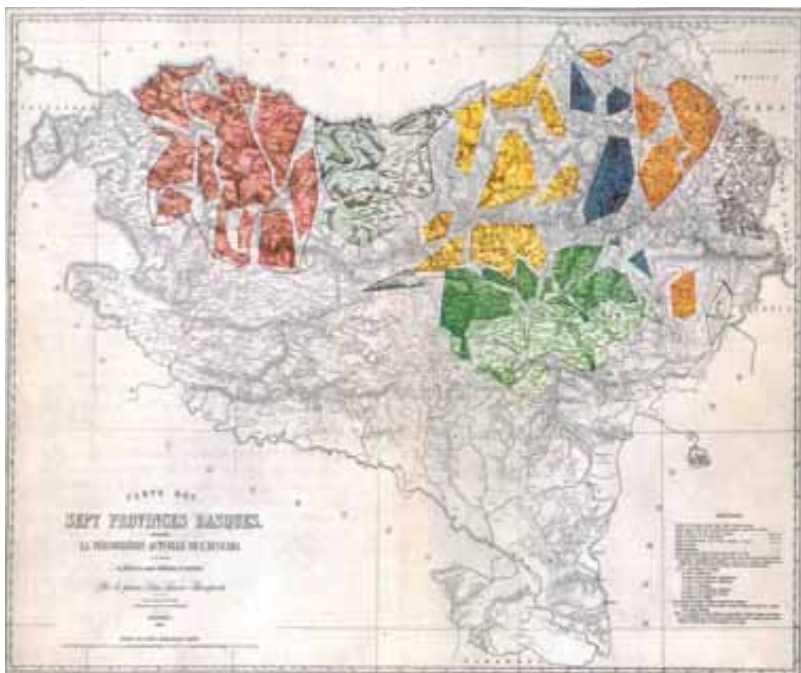
For this reason it is generally accepted that a compensatory policy of affirmative action must be used in education, in a variety of spheres (documents, signs, institutions, promotion...), in places where the public is served (government offices, public services and increasingly also in private services aimed at the public) and that the right of Euskara speakers to be attended to in the specific language of the country must be guaranteed.

Each Basque territory holds its own Euskara Day (*Euskararen eguna*), with outdoor events that draw huge crowds. Each year the profits go to a particular ikastola. The festivities have different names depending on the territory: Kilometroak, Ibilaldia, Herri Urrats, Araba Euskaraz, Nafarroa Oinez, and others. Also celebrated every year is an event sponsored by the Basque public school system (*euskal eskola publikoa*) aimed at promoting quality education in Euskal Herria, based on participation and integration and using Basque as the primary language of instruction.

Another important event is the **Korrika**, an all day and night race that receives great popular support throughout Euskal Herria. Organised by AEK (organisation that co-ordinates activities to raise the level of literacy in Euskara), the Korrika is a relay race in which a runner carrying a baton with a message in favour of Euskara is designated for each kilometre, which is then given to the next runner.

The continued presence of Euskara can also be attributed to generations of such outstanding scholars as **Koldo Mitxelena**, **Luis Villasante**, and **Jose Luis Alvarez Emparaza**, "**Txillardeg**", who helped lay the foundations for the standardisation and promotion of the language.

Dialect map of Euskara created by Louis Lucien Bonaparte in the mid-19th century. Bonaparte defined eight major dialects of the Basque language: Biscayan, Guipuzcoan, Low Navarrese of Iparralde (northern Basque region), High Navarrese in Hegoalde (southern Basque region), Western Low Navarrese, Eastern Low Navarrese, Labourdin and Souletin.



6.1.1. Theories on the origin of Euskara

The Basque language is a linguistic and historical enigma. Its roots are unknown because it is not related to any other language spoken today or at any time in the past. No theories have been confirmed which associate it with Mediterranean pre-Indo-European languages, the Iberian language or with languages from Africa or the Caucasus. The first written words with Basque references were found in Basque-Aquitaine and Pyrenean funeral stelae dating from Roman times (first century). The oldest conjugated sentences are from the tenth-century Glosas Emilianenses (Monastery of San Millán de la Cogolla, La Rioja).

Euskara has eight regional dialects and 24 subdialects, thus calling for the need to standardise the language by creating what is known as *euskara batua* (unified Euskara) in 1968. This marked the beginning of the path to recovery for the Basque language, and brought about its gradual implantation in the education system, as well as active social support and political backing.

6.1.2. Official status of Euskara

Sadly and ironically, Euskara was not the official language in the history of Basque institutions until recent times. This was an enormous handicap in its development and usage, and also in the creation of a body of Basque literature. Euskara does not enjoy the same official status in all of Euskal Herria:

- In the **Autonomous Community of the Basque Country**, in addition to being the native language of the region Euskara is official, alongside Spanish, the official language of Spain.
- In the **Autonomous Community of Navarre**, Euskara is official, alongside Spanish, but only in the northern half of the territory (Euskara Act of 1986); the rest of the territory is divided into "non-Basque-speaking" and "mixed" areas, which means that public treatment differs from one area to the next.
- In the **continental Basque Country**, French is the only official language. Euskara is only considered a "regional language" and does not receive significant governmental assistance.

6.1.3. Euskaltzaindia

Created at the suggestion of Eusko Ikaskuntza (the Society of Basque Studies), Euskaltzaindia is the Royal Academy of the Basque Language (1919), the institution that protects the interests of Euskara. It concerns itself with research, safeguarding the language, and establishing standards governing use. It enjoys official recognition by all institutions, including those of Spain and Navarre, as well as widespread public recognition. The Academy has managed to standardise and modernise the Basque language, especially since 1968.

Euskaltzaindia building, Bilbao.



6.2. The Basque-speaking community

When determining the command of language skills in Euskara, bilingual people are defined as those who speak Euskara well or quite well; passive bilinguals are those who at least understand it; and monolingual erdaldunes are those who do not speak Euskara.

6.2.1. In Euskal Herria

The most recent survey published in 2005 by the Department of Culture of the Basque Government has the advantage of gathering data from all Euskal Herria. The disadvantage, however, is that it includes only people over 16 years of age, and thus does not include 4–16 year olds, where there is the greatest percentage of bilinguals, given the nature of the education system.

Linguistic competence in people over 16 years of age in Euskal Herria and in Euskadi. 1991 and 2001

	1991		2001		Increase in the decade
	Amount	%	Amount	%	
EUSKAL HERRIA Total inhabitants over 16 years	2.371.078	100	2.497.016	100	
Bilinguals	528.520	22,3	633.934	25,4	+3
Passive Bilinguals	182.736	7,7	263.498	10,6	+2,9
Erdaldunes	1.659.822	70	1.599.584	64	-6
EUSKADI Total inhabitants over 16 years	1.741.470	100	1.806.690	100	
Bilinguals	419.221	24,0	530.946	29,4	+5,4
Passive Bilinguals	148.717	8,5	206.133	11,4	+2,9
Erdaldunes	1.173.532	67,4	1.069.611	59,2	-8,2

Source: Deputy Ministry for Language Policy of the Basque Government. 2005

While in Euskadi knowledge of Euskara has undergone a qualitative increase in recent years, the progress in Navarre is much more limited, although the situation is improving thanks to schooling. There is a growing esteem and appreciation for Euskara, witnessed by the increasing number of children who study in Basque, despite the limited public support for Euskara from the UPN-led governments.

In Iparralde, which historically had the highest percentage of Euskara-speaking population, there is now a constant and disturbing decline in the use of the language. At the end of the nineteenth century Basque speakers represented 65% of the population compared to 24.7% today, most of whom are concentrated in Zuberoa and Behenafarroa. However, a new awareness is emerging in this area, especially among young people.

Approximately 700,000 people speak Euskara around the world (including Basque immigrants in America), and about another 300,000 are passive bilinguals (they understand it but are not fluent speakers). Together, the number stands at almost a million people.

6.2.2. In the Autonomous Community of Euskadi

The Basque Department of Culture also publishes the Socio-linguistic Map (2005), which refers only to Euskadi and includes data on children aged 4 to 16. The bilingual group – who speak Euskara correctly – is almost a third (32.2%), and the group of monolingual erdaldunes – those who neither speak nor understand Euskara – represents practically half of the population (49.6%). The rest, 18.2%, are passive bilinguals. Thus, 50.4% of the population has total or partial knowledge of Euskara.

Bilingual people have gone from a fifth of the population in 1981 to practically a third in 2001. In 20 years 200,000 new people have joined the ranks of Euskara speakers, the vast majority of them young people. The bilingual population consists of young city dwellers, but for the most part their families and social environment are not Euskara-speaking. Most bilinguals live in the metropolitan areas of the three capital cities – although Euskara speakers are a minority in each of these cities and thus speakers do not use Euskara regularly – and in larger municipalities.

By Historic Territory, bilingual population in Araba and Bizkaia is lower than the average, with 16% and 24.8% respectively. The group of passive bilinguals is similar in both territories. In Gipuzkoa, the distribution is very different, the group of bilinguals accounting for more than half of the population. The municipalities in which the Euskara-speaking population exceeds 65% – the most euskaldun areas – are in the fishing area or in the interior of Gipuzkoa and Bizkaia.

The use of Euskara in social settings and the ease with which people express themselves are decisive factors. It is here where Euskara has not yet reached the point at which its survival as a living language is assured, despite the popular support and the enormous human, educational, economic efforts that have been made since the 1970s. This is why it needs to be promoted in the media, and become a language of public communication, service and work.

A number of festivities and events take place in support of Euskara.

Ibilaldi 07 (Ikastola festival, Bizkaia).



Basque Government stand displaying the status of Euskara at Expolingua, the language trade fair in Berlin.



6.2.3 Historical difficulties

Historically Euskara has faced difficulties that have kept the language from flourishing. There are two main reasons for this. The first is the historical development of Spain and France and their decision to use only the Spanish language in Spain and only French in France. The second can be explained by the fact that the immigrants who have poured into Euskal Herria over the past two hundred years have used the dominant languages of the two countries.

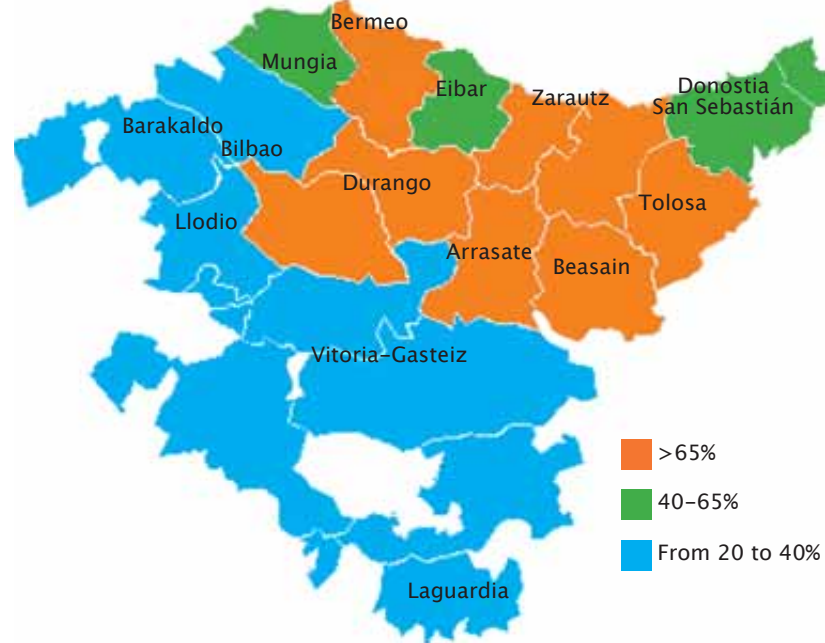
Latin American immigrants are unlikely to use a language other than Spanish when they first come, and the tendency of other immigrants to do likewise is comprehensible. However, the Basque population has always looked very favourably on long-term or recent immigrants making contact with Euskara, which facilitates integration and multicultural diversity among the population.



For the full integration of people from foreign countries, which are mostly young people, new initiatives must be put in place to ensure easy and natural access to Euskara. In terms of language, our greatest hopes for the future lie in immigrants and their children. Not only have all of the descendents of past immigration come to consider themselves Basque, but the majority has also gradually learned Euskara along with the rest of the children and young people.

Promoting the processes of mutual integration calls for progressive pro-active policies that can successfully channel the real social and cultural problems that emerge, thus preventing the formation of ghettos, and protecting racial coexistence. This involves promoting Basque culture, and euskal kultura, but also protecting the rights of immigrants and respecting their cultures of origin as a condition for a friendly vision of Basque culture founded on integration rather than assimilation.

Map reflecting percentage of population with knowledge of Euskara, by region



A number of campaigns are designed to foment the use of Euskara in all walks of life: personal relations, business, trade, the workplace, etc.

There are different systems in place for teaching Euskara to school age students and to adults.

Above: Ikastola in Etxalar, Navarre.
Below: Adults learning Euskara at a euskaltegi in "Bilbo Zaharra" (Bilbao).



6.3. Linguistic models in education

There are 3 education models: D, B and A. In Model D the working language is Euskara, with Spanish taught as a language subject. Model B is bilingual; Model A Spanish is the working language, with Euskara taught as a language subject.

In 2006–2007, the student population was distributed as follows: Model A, 91,856 students; Model B, 72,567 students; Model D, 170,529 students. The number of students in Model D exceeded the other models at the levels of infant education, primary school and the compulsory years of secondary education. This is not the case for upper secondary education (bachillerato) or vocational training.

In the same academic year, 61.8% of infant and primary education students were already studying under Model D, compared to around 8% that opted for Model A.

Enrolment in Models D and B is predominant and growing. It ensures sufficient knowledge of Euskara and is in consonance with the huge social and economic effort made by the Basque community to recover its language.

At the same time, a good command of Euskara is a significant factor when it comes to employment and social advancement.

Over the last 20 years, there has been a reversal of Models D and A. The latter dropped from 78% in 1983–84 to 27.2% in 2006–07. Model B rose from 8.1% to 21.5% and model D went from 14.2% to 50%. In recent years Model D has become increasingly popular, while Model B has grown only slightly.

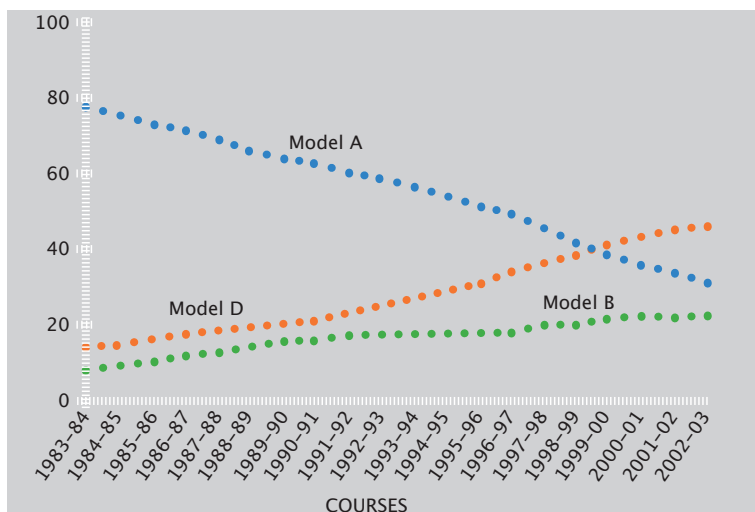
The different models are currently being studied (unification and flexibility) with a view to ensuring adequate competence in both languages in all levels of the school system and to introduce a third language.

Lastly, 47,226 people enrolled in adult education schools in 2004–05 to acquire literacy in Euskara (*euskaltegis*). These were people who went to school before Euskara was offered in the schools, or whose jobs required a certain linguistic level, or simply people interested in perfecting their language skills.

Nafarroa Oinez, a festival dedicated to the ikastolas of Navarre.



Trend in education models (shown in percent). 1983–2003.



Source: EUSTAT and Basque Department of Education.

Festival of Euskara, Getxo, Bizkaia.



7. THE ARTS

For the purposes of this handbook, we will group the arts into three major areas: visual arts, literature and the performing arts. We will also cover the traditional crafts sector – as a meeting place between art and popular culture – and the novel multimedia and digital culture. Some of the arts, however, will not be included (decorative arts, design, photography, graphic arts, comic, electronic sound and image, etc.).

7.1. Visual arts

Although painting and sculpture got off to a late start in Euskal Herria –much later than architecture– twentieth-century Basque visual arts were brilliant in their own right and have enjoyed international acclaim.

In order to energise and promote artists all areas of the visual arts, the Basque Government instituted the “Gure Artea” awards in 1981. Initially, these awards were given on an annual basis and later became biannual event.

7.1.1. Sculpture

The Renaissance period provides us with many examples of Basque sculptors, stonemasons and creators of altarpieces. But the most outstanding was **Juan Anchieta**, a disciple of Michaelangelo.

In any event, the first modern figures emerge in the late nineteenth and early twentieth centuries. **Francisco Durrio** (1868–1940), a personal friend of Gauguin, created pieces that clearly reveal modernist and symbolist inspiration, such as *Monumento a Arriaga*, which stands beside the Museum of Fine Arts in Bilbao. The work of **Nemesio Mogrobojo** (1875–1910) was notably influenced by modernism and undeniably marked by Rodin.

It was not until the 1950s that a creative movement of international importance would emerge. Today sculpture around the world cannot be conceived without the contribution of two Basque sculptors.

Jorge Oteiza (Orío, 1908–Donostia, 2003). Oteiza and his work marked the Basque artistic vanguard of the second half of the twentieth century. He earned a reputation, thanks to both his work and his writings, as an artist committed to experimentation and the transforming role that contemporary art should play in society.

After receiving the Grand International Prize of the Fourth São Paulo Biennial of Art (1957) and following the creation of his 14 apostles in *Our Lady of Arantzazu* (Gipuzkoa), he decided to abandon expressionism and figuration, to follow the path of abstraction.

In the next decade the artist decided to give up sculpture. In the 1960s, Oteiza tried to relate modernity with the Basque popular subconscious. His commitment to Basque culture prompted him to lead movements and actions in its defence. In this context, groups of the Basque School took shape, organising exhibits aimed at raising awareness and appreciation of art, and serving as a platform for political vindication and criticism of the Franco regime. Oteiza’s production ranges from monumental monoliths (*Monumento al prisionero político desconocido*) to geometries and empty boxes or constructions (*Caja vacía*) –which represent the culmination of reductionism and the vital role of empty space– and a large collection of tiny pieces in chalk and iron, which are projects and works in themselves.

Eduardo Chillida (Donostia–San Sebastian, 1924–2002) is the most universal Basque artist of all times because of his art and his legacy. Chillida builds equilibrium between spirit and matter, using materials such as earth, iron, steel, granite, concrete and even light as elements. In 1958 twelve of his sculptures were exhibited in the Spanish Pavillion at the Venice Biennial, receiving the First International Prize for Sculpture. Two years later he won the Kandinsky prize and in 1964 his work was exhibited in the Maeght Gallery of Paris. In 1964 the steel sculpture *Wind Comb IV* was placed in front of the Unesco building in Paris; one year later, his sculpture *Around the Void V* (*Alrededor de vacío V*) could be seen inside the World Bank in Washington D.C.

The symbiosis of art and public space can be seen in the rocks of Donostia–San Sebastian, where the *Wind Combs*, made of three pieces of steel, were installed in 1977. The artist himself referred to this work as something “open to nature” because it allows nature to intervene, through the action of the waves and the wind, making sounds and expressively altering the original state of the metal. In September of 2000 he inaugurated *Chillida–Leku*, an open–air museum in Hernani, and the culmination of a long and successful artistic life.

While it is true that Jorge Oteiza and Eduardo Chillida had the most influence on their fellow sculptors, other contemporaries belonging to this generation of prestigious international artists include **Néstor Basterretxea** (1924), with his powerful shapes; **Ricardo Ugarte**, who uses iron as expression itself; **Remigio Mendiburu** and his sense of nature; **Vicente Larrea** and his organic or concentric sculptures; **Ramón Carrera**, working from informalism; **Agustín Ibarrola**, member of the Emen group, who used urban materials and interventions to humanise nature; or the irreverent, atypical and younger **Andrés Nagel**.

Construcción vacía. Sculpture by Jorge Oteiza. Donostia–San Sebastián.



Chillida Leku Museum, Chillida Foundation, Hernani, Gipuzkoa.



Ibarrola’s painted forest of Oma, Bizkaia.

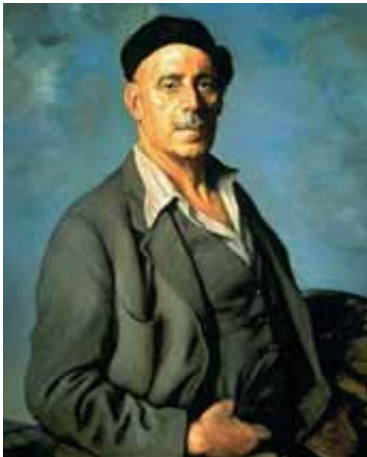


A number of Basque artists are represented in the Museum of Fine Arts in Bilbao.

Monument to Arriaga de Francisco Durrio at the Museum entrance.



Self-portrait. Ignacio Zuloaga.



Painting by José Luis Zumeta.



New Basque sculpture is pursuing paths different from the powerful mark left by the founders and their contemporaries. Currently, installations, along with sculpture in a strict sense, are the dominant practice, and artists are exploring the use of different resources simultaneously, moving beyond the limits of individual disciplines. The best-known among this group are **Cristina Iglesias**, who works with volumes inspired by architecture; **Txomin Badiola**, who uses all types of expressive resources and installations; and **Esther Ferrer**, who works from a perspective of sound sculpture with the Parisian ZAJ group. Also worth mentioning are **Prudencio Irazabal**, **Koldobika Jauregi**, **Pello Irazu**, **Javier Pérez** and Navarrese artists **José Ramón Anda** and **Ángel Garraza**.

7.1.2. Painting

Although there are examples of earlier Basque painters, Basque painting per se was late in coming. At the beginning of the twentieth century a generation of painters emerged that participated intensely in the different European avant-garde trends.

Darío de Regoyos (1857–1913), originally from Asturias, was very influential with his pictorial expressionism, which eventually gave way to a more celebratory pointillist impressionism.

With its group exhibits, the **Association of Basque Artists** (1910–35) marked a turning point and facilitated the emergence of some quality vanguard artists.

Adolfo Guiard was an impressionist moderated by his drawing and, as an admirer of his friend Degas, he also approached symbolism. A good part of his work decorates the historic private club, Sociedad Bilbaína.

Ignacio Zuloaga (Eibar, 1870–Madrid, 1945) was the most internationally known Basque painter. His work has not been ascribed to any particular artistic style of the period, but following his phase of dark pessimism, he incorporated elements characteristic of nineteenth-century painting and of the impressionists, and would later establish an influential academicist approach marked by expressive, dramatic colour.

Aurelio Arteta (Bilbao, 1879–Mexico City, 1940). He painted with great precision numerous sequences of Basque society, both rural and urban. Influenced by very distinct trends (impressionism, postimpressionism, symbolism, epic and social realism...), he generated his own realist style. His painting is robust and austere, with tones that tend to be on the dark side, and stylised, sculptural figures. When the Spanish Civil War broke out he went into exile in Mexico, where he was killed in a tramway accident.

The Araba-born **Gustavo de Maeztu** (1887–1947) cultivated thematic description, with a strong symbolic load, rotund

figures and exotic, fantasy-laden colours. The work of **Antonio de Guezala** (1889–1956), with its geometric and futuristic elements, set him apart from the rest of his generation.

Surrealist painter **Nicolás de Lekuona** (1913–1937) used a wide range of expressive forms with great imagination (architectural representations, drawings, paintings, posters, photographs and photomontage). Other renowned painters included the fauvist **Francisco Iturrino**, whose creations extolled the body, **Ricardo Baroja**, **Juan de Aranoa**, **Fernando de América**, **Carlos Sáenz de Tejada** the brothers **Ramón** and **Valentín de Zubiaurre**, and the **Arrue** brothers.

The pictorial work of the artists who survived the Spanish Civil War of 1936–1939 continued, although shrouded in a certain silence (**José M. Ucelay**, **Dionisio Blanco**...). Marked by opposition to the Franco regime, efforts were made to create a specifically Basque art, about which Oteiza theorized. However, a series of encounters on contemporary art brought figures of world-wide importance (Serra, Cage...) to Pamplona-Iruña in 1972. The various trends clashed and at that point all styles and intentions became possible.

The most outstanding artists in this period include:

Rafael Ruiz Balerdi (Donostia, 1934–Altea, 1992) was part of the Gaur group and a prolific painter of colour: He experienced the grand bohemian ambience of Paris in the middle of the century, opting for an abstract art of great density and beauty.

José Luis Zumeta (Usurbil, 1939) was also part of the group, his transvanguard paintings and murals full of fantasy and colour.

Agustin Ibarrola (Bilbao, 1930) was part of the groups Equipo 57 and Estampa japonesa. Both painter and sculptor, he has worked with many techniques. In the 1960s he reflected the social rebellion of the times in murals, paintings and lithography, using anonymous figures or crowd scenes, with active lines that are schematic and didacticist. In the 1980s he began looking into the relationship existing between the surroundings and society, which would lead him to create such works as the Painted Forest of Oma.

The generation born in the 1930s and 1940s brings us magnificent artists of every style imaginable. Alongside **José Antonio Sistiaga**, an experimental filmmaker, and **Vicente Amestoy** (1946–2001), who works in surrealist figuration, are **Iñaki García Erguín**, **Rafael Ortiz Alfau**, **Carmelo Ortiz de Elguea**, **Mari Puri Herrero**, **Menchu Gal**, **Gabriel Ramos Uranga**, and many others.

Well-established artists today include such names as **Jesús Mari Lazkano**, **Darío Urzay**, **Daniel Tamayo** and **Alfonso Gortázar**. The influence of the School of Fine Arts has been notable. Some of the better-known names from Navarre include **Xabier Morrás**, **Pedro Salaberri**, **Xabier Idoate**, **Juanjo Azkerreta** and **Isabel Bakedano**.

7.1.3. Architecture

Architecture is part of our cultural heritage, but it is also one of the most powerful manifestations of art.

Architecture in ancient times

Throughout Euskal Herria megalithic monuments such as dolmens, menhirs, tumuli and cromlechs abound. But it was at the end of the Bronze Age and during the Iron Age when castros (forts) were built in various places. These were walled-in villages with streets, and houses made of stone and adobe. The most important of these places is La Hoya, in Laguardia (Rioja Alavesa).

Pre-Romanesque architecture

Roman presence can be found in Araba at a settlement called Veleia, built over an ancient hilltop fortress or castro (today, Iruña de Oca); in Navarre (Andelos and the aqueduct of Lodosa); on the coast (Oiasso, today Irun), with its Roman port for shipping minerals, and Forua, a trading centre, or forum, with its iron smelting ovens.

While Visigoth art is scarce (hermit caves of Faido, Valdegovía Valley...), the most interesting examples of pre-Romanesque or Primitive Romanesque are found in Navarre (the crypt and apse of the Monastery of Leyre, which holds the remains of the early dynasties of Navarrese monarchs, and in San Miguel de Aralar). As for the period of Muslim domination, the remnants of the Great Mosque of Tudela-Tutera are noteworthy. In fact, Iparralde, and most particularly Navarre, preserve some of the finest pre-Baroque architecture, in terms of their development and the influence of the Pilgrim's Road to Santiago.

Romanesque, Gothic and Renaissance art

Romanesque art is found all along the Pilgrim's Road to Santiago. Of special interest in Iparralde is the Church of Santa Grazi de Zuberoa with its triple apse. Navarre contains abundant examples: the "Speciosa" door of the Monastery of Leire; the initially Cistercian-style, twelfth-century church of Santa María in Sangüesa; the sanctuary of San Miguel de Aralar; the octagonal Church of Santa María de Eunáte; the Romanesque-ogival style of the Tudela-Tutera Cathedral; and a number of rural Romanesque churches, most notably in the region of Valdorba.

In Araba mention should be made of the Sanctuary of Estíbaliz and the Basilica of San Prudencio in Armentia. In Bizkaia, examples of Romanesque can be seen in the portico, capital and decoration of the Church of Andra Mari in Galdakao, and in the chapel of San Pelayo in Bakio, dating from 1175. In Gipuzkoa, remains of Romanesque art can be seen in the façade and ornamentation of the church in Idiazabal and in the chapel of La Antigua in Zumarraga.



Archivolts on the facade of the Romanesque cathedral in Tudela, Navarre, constructed over the Great Mosque.

Poblado de La Hoya archaeological site, inhabited between 13th and 2nd centuries BC. Laguardia, Alava-Araba).



Romanesque church of Santa Grazi. (Zuberoa).



Gothic art came early to Navarre and Iparralde (Cathedral of Bayonne) and somewhat later (late-fifteenth and early sixteenth centuries) but intensely to the other areas, accompanying the founding of the villas. Examples include the hospital-guesthouse of Orreaga-Roncesvalles, which houses the mausoleum of Sancho the Strong (1234), and the Cathedral of Santa María in Pamplona-Iruña, with Romanesque (1127) and Gothic (1394) elements, which holds the pantheon of Charles III and Leonor.

In Araba there are many religious and civil examples of Gothic architecture. Of special interest are the eighth-century Cathedral of Santa María in Vitoria-Gasteiz - presently undergoing restoration with new technologies - Santa María in Vitoria-Gasteiz, and the churches of Laguardia, Agurain and Campezo.

In Bizkaia, besides the Cathedral of Santiago in Bilbao, with its Puerta del Angel and Isabelline Gothic cloister, also worthy of mention are the Church of San Antón and the late Gothic (sixteenth century) Virgen de Begoña sanctuary in Bilbao, home of the patron saint of Bizkaia, "Amatxu de Begoña". Other Gothic churches include San Severino in Balmaseda, the well-known Santa María in Lekeitio - with its splendid altarpiece in the florid Gothic style - and the churches of Ondarroa, Orduña and Gernika.

Churches worth highlighting in Gipuzkoa are the churches of Santa María in Deba, San Vicente in Donostia, and Santa María in Hondarribia.

Example of civil architecture include the "New Palace" in Olite, where Charles III and the Prince of Viana resided, the Luzea Tower in Zarautz, and the numerous civil Gothic buildings in Araba (the Ayala Complex in Kexaa-Quejana; the eighth-century Mendoza Tower near Vitoria-Gasteiz, the city which also contains the Portalón, the Doña Otxanda Tower (now the Museum of Natural Sciences), the Anda Tower and the Casa del Cordón Tower). In Bizkaia, the Muñatones de los Salazar Castle and the different tower-houses, some of which had their tops cut off at the orders of Henry IV and the Ercilla tower-house, which dominates the old port of Bermeo and now houses the Fishermen's Museum.

At the beginning of the sixteenth century, coinciding with an important generation of stonemasons, the **Plateresque** style, with magnificent examples, came to predominate over late Gothic. There are some very noteworthy buildings in Gipuzkoa (University of Oñati, dating from 1540, and the San Telmo convent in Donostia-San Sebastian), Bizkaia (the Colegiata de Ziortza cloister in Bolívar and the façade of the Begoña Basilica in Bilbao), and Araba (the palaces of Villa Suso, Montehermoso and Bendaña in Vitoria-Gasteiz) and in Navarre (the Monastery of Iratxe and the five bastions of the citadel in Pamplona-Iruña).

In the second half of the sixteenth century, the Plateresque style evolved towards the so-called Basque Renaissance Gothic. Examples include the Church of San Pedro in Bergara and the Church of Nuestra Señora del Juncal in Irún. In the continental Basque Country, Gothic and **Renaissance** styles were combined, as seen in such place as the Elizabea castle, and in the curious three-sided bell towers of some churches in Zuberoa (Gotaine-Gotein) and in the Pamplona-Iruña citadel.

Sanctuary of Loliola.
Azkoitia, Gipuzkoa.



Plaza de la Constitución.
Donostia-San Sebastián.



Baroque and Neoclassical architecture

The seventeenth century and much of the eighteenth century are predominated by the **Baroque** style, known for its curved lines and abundance of adornments.

The urbanisation of Pamplona-Iruña and Bayonne took place during this period. In Iparralde a particular style arose, consisting of a single nave and three-sided bell tower, as seen in Donibane-Lohizune (St. Jean de Luz). In Gipuzkoa the splendid Basilica of Loliola and the Basilica of Santa María del Coro in Donostia-San Sebastian are the most important. In Bilbao, the churches of Santos Juanes and San Nicolás de Bari are outstanding; In Araba, the portico of the Church of San Juan de Agurain, and the altarpiece of the Church of San Miguel in Vitoria-Gasteiz; in Navarre, the Chapel of Santa Ana of the Tudela-Tutera Cathedral.

In the late eighteenth century and throughout the nineteenth, there was a return to classical shapes, where functionality prevailed. Some important architects visited us and left their mark, including **Ventura Rodríguez** (the Noain aqueduct, the façade of the Pamplona Cathedral) and **Silvestre Pérez** (Santa María in Bermeo, and the town council buildings of Donostia-San Sebastian, Durango and Bermeo).

Seventeenth through nineteenth century urban planning was of high quality. Fine examples of **Neoclassical** architecture can be seen at the Plaza Nueva town square in Vitoria-Gasteiz, designed by **Justo Antonio de Olaguibel**, as well as the Palacio de la Diputación

(seat of the Provincial Council), Los Arquillos and Plaza España. In Donostia-San Sebastian, examples include the Palacio de la Diputación and the Plaza de la Constitución; in Bilbao, the Plaza Nueva; in Gernika, the Casa de Juntas (Assembly house); and Pamplona-Iruña, the façade of the Cathedral of Santa María and the Palace of Navarre.



Gothic Cathedral of Vitoria-Gasteiz designed "Open for Construction," a plan featuring state-of-the-restoration techniques and guided tours open to the public.

The nineteenth and twentieth centuries

These centuries bring the convergence of various styles, such as **Neogothic**, which can be seen in the Castles of Butrón in Gatika and the Frenchified style of Arteaga, as well as the Antoine d'Abbadie Castle in Hendaia, and the New Cathedral of Vitoria-Gasteiz.

Eclecticism, at times with signs of neomedievalism, is present in a number of civil buildings: the town hall –former Casino–.

The Guggenheim Museum designed by Frank O. Gehry has become a symbol of change in Bilbao in recent years.



the Victoria Eugenia Theatre, and the Hotel María Cristina, in Donostia–San Sebastián; the Artaza Palace in Leioa; the Arriaga Theatre, the town hall, the Sociedad Bilbaína (1839), Palacio Foral and the Palacio Chávarri, in Bilbao; the Monumento a los Fueros (a monument in honour of the historical rights of the region) in Pamplona–Iruña; and the Vitoria Museum of Fine Arts.

Following elitist trends in city planning, **ensanches** (urban enlargements) were included in the main cities in the nineteenth century. Later an exemplary new kind of **affordable housing** was developed for the workers in Iralabarri during the first decade of the twentieth century, or the so-called “Casas Baratas de Solokoetxe” in Bilbao.

At the beginning of the twentieth century, attempts were made to forge a local **Neo-Basque** style. Examples can be seen in the railway station of Atxuri and the mansions of Neguri. In this period architects **Manuel Smith, Pedro Guimón, Diego Basterra, Ricardo Bastida, Emiliano Amann** and **Secundino Zuazo** deserve special mention.

Modernism has very little presence, with the exception of the Bridge of Bizkaia (popularly known as “the Hanging Bridge”), built by **Alberto de Palacio**, the façade of the Concordia railway station (**Severino Achúcarro** 1898), the Campos Theatre (“La Bombonera”), all in Bilbao. Another example is the *art deco* Municipal Casino of Biarritz (1901).

In the 1930s and 40s **rationalist** trends arising from Le Corbusier’s work prevailed, with the use of modern construction materials to respond to social needs. Many examples can be found in civil buildings: **Pedro Ispizua**’s Mercado de la Ribera, the Luis Briñas school, and Manuel **Galíndez**’s La Equitativa building, all in Bilbao; In San Sebastián **José Manuel Aizpurua** designed the Nautical Club.

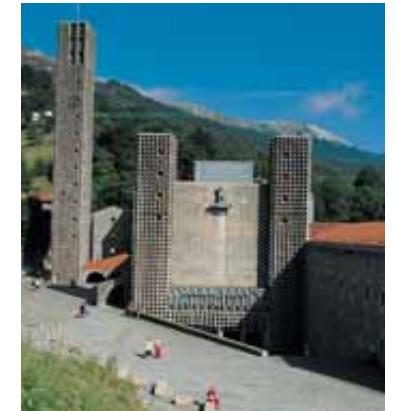
In the 1950s work was begun on a project of great historical and artistic transcendence: the **Basilica de Nuestra Señora de Arantzazu**, with architecture by **Francisco Javier Sáenz de Oiza**. Collaborating on this project were such cutting-edge artists as Oteiza and Chillida, Lucio Muñoz and Basterretxea, among others, their presence questioned only by certain traditionalist minds. The Basilica of the patron saint of Gipuzkoa has also had a long history.

Of interest from the 1960s are the projects of **Peña Ganchegui** in the Plaza de los Fueros in Vitoria-Gasteiz. And in recent years some very significant buildings have been built for a wide range of purposes: the Palacio Europa in Vitoria-Gasteiz, the Guggenheim Museum in Bilbao, the work of **Frank O. Gehry**; **Rafael Moneo**’s Kursaal Auditorium and Conference Centre in Donostia–San Sebastián, the Palacio Euskalduna in Bilbao, and the new “El Baluarte” convention centre in Pamplona–Iruña.

Club Náutico in Donostia–San Sebastián, by architect José Manuel Aizpurua.



Sanctuary of Arantzazu, Gipuzkoa, by Francisco J. Sáenz de Oiza



Plaza de los Fueros, Vitoria-Gasteiz, designed by Luis Peña Ganchegi.



Two very different types of films, “*El espíritu de la colmena*” (The Spirit of the Beehive) and “*Tasio*” were milestones in Basque cinema.



Alex de la Iglesia at a film shoot.



7.1.4. Film arts

In the Basque Country there were early showings of moving images through pre-cinema optical devices (Magic Lantern, Kinetoscope), followed by actual film screenings (the first film was shown place in 1896). Permanent venues opened in the early twentieth century, and by the 1920s the massive popularity of film entertainment led to the proliferation of cinemas.

No fiction films were made until 1923, when **Alejandro Olabarria** directed *Un drama en Bilbao*. However, the most important event of those years was the production by **Gil de Espinar** of *Eduerne, modista de Bilbao* (1924) and *El Mayorazgo de Basterretxe* (1928) by the Barakaldo-born **Víctor** and **Mauro Azcona**.

The talking movies of the 1930s did away with Spanish production and the practically non-existent Basque production. Coupled with this was an invasion of Hollywood films, a trend which continues today, with market shares of 65–75%. Basque production was limited to weekly or bi-weekly local news programmes.

The 1960s witnessed an explosion of experimentation (fusion of visual arts and films by Nestor Basterretxea, Sistiaga and Ruiz Balerdi), and a call for the recovery of the Basque cultural memory.

It was followed by a generation of Spain’s most avant-garde and internationally acclaimed filmmakers, including **Elías Querejeta**, **Antonio Mercero**, **Eloy de la Iglesia**, **Pedro Olea**, **Ivan Zulueta**, **Antton Ezeiza**, **Aguirre**, and **Victor Erice** – with his legendary *El espíritu de la colmena* (The Spirit of the Beehive).

The 1960s were years of experimentation, and the documentary *Ama Lur* (1968) by **Larruquert** and **Nestor Basterretxea** was a popular and high-quality point of reference.

Some films were also made in Euskara. These were formative years in both format (short films, features and documentaries) and in political filmmaking (**Iñaki Núñez** with *Estado de excepción*; and **Imanol Uribe**’s 1979 film, *Proceso de Burgos*).

Basque filmmakers look back on the 1980’s as the golden years. Particularly noteworthy were *La fuga de Segovia* and *La muerte de Mikel* by Imanol Uribe, *Tasio* by **Montxo Armendáriz** and Erice’s *El Sur*.

Some filmmakers experimented with medium-length films in Euskara (**Angel Lertxundi**’s *Hamaseigarren aidanez*), thrillers (*7 calles* directed by **Ortuoste** and **Rebollo**) and animated films (**Juanba Berasategi**’s *Kalabaza Tripontzia*). To these we must add producers such as **Ángel Amigo**, and directors of photography such as **Javier Aguirresarobe**.

The quality of films produced in the 1990s was excellent, making it possible to refer to a consolidated body of Basque cinema. New and varied figures emerged, including **Alex de la Iglesia**, **Juanma Bajo Ulloa**, **Julio Medem**, **Enrique Urbizu**, **Daniel Calparsoro**, **Helena Taberna**, **Zabala** and **Olasagasti**.

More recently, interesting and diverse works have proven the continuity of these filmmakers (*La comunidad* by **Alex de la Iglesia**; *Urbizu*’s *Caja 507* and *La vida mancha*; *Silencio roto* and *Obaba* by **Armendariz**; **Medem**’s *Lucía y el sexo* and his courageous documentary *La pelota vasca*), while at the same time others came onto the scene (i.e. **Pablo Malo**), including talented creators of short films (“*Tinieblas*” **González**, **Kepa Sojo**, **Koldo Serra**, **Borja Cobeaga** and **Nacho Vigalondo**). A certain Basque specialisation in animated films also began to take root.

In 2005 two pictures were filmed entirely in Euskara: *Aupa Etxebeste* co-directed by **Asier Altuna** and **Telmo Esnal**, and *Kutxidazu Bidea Ixabel* by **Fernando Bernués** and **Mireia Gabilondo**, thus following the path already blazed by **Eceiza** with his 1989 film, *Kea arteko egunak* (Days of Smoke).

The problem of Basque cinema lies more in the economic infrastructure surrounding filmmaking than in the filmmakers themselves, who often move to Madrid to work.

Regardless, there are over 70 audio-visual companies.

Going to the cinema was extremely common from the 1940s through the 70s, but in the 1980s and 90s the figures dropped somewhat; in recent years, however, movie-going has experienced a certain resurgence. In Euskadi the public goes to the cinema an average of three times per person per year, placing it third in the ranking of Spain’s autonomous communities, behind Madrid and Catalunya.

As for videos and DVDs, buying and collecting is up and rental remains stable. Purchasing DVDs and downloading them from the Internet is rapidly rising. Video sales, on the other hand, have been on a downward trend since 1998.

Basque Filmotheque–Euskal Filmategia

The memory of Basque cinema, and of the San Sebastian International Film Festival–Zinemaldia, lives on in the Basque Filmotheque–Euskal Filmategia foundation, located in Donostia–San Sebastian. It was created in 1978 to conserve the material of the audiovisual memory of Euskal Herria. Its functions include researching, archiving, conserving and screening films and audiovisual works of interest to the study of film, particularly Basque film (documentaries, fiction, historical–cinematographic documents), and to safeguard documentation and technical material that may be of interest. It also serves to spread knowledge about film.

7.2 Basque literature

Basque literature has been written in Euskara and Spanish.

7.2.1. Basque literature in Euskara

There is no evidence of written literature until the sixteenth century. Its place was occupied by oral literature, which has been and continues to be significant in the Basque Country, mostly through pastoral plays, popular songs and bertsolarismo (traditional improvised poetry).

A bertsolari performance.



Bertsolarismo

Bertsolarismo is improvised oral poetry with its own verse structure and language. Its origins are believed to date back to the fifteenth century. It is performed in song form before audiences of all ages. In it improvisation and singing play an essential role. The bertsolari (the performer) chooses subjects related to today's society, commenting on situations through verse and meaning.

In the nineteenth century bertsolarismo became a treasure of oral literature. The loss of the Basque privileges, or fueros, war, nostalgia for the homeland, and love were the main themes at that time. Some of the most outstanding bertsolaris and oral poets were: "**Bilintx**"; **Jose María Iparragirre** – a travelling bard who vindicated the traditional rights of the region and immortalised the popular Basque hymn "*Gernikako Arbola*"; **Pierre Topet**, aka "**Etxahun**" and "**Xenpelar**".

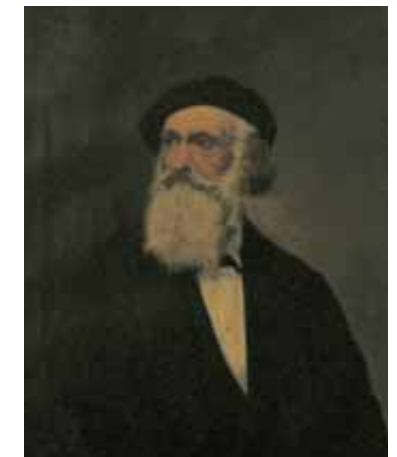
The transitional period between the end of the Second Carlist War and the advent of modern bertsolarismo (1876–1935) is known as the "renaissance". This era produced such bertsolaris as "**Udarregi**", "**Txirrita**" and "**Urretxindorra**", and later "**Basarri**", "**Uztapide**", **Xalbador**, **Mattin** and "**Lazkao Txiki**", whose ingenuity and humour were exceptional.

Modern bertsolarismo began in the latter part of the 1960s, coinciding with a period of great social uprising in Euskadi. Bertsolarismo and songs thus became a way of defending Basque culture and freedom. The pair formed by **Jon Lopategi** and **Jon Azpillaga** stood out from the rest for their talent and political commitment.

Given the variety of subjects to be addressed and of its meters and cantos, little by little it has become a high art. **Xabier Amuriza** was one of the initiators. After him came other names including **Sebastián Lizaso**, **Anjel Peñagarikano**, **Mikel Mendizabal**, **Jon Sarasua** and **Eguzkitze**. There is an increasing presence of women, one of the highlights being **Maialen Lujanbio**, runner-up in the 2001 competition. **Andoni Egaña** is the current three-time champion, his verses revealing enlightenment, originality and irony.

Nowadays some 1,200 performances take place every year. Many are informal, after-dinner round-the-table events, but the most important ones are the competitions which culminate in the Euskal Herria Championship every 4 years.

Portrait of José María Iparragirre, bard and author of Basque hymn "*Gernikako Arbola*". Gernika, Bizkaia.



First written work in Euskara, by Bernat D'Etchepare.



Gabriel Aresti.



Bernardo Atxaga.



Early written literature

While Euskara has a rich oral tradition, examples of written work earlier than the sixteenth century are rare. One example is the manuscript written between 1564 and 1567 by Araba-born noble, **Joan Pérez de Lazarraga**, which contains several verses, epic poem-songs known as cantares, poems of unrequited love, pastoral stories, a long mythological tale, and descriptions of Agurain. In 1545 **Bernat D'Etchepare** "*Etchepare*" had a book of verses published in Bordeaux called *Linguae vasconum primitiae*, and in 1560 **Joannes Leizarraga** translated the New Testament.

Two authors stand out in the eighteenth century, "**Axular**" whose only work was titled *Gero*, and more importantly, **Arnaud Oihenart** (Maule, 1592) who, in addition to politics, was knowledgeable in history, poetry and literature. One of the few secular authors of Basque literature, he was also the first to have a greater consciousness of Euskal Herria as a whole. His most extensive work was *Notitia utriusque vasconiae* (1638). He also wrote high poetry (*O'ten gaztaroa neurtizetan*, among others).

In the eighteenth century **Manuel Larramendi** (Andoain 1690) wrote a number of works including *El imposible vencido: arte de la lengua bascongada*, considered to be the first Basque grammar. **Juan Antonio Mogel** (Eibar, 1745) published *Peru Abarca*, more a tale than a novel. At the end of the eighteenth century the illustrious **Conde de Peñaforida** also wrote some manuscripts in Euskara. In 1898 **Txomin Agirre** wrote the first novel written in Euskara entitled *Auñamendiko Lorea*.

Twentieth-century poetry

The most prevalent themes in early twentieth-century poetry are the farmstead and patriotism. The thirties produced several great poets, and poetry grew more enlightened and universal.

José Ariztimuño "**Aitzol**" (Tolosa, 1896–1936) became leader in 1930 of Euskaltzaleak, an association of people with a strong Basque sentiment that laid the foundations for what would later become the so-called Basque Renaissance. He was shot to death by the Franco regime. **Jose Mari Agirre**, "**Lizardi**", (Zarautz, 1896–1933) took poetry to its highest level with work that was both cultured and popular.

Esteban Urkiaga "**Lauaxeta**" (Laukiz, 1905–1937) was one of the great poets, his main sources of inspiration being romanticism and symbolism. His poetry was scholarly, complex and appreciated by a minority. He was also shot to death by Franco.

Nikolas Ormaetxea, "**Orixé**" (Orexa, 1888–1961), was a man of great erudition, and one of the most representative writers in the classicist style.

The post-war period was marked by **Jon Mirande** (1925–1972), a neo-romantic heterodox whose thinking was as desperate as it was fascist and racist; **Gabriel Aresti** (Bilbao 1933–1975), who had a decisive impact on the new directions taken by Basque poetry, and who shifted from symbolism with *Maldan Behera* (Downward Slope) to socially-committed poetry with his 1964 *Harri eta herri* (Stone and Country).

Aresti's work left an indelible mark on **Xabier Lete**, **Ibon Sarasola**, **Bernardo Atxaga**, and **Joseba Sarrionandia** (of the Pott group), transvanguard poet and narrator now in exile. In the 1970s, along with socially-committed and militant poetry, are poets who cultivated symbolism, such as **Juan Mari Lekuona**, **Bitoriano Gandiaga** and **Arantxa Urretabizkaia**.

The modern novel

Martín de Ugalde (1921–2004), a writer representative of Basque authors in exile, wrote stories and novels in Euskara and Spanish, as well as the non-fiction *Síntesis de Historia del País Vasco* (1974). In 2002 he received the Universal Basque Award. He was later taken to court for presiding over the Euskara newspaper Egunkaria, closed by court order in 2003, although the case was later dismissed.

But perhaps the most influential writers were linguist **José Luis Alvarez Enparantza**, commonly known as "**Txillardegí**". He helped usher in the modern novel, characteristic of younger, urban university educated authors familiar with the European novel, and who explored a variety of literary genres (suspense, historical, autobiographical, etc.). Another example is **Ramón Saizarbitoria** (1969), who sought to renew narrative techniques by placing importance on style itself.

The 1990s were a golden decade for the Basque novel. Many works were published, showing an increasing degree of originality. Among the varied titles, the following deserve to be highlighted:

- **Bernardo Atxaga**: *Obabakoak* (1988) and *Soinujolearen semea* (The Son of the Accordionist, 2004).
- **Anjel Lertxundi**: *Otto Pette* (1995), *Azkenaz beste* (An Ending for Nora, 1996) and *Argizariaren eguna* (Days of Wax, 2001).
- **Ramón Saizarbitoria**: *Hamaika pauso* (1995) and *Bihotz bi* (1996), *Gorde nazazu lurpean* (2000).
- **Arantxa Urretabizkaia**: *Zergaitik pampox* (1979) and *Koaderno gorria* (1998).
- **Koldo Izagirre**: poet who has created works such as *Itxaso ahantzia* (The forgotten sea, 1976) and narrator in *Sua hahi, Mr Churchill*, (2005).
- **María Asun Landa**: *Galtzerdi suizida* (The suicidal sock) among other stories; winner of the National Prize for Children's Literature in 2003 with *Krokodilo ohe azpian* (A crocodile under the bed).



The Basque Book and Record Fair is held every in December in Durango, Bizkaia.

Bottom: Author Toti Martínez de Lecea signing her books.

In addition to the above writers are **Juan Mari Irigoien**, **Jean Louis Davant**, **Juan Kruz Igerabide**, **Inazio Mujika**, **Joxemari Iturralde**, **Gotzon Garate**, **Hasier Etxebarria**, **Txomin Peillen**, **Laura Mintegi** and **Patxi Zabaleta**. More recently, a new generation of multi-faceted writers has come on the scene with new narrative sensibilities (**Iban Zaldúa**, **Pako Aristi**, **Aingeru Epaltza**, **Juan Garzia**, **Lourdes Oñederra**, **Unai Elorriaga**) or poetic sensibilities (**Felipe Juaristi**, **Tere Irastorza**, **Harkaitz Cano**, **Karlos Linazasoro**, **Kirmen Uribe**, and **Yolanda Arrieta**).

7.2.2. Basque literature in erdara (Spanish or French)

A significant part of Basque literature in Spanish has found its way to us through history in Spanish or French literature.

Early literature

Early Basque literature in Spanish and French barely exists, with the exception of the epic poem *La Araucana* by the nobleman and Bermeo native, **Alonso de Ercilla**. **Queen Marguerite of Navarre** (1492–1549) wrote an interesting volume in French with more than two hundred stories and tales about love affairs and sexual entanglements, *Heptamerón*, inspired by Boccaccio's *Decameron*.

Basque literature began to take off in the late eighteenth century with the work of the multi-faceted Basque scholars, the *Caballeritos de Azkoitia*, a self-assumed derogatory yet humorous name taken on as a mark of identity by **Xabier de Munibe**, the **Count of Peñaforida** –who wrote some bilingual plays, music and poems– the **Marquis of Narros** and **Manuel de Altuna**. They were more essayists than creators of literature.

It was **Felix de Samaniego** (1745–1801), the nephew of the Conde de Peñaforida, who stood out with his famous moralising –and a few erotic– fables. Joseph Agustin Xaho (Chaho), born in Atharratze–Tardets, (1810–1858) was a journalist, historian and philologist, romantic writer, conspirator and adventurer. He was a forerunner to the motto “*Zazpiak-Bat*” (Seven–One), which represents the seven Basque territories in one, and created of the myth of Aitor as the origin of the Basques. He also wrote *Histoire primitive des Euskariens* and a few some novels.

In the nineteenth century, literature about local customs proliferated. It was not until the late-nineteenth, early twentieth century before the emergence of important figures in universal literature.

The twentieth century

Born in Bilbao, **Miguel de Unamuno** (1864–1936) was an innovative author of poems, essays and novels (*Mist*, *Aunt Tula*). An internationally-recognised philosopher, he was a leader of the Generation of 1898 (*Tragic Sense of Life*, *The Agony of Christianity*, *The life of Don Quijote and Sancho...*), as well as a columnist and polemicist.

Portrait of Miguel de Unamuno.



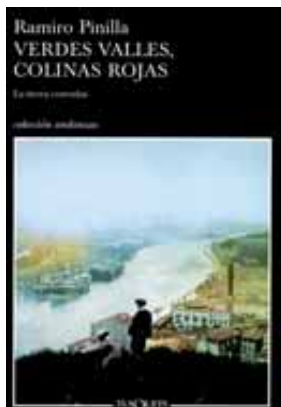
Pío Baroja.



Gabriel Celaya (left), his wife Amparitxu, and Blas de Otero.



"Verdes valles, colinas rojas" by Ramiro Pinilla takes readers on a journey through modern Basque history following a series of family sagas.



Very knowledgeable in Euskara, he believed that it was destined to become a dead language. Although a socialist and anti-nationalist, he did not oppose Franco's National Uprising, but he soon became critical of the regime for its repression and contempt for ideas.

Pío Baroja was born in Donostia (1872–1956). A prolific and excellent writer of novels, landscapes and histories, he left an important mark on Spanish fiction dealing with Basque themes (*The House of Aizgorri*, *The Adventures of Shanti Andia...*), the Carlist wars (*Memories of a Man of Action*), tough urban life (*The Search*) and more general subject matter (*Tree of Knowledge*).

From the 1950s to the 1970s the most influential authors in Basque and Spanish literature were **Gabriel Celaya** (Hernani, 1911–Madrid, 1991) with his poetry about social issues and daily life (*La soledad cerrada*, *Las cosas como son...*), and **Blas de Otero** (Bilbao, 1917–Madrid, 1979), author of works including *Ángel fieramente humano* and *Pido la paz y la palabra*.

Ángela Figuera (Bilbao, 1902–Madrid, 1984) wrote sensual and socially-aware poetry with pieces such as *Mujer de barro* and *Vencida por el ángel*; **Juan Larrea** (Bilbao, 1895–Argentina, 1980), a friend of Picasso, wrote a collection of poems called *Oscuro dominio* (1935) and *Visión celeste*.

In novels we have **J. A. Zunuzegui**, member of the Royal Academy of the Spanish Language (*El barco de la muerte*, *Esta oscura desbandada*), **Luis Martín Santos** (*Tiempo de silencio*), and Vitoria-born **Ignacio Aldecoa** (1925–1969) with novels such as *El fulgor y la sangre* and *Con el viento solano*, the latter made into a film.

Although born in Madrid (1926), **Alfonso Sastre** is Basque by adoption and feels a profound commitment to the Basque Country, just as the multi-faceted intellectual **José Bergamín** also did toward the end of his life. Besides theatre, he has written various essays from a leftist perspective. He also forged a friendship with **Marc Légasse** (*Las carabinas de Gastibeltza*).

Writers born in the 1920s are **Ramiro Pinilla** (*Las ciegas hormigas* and the recently republished *Verdes valles, colinas rojas*, winner of the 2005 National Narrative Award); Navarra-born **Pablo Antoñana**, the versatile **Elías Amézaga**, and **José Miguel de Azaola**. Standing out among the writers born in the 30s and 40s are **Raúl Guerra Garrido**, who won the Nadal prize, and the journalist and essayist **Luciano Rincón** (1932–1993) (*Francisco Franco, historia de un mesianismo*, 1964).

New literature

Novelist **Lucía Etxebarria** (Bermeo, 1966) stands out for her fresh and bold writing. She won the Nadal Prize for her book *Beatriz y los cuerpos celestes* and the 2004 Planeta Prize for *Un milagro en equilibrio*; Navarra-born novelist **Miguel Sánchez Ostiz** (*Un infierno en el jardín*, *El pasaje de la luna*) is also known for his essays (*Derrotero de Baroja*).

Other well-established authors include **Juan Bas**, **Fernando Aramburu** (*Los peces de la amargura*, about the victims of ETA), **Juan Manuel de Prada**, **Pedro Ugarte**, **Fernando Marías**, **Espido Freire**, **López Hidalgo** and **José Javier Abásolo**. **Toti Martínez de Lecea** has been very successful in cultivating the historical novel genre and **Seve Calleja** works in young people's fiction. **Julia Otxoa**, **Jon Juaristi** and **Carlos Aurteneche** are all accomplished poets.

Writers in the French language include **Florence Delay** (*Etxemendi*) and **Itxaro Borda**, one of the few cases of authors who publish in both Euskara and French.

The Basque market is small but the number of people who consume books is considerable. More than half of the population are regular readers.

There are more than one hundred Basque publishing companies. They capture about 30% of the market in Euskadi – a significant part is books in Euskara and textbooks, while the rest of the market is covered by publishers from other regions, especially Catalunya and Madrid.

3,515 titles were published in 2005 – some 8 million copies – for a turnover of 86.2 million euros according to the Publishers Guild of Euskadi. In 1982 338 titles were published in Euskara; by 2005 the figure rose to 1,616 (46% of total), with 3.4 million copies, a qualitative jump in twenty years.

The Basque Government provides significant subsidies for books published in Euskara. In Navarre 1,020 titles were published in Euskara in 2005, according to INE.

7.3. Performing arts

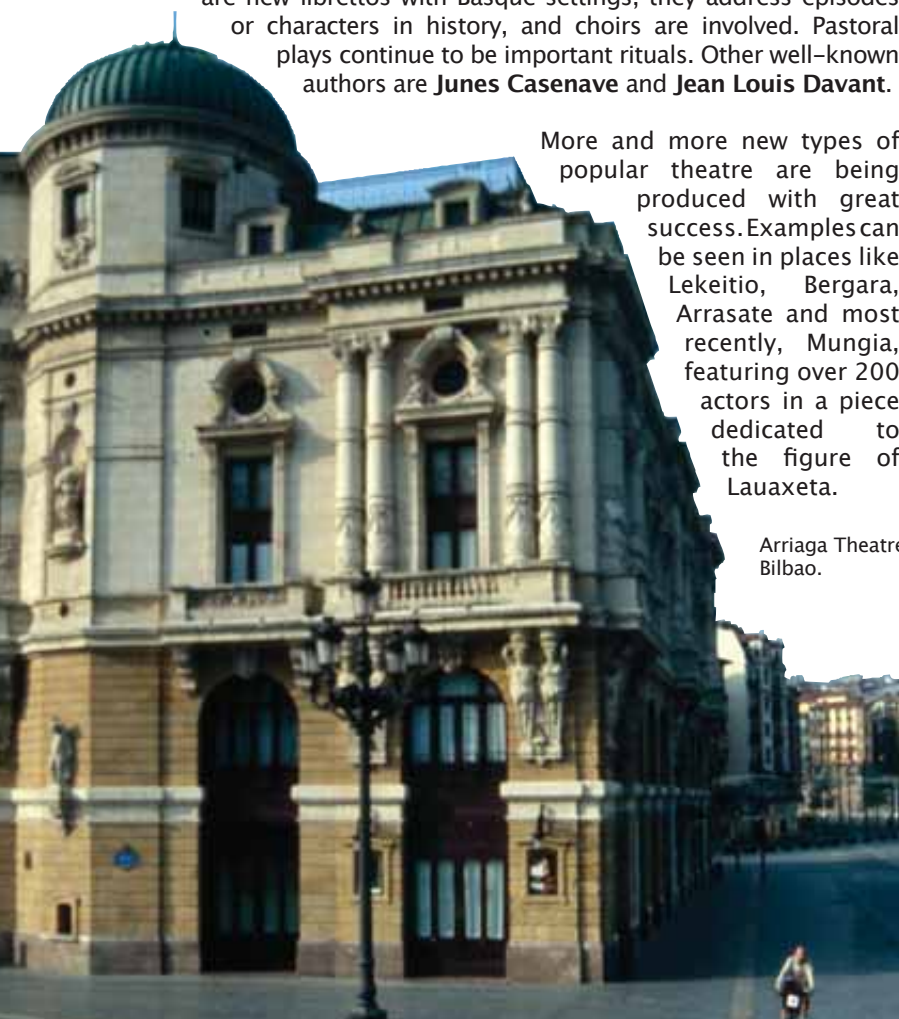
7.3.1. Theatre

The pastoral, or pastoral play, is popular theatre, created and performed most commonly in Iparralde. Its origins are found in medieval theatre, but the first scores appear in the eighteenth century. The repertory is estimated to have consisted of about a hundred works, of which sixty or so are still in existence. The characters were either good or bad and the themes revolved around the Bible or the history of France.

The modern pastoral play –in 1950 **Piarres Bordazaharre** (*Etxahun*) introduced new subject matter– is performed on an outdoor stage and enjoys widespread popularity. Women now participate, there are new librettos with Basque settings, they address episodes or characters in history, and choirs are involved. Pastoral plays continue to be important rituals. Other well-known authors are **Junes Casenave** and **Jean Louis Davant**.

More and more new types of popular theatre are being produced with great success. Examples can be seen in places like Lekeitio, Bergara, Arrasate and most recently, Mungia, featuring over 200 actors in a piece dedicated to the figure of Lauaxeta.

Arriaga Theatre, Bilbao.



Conventional theatre in *Euskara* began with **Pedro Barrutia** (Aramaioa, 1682–1759) and his *Gabonetako Ikuskizuna* (Act for Christmas Eve) in the style of an old Mystery play. In 1876 *Iriyarena*, the bilingual *zarzuela* (traditional Spanish operetta) by Donostia-born **Marcelino Soroa**, was performed in Biarritz and two years later in Donostia.

At the beginning of the twentieth century there was already work by Guipuzcoans **Toribio Alzaga** (*Ramuntxo, Oleskari berriya...*), **Abelino Barriola** and **Katalina Eleizegi**. During the years following the Spanish Civil War, theatre in *Euskara* found its primary exponents in **Antonio M^a Labaien** and **Piarres Larzabal**, the parish priest from Sokoa who recreated the Labour hero *Matalas*. **Daniel Landart** has stood out more recently. Aresti and Atxaga also wrote plays.

In Spanish, with the precedents of medieval popular theatre (*Misterio de Obanos*) and the farces of **Xabier Munibe** (*El Borracho Burlado*), **Alfonso Sastre** stands out among as the most internationally-known playwright of Basque and Spanish literature (*Escuadra hacia la muerte, La mordaza, La taberna fantástica*). The next generation of playwrights includes **David Barbero**, **Rafael Mendizabal** and **Ignacio Amestoy** in Spanish, and **Xabier Mendiguren Elizegi**, **Antton Luku** among others in *Euskara*.

The renewal of Basque theatre came with the groups themselves, such as the **Jarrai** (1960–65) or **Txinpartak, Akelarre** or **Cómicos de la Legua**, and later with the beginning of the avant-garde with the show *Irrintzi* by the group **Akelarre** (1977), or **Denok** (Vitoria-Gasteiz), **Orain, Bekereke** and **El Lebrél Blanco** (Navarre).

In the mid 1980s the association of theatre in *Euskara*, *Euskal Antzerki Taldeen Biltzarra*, was comprised of the groups **Maskarada, Karraka** and **Kukubiltxo** (puppets and children's theatre), who were followed by **Geroa** and various amateur groups who held the festival "*Galarrotzak*" in Hazparne. The groups popular today are **Ur** (by Helena Pimenta), **Markeline, Trapu Zaharra, Tentación, Hika** and **Ttanttaka** (*El Florido Pensil*), many of which frequently perform versions in *Euskara* and Spanish. In Pamplona-Iruña the "Escuela Navarra de Teatro" theatre school was created, which would give rise to the **Teatro Estable de Navarra, Pinpilinpauza** and others. In Iparralde, the group **Théâtre Des Chimères** plays the leading role in professional theatre in French.

Nowadays there are considerably more venues, larger audiences and more theatre representations than in the past. It is estimated that there are about 50 theatre venues in Euskadi, 20 of which operate with a certain regularity. With regard to the actual performances, it is necessary to strengthen **Sarea**, the Basque Theatre Network –which now has 36 partner theatres– and the international projection of Basque arts. The journal **Artez** provides readers with programming updates, reviews, and performing arts events. The former EITB programme *Hau Komeria* helped raise awareness about cultural issues.

Pastoral dance from Zuberoa.



The "Ur" theatre company.



Juan Crisóstomo Arriaga.



Mausoleum of Julián Gayarre.
El Roncal, Navarra.



The Orfeón Donostiarra at a performance of "Faust" by La Fura dels Baus at the Salzburg Festival.



7.3.2. Music

The Basque people's love affair with vocal and instrumental music is long-standing. It is often said that three Basques sharing a meal make a choir. In fact choral groups have a long-standing popular tradition, and although they have experienced a certain decline in recent times, there are more than 80 choirs in Iparralde alone.

There is evidence of musical continuity during Roman times and also in the Middle Ages, as shown by the numerous cantares (poems set to music), such as *Batalla de Beotibar*, *Cantar de Bereterretxe*, *Lelo il Lelo*, as well as laments. In the Renaissance, the cantares continued (*de Olaso*, *Cancionero de palacio...*) and polyphonic music appeared, with **Joannes Anchieta** (1462–1523) as its maximum exponent. The Baroque period brought a proliferation of musical groups and master organ makers, as well as carols, folksongs, and pastoral plays.

The nineteenth century, especially the period of Romanticism, was splendid, with composers such as Bilbao-native **Juan Crisóstomo Arriaga** – who died very young and was called the Basque Mozart for his *Sinfonía en re* (Symphony in D) and *Los esclavos felices* – and Navarrese **Hilarión Eslava** (composer and pedagogue), **Pablo Sarasate** (violinist) and **Julián Gayarre** (tenor). Also from Navarre was **Pascual Emilio Arrieta**, who composed the opera *Ildegonda*, and successful zarzuelas such as *Marina* (later made into an opera) and *El dominó azul*. There was also upsurge in popular music (groups of txistu players, choral societies, choirs, bands, pastorals and bertsolarismo) and a great increase in all the capital cities of conservatories, symphonic orchestras, choral societies, and philharmonic societies.

The twentieth century is marked by two internationally acclaimed composers: the impressionist **Maurice Ravel** (1875–1937), born in Ziburu, Iparralde, author of *Pavana para una infanta difunta*, *Conciertos para piano*, operas, ballets, and the famous *Bolero*; and Álava-born **Jesús Guridi** (*Amaya*, *El Caserío* or *Diez melodías vascas...*). But during this period there was also a genuine musical renaissance with a treasure-trove of magnificent composers including **José María Usandizaga**, **Francisco Medina**, **Tomás Garbizu**, **Tomás Aragüés**, **Jesús Arambarri**, **Luis Aramburu**, the neo-Romantic **Pablo Sorozabal** and the impressionist **Aita Donostia**.

There are not many Basque operas. The first (*Pudente*), with music by **José Antonio Santesteban** and libretto by **Serafín Baroja**, premiered in Donostia in 1884. In recent years some of the operas by Basque composers have made a comeback, including *Mendi-mediyan* by **Usandizaga**, *Amaya* by **Jesús Guridi** and *Larraldeko Lorea* by **Aita Donostia**. Other operas that have debuted over the years include *Zigor* (1963) and *Gernika* (1986) by **Francisco Escudero** (Zarautz, 1912–Donostia, 2002), whose body of work spans a wide range of genres, his music straddling musical renovation and avant-gardism.

In contemporary classical music **Carmelo Bernaola**, **Luis de Pablo** and **Antón Larrauri** deserve special mention, as do more recent names such as **Félix Ibarondo**, **Ramón Lazkano** and **Gabriel Erkoreka**. Composers of music for films include **Alberto Iglesias** – whose musical scores earned him Oscar nominations for the films *The Constant Gardener* and *The Kite Runner* – **Angel Illarramendi** and **Bingen Miendizabal**.

Basque performers giving concerts all over the world include San Sebastian harpist **Nicanor Zabaleta** (1907–1993), Bilbao-born pianist **Joaquín Achúcarro**. There have also been innumerable excellent txistu players, including the txistulari family, the **Ansorenas**. The singer of operettas and reviews, Irún-born **Luis Mariano** (1920–70) was very popular. In lyrical song the **María Bayo** from Navarra, and **Ainhoa Arteta** should be highlighted.

Traditions, institutions and memory

The most representative instruments, all of which have a very long history, are the *txistu* (three-holed flute), the tabor, the dulzaina, the *txalaparta* – a percussion instrument made of two wooden planks presently enjoying a comeback – and the *alboka*. The *trikitixa*, a small diatonic accordion introduced in Euskal Herria at the end of the nineteenth century, is also a very popular instrument.

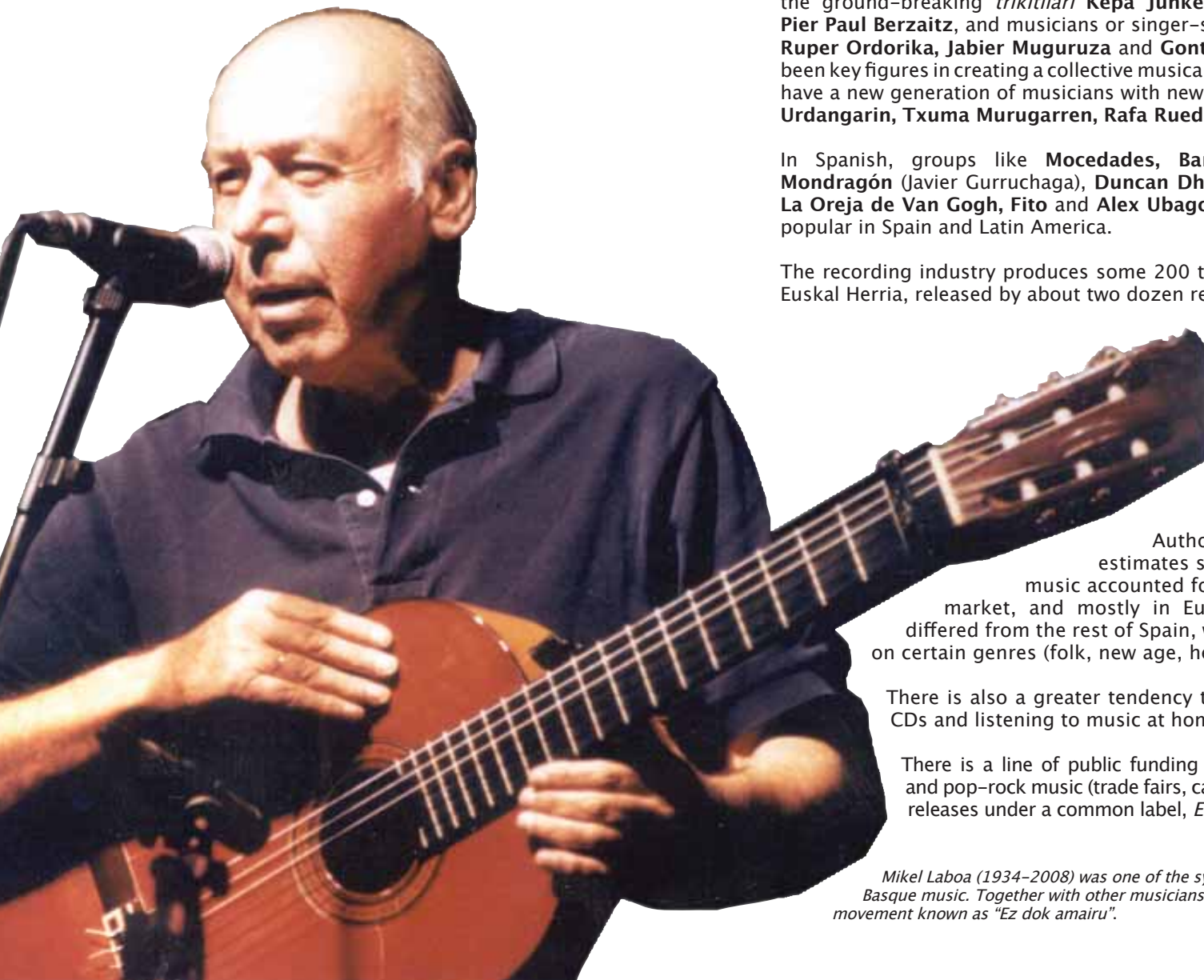
Also worth highlighting are the Navarrese traditions of the jota – a song sung in Spanish in which a short poem is created in the form of a quatrain – and the auroras, which are sung by groups to announce important festivities. **Raimundo Lanas** was the most famous singer of jotas and brought a spirit of renewal to the art.

As for orchestras, the Basque National Orchestra (Orquesta Sinfónica de Euskadi, or OSE), the Bilbao Symphony Orchestra (Orquesta Sinfónica de Bilbao, BOS) – founded in 1922 – and the Orquesta Pablo Sarasate (Pamplona-Iruña) all have busy performance schedules. The Basque Youth Orchestra (Joven Orquesta de Euskal Herria, or EGO.), created in 1997, gives performances twice a year. Bilbao has an Accordion Symphony Orchestra conducted by **Amagoia Loroño**. As for choral societies, the Orfeón Donostiarra is the most well-known at the international level. Also with long traditions are the Choral Society of Bilbao, the choirs attached to the Bilbao Association of Friends of the Opera (ABAO), the Andra Mari choir (Errenteria), the Easo choir and, in Navarre, the "Orfeón Pamplonés" and the "Coral de Cámara" chamber choir.

The ABAO ensures the continuity of opera programming, and Musikene, in Donostia–San Sebastian, is the tertiary-level conservatory of music. The Basque Archive of Music, Eresbil, is a public foundation devoted to preserving the Basque musical memory. It safeguards songs, texts, musical scores, etc. Located in Errenteria, Gipuzkoa, the foundation has more than 100 collections and a roster of nearly 1500 Basque and Navarrese composers. It also holds a copy of the legal deposit.

Contemporary popular music

The emergence of popular music at the end of the 1960s is represented by the musical collective *Ez dok amairu* (**Benito Lertxundi, Mikel Laboa, Joxean Artze, Lourdes Iriondo, J. A. Irigarai and Xabier Lete**), a mixture of popular culture, mass culture and social advocacy, displacing traditional folk music. **Oskorri** was emerged at the same time. Some of these musicians are still very active today.



Popular music has mostly been in Euskara. 1970s singing-songwriters (**Imanol Larzabal, Antton Valverde, Urko, Gorka Knörr, Estitxu...**), popular music (**Urretxindorra, Oskarbi, Pantxo eta Peio, Haizea...**) and folk and rock (**Niko Etxart**) were followed in the 1980s and 1990s by “radical rock” bands (**Hertzainak, Kortatu, Negu Gorriak, Su ta gar...**), and a variety of groups and styles, including hard rock, jazz, reggae and hip-hop.

Some groups have become folk-rock legends: **Itoiz** (Juan Carlos Pérez) and **Errobi** (Anje Duhalde and Mixel Ducau). More recently the ground-breaking *trikitilari* **Kepa Junkera**, Zuberoa-native **Pier Paul Berzaitz**, and musicians or singer-songwriters such as **Ruper Ordorika, Jabier Muguruza** and **Gontzal Mendibil**, have been key figures in creating a collective musical universe. Today we have a new generation of musicians with new sensibilities: **Mikel Urdangarin, Txuma Murugarren, Rafa Rueda** and others.

In Spanish, groups like **Mocedades, Barricada, Orquesta Mondragón** (Javier Gurruchaga), **Duncan Dhu** (Mikel Erentxun), **La Oreja de Van Gogh, Fito and Alex Ubago** have become very popular in Spain and Latin America.

The recording industry produces some 200 titles yearly in all of Euskal Herria, released by about two dozen record labels.

Unlike cinema, the consumption of Basque music is relatively important. According to a 2003 report by SGAE (Spanish General Society of Authors and Publishers), estimates showed that Basque music accounted for around 3% of the market, and mostly in Euskara. Preferences differed from the rest of Spain, with greater weight on certain genres (folk, new age, heavy, Latin music).

There is also a greater tendency towards purchasing CDs and listening to music at home.

There is a line of public funding to promote popular and pop-rock music (trade fairs, catalogues, and yearly releases under a common label, *Euskadiko soinuak*).

Mikel Laboa (1934–2008) was one of the symbols of contemporary Basque music. Together with other musicians, he founded the musical movement known as “Ez dok amairu”.

Oskorri.



Cover of a record by the group Kortatu, one of the most popular bands of radical Basque rock.



Basque accordionist Kepa Junkera.



7.3.3. Dance

Dance, both folkdance and the more elaborate versions, has always been popular among Basques. In his *Contes Philosophiques*, Voltaire said that the Basques were “the people who live, or rather jump, in the foothills of the Pyrenees”.

He was right, since much of Basque dance involves jumping, strength, aerial suspension, and use of space. This style has contributed two specific steps to the classical dance repertory: *saut basque* and *pas de basque*.

Some of the most well-known and popular dances are:

- **Aurresku**: danced in honour of special guests.
- **Mutildantza**: an all-male dance from the Baztán Valley.
- **Mascarada suletina**: from Zuberoa, this dance receives its name from its Carnavalesque features.
- **Ezpatadantza**: a spectacular dance using swords.
- **Larraidantza**: literally, the dance of the threshing floor.

Much like the rest of Europe, there are three types of dance: traditional, classical and contemporary.

Traditional

Traditional dance is linked to milestones in life such as birth, youth and marriage, or to the seasons of the year. The repertory includes hundreds of dances, some completely different from one another, while others are local variations.

There is an extensive network of dance groups –most towns have Basque dance groups that give performances locally or in neighbouring counties– as well as non-officially-regulated schools of dance.

Public interest in popular and traditional dance remains high and forms a substantial part of popular fiestas. Events honouring someone or something always include a group of *txistu* players and a *dantzari*, who dances the *aurresku* of honour.

Mascarada suletina.



Dance of the threshing floor.



Centre for Modern Dance
La Fundición. Bilbao.



Some dances are performed at any time of the year (*aurresku*, *mutildantzak*, *jota vieja*...) while others are danced on certain dates, seasons or specific occasions (*zortziko* of Altsasu on the 5th of February *kaxarranka* of Lekeitio on the 29th of June; or the *dantza plazan* of Vitoria-Gasteiz, which is performed every Saturday in spring and summer. Some dances are mass events and have no particular order (*kalejiras*, *biribilketas*, *porrusaldas*, *jotas*...). Others are group dances, using sticks (*makil-dantza*...) or swords (*ezpatadantzas*). Some are for men only (*mutil dantza*), others are danced only by women (*neska dantza*), and others are couple dances for both men and women (*jotas*, *ingurutxo* of Leitza, *zortziko* of Alsasua...).

Most dance groups in Euskal Herria are associated with **Euskal Dantzarien Biltzarra**, which organises events including the annual *Dantzari Eguna* (Day of Basque Dance). International folklore festivals are held annually in Portugalete and Vitoria-Gasteiz.

Classical

Although to a lesser extent, classical dance is also well received in theatres. Jon Beitia is one of the foremost teachers of classical dance. In contrast to the wealth of traditional dances in Euskal Herria, only a few choreographers or scholars – **Segundo Olaeta**, and later on **Bittor Olaeta** and **Juan Antonio Urbeltz** – have used Basque traditional dance to make interesting contributions to the world of classical dance.

Contemporary

Euskadi has professional companies (such as **Damián Muñoz**) as well as a few semi-professional companies. **La Fundición** stands out as a venue and organiser of such events as the *Dantzaldia* dance festival in Bilbao.

A significant number of Basque dancers form part of international dance companies, including **Igor Yebra** (guest dancer with several major ballet companies), **Lucía Lakarra** (prima ballerina with the Munich Opera Ballet), **Asier Uriagereka** (lead dancer with the Monte-Carlo Ballet)...

Euskal Herria has only one first-rate ballet company: The **Biarritz Ballet**. Created in 1988, its choreographic centre is located in the old train station of Biarritz. 15 professional dancers work under the direction of choreographer **Thierry Malandain**.

Primary-level dance training attached to the education system exists in the three capital cities of Euskadi, while the secondary cycle is also taught at the Conservatory of Vitoria-Gasteiz. There are numerous private academies as well. Navarre has an elementary and middle cycle School of Dance.

7.4. Digital culture and multimedia

Digitization is a widespread phenomenon involving technological change associated with information (storage, transmission, decoding and use). It is a reflection of changes in social habits and economic model. Although a great deal of effort has been put into technology and equipment in Euskadi, there is a lot yet to be done in terms of digital content and art. There are three levels of digitization in the strictly cultural arena: digitizing our heritage to ensure its preservation and access; digitizing cultural contents to further their progress; and digitizing creation and artistic expression (multimedia, art net...).

In the first level of digitization of our cultural heritage, all of our public institutions are making significant efforts toward digitization: the creation of a digital library, as well as archives and daily press (www.euskadi.net/liburutegidigitala). There are also a number of initiatives in progress (Basque Parliament, provincial councils, Eresbil, EITB, Susa, Euskaltzaindia, Euskadiko Filmategia...) as well as organisations that specialise in this activity: Euskomedia, Elhuyar, Vicomtech, Gaia partner companies, etc.

At the second level, use and development, digital cultural contents are becoming increasingly more common in cultural production and dissemination, both in Euskara (a “eus” Internet domain would be very useful) and Spanish. This is key to avoiding cultural cloning and also for generating markets in the medium term.

The third level, specific creative activity, together with the creators of digital art or communication (electronic art, net art, etc.), includes multimedia.

As it is still a burgeoning field, today the market itself cannot serve as the driving force behind cultural multimedia. This means that public initiative is necessary – in the area of education, language policy, recreating multimedia material on our cultural heritage – as well as actions aimed at market creation.

7.5. Traditional crafts

Midway between handicrafts, art and memory, Basque traditional craft-making for the most part is linked to the creation of agricultural and herding products.

For their activities, shepherds built wooden utensils: *makila* (shepherd’s staff), *uztaiak* (collars for livestock), *aska* (containers for food) or *kaiku* (containers for making cheese). But progress in general, and the evolution of agriculture in particular, led some artisans to specialise

in manufacturing objects for other people in exchange for goods or money.

Artisans made farming implements out of wood and iron (carts, ploughs, hoes...), wooden utensils (*kutxas*, tables...). With leather they made such things as shoes (abarka), wineskins and leather balls. Other crafts included baskets, hooks, nets and rigs, pottery – which advanced significantly with the arrival of the potter’s wheel – items made of fabric (espadrilles), musical instruments (*xirulak*, *txistuak*, dulzainas, *txalapartak*, tambourines...), and all types of objects related to the decorative arts (jewellery, decorative metalwork, restoration...).

Today Basque traditional crafts includes all types of materials (stone, clay, wood, paper...) for both decorative pieces and practical objects, and the field has opened itself up to new designs. New artisans are coming on the scene (miniaturists, model makers, surfboard makers...), using new materials for new uses.

Craft enterprises tend to be small and heterogeneous microcompanies. The number (including self-employed workers) is estimated at around 300, of which 261 (115 in Gipuzkoa, 113 in Bizkaia and 33 in Araba) are registered, generating about 500–600 jobs.

The main activities include the manufacture of wooden furniture (13.4%), wooden objects (12.9%), pottery (12.6%), items made of vegetable fibres (9.4%), textiles (7.9%), jewellery (6.9%), metal (6.5%), glass (6.1%), leather (4.7%), marble, stone and plaster (1.1%), musical instruments (1.1%) and others (17.3%).

The profile of artisans today is quite different from what might be expected: there are more men (65%) than women; the level of education is higher than other in sectors; they strive to perfect their professional activity (37% have taken advanced courses) and to innovate their work tools; they have computers (for information, management and improving designs); the vast majority is over 35; a third does not live on craftmaking alone; and most sales direct between artisans and clients.

The future of the crafts industry is uncertain, mainly owing to competition with industrially made products and imports from developing countries. Moreover, there are not enough young people to take over for the older generation, and it is difficult to achieve acceptable levels of profitability.

Any major turnaround would call for a more effective regulatory scheme, institutional support for artisans, implementing a quality label system (certificate of quality), improving old marketing channels and opening new ones, and linking traditional crafts to local culture and tourism.

euskadi.net home page, website of Basque Government resources.



Craftsman making a Basque pelota basket.



8. MUSEUMS, LIBRARIES AND ARCHIVES

In Euskadi there are institutions that provide cultural services (museums, archives and libraries), as well as individuals and collectives which have made significant contributions to society and now form part of the collective memory.

Also marking the cultural agenda are events, popular customs that contribute to visitor recognition, and media that focuses on general and cultural knowledge.

8.1. Museums

The purpose of museums is to collect, preserve, display and promote knowledge of human achievement and artistic creation.

Vasconia has specialised in art museums. Following the historic and outstanding Bilbao Fine Arts Museum (1908), came the Museum of Navarre (1910), the Euskal Museoa in Bayonne (Musée Basque & de l'histoire de Bayonne, 1924), and the San Telmo Museum in Donostia-San Sebastian (1932).

Another 60 years would pass before a qualitative leap would be taken in the 1990s with the inauguration of the Guggenheim Museum Bilbao, Artium (Vitoria-Gasteiz), the Chillida Leku Museum (Hernani, Gipuzkoa) and the Oteiza House & Museum (in Alzuza, Navarre). There are also a number of other valuable showcases of cultural interest in addition to art museums.

The number of museums and collections in Euskal Herria is about 120. In Euskadi, there are 68 (30 in Gipuzkoa, 19 in Bizkaia, and 19 in Araba), in Navarre about 30 and in Iparralde about 20.

There are important art museums in Euskal Herria.

The building of the **Guggenheim Museum** Bilbao, designed by the architect **Frank O. Gehry**, is a work of art in itself; its construction has projected the city and its image all over the planet. Its structure of interconnected volumes, limestone and curved titanium is spectacular. The museum features a permanent collection and temporary exhibits. The permanent collection comprises the collection of the Guggenheim Museum of Modern Art in New York (available by contract) and the Bilbao collection.

The Bilbao collection includes works by artists of great significance in the second half of the twentieth century, such as Eduardo

Chillida, Yves Klein, Willem de Kooning, Robert Rauschenberg, Antoni Tàpies, Mark Rothko, Andy Warhol, Richard Serra, Anselm Kiefer, Robert Motherwell, Rosenquist, Bourgeois, and Viola, among others.

Important names in young Basque and Spanish art also stand out, such as Txomin Badiola, Cristina Iglesias, Pello Irazu, Koldobika Jauregi, Jesús Mari Lazkano, Darío Urzay, Miquel Barceló and Prudencio Irazabal. The museum receives around half a million visitors per year.

Museo de Bellas Artes de Bilbao. The Bilbao Fine Arts Museum was the result of bringing together two museums founded in 1908 and 1924. The magnificent collection begins in the twelfth century and contains important works from the sixteenth and seventeenth centuries (Velázquez, El Greco, Murillo, Zurbarán, Ribera, Carreño...). The collection also includes pieces from Flemish Baroque (Van Dyck, De Vries...) and from the eighteenth century (Paret, Bellotto, Meléndez...). Works by Goya and by nineteenth and early twentieth century painters, such as Sorolla and Madrazo, are also on display.

In addition, it has the best collection of Basque artists of the nineteenth and mid-twentieth centuries, including Guinea, Zuloaga, Guiard, Regoyos, Echevarría, Iturrino, Arteta, Aranoa, Lecuona, Ucelay and Balerdi, and it also contains pieces by Gauguin, Delaunay, Cézanne, Picasso, Kokoschka, Bacon, Vázquez Díaz, Gutiérrez Solana, Gargallo, Oscar Domínguez, Tàpies, Millares and Saura. Work by Oteiza and Chillida can also be viewed.

Artium Basque Centre Museum of Contemporary Art. Created in Vitoria-Gasteiz in 2002, its mission is to disseminate the art of our times through its permanent collection, the organisation of temporary exhibits and other parallel activities related to creation and thought. It has an excellent collection of contemporary Spanish art.

Museo de San Telmo. The San Sebastian-based museum was founded in 1932 in a sixteenth century convent. Of special importance is the collection of pre-Roman stelae and the collection of ethnographic materials depicting different aspects of traditional Basque lifestyles. It also has a collection of paintings, with works ranging from the fifteenth to the nineteenth centuries and with artists like Madrazo, El Greco, Ribera and Rubens, in addition to work by Basque painters.

Chillida-Leku. Outdoor museum in the Zabalaga farmhouse in Hernani. It shows significant pieces by Eduardo Chillida and how the sculptor's work evolved over the years.

Euskal Museoa de Baiona (Musée Basque & de l'histoire de Bayonne) has a varied collection of a general nature of a general nature, and **Musée Bonnat**, also in Baiona, houses a collection donated by the painter Leon Bonnat.

Artium Museum of Modern Art.
Vitoria-Gasteiz.



Kutxaespacio Museum of Science.
Donostia-San Sebastián.



Museo de Navarra. The Museum of Navarre is relatively recent (1956). It is housed in the old Hospital de Nuestra Señora de la Misericordia. Of the original building, only the façade and the church remain. Both date from the sixteenth century.

It shows pieces of Navarrese heritage from prehistory to the present (with a collection of work by contemporary artists from Navarre), including Romanisation, the Romanesque, Mudejar and Baroque periods. It also hosts temporary exhibits.

Oteiza House and Museum. Located in the town of Alzuza, Navarre, the house was built by Francisco Javier Sáenz de Oiza. Visitors can enjoy significant works by Oteiza and experience the spaces where the artist spent his time: the laboratory, the house and the studio.

Other museums and collections include:

- **Sea** museums: Ría de Bilbao Maritime Museum, the Naval Museum and the Aquarium of Donostia–San Sebastian, the Biarritz Museum of the Sea and the Museo del Pescador de Bermeo, which brings together traditional fishing and boating arts.

- General **ethnographical** museums such as the Basque Museum of Archaeology, Ethnography and History (Bilbao); the collection of the San Telmo Museum; the Archaeology Museum of Vitoria–Gasteiz in the Gobeo House and the Euskal Museoa of Bayonne (Musée Basque & de l'histoire de Bayonne). Also within these parameters is the Euskal Herria Museoa of Gernika and the collections of Artziniega, Elizondo and Iratxe, among others.

- Museums of **sacred art** in cities such as Bilbao and Vitoria–Gasteiz and in monasteries such as Orreaga–Roncesvalles and Tulebras.

Courtyard, Oteiza house and museum. Designed by Francisco Sáenz de Oiza. Alzuza, Navarre.



- Museums related to **iron, transport** and other **occupations** include: the Basque Railway Museum (Azpeitia); the Mining Museum in Gallarta; the Rialia Museum of Industry in Portugalete; “Ferrería de Pobal” ironworks museum in Muskiz; the beret factory La Encartada in Balmaseda; the Machine and Tool Museum in Elgoibar, and the Cement museum in Añorga; the Cultural Park of Zerain; the Museum of Salt in Leintz Gatzaga; the Arms Museum in Eiber; and the Basque Museum of Iron in Legazpi (Gipuzkoa).

- **Science and technology** museums, such as the Kutxaespacio in Donostia–San Sebastian; the Planetarium in Pamplona–Iruña, or the Basque Museum of the History of Medicine and Science (UPV–EHU in Leioa).

- Collections revolving around well-known **figures** (Zumalakarregi in Ormaiztegi, Simón Bolívar in Bolibar, the Aiala family in Kexana–Quejana); or on artists (Zuloaga, Beobide, Sarasate, Gayarre, Maeztu...), on a variety of subjects, such as peace (Gernika Museum of Peace), ideologies (Museum of Nationalism in Artea, Carlism in Lizarra), pottery (Museum of Basque Pottery in Ollerías, Araba), confectionary goods (Xaxu Museum in Tolosa, Museum of Chocolate in Bayonne, Gâteau Basque Museum in Sara), fashion (Balenciaga Museum in Getaria) or photography (Zarautz), Casa Fournier playing cards (Vitoria–Gasteiz in the Bendaña Palace), wax (Grevin Museum in Bayonne), wine (Museum of Wine in Laguardia), police (Arkaute); site-specific (Iruña de Oca oppidum), bullfighting (Bilbao), and the Olentzero (Munguía).

Type of museum and collections, by territory in Euskadi

	Number of museums	No of visitors (in thousands)			Total
		Bizkaia	Gipuzkoa	Álava–Araba	
Contemporary art	3	852	85	102	1.039
Fine Arts	3	150	–	37	187
Historic	11	64	13	10	87
General	2	40	63	–	103
Ethnography–Antropology	11	27	4	–	31
Specialised	16	10	40	96	146
Science and Technology	5	8	171	–	179
Natural Sciences–History	6	–	336	–	336
Arqueology	1	–	–	24	24
Site specific and others	10	–	1	15	16
	68	1.151	713	284	2.148

As shown above, only the Guggenheim (with close to one million visitors annually), Aquarium, Kutxaespacio, Bilbao Fine Arts Museum and Artium have more than 100,000 visitors per year.

The former Tobacco Factory now houses the International Contemporary Culture Centre. Donostia–San Sebastián.



La Encartada textile museum. Balmaceda, Bizkaia.



Chantrea Library.
Pamplona-Iruñea, Navarre.



Ignacio Aldecoa Library.
Vitoria-Gasteiz.



The "liburutegia" website coordinates all of the municipal libraries in Euskadi.



8.2. Libraries

Both public and private libraries contribute to the advancement of knowledge, the promotion of classic and contemporary literature and cultural development. The collections or services must not be subject to censure, either ideological, political or religious, nor to commercial pressure.

Nowadays there are a growing number of centres dedicated to all types of documentation: books, magazines, music, films, Internet, documentaries, databases, etc. By virtue of the 1979 Statute of Autonomy for the Basque Country, the Basque Autonomous Community assumed responsibility for fulfilling the regulations and obligations of the State for the defence of historic, artistic, monumental, archaeological and scientific heritage. The archives, libraries and museums not owned by the Spanish central government were also transferred. The local councils are responsible for the municipal libraries.

90% of municipal and provincial libraries are open more than 200 days per year. The vast majority use automatic systems (cataloguing and to a lesser extent for loans) and are connected to the Internet. 62% of the collections are in Spanish and 30% in Euskara.

• **Municipal libraries** in Euskadi. The 280 municipal libraries in Euskadi are managed by the local councils and form part of the National Library System of Euskadi. The libraries of the capital cities are especially important: the Bidebarrieta Municipal Library in Bilbao, the Municipal or Central Library of Donostia-San Sebastian and the network of Municipal Libraries of Vitoria-Gasteiz.

Steps are now being taken to put all municipal libraries online (www.liburutegiak.euskadi.net), users to consult the collections of all libraries via Internet. Similarly, a single library card would provide access to all the libraries and to the interlibrary loan service.

• **Provincial libraries.** The Provincial Library of Bizkaia (204,207 volumes) dates from the end of the nineteenth century. Starting in 1988 a thorough remodelling was undertaken and in the 2002 it was enlarged. The Provincial Library of Gipuzkoa, now called Koldo Mitxelena Liburutegia (216,703 volumes), came into existence in 1947 and has been a leader in offering services such as Internet access. The Ignacio Aldecoa Cultural Centre (143,362 volumes), inaugurated in 1842, is still owned by the Spanish central government but is managed by the Provincial Council of Araba.

• **University libraries.** The foremost is the library of the University of Deusto, which started operating in 1888. In 1974 the Library of the Basque Studies Institute was created. The University of the Basque Country has its main library in Leioa and branch libraries at the Vitoria-Gasteiz and Donostia-San Sebastian campuses. Altogether, it is the largest and most diverse, with 1,015,000 volumes in 25 libraries. The University of Mondragón, the University of Navarre and the Public University of Navarre also each have their own several libraries.

• **Specialised libraries.** These are linked to cultural organisations or institutions that work in a particular sphere.

• There are very significant ones specialising in Basque language and culture (Eusko Ikaskuntza, Sancho el Sabio Foundation, Euskaltzaindia, Euskal Biblioteka of the Labayru Institute, the HABA library), prehistory, archaeology and ethnography (Aranzadi Science Society), music (Eresbil, the tertiary-level Conservatory of Music), film (Euskadiko Filmategia, the Basque Filmtheque), religious publications (the Sanctuaries of Aranzazu and Loiola or the Seminaries of Vitoria-Gasteiz and Donostia-San Sebastian), in various subjects (Library of the "Sociedad Bilbaína"), and art (Museum libraries).

There are libraries linked to the Administration such as the Central Library and Departmental Libraries of the Basque Government and the Library of the Basque Parliament. There are also some online libraries, such as the library of Eusko Ikaskuntza-Society of Basque Studies, now located in the Euskomedia Foundation.

• **School libraries:** Out of a total of 873 non-university-level schools, 612 offer library services.

With regard to books on Basque subjects, there have been important collections, including Eusko Bibliographia by **Jon Bilbao** (1914-1994), and a collection of works by **Juan Mari Torrealdai**.

The National Library of Euskadi, currently in the development stage, will have leadership functions for the Basque Library System and the Basque Digital Library.

8.2.1. Music and media libraries

Records, tapes, CDs and all types of sound archives are testimonial documents that provide evidence and help preserve the historic memory. **Music libraries** are the institutions in charge of conserving and making the public aware of the wealth of sounds created by peoples and societies. Sound archives include not only musical recordings but also speeches, social events, interviews and the rich oral tradition.

Libraries are fast becoming mediate **media libraries** (Koldo Mitxelena Kulturunea, Bidebarrieta...), incorporating services aimed at conserving and lending CDs, DVDs, and so on.

While collections still focus overwhelmingly on monographs (94% of the collections) there is an increase in the acquisition of audiovisual, electronic and special collections (drawings, cartography...), especially in Bilbao, Donostia-San Sebastián, Errenteria, Tolosa and Arrasate.

The **Médiathèque de Biarritz**, inaugurated in 2004, is a general library with a great deal of audiovisual material, Internet access and various specialised departments focusing on literature, Latin America, images, Euskara, children and local collections.

8.2.2. Libraries of Navarre

This region has 128 libraries and three million volumes. In 2000 there were 94 public libraries (73.5%), 20% specialised libraries and 4% University libraries, although the latter contain more than a third of the total volumes. About 800,000 loans are made annually to 180,000 borrowers.

The General Library of Navarre was created in 1940. It holds the bibliographic heritage of Navarre, co-ordinates the public library system and manages the Legal Deposit. It has 320,000 documents in its collection and will soon have a new location.

New library of the Provincial Council of Bizkaia.
Bilbao.

Centro Koldo Mitxelena.
Donostia-San Sebastián.



8.3. Archives

Archive services fulfil the following three basic functions: conservation, processing of the collection, and dissemination. In 1990 of the Law on Basque Cultural Heritage was passed, reorganising jurisdictional arrangement.

The three Provincial Councils have exclusive jurisdiction over their Archives, and the rest of the documentary heritage is the jurisdiction of the Basque Department, also in charge of co-ordination, standardisation, etc. The Spanish Ministry of Culture is responsible for the three Provincial Historical Archives.

Badator is an online service implemented in 1998. It is accessible through the “Iragi” website. Since 1986 the Iragi Archival and Documentary Heritage Service located in Bergara has designed and developed the archival policies of the Basque Government. It contains almost 300,000 archival references from dozens of archive collections, both public and private, all of which can be consulted in real time. It is also possible to access the historical diocesan archives.

The Historic Archive of Euskadi will soon be located at the Vesga building in Bilbao. It will house the entire Basque Government collection, including documents from Bergara and most likely the Civil War archives currently held in Salamanca.

Some towns are consolidating their archive services little by little. The development of the Internet has provided the ideal framework for dissemination.

General Archives of Navarre

The General Archives of Navarre were created in 1836 when the governing body of Navarre assumed responsibility for the archives that were formerly in the custody of the “Cámara de Comptos”.

Other collections are also form part of the archives, including the Archives of the Kingdom, the records of the legal proceedings of the former Royal Council of Navarre, the documents of the Royal and Clerical Courts, notarial instruments and, more recently, the collection of the Department of Finance, the Civil Government and the Territorial Court.

It also holds the materials of the Censo-Guía (a guide for searching archives) of the Archives of Navarre, thanks to a co-operation agreement between the Government of Navarre, the Spanish Ministry of Culture and the Society of Basque Studies/*Eusko Ikaskuntza*.

8.4. Educational and scientific institutions

In the 2006–07 academic year the non-university **education system** in the Autonomous Community of the Basque Country consisted of 1,051 schools serving a total of 336,850 students (49% boys 51% girls), distributed as follows: infant education (84,057), primary education (103,609), special education (408), compulsory secondary education (ESO) (69,227), upper secondary education (bachillerato) (30,659), mid-level vocational training (10,721), higher-level vocational training (15,644) and apprenticeship programmes (411).

Only half of all students were enrolled in public schools (52.2%), while 161,031 studied at private schools, the vast majority of which received government funding. By territory, in Bizkaia there were 174,659 students, in Gipuzkoa, 112,524 and in Araba, 49,667. There are also regulated studies in languages (28,823 students), music (1,590 students in regulated programmes), trades and crafts (273), and dance (61).

Changes in demographics have not affected school enrolment. The numbers rose slightly from 432,113 students in 1997–1998 (including university education) to 437,900 in 2005–2006, seen most significantly in infant–primary education and, to a certain extent, the university level (from 90,623 to 68,924). In contrast, the compulsory nature of the first cycle of secondary education led to an increase of over 20,000 students.

Euskal Herria has five universities. Three of them are located in the Autonomous Community of Euskadi. Women account for 54.4% of the student body. The universities comprise different campuses, divided into 56 faculties and schools, which cover the areas of Medicine, Science, Fine Arts, Law, Information Sciences, Chemistry, Computer Science, Economics and Industrial Engineering, among others. In 2004 the Law on Universities was passed.

The **University of the Basque Country** (Universidad del País Vasco-Euskal Herriko Unibertsitatea (UPV-EHU) is public. In 2005 the university consisted of 34 centres, 107 departments and a regular operating budget of 313 million euros. 4,147 individuals were on the teaching and research staff, 2,494 of whom held PhDs.

58 degree programmes were offered in the first and second stages, and 114 post-graduate or PhD courses. 57,390 students were registered for classes – 77% from Euskadi – including 6,027 enrolled in online courses and 854 in international programmes. 50% of students speak Euskara. The university is the most important research institution in the Basque Country.

Navarre Archive in Pamplona-Iruñea.
By architect Rafael Moneo.



Archive and Document Service website at Iragi (Centre for Basque Documentation).



There are two private universities in Euskadi. **University of Deusto** (Jesuit run), the oldest of the two (1886), educated the elite classes throughout the twentieth century. The school has nine campuses, serving 16,000 students, and 600 instructors, and has undergone major changes in the past thirty years. The **University of Mondragón** (an initiative of the cooperative enterprise system) is the most recent, linked to the business and technical world.

Navarre has two universities: the **public university of Navarre** (Universidad Pública de Navarra) and the long-established private **University of Navarre** (run by Opus Dei).

University of the Basque Country, Leioa campus, Bizkaia.



Iparalde does not have its own university (one of the public grievances); instead, there is a branch network attached to the universities of Bordeaux and Hegoalde which offers Engineering, Sciences and Law studies.

Historically, there were a number of other institutions of higher learning: the **Benedictine University** of Philosophy and Theology of **Iratxe** (late sixteenth century until 1824), the **Dominican University of Santiago** (1630–1770) in Pamplona–Iruña, and the **University of Oñati**, which opened its doors in 1540 as “Universidad de Sancti Spiritus” to students of Law, Theology and Medicine.

La Real Sociedad Bascongada de los Amigos del País (Royal Society of Friends of the Basque Country) goes back to the eighteenth century when a group of people would gather at Palacio Insausti, the Count of Peñaforida’s Azkoitia residence. The guests were well-off people who had travelled around Europe, were familiar with the industrial and cultural advances of other countries, and were frustrated at the panorama in the Basque Country at the time. The society was created in Bergara in 1765. Among its members were some of the most important reformers of the era: Olavide, Arriquirar, Ibañez de la Rentería...

From time it was created, the RSBAP was involved in culture, education, science and moral issue. It was responsible for founding the “Real Seminario Patriótico de Vergara” (1776–1796), a seminary which hired some of the most noteworthy instructors in Europe (Proust, Chavaneau, Brisseau...), as well as Basques, including the Elhuyar brothers, Erro, Mas, Santibáñez and Foronda. The seminary enjoyed great prestige all Europe-wide for its work with steel, improving ironworking techniques and being the first institution to cast platinum. Today the members publish books and journals, including the RSBAP newsletter and Egan). The society’s headquarters is located in Palacio Insausti.

La Sociedad Económica Tudelana de Amigos de País (1773), founded by the Marquis of San Adrián, played a similar role in southern Navarre (roads, water channels, etc.).

Eusko Ikaskuntza–Sociedad de Estudios Vascos (Society of Basque Studies) is a scientific institution created in 1918 at the express wish of the provincial councils of Araba, Bizkaia, Gipuzkoa and Navarre. The main goal was to create an agency which would solidify, unify and spearhead the rebirth of Basque culture and provide a platform for all those interested in promoting its development. The society was banned under Franco rule, from 1936 to 1976, when it launched a new phase. The organisation has nearly three thousand members active in fifteen areas of science (Anthropology/Ethnography, History and Geography, Education, Social Sciences...).

A new generation of members, spread across all of Euskal Herria, has given the EI–SEV a younger profile. In addition to research, the organisation also focuses on education (i.e. the Jakitez programme). It sponsors regular **Basque Studies Congresses** on currently topics, and publishes an average of forty books a year. It is also responsible for publishing **Cuadernos de Sección**, the Journal of Basque Studies (RIEV), a monthly newsletter called **Asmoz ta Jakitez**, and the weekly online journal Euskonews & Media at euskonews.com.

University of Deusto, Bilbao.



The most recent university was created in Mondragón, Gipuzkoa, promoted by the cooperative movement.



8.5. Other facilities

Conference centres and **auditoriums** provide venues for high-quality cultural events, conferences and performances.

The Kursaal Conference Centre and Auditorium in Donostia–San Sebastian, Bilbao’s Palacio Euskalduna, built on the site of the former Bilbao shipyard, Palacio Europa in Vitoria–Gasteiz – soon to include an auditorium – and El Baluarte, Pamplona–Iruña’s new conference centre and auditorium, all provide the perfect setting for mass audience events. The Anoeta Velodrome in Donostia, the Buesa Arena in Vitoria–Gasteiz and the Bizkaia Arena at the BEC in Barakaldo also serve as venues on occasion for large-scale concerts

Theatres include the Arriaga in Bilbao, the Victoria Eugenia in Donostia and the Principal in Vitoria–Gasteiz, as well as a number of smaller theatres and multi-purpose venues in different cities (Barakaldo, etc.).

Arteleku, located in Martutene, is now a consolidated public centre aimed at promoting experimentation, reflection and dissemination of contemporary art. Bilboarte in Bilbao and Montehermoso and Krea in Gasteiz serve the same purposes. There are also a number of centres dedicated to the performing arts (Bilbo Eszena, etc.). The former Tobacco factory in Donostia (30,000 square metres) will house a large-scale cultural undertaking, the International Contemporary Culture Centre, dedicated to image and cultural innovation.

Many towns and cities have public facilities set aside for cultural and sport-related activities. These include **cultural centres**, libraries and fronton ball courts (which can also be converted for other uses).

Particularly noteworthy, for example, is the **network of civic centres** located in the various neighbourhoods of Vitoria–Gasteiz. This is where a large part of the sports, social and cultural activities take place. The other capital cities also have a similar system of cultural centres which offer a variety of cultural programmes and events year round.

El Baluarte Conference Centre and Auditorium. Pamplona, Navarra.



Europa Conference Centre Vitoria–Gasteiz.



Euskalduna Conference Centre and Auditorium, built over the former Euskalduna shipyard. Bilbao.



8.6. The media

The mass media in Euskadi comprises an array of social and cultural entities –profit-making or otherwise– dedicated to the transmission of ideas, information, aesthetics, sounds and images, all of which have a great cultural, social and political impact.

Mass media help us to connect with an increasingly global society. Mass culture is what provides a large part of the population with its cultural and intellectual background. The three major types of mass media today – the written press, radio, television, and to a growing extent the Internet –provide us with increasing accessibility to current information.

However, the ability of nations and societies to inform the public is not equally distributed. Economic, social and political pressures influence the types of information and programmes communicated to large groups of people via private or publicly-owned media organisations, corporate press offices or lobby groups.

The three fundamental duties of public communication services are to **inform, shape opinion and entertain**. The latter of the three – mere entertainment – has managed to displace the first two in today's systems.

In order to operate a radio or television station a government license must be obtained from the state media agency, except for non-commercial community radio stations (no advertisements) with very low power transmitters.

Media requires financial investments not readily available to all. Generally speaking, the leading media organisations either belong to financial or economic groups or are publicly owned.

Public television networks, at both the state and autonomous community levels, are usually financed by a combination of public funding and commercial revenues.

The switchover from analog to digital broadcasting will be fully implemented by the year 2010. The termination of analog broadcasting will bring about a radical change in the media panorama in Euskadi as well.

The peninsular Basque Country (Euskadi and Navarre) has its own mass media structure, particularly the written press. However, Madrid-based radio and television stations inevitably exercise a controlling influence, given the extensive programming offered by both public and private Spanish television and radio broadcasters.

8.6.1. Media groups and operators

The leading media groups in the Basque media structure are the Basque public television and radio network Euskal Irrati Telebista (EITB), and Vocento.

Euskal Irrati Telebista (EITB), operated by the Basque Government, is a public service radio (5 stations) and television (with two channels that broadcast to Euskadi – ETB 1 and ETB 2 – and another two channels broadcast abroad – Canal Vasco and ETB Sat). It commands a 25% share of the total radio and television audience in Euskadi.

The group's missions are regulated by law, and controlled by the Basque Parliament and a contract programme drawn up with the Basque Government, whereby the group's obligations are assessed every four years in exchange for public funding covering around 70% of total operations. The missions refer to cultural programming, in-house production, Euskara, the number of newscasts, the promotion of Basque culture, etc.

Vocento – formerly called Grupo Correo – is a long-standing, conservative media group. It is actually the leading media group in Spain. In addition to El Correo in Bizkaia and Araba, and El Diario Vasco in Gipuzkoa, the group publishes over a dozen newspapers in Spain, including the ABC, a widely read newspaper in Madrid, Taller de Editoriales, and a third of the Argentinian regional press company, Cimeco. The group is also a major stockholder in television, radio, and audiovisual production. It also has a variety of Internet portals.

In peninsular Euskal Herria there are also other regional or local newspapers, as well as radio and television stations.

8.6.2. Audience

In Euskadi the figures for dissemination of written press (190 copies for every one thousand inhabitants if we include the specialised press) and readership (50% of the population reads the press) are typical for a European country. They are twice as high as the Spanish average and higher than in France. Radio audience in Euskadi is among the highest in Spain (57.7% of the population listens to the radio) according to the combined March–October 2006 figures compiled by the audience measurement firm CIES.

People tend to have specific preferences for media produced in the Basque Country as opposed to products from Madrid-based media corporations. This preference is particularly evident when it comes to the written press, which is fundamentally published at the regional level. Nearly 9 out of 10 newspapers sold have their head offices in Euskadi. The newspapers Egin and Egunkaria (both published in Euskara) were closed by court order in 1998 and 2003 respectively.

Studio at EITB public radio.



Fresh off the press.



8.6.3. Newspapers in Euskal Herria

Written press is dominated by Vocento, which controls most of the newspapers in the three territories in Euskadi (El Correo and Diario Vasco), accounting for nearly 75% of all readership. The papers below round out the press offering:

- Berria, a Basque language daily newspaper distributed throughout Euskal Herria, with a circulation of some 17,000 copies and a readership of 55,000.
- Gara, sold throughout Euskal Herria with a circulation of 20–25,000 copies and a readership of over 100,000; ideology is nationalist leftist or abertzale (radical left nationalism).
- Deia, published in Bizkaia only, and affiliated with the PNV; circulation of 25–25,000 copies, and a readership of close to 90,000. Deia is now linked to the Diario de Noticias group.
- Diario de Noticias de Álava (Araba), and more recently, Noticias de Gipuzkoa, both papers associated with Diario de Noticias (Navarre): Progressive Basque-oriented, the first paper to become established.
- Diario de Navarra, conservative, most popular newspaper in Navarre.
- Le Journal du Pays Basque, limited distribution with abertzale tendencies, distributed in Iparralde.

Magazines in Euskara include Argia, Jakin and Aldaketa 16. Newspapers and magazines directly related to immigration issues include Etorकिनen Ahotsa, Roman in Lume, Nueva Gente and Araba Integra. There are also newsletters and periodic publications put out by social organisations such as Harresiak Apurtuz, Mujeres del Mundo, Ideasur, etc.

8.6.4. Radio and television

In Euskadi most of the television and radio programmes are broadcast by nationwide Spanish media outfits rather than Basque networks. However, during certain hours Radio Euskadi and the Grupo EITB radio and television newscasts capture the largest audiences.

Madrid-based radio stations, both private (Ser, Cope, Onda Cero and Punto Radio) and public (several stations broadcast by Spanish National Radio) – with subsidiaries in the Basque Country which cut away for a few hours for local programming – attract approximately 75% of the radio audience. Most of the FM stations listened to by the public in the Basque Country are affiliated with radio networks (23 of the 35 stations). SER is the station that captures the largest audience with their regular programming, followed by EITB's Spanish language broadcasts.

Together with these stations, apart from the public radio network, popular radio stations on the regional level include Bizkaia Irratia, Nervión/Gorbea, Radio Popular in San Sebastián, and Herri Irratia in Bilbao. There are virtually no municipal stations, but there are a handful of community radio stations: Euskalerría Irratia, Eguzki and Zarata (in Iruña), and Xorroxin Irratia (in the Baztán Valley), Hala Bedi (in Vitoria–Gasteiz), and Irola, Tas-tas and Koska in Bizkaia.

Microphones from the various media outfits at a press conference.



More visitors log on to the El Correo website than any other online Basque media.



Berria is the only newspaper published daily in Euskara.



In addition to music, some radio stations broadcast information related to immigration: Radio Tropical and Radio Candela, among others. The stations that broadcast in Iparralde are Xiberoko Botza (Maule), Irulegiko Irratia and Gure Irratia (Baiona).

In television, Spanish stations, both private (Tele5, Antena3, Canal+) and public (TVE channels 1 and 2) capture around 75% of the audience. According to CIES, the station with the highest overall audience average in 2006 was Tele 5 (720,000), followed by ETB 2 (625,000). ETB1, which broadcasts in Euskara, had an overall audience average of 186,000. Local or regional television stations include Tele Bilbao, Canal Bizkaia, Bilbovisión, Tele Donosti, Localia, Canal Gasteiz and Goiena, accounting for a total audience of 185,000. Canal 4 and Canal 6 are private channels licensed to broadcast TDT in Navarre. There is also a cable network offered by the Basque telecommunications operator Euskaltel. In 2006 an estimated 48.5% of the population over the age of 14 had access to the Internet.

In **Navarre** overall television audiences for 2006 – according to the CIES survey – were as follows: Tele 5, 191,000; TVE 1, 169,000; Antena 3, 181,000; ETB 2, 83,000; TVE channel 2, 40,000; Canal 6, 25,000; Canal 4, 30,000; ETB 1, 27,000; Cuatro, 40,000; Canal +, 13,000. The two TVE channels were the leaders (209,000), followed by the Spain-wide private stations. The two ETB channels (public television broadcast from a different autonomous community) accounted for a viewership of 112,000 and together are the fourth in overall viewer audience, significantly ahead of the privately-own Navarre stations.

8.6.5. Euskara and communication

The Basque language is present, although not widespread, in the written press (3% of daily distribution comes from Berria and local inserts). Around 10% of radio broadcasting in Euskadi is in Euskara, with an overall audience of some 200,000 listeners. Few radio stations broadcast in Basque (Euskadi Irratia, Euskadi Gaztea for younger audiences –both part of the EITB network– and other small private stations –Herri Irratia, Bizkaia Irratia– and community radio). The presence of Euskara among privately-owned FM stations is virtually non-existent.

As for television, apart from a few local TV stations (Goiena, etc.), only ETB 1 broadcasts in Basque, capturing approximately 6–7% of the total television audience.

The presence of Euskara in the media is much more limited than the actual use of the language in society. It is discriminated against in the market since media organisations prefer using Spanish, a language that is understood by everyone. However, Euskara has a greater presence in a number of local magazines and television stations. To help balance the situation, the new decree on local Digital Terrestrial Television (DTT) promotes the use of Euskara by establishing a policy of quotas and channels.

8.7. Essayists, scientists and historical figures

There are a number of Basques who have had an impact on culture even beyond the borders of Euskal Herria.

8.7.1. Essayists and scientists

Martín de Azpilicueta (Barasoain, 1492–1586). Dominican from an “Agramontes” family in the Baztan Valley, and known as Doctor Navarrus, was one of the most important intellectuals of his time. Advisor to King Philip II, he was a moralist (defended the legality of obtaining loans with interest), jurist and economist, and uncle to Francisco Xabier.

Esteban de Garibay, born in Arrasate in 1566, made an early and very important contribution to historical writing with his *Compendio historial de España*. But it was in Navarre where some of the most outstanding studies on early history were conducted. Prince **Charles of Viana** himself researched the history of the Navarrese monarchy, as did **Pedro de Agramont** and **José de Moret** (seventeenth century) with their *Anales del Reyno de Navarra*. **Juan Huarte de San Juan** wrote *Examen de ingenios*, a treatise on practical psychology.

Brothers **Fausto** and **Juan José Elhuyar** were mineralogists in the eighteenth century. The former served as general superintendent of mines in Mexico and later as minister for the Spanish government, and the latter was the first to isolate tungsten, or wolfram, and study the treatment of mercury, silver and platinum.

The distinguished **José Agustín Ibáñez de la Rentería** (Bilbao 1750–Lekeitio, 1826) was a strong proponent of constitutionalism, the separation of political powers, and the ideas of citizenship, a limited state, and municipal liberties. He was the author of *Discursos y Memorial histórico* (1798), the story of his experience in the war against the French.

Even before **Nicolás de Arriquirar**, the well-known economist from Bilbao, Navarre-born economist **Jerónimo de Ustariz** had made a name for himself with his *Teoría y práctica de Comercio y Marina*. **Pascual Madoz** (Pamplona, 1806–Genoa, 1870), geographer, liberal politician and architect of the so-called “disentailment of Madoz”, published a very meticulous work in 16 volumes called *Diccionario geográfico de España*.

Santiago Ramón y Cajal was born in 1852 in Petilla de Aragón, a Navarrese enclave in Aragon, and died in Madrid in 1934. He was awarded the Nobel Prize for Medicine in 1906 for his work in histology.

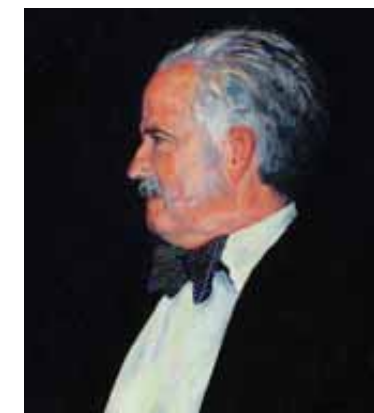
Santiago Ramón y Cajal, 1906 Nobel Prize Laureate in Medicine, giving a class.



Jose Miguel de Barandiaran (centre) at the entrance of one of his excavations.



Portrait of Julio Caro Baroja.



Arturo Campión (Pamplona-Iruña, 1854–1937) founded the “Asociación Euskara de Navarra” and wrote a Basque language grammar called *Gramática de los cuatro dialectos literarios de la lengua euskara* and novels including *La bella Easo* and *Blancos y negros*. He was a champion of the fueros system and later a Basque nationalist.

Don **Resurrección María de Azkue** (1864–1951), born in Lekeitio, is not only known for his Basque songbook, but also for his anthology of oral literature, *Euskalerraren Yakintza*. He also composed a few operas and authored the novel *Ardi galdua* (The Lost Sheep).

In addition to Miguel de Unamuno, mentioned above, another name associated with the so-called “Generation of ‘98” was **Ramiro de Maeztu**, born in Vitoria-Gasteiz (1875). Maeztu was an accomplished essayist whose ideology was the direct opposite of Unamuno’s. He founded the right-wing magazine “Acción Española, writing such essays as *La crisis del humanismo*, *Defensa de la Hispanidad* and *La revolución de los intelectuales*, among others. He was shot by the Republicans in 1936 in the first days of the Spanish Civil War.

Philosopher **Xabier Zubiri** (1898–1983), Chair of History of Philosophy, whose work was influenced by Ortega y Gasset, Dilthey and Heidegger, proposed a theory of intelligence (*Inteligencia y razón*) and had a great concern for theology.

Joxe Migel Barandiaran (Ataun, 1889–1991), ethnographer and great scholar of Basque prehistory, founded the Basque Institute for Research and the journal *Ikuska*. He studied caves and prehistoric archaeological sites (Santimamiñe, Lezetxiki, Altxerri, Ekain and others.) and wrote essays on Basque ethnology and mythology. His best known works were *Euskal mitologia* (1922), *Euskalerriko lehen gizona* (Primitive Man in the Basque Country) (1934), *Antropología de la población vasca* (1947), *El mundo en la mente popular vasca* (1960) and *Mitología Vasca* (1979). His colleagues included ethnographer **Telesforo de Aranzadi** and palaeontologist **Juan María Apellániz**.

Highly knowledgeable ethnologist and disciple of Don Joxe Migel, **Julio Caro Baroja** (Madrid, 1914–1995) conducted a number of studies such as *Los pueblos de España* (1946), *Los vascos* (1949) and *Las brujas y su mundo* (The World of the Witches, 1961). He also wrote about historical events, including a book about Jews in modern Spain *Los judíos en la España moderna y contemporánea* (1961). Caro Baroja was a full member of the Royal Spanish Academy, the Academy of Spanish History, and Euskaltzaindia, and received numerous awards. The architect of the so-called historical-cultural approach in Spain, is considered one of the last wise men of the twentieth century. Caro Baroja is buried in the family vault in the town of Bera.

Koldo Mitxelena (1915–1987) was a linguist, historian of Basque literature, and one of the leading proponents in the unification of Euskara. He was a teacher of the new perception of Euskara as an instrument for communication, and researcher on the history of the Basque language (*Sobre el pasado de la lengua vasca*). Philologist and theologian **Luis Villasante**

(1920) was the director of Euskaltzaindia. He published work on religion, linguistics (*El diccionario de Axular*) and the history of Basque literature (1961).

Some of the outstanding historians were **Karmelo Etxegarai**, **Estanislao Labayru**, **Andrés de Mañaricúa**, **Hermilio de Olóriz**, **José María de Lacarra**, **José M^a Jimeno Jurío**, **Manex Goyhenetcheand Micaela Portilla**.

Euskal Herria has given the world a number of highly reputable scholars such as **Julio de Urquijo** (1871–1950); scholar of the Basque language, **Justo Garate** (1900–1994); encyclopaedist and editor, **Bernardo Estornés Lasa** (Izaba, 1907–Donostia, 1999); Ombudsman and Basque linguist, **Juan San Martín** (Eibar, 1922–2005); **José Mari Satrustegi** from Navarre; and Basque art historian, **Juan Plazaola** (1918–2005).

The following names stand out in the area of essay in Euskara: **Jon Mirande**, **Salbatore Mitxelena**, **Txillardegui**, **Joxe Azurmendi** (*Hizkuntza, etnia eta marxismoa, Espainolak eta euskaldunak*–The Spanish and the Basques), **Rikardo Arregi**, **Jean Etchepare** (*Buruxkak*), **Juan San Martín** (1922–2005) and, lastly, **Federico Krutwig** (1921–1998), whose book *Vasconia* (1963) had a major influence on the ideology of radical left nationalism. Krutwig spent the last years of his life studying linguistics and Greek culture.

Standing out among essayists in the Spanish language are **Javier Echevarría** (*Los señores del aire: Telépolis y el tercer entorno*), who writes about the information age; **Juan Aranzadi** (*Milenarismo vasco, El escudo de Arquíloco*), whose work focuses on anthropological interpretations; and philosophers **Daniel Innerarity** (*La transformación de la política, La sociedad invisible*), **Javier Sádaba**, **Fernando Savater**, **Jon Juaristi** and **José Ramón Recalde**.

As for the best-known Basque scientists in the world today, **Pedro Miguel Etxenike** (Izaba, 1950), Chair of Physics at the University of the Basque Country, opened international lines of work in a broad range of areas related to Condensed Matter Physics and promoted the creation of a science and technology system in Basque Country; **Jesús Altuna**, expert in prehistoric archaeology (led excavations at Ekain, Erralla and Amalda), was a pioneer in archaeozoology and one of the founders of Fundación Barandiaran; palaeontologist **Juan Luis Arsuaga** is co-director of the site Sierra de Atapuerca, where anthropologists discovered the new human species *Homo Antecessor*; and biophysicist, **Félix Goñi**.

Today science and research are based on teamwork; in Euskadi alone there are 2,000 researchers qualified in the hard sciences. 400 of them have been identified as “researchers of international excellence”, their work having particular relevance in the areas of aeronautics, cancer, psychiatry pharmaceuticals, engineering and plastics, among others.

Koldo Mitxelena.



Pedro Miguel Etxenike.



8.7.2. Historical figures

This section offers a brief overview of prominent Basques, some of whom made a name for themselves internationally. Many of them serve as models; others not necessarily, but they are all part of our history. Basque scientists, politicians, intellectuals, saints, inventors, expeditionaries and artists have their counterparts in inquisitors, fascists, pirates and slave traders.

Iñigo Aritza or Arista, founder of the Kingdom of Pamplona and brother to Musa ben Musa (eighth century), Navarrese Muslim leader of the Banu Quasi, who had their centre of power in Tudela-Tutera for several centuries.

Santxo Handia (Sancho III the Great) (1004–1035) governed all of Euskal Herria, Toulouse and most of the Christian territories of Spain: Pamplona, Nájera, Aragón, Sobrarbe, Ribagorza, Castile and León. His reign was marked by the social, political and economic expansion of the Kingdom of Pamplona, later called the Kingdom of Navarre. Under his control, the pilgrimage to Santiago was organised and the Romanesque style and Cluniac culture were introduced (international Christian reform brought about by Cluniac Benedictine monks).

Yehudah ha-Levi, (1070–1141), Jew from Tudela-Tutera, was the leading exponent of Hebrew poetry in the Iberian Peninsula in the Middle Ages. An anthology of his poetry, *Sobre las alas del viento*, was recently published.

Benjamin of Tudela (1130–1175) was a traveller who explored Italy, Greece, the Near East, India and Central Asia in the Middle Ages. He described his experiences and impressions in a book entitled *The Book of Travels*, a uniquely detailed account of what was considered at the time a large part of the known world.

Pero López de Ayala (Vitoria, 1332–Calahorra, 1407), man of letters, essayist, chronicler, soldier, politician and venturesome diplomat, was the architect of the French–Castillian alliance of 1381. King Henry III named him “Canciller Mayor” (grand chancellor) of Castilla.

Ignacio de Loiola (Ignatius of Loyola), born in Azkoitia in 1491, was a noble and soldier in the service of the Viceroy of Navarre. After being severely wounded at the Battle of Pamplona, he wrote *Ejercicios Espirituales* (Spiritual Exercises). He founded the Society of Jesus (Jesuits), the order that spearheaded the Counter-Reformation and which played such an important role in educating the elite in much of the world. He is the patron saint of Gipuzkoa and Bizkaia.

Francisco de Xabier, born in the Castle of Xavier (Navarre) in 1506, was a supporter of the Kingdom of Navarre and helped found the Society of Jesus, alongside Ignacio de Loiola. He left the country to serve as a missionary in the Far East (Japan, Goa, Malacca...) where he died. He is patron saint of Navarre and Euskara.

Juan Sebastián Elcano, born in Getaria, was the first person to sail around the globe in 1522, completing the initial pursuit of Magellan.

Juan de Zumarraga (1476–1548) was a Franciscan prelate, so-called ‘Protector of Indians’, and first bishop of Mexico. He introduced new crops and the first printing press to Latin American.

Jeanne of Albret (1528–1572) was the Queen of Navarre and a political leader. Her court was established in Iparralde (Lower Navarre) after Castile conquered peninsular Navarre. She entrusted Juan Leizarraga with translating the New Testament into Euskara. She was married to Calvinist Antonio of Bourbon, and was mother of **Henry IV of France** and **Henry III of Navarre** (1553–1610).

There is a long list of conquistadors in the service of the Spanish Crown: **Juan de Garay** (Orduña, 1528–Río de Plata, 1583) who founded the city of Santa Fe and, as field marshal of La Plata, refounded the city of Buenos Aires; **Miguel López de Legazpi** (1510–1572) colonised the Philippine Islands; **Andrés de Urdaneta** (1508–1568) explored Oceania and discovered a route to America across the Pacific.

The most particular and cruel conquistador was **Lope de Aguirre**, born in Oñati (1515). He accompanied Pizarro, and later joined the expedition led by Pedro de Ursua in search of El Dorado through Peru and down the Amazon River. He rebelled against the Spanish Crown, probably to flee from justice after killing a good part of his fellow expeditionaries.

Miguel (1534–1588) and **Antonio** (1577–1640) **de Oquendo** were both sailors. The former fought with the “Invincible” Spanish Armada and the latter against Dutch war vessels.

Juan de Idiáquez (1540–1614) was royal secretary and Minister for Foreign Affairs under Philip II.

Saint Cyran or **Jean Duvergier de Hauranne** (Baiona, 1581–1647) stood out as a Jansenist theologian.

Catalina Erauso (Donostia, 1592–Mexico, 1650) was a fascinating character. She escaped from a convent, dressed as a man, took on various names and fought as a soldier in the New World for a number of years. When her story became known, she was received with honours by King Philip IV, who officially promoted her to Lieutenant and called her the “monja alférez” (nun lieutenant).

Xabier María de Munibe, Count of Peñafloreda (1723–1785), was the founder of the “Real Sociedad Vascongada de Amigos del País” and the “Real Seminario de Vergara”.

Coin from the reign of Santxo Handia.



Alms collection dish with the figure of Saint Ignatius of Loyola



Map dating from 1543 of the first voyage around the world, initiated by Portuguese born Magellan and completed by Juan Sebastián Elcano.



Sabino de Arana y Goiri during one of his stints in jail.



Indalecio Prieto.



Dolores Ibarruri "La Pasionaria".



Cosme Damián Churruga, admiral and expert cartographer, was born in Mutriku (1761) and died in the Battle of Trafalgar against the British Navy.

The life stories of **Tomás** (1788–1835) and **Manuel Antonio** (1773–1846) **de Zumalacárregui** brothers, Tomás (1788–1835) and Manuel Antonio (1773–1846) are diametrically opposed. Born in Ormaiztegi, Tomás was a general in the Carlist army during the first Carlist War. He was known for his guerrilla tactics, and was mortally wounded, in the siege of Bilbao following his victory over Espartero in Durango. Manuel, on the other hand, was a liberal, and participated in the Cortes in Cádiz (1812), where the first Spanish constitution was drawn up (known as "la Pepa"). In 1842 he was named Minister of Justice.

Francisco Javier Mina (Idocin, 1789–Mexico, 1817) nephew of Espoz y Mina, was the head of a guerrilla force fighting against the French, and later fought in Mexico in the War of Independence, where he was sentenced to death.

Antoine d'Abbadie (1810–1897) was a wealthy philologist and explorer of Ethiopia. He later turned his interest to Euskara, organising a series of Juegos Florales poetry competitions. On his family's property in Lapurdi he built the unique castle of "Abbadie", used today by the French Academy of Science, of which he was once president.

Manuel Iradier, born in Vitoria-Gasteiz (1854–1911), he was an explorer in Guinea, and wrote a number of books about his travels.

Sabino Arana (Bilbao, 1865–1903). Besides being a scholar of Euskara (*Etimologías Vascas*, *Pliegos euskerófilos*), in 1892 he published *Bizkaya por su independencia*. In 1895 founded the Basque Nationalist Party based on the idea that "Euskadi is the homeland of the Basque people". He was a decisive figure in Basque history in the last century.

María de Maeztu Withney (Vitoria-Gasteiz, 1882–Buenos Aires, 1948) dedicated her life toward achieving equal education for women. In 1915 she founded the "Residencia Internacional de Señoritas" in Madrid.

Indalecio Prieto (1883–1962), was a journalist, politician and Socialist party representative beginning the first decade of the twentieth century. He served as deputy and minister for the Spanish Government on several occasions, representing the reformist sector of socialism, after clashing earlier with the founder of socialism in Bizkaia; **Facundo Perezagua**. He led the Spanish Socialist party during the period of exile.

Manu Robles-Arangiz (Begoña, 1884–Lapurdi, 1982) was one of the founders of Basque workers solidarity organisation, Solidaridad de Obreros Vascos, which would later become the union ELA.

Manuel de Irujo (Lizarra, 1892–Pamplona, 1981) was Nationalist deputy and minister for the Spanish Republican government (1936–37). He was also a member of the Republican government in exile. With the restoration of democracy he served as senator and deputy for Navarre. He authored *Instituciones jurídicas vascas* and *La comunidad ibérica de naciones*.

Dolores Ibarruri «la Pasionaria» (Gallarta, 1895–Madrid, 1989) was leader to the working class and secretary general of the Spanish Communist Party (until 1960) and of the Communist International. As deputy in 1936 and 1977, she became a mythical hero for the working class. With her cry "No pasarán" (they shall not pass), she was the symbol of Madrid's resistance against Franco's troops during the Spanish Civil War.

Jesús Maria Leizaola (Donostia, 1896–1989) was deputy to the Cortes during the Second Republic, member of the Basque Government, and head of the Council of Defence during the war from 1936–37. He served as *lehendakari* in exile upon the death of Aguirre (1960), returning in 1980 as an elected member of parliament. He was also a scholar, writer, and member of Euskaltzaindia.

José Antonio Aguirre y Lecube at the founding ceremony of the first Basque Government (1936).



Jose Antonio Aguirre y Lecube (Bilbao, 1904–Paris, 1960) was the first lehendakari of Euskadi. It was his idea to propose to the Basque Nationalist Party the creation of a Basque army (Euzko Gudarostea) to fight on the side of the Second Republic. He helped form a government that concentrated nationalists, communists and republicans. He served as president of the Basque Government in exile until his death.

Pedro Arrupe (Bilbao, 1907–Rome, 1991) was a missionary for 27 years in Japan, living in Hiroshima when the atomic bomb fell in 1945. In 1965 he became Father General for the Society of Jesus, coinciding with the Second Vatican Council and endorsing liberation theology and the mission of the church through the eyes of the poor.

Jesus Galíndez (1915–1956), university professor, writer and nationalist politician, recruited by the FBI after the war and later assassinated at the hands of Dominican dictator Trujillo. His dramatic life story has been the subject of essays, novels and films.

Ignacio Ellacuría (Portugalete, 1930–1989), Jesuit, theologian and philosopher, and proponent of liberation theology, together with **Jon Sobrino**. He was murdered by a squadron of the Salvadoran army.

Significant political leaders of the last quarter of the twentieth century include **Ramón Rubial** (1906–1999), President of the Socialist Party (PSOE) and the pre–Autonomous Basque General Council. Other Socialist leaders are **Fernando Buesa** – killed by ETA in 2000 – **Txiki Benegas**, **Ramón Jáuregui** and **Nicolás Redondo**. The current Secretary–General is **Patxi López**.

Juan Ajuriaguerra (1903–1978) and **Xabier Arzalluz** represented EAJ–PNV for the entire second half of the twentieth century. Later leaders were **Josu Jon Imaz** and **Joseba Egibar**. The party is currently headed by **Iñigo Urkullu**. Eusko Alkartasuna (EA) was founded by **Carlos Garaikoetxea** in 1986, when the party split from the PNV.

Emblematic leaders of ETA include **Txabi Etxebarrieta** – killed in Tolosa in 1968 – **Eduardo Moreno Bergareche**, (aka *Pertur*) – assassinated in 1976 in circumstances that were never fully explained – **José Miguel Beñaran**, (aka *Argala*) – killed by GAL in 1978 – and **Txomin Iturbe** (1943–1987). Political leaders of the so–called izquierda abertzale, or radical left, have included **Rafa Díez Usabiaga** and **Arnaldo Otegi** (Batasuna), and **Patxi Zabaleta** (Aralar).

Mario Onaindia (1948–2003) and **Juan Mari Bandrés** were leaders of Euskadiko Ezkerra. The former was also a leader of the PSE–EE.

Ramón Ormazabal (1910–1982) was the historical leader of PCE–EPK, and **Javier Madrazo** is the leader of Izquierda Unida–Ezker Batua.

Txus Viana was the leader of the former UCD, while **Marcelino Oreja** and **Jaime Mayor Oreja** were leaders of UCD and the Basque Partido Popular (PP).

Navarre–born **Jesús Aizpun** (1928–1999) and **Jaime Ignacio del Burgo** were leaders of the UPN. Miguel Sanz (UPN) is now the President of the Government of Navarre.

René Cassin (Baiona, 1887–1976) was honoured with the Nobel Peace Prize in 1968 as the author of the United Nations Universal Declaration of Human Rights 1948. Other Basques of renown included fashion designers **Cristóbal Balenciaga** (1895–1972) and **Paco Rabanne**, and nineteenth century bullfighter **Luis Mazzantini**.

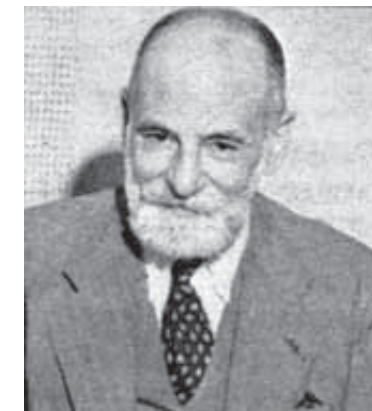
In the area of sport the most outstanding names include cyclists **Miguel Indurain**, who won five Tours de France, and **Joane Somarrriba**, with three Tours; boxers such as European heavyweight champions **Paulino Uzkudun** (1899–1985) and **José Manuel Ibar “Urtain”** (1943–1992); mountain climbers, including **Juanito Oiarzabal** (who has climbed all fourteen 8,000–metre peaks), **Martín Zabaleta** (the first mountain climber in Spain to reach the summit of Mt. Everest), **Félix and Alberto Iñurrategi** (when Félix died in 2000, the two brothers had already scaled twelve 8,000–metre peaks), **Edurne Pasaban**, **Josune Bereziartu**, and **Patxi Usobiaga** (World Cup climbing champion in 2006 and 2007); footballers **Telmo Zarraonaindía “Zarra”**, and **José Ángel Iribar**; pelotari **Julian Retegi**; and Olympic gymnast **Almudena Cid**.

Not all of the twentieth century Basque personalities stood firmly on the side of democracy. One example, Estella–born **Julio Ruiz de Alda**, made a name for himself by flying over the South Atlantic (10,000 kilometres) in an aircraft called the Plus Ultra; however, he was also co–founder of the Spanish Falange and was shot in 1936. Other figures associated with the Franco regime included Falangists **José Luis Arrese**, **José María de Areilza** and **José Felix de Lequerica**. The latter two were mayors of Bilbao who went on to become influential politicians; **Rafael García Serrano** was given the National Francisco Franco Award in 1943 for his book *La fiel infantería*, later made into a film. Among the clergy, **Justo Pérez de Urbel** was abbot of the Valle de los Caídos, and **Zacarías de Vizcarra** (Abadiano, 1879–1963) a propagandist for the Spanish cause and author of works including *Vasconia española*.

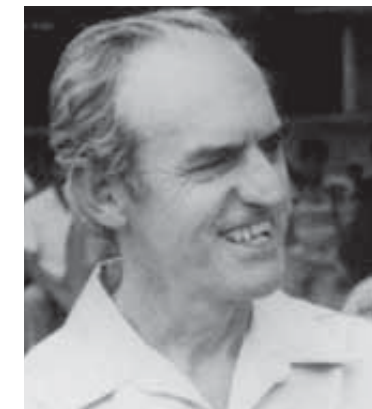
Other less than exemplary characters made a name for themselves as pirates (**Jean Lafitte**, **Joachim Larreguy**, **Johanes Suhigaraychipy**), slave traders (**Jean Baptiste Ducasse** in the seventeenth century; **Miguel Uriarte** in the eighteenth, and **Julian Zulueta** in the nineteenth) or torturers (**Melitón Manzanos**).

Famous descendents of Basques include **Francisco de Vitoria** (1484–1546), theologian and precursor of international law; **Simón Bolívar**, the great liberator of South America; fellow Latin American hero, **Rafael Urdaneta**; and so many others who have contributed to the prestige of Basques throughout the world. Unfortunately, the deeds of some Basque descendents are not always a source of pride. One example is Uruguayan dictator, **Juan Maria Bordaberry**. **Augusto Pinochet Ugarte**, descendent of Basques who immigrated to Chile in the seventeenth century, overthrew the legitimate Chilean government led by Salvador Allende in 1973.

René Cassin.



Jesuit priest Ignacio Ellacuria.



Miguel Indurain wearing the winning yellow jersey at the Tour de France.



Bilbao Symphony Orchestra.



Jazz Festival in Vitoria-Gasteiz.



Anthony Hopkins, Catherine Zeta Jones and Antonio Banderas walk down the red carpet at the Donostia-San Sebastián Film Festival.



8.8. Cultural events

There are several cultural events revolving around music, theatre and film.

Euskadi hosts a wide range of musical events. The opera season sponsored by Bilbao Association of Friends of the Opera (**ABAO**), or concert performances by the **Basque National Orchestra** (OSE) and the **Bilbao Symphony Orchestra** (BOS), pay tribute to classical music.

- **Classical music:** events include the Bilbao Opera, the “Quincena Musical” classical music festival in Donostia, the Early Music festival in Vitoria-Gasteiz and the Musikaste music festival in Errenteria. There are also concerts organised by Cultural Álava (Vitoria-Gasteiz) and Fundación Kursaal (Donostia), as well as concerts in Bilbao sponsored by the Philharmonic Society, Fundación Bilbao 700, and the annual Musika-Música week-long music marathon.

- **Jazz** Festivals take place in Donostia-San Sebastián, Vitoria-Gasteiz and Getxo.

- International **Folk Music** Festival of Getxo.

- There are a number of **theatre** festivals, some of which are annual events that draw crowds of theatre lovers from all over: International Comedy Theatre Festival (Araia, mid-August); Theatre Festival of Eibar (Gipuzkoa); the Puppet and Marionette Festival of Bilbao (November) and in Tolosa; the International Theatre Festival of Vitoria-Gasteiz (September-December); the International Festival of Santurtzi; the Street Theatre Festival of Leioa; Bilboko Antzerki Dantza (Theatre and Dance Festival), and, most importantly, the Theatre Festival of Donostia.

- **Choirs:** the choir competition in Tolosa, and the week-long international choir festival in Araba.

- **Traditional music** can be heard in streets and town squares during festivals, where the air is filled with the sounds of trikitixa, txistu, and tabor music.

- **Other types of music:** Azkena Rock Festival and Electroacoustic Music Festival of Vitoria-Gasteiz; Contemporary Music Festival of Leioa, and Bilbao BBK Live.

Every year since the 1960s, the **Basque Book and Record Fair** has been held the first week in December in Durango (Bizkaia). It is a crowd-gathering social event as well as an opportunity to see the latest in books and music published throughout the year in Euskal Herria. It has now become a tradition to launch the most representative titles in Basque culture every year at this event.

There are a number of **film-related events**, the most important taking place in Donostia-San Sebastián.

- International Film Festival of San Sebastián (**Donostia Zinemaldia**) is one of the few “A category” film festivals in the world; in 2007 the event held its 55th edition.
- **Horror and Fantasy** Film Festival of San Sebastián.
- International Documentary and Short Film Festival of Bilbao (**Zinebi**).
- Latin American Film Festival of **Biarritz**.

In **Navarre** festivals take place throughout the summer months. Other events include the **Escena Dance Festival** and the **Early Music Festival** of Estella-Lizarrar. Príncipe de Viana is the government institution that oversees all of the cultural events in Navarre.

Despite the fact that there are no specific public institutions for the region of **Iparralde**, a very active organisation called EKE (Euskal Kultur Erakundea-Institut Cultural Basque) was created in 1990, bringing together the efforts of a number of different groups. With some institutional support, the organisation sees to a good part of Iparralde’s cultural heritage and activities, as well as sponsoring research and cultural exchange projects. Its programmes include Hizkuntza, Kantuketan and Ondare.

In Iparralde the network of Ikastolas, **Seaska**, was founded in the 1970s and despite the lack of official backing, continues to grow. **Udako Euskal Unibertsitatea** was also created in Iparralde, spreading later to Hegoalde with the advent of democracy. The 1980s saw the creation of **Pizkundea**, an organisation dedicated to teaching adults Euskara.

Quincena Musical classical music festival at the Kursaal, by architect Rafael Moneo. Donostia-San Sebastián.



8.9. Traditional and popular culture

Traditional ceremonies, celebrations and gatherings in Euskal Herria are the subject of ethnographic study.

8.9.1. Fairs, rural sports and games

Fairs

In former times, agricultural, livestock and fishing fairs were the gathering place for *baserritarrak* (farmers) who would come to buy and sell goods. Nowadays they are a showcase for some of the most excellent and wide-ranging foods and crafts. A number of fairs are held in cities and towns throughout Euskal Herria, often times as part of local patron saint festivities.



Some of the fairs have become a tradition in Euskadi, such as the weekly outdoor market in **Ordizia**, capital of Idiazabal cheese. The market is held every Wednesday year round. However, the most important date of the year is in September, with the special agricultural fair, and its famous cheese competition. The **Gernika Fair**, is a festive event held on the last Monday in October, which gives people an idea of how the local farm products are shaping up for the season; **Santo Tomás** is held in Donostia and a similar festival takes place in Bilbao on December 21st. Ever since 1462 Baiona has held a **Ham Fair** every Thursday of Easter Week. There are also weekly markets in Gernika and Tolosa.

The best known Basque sport internationally is *jai-alai*.

Sport and games

The most important games are the different versions of **Basque pelota**, or handball (a mano, played bare-handed; cesta punta, played with a wicker basket; pala, played with a bat; rebote, remonte...). Cesta punta and pala are now played the world over, including the USA, Latin America and the Philippines; **trainera** (estropadak in Euskara) and smaller trainerilla rowing races began in 1879 and are now a hugely competitive event between coxmen from different coastal towns along the Bay of Biscay; *soka tira* is the Basque version of tug-of-war, a game also found in other countries.

In addition to the typical sports found in all types of societies, **herri kirolak**, or rural sports, based on strength and competition, are common to the Basque Country. Many of them are actually extensions of everyday farm chores that have become full-fledged competitive sports events. The theatrical events are made even more interesting by wagering *baitez-ezetz* (yes-no) bets on the various competitions and challenges, now forming part of our popular culture.

Rural sports are many and varied: wood-chopping (*aizkora jokua*); grass-cutting (*sega jokua*); stone-lifting (*harrijasotzea*); stone-dragging, either by people (*gizon probak*), oxen (*idi probak*) or donkeys (*asto probak*); stone races (*txinga erute*); rod-lifting (*palanka*); ram fights (*ahari topeka*); sheepdog trials (*ardi txakurrak*), generally using the Basque Shepherd Dog (or Euskal Artzain Txakurra, recognised as an official breed in 1995, with two variations: Gorbeiakoa and Iletsua) or the Pyrenees Shepherd (Oñati, Uharte-Arakil...); sheep-shearing competitions; *cuto* (pig) races in Arazuri; spade races (Puente la Reina-Gares, Artaxona); and hoe-tossing contests, such as the so-called "la rabiosa" event (Marcilla).

Football enjoys a huge following. There are important professional teams such as Athletic Bilbao, Real Sociedad in Donostia, Deportivo Alavés in Vitoria-Gasteiz and Osasuna in Pamplona-Iruña. The Athletic Bilbao women's team has won the Spanish championship on a number of occasions. **Cycling** is also very popular, and to a lesser extent, **basketball** (the most outstanding team being Tau-Baskonia of Araba) and handball (Portland San Antonio of Navarre and Bidasoa of Irún have been European champions several times). Other very popular sports and events include mountaineering, cycling and marathon running.

In Iparralde the Biarritz rugby team won its 5th championship in the French Top 16. Just like Catalunya,

Euskadi would like to have its own national teams in different sports to compete in international events.

Traditional Basque sports have their roots in the sea and the farmhouse. Rowing races and woodchopping competition.



Many people in Basque society would like to see our own Basque teams take part in international competitions.



The Olentzero.



January 20th marks the San Sebastian Tamborrada parade.



Marijaia, symbol of the annual Bilbao festivities.



8.9.2. Leisure, festivals and feast days

On the weekends in towns and neighbourhoods it is customary to take a stroll or go out with a group of friends for a few glasses of wine and *pintxos* (tapas). This tradition is known as the *txikiteo*.

Summer is a good time to travel around Euskadi, visit the beaches or mountains, and enjoy the local festivities, gastronomy and traditions. Travellers can get information at the various tourism offices on hotels and rural accommodation.

During the **Christmas holiday** families visit children's Christmas parks or theme parks, or one of the giant nativity scenes. Families often go out to catch a glimpse of the *Olentzero* – a Basque carbon burner who brings gifts to children on Christmas Eve – or the Three Kings Procession (January 5th).

Festivals and feast days

The best known festival in Vasconia on the international level is **San Fermín** in Pamplona-Iruña, its encierros, or running of the bulls, immortalised by Hemingway. The event officially gets under way at noon on July 6th with the chupinazo, a rocket launched from the town hall balcony, marking the beginning of a nine-day city-wide party. The encierros, bullfights, musical groups, open-air dances, txaranga brass bands, fanfares and an overall festive atmosphere accompany the procession of the statue of Pamplona's patron saint, San Fermín.

At a place called **Piedra de San Martín** (Pierre-Saint-Martin) in the Pyrenees the "Tribute of the Three Cows" has been celebrated on July 13th since 1375. Every year the Valley of Baretour (Bearn) hands over three cows to the Valley of Roncal after renewing the peace treaty between the two valleys and naming the keepers. Today it is a celebration of harmony between the neighbouring valleys.

August is the month with the most celebrations. On the 4th, the descent of Celedón kicks off the **Fiestas de la Blanca** in Vitoria-Gasteiz. The **Baiona** festivities take place the same week, beginning with the Lion King, who makes an appearance on the balcony. Next is **Aste Nagusia** (Semana Grande, or Big Week) in **Donostia** (with an annual international fireworks competition), and at the end of August, **Bilbao's Aste Nagusia**, with the festival's mascot, *Marijaia*, designed by Mari Puri Herrero, calling the public to join in the festivities.

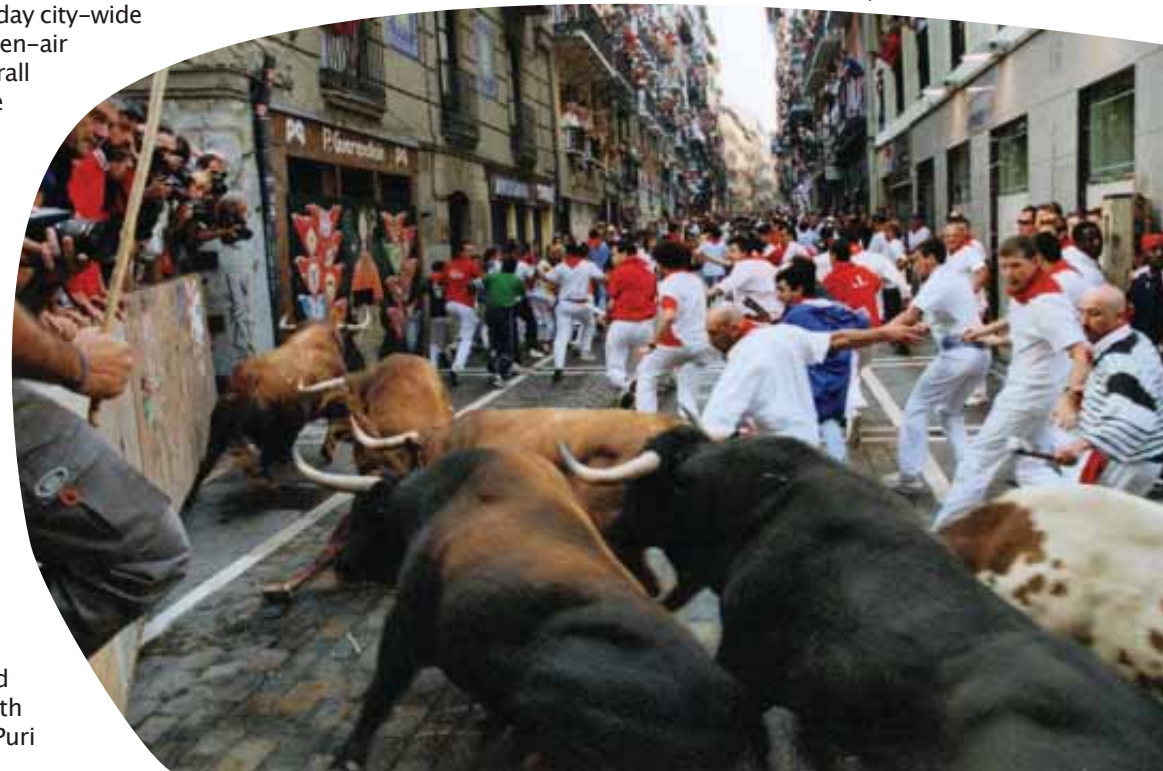
The calendar of events would not be complete without the **Alarde** historic military processions in Irún (San Marcial) and Hondarribia, unique in their own special way, the so-called "**geese of Lekeitio**" festival, the heifer encierros in **Laguardia** and **Falces**, and the encierros with full-grown bulls in **Tafalla**.

Winter festivals include the famous **Tamborrada** marching parades, the **Carnival** (*Ihauteriak*) masquerades held in Donostia and Tolosa, and **Santa Ágeda**, when groups of people carol through the streets of Euskal Herria.

The **Javieradas** are penitential pilgrimages to the Castle of Saint Javier-Xabier, birthplace of the patron saint of Navarre. Pilgrims come on foot from all corners of Navarre to participate in the two-day event which takes place on the first and second Sundays in March. The pilgrimage dates back to a promise made by the Regional Council in 1885 in an attempt to stave off the cholera epidemic.

During **Holy Week** processions are held in all of the capital cities and a number of smaller towns, with religious fraternities and brotherhoods carrying statues and floats. Of particular interest are the living passion dramas in Balmaseda, Bizkaia, and Andosilla, Navarre, in which most of the townspeople take part, and the processions in Corella, Navarre.

Running of the Bulls during the San Fermín festival. Pamplona-Iruña.



Gastronomy

The quality of Basque cuisine is one of the most highly reputed the world over, in terms of both traditional and more modern, the highly-elaborated and imaginative style known as new Basque “cuisine”.

Euskadi boasts countless restaurants, some of which are veritable sanctuaries of fine dining run by some of Europe’s most highly regarded chefs including **Arzak**, **Subijana**, **Berasategui**, **Aduriz**, **Arbelaitz**, **Arrambide**, **Canales** and **Argiñano**, the latter with his own television programme.

Traditional cooking is based on quality ingredients and simple recipes, served with rosé or red wines from Rioja alavesa or Navarre, white *txakoli* wines from Getaria or Bakio, or with apple cider.

Classic Baque cuisine has contributed four basic fish sauces to the international table: the off-white *pil-pil* sauce (made with cod gelatin), green (made with parsley, garlic and onion), red (*vizcaína*, made with dried red peppers) and black (made with squid ink).

A **sidrería** or ciderhouse is the place to go for a cod omelette, fried cod with green peppers, charcoal grilled steak and Idiazabal cheese with walnuts. The beverage is apple cider served fresh from the *kupela* (barrel). At the sound of *txotxi!*, guests take their glasses to the newly opened barrel for refills. Astigarraga, Hernani and Usurbil make up the heart of ciderhouse country.

Bars are often more like spectacular mini-restaurants.

Chefs Juan Mari Arzak (right) and Karlos Arguiñano.



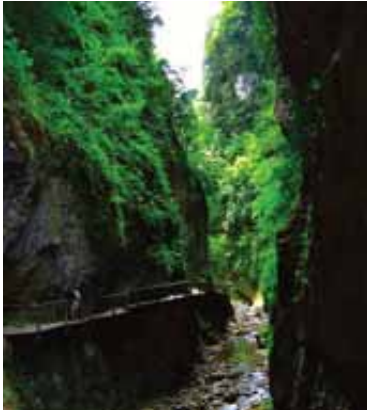
Basque cuisine and its well-earned international acclaim is based on natural products and first-rate ingredients.



Serving cider out of the barrel or *kupela*.



Kakueta Gorge, Zuberoa.



Botanical gardens at Señorío de Bertiz. Baztan Valley, Navarre.



St. Jean de Luz, Lapurdi.



Parks, hiking and city walks

Parks, biosphere reserves and nature reserves provide ample opportunities for hiking and enjoying the outdoors, very popular activities in Euskadi.

Gorbea (Bizkaia and Araba), Valderejo (Araba) and Urkiola (Bizkaia) parks, or the spectacular Urdaibai reserve (Bizkaia) with its centre in Gernika, or Pagoeta botanical park in Aia (Gipuzkoa), which includes the Agorregi ironworks, are some of the natural wonders of Euskal Herria. Added to the list of parks are Urbasa – where the Urederra has its source – Izki, Aralar, Bertiz, Entzia, Aizkorri and Peñas de Aia. Of particular interest is the Bardeak–Bardenas UNESCO Biosphere Reserve in Navarre, with its desert landscape and unusual rock formations and its rather incompatible military aircraft firing range.

The possibilities for mountain trekking are numerous. Together with the parks listed above, the valleys in the north of Navarre are striking.

Elizondo is the seat of the Baztán, a beautiful valley on the Atlantic side of the Pyrenean Mountains. The easternmost valleys of the Basque Pyrenees are Salazar and Roncal. The Salazar River carves the gorges of Arbaiun and Lumbier (Lumbier). The town of Otxagabia is the seat of the Salazar valley, with its sturdy, eighteenth-century porticoed houses. In the Roncal valley the town of Izaba (Isaba), with its characteristic streets, is the point of departure for a magical walk along a shady path to the Sanctuary of Idoia or up into the Valley of Belagua.

Hiking in Iparralde is also excellent. The Irati forest (La Selva de Irati), with its 17,000 hectares of beech and fir woods and Mt. Orhi overhead, extends out over the Aezkoa and Salazar valleys and Iparralde. Mount Auñamendi (Anie) and its ridges connect the Bearn region, Zuberoa and Navarre, extending from Belagua across one of the most unique Karst landscapes in Europe (Larra). In Zuberoa the gorges of Kakueta and Holtzarte are spectacularly beautiful.=

There are several walking routes along the **coast** of Bizkaia, Gipuzkoa and Lapurdi, whether you wish to enjoy natural landscapes (San Juan de Gaztelugatxe, coast off Mundaka, coastline from Getaria to Zarautz, the Bay of Txingudi in Hondarribia, etc.) or seaports and picturesque fishing villages (the port towns of Zierbena, Santurtzi and Algorta, Plentzia, Ea, Bermeo, Mundaka, Lekeitio, Ondarroa, Motriku, Deba, Orio, Pasaia, Hondarribia, Donibane Lohizune (St. Jean de Luz) and Biarritz–Miarritze).

Urdaibai Biosphere Reserve,
Bizkaia.



There are a lot of places to visit in the **capitals and other cities**.

Located in the historic quarter of **Vitoria-Gasteiz**, with its medieval almond-shaped core, are the cathedral, the fifteenth century Casa del Cordón, the Portalón, and Torre de los Anda – all dating between the thirteenth and sixteenth centuries. At the other end of the city centre are late eighteenth constructions including Los Arquillos and Plaza del Machete, designed by Justo de Olaguibel.

The new riverside promenade in **Bilbao** stretches from Atxuri to the Palacio Euskalduna auditorium and conference centre, passing over the Calatrava bridge, and skirting the Guggenheim Museum. It is the symbol of the new, post-industrial Bilbao, which can be enjoyed on foot, by metro or tram.

Two different ways of enjoying **Donostia-San Sebastián** are a visit to the Kutxaespacio Museum of Science, or walking to the port, the Aquarium, up Monte Urgull and along the Paseo Nuevo seaside promenade.

A visit to the various mansions in **Pamplona-Iruña** (Palacio de Navarra, Palacio del Condestable, Palacio Arzobispal...), a walk around the castle or La Taconera park, or a visit to the Planetarium are all like taking a journey back in time.

In **Iparalde** the capital cities, Baiona, Donibane-Garazi and Maule, also have long histories and spectacular sights. Some of the more picturesque towns include Ainhoa, Ezpeleta, Ustaritz, Cambo les Bains, Irulegi, Baigorri and Atharratze.

The **towns** in the different territories of Hegoalde offer visitors a wide variety of interesting walks.

In northern **Navarre**, places to visit include the old arms factories in Orbaizeta and Eugi, the palaces in Sangüesa, Elizondo and Elbete (Arizkunenea, Beramundea...), the Zubiria and Jauregizar towers in Arraioz, the Jauregia tower in Donataria, and the Olcoz tower. In the mid-region of Navarre, sites of interest include the historic town centres of Lizarra, Garés-Puente la Reina, Zirauki, Uxue, Tafalla, and Olite, with its eighteenth-century castle and splendid churches; the fortified enclave known as the “cerco de Artajona”; the medieval walled-in town of Rada; and in the Ribera region, Tuterá-Tudela.

In **Araba** the entire town of Laguardia (Biasteri) is a historic monument, as are the medieval walls of Antoñana, the Mendoza tower and the string of medieval castles, towers, tower-houses, chapels and ancient walls. The Salt Mines of Añana offer visitors a unique experience, and some of the historic wineries (Remelluri, Palacio, Marqués de Riscal and Primicia) now combine tradition with cutting-edge architecture in Labastida, Eltziego and Laguardia.

Some of the outstanding sites in **Bizkaia** include the baroque houses in Elorrio and Durango, and the town of Gernika, rebuilt after being bombarded, has interesting monuments – Casa de Juntas (assembly hall) and museums, in addition to sculptures by Moore and Chillida (both located behind the assembly hall).

The contrast in twentieth century town planning is interesting between the mining town of La Arboleda on the left bank of the Nervion River, and the colony of “neo-Basque” or English style mansions on the right bank, owned by the middle-class families of Neguri.

The town of Abellaneda in Enkarterri (las Encartaciones) maintains its medieval flavour, while a walk along the seaside in the towns of Portugalete and Areeta reminds us of the recreation areas enjoyed by the middle-class during the first wave of industrialisation.

In **Gipuzkoa** the ironworks and mills of Agorregi (in Pagoeta Park and Aia) take visitors back to the manufacturing era, as does the Lenbur Territory Museum. Associated with the museum is the Mirandaola Ironworks, a set of buildings which offer a faithful reproduction of how iron was extracted and processed in the eighteenth century, complete with foundry, water mill, and mine (Legazpi). The medieval town centres of Hondarribia and Segura and the baroque houses in Oñate and Bergara are also worth a visit.

The medieval almond-shaped town centre of Vitoria-Gasteiz.



Olite, Navarra.



Elantxobe, Bizkaia.



9. RESOURCES AND PUBLIC SERVICES IN EUSKADI

The government offers a wide array of **resources** to serve the needs of the public.

They range from defending people's rights and making sure they fulfil their obligations, to seeing that people's needs are covered and alleviating inequality. Government institutions, whether at the autonomous community, provincial or local level, are also responsible for providing access to any documents or forms required, as well as information on the status of specific records or files. Services are provided by departments attached to the central, provincial or local Basque governments and public bodies created for specific purposes.

Ajuria Enea, seat of the Office of the Basque President (*Lehendakaritza*).



Basque Government building in Bilbao.



9.1. Resources and Public Services of the central Basque Government

The duties of the Basque Government are organised into the following ministries or departments:

- Office of the President.
- Office of the Vice-president.
- Department of Finance and Public Administration.
- Department of Education, Universities and Research.
- Department of the Interior.
- Department of Industry, Trade and Tourism.
- Department of Housing and Social Affairs.
- Department of Justice, Employment and Social Security.
- Department of Health.
- Department of Culture.
- Department of Environment and Regional Planning.
- Department of Transportation and Public Works.
- Department of Agriculture and Fisheries.

9.1.1. Presidency; Vice-presidency

The Office of the **President**, presided over by the Basque president or lehendakari, oversees the Basque Government. Its responsibilities include the management of resources connected to the European Union and relations with Basques living abroad. The Office of the President also co-ordinates participation in multilateral bodies, foreign affairs strategies, and the network of Basque offices (Brussels, Madrid, Paris, Chile, Argentina and Mexico), in addition to overseeing sociological studies on current Basque issues, developing special plans, and promoting equal opportunities for women.

Attached to this department is **Emakunde, the Basque Agency for Women**, whose mission is to promote equal opportunities for women and men in all areas of political, economic, cultural and social life in Euskadi. In 2005 the Basque Parliament passed the Law on Equality between Men and Women, with important short- and medium-term consequences.

The Office of the **Vice-president** co-ordinates all areas of government. A basic instrument for informing the public of the decisions taken is the Official Gazette of the Basque Country (**Boletín Oficial del País Vasco**, or BOPV), which also includes the measures adopted by the Basque Parliament.

9.1.2. Finance and Public Administration

The Department is in charge of overseeing the economy of the country. Thus, its responsibilities include designing the General Budget of Euskadi, managing the tax system, public financing, the euro, etc. Attached to this department is the Basque Institute of Statistics (**EUSTAT**), in charge of preparing and conducting surveys on all aspects of Basque society and economy.

The **Basque Institute of Public Administration** (IVAP) is responsible for selecting and training government employees and standardising the use of Euskara in public agencies.

9.1.3. Education, Universities and Research

The **education system** guarantees the right to education and a place as close as possible to the family residence for all boys and girls. Education is free for children between the age of six and sixteen and compulsory from six to sixteen. The family chooses the school, educational model and linguistic model. All children are taught in the two official languages, Euskara and Spanish, with different intensities depending on the linguistic model (D, B and A, currently under revision. See 6.3).

The education system is divided into several levels:

- **Infant Education**, children aged 0 to 6, non-compulsory, divided into two cycles: age 0 to 3, and age 3 to 6.
- **Primary Education**, children aged 6 to 12, free and compulsory, divided into three cycles of two years each: 1st cycle, age 6 to 8; 2nd cycle, age 8 to 10; 3rd cycle, age 10 to 12. Only one year can be repeated in one of the three cycles.
- **Secondary Education**, compulsory from age 12 to 16. Each year can be repeated once until the age of 18. A Secondary Education diploma is awarded for the successful completion of all subjects, allowing access to Bachillerato and Middle Level Vocational Training programmes.

• **Post-Compulsory Secondary Education.** Voluntary. Divided into two alternatives:

- **Bachillerato.** Accessible to Secondary Education graduates. There are four options (Arts; Natural Sciences and Health; Technology; Humanities and Social Sciences), in addition to a Music Bachillerato and a Dance Bachillerato. The programme is two years, at the end of which successful candidates are awarded a Bachiller degree, allowing access to University and Higher Level Vocational Training programmes.
- **Middle Level Specialist Vocational Training.** Eligible for graduates of Secondary Education or through an Entrance Exam. The programme varies in duration from a year and a half to two academic years.

Higher education options include University, Polytechnic Schools and Professional Schools. For more detailed information (particularly for immigrants), visit www.hezkuntza.ejgv.euskadi.net and click on the section on Immigrant Student Population.

Euskara and Spanish classes are offered through **Adult Education** (Educación Permanente de Adultos, or EPA) for people over eighteen.

Information on registration is available at all schools. Further information can be obtained through the Provincial Offices of Education: Araba-Álava (c/ San Prudencio 18, bajo. 01.005 Vitoria-Gasteiz. Phone 945-017200); Gipuzkoa (Andia 13, 20004 Donostia- San Sebastián. Phone 943-022850) and Bizkaia (Gran Vía 85, 48.001 Bilbao. Phone 94-4031000).

Information is also available on how to accredit official degrees awarded in other countries at the Spanish offices of education or immigrant affairs located in each of the three provinces.

9.1.4. The Interior

The Department of the Interior is responsible for traffic operations on Basque roads, the Autonomous Basque Police (*Ertzaintza*) and the Police Academy of Euskadi. It is also in charge of co-ordinating the 112 emergency call system.

Also under the auspices of this department is an agency set up to aid the victims of terrorism.

9.1.5. Industry, Trade and Tourism

The website of the Department of Industry, Trade and Tourism provides information on subsidies granted to companies. Also available is the **Guía Delfos**, a guide to aid opportunities made available by the departments of the Basque Government.

The Society for the Promotion of Industry (**SPRI**) and tourism promotion are also attached to this department, as are the **Basque Energy Board** (EVE), the **Competitiveness, Science and Technology** plans and the **Information Society**.

The website includes a section on consumer affairs, where the public can ask questions and lodge complaints.

9.1.6. Housing and Social Affairs

The Basque Housing Service (**Etxebide**) is an agency dedicated to the housing needs of the public. People can sign up for government-sponsored housing and are provided with personalised information on the various projects in progress, as well as subsidies for accessing or refurbishing apartments and flats.

The **Office of Immigration**, under the auspices of the Department of Housing and Social Affairs, has the following duties:

1. Planning actions and **drafting regulations** in the area of immigration.
2. Proposing actions and measures aimed at social **integration** of immigrants and their incorporation in social **protection** systems.
3. Proposing mechanisms and instruments for **coordination** with Spain and other public administrations in the area of immigration, without affecting the powers of the Vice-presidency of the Government.
4. Proposing and implementing measures aimed at raising public **awareness** and at promoting associations and cultural exchange.

The Office provides funds for the following: local organisations engaged in programmes and activities which promote the integration and protection of immigrants; cultural exchange; private not-for-profit organisations with programmes for the integration of foreign immigrants; courses and seminars on immigration; assistance in adapting to society for young unaccompanied immigrants, etc.

Among others, the office organises two special programmes. The first is called HELDU. This programme connects virtually all of the municipalities in the BAC in a network. People can access social and legal services, and documentation, without prior appointment through the Municipal Social Services.

School festivities.



House promotion by Etxebide.



The second programme, BILTZEN, focuses on cross-cultural education and mediation in the BAC to promote cross-cultural coexistence. Resources related to **social services** are also available through the website in the sections dedicated to social inclusion, volunteering, senior citizens, family, women, drug addiction, and the disabled.

There is also an **Office of Development Cooperation**.

9.1.7. Justice, Employment and Social Security

A wide array of information is available through the JustiziaNet website with regard to the **Administration of Justice**. For example, certain forms are available online through the registry of births, marriages and deaths (Registro Civil): The **Office of Human Rights** is also under the auspices of this department.

Egailan is a government agency aimed at promoting employment. Its duty is to provide employment and training opportunities, through an instrument called Langai, a job placement service used by companies and job-seekers alike.

The Basque Foundation for Continuing Vocational Training, **Hobetuz**, is responsible for the ongoing training of employed persons in Euskadi. The Basque Institute Occupational Health and Safety, **Osalan**, oversees the area of job-related accident prevention, health, hygiene, and environment issues.

9.1.8. Health

The Basque Health Service is called **Osakidetza**. The Osakidetza website –accessible through euskadi.net– provides information on its services: hospitals, primary care, education, technology, pharmacovigilance centres, mental health, etc. The website posts information on Aids, generic medication, referential prices, and so on.

9.1.9. Culture

The Department of Culture is responsible for the creation, production and dissemination of culture, and for linguistic policy.

Its policies for the forthcoming years are laid down in the **Basque Plan for Culture**, approved in 2004. Basque public television and radio, **EITB**, also falls under this department.

The Department of Culture website includes a calendar of the various cultural activities (theatre, dance, music, exhibitions, films, literature...) taking place in the Autonomous Community

of the Basque Country. It also provides information on grants and subsidies for cultural projects, and offers a service for searching the various library collections throughout Euskadi. **Gazteaukera**, a website geared toward young people, provides up-to-date information on practical matters of interest.

The Institute for Basque Culture, Language and Adult Literacy, **Habe**, falls under the auspices of the Department of Linguistic Policy. Habe is in charge of promoting the process of learning to read and write in Euskara. There is also a service aimed at teaching Euskara to immigrants and providing help with translating documents into their languages. **Elebide** is a service which defends linguistic rights, encourages linguistic normalisation in Public Administration and promotes the use of Euskara.

9.1.10. Environment and Regional Planning

The Department of Environment and Regional Planning oversees land use and resource management, in compliance with current environmental protection policy.

The department's website offers management and cartography resources for Euskadi, as well as territorial plans and information on the Proyecto Cities project, aimed at promoting the creation of a "Global Network of Excellence".

There is also an environmental education programme, **Azertu**, geared toward raising awareness on the importance of protecting the environment. This programme is targeted primarily at children and organisations.

9.1.11. Transportation and Public Works

The Department of Transportation and Public Works is in charge of all infrastructures related to roads, railways, airports, sanitation and the development of commercial ports and marinas. It also draws up the guidelines on sustainable transport.

9.1.12. Agriculture and Fisheries

Farming and fishing resources are fall under the Department of Agriculture and Fisheries, which deals with agriculture and livestock, fishing, food and farming policy, nature conservation, rural development, agricultural education and statistics.

Nekanet offers all types of information associated with the primary sector, with links to a variety of materials and resources.

Construction at Kadagua, Bizkaia.



Osakidetza health centre.



9.2. Other resources in the Basque Autonomous Community

The Basque Ombudsman, or **Ararteko**, is a very important service in Euskadi. It is an independent public organisation that offers services free of charge.

The Ararteko's duties include:

- Investigating any possible abuse, arbitrariness, discrimination, error or negligence on the part of Basque Public Administration.
- Ensuring that the central, regional and local Basque government institutions correct the situations leading to such problems.
- Recommending improvements that would benefit society.

Its mission is to defend the public when dealing with public institutions, act as mediator between citizens and the Administration, safeguard and take action when irregularities are detected, and inform the Basque Parliament of its activities.

The Ararteko should only be used when a person has a problem with a government office or public service. It is also if a complaint has been made to a government office or service and no response or solution has been offered. All grievances must be lodged within one year. The Arateko is not used to solve conflicts between individuals or when an incident is in the process of legal action.

Complaints may be lodged by letter, in person, or via the Internet. The Ararteko website contains a link designed for **minors**, where they can access the Rights of the Child. The agency has offices in all the provincial capital in Euskadi.

Resources for young people can be found on the **youth information and documentation website**, a network which provides a variety of resources offered at partner centres and by the Basque Government. Areas include work, education, courses, contests, activities, competitions and prizes, among others.

The Basque Administration portal includes a list of services including subsidies, competitions and invitations to tenders. There is a link to a complete list of all **on-line services**, making it easy to switch from one website to another. **Hazlo on-line** (Do it online) provides a list of all of the transactions that can be done online.

9.3. Regional and local public services and resources

Regional governments have a system of resources and assistance to better serve the public on a local level.

9.3.1. Culture, Sport, Youth and Euskara

This is one of the areas of government with the most offers and services for the public in each of the historical territories. The Department of Culture website provides information on the cultural activities that are publicly funded or subsidized in each of the provinces, and on all of the cultural events that are announced by public call for bids. Regional governments are also responsible for document and **library** loan services, as well as providing information on archives and museums managed at the regional level.

Regional governments play an important role in promoting **sport**, both **school sports** and sports federations. They also offer recreation and leisure services.

The **Institute of Sport** in Araba, the **Office of Youth and Sport** in Bizkaia, and the **Youth Service** in Gipuzkoa work together on the Basque Youth Plan, which tackles in a co-ordinated and integrated fashion the course of action to take in working with the youth of Euskadi. It provides information on employment, competitive offers, activities, scholarships, associationism, leisure time activities, youth hostels and others matters.

9.3.2. Social Welfare

The names of the departments in charge of co-ordinating social services in the three provinces are different: in Bizkaia it is called the Department of **Social Action**; in Gipuzkoa, the Department of **Social Services**; in Alava, the Department of Social Welfare is attached to the Institute of **Social Welfare**.

All of these services are provided in a single-source window for different matters relevant to **immigrants**: census; social and legal assistance, economic aid, etc.

Resources targeted at improving the living conditions of **the elderly** include subsidised travel, emergency alarm system (whereby the person presses a button that automatically connects to emergency services), day-care centres, live-in residences, short-term residences, home care for the disabled, etc.

School sports.



Handicapped accessible transportation.



Resources for **children** include educational support and protection programmes, either in public residences or foster homes, to provide minors with a safe and stable environment.

Resources for the **disabled** include health care, subsidies for medications, mobility devices and transportation, residential services with or without day-care support, and short-term stays in public residences.

Fomenting the participation of **women** in society and integration into the work force is also one the responsibilities of regional and local government. Specific support is available, including psychological support, emergency aid, legal consulting, family mediation, and accommodation for women who have been abused. There are also treatment programmes for men with social and family problems.

9.3.3. Economy and Agriculture

Economic and occupational resources offered by the government are provided through specific programmes that contribute to the creation of stable employment, with an eye to promoting sustainable development in each province.

For example, Araba offers subsidies for the creating of new companies and programmes aimed at promoting competitiveness in small and medium enterprises. In Bizkaia there are programmes for promoting new business initiatives and for improving competitiveness. In Gipuzkoa there are programmes for promoting cottage industries and a programme set up to support entrepreneurs and micro enterprises.

Inside the government offices in Lakua. Vitoria-Gasteiz.



9.3.4. Finance and Transportation

The Basque Higher Council for Finance distributes the economic resources available. After paying the negotiated Quota to the Spanish Government, the regional and central Basque governments determine how monies should be allocated to the territories.

In the area of Transportation, perhaps most noteworthy are the subsidies that cover the transport of passengers within the provinces. Due to the concentration of people living in the capital cities and the lack of interest on the part of private companies to cover certain routes, the regional governments subsidise them. This is particularly relevant in Araba, where there are a number of small and remote towns.

9.3.5. Other regional and local resources

The public assistance telephone is a municipal resource. It is a telephone number unique to each city and is currently operating in Irún, Vitoria-Gasteiz and Bilbao. By calling the number, the public can get information at the local level, as well as lodge complaints, etc.

The regional official gazettes of Araba, Gipuzkoa and Bizkaia include resolutions, public announcements, subsidies and other official information from the provincial and local councils.

9.3.6. Local resources

The services offered at the municipal level are both numerous and important, as they are first level of assistance for the public. Below is a partial list of the services.

9.4. Addresses of government institutions

9.4.1. Basque Government

Presidencia–Lehendakaritza

Navarra, 2
01007 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 017 900

The official Basque Government website, www.euskadi.net, provides links to all of the websites of the departments of the central and provincial governments.

Department of Justice, Employment and Social Security

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 018 000

Department of Justice, Employment and Social Security

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 019 083

Department of Health

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 019 163

Department of Culture

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 018 000

Department of Transportation and Public Works

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 018 000 – +34 945 019 712

Department of Environment and Regional Planning

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 019 858
www.euskadi.net/medio_ambiente

Department of Agriculture and Fishing

Donostia–San Sebastián, 1–Lakua
01010 Vitoria–Gasteiz • (Álava–Araba)
Tel.: +34 945 019 995
www.nekanet.net

Also headquartered at Lakua (Vitoria–Gasteiz)

Vice–President’s Office

Tel.: +34 945 018 000

Department of Finance and Public Administration

Tel.: +34 945 018 175

Department of the Interior

Tel.: +34 945 018 755

Department of Industry, Trade and Tourism

Tel.: +34 945 018 236

Department of Education

Tel.: +34 945 018 000

9.4.2. Provincial Councils

PROVINCIAL COUNCIL OF ALAVA

Probintzia plaza, s/n • 01001 VITORIA–GASTEIZ
Tel.: 945 181818 • www.alava.net

PROVINCIAL COUNCIL OF GIPUZKOA

Gipuzkoako plaza, s/n • 20004 DONOSTIA
Tel.: 43 482111 • www.gipuzkoa.net

PROVINCIAL COUNCIL OF BIZKAIA

Gran Vía, 25 • 48009 BILBAO
Tel.: 94 4068000 • www.bizkaia.net

9.4.3. City Councils

VITORIA– GASTEIZ CITY HALL

Espainia plaza, 1
01001 VITORIA–GASTEIZ
Tel.: 945 161100
www.vitoria-gasteiz.org

BILBAO CITY HALL

Ernesto Erkoreka plaza, 1
48001 BILBAO
Tel.: 94 4204200
www.bilbao.net

DONOSTIA–SAN SEBASTIAN CITY HALL

Ijentea, 1
2003 DONOSTIA–SAN SEBASTIAN
Tel.: 943 481000
www.donostia.org

9.4.4. EUDEL (Association of Basque Municipalities)

Ensanche plaza 5–1 izq. 48009 BILBAO
Tel.: 94 4231500
www.eudel.es

9.4.5 Adresses os the Ararteko

In Araba–Álava

Prado, 9
01005 Vitoria–Gasteiz
Tel.: 945 13 51 18
Fax: 945 13 51 02

In Bizkaia

Edificio Albia
San Vicente, 8 – Planta 11
48001 Bilbao
Tel.: 944 234 409
Fax: 944 241 844

In Gipuzkoa

Avenida de la Libertad, 26–4º
20004 Donostia – San Sebastián
Tel.: 943 42 08 88
Fax: 943 42 72 97

9.4.6. Addresses of public shelters for immigrants

A system of municipal public shelters (RABM in its Spanish initials) is a program offered by the Department of Housing and Social Affairs of the Basque Government through the Office of Immigration working in partnership with the local councils. The system is set up to provide immigrants with shelter and services provided by the local social services network. Services include health care, education, employment, social participation, etc. City governments offering this service are listed below:

GIPUZKOA

Donostia–San Sebastián City Hall
Urdaneta,13 • 20006 Donostia–San Sebastián
Tel.: 943 48 14 00 – Fax: 943 48 14 14
www.donostia.org

Irun City Hall
Urdanibia plaza • 20304 Irun
Tel.: 943 64 92 96 – Fax: 943 64 94 17
www.irun.org
saludsociales@irun.org

Eibar City Hall
Plaza Unzaga, s/n • 20600 Eibar
Tel.: 943/ 20 68 45 / 943/ 20 15 25
Fax: 943 70 07 11 / 943 20 09 68
www.eibar.net

Pasaia City Hall
San Juan,118 • 20110 Pasaia
Tel.: 943 34 40 34 / 943 34 41 32
Fax: 943 51 54 47
www.paisvasco.com/pasaia

ÁLAVA–ARABA

Vitoria–Gasteiz City Hall
Pza. España,1 • 01005 Vitoria–Gasteiz
Tel.: 945 16 11 00 – Fax: 945 23 27 97
www.vitoria-gasteiz.org

BIZKAIA

Bilbao City Hall
Gran Vía nº4–2ª Planta • 48001 Bilbao (Bizkaia)
Tel.: 94 420 42 00 / 94 420 45 00
Fax: 94 446 44 98 / 94 44 66 049
www.bilbao.net

Barakaldo City Hall
Herriko Plaza,1 • 48901 Barakaldo (Bizkaia)
Tel.: 94 478 91 90 – Fax: 94 478 91 99
www.barakaldo.org

Getxo City Hall
Martikoena,16 • 48992 Getxo (Bizkaia)
Tel.: 94 466 01 30 – Fax: 94 466 01 33
gizartez@getxo.net
www.getxo.net

Busturialdeko Gizarte Zerbitzuetarako Elkargoa
Social Services Consortium of Busturialdea
Maloste,2 • 48300 Gernika–Lumo (Bizkaia)
Tel.: 94 625 51 22 • Fax: 94 625 64 70

Mungialdeko Gizarte Zerbitzuetako Partzuergoa
Social Services Consortium of Mungialde
Aita Elorriaga,4 Bajo • 48100 Mungia (Bizkaia)
Tel.: 94 615 55 51 / 94 615 55 64
Fax: 94 674 24 54

Ermua City Hall
Marques de Valdespina, s/n • 48260 Ermua (Bizkaia)
Tel.: 943 17 63 22

Lea Artibaiko Amankomunazgoa
Association of Municipalities of Lea Artibai
Patrokua Jauregia–Xemeingo Etorbidea,13
48270 Markina–Xemein (Bizkaia)
Tel.: 94 616 90 68 – Fax: 94 616 9 2 78
www.lea-artibai.org

Spanish Government offices in each province for alien status and accreditation of degrees

ÁLAVA–ARABA

FOREIGNERS' OFFICE
Vitoria–Gasteiz. Olaguibel, 11
Teléfono: 945 20 95 26

OFFICE OF EDUCATION INSPECTION
Vitoria–Gasteiz. Olaguibel, 1
Teléfono: 945 75 93 51

OFFICE OF WORK AND SOCIAL AFFAIRS
Vitoria–Gasteiz. General Álava,10
Teléfono: 945 75 94 12

GIPUZKOA

FOREIGNERS' OFFICE
Donostia– San Sebastián. José Mª Salaberría, s/n.
Teléfono: 943 44 98 00

OFFICE OF WORK AND SOCIAL AFFAIRS
Donostia– San Sebastián. Plaza de Pio XII, 6
Teléfono: 943 98 90 00

BIZKAIA

FOREIGN CITIZENS UNIT
BILBAO. Elcano, 10
Teléfono: 94 450 90 04

FOREIGNERS' OFFICE
BILBAO. Gran Vía, 50– 2º
Teléfono: 944 50 94 13



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- Website of Bertsozale Elkartea.
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Donostia–San Sebastián Aquarium.

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NOTE: The rest of the long list of references can be found on pages 297 to 308 of “*El Pueblo Vasco, hoy. Cultura, historia y sociedad en la era de la diversidad y del conocimiento*” by Ramón Zallo. Alberdania. Irun, 2006.

Chapel of San Juan de Gaztelugatxe, Bermeo, Bizkaia





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