**International Education: The Basque Country**

*Within the community, brotherhood is the habit that reaches beyond comfortable relationships to extend a welcome to those who may be different from yourself.*


Information gathered in part from the following *Idaho Statesman* articles:

- “Where the old world meets the new world - Bilbao”, November 2, 2004
- “Spain premier condemns effort to make Basque region independent”, January 4, 2005
- “Spain’s prime minister rejects Basque plan for independence”, January 14, 2005
  - “2005 Jaialdi”, April 17, 2005
- “Ruling Basque nationalists win key regional election”, April 18, 2005
  - “Basques, by any other name”, May 17, 2005
- “Idaho Basques prepare for big festival”, July 19, 2005
- “Bieter to welcome Gernika city leader”, July 2005
  - “JAIALDI 2005 KICKS OFF”, July 25, 2005

**I. Content:**
I want my students to understand (or be able to):
A. use maps to acquire and process information from a spatial perspective.
B. use mental maps to organize information about people, places, and environments.
C. recognize the human and physical characteristics of the Basque Country.
D. explore the Basque cultural contributions to the Idaho community.
E. draw parallels to other ethnic groups within multicultural societies.

**II. Prerequisites:**
In order to fully appreciate this lesson, the student must know (or be experienced in):
A. the development and use of maps.
B. the identification of physical and human features on maps to analyze place.
C. the recognition of how culture and experience influence people’s perception of places and regions.
III. Instructional Objectives:
The student will:
A. list examples of Basque cultural influence on the Idaho community.
B. locate and label Spain and France on a map of Europe and include political and physical features.
C. locate and label the area known as the Basque Country (Euskadi) and include political and physical features.
D. practice the process of mental mapping the region.
E. compare and contrast the Basques, in terms of political status and perceptions, with other ethnic minorities (from grade level area studies) who live in multicultural nations.

IV. Materials and Equipment:
Teacher: overhead projector
map transparencies:
Map #1: Europe
Map #2: The Basque Country
transparency markers
lesson packet
world wall map

Students: Map #1: Europe
Map #2: The Basque Country
instruction sheets
world atlas or textbook map
colored markers or pencils

V. Instructional Procedures:
This lesson is designed to (1) provide an opportunity to familiarize students with the Basque Country and its people and explore their contributions to and influence on the Idaho community. (2) serve as a springboard for the study of other ethnic groups that are divided by national boundaries and seeking their own countries (e.g. Kurds), or an ethnic minority within a nation’s boundaries desiring an independent nation, (e.g. French Canadians), or groups that appear to have been successfully and peacefully incorporated within a multicultural nation and are loyal to that government (e.g. the 30-40 ethnic groups within Kenya’s borders.)
A. Write the following quotation on the board prior to class:
   “I’m a thinker, and to me it’s important for people to be from somewhere. Ideally, we should all be from somewhere. Our roots should be buried in one place but our arms should reach out to the entire world, and the ideas from any culture should be of value to us.” Eduardo Chillida, artist
B. As an introduction to the lesson, read aloud the quotation. Explain that Chillida was a famous artist who lived in the Basque Country. Ask for student volunteers to offer their interpretation of this quote and then discuss.
C. Inform the students that Idaho has the world’s second-largest Basque population outside of the Basque homeland - first is Argentina - and that the Basque culture has influenced and enriched our state community.
(Approximately 15,000 Basques reside in southwestern Idaho.) Then, ask students to volunteer facts about the Basques or impressions they hold regarding them. Record these on the board. Responses might include some of the following:

1. They speak Basque, a language unrelated to any other.
2. Boise has a Basque Block that includes a Basque museum, boarding house, restaurant, Basque Center, etc.
3. Many Basque immigrants to Idaho became sheepherders.
4. The Basque dancers (Oinkari) are well-known.
5. Jaialdi (Big Festival), an international Basque cultural festival, is celebrated in Boise every five years.

D. Ask, “Did you also know that…”

1. Columbus reached America in 1492 with Lakotze, a Basque navigator called Juan de la Cosa by the Spanish?”
2. although Magellan has been credited as the first to sail around the world, he was killed in the Philippines and Elkano, a Basque captain, sailed the surviving ship back to Spain?”
3. Simon Bolivar, the liberator of South America, was Basque, although he has been labeled Spanish?”
4. Mayor Dave Bieter of Boise is believed to be the first person of Basque ancestry to be elected mayor of a U.S. capital city?”
5. in the Basque country, Idaho is well-known?”

E. Pose the questions, “Who are the Basques? Where is their homeland?” Explain that the Basque people have a homeland but not a nation. (Have students define nation as a group of people organized under a single, independent government.) Inquire if any students know the location of this homeland, referred to as the Basque Country.

F. Direct student attention to a world wall map and locate Spain and France. Explain that the Basque Country lies within the boundaries of these two nations.

G. Remind students that geography affects the culture and history of a place. To investigate a country or region in terms of geography, culture, history and economics, the study begins with location.

H. Distribute copies of Map #1: Europe and the instruction sheet. It is recommended that this map activity be done orally as a class with the teacher modeling the procedure on a map transparency as the students locate and label on their maps. Reinforce the need for exact and neat work.

I. When Map #1: Europe has been completed, instruct students to place it in their notebooks for future reference. Then, begin a short mental mapping practice. Without access to any maps, ask them to visualize the relative location of Europe, the Atlantic Ocean, the Mediterranean Sea, the Pyrenees Mountains, Spain and France.

J. Map #2: The Basque Country, accompanied by the instruction sheet, should be completed using the same procedure recommended for Map #1.

K. After the map has been stored in the notebook and mental mapping has been practiced, refer students to Clifton Taulbert’s quotation, which also should be
written on the board prior to class. Read aloud and ask student volunteers to offer their interpretation and discuss.

“Within the community, brotherhood is the habit that reaches beyond comfortable relationships to extend a welcome to those who may be different from yourself.”

Clifton Taulbert from *Eight Habits of the Heart: Embracing the Values that Build Strong Families and Communities*

L. Remind the students that the Basque Country is not an independent nation. At this point in the lesson, a more in-depth explanation will be required. Provide the following information:

- Explain that the Basque region of Spain is one of the country’s richest areas and has a population of 2.2 million people. (Idaho’s population is approximately 1.5 million.)

- A 1979 charter granted the region broad autonomy (self-government) within the Spanish nation. This includes control over its own police force, schools, health care, and other public services. It is the only region within Spain to collect its own tax revenue.

- For decades, there has been a Basque campaign for an independent homeland. At times, this campaign has been marked by violence. An armed Basque separatist group ETA has been blamed for more than 800 deaths since the 1960’s. Although many Basques want their own country, most do not approve of terrorism.

- In January 2005, the Spanish Prime Minister Jose Luis Rodriguez Zapatero rejected a proposal that would have granted the Basque region virtual independence. The Deputy Prime Minister Maria Teresa Fernandez de la Vega reported, “It divides citizens, Basque people and Spanish people.” At a new conference, Zapatero remarked, “This proposal does not form part of the future of our country. This proposal is part of the policies of the past. The policy of the future is the integration and union of the peoples of Spain and Europe.”

M. Lead a discussion on the following questions. This activity encourages students to view issues from multiple perspectives. Let them know that there are no “right” answers - that culture and experience influence people’s perceptions. Depending upon areas previously covered in the curriculum, numerous parallels can be drawn with other ethnic groups. *Suggestions for comparisons are in parenthesis.*

1. Reread the quotations from the Spanish prime minister and deputy prime minister. Reread Clifton Taulbert’s quotation. Then ask if they think the Spanish prime minister and deputy prime minister’s attitude reflects Taulbert’s concept of brotherhood - reaching out and welcoming those who may be different.

2. After some discussion, follow up by asking the students if they think there could be motives by the Spanish government, beyond the “integration and union of the peoples of Spain,” for denying Basque independence. Remind them that the Basque region is one of the
richest in Spain. (Similarly, Quebec is a major contributor to Canada’s
economy and has asked for a vote for independence from Canada in
1980 and 1994. Both times the issue was defeated.)

3. Is it possible for an ethnic group such as the Basque to retain its
cultural identity and still be loyal to a national government in which it
is a minority, or does diversity always result in division?
- (The provincial government of Quebec has passed laws to preserve
  the French heritage of its citizens.)
- (Thirty to forty different ethnic groups reside in the African
country of Kenya. The former Prime Minister Arap Moi was
  accused of giving special favors to people of his own ethnic group.
  This resulted in violent demonstrations in 1991 and the forming of
  a multiparty system of government.)

4. Could there be deep-rooted justification on the part of the Basques for
their campaign for independence? As an example, explain that during
the rule of Spanish dictator Francisco Franco (1939-1975), it was
forbidden to speak the Basque language (Euskara) publicly. The intent
was to crush Basque pride. Would it be likely that the Basques and
non-Basques in Spain have differing viewpoints or perspectives on this
issue? Remind students that in a long-standing conflict, it is
oftentimes difficult to determine the causes.
- (In Africa, the European colonizers created conflict among ethnic
groups where none had existed before by drawing boundaries
between countries that separated ethnic groups or placing groups
with long-standing rivalries within the boundary of a single
nation.)

5. Can you think of other ethnic groups in the world that because of a
deep sense of cultural identity, desire a country of their own instead of
being part of other multi-ethnic nations? (French of Quebec or Kurds,
a mountain people who live in Armenia, Georgia, Iran, Iraq, Lebanon,
Syria, and Turkey, etc.)

N. The closure for this lesson should include a teacher-led mental mapping
exercise accompanied by an oral review of terms such as multi-ethnic or
multicultural, separatists, multiple perspectives.

VI. Assessment/Evaluation:
Upon completion of the lesson, students should be demonstrating success in
mental mapping as a tool for viewing areas of the world in spatial terms. In a
short essay, students should be able to define the Basques in terms of homeland
location, cultural influence on the world, and the Idaho community, and their
campaign for independence.
VII. Idaho Content Standards:

6-9.GWH.2.1.1 Explain and use the components of maps, compare different map projections, and explain the appropriate uses for each.

6-9.GWH.2.1.3 Use mental maps to answer geographic questions and to analyze how they reflect an individual’s attitude toward places.

6-9.GWH.2.1.4 Analyze visual and mathematical data presented in charts, tables, graphs, maps, and other graphic organizers to assist in interpreting a historical event.

6-9.GWH.2.3.2 Describe major physical characteristics of regions in the Western Hemisphere.

6-9.GWH.2.3.3 Describe major cultural characteristics of regions in the Western Hemisphere.

6-9.GWH.2.4.2 Compare and contrast cultural patterns in the Western Hemisphere, such as language, religion, and ethnicity.

6-9.GWH.2.5.2 Analyze and give examples of the consequences of human impact on the physical environment and evaluate ways in which technology influences human capacity to modify the physical environment.

6-9.GWH.2.5.3 Give examples of how both natural and technological hazards have impacted the physical environment and human populations in specific areas of the Western Hemisphere.

6-9.GWH.2.5.4 Give examples of how land and water forms, climate, and natural vegetation have influenced historical trends and developments in the Western Hemisphere.

6-9.GWH.5.1.4 Discuss present conflicts between cultural groups and nation-states in the Western Hemisphere.

6-9.GEH.1.8.6 Examine multiple points of view by analyzing a current event relating to Africa or Asia.

6-9.GEH.2.1.1 Explain and use the components of maps, compare different map projections, and explain the appropriate uses for each.

6-9.GEH.2.1.3 Use mental maps to answer geographic questions and to analyze how they reflect an individual’s attitude toward places.

6-9.GEH.2.1.4 Analyze visual and mathematical data presented in charts, tables, graphs, maps, and other graphic organizers to assist in interpreting a historical event.

6-9.GEH.2.3.2 Describe major physical characteristics of regions in the Eastern Hemisphere.

6-9.GEH.2.3.3 Compare major cultural characteristics of regions in the Eastern Hemisphere.

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6-9.GEH.5.1.4  Discuss present conflicts between cultural groups and nation-states in the Eastern Hemisphere.

VIII. Extension Activities:
As an on-going component of this lesson, search for and report on news articles relating to ethnic group issues throughout the world. Although articles reporting discord or violence among various groups may be more prevalent, look for any that exemplify Clifton Taulbert’s concept of brotherhood - “the habit that reaches beyond comfortable relationships to extend a welcome to those who may be different from yourself.”

One such example is the article, “Kashmiri separatists hope quake relief efforts will further their cause,” *The Idaho Statesman*, October 11, 2005. To summarize, Kashmir is a disputed territory divided between predominantly Hindu India and predominantly Muslim Pakistan with both claiming it in its entirety. Following the devastating earthquake in that region, Kashmiri separatists, opposed to Indian rule but living on the Indian side, rushed in with an aid effort worthy of worldwide attention. Separatist leader Yasin Malik said, “There are no Pakistanis or Indians here, just Kashmiris.” Members of two separatists groups began the relief effort within hours of the quake. As with the Basques, many residents of Kashmir have campaigned for independence.

Look for other such examples as in Indonesia following the December 26, 2004 tsunami.
To study a region, it is necessary to be familiar with its location. The Basque Country lies within the boundaries of Spain and France. Referring to an atlas or textbook map of Europe, identify, locate, and label the following. Spell and capitalize correctly.

1. Across the top of your map with black marker or pen write **EUROPE** using capital letters.

2. Spain and France share a common border. Locate **SPAIN** and **FRANCE** and label each with a black pen or marker in capital letters. Outline Spain in green and France in red. (Spain and Portugal occupy the peninsula known as the Iberian Peninsula. A peninsula is a body of land surrounded by water on three sides. When outlining the border of Spain, be aware of the border between Spain and Portugal.)

3. The national capital of Spain is Madrid. The absolute location of Madrid is 40°N, 4°W. Place a star or asterisk surrounded by a circle on your map at the exact location and label it **Madrid**. In the legend, place the star symbol surrounded by a circle and label it **national capital**.

4. The national capital of France is Paris. The absolute location of Paris is 49°N, 2°E. Place a star or asterisk surrounded by a circle on your map at the exact location and label it **Paris**.

5. The Iberian Peninsula is separated from the rest of Europe by the Pyrenees Mountains. This mountain range, about 300 miles long, lies along the border between Spain and France with a brown pencil or marker. Draw in this range at the correct location using inverted V’s as a symbol. Label this range the **Pyrenees**.

6. With a blue colored pencil or marker, shade around the coastline of Spain, Portugal, and France.

7. The world’s second largest ocean, the Atlantic Ocean, contains about 23% of the earth’s water. Label the **Atlantic Ocean** on your map.

8. A sea is defined as either a smaller division of an ocean or a large saltwater body partially enclosed by land. The Mediterranean Sea is the world’s largest inland sea. Its name means “middle of the earth” which indicates its early historical importance. Label the **Mediterranean Sea** on your map.

9. A strait is a narrow body of water connecting two larger bodies of water. The Atlantic Ocean and the Mediterranean Sea are connected by the **Strait of Gibraltar**. Label this water form on your map.

10. A bay is a body of water partially surrounded by land. Locate the Bay of Biscay. The Basque Country lies in the western Pyrenees Mountains along the Bay of Biscay. This location accounts for the fact that Basque people have historically been shipbuilders, whalers, and explorers. Label the **Bay of Biscay** on your map.
Let’s take a closer look at the Basque Country. You will notice two maps - the inset map in the lower right clearly delineates the Basque Homeland along the western Pyrenees and the Bay of Biscay. With that picture in mind, identify and locate the following on the enlarged map of the Basque Country.

1. There are seven Basque provinces, four of them in Spain and three in France. The motto on the Basque code of arms is Zazpiak Bat which translated is “Seven that are One.” As the map title at the top of the page, write Zazpiak Bat and in parenthesis write the translation.

2. With a black marker or pencil draw a box around the names of the provinces and label each as a Spanish (Sp) or French (Fr) Basque Province: Biscaya (Sp), Alava (Sp), Guipuzcoa (Sp), Navarra (Sp), Labourd (Fr), Basse-Navarre (Fr), and Soule (Fr). In your legend draw a black box and label this symbol Basque Province.

3. Locate the city of Bilbao. It is the provincial capital of Biscaya (also Viscaya). The city is a major seaport and industrial center and home to the Guggenheim Museum Bilbao - a modern art museum, one of several museums of the Guggenheim Foundation. The building, opened in 1997, is designed to resemble a ship. Thin titanium panels resembling fish scales cover a large area of the building. This is a must-see for tourists. Circle Bilbao with a red marker. In your legend place a large black dot and label this symbol Provincial Capital.

4. Locate Gernika-Lumo, also in the province of Biscaya. In April 1937, during the Spanish Civil War, this rural town was bombed in an attempt to weaken Basque nationalism, a strong pride in one’s ethnic group. More than 1,000 people were killed. Boise has had a sister-city relationship with Gernika since 1992. Its purpose is to honor Idaho Basques and also strengthen the link between the Boise and Gernika communities. Underline Gernika-Lumo on your map with a red marker.

5. Vitoria is the capital city of the province Alava and the home of the Basque government. Using red pen or marker, circle Vitoria on your map.

6. Locate the city of Pamplona, the provincial capital of Navarre. Pamplona is famous for the “Running of the Bulls.” The author Ernest Hemingway loved bullfighting and wrote about this event which helped to make it famous. Ernest Hemingway died at his home in Ketchum, Idaho, and is buried there. Circle Pamplona on your map with a red marker.

7. San Sebastian is the capital city of the province Guipuzcoa. Locate this coastal city. On what body of water is it situated? (Consult Map#1 - Europe, if necessary.) Label this water body. Because of its location, San Sebastian is a popular beach resort. Circle San Sebastian in red.

8. Now cross to the French side - the Northern Basque Country. Locate the Provincial capitals of Bayonne (Labourd), St Jean Pied-De-Port (Basse-Navarre), and Mauleon Lichare (Soule), and circle them in red.
International Education/Character Education  
Basque Studies on Rights & Responsibilities

The following lesson on the Basque Country integrates one of Clifton Taulbert’s *Eight Habits of the Heart* “to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century.”


*Within the community, dependability is being there for others through all the times of their lives, a steady influence that makes tomorrow a welcome event; and responsibility means showing and encouraging a personal commitment to each task.*

Taulbert, p.25.

This lesson is a study of the rights and *responsibilities* of citizens. It will focus on the origins of civic *responsibility* as interpreted through history with emphasis on Basque contributions to the U.S. Constitutional and Bill of Rights. This lesson is meant to supplement the evolution of democracy unit or Constitutional history unit. It should be taught as an extension, taking three one-hour class periods to complete. **The Character Education component is highlighted in green.**

I. **Content:**
My students will understand (or be able to):
A. the meaning of *responsibility*.
B. the rights and *responsibilities* of citizens of the United States citizenship.
C. the historical origin of these Constitutional rights and *responsibilities*.
D. analyze primary sources that influenced the United States Constitution and the Bill of Rights, with emphasis on Basque political influences.
E. evaluate the importance of *responsibility* in their lives and as citizens of the United States.

II. **Prerequisites:**
In order to fully appreciate this lesson, the student must know (or be experienced in):
A. the basic colonial and revolutionary history of the United States, including leaders and especially the role of John Adams.
B. the influences that led to the writings of the US Constitution and the Bill of Rights, such as the republican structures of ancient Greece and Rome, Judeo-Christian influences, the Magna Carta, the Petition of Rights, the English Bill of Rights, John Locke’s “Second Treatise of Government”, colonial and 13 State Constitutions, and the Virginia Bill of Rights.
C. knowledge of the blending of the views of Classical Republicans and the Natural Rights Philosophers that influenced American philosophy may also be helpful.

III. Instructional Objectives:
The student will:
A. discuss the role of responsibility in his/her daily life and the role of responsibility in American political life.
B. read primary sources: letter from John Adams and speech by Pete Cenarrusa.
C. diagram an evolutionary timeline of the history of US Constitution and Bill of Rights.
D. become aware of the Basque people and their ancient form of government, as well as the role of and connection to the Basque in Idaho.
E. draw a picture of what the US or their world might look like if it did not have rights and responsibilities.
F. write a note or letter complimenting someone in his or her life (student, teacher, employee, etc) for practicing responsibility.
G. type an essay or write a letter to his or herself describing the rights and responsibilities of being an American citizen. They should imagine and project what his or her life will be in five years indicating which rights and responsibilities they will be practicing in the future.

IV. Materials and Equipment:
Teacher: Student Handout #1: Responsibility Quotes
Student Handout #2: John Adams Letter excerpt (primary source)
Student Handout #3: Excerpt Pete Cenarrusa’s 1981 speech (primary source)
Student Handout #4: Letter writing format

Teacher Handout #1: Citizen Responsibilities & Rights Questions/Answers
Teacher Handout #2: John Adams Letter excerpt teacher copy
Teacher Handout #3: John Adams complete letter copy
Teacher Handout #4: Timeline of documents of influence
Teacher Handout #5: Brief background article on the Basque in Idaho
Teacher Handout #6: Reading on Basques “Feuros” & Ancient Government
Teacher Handout #7: Biography of Pete Cenarrusa
Teacher Handout #8: Quotes to share with students end of lesson Clifton Taulbert’s book Eight Habit’s of the Heart

Pages 27-32. Contact Dr. Dan Prinzing for a copy: dlprinzing@sde.idaho.gov
Lengths of Bulletin Board Paper
V. Instructional Procedures:

Day 1
A. Introductory Activity: Give Students Handout #1 of Responsibility Quotes. Ask them to choose one quote that has meaning or significance to them. Have students share their responses and ideas in small groups or with the class. Focus the discussion on what responsibility means. Begin to list key terms and phrases of responsibility on the board or on a length of bulletin board paper. You may wish to display this list in the room for the next several days.

B. If available, read pages 27-31 in Clifton Taulbert’s Eights Habit of the Heart on Dependability and Responsibility. Discuss the Questions for Reflection at the end of the chapter.

C. Brainstorm with students and list rights and responsibilities of citizens of the United States on the board or on paper. The list should be displayed in the room for the next several days for student referral. See Teacher Handout #1.

D. Assign each student or small group of students to draw or sketch a world or their world as if there were no responsibilities and rights. These will be shared and displayed on the final or third day of this lesson. As an option, the teacher may also assign the students to include a contrasting drawing or sketch of a world or their world with rights and responsibilities. This assignment will be graded and may be assigned as homework. Colored pencils, crayons, paper, etc. may be used, as the assignment will be graded for both content as well as creativity.

E. Distribute note cards or have the students write on their own paper a note/letter to a student, teacher, school employee, family member, friend, political leader or other who practices and symbolizes responsibility. The students should include rights and responsibilities displayed on the classroom list. This assignment will be graded and may be assigned as homework. It would be encouraged, but optional that this note be delivered or sent.

Day 2
F. Distribute Student Handout #2, John Adam’s letter. Don’t reveal the author, date, etc of this primary source. Have the students individually or in small groups paraphrase the excerpt and answer (fill in) the blanks listed on the “letter”. Have the students share their answers and then reveal the source, date and meaning of the answers in the letter.
G. Next, discuss the John Adams letter. See Teacher Handout #2 and Teacher Handout #3 for additional information. The teacher should then show the Basque region on the world map and introduce the Basque people to the students by reading a current article on the Basque. See Teacher Handout #5.

H. Give a presentation of Basque “Feuros” using the computer to see the photographs of the Assembly House and Tree in Gernika. See Teacher Handout #6.

I. Distribute and read the excerpt of the Pete Cenarrusa’s 1989 speech, Student Handout #3. If the teacher wishes, the students could read the biography of the prominent Basque leader Pete Cenarrusa and visit the indicated online website for oral history with Mr. Cenarrusa. See Teacher Handout #7 for teacher background information on Pete Cenarrusa.

Day 3

J. On a length of bulletin board paper (or on the chalk board), the teacher with the students should construct a timeline of the influencing documents, including specific ideas from each document. Highlight the Basque influences in green.

K. Students should then share their drawings/sketches and discuss the world with the lack of various rights and responsibilities illustrated. If you have assigned a drawing of their world showing rights and responsibilities, then these drawing could be compared and contrasted.

L. Closure: Assign the student essay or letter. Each student will type an essay or letter describing several rights and responsibilities of American citizens. The students should indicate which rights and responsibilities they expect to be practicing in five years. Require the students to include one or more responsibility quotes from the opening activity in this letter. Hand out Student Handout #4 showing the proper format of a letter. Option: These letters may be addressed, saved and sent in three to five years to each student.

VI. Assessment/Evaluation:

A. The student will individually, or in-group, draw and present a depiction of the US or their world that illustrates the lack of responsibility and rights. This drawing will be graded on content, quality and creativity, as well as presentation to the class.

B. The student will write a note or letter to a person who illustrates responsibility.

C. The student may be graded on their discussion and participation in the classroom, i.e. the focus questions and construction of the timeline.

D. The student letter or essay describing several responsibilities and rights of an American citizen will be graded for content and understanding of the issues, as well as proper form.
VII. Idaho Content Standards:

9-12.G.4.1.1 Describe the origins of constitutional law in western civilization, including the natural rights philosophy, Magna Carta (1215), common law, and the Bill of Rights (1689) in England.

9-12.G.4.1.2 Describe historical milestones that led to the creation of limited government in the United States, such as the Declaration of Independence (1776), Articles of Confederation (1781), state constitutions and charters, United States Constitution (1787), and the Bill of Rights (1791) in the United States.

9-12.G.4.1.3 Analyze the essential ideals and objectives of the original organizing documents of the United States including the Declaration of Independence, the Articles of Confederation, and the United States Constitution.

9-12.G.4.1.4 Explain the central principles of the United States governmental system including written constitution, popular sovereignty, limited government, separation of powers, majority rule with minority, rights, and federalism.

9-12.G.4.3.1 Explain the ways in which individuals become citizens and distinguish among obligations, responsibilities, and rights.

9-12.G.4.4.4 Discuss the interpretation and application of the United States Constitution.

9-12.G.5.1.1 Compare different forms of government such as presidential with parliamentary, unitary with federal, democracy with dictatorship.

VIII. Extension Activities:

A. Students may write a letter to a public official using proper letter form in which he or she comments on and asks a question on a topic that therefore, requires an official response.

B. Complete the lesson on Responsibility from “Citizenship and Character Understanding America’s Civic Values”, a program of The Bill of Rights Institute. This unit focuses on the role of the jury in America, jury selection and the responsibility of serving on a jury. See www.BillofRightsInstitute.org

C. Visit the Basque Museum in Boise, Idaho or visit the website: http://www.basquemuseum.com

D. Show “West of the Basque”. See website for availability: http://idahoptv.org/productions/westofthebasque/

E. Additional information on the history of the Basques can be found at the following website: http://www.basqueheritage.com/
Responsibility Quotes

“Responsibility is a tremendous engine in a free government.”
Thomas Jefferson, 3rd President of the United States

“You cannot escape the responsibility of tomorrow by evading it today.”
Abraham Lincoln, 16th President of the United States

“I am only one; but still I am one. I cannot do everything, but still I can do something: I will not refuse to do something I can do.”
Helen Keller, American author

“You are not only responsible for what you say, but also for what you do not say.”
Martin Luther, German Reformation

“I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.”
John D. Rockefeller, American philanthropist

“We demand entire freedom of action and then expect the government in some miraculous way to save us from the consequences of our own acts…Self government means self-reliance.”
Calvin Coolidge, 30th President of the United States

“Nothing strengthens the judgment and quickens the conscience like individual responsibility.”
Elizabeth Cady Stanton, American suffragist

“We have the Bill of Rights. What we need is a Bill of Responsibilities.”
Bill Maher, American journalist

“We are made wise not by the recollections of our past, but by the responsibility of the future.”
George Bernard Shaw, American author

“Few things help an individual more than to place responsibility upon him.”
Booker T. Washington, American
John Adams letter

___WHO__________view of the Forua of Bizkaia

___WHO_______________traveled to Europe in ___WHEN___ to study and compare various forms of government. He visited Bizkaia (alternately Viscaya, Biscay), one of the Basque provinces. In ______THIS BOOK_______________he cited Biscay as a precedent for republicanism:

_In a research like this, after those people in Europe who have had the skill, courage, and fortune, to preserve a voice in the government, Biscay, in Spain, ought by no means to be omitted. While their neighbours have long since resigned all their pretensions into the hands of kings and priests, this extraordinary people have preserved their ancient language, genius, laws, government, and manners, without innovation, longer than any other nation of Europe. Of Celtic extraction [___WHO____erred on this point], they once inhabited some of the finest parts of the ancient Boetica; but their love of liberty, and unconquerable aversion to a foreign servitude, made them retire, when invaded and overpowered in their ancient feats, into these mountainous countries, called by the ancients Cantabria._

...It is a republic; and one of the privileges they have most insisted on, is not to have a king; another was, that every new lord, at his accession, should come into the country in person, with one of his legs bare, and take an oath to preserve the privileges of the lordship.

Authors such as Navascues, and the Basque-American Pete Cenarrusa, former Secretary of the State of Idaho, agree in stressing the influence of the Forua of Bizkaia (Biscayan code of laws) on some parts of the U.S. Constitution.
Excerpt of Pete Cenarrusa’s 1981 Address for Transplanting the Tree of Gernika--
Pages 1, 2, 6, 7

AN ADDRESS TO THE CEREMONIES
OF THE TRANSPANTING OF THE TREE OF GUERNICA
ON APRIL 18, 1981
By: Pete T. Cenarrusa

Governor Evans, Bishop Trienen, Basque delegation Jose Miguel Sabala and Alberto Amorrotu, Ladies and Gentlemen:

This is an historic occasion in North America, the first planting of a seedling, the descendant of the Tree of Gernika. It stands for freedom and democracy. Governor Evans you deserve an applause for your participation in this historic event. And those of you in attendance deserve thanks for your interest because what we are witnessing today is for the good of freedom, democracy and humanity. The Basque Country shares our excitement in this occasion and we wish to thank Misters Sabala and Amorrotu for their personal endeavors.

The Tree of Gernika has a deep significance to me, as my mother was born and reared in Gernika before immigrating to the United States. (I learned today from Ike Echevarria, president of the Basque Center in Boise, that his mother and my mother both came to America on the same boat). My mother often spoke of the tree and sang "Gernika'ko Arbola" to her children. My father was born and was reared just six miles from Gernika in Munditibar, but they first met in Shoshone, Idaho and were married there. They reared five children and taught all of them to speak the Basque language. My parents, both deceased, were beautiful persons and stood for everything for which the Tree of Gernika stands. They were highly respected by everyone who knew them. They were pure Basques who became naturalized U. S. citizens dedicated to everything America stands for.

Who are the Basques? Ancient, devout, independent, simple, physically splendid and, in the words of Spain's Jose Ortega y Gasset, "with souls beautiful and strong" the Basque people never numbering more than 2.5 million lived astride the western Pyrenees since long before any of the surrounding races appeared in Europe.
Tree of Gernika Ceremonies
April 18, 1981
Page 2

The Basques are orderly, patriotic and highly idealistic. They are tough and determined; they will surmount any reasonable obstacle because they stand on the soil of their ancestors and because they are fighting for their past and future. Theirs is a special spirit.

As far back as the conquest of the Visigoths, the Basques, or, as they call themselves, the Euzkaldunak, had defeated every attempt of assimilation into the conquering races. To the end of the Spanish monarchy and through the Republic, they retained their autonomy until the devastating Civil War of 1936-39.

Never in the monarchy's strongest days did they acknowledge the king as more than a local "lord." To obtain that limited recognition, every heir to the Spanish throne had to go at fourteen to the Holy Oak, the Tree of Gernika. Surrounded by Basques, the heir swore a sacred oath to perpetuate the special rights (fueros) of the Basques. These "fueros" included the following provisions: (1) That every pure-blooded Basque was to be counted as a noble; (2) That no central government officials except postmen were to come among them; (3) That no central government would ever collect taxes from them. They accepted a quota for their provinces, however, and assessed and collected their own taxes; and (4) That no Basque was ever to be conscripted for the army.

On the French side of the mountains where, after the French Revolution and because of their smaller number, the Basques were "assimilated" under French law. The assimilation was largely fictional. The French knew better than to apply their laws too literally.

The Basques are comparable to the Swiss mountaineers. They love and honor their homeland with a devotion which one finds only in a people who have lived on the same soil for centuries and who have roots in it.
Gernika was destroyed by the German Condor Legion in April of 1937, just 44 years ago. In the U. S., news of the bombing inspired normally cool columnist Dorothy Thompson as follows and I quote: "In every great struggle there comes a point where minor issues are sloughed away...That point has come in Spain. It is no longer possible for any human being with a head on his shoulders coolly to debate the pros and cons of Loyalists versus Rebels. For what is now happening there is the ruthless, cold-blooded vicious extermination of one of the rare peoples of the earth, the Basques....This little people is one of the few races left in Europe having a beautiful language and literature, beautiful bodies and faces, a people proud, independent and free, whose history is as old as Europe's, and who, during all its centuries, have minded their own business, tilling the soil, building a domestic architecture of purest design and exquisite proportions, and churches which are among the gems of civilization. They are Catholics of deepest piety and Ignatius Loyola, founder of that most intellectual of Catholic orders, the Society of Jesus, is their son...To sit by and not to protest with all the breath in one's body rules out one of the ranks of civilized and Christian society...Good God! The game laws of most of our States prohibit the shooting of birds from airplanes. It is unsportsmanlike." (Unquote).

No other people has an organization so close to the Swiss conception of the State as the Basques. Most of us know that Switzerland took over the form of her Constitution from the United States; but few know that the 18th Century Americans on their part turned to the traditional laws of the Basques.

John Adams who later became the second President of the United States, conducted an extensive research preparatory to the founding of the Constitution of the United States. On October 4, 1786, John Adams in his fourth letter of research entitled, "In Defense of the Constitutions of the United States," wrote and I
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quote, "In a research like this, after those people in Europe who have had the skill, courage, and fortune, to preserve a voice in the Government, Biscay (the Basque Country), ought by no means to be omitted. While their neighbors have long since resigned all their pretensions into the hands of kings and priests, this extraordinary people have preserved their ancient language, genius, laws, government, and manners, without innovation, longer than any other nation in Europe. They once inhabited some of the finest parts of the ancient low lands, but their love of liberty and unconquerable aversion to foreign servitude, made them retire when invaded and overpowered in their ancient seats into the mountainous countries called by the ancients, Cantabria...."

It is a Republic, and one of the privileges they have insisted on, is not to have a King, another was, that every new lord, at his ascension, should come into the country in person, with one leg bare, and take an oath to preserve the fueros or laws of the Basques..." (Unquote).

Some of the laws formed under the Tree of Gernika which are incorporated into our Constitution are: (1) That no person shall be treated inhumanely; (2) That a person's home is his castle; (3) That no search shall be made of a person's property without a search warrant; (4) That all shall be guaranteed a trial by a jury of peers; and (5) That there be a separation of Church and State.

Although Basques have a reputation for being extremely religious and concerned with law, their fueros prohibited clergy or lawyers from sitting as deputies or lawmakers in Gernika.

The Basque ethic and ideal may be the sanest on the whole Iberian peninsula, but it will probably be a while before they dominate in their native provinces again. Until that time, resilience will have to do.

**************

For additional information contact www.Cenarrus.org
Your Name
Address
Phone Number
E-mail (optional)

Date

Name of Receiver
Title
Company Name
Address

Dear __________:

When writing a letter using block form, no lines are indented. Include your name, address, and phone number where you can be contacted, as well as the date. You then include the name and address of the person you are sending the letter to.

With new paragraphs, just skip a line instead of indenting.

Add your phone number where you can be contacted in the last paragraph.

Sincerely,

Your Signature

Your Name
Your Title
Focus Questions:

1. Think about the people who have helped you build responsibility in your life. Share stories and ideas. Who can you reach out to and show responsibility?  
   *Individual responses will vary.*

2. What kinds of responsibilities do you have to yourself, your family, your school, your community, and your country? Share ideas.
   
   **Sample Answers:**
   
   - **Self:** physical, mental, emotional health
   - **Family:** household chores, treating family members with respect, buying gas & other expenses, clean your room
   - **School:** making grades, complying with the school dress code, language standards or other regulations, treating teachers with respect,
   - **Community:** obey traffic laws, don’t litter, volunteer community activities
   - **Citizen:** Obey all laws
     - Pay taxes
     - Vote
     - Testify in court
     - Serve on jury
     - Keep informed on State, local, national, & international issues
     - Volunteer in your community, political party, etc.
     - Donate money to civic, political or community causes
     - Participate in civic groups
     - Run for public office
     - Monitor political leaders and their actions
     - Write letters to political leaders or editor expressing ideas
     - Attend political events, forums, and council/board meetings
     - Serve in the military
     - Respect the rights of others

   (Keep this list posted in the room for the entire lesson.)

3. What are some of the rights of others? What are rights guaranteed to all Americans? Where & when did these rights originate?

   *Use the Bill of Rights ideas*

   (Keep this list posted in the room for the entire lesson.)
John Adams view of the Forua of Bizkaia

John Adams, later the second president of the United States, traveled to Europe in 1779 to study and compare various forms of government. He visited Bizkaia (alternately Viscaya, Biscay), one of the Basque Provinces. In "A defense of the Constitution of the United States" (1786), he cited Biscay as a precedent for republicanism:

In a research like this, after those people in Europe who have had the skill, courage, and fortune, to preserve a voice in the government, Biscay, in Spain, ought by no means to be omitted. While their neighbours have long since resigned all their pretensions into the hands of kings and priests, this extraordinary people have preserved their ancient language, genius, laws, government, and manners, without innovation, longer than any other nation of Europe. Of Celtic extraction [Adams erred on this point], they once inhabited some of the finest parts of the ancient Boetica; but their love of liberty, and unconquerable aversion to a foreign servitude, made them retire, when invaded and overpowered in their ancient feats, into these mountainous countries, called by the ancients Cantabria...

...It is a republic; and one of the privileges they have most insisted on, is not to have a king: another was, that every new lord, at his accession, should come into the country in person, with one of his legs bare, and take an oath to preserve the privileges of the lordship.

Authors such as Navascues, and the Basque-American Pete Cenarrusa, former Secretary of the State of Idaho, agree in stressing the influence of the Forua of Bizkaia (Biscayan code of laws) on some parts of the U.S. Constitution.

This additional teacher copy of Adams” letter is from the following website:
http://www.basqueheritage.com/
02. - The Basque Forua and the US Constitution

02.1 JOHN ADAMS AND BISCAY (1786)
Referring to the historical ties that existed between Euskal Herria and the United States, some authors stress the admiration felt by John Adams, second president of the US., for the Basques' historical form of government. Adams, who on his tour of Europe visited Bizkaia, was impressed. He cited the Basques as an example in "A defense of the Constitution of the United States", as he wrote in 1786:

"In a research like this, after those people in Europe who have had the skill, courage, and fortune, to preserve a voice in the government, Biscay, in Spain, ought by no means to be omitted. While their neighbours have long since resigned all their pretensions into the hands of kings and priests, this extraordinary people have preserved their ancient language, genius, laws, government, and manners, without innovation, longer than any other nation of Europe. Of Celtic extraction, they once inhabited some of the finest parts of the ancient Boetica; but their love of liberty, and unconquerable aversion to a foreign servitude, made them retire, when invaded and overpowered in their ancient feats, into these mountainous countries, called by the ancients Cantabria…"

"…It is a republic; and one of the privileges they have most insisted on, is not to have a king: another was, that every new lord, at his accession, should come into the country in person, with one of his legs bare, and take an oath to preserve the privileges of the lordship".

02.2 ADAMS' VISIT TO EUROPE: BISCAY
Authors such as Navascues, and the Basque-American Pete Cenarrusa, former Secretary of the State of Idaho, agree in stressing the influence of the Forua of Bizkaia [code of laws in Biscay] on some parts of the US Constitution. John Adams traveled in 1779 to Europe to study and compare the various forms of government then found on the Old Continent. The American Constitution was approved by the first thirteen states on 17 September 1787.
LETTER IV.

BISCAY.

Dear Sir,

IN a research like this, after those people in Europe who have had the skill, courage, and fortune, to preserve a voice in the government, Biscay, in Spain, ought by no means to be omitted. While their neighbours have long since resigned all their pretensions into the hands of kings and priests, this extraordinary people have preserved their ancient language, genius, laws, government, and manners, without innovation, longer than any other nation of Europe. Of Celtic extraction, they once inhabited some of the finest parts of the ancient Boetica; but their love of liberty, and unconquerable aversion to a foreign servitude, made them retire, when invaded and overpowered in their ancient feats, into these mountainous countries, called by the ancients Cantabria. They were governed by counts, sent them by the kings of Oviedo and Leon, until 859, when finding themselves without a chief, because Zeno, who commanded them, was made prisoner, they rose and took arms to resist Ordogne, son of Alfonso the Third, whose domination was too severe for them, chose for their chief an issue of the blood-royal of Scotland, by the mother's side, and son-in-law of Zeno their governor, who having overcome Ordogne, in 870, they chose him for their lord, and his posterity, who bore afterwards the name of Haro, succeeded him, from father to son, until the king Don Pedro the Cruel, having put to death those who were in possession of the lordship, reduced them to a treaty, by which they united their country, under the title of a lordship, with Castile, by which convention the king of Spain is now lord of Biscay. It is a republic; and one of the privileges they have most insisted on, is not to have a king: another was, that every new lord, at his accession, should come into the country in person, with one of his legs bare, and take an oath to preserve the privileges of the lordship. The present king of Spain is the first who has been complimented with their consent, that the oath should be administered at Madrid, though the other humiliating and indecent ceremony has been long laid aside. Their solicitude for defence has surrounded with walls all the towns in the district. They are one-and-twenty in number; the principal of which are, Orduna, Laredo, Portugalete, Durango, Bilbao, and St. Andero. Biscay is divided into nine merindades, a sort of jurisdiction like a bailiwick, besides the four cities on the coast. The capital is Bilbao. — The whole is a collection of very high and very steep mountains, rugged and rocky to such a degree, that a company of men posted on one of them might defend itself as long as it could subsist, by rolling rocks on their enemy. This natural formation of the country, which has rendered the march of armies impracticable, and the daring spirit of the inhabitants, have preserved their liberty.

Active, vigilant, generous, brave, hardy, inclined to war and navigation, they have enjoyed, for two thousand years, the reputation of the best soldiers and sailors in Spain, and even of the best courtiers, many of them having, by their wit and manners, raised themselves into offices of consequence under the court of Madrid. Their valuable qualities have recommended them to the esteem of the kings of Spain, who have hitherto left them in possession of those great immunities of which they are so jealous. In 1632, indeed, the court laid a duty upon salt: the inhabitants of Bilbao rose, and massacred all the officers appointed to collect it, and all the officers of the grand admiral. Three
thousand troops were sent to punish them for rebellion: these they fought, and totally defeated, driving most of them into the sea, which discouraged the court from pursuing their plan of taxation; and since that time the king has had no officer of any kind in the lordship, except his corregidor.
Many writers ascribe their flourishing commerce to their situation; but, as this is no better than that of Ferrol or Corunna, that advantage is more probably due to their liberty. In riding through this little territory, you would fancy yourself in Connecticut; instead of miserable huts, built of mud, and covered with straw, you see the country full of large and commodious houses and barns of the farmer; the lands well cultivated; and a wealthy, happy yeomanry. The roads, so dangerous and impassable in most other parts of Spain, are here very good, having been made at a vast expence of labour.
Although the government is called a democracy, we cannot here find all authority collected into one center; there are, on the contrary, as many distinct governments as there are cities and merindades. The general government has two orders at least; the lord or governor, and the biennial parliament. Each of the thirteen subordinate divisions has its organized government, with its chief magistrate at the head of it. We may judge of the form of all of them by that of the metropolis, which calls itself, in all its laws, the noble and illustrious republic of Bilbao. This city has its alcalde, who is both governor and chief justice, its twelve regidores or counsellors, attorney-general, &c. and by all these, assembled in the consistorial palace under the titles of consejo, justicia, y regimiento, the laws are made in the name of the lord of Biscay, and confirmed by him. These officers, it is true, are elected by the citizens, but they must by law be elected, as well as the deputies to the biennial parliament or junta general, out of a few noble families, unstained, both by the side of father and mother, by any mixture with Moors, Jews, new converts, penitentiaries of the inquisition, &c. They must be natives and residents, worth a thousand ducats, and must have no concern in commerce, manufactures, or trades; and, by a fundamental agreement among all the merindades, all their deputies to the junta general, and all their regidores, sindics, secretaries, and treasurers, must be nobles, at least knights, and such as never exercised any mechanical trades themselves or their fathers. Thus we see the people themselves have established by law a contracted aristocracy, under the appearance of a liberal democracy. Americans, beware!
Although we see here in the general government, and in that of every city and merindad, the three branches of power, of the one, the few, and the many; yet, if it were as democratical as it has been thought by some, we could by no means infer, from this instance of a little flock upon a few impracticable mountains, in a round form of ten leagues diameter, the utility or practicability of such a government in any other country. The disposition to division, so apparent in all democratical governments, however tempered with aristocratical and monarchical powers, has shewn itself, in breaking off from it Guipuscoa and Allaba; and the only preservative of it from other divisions, has been the fear of their neighbours. They always knew, that as soon as they should fall into factions, or attempt innovations, the court of Spain would interpose, and prescribe them a government not so much to their taste.
THE GRISONS.

IN the republic of the Three Leagues of the Grisons, the sovereign is all the people of a great part of the ancient Rhetia. This is called a democratical republic of three leagues. 1. The League of the Grisons. 2. The League Caddee. 3. The League of Ten Jurisdictions. These three are united by the perpetual confederation of 1472, which has been several times renewed. The government resides sovereignty in the commons, where every thing is decided by the plurality of voices. The commons elect and instruct their deputies for the general diet, which is held once a year. Each league elects also its chief or president, who presides at the dietes, each one in his league. The general diet assembles one year at Ilanz, in the league of the Grisons; one year at Coire, in the league Caddee; and one year at Davons, in the league of Ten Jurisdictions. There is another ordinary assembly, composed of chiefs and of three deputies from each league, which is held at Coire, in the month of January. Besides these regular assemblies, they hold congresses whenever the necessities of the state require them; sometimes of the chiefs alone, sometimes of certain deputies from each league, according to the importance of the case: these assemblies are held at Coire. The three leagues form but one body in general affairs; and, although one league has more deputies than another, they count the voices without distinction of leagues. They conduct separately their particular affairs. Their country is thirty-five leagues in length, and thirty in breadth.

Even in this happy country, where there is more equality than in almost any other, there are noble families, who, although they live like their neighbours by the cultivation of the earth, and think it no disgrace, are very proud of the immense antiquity of their descent, and boast of it, and value themselves upon it, as much as Julius Caesar did, who was descended from a goddess.

THE UNITED PROVINCES OF THE LOW COUNTRIES.

THERE are in Friesland and Overysell, and perhaps in the city of Dort, certain remnants of democratical powers, the fragments of an ancient edifice, which may possibly be re-erected; but as there is nothing which favours Mr. Turgot's idea, I shall pass over this country for the present.
Timeline of Documents of Influence

1215 Magna Carta
- Trial by jury
- Due Process
- Private property

1300’s Basque “Feuros”
- No person shall be treated inhumanly
- A person’s home is his castle
- No search without a search warrants
- Guaranteed a trial by jury of peers
- Separation of Church and state

1628 Petition or Rights
- Unlawful arrest
- No quartering of troops
- No gift without consent of Parliament

1689 English Bill of Rights
- Trial by jury
- Due Process
- No cruel punishment
- No excessive fine
- Right to bear arms
- Right to petition

1776 Virginia Bill of Rights
- No excessive bail
- No unreasonable searches & seizures
- Freedom of speech
- Freedom of press
- Freedom of religion

1791 Bill of Rights
Background information on the Basques in Idaho
This article is also available on the following website:
http://www.boiseweekly.com/gyrobase/Content?oid=76832

Posted on JULY 27, 2005:

A SHORT BASQUE HISTORY
By Bingo Barnes

Idaho is home to one of the largest populations of Basques outside of Spain. Numbers around 30,000 in southern Idaho and eastern Oregon are thrown around as estimates. They have been here about as long as western settlers have inhabited the region--since the mid to late 1800s--first coming for mining, then as shepherds. It was so nice, they invited their friends and family from the old continent.

Stereotypically, the Basques are known as a somewhat secretive culture, friendly and helpful to strangers and outsiders, hard working and industrious, but content to keep to themselves. To understand the Basque way of life in the West--one filled with tradition and a sharp sense of history--it is important to understand their culture and the history that defines them.

In A Basque History of the World, author Mark Kurlansky begins Chapter One by describing the Basques as "a mythical people, almost an imagined people." It is somewhat true. The Basques are the oldest living ethnic group on the European continent, yet have never managed to have a country of their own. Yet they have survived as a culture unlike others who long ago were assimilated into others after invaders swept across Europe, not once, but many times.
The Basque country is made up of seven provinces occupying the corner of Europe where France meets Spain along the Atlantic coast. It is a region occupying just 8,218 square miles, slightly smaller than New Hampshire, slightly larger than Owyhee County. According to Nancy Zubiri, author of A Travel Guide to Basque America, almost 90 percent of the Basques in Idaho trace their heritage back to the Bizkaia (also spelled Viscaya) region, which includes the cities of Bilbao and Guernica.

There are no early written records by Basques, but when the Romans arrived in 218 B.C. they wrote about them as if they were already an ancient race with a clearly defined culture. There are unique characteristics-including language, physiological traits, geography and a skill in innovation-which have defined and protected the Basques, allowing them to survive through 20 centuries.

The Basque language is the only non-Aryan language in Europe and cannot be traced to any other linguistically similar tongue. Linguists believe it may be the oldest living European language. This mysterious language defined and separated them from the Latin-based romance language cultures.

Basques are also distinct and unique in their physiological characteristics. These traits may have preserved the culture from the most successful form of invasion-assimilation. The Basque people have the highest concentration of O type blood in the world and the highest concentration of Rh negative type blood of any people. While modern medicine can prevent this today, historically, women with O-negative blood miscarried when their fetuses had Rh-positive blood.

Geography protected the Basque culture, too. The Basque country straddles the Pyrenees Mountains separating France and Spain. This land is not suited to farming and is undesirable to invaders, but has often been used by invading armies passing through. The Basques were fine with people passing through their lands, but when the travellers stopped, it wasn't copacetic.

Armies encountered fierce resistance from a people that could assemble quickly, fight, then disappear into the rugged countryside. No invading army was ever able to conquer the Basques.

The Basques also were great shipbuilders, relying on the riches from the sea to not only feed their people, but provide dried fish and whale meat to other kingdoms throughout the middle ages. Their voyages followed whales to their summer feeding grounds in the arctic, and some historians believe the Basques may have discovered America and its rich fishing grounds long before Columbus. During the age of discovery, any Spanish or Portuguese vessel of any acclaim—from Columbus's Santa Maria to Magellan's circumnavigation of the world—had Basque sailors on board and were perhaps commanded and even built by Basques. There is evidence that Basques may have invented armor plating for ships and a ship powered by steam, centuries before they showed up elsewhere.
The first Basques in Idaho showed up as miners in the 1880s and 1890s, quickly turning to sheep herding as a means of a living. These Basques wrote home and invited their friends and family who came in large numbers between 1900 and 1920. Today, there are many Basque celebrations around the West. In Reno, Elko, Las Vegas, Salt Lake City and in numerous small towns, picnics, festivals and celebrations, the Basques come together, even from overseas. This tightly knit community continues to celebrate its own culture and welcomes others to join in.
Basques “Feuros” and Ancient Form of Government

Located just 33 kilometers from Bilbao, the town of Gernika-Luma was founded under a charter or feuro in 1366 by Don Tello, the Lord of Vizcaya.

Gernika is considered one of the birthplaces of rights and liberties in the world. John Adams cited the “Feuros” as a precedent for the United States constitution.

Feuros is a Spanish term meaning compilation of laws, especially local laws or a charter. It stems from the Latin word forum, an open space used as a market or meeting place. Dating from the feudal era, feuro referred to the Basque area that fell under Castille (later Spain), but was not fully integrated. The Kingdom of Navarre had developed law, but when Gipuzkoa and Alava-Araba was absorbed by Spain in the 12th century, the Basque feuros were allowed to continue to function. The Basques territories maintained their autonomy and the Castillian kings had to swear allegiance to respect the feiros. Each territory was responsible for its own administration under the “Juntas Generales”.

Page 23
The above picture is “Biscayans kissing the hand of Ferdinand V in 1476” painted by Francisco de Mendieta in 1609.

Each territory was responsible for its own administration under the “Juntas Generales”. The “junta assembly” even had the right to veto royal orders by means of a “Pase Foral”. On the other hand, agreements taken by the Juntas had to be approved by the monarchy.

The above picture is “Lord of Biscay taking the Oath”, painted in 1882 by Anselmo de Guinea.
As far back as 1379, representatives of Bizkaian Juntas met under the “Old Tree” of Gernika. This “Old Tree” pictured below is over 300 years old.

Pictured below is a descendent of the original oak, regarded as a symbol of democracy and freedom for Basques, especially those Basques living in America. This current Tree of Gernika was planted in 1860.

A different building stood around the Tree of Gernika before 1826. The Assembly Chamber was designed to combine the functions of public life and religion.
The above entry to the Legislative chamber and the assembly room featured below show elements of a church.
The stained-glass window room above was originally designed as a courtyard, but is now a museum to the history of Biscay. The huge stained-glass roof was installed in 1985 and it is the largest work ever carried out by craftsmen from Bilboa. In the center is the Tree
symbolizing a meeting point and around the border are monuments from different localities in Biscay.

The Tribune has the inscription “Lege Zarra” or Old Law, referring to the old laws that the Lord of Biscay had to swear to respect. See detail in the stained glass pictures below.

Other historical objects are displayed in this room, like these small hollow silver balls used for voting in the Assemblies in the 17th century featured above.

This form of self-government continued until 1876. At the end of the Third Carlist War, the charters or “fueros” were abolished. After being suspended for 102 years, the General Assemblies were recovered in 1979. Today, Plenary Sessions of the General Assemblies of Biscay are being held in the chamber.

The Tree of Gernika and the Assembly House are living symbols of the history of the Basque people. So that these symbols can be perpetuated, oak saplings have been transplanted; just as the Basque people themselves have been transplanted around the
world. Pictured on the left is the Boise descendent of the Tree of Gernika dedicated by Pete Cenarrusa in 1981. See excerpts of his speech dedicating this tree using Student Handout #3.
Biography of Pete Cenarrusa:

**Pete Cenarrusa**
Pete Cenarrusa was born in Carey, Idaho in 1917 to Jose Mari Cenarrusabeitia and Ramona Gardoqui. His father was born in Munitibar, Bizkaia... Mr. Cenarrusa went on to become the longest serving, living, Secretary of State in the Nation. He served 35 years and 8 months as Sec. of State, and also 16 years and 4 months as Idaho Legislator including 3 terms as Speaker of the House of Representatives, which is a record. Fifty-two years of continuously elected service for the State of Idaho - 1950-2002.

**Pete Cenarrusa Biography**
Pete Cenarrusa's father owned a sheep ranch in Carey, but moved his family to Bellevue, Idaho so that the children could attend school. He remembers growing up surrounded by shepherders, where he heard them tell stories while they played muz at the boarding house. Pete maintained a full-scale sheep ranching operation until the year 2000.

Pete graduated from the University of Idaho in 1940 with a bachelor's degree in agriculture. He joined the US Navy in 1942, where he served as a Marine naval aviator, flying Corsair carrier fighters in World War II. Flying became one of Pete's lifetime passions (over 50 years and 15,000 hours) and he instilled the same passion in his son Joe. He retired in 1959 with the rank of Major in the USMCR (Reserves). In the meantime, Pete held several teaching positions throughout Idaho. Married Freda Coates in 1947. Son Joe died too early in an unfortunate aircraft accident in 1997.

Pete was elected to the Idaho State House of Representatives in 1950, and served in that capacity for nine terms, the last three as the Speaker of the House. He was appointed Secretary of State in 1967, and reelected to that position until 2002 when he retired, making him the National Dean of Secretaries of State, as well as one of the longest-serving public officials ever, with over 50 years of service. His position in the government enabled him to promote legislation in favor of Basque issues. He has often served as a liaison between Idaho Basques and the Basque country.

Researching Basque history and promoting Basque culture, including a generous gift for this Basque Oral History project, has been another of Pete's lifetime pursuits. The
Teacher Handout #7

Basque Government gave Pete the “Basque of the World” award in 2001, in Bilbao.

Other suggested sources of information may be found at the following web sites:

   “A Post-Modern Basque” by Gloria Totoricaguena
   Pete Cenarrusa

   Biography and oral comments by Pete Cenarrusa
Conclude the lesson by sharing one or all of the following quotes:

“…after studying the customary laws of Europe, I place the Basque Floral Laws above the Swiss Law, also endorsed by their centuries long existence. For their virtues, their union and above all the local freedoms they enjoy, the Basques provide us with an example that one scarcely knows how to praise enough, maintaining their allegiance to the best social constitution in Europe.”

Federic LePlay
From “L’Organisa Non de la Familie”

“The Basques always preserved their independence, their autonomy, as we now say, making use of a Greek word. A long time before the Swiss formed their confederation, Iruracbat, long before the English had won for themselves their Magna Carta, long before the North Americas and the French had proclaimed their declarations of the rights of man and the citizens; they had organized a representative government, and their representatives met beneath the tree of Guernica. Thus they had government for the people, by the people, they had self-government.”

Alejo Peyret (French Writer)
Published “El Siglo” newspaper Nov. 1879

“The tree of Guernica has preserved the antiquity that illumes their elders; no tyrant has stripped its leaves, nor gives it shade to convert or traitor.”

Fray Gabriel Tellez
De Molina
Spanish Writer 1583-1648
The following lesson on the Basque Country integrates one of Clifton Taulbert’s *Eight Habits of the Heart* “to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century.”


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For this lesson teachers should allow four days or more depending on which methods and extension activities are selected.

### I. Content:
I want my students to understand:
A. the diverse reasons that led Basques to immigrate to Idaho.
B. the value of collecting oral histories.
C. the process of collecting data to formulate conclusions about an area of study.
D. the high expectations set for individual Basque immigrants and their offspring led to the success of the Basque immigrants in Idaho.

### II. Prerequisites:
In order to fully appreciate this lesson the student must know:
A. the reasons for the American westward movement.
B. the reasons for European immigration to this country in the late 1800’s and early 1900’s.
C. American attempts to limit immigration and the development of the Quota System.

### III. Instructional Objectives:
Through an analysis of oral histories students will develop a database from which they will determine why Basques immigrated to Idaho and discover how high expectations impacted the successes they experienced here.

### IV. Materials and Equipment:
**Teacher:**
Access to a computer, computer lab, SMART Board, chalk board, overhead projector and appropriate writing utensils.

**Teacher Handout #1:** Sample database questionnaire
**Teacher Handout #2:** Outline map of the Basque country
**Teacher Handout #3:** Outline map of Idaho
**Teacher Handout #4:** List of helpful websites

Database software; completed database.

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*Expecting the best of others and praising their achievements was not just the long ago practice of a small-town group of visionaries. It must be practiced wherever we live, where we work, and where we play.* Page72
Teacher Handout #5: General Basque immigration information/fact sheet  
Teacher Handout #6: Article about Basque immigration  

**Student:** Access to computers, database system, SMART Board, overhead projector, and appropriate writing utensils  
Teacher Handouts #1 - #6 as determined by the instructor  
A copy of the completed database  
World atlas; Idaho map  

V. **Instructional Procedures:**  
**Day One: (30 minutes)**  
1. Ask the class if they know any Basques or if any of them are related to any Basques. Make a web or chart on the board to illustrate the Basque connections in your school or community.  
2. Explain that they will be creating a database about Basque immigration to Idaho in order to determine: A. Why the Basques came to Idaho? B. Why they thrived here? C. What role that high expectations had in their success?  
3. Ask the students what questions they would ask in order to garner the information to answer these questions. The class might work as individuals, in small groups, or as a whole to create a uniform group of questions. OR introduce the sample questionnaire.  
4. When a questionnaire has been agreed upon it should be reproduced and distributed to students. The teacher or some students should use the questionnaire as the basis for the database format and create the database so that students can enter their research as they complete the questionnaires.  
5. Distribute general information (Teacher Handouts #5 and #6) on Basque immigration and assign as reading homework.  
6. Create one large Idaho map and one large map of the Basque country for students to record the places that their research subject(s) emigrated from and where they immigrated to OR plan to give each student an Idaho and Basque country map.  

**Day Two:**  
1. Ask students if they have any responses to or questions about their assigned reading.  
2. Explain to the class that oral histories give researchers an opportunity to explore in-depth the life of an individual person and how the events of a person’s life intersect and are impacted by the events taking place in the greater society. Further explain, that historians can use an identifiable group of oral history subjects, such as Basque immigrants, to gain insights about the impact of historical events on a group and the impact of the group on historical events. Remind the students that they are going to undertake such an analysis and seek to answer the questions posed in Day 1, #2.  
3. At this point the teacher should assign one or more oral history subjects from the Basque oral history web site: [www.basquemuseum.com/oralhistory](http://www.basquemuseum.com/oralhistory) to each student and distribute the agreed upon questionnaire forms and outline maps.  
4. Students should go to the computer lab, read the oral history of their assigned person, and complete as much of the questionnaire as possible.
5. If you are having students fill out maps for their research subject, distribute them at this time.

6. Have the students write questions that they wished the interviewer had asked on the bottom of the questionnaire and have them tell why they wanted to know the information.

7. Ask the students to write a brief reaction to the life of their assigned immigrants at the bottom of the questionnaire or on a separate piece of paper.

8. Students should transfer the questionnaire response to the database; if only one student at a time can enter data, give the students some Basque websites to peruse.

9. If there are large Idaho and Basque country maps the student should post the departure and immigration points of the Basque immigrant on them.

Day Three:
1. Hold a class discussion in which students share their reactions to having read the personal stories of one or more Basque immigrants. Encourage students to reflect about the risks and challenges that the immigrants faced. Ask them to share their reflections about the level of expectations that the immigrants possessed as individuals and as a group. Ask them to reflect about the level of expectations that immigrants placed on their children.

2. If there are exchange students or recent immigrants in your class ask them if they would be willing to share the challenges that they are facing.

3. Ask the class whether or not the interviewer did a good job asking questions and if they could tell how the questions were posed.

4. Ask the class what they think about using oral histories of normal, everyday citizens to increase their understanding of history. Ask who they would want to interview from their own life experiences.

5. Distribute the composite database information to each student. Assign an essay in which each student analyzes the data as it pertains to the three over arching questions:
   a. Why did the Basques come to Idaho?
   b. Why did the Basques thrive here?
   c. What role did high expectations play in their success?

Day Four:
1. In small groups have the students share their analysis of the database information:
   a. Each group should choose a recorder who will keep track of conclusions that the group shares.
   b. Each group should choose a spokesperson that will report the group’s responses.
   c. Then each group member should share his analysis with the group.
   d. Next, each group should look together at the data for any conclusions about Basques in Idaho that are clear, but do not necessarily answer one of the three research questions.
   e. Finally, each group member should take turns telling the group how closely his research subjects match the profiles and conclusions drawn from the data.

2. When the groups have finished their tasks, the spokespersons should take turns reporting to the class the group’s findings.
3. Lead the class in a discussion about their conclusions. Point out areas of general agreement. Point areas that are significantly different from others and try to determine what could account for those differences.
4. Ask the students to evaluate the process as a method of historical research.
5. Ask the students to evaluate this process as a way of studying history.

VI. **Assessment/Evaluation:**
A. Essays: see Day Three
B. Relevant test questions in unit exam
C. Complete questionnaires, maps, suggested further questions, and reaction to their subjects’ lives.

VII. **Idaho Content Standards:**
9-12.USH2.1.1.1 Analyze ways in which language, literature, the arts, traditions, beliefs, values and behavior patterns of diverse cultures have enriched American society. (498.01a)
9-12.USH2.1.2.1 Identify motives for continued immigration to the United States. (495.01a)
9-12.USH2.1.2.2 Analyze the changes in the political, social, and economic conditions of immigrant groups. (495.01b)
9-12.USH2.1.2.3 Discuss the causes and effects of 20th century migration.
9-12.USH2.2.1.1 Develop and interpret different kinds of maps, globes, graphs, charts, databases and models. (485.01a)
9-12.USH2.5.1.2 Trace the major foreign policy positions that have characterized the United States’ relations with the world in the 20th century.

VIII. **Extension Activities:**
A. Have the students do further research about Basque boarding houses; create a boarding house dining area in your classroom. Have the class prepare a typical breakfast or lunch. Download Basque music to play during the meal. Have each student assume the character of the person whose oral history he read and share their life stories during the meal.
B. Have students write to their oral history subject if that person is still living.
C. Visit the Basque Museum and Basque block in Boise.
D. Invite local Basques in to share the history of their families.
E. Obtain a copy of West of the Basque, an Idaho Public Television special. Contact your local PBS station.
F. Create a local oral history project.
G. Have students interview people who they believe set high expectations for themselves and others.
H. Have students read about the Taylor Grazing Act of 1934 and its impact on Basque immigration.
I. Have students research the role that Idaho Congressmen had in expanding the number of Basque immigrants to Idaho after WWII.
J. Have students research the lives of Jose Navarro and Antonio Azcuenaga, the first Basques in Idaho territory.
K. Hold a class discussion about the possibility of Basques entering the U.S. illegally.
L. Hold a discussion about the contributions that the Basques and other immigrant groups have made to the United States and ask the students to reflect about the current and historic anti-immigration movements throughout our history.
M. Have the students read about Basque arborglyphs, aspen tree carvings created by Basque sheepherders. (See Teacher Handout #4 for websites.) Contact your local Forest Service office and see if a project is currently underway to catalogue the arborglyphs on the forest. Offer your students the opportunity to participate.
Sample Data Collection Sheet - Page One

1. Name of researcher:____________________________________________
2. Name of Immigrant:____________________________________________
3. Hometown and province in Basque Country:_________________________
4. Year of migration to U.S.:_________ to Idaho:_________
5. Sex: _____Male _____Female
6. Age at time of migration:_____
7. Marital status at time of migration: ____Single ____Engaged ____Married
8. List of family members already in U.S./Idaho (include age and relationship):
   _______________________________________________________________
   _______________________________________________________________
   _______________________________________________________________
9. The immigrant was sponsored by:_____ family member_____ employer_____ other
   Explain: ______________________________________________________
   _______________________________________________________________
10. Where in Idaho did the immigrant first live? _________________________
11. Did the immigrant ever live or work in a boarding house? ____in what city?
    _____for how long? ____________________
12. What was the first employment of the immigrant?____________________
13. List the career changes and choices made by the immigrant:
    _______________________________________________________________
    _______________________________________________________________
    _______________________________________________________________
14. Once in Idaho, what educational experiences did the immigrant have?
    _______________________________________________________________
    _______________________________________________________________
    _______________________________________________________________
15. List U.S. military participation of the immigrant or his offspring.
    _______________________________________________________________
16. List Basque organizations or groups the immigrant joined.

_____________________________________________________________
_____________________________________________________________
_____________________________________________________________

17. List non-Basque organizations or groups the immigrant joined.

_____________________________________________________________
_____________________________________________________________
_____________________________________________________________

18. To what degree did the immigrant learn English? ___speak ___read ___write

19. What educational experiences did the immigrant provide for his children?

_____________________________________________________________
_____________________________________________________________
_____________________________________________________________

20. List Basque and non-Basque cultural activities that the immigrant provided for his children.

_____________________________________________________________
_____________________________________________________________
_____________________________________________________________
LIST OF HELPFUL WEBSITES

General Basque
www.basquemuseum.com
www.basqueheritage.com
www.sde.state.id.us/dept/docswww.euramericans.net/basque/htm
www.basque.unr.edu

Basque Boarding Houses
www.boisebasques.com
www.vancouver.wsu.edu/crbeha/ba/ba/.htm
www.nationaltrust.org/magazine/archives/arch_story/061005.htm
www.sde.state.id.us/dept/docs/international/BasqueSheepherding.pdf
www.euskonews.com

Arbor glyphs
www.basque.unr.edu/trees/
www.basque.unr.edu/09/9.3.43t/9.342.03.carvings.htm
www.forestry.about.com/od/foresthistory1/a/argorglyph.htm
GENERAL INFORMATION/BACKGROUND

The following information comes from *An Enduring Legacy The Story of the Basques in Idaho* written by John Bieter and Mark Bieter University of Nevada Press 2000.

During the first decade of the twentieth century, when total immigration into the United States reached its peak of 8.8 million, the small Basque community forming in Idaho also expanded, and by 1910, 999 Basques were recorded in the total state population of 300,000. Most of the early Basque immigrants to Idaho were males under thirty, more than 96 percent of them from Bizkaia. More than three-quarters were single, and of those who were married, half had left their wives behind. They did not have much money (fifty-three Boise-bound Basques who arrived in New York between 1897 and 1902 brought an average if $36.50) and were not well educated. In 1910 only 50.9 percent of the Basques in Idaho were able to read and write. P.30

Fellow Basques in the state helped ease this adjustment. By the turn of the century the small pocket if Basques in Boise and other towns in southern Idaho had begun to open rooming houses for the new immigrants, places where newcomers could find familiar language and pursue job possibilities. Other immigrants were fortunate enough to enter the country with the help of from friends and relatives. Of fifty-three Basques headed for Boise from 1897 to 1902, almost half claimed to have relatives or acquaintances already living in the United states. P. 34

By the 1920’s, however, the United states began to close the gates as the country responded to a growing fear of undesirable newcomers. A movement spread to exclude those immigrants “who bring least money to the country and who come most quickly upon public or private charity for support,” an indirect reference to southern and eastern Europeans. Moreover, the theories of Charles Darwin and Herbert Spencer seemed to support the belief that mixing races and ethnic groups harmed the species. This, added to the xenophobia of World War I and the initial sages of the Red Scare, created an urgency to stem the tide of immigration. In 1921 the United States established its first immigration quota law. Only 3 percent of the number recorded for any nationality in the 1910 Census would be allowed to enter. The Spanish quota, which included Basques, was 912 immigrants per year. The Immigration Act of 1924 reduced the number of Spanish nationals allowed annually to just 131. The law ended Basques’ large-scale entry into the American West—or at least their legal entry. P64, 65

BOARDING HOUSES

One of the most important institutions in the Basque-American experience, the boarding house, grew out of these needs. For young Basque immigrants along way form home, the boarding houses became “the village church, the town tavern, the bank and the health dispensary.” The boarding houses allowed them to undertake their first forays into ‘American culture and simultaneously form small Basque enclaves in towns throughout
Idaho, which served as “safe havens” of retreat from American society. Sheepherding helped Basques get settled in Idaho, but boarding houses helped keep them there.

The boarding houses originated as rooming houses in the 1890’s, with established Basque families renting out a bedroom to a newly arrived immigrant. Young Basques had “barely a ticket to come to United States,” a Shoshone Basque said. “And then they were here and had no home. Where would they go? To hotel, when they didn’t know nobody, they have no language?” They needed a place “where they got language. … So (a Basque) that had one extra room took one in. Two extra rooms, two men. That’s the way boarding houses started. It’s a helping hand, that’s what they were really, a helping hand.” P. 43

“Work, work, work—you know –work, work, work-that’s all-work, work,”
This was not a Basque sheepherder’s recollection of his life; it was the refrain of a Basque woman speaking of her average day as a sixteen-year-old boarding house maid. From the time boarding houses were built, they provided a means for hundreds of Basque women to immigrate to the United States. Before the boarding houses, the only female immigrants were wives or fiancées of Basque men who had established enough financial security to buy a house and start a business. The 1900 U.S. Census recorded only 5 Basque females in Idaho. But just as shepherding offered a way for men to immigrate, the boarding houses began to pull young, single women from Bizkaia to work as domestics. Paralleling the men’s experience, in many cases the women’s plans to stay only temporarily were swept away by unanticipated events.

It would be difficult to overemphasize the importance of Basque women to the boarding houses, and thus to the development of Idaho’s Basque community. P. 49

HIGH EXPECTATIONS

Those who stayed created choices and opportunities for the next generation. The second generation grew up as Basques at home and Americans in public. There immigrant parents worked hard to give them even more possibilities and to instill in them good work habits and values that, when coupled with an education, provided a solid base for a successful life in the United States. Many climbed the social ladder to become managers, bankers, lawyers, and entrepreneurs. In the process they became more American. P.4

The children attended public schools in Cascade, encouraged by their parents to take full advantage. “There was one thing we understood from the beginning, ” Julio(Bilbao) said. “The message was that education is the most important thing in the world, and if you’re going to have opportunities, you’ve got to have an education. So it was just expected that we were going to go on to school.” P. 69

Although they themselves did not have the opportunity, the immigrant generation wanted their children to enjoy the advantages that a good education and the ability to speak English would bring. For the Basque children, as for other American-born children of immigrants, the school system was perhaps the single most Americanizing force. In
many ways the children’s first walks to school represented the Basques’ first real steps into American society. P. 75, 76

After passing through the first grade, many second-generation Basques learned more English and American ways of behavior than most of their parents had learned after years in Idaho. All of them would have more formal education than their parents. In one study, the average schooling for foreign-born Basques was four years, while 12 percent had no formal schooling at all. By 1940, when only 30 percent of Idaho’s population had a high school education, 73.7 percent of the second-generation Basques finished high school and 40 percent attended some college. P. 78

The first generation, in at least superficial aspects, adopted some characteristics that conformed to the American ideal. Despite the effects of the Depression and their flight from the declining sheep industry, almost 60 percent of first generation Basques owned their own homes before World War II. Their frugality allowed them to survive the roughest economic times, and they were rarely forced to borrow. From 1922 to 1947 only two Basque families sought assistance from the Boise City Welfare Department, and only ten Basques were included on Idaho’s old-age assistance rolls. P. 84
Large scale Basque emigration to the United States has ceased and those new immigrants now entering the country are generally graduate students or well-educated professionals with artistic and corporate connections for employment. They leave a Basque Country with freely elected governments, and a European Union with relative economic stability. This was not always the case, and in fact, traditional Basque emigration to the United States at the end of the 1800s and the beginning of the 1900s escaped what could be described as almost the opposite circumstances. Following the Carlist Wars of the 1830s and 1860s, economic stagnation and production decline, and political upheaval throughout, Basques experienced many factors pushing them out of their homelands. Access to information networks about possible economic opportunities and assistance was relatively easy to come by. Emigration out of the Basque Country was nothing new and was a common option. What were indeed new factors in the 1860s were the discovery of gold and silver in California, Nevada, Oregon and Idaho, and the possibility to move west by train across the United States, instead of traveling by boat around the American continent. The completion of the Transcontinental Railroad in 1869 facilitated the movement of people across the territories to the west, where public lands were utilized free of charge for grazing animals, and populating the towns was a priority.

Though the first Basques to migrate to the United States did so after initially emigrating to Argentina and Chile, they traveled to California in the search for gold. However, though not all miners would find valuable minerals, they did need to eat everyday, and the agricultural business of producing foodstuffs grew tremendously. Basque immigrants turned their attention to raising cattle, and later to raising sheep. Pedro and Bernardo Altube (who had emigrated from Oñati, Gipuzkoa to Argentina, and from Argentina to California in the 1850s), became livestock barons of cattle when in 1873 they created their Spanish Ranch in Independence Valley, Nevada near Elko. In 2002 it still remains one of the largest ranches in the entire United States. Several Basques who had arrived in the California San Joaquin Valley moved their livestock herds east and north into Nevada, New Mexico and Arizona. Once the railroad connected the east coast to the west coast, the safer, faster and cheaper travel enabled many more Basques to
families were related to agriculture and the sheep industry.

The largest immigration of Basques with intentions to work in the sheep industry occurred between 1900-1930. The demand for lamb and wool was high, and the profit margin also high. Ranchers could graze their sheep free of charge on massive tracts of public lands and shepherding in the United States became synonymous with itinerant grazing- moving herds constantly to new pastures and new regions were there were nutrients. In the High Desert this was often difficult, and sheepherders were required to move their herds every single day looking for feed as well as water. For the sheepherder, this lifestyle was extremely taxing and lonely.

Typically, a recently arrived Basque sheepherder worked for another already established Basque business and was paid annually. Many chose to have their pay in head of sheep rather than money, in order to begin their own herds, and an average band of sheep ranged in number from nearly two thousand animals to two thousand five hundred. This was not the sort of shepherding any of these Basques might have been accustomed to, or had ever even seen. Many Basque sheepherders interviewed decades later still remember their fright at arriving to the United States and reaching their destinations, only to be taken to the mountains and left with supplies and a band of two thousand sheep, and then told, "See you in a month." Most were completely untrained and unprepared for the physical endurance needed to care for so many animals, and were certainly ill equipped to deal with the psychological and emotional loneliness of the range. During the winter months when the sheep were down in the valleys and the men were in town, they stayed at the various Basque boarding houses reveling in euskera, Basque music and dance, receiving news from the Old Country, and hoping to meet Basque women. The boarding houses served many roles and filled needs for the sheepherders including as social, economic, ethnic identity maintenance, and information gathering environments.

Problems emerged between the itinerant sheepherders moving their bands constantly on public grazing lands, and the cattlemen doing the same. Cattlemen complained that the itinerant Basques allowed their sheep to overgraze the lands, ruining the chances for quick re-growth. The Idaho territorial legislature passed legislation preventing sheepherders from bringing their sheep within two miles of any cattle range or any human habitation. A 1917 State of Idaho Supreme Court case, Omaechevarria v. State of Idaho upheld the earlier law of separating the sheep and cattle, and the United States Supreme Court affirmed the decision to give preference to the cattle owners in prior occupancy of the public lands. Cattlemen also complained that the majority of Basques were not United States citizens and were benefiting from U.S. lands and public policies and then sending their profits to their homeland and not reinvesting or buying property in the United States.
In 1934, the United States Congress passed the Taylor Grazing Act, which placed an additional 173 million acres of land into federally controlled grazing districts. The new requirements for grazing on these public lands included paying fees and following a specified schedule for all of those using the land, but most importantly it originated the requirement that all of those wishing to use the federal lands had to establish a base property which they privately owned, in order to be eligible for the public lands grazing rights. Land allocation was determined by government officials and cattle ranchers serving on advisory boards- which were keen to deny access to the itinerant Basque sheepman. Now, Basques who migrated to the American west in search of quick riches and profitable sheep grazing were faced with long-term investments of having to purchase land. The Immigration Act of 1924 (limiting the annual number of Spanish nationals that could enter the United States), the economic Depression beginning with the stock market crash in 1929, together with the Taylor Grazing Act of 1934 curbed economic opportunities for Basques migrating to the United States, and though the flow from Euskal Herria decreased, it did not stop.

During and after the Second World War, there was an agricultural labor shortage in the United States and sheepherders were needed. Owners offered a contract guaranteeing the payment of the voyage in exchange for a commitment of three to five years of work with the same outfit. However, once the sheepherder's debt was paid off they often left the business looking for other employment closer to the cities, in construction, in farming, and in any other field that allowed them a more fulfilling lifestyle. Senators from the western States passed legislation giving permanent residency to those Basques who had illegally entered the United States, in hopes of luring them back to the sheep industry. In 1950, the United States Senator from Nevada, Patrick McCarran, and the Congressional Representative of Nevada, Walter Baring, worked together to pass legislation known as the "Sheepherder Bills". These laws brought about changes to immigration laws that allowed skilled laborers to enter the country if employers specified that this job could not be filled by anyone in the United States. Sheep industry employers argued that no one could perform the shepherding tasks the way that the Basque had and could, and that they needed to facilitate the entry of Basques for the sheep industry. They were allowed three-year contracts which were renewable, but once the contract had been completed, the herder was free to seek other employment and the United States government allowed the herder to apply for permanent residency if they desired it.
In 1960, the California Range Association established the Western Range Association, which would function at the national level. Joshe Mendiburu was the President and the principal representative was Germán Pizarro, with the goal of recruiting Basques to come to the American west and work as sheepherders. The Western Range Association negotiated with the central government of Spain and established an office at the American consulate in Bilbao from which they recruited hundreds of Basques. Between 1957 and 1970, the Range Association received 5,495 applications for sheepherding and 95% of those were from Basques from Nafarroa and Bizkaia. However, as the economy of the Basque Country improved, fewer Basques wanted or needed to emigrate for economic reasons and the Western Range Association began to recruit sheepherders in Peru (1971) and in Mexico (1973). During the 1960s, sheepherders were paid an average of $200 per month for inexperienced males, and $300 per month for experienced workers. During the 1970s the closing of Basque immigration related to sheepherding resulted from three major factors: competitive salaries in the Basque Country itself, cheaper labor from South America, and an overall decrease in the demand for sheepherders in the United States.

In 1966, there were approximately 1200 Basque sheepherders working in the United States, and by 1976 there were only 106 Basques with sheepherding contracts. Basques dominated the sheep industry in the United States for almost exactly one hundred years beginning with the establishment of the Altube brothers' Spanish Ranch in Nevada in 1873. By the 1970s, most of the second and third generation Basques had moved into different industries, occupations, and professions, leaving behind agricultural labor. However, Basque ethnic identity in the United States remains tied to the collective past they share of sheepherding as the door opener to the United States, and even those Basques whose families never were a part of the sheep business still preserve this significant aspect to the history of Basque development in the West.
"I’m a thinker, and to me it’s important for people to be from somewhere. Ideally, we should be buried in one place but our arms should reach out to the entire world, and the ideas from any culture should be of value to us…”
Eduardo Chillida

"The present, however splendid it may be, bears the sedes of its own ruin if it becomes separated from the future".
José María Arizmendiarieta (Ideologist and driving force behind the Mondragón Co-operative Experience)

“In a world where progress is measured in bits and bytes, advanced technology will never be able to replace the need for good minds, strong wills, and unselfish hearts”
Clifton Taulbert, Eight Habits of the Heart

**International Education: Productivity and Co-operatives in the Basque Country**

The following lesson on the Basque Country integrates one of Clifton Taulbert’s *Eight Habits of the Heart* “to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century.”


*Within the community, dependability is being there for others through all the times of their lives, a steady influence that makes tomorrow a welcome event; and responsibility means showing and encouraging a personal commitment to each task.* Taulbert, p. 25.

The primary application of this lesson is to identify the factors that influence change in productivity. **Character Education Component is highlighted in green.** This lesson should take two block periods, or up to three regular class periods.

I. **Content:**
I want my students to be able to:
A. distinguish between production and productivity and calculate productivity per worker.
B. identify the point of diminishing returns.
C. relate the relative ability of management and labor to influence production and productivity.
D. appreciate the personal qualities of dependability.

II. **Prerequisites:**
This lesson could work at anytime, but would work best after covering the Comparative Economics unit (*Idaho Achievement Standards, Influences – Understand there are many influences on economic systems, 512.01.a Explain the impact on culture, values, and belief systems on economic systems*) and basic economic concepts (diminishing returns) (*Idaho Achievement Standards, Fundamentals – Understand basic economic concepts, 510.01.b*) If you plan to participate in the International
Economic Summit (as referenced throughout the Economic lesson plans posted in the Civics, Service, Character & International Education website at the Idaho Department of Education: [http://www.sde.state.id.us/Dept/international.asp](http://www.sde.state.id.us/Dept/international.asp)), it is suggested that you prearrange with the International Summit Coordinator your choice to represent The Basque Country. Countries are typically assigned in a lottery system.

### III. Instructional Objectives:
The students will:
A. distinguish between production and productivity and calculate productivity per worker.
B. identify the point of diminishing returns.
C. relate the relative ability of management and labor to influence production and productivity.

### CONTENT OUTLINE
This exercise was adapted from the Productivity lesson found in the “Guide for Teachers and Consultants” of the Junior Achievement curriculum. Students work on teams to assemble CUBES. They develop a production strategy and integrate additional workers and technology into the process to determine their impact on productivity.

The first round will consist of the production of CUBES. Each session, an additional worker will join the assembly process until every member of the team is producing CUBES. At the end of each session, teams will calculate their productivity and discuss how productivity and efficiency were impacted.

In the second round, workers will be added to the assembly process as before. In addition, teams will have the ability to purchase capital resources between sessions. At the end, students will discuss how capital resources enhanced their ability to improve productivity.

In both rounds, diminishing returns will be defined and discussed in regards to efficiency and productivity.

Round three will be an introduction to comparative economics. In this round, each team will be given all of one type of resource (scissors, tape, or color pencils). This will give each group a unique comparative advantage over the other groups. At the end of this production round, students will discuss how collaborating was the only solution to produce an end product. They will also discuss how the sum of all parts increased overall productivity and benefited everyone as a whole.

As a final cumulating activity, The Basque Country will be used as a case study to illustrate Co-ops. It will be illustrated how cooperatives play an economic role which fosters the organization of self-help, promotes solidarity and mobilizes resources in order to further the economic and social development of their members.

### IV. Materials and Equipment:
- Scissors
- Printer paper
- Scotch tape
- Template of cube
V. Instructional Procedures:

INTRODUCTION

Start lesson with an introduction to co-operatives. Have students describe a co-op and its objectives. Tell the class that you are going to conduct an experiment. Explain that the classroom has been transformed into a CUBE factory. What they see before them is the next CUBE they will produce, along with the specialized machinery (scissors, tape, color pencils) needed to perform the CUBE operation.

In order to operate at peak efficiency, the company has decided to determine the optimum (best) number of workers to assign to that task. The experiment will proceed as follows:

- Clear a “production area” for assembling the cubes – one worker, the rest of the company “employees” sits back and watches.
- Set up a table representing a “store” where CUBE companies may purchase templates, scissors, and paper, tape, and color pencils. COVER OR HIDE THE STORE SO THAT STUDENTS ARE NOT AWARE OF THE OPTION TO IMPROVE THEIR COMPANY UNTIL ROUND TWO.
- Divide the class up into even groups of 5-6.
- Provide them with seed money to buy supplies
- Assign a student or student aide to serve as recorder. He or she will maintain the production records on the chalkboard for all the groups.
- Tell the students what you want the production staff to do (produce as many quality CUBES as possible). Show them a quality finished product as a model.
- You will evaluate the product quality of their final product by playing the role of the “buyer” after each production period. Be fussy!

PRODUCTION, Round One

Ask for a student volunteer to start the first production round in each group. This will involve cutting, folding, taping, and applying company logo.

- Allow the volunteer one minute to think about how he or she will proceed, how they will produce a CUBE, and the company logo that will be placed on each CUBE. Then, give him or her one “work day” (2 minutes) to produce as many CUBES as possible.
- Provide the one worker in each group three sheets of paper, one pair of scissors, and one roll of tape.
- The other “idle workers” may not assist in any way, other than to provide words of encouragement.
- At the end of the “day”, have all groups stop production. Inspect the output, certify the number produced, and then buy the CUBES with play money. Make sure the price you pay provides for a “reasonable” profit margin. Reasonable means that it
should take several rounds before the company sees a profit on their capital investment. Really, it doesn’t matter because you are ultimately teaching the concept of diminishing returns, but you still want to make it somewhat realistic.

- Have the recorder volunteer enter the quantity purchased on the chalkboard by illustrating a production table for each team.
- Repeat the exercise, adding one worker each time until the assembly line has all group members participating. Provide extra paper at the beginning of each session, as needed.
- For the sake of time, you may have to discretely shave time off the clock or manipulate the environment (reduce work surface or remove scissors and call it capital depreciation) to force diminishing returns.
- To further diminishing returns, create a sick day where an employee must sit out, but continues to be a cost of production

CALCULATE PRODUCTIVITY

The chalkboard summary (as maintained by the recorder) should look something like this for each team table:

<table>
<thead>
<tr>
<th># of Workers</th>
<th># of CUBES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>18</td>
</tr>
</tbody>
</table>

Tell the students they are now going to examine the results to see if they can draw any conclusions from them. As a first step, add a third column to the chalkboard, “CUBES per Worker.”

<table>
<thead>
<tr>
<th># of Workers</th>
<th># of CUBES</th>
<th>CUBES/Worker</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>4.0</td>
</tr>
<tr>
<td>2</td>
<td>9</td>
<td>4.5</td>
</tr>
<tr>
<td>3</td>
<td>15</td>
<td>5.0</td>
</tr>
<tr>
<td>4</td>
<td>20</td>
<td>5.0</td>
</tr>
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<td>5</td>
<td>20</td>
<td>4.0</td>
</tr>
<tr>
<td>6</td>
<td>18</td>
<td>3.0</td>
</tr>
</tbody>
</table>

Ask the following questions:
- Can anyone tell us what this new column actually measures? *productivity*
- At what point did diminishing returns set in? *E.g., when the 5th worker was hired*
- By someone suddenly being sick, did dependability increase or decrease for the other members of the team?
- Think about whom in your life you would consider the most dependable person in your life. What influences has this person had on your life?
PRODUCTION, Round Two
Simulate the impact of capital investment and/or improving production processes.

- Open the supply store for 3 minutes so that owners of the CUBE companies can buy the necessary tools and supplies. (Price the supplies reasonably to allow for a profit margin. But, allow students to figure out on their own that smaller CUBES will require less materials)
- During each session, add one more employee as before. This time, allow them to buy supplies from the store using the money earned from sale of CUBES.
- Calculate productivity as before after each round with the help of your recorder
- Repeat exercise until all workers are participating

Ask the following questions:

- In the first round, how did adding a new worker affect the production? What was different in the second round? How did this influence dependability? (Were able to assign specific task with capital goods purchased, no one was idle – were able to form an assembly line, etc.)
- Under what circumstances does it pay to invest in additional equipment? Your results will differ, but the goals are the same – to identify the point of diminishing returns and to demonstrate how management decisions and capital investment can affect production and productivity.
- Identify the factors that influenced changes in productivity. Emphasize the importance of finding the right mix of workers and capital to produce goods most efficiently and at the highest levels of quality.
- What could cause the results to be poor? Workers can be devoted and hard working, but the production process or strategy can be inefficient.
- Discuss ways your firm is seeking to improve both productivity and quality

PRODUCTION, Round Three
In this round, you will simulate the impact of co-operative productivity in a public, social and co-operative economy. Like in round one, ask for a student volunteer to start the first production round. This will involve cutting, folding, taping, and applying company logo.

- Allow the volunteer one minute to think about how he or she will proceed. Then, give him or her one “work day” (2 minutes) to produce as many CUBES as possible.
- Different from round one, you will provide each group a different resource: All groups get paper, but only one group gets all the scissors, one group gets all the tape, one group gets all the color pencils, etc.
  - Start session. Immediately, students should discover that they can not proceed because the “scissors” group can only cut; the “tape” group can only tape, etc.
  - Discuss with the groups the possible solution to this dilemma. Groups should collaborate and share resources for the benefit of the whole, rather than the individual. Working together will be called a “co-operative”. (dependability)
- Restart production session as a “co-operative”.
- During each 2 minute session, the other “idle workers” may not assist in any way, other than to provide words of encouragement.
- At the end of the “day”, have all groups stop production. Inspect the output, certify the number produced, and then buy the CUBES with play money. Make sure the
price you pay provides for a “reasonable” profit margin. Reasonable means that it should take several rounds before the company sees a profit on their capital investment.

- Have the recorder volunteer enter the quantity purchased on the chalkboard. Rather than several productivity charts, there should only be one chart representing the co-operative.
- Repeat the exercise, adding one worker each time until the assembly line has all group members participating.
CALCULATE PRODUCTIVITY
The chalkboard summary (as maintained by the recorder) should look something like this:

<table>
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</tr>
<tr>
<td>6</td>
<td>18</td>
<td>3.0</td>
</tr>
</tbody>
</table>

Ask the following questions:
- What happened to productivity in round three compared to the first two rounds? Some group’s productivity should have gone up, some down. But overall productivity as a whole should be an increase.
- Review discussion of what the objectives of a co-op are.
- Do you think a co-op could be effective? Comparative advantage.
- What are the strengths/weaknesses? Comparative advantage/weaker link pulls other productivity down.
- What is a co-op attempting to do? Overcome weaknesses of other economic systems while maintaining the strengths – same at the corporate level.
- What are examples of co-ops in the United States?
- What are the benefits of a co-op to the consumer? Lower prices, more choices, higher quality, higher employment.

CASE STUDY, COOPERATIVISM
Cooperativism "is the third way, distinct from egoist capitalism and from the mastodon of depersonalizing socialism." (Don José María Arizmendiarrreeta)

As a cumulative exercise, students will do a comparative case study on cooperative economics in the Basque country of Spain to the traditional Capitalist model. The focus or the cooperative model will be on the Mondragon Co-op, which has been in existence for 40 years and is now one of the world’s largest cooperative enterprises. Located in the
Basque region it is an outstanding example of what cooperatives can achieve. A brief background:

The Mondragón Cooperative Corporation is an experiment in building a comprehensive cooperative society in which labor plays the primary and dominant role. The Cooperative Group has amassed technical, managerial and financial resources comparable to those of a major corporation and used those resources to further social as well as economic goals that emphasize the importance of community and small and medium scale enterprise. Headquartered in the city of Mondragón, population 30,000, the Cooperative Corporation has member cooperatives in all four of Spain's Basque Provinces. The Corporation consists of over 160 cooperative enterprises, of which 90 are industrial companies, and has over 21,000 worker-owners. Its economic activities represent two percent of the economy of the Basque Provinces three and about 14 percent of the economy of the Province of Guipuzcoa, in which Mondragón is located. (Henk Thomas and Chris Logan. Mondragón: An Economic Analysis. London: George Allen & Unwin, 1982.)

Show the video “Song of the Basque”. (See Page 2, IV. Materials)

The paper should discuss different ways that societies can and do organize their economic affairs. Focus should be on the economic systems from both theoretical and empirical perspectives with a focus on performance of alternative systems in addressing the economic problems faced by human societies. How are product, capital, and labor markets to corporate governance, education and training, employment relations, and social welfare provision comparable?

VI. Assessment/Evaluation:
Grading should be proportional to the assignments given over the course of the semester. Evaluation should be based on quality, content, accuracy, and participation. Depending on the class, any kind of a reward might be necessary to keep students on task during the assembly phase, such as a prize for the most successful CUBE Company.

VII. Idaho Content Standards:
9-12.E.3.1.2 Identify ways in which the interaction of all buyers and sellers influence prices.

VIII. Extension Activities:
A. Any lesson plan outlined in the Idaho International Education Task Force Lesson Plan Bank that pertains to international relations/comparisons
E. Link economic comparison and history to “Exploring Humanitarian Law”:

IX. References:
International Education/Character Education: 
Preserving the Basque Culture through a 
Nurturing Attitude

The following lesson on the Basque Country integrates one of Clifton Taulbert’s *Eight Habits of the Heart* “to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century.”


In the community, a nurturing attitude is characterized by unselfish caring, supportiveness and a willingness to share time.

Taulbert, p. 11

Teachers should allow approximately four to five 50-minute class periods to complete this lesson.

I. Content:
I want my students to:
A. recognize language, music and dance as key components of the Basque culture.
B. understand the obstacles that were overcome by Basque immigrants to ensure that their culture survived and flourished in Idaho.
C. understand the nurturing attitude that was possessed by those Basque Americans who have kept the Basque culture alive in Idaho.
D. describe the history, interactions, and contributions Basques have made to Idaho and its history.

II. Prerequisites:
In order to fully appreciate this lesson, the student must:
A. understand the concepts of immigration and migration.
B. understand the various immigrant groups that make up Idaho’s population and why they came to Idaho.
C. understand the Basque presence that exists in Idaho.

III. Instructional Objectives:
The students will:
A. read about and discuss the lives and contributions of three of Idaho’s most important and influential Basque cultural figures.
B. learn and recite Basque parts of speech, words, and phrases used in everyday life.
C. listen and learn to recognize the unique musical style of traditional Basque music.
D. watch and learn some of the different Basque dances practiced and performed by the Oinkari Basque Dancers.
IV. Materials and Equipment:

**Teacher:**

- Teacher Handout #1: Basque Language Teachers Guide
- Computer for accessing and watching audio and video clips of Basque music and dancing
- Teacher Handout #2: A Brief History of the Basques in Idaho
- Teacher Handout #3: Interview Summaries of Basque Oral Histories. Located at Website: [http://www.basquemuseum.com/](http://www.basquemuseum.com/)

**Student:**

- Student Handout #1: Basque Language Student Handout
- Student Handout #2: Nurturing the Basque Culture
- Student Handout #3: Eight Habits of the Heart “Questions for Reflection”

**Teacher Handout #2:** A Brief History of the Basques in Idaho

V. Instructional Procedures:

A. Prior to this lesson, teachers should lecture to their students on the concepts of immigration and migration and the various cultural groups that immigrated to Idaho from around the world and why these groups have come to Idaho.

B. Distribute **Teacher Handout #2** - “A Brief History of the Basques in Idaho”.

C. Read the paper together as a class.

D. After reading the text discuss with your students the key points of the paper.

E. After discussing the paper, introduce the concept of a nurturing attitude to the students.
   1. Read students the following quote from Clifton Taulbert’s *Eight Habits of the Heart*: “In the community, a nurturing attitude is characterized by unselfish caring, supportiveness, and a willingness to share time.”

F. Discuss with students what it means to have a nurturing attitude.
   1. Offer examples to the students of people in your community or school community who possess a nurturing attitude.
   2. Ask the students to offer other examples from their community or school community of people who possess a nurturing attitude.

G. Introduce your students to the brief story of Joseph Eiguren and his nurturing attitude for the survival of the Basque language in Idaho’s Basques.
   1. Remind students of the information from “A Brief History of the Basques in Idaho” (**Teacher Handout #2**) regarding Joseph Eiguren.
   2. Either listen to the Oral History of Joseph Eiguren on the Idaho Basque Center Website [http://www.basquemuseum.com/](http://www.basquemuseum.com/) or print off the interview summaries to read as a class.
   3. Hand out and complete as a class **Student Handout #1** - Basque Language Student Handout.

H. Introduce your students to the brief story of Jimmy Jausoro and his nurturing attitude for the survival of Basque music among Idaho’s Basques.
2. Listen to the Basque Music of Boise Audio Clips: (www.sde.state.id.us/instruct/countries.asp#basque).

I. Introduce your students to the brief story of Juanita Hormaechea and her nurturing attitude for the survival of the Basque dancing among Idaho’s Basques.
   1. Remind students of the information from “A Brief History of the Basques in Idaho” (Teacher Handout #2) regarding Juanita Hormaechea.
   2. Either listen to the Oral History of Juanita Hormaechea on the Idaho Basque Center Website http://www.basquemuseum.com/ or print off the interview summaries to read as a class.
   3. Watch the short video clip, The Oinkari Basque Dancers: (www.sde.state.id.us/instruct/countries.asp#basque).

J. Distribute Student Handout #2 - Nurturing the Basque Culture. Divide the students up into groups of two or three students. Working in small groups have the students discuss and list three examples of ways in which Joseph Eiguren, Jimmy Jausoro and Juanita Hormaechea possessed a nurturing attitude towards the Basque culture.

K. In conclusion to this lesson, distribute Student Handout # 3 - Questions for Reflection. These questions are taken from Clifton Taulbert’s Eight Habits of the Heart pg. 23. These questions can be answered in small groups or as a class but are best left to each student to do individually to allow self reflection.

VI. Assessment/Evaluation:
   A. Students can be evaluated on their completion of Student Handout #3 - Questions for Reflection as well as Student Handout #2 - Nurturing the Basque Culture.

VII. Idaho Content Standards:
   4.SS.1.1.1 Describe ways that cultural groups influenced and impacted each other.
   4.SS.1.2.1 Identify the major groups and significant individuals and their motives in the western expansion and settlement in Idaho.
   4.SS.1.2.3 Analyze and describe the immigrant experience in Idaho
   4.SS.5.1.1 Analyze the roles and relationships of diverse groups of people from other parts of the world who have contributed to Idaho’s cultural heritage and impacted the state’s history.
   4.SS.5.1.2 Investigate the contributions and challenges experienced by people from various cultural, racial, and religious groups that settled in Idaho from different parts of the world.
   6-9.GWH.5.1.2 Give examples of how language, literature, and the arts shaped the development and transmission of culture in the Western Hemisphere.
   6-12.USH1.1.2.1 Analyze the religious, political, and economic motives of European immigrants who came to North America.
6-12.USH1.1.5.1 Examine the development of diverse cultures in what is now the United States.

VIII. Extension Activities:
A. Share another aspect of Basque culture with your class by bringing in Basque food such as Chorizos.
B. Take a field trip to the Basque Museum and Cultural Center in Boise:
   Location: 611 Grove Street, Boise, Idaho 83702 USA
   Museum Hours: Tuesday - Friday: 10:00am to 4:00pm
                  Saturday: 11:00am to 3:00pm
                  Sunday, Monday and Holidays: Closed
   (208) 343-2671
C. Have students make a list of personality traits that would be needed or useful to survive if you were an early Basque American sheepherder in Idaho. Have the students analyze how those personality traits could help them cope with the challenges they face as teenagers in our modern society.
D. Bring in an individual from the community familiar with Basque Dancing to teach the students the steps of the Jota (a traditional Basque dance).
E. Introduce your students to aspects of other cultures prominent in Idaho such as the Irish, Chinese, Portuguese, etc.
• Consonant Sounds in Basque:
  – x = “sh” as in shout
  – Tx = “ch” as in China
  – Tz = “zz” as in Pizza
  – Z = “s” as in Saint

• Vowel Sounds in Basque: Similar to vowel sounds in Spanish
  – “A” = “a” as in father
  – “E” = “e” as in get
  – “I” = “ee” as in meet
  – “O” = “o” as in go
  – “U” = “oo” as in moon

• Counting to six in Basque:
  – One = Bat (Baht)
  – Two = Bi (Bee)
  – Three = Hiru (Iroo)
  – Four = Lau (Laoo)
  – Five = Bost (Bost)
  – Six = Sei (Say)

• Some common Basque words to use in daily life:
  – Kaixo (Kisho, pronounce the I as you would in the English language) = Hello
  – Agur (Agoorr) = Goodbye
  – Egun on (Eggoo non) = Good Morning
  – Gabon (Gabon) = Good Night
  – Eskerik asko (Eskerik asko) = Thank you
  – Bai (Bye) = Yes
  – Ez (Ess) = No
  – Etxe (Etche) = House
A Brief History of the Basques in Idaho

The Basques originally come from an area in Western Europe, which they call Euskadi or Euskal Herria. This name, Euskal Herria, means “Region of the Basques,” while Euskadi means the “Nation” of the Basques. The Basques call themselves Euskaldunak, meaning “speakers [literally lovers] of the Basque language.” The Basque Country is divided into two areas by the Pyrenees Mountains. One of these regions lies within the northern part of Spain, while another smaller region, lies within the southern part of France. The Basques are thought to have inhabited this region from 5000 to 3000 B.C., making them the oldest permanent residents in Europe.

When various groups came into contact with the Basque people throughout history, they found them speaking a language called Euskera, which still cannot be classified and belongs to no known linguistic group. Some suggest that it may have been the original language spoken by the post Ice Age people and that the Basques may be direct descendents of such people. Many Basque words that are related to tools that deal with cutting, such as knives, have the root *aitz*, meaning stone. This leads some to speculate that the Basque language came from the Stone Age. This strange, unidentified language has only been written since the late Middle Ages, which makes it nearly impossible to trace. “Idaho is unique in that more Basque is spoken in and around Boise than in any other similar sized area outside of the Basque country.”

During the Industrial Revolution, the Basque people experienced great industrial progress, which was attributed to their hard work ethic. It was this same work ethic that would later help Basque men to become leaders in the sheep herding industry in Idaho and throughout the Pacific Northwest. This success caught the attention of the Spanish crown and the Basques were looked at as a very important part of the Spanish state. The Basque people played an integral part in Spain’s conquest to extend its control and power throughout the world. Basques were contracted to build ships for the Spanish crown and many Basque navigators and crewmembers were present on key voyages throughout the world, including that of Christopher Columbus. A Basque man named Juan Sebastian Elcano, after the death of Magellan, assumed command for the rest of the expedition and became the first man to circumnavigate the earth.

While the Italians were settling into New York, Croatians to Pennsylvania, and Germans into Wisconsin, the Basques were beginning to migrate and stake their claims in Idaho. Most of the early Basque immigrants to Idaho were single men. The first wave of Basque immigration to Idaho was not an easy experience. From the long burdensome trip with several forms of travel, to the much-dreaded port of entry, every Basque immigrant found another obstacle that had to be overcome. Language barriers are an example of one such obstacle. Many Basques found their family name altered or lost altogether as officials tried to translate and record these names.

2 Ibid., p. 22.
3 P. Bieter, p. 23.
4 Ibid., p. 20.
Despite these hardships, the Basques kept moving into Idaho. Between 1900 and World War I, hundreds of Basques had found their way to Boise. Most, if not all, of these immigrants did not plan on staying in the United States. They planned on making enough money to return home, buy some land, get married, and settle down in Euskadi. Some of these people found work in the mines while others worked in the construction of canals and the Arrowrock Dam. A majority however found work in the sheep industry. Contrary to popular belief, Basques were not well suited to the style of raising sheep that was taking place in America, they were used to tending small flocks. Despite this obstacle, the Basque work ethic helped them to succeed, for they had come from a land where hard work was held in high regard.

Basque immigration was further spurred on by their close family ties and ethnic trust among Basques. Through a system of profit sharing, in which herders were allowed to take some of their pay in sheep, Basques were able to build their own herd and eventually break off on their own. When one Basque had gained enough wealth to acquire his own flock, he would hire relatives or friends from the Old Country as herders. This process continued over time. Other events and traditions that spurred immigration was the practice of giving an entire inheritance to only one son or daughter in the family. This in turn forced the rest of the children to search for other means of income and these other means were found in the United States, in sheep herding.

Despite their early setbacks Basques continued to congregate in Boise and Idaho in general. “By the time the United States became involved in the First World War, Boise was the Basque center of the Northwest.” Soon, labor-intensive jobs began to replace the demanding lifestyles of herding. As this transition took place, Basque settlements began to form. At the center of every one of these settlements was the Basque boarding house. When a sufficient number of Basques congregated, a Basque boarding house or hotel was soon to follow. During this time there were boarding houses throughout the state in towns such as Hagerman, Gooding, Shoshone, Twin Falls, Mullan, Pocatello, Mountain Home, Caldwell, and of course Boise. However, these boarding houses and hotels were much more than just a place to eat and sleep, they were a home away from home. They served the purpose of a bank, social club and counseling center and many of them had “frontons where handball could be played.” To a young Basque immigrant these boarding houses were their only source of familiarity. They provided a link to their homeland that was so many thousands of miles away. Not only did these boarding houses provide a center of comfort for Basque immigrants, they also were headquarters for preserving the Basque culture and heritage.

Despite the influence of the Basque boarding houses, many young Basques in Idaho were growing up distant from their native culture. Many of the traditions and critical cultural elements that define a Basque were slowly being swept away and forgotten. One such tradition was dancing. The Basques were world-famous dancers, but the young boys and girls growing up in Idaho were unable to dance the jota and other traditional dances. Juanita Uberuaga Hormaechea saw this and was determined to do

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7 Etulain, p. 27.
9 P. Bieter, p. 28.
something about it. She began giving weekly lessons at the Basque Center in Boise
teaching these traditional dances. Later on, a group of her students visited the Basque
Country to learn and further refine their native dances. They were taught by a group
called Oinkari, which means “people who dance with their feet.”

Prior to leaving the Basque Country, the group of dancers from Idaho asked how they could ever repay the
Oinkari Dancers for their hospitality. The Oinkari dancers stated that the biggest favor
that the Idaho group could do for them was to name their group after them. To this day
the Basque Dancers in Boise, Idaho are called the Oinkari Basque Dancers. In 1962 the
Oinkari Basque Dancers were one of five groups to represent Idaho at the Seattle World’s
Fair. In 1964 they were selected to be the official ambassadors for Idaho at the New
York World’s Fair. They were Idaho’s sole representatives. Since then the Oinkari
Basque Dancers have traveled throughout the country and the world performing. “The
Oinkaris are now an Idaho institution and a unique element of the state’s ethnic and racial
diversity.”

The success of the Oinkari Basque Dancers gave life to another aspect of the
Basque heritage that was being washed away. During their travels throughout the
country the Oinkari Dancers were often asked several questions about their culture,
religion, and language. They were all embarrassed at their inability to speak and have an
understanding of Euskera. Joseph Eiguren had seen this trend forming and had found
that many young Basques born in Idaho were unable to speak Euskera. Joe, who was
born in Jordan Valley, Oregon, was raised in the Basque Country but returned to America
as a teenager to herd sheep. Joe wrote a grammar and method book for teaching and
learning the Basque language. He also wrote a Basque-English dictionary that aided in
the learning of this very difficult language. Joe began to hold lessons in the Basque
Center, teaching Basques an integral part of their heritage in what was probably the first
class of Basque in America.

As the Basques are to sheepherding, Jimmy Jausoro is to Basque dancing and
music. Born and raised in Nampa, Idaho, Jimmy’s passion for music was sparked at an
early age while living and working in his family’s Basque boarding house. Jimmy
bought his first Button Accordion with money that he had saved up selling newspapers
and he was asked to play at boardinghouses and private parties when he was only 12
years old.

Jimmy’s passion and dedication to the Basque culture and music flourished over
the years and was relevant as he volunteered his time to play for the Oinkari Basque
Dancers and other Basque dancing groups starting in 1947 until he passed away in 2004.
In addition to playing for Basque dancing groups, Jimmy also shared his love of music
with young inspiring musicians. At Basque music camps and as part of the Idaho
Commission on the Arts, Jimmy taught several young Basques how to play the piano
accordion over the years.

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10 J. and M. Bieter, p. 116.
Basques in Idaho have succeeded in preserving their culture and heritage and have developed new ways to celebrate their Basque-American culture. Beginning in 1987, a four-day Basque festival called *Jaildi* has been celebrated every five years. Thousands of people flood into Boise from all over the country and even from the Basque Country itself, to celebrate their Basque heritage by singing, dancing, playing traditional Basque sports, and enjoying Basque food. Not only does this festival work to help celebrate and preserve the Basque heritage, but it has also introduced thousands of Idahoans to the Basque culture.
Basque Language Student Handout

Name: ___________________________ Date: __________________

Consonant Sounds in Basque:
- x = “__________” as in shout
- Tx = “ch” as in _______________
- Tz = “____________” as in Pizza
- Z = “s” as in ________________

•Vowel Sounds in Basque: Similar to vowel sounds in Spanish
  - “A” = “a” as in _______________
  - “E” = “e” as in _______________
  - “I” = “_____________” as in meet
  - “O” = “o” as in _______________
  - “U” = “_____________” as in moon

•Counting to six in Basque:
  - One = ___________________
  - Two = ___________________
  - Three = __________________
  - Four = ___________________
  - Five = ___________________
  - Six = ____________________

•Some common Basque words to use in daily life:
  - Kaixo = ___________________
  - ___________________ = Goodbye
  - Egun on = ___________________
  - ___________________ = Good Night
  - Eskerik asko = ___________________
  - ___________________ = Yes
  - Ez = ___________________
  - ___________________ = House
**Nurturing the Basque Culture**

Name: _____________________________________ Date: __________________

**Directions:** The three Basque Americans, Joseph Eiguren, Jimmy Jausoro, and Juanita Hormaechea, personified the idea of a *nurturing attitude* towards their culture, striving to keep it alive for future generations to enjoy and foster. From what you have learned in this lesson, list three examples in which these three Basque Americans exemplified or portrayed a *nurturing attitude* towards their culture.

<table>
<thead>
<tr>
<th>Basque American</th>
<th>Examples of a Nurturing Attitude</th>
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<tbody>
<tr>
<td>Joseph Eiguren</td>
<td>1.</td>
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<td></td>
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<tr>
<td>Jimmy Jausoro</td>
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<td>3.</td>
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<tr>
<td>Juanita Hormaechea</td>
<td>1.</td>
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<tr>
<td></td>
<td>2.</td>
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<td></td>
<td>3.</td>
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</tbody>
</table>
Questions For Reflection

Name: ________________________________ Date: ________________

**Directions**: The following questions are to help you reflect on the idea of a nurturing attitude as one of the habits of the heart. Please read each question carefully and answer using complete sentences on a separate sheet of paper.

1. Think about the people who have helped you build a nurturing attitude in your life. What are some of your accomplishments that are a result of developing this “habit”?

2. When you consider where you are in your life today, whom can you reach out to with a nurturing attitude? What steps do you need to take to ensure that you provide them with a nurturing attitude?

3. Take a moment and reflect about how you will build a nurturing attitude at home, at your school, and in your community. Be specific in your plans.

4. Are there other ways you see to make a nurturing attitude a significant part of your life? How can you take this ideal and make it your own?
International Education: Symbols of Courage at Home and Abroad

The following lesson on the Basque Country integrates one of Clifton Taulbert’s *Eight Habits of the Heart* “to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century.”


*Within the community, courage is standing up and doing the right thing, speaking out on behalf of others, and making a commitment to excellence in the face of adversity or the absence of support.*

Taulbert, p. 75

The lesson may take one day or several days if using the extended activities.

This lesson is designed to provide an opportunity to look at how symbols reflect important values in our lives; the lesson may fit well if given on the day or week before a holiday or vacation.

I. **Content:**
I want my students to be able to:
A. define courage.
B. explain why it took great courage to participate in the American Revolution and sign the Declaration of Independence.
C. analyze the Liberty Bell as a symbol of Independence.
D. analyze the Basque Tree of Gernika as a symbol of Rule of Law.
E. analyze other symbols of value in our lives.

II. **Prerequisites:**
This lesson can be given any time during the year, but works particularly well if students have an understanding of the events leading up to the Revolutionary War.

III. **Instructional Objectives:**
The students will:
A. relate the meaning of the value Courage to the American Founders.
B. identify important symbols of liberty during the Revolution, particularly the Liberty Bell.
C. identify an important symbol of liberty to the Basque people.
D. interpret modern examples of courage and reassess their definition of courage.
E. apply an understanding of courage to their own lives and actions.
IV. Materials and Equipment:

**Teacher:**
- Lesson Packet
- Teacher Handout #1 – Liberty Bell
- Teacher Handout #2 – Tree of Gernika
- Teacher Handout #3 – Martin Luther King’s speech

**Student:**
- Student Handout #1A – Courage Quotes
- Student Handout #1B – Focus Questions
- Student Handout #2 – Basque Country Map
- Student Handout #3 – Connection to Idaho
- Student Handout #4A – Liberty Bell
- Student Handout #4B – Tree of Gernika (Basque Country, Spain)

V. Instructional Procedures:

A. Introduce students to lesson with **Student Handout #1A** - Courage Quotes.
B. Have students read the quotes and make written responses as homework (**Student Handouts #1A and #1B**).
C. Have students choose an historical narrative with which to respond. (Optional)
D. Discuss the following with students:
   1. Have students share homework responses with class.
   2. Reach a consensus about a definition of courage.
   3. Ask students to think about the signers of the Declaration of Independence. Did these men act with courage? Why?
   4. Ask students to think about other people and circumstances in American history where people acted with courage, including current events.
   5. Ask students to think about an American symbol that may represent the courage of the Founders in signing the Declaration of Independence. (Students may come with several symbols.)
   6. Tell them you will focus on the Liberty Bell.
   7. Show the students a picture of the Liberty Bell (**Teacher Handout #1** or they can get a picture off the web site: [http://www.ushistory.org/libertybell](http://www.ushistory.org/libertybell)). Inform students that other symbols of Liberty exist around the world. Show the students a picture of the tree of Gernika (**Teacher Handout #2** or they can get a picture off the web site: [http://www.jjggbizkaia.net/english/casa_juntas/arbol_gernika.asp](http://www.jjggbizkaia.net/english/casa_juntas/arbol_gernika.asp)).
   8. Divide the students into two groups. Give one group **Student Handout #4A** – Information on the Liberty Bell. Have them read it and prepare to share information with another student. Give the other group of students **Student Handout #4B** - Information on the history of the Tree of Gernika. Have them read and prepare to discuss with another student.

Peer teaching gives an opportunity for students to learn information in two or more separate groups and then be paired with someone from the other group to teach about his/her information. This ensures the student understand the material by first reading and discussing it with others and then presenting it to another student.
Once students have taught each other about their group’s symbol, put them into groups of three and have each group prepare a picture of something that symbolizes courage to them. (Pictures may be individual drawings, clip art, or magazine pictures, depending on the individual strength of the group members.) Cooperative learning allows students an opportunity to work together with others promoting citizenship in a group activity and learning responsibility for individual tasks.

Have students share their new symbols with the group.

VI. **Assessment/Evaluation:**
Students will share knowledge of Independence symbols with each other in pairs. Students will share their own Courage symbols with each other, explaining why they chose them.
A. Ask students whether their definition of courage has changed as a result of this lesson.
B. Ask students (again) to think of times when they might act courageously.

VII. **Idaho Content Standards:**
6-12.USH1.1.1.1: Compare and contrast the different cultural and social influences that emerged in the North American colonies.
6-12.USH1.1.1.3: Analyze the common traits, beliefs, and characteristics that unite the United States as a nation and a society.
6-12.USH1.1.2.1: Analyze the religious, political, and economic motives of European immigrants who came to North America.
6-12.USH1.4.1.2: Identify fundamental values and principles as expressed in basic documents such as the Declaration of Independence, Articles of Confederation, and the United States Constitution.
6-12.USH1.4.3.1: Provide and evaluate examples of social and political leadership in early American history.
6-12.USH1.4.4.1: Trace the development of constitutional democracy in the United States, such as the Mayflower Compact, colonial assemblies, Bacon’s Rebellion.

VIII. **Extension Activities:**
A. Declaration of Independence Activity
B. Study Martin Luther King’s speech – **Teacher Handout #3.** Discuss or write a response to how King used courage when proclaiming liberty in his “I Have a Dream” speech.
C. Study Douglas’s quote on liberty. Discuss or write a response.
D. Play the song, “If I Had a Hammer.”
E. Discuss or write a response to symbolism used in the song.
F. Study Governor Kempthorne’s Proclamation on Jaialdi Days.
G. Discuss further the connection between Idaho’s Basque people and Spain’s Basque Country.

H. Assign students to research other Basques in America.

I. Have students locate an article that illustrates a contemporary American acting courageously to defend American rights, and then write a one-paragraph response.

J. President Andrew Jackson said, “One man with courage makes a majority.” Using examples from American history, have students write a five-paragraph essay in which they agree or disagree with this statement.

K. Write a three to five page research paper which focuses on the acts of a person in American history who has courageously defended individual liberties and rights against the will of the majority.
"I Have A Dream"
by Martin Luther King, Jr,

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963.
Source: Martin Luther King, Jr: The Peaceful Warrior, Pocket Books, NY 1968

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity. But one hundred years later, we must face the tragic fact that the Negro is still not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.
So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.
We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able
to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"
COURAGE

The gods looked with favour on superior courage.
-Tacitus, Roman historian

The harder the conflict, the more glorious the triumph.
What we obtain too cheap, we esteem too lightly;
It is dearness only that gives everything its value.
I love the man that can smile in trouble,
That can gather strength from distress and grow brave by reflection.
‘Tis the business of little minds to shrink: but he whose heart is firm,
and whose conscience approves his conduct,
will pursue his principles unto death.
-Thomas Paine, American patriot

Courage is doing what you’re afraid to do.
There can be no courage unless you’re scared.
-Eddie Rickenbacker, American WWI hero

Courage is not simply one of the virtues,
But the form of every virtue at the testing point.
-C.S. Lewis, British author

Being deeply loved by someone gives you strength;
Loving someone deeply gives you courage.
-Lao-Tzu, Chinese philosopher

One man with courage makes a majority.
-Andrew Jackson, 7th President of the United States

Courage is of the heart by derivation. But fear is of the soul.
-Robert Frost, American poet

-Bill of Rights Institute, Citizenship and Character
COURAGE FOCUS QUESTIONS

1. When you think of the word “courage,” what comes to your mind?
2. Are there different types of courage? Can you give specific examples?
3. Have you – or has someone you know – ever acted courageously? What happened? Describe the situation.
4. Which historical figures do you remember as having acted with courage?
5. Is it easier to act courageously in some circumstances than in others? Explain.
6. In the future, what kinds of situations might inspire you to act with courage?
7. Does courage always require a noble objective (e.g., can a Nazi officer who was awarded the German awards for valor and gallantry be considered courageous)? Explain.
8. Does it take courage to stand up for your rights? Why?
COURAGE FOCUS QUESTIONS
(With Answers)

1. When you think of the word “courage,” what comes to your mind?
   *E.G. bravery, strength, standing up to adversity, despite fear*

2. Are there different types of courage? Can you give specific examples?
   *Different types of courage would include physical, intellectual, moral, or ethical courage. Physical courage is exemplified by the person who risks her life and physical well-being for the sake of others (e.g., a member of the military); intellectual courage is typified by the individual who holds on to an unpopular idea or theory; and moral or ethical courage is demonstrated by someone who holds true to a belief or value in light of challenges and adversity.*

3. Have you – or has someone you know – ever acted courageously? What happened? Describe the situation.
   *Answers will vary. Encourage the students to think of examples of all types of courage.*

4. Which historical figures do you remember as having acted with courage?
   *E.g., physical courage: athletes, soldiers, adventurers; intellectual courage: scientists (e.g., Galileo, Einstein); moral or ethical courage: abolitionists, civil rights workers*

5. Is it easier to act courageously in some circumstances than in others? Explain.
   *Answers will vary.*

6. In the future, what kinds of situations might inspire you to act with courage?
   *E.g., helping a friend in need; resisting peer pressure; preventing the commission of a crime; serving in the military; standing up for an unpopular principle or belief; supporting a political cause.*

7. Does courage always require a noble objective (e.g., can a Nazi officer who was awarded the German awards for valor and gallantry be considered courageous)? Explain.
   *Answers will vary.*

8. Does it take courage to stand up for your rights? Why?
   *It takes courage to stand up for your rights. Rights are usually infringed upon by physically stronger individuals (e.g., a bully) or by a majority viewpoint (be it an intellectual or a moral perspective), and it is not easy to hold true to one’s positions or values when one is outmatched or outnumbered.*
Student Handout #3

Connection to Idaho

Background information on the Basques in Idaho
This article is also available on the following website:
http://www.boiseweekly.com/gyrobase/Content?oid=76832

Posted on JULY 27, 2005:
A SHORT BASQUE HISTORY
By Bingo Barnes

Idaho is home to one of the largest populations of Basques outside of Spain. Numbers around 30,000 in southern Idaho and eastern Oregon are thrown around as estimates. They have been here about as long as western settlers have inhabited the region—since the mid to late 1800s—first coming for mining, then as shepherds. It was so nice, they invited their friends and family from the old continent.

Stereotypically, the Basques are known as a somewhat secretive culture, friendly and helpful to strangers and outsiders, hard working and industrious, but content to keep to themselves. To understand the Basque way of life in the West—one filled with tradition and a sharp sense of history—it is important to understand their culture and the history that defines them.

In A Basque History of the World, author Mark Kurlansky begins Chapter One by describing the Basques as "a mythical people, almost an imagined people." It is somewhat true. The Basques are the oldest living ethnic group on the European continent, yet have never managed to have a country of their own. Yet they have survived as a culture unlike others who long ago were assimilated into others after invaders swept across Europe, not once, but many times.

The Basque country is made up of seven provinces occupying the corner of Europe where France meets Spain along the Atlantic coast. It is a region occupying just 8,218 square miles, slightly smaller than New Hampshire, slightly larger than Owyhee County. According to Nancy Zubiri, author of A Travel Guide to Basque America, almost 90 percent of the Basques in Idaho trace their heritage back to the Bizkaia (also spelled Viscaya) region, which includes the cities of Bilbao and Guernica.

There are no early written records by Basques, but when the Romans arrived in 218 B.C. they wrote about them as if they were already an ancient race with a clearly defined culture. There are unique characteristics—including language, physiological traits, geography and a skill in innovation—which have defined and protected the Basques, allowing them to survive through 20 centuries.

The Basque language is the only non-Aryan language in Europe and cannot be traced to any other linguistically similar tongue. Linguists believe it may be the oldest living European language. This mysterious language defined and separated them from the Latin-based romance language cultures.
Basques are also distinct and unique in their physiological characteristics. These traits may have preserved the culture from the most successful form of invasion-assimilation. The Basque people have the highest concentration of O type blood in the world and the highest concentration of Rh negative type blood of any people. While modern medicine can prevent this today, historically, women with O-negative blood miscarried when their fetuses had Rh-positive blood.

Geography protected the Basque culture, too. The Basque country straddles the Pyrenees Mountains separating France and Spain. This land is not suited to farming and is undesirable to invaders, but has often been used by invading armies passing through. The Basques were fine with people passing through their lands, but when the travellers stopped, it wasn't copacetic.

Armies encountered fierce resistance from a people that could assemble quickly, fight, then disappear into the rugged countryside. No invading army was ever able to conquer the Basques.

The Basques also were great shipbuilders, relying on the riches from the sea to not only feed their people, but provide dried fish and whale meat to other kingdoms throughout the middle ages. Their voyages followed whales to their summer feeding grounds in the arctic, and some historians believe the Basques may have discovered America and its rich fishing grounds long before Columbus. During the age of discovery, any Spanish or Portuguese vessel of any acclaim—from Columbus's Santa Maria to Magellan's circumnavigation of the world—had Basque sailors on board and were perhaps commanded and even built by Basques. There is evidence that Basques may have invented armor plating for ships and a ship powered by steam, centuries before they showed up elsewhere.

The first Basques in Idaho showed up as miners in the 1880s and 1890s, quickly turning to sheep herding as a means of a living. These Basques wrote home and invited their friends and family who came in large numbers between 1900 and 1920. Today, there are many Basque celebrations around the West. In Reno, Elko, Las Vegas, Salt Lake City and in numerous small towns, picnics, festivals and celebrations, the Basques come together, even from overseas. This tightly knit community continues to celebrate its own culture and welcomes others to join in.
LIBERTY BELL
(USA)

“The Liberty Bell is “a very significant symbol for the entire democratic world.”
-Nelson Mandela, Philadelphia Inquirer, July 4, 1993

In 1751, the Pennsylvania Assembly ordered the Liberty Bell to commemorate the 50-year anniversary of William Penn’s 1701 Charter of Privileges. Pennsylvania’s original constitution speaks of the rights and freedoms valued by people the world over with Penn’s ideas on religious freedom, his stance on Native American rights, and his desire to include citizens when creating laws.

Since the bell was to commemorate the Charter’s golden anniversary, a special quotation was included on it: “Proclaim Liberty throughout all the land unto all the inhabitants thereof,” from Leviticus 25:10. A line in the Bible right before the phrase “proclaim liberty” is, “And ye shall hallow the fiftieth year.” Many saw the Bell proclaiming liberty as the perfect way to celebrate Penn and the golden anniversary.

The Liberty Bell was rung to call the Assembly together and to notify townspeople of upcoming events and special announcements. One historic occasion when the bell tolled included when Benjamin Franklin was sent to England to address Colonial grievances. It also tolled when King George III ascended to the throne in 1761, in 1764 to call the people of Philadelphia together to discuss the Sugar Act, and in 1765 to discuss the Stamp Act.

The bell continued to toll in 1774 for the First Continental Congress, in 1775 for the Battle of Lexington and Concord, and on July 8, 1775, when it called the citizens of Philadelphia together for the reading of the Declaration of Independence produced by the Second Continental Congress.

From 1790 to 1800, the Bell was used to call the state legislature into session, to summon voters to hand in their ballots at the State House window, to commemorate Washington’s birthday and to celebrate the Fourth of July.
Abolitionists adopted the Liberty Bell as a symbol for their movement and it was included in an abolitionist pamphlet, which was the first documented use of the name, “Liberty Bell.”

Starting in the 1880s, the Bell traveled to cities throughout the land “proclaiming liberty” and inspiring the cause of freedom.

On every Fourth of July, at 2 pm Eastern time, children who are descendants of signers of the Declaration of Independence symbolically tap the Liberty Bell 13 times while bells across the nation also ring 13 times in honor of the patriots from the original 13 states.

www.ushistory.org/liberty bell
The Tree of Gernika is blessed and very much loved among the Basques. Give and extend your fruit around the world.

We venerate you Holy Tree among the Basques.
Give and extend your fruit around the world.
We venerate you Holy Tree.

(A hymn composed by Iparragirre and sung by millions of Basques around the world in honor of the Tree of Gernika.)

As the most universal symbol of all Basque people, the Tree of Gernika has become a reference for all the Basque Country as a symbol of democracy and proper government. It has witnessed many government related special events, such as the
swearing into office of the President of the Basque Country and the Prime Minister of the Territory.

In 1936, these words were used in the swearing in ceremony and have become the standard for swearing into office:

\[
\text{Humbled before God} \\
\text{On foot on Basque soil} \\
\text{In memory of our ancestors} \\
\text{Under the tree of Gernika} \\
\text{Before you} \\
\text{Representatives of the people} \\
\text{I swear to faithfully carry out my duties.}
\]

On the west lawn of the Idaho Statehouse is an oak tree from the Tree of Gernika brought to Idaho in 1981 from the Basque Country as a symbol of Basque freedom and independence.