Basque Culture

Fall Semester 2014

Basque Studies (471/671)
Anthropology (414/614)

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Office hours: by appointment and on Tuesdays/Thursdays

Class meets: Tuesdays/Thursdays 11:00am until 12:15pm
Venue: Laxalt Mining, Room 316

MISSION OF THE CENTER FOR BASQUE STUDIES: The primary mission of the Center for Basque Studies is to conduct, facilitate and disseminate the results of interdisciplinary research on Basques to local, regional, national and international audiences.

OVERVIEW OF THE COURSE: This interdisciplinary course focuses on the cultural heritage of the Basques in national and international frameworks. Its chief goals are to explore Basque culture through a range of different approaches and genres and within both local and global contexts. The course draws upon anthropology, history, literature and cultural studies; it utilizes film and forms of popular culture that provide contrasting images of the Basques and their culture.

READING ASSIGNMENTS: Reading assignments are mainly on E-Reserves. The only books you are required to buy are very inexpensive: Gregory Martin, Mountain City, 2000, and Robert Laxalt, In A Hundred Graves, 1972, both available on amazon.com for under $4 each.

This capstone course satisfies Core Objective 13 in the Silver Core Curriculum:

Core Objective 13: Integration and Synthesis
Students will be able to integrate and synthesize Core knowledge, enabling them to analyze open-ended problems or complex issues.

In addition, BASQ471/ANTH 414 helps students to develop the skills described in Core Objective 1 (Effective Composition & Communication) and Core Objective 3 (Critical Analysis & Use of Information) through reading assignments, written and oral assignments, and class discussions. The course also integrates knowledge and
skills acquired through courses in Silver Vein II (CO5, History & Culture; CO6 Cultures, Societies & Individuals) and integrates elements of CO10 and CO11.

STUDENT LEARNING OUTCOMES

By the end of the course, students will be able to:

1. Integrate and synthesize knowledge about the interplay among culture, society and identity formation (CO6) and thus be able to analyze complex moral, socio-political and cultural issues relating to Basques in the homeland (located in southwestern France and northern Spain) and the diaspora, especially in the American West (CO13) in written analyses of an ethnographic film and Basque American memoirs (CO5), as well as a term paper (CO1);
2. Analyze the diverse ways in which ethnicity, gender, Catholicism and language shape Basque and other identities in the homeland and diaspora (CO10) in short essays for a midterm and final exam (CO1);
3. Analyze and interpret information about cultural differences, cultural rules, and cultural biases in the Basque homeland and diaspora (CO10) in class discussions, a term paper & other written assignments (CO1, CO3);
4. Articulate and evaluate Basque identity formation in local, national and global contexts, drawing upon Basque American memoirs, websites/clubs/and Basque Government-sponsored activities that connect Basques globally (CO11);
5. Use advanced search strategies in library research databases and tools to find primary and secondary sources for the term paper (CO3);
6. Present ideas in a clear, persuasive manner, both orally and in writing (CO1, CO3).

Student leadership and participation in regular, structured discussion groups will help them integrate their knowledge of the Basques and their culture as the semester progresses and will enable them to draw upon other learning experiences relating to other cultures, including their own.

ASSESSMENT METHODS AND PLANS FOR THE EVALUATION OF YOUR WORK

The final grade for the course will be based upon a total maximum number of points @ 1,000.

20% of your final grade relates to a paper (200 points): You are required to write one term paper, which must be double-spaced, at least 8 pages in length PLUS your References Cited page. The paper requires demonstration of knowledge about Basque popular culture in the homeland and diaspora, and about the customs, social practices, and institutions of rural and urban Basques in the homeland, as well as those of Basques in the diaspora. You will also analyze the impact of social media
and Basque Government-sponsored activities on Basque identity formation in the United States. **(SLOs 1, 2, 3, 4, 5, 6)**

**15% of your final grade (150 points):** You will write a **film analysis** of *The Basques of Santazi*, an ethnographic film in which you will explore continuity and change in a Basque mountain community. The paper should include a synopsis (a general summary) of the film: what are its main themes? Who are the main characters and what are their chief preoccupations in life? How does the film bring to life traditional rural Basque culture in Santazi? Utilize your knowledge of the main social institutions in rural Basque society, rural values, gender relations and roles, the local economy, etc. in your paper and illustrate your analysis with specific scenes that served as learning points for you. Also utilize reading assignments for the class. The paper should be five, double-spaced pages, plus a short bibliography of texts assigned in this course that are relevant to your analysis. **(SLOs 1, 2, 3, 6)**

**10% of your final grade (100 points):** You will lead two small, in-class discussion groups during the semester. Topics will be distributed in the first class. Select your first and second choices. You will be responsible for getting students to identify key issues in the reading assignment (especially as they relate to the complex construction of Basque identity), to generate discussion, and to encourage students to draw upon their own life experiences in American and other cultures. I will visit each group as a participant-observer. You will write a two-page, double-spaced overview of key issues and learning points. This is due on the day of the next class. You will be evaluated on the basis of your reports and how you conduct the group session. Each performance is worth a maximum of 50 points. **(SLOs 1, 2, 3, 4, 6)**

**5% of your final grade (50 points):** You will take two short quizzes on material studied to date.

**40% of the final grade (400 points):** You will take a **midterm exam (150 points)** and a **final exam (250 points)**. The midterm will entail short-answer questions and essays. The final will entail essay questions. Study guides for both exams and in-class revision will be provided.

**10% of the final grade (100 points):** You will be assessed as a **class participant (50 points)** and on your **attendance record (50 points)**. Class participation will be assessed on the quality and frequency of your contributions to discussions: A/A- for regular, perceptive contributions; B+ for frequent, perceptive contributions; B for frequent, sensible contributions; B- for frequent comments; C+ for occasional participation; C for irregular participation; C- for some effort demonstrated in discussions; D for little effort shown to engage in discussion; F for virtually no effort. If your attendance record is poor, your grade for class participation will reflect your absence.

Absence is excused only in the case of proven illness. A second unexcused absence will entail a reduction of one letter grade from your final grade for the course.
The grading scale is: A 100-94; A- 93-90; B+ 89-87; B 86-84; B- 83-80; C+ 79-77; C 76-74; C- 73-70; D+ 69-67; D 66-64; D- 63-60; F below 60.

ADDITIONAL EXPECTATIONS FOR GRADUATE STUDENTS at 600-level:

To receive graduate credit for this course, students will complete a two-part essay, each of which will be roughly 15 pages in length (double-spaced), excluding footnotes and bibliography that are both required. They will be expected to read more extensively than undergraduates, and this should be reflected in their essays. Each graduate student will receive two tutorials from the instructor, prior to writing each of the essays. Tutorials will focus on their additional reading and chosen essay topics. The essays will be weighted equally, valued at 300 points each for a total possible score of 600 points for written work. This will comprise 60% of the total assessment. Essays will be evaluated according to the following additional criteria:

- To what extent and how does the essay utilize the additional reading expected of graduate students?
- Does the student’s writing reflect broad familiarity with approaches to the study of Basque culture?
- Does the student’s writing demonstrate his/her understanding of the fundamental social institutions in rural and urban Basque society?
- Is the student able to analyze key themes within an interdisciplinary framework that includes history, cultural anthropology, literature, and film?

Student learning outcomes: In addition to the SLOs outlined in 4.), graduate students will be able to:

- Analyze the fundamental social institutions, economic and ritual practices that characterized traditional rural Basque society;
- Compare and contrast such institutions and practices within the context of northern and southern Basque communities;
- Evaluate the process of Basque identity-formation in Old World Basque society and in the Basque diaspora, in written and oral communications;
- Explain and analyze the process by which Basque immigrants settled in the American West and contributed to the socio-economic development of the Great Basin region.

Graduate students will not have a midterm exam but will have a final exam. The final exam is weighted at 300 points, or 30% of the final grade. Lastly, 10% of the final grade will be based upon a class presentation (topic to be agreed with me and relating to one or more of the themes addressed in this course).

DUE DATES FOR WRITTEN ASSIGNMENTS & DATES OF EXAMS
Map 1.

The Basque Country in France and Spain:

9. COURSE CALENDAR

Class 1, August 26  Introduction, course aims & objectives

Issues to consider:  Who is “Basque” and what does it mean to “be Basque”? What is “Basque culture”? We will locate the Basques geographically in Europe and through a film (Spain, Basque, 2002) in order to gain some sense of what the place and people look like. We will then do a group exercise on identity and cultural (mis)understanding, recurring themes in this course. Handout: “Situating the Basques,” from Douglass & Zulaika, Basque Culture, pp. 21-29.

Class 2, August 28  The History, Origins & Images of the Basques

Please give Dr. Ott your topic choices for leading discussions.

Who are the “mystery people of Europe”? This session will also consider some of the ways in which Basques have been portrayed, defined, and differentiated from the Spanish and French (watch Orson Wells’ documentary, “Around the World”, DC611.B313.A79).

**Issues to consider**: How do people represent their own identity & cultural heritage? What are some of the stereotypical images of the Basques, the French, the Spanish, Americans? What do we mean by “culture”? What is its relationship to identity? Think about the ways in which you represent your own identity & cultural heritage.

**Class 3, September 2 A Basque Sense of Difference, The Roots of Basque Nationalism**

Introduction to basic concepts and methods in anthropology. Introduction to Basque nationalism and the Spanish Civil War (1936-1939).


**Issues to consider**: What are some of the grounds upon which the concept of “Basqueness” is based? Are there any links between biology & ethnicity, biology & race, in the case of the Basques? What was “purity of race”—ethnically and culturally—to the 19th century founder of modern Basque nationalism, Sabino Arana?

**Class 4, September 4 Language and Identity**

We will explore the key role played by the Basque language in the shaping of Basque society, politics and identity. An enigma to linguists and a powerful, controversial tool in defining Basque-ness, *Euskara* both unites and divides society at local, regional, and national levels.


**Issues to consider**: What does the Basque language have to do with Basque nationalism & identity formation in Iparralde? How has the Basque language served both to unite and to divide society? What roles have *Euskara* and race played in definitions of Basque identity? What place did it have in early Basque nationalist ideology?

**Class 5, September 9 Trans-Pyrenean Relations and the Old Laws**

We will look at the northern (French) and southern (Spanish) Basque provinces, medieval Basque customary laws (*fueros* in Spanish, *fors et coutumes* in French, *foruak* in Basque), the creation of the international boundary between France & Spain in the mid-19th century. Relations between Basques on either side of that
frontier have long been complex: they have feuded and fought against each other; they have conspired and collaborated together for their mutual benefit, inter-married, and traded with each other. In rural areas, neighboring Basque communities along the border have long shared a culture that is in certain respects distinctively Basque. Yet that culture has long been affected by the cultures of Spain and France.


Issues to consider: How would you characterize trans-Pyrenean relations? What is a “moral community”? How have rural Basques traditionally viewed outsiders? What is Basque customary law? What is popular justice?

Class 6, September 11 The Basque House & the Moral Community

Anthropologists identified the rural farmstead and house as a primary institution in both French and Spanish Basque rural society. We will explore the intricate relationship between the individual, the house & the community through the first part of the documentary film (The Basques of Santazi) as well as ethnography.


Class 7, September 16 The House (cont’d.)

We will watch more of the documentary film about Santazi Basques and prepare to analyze the film as a means of understanding socio-cultural change.


Issues to consider: What is a rural Basque house? What role does it play in defining a person’s social and spiritual identity in rural Basque society? What are Basque inheritance rules? How do forms of popular justice protect the integrity of the house?

Class 8, September 18 First Neighbors: Mutual Aid in Life and Death

Basques have been depicted as supremely individualistic and yet, in both rural and urban society, forms of cooperation give precedence to the collective good of the institution rather than the individual. In rural Basque society, the institution of “first neighbors” played a key role in the organization of social, spiritual and economic life. Although most of the traditional forms of cooperation between neighbors have
disappeared, neighbors still play a vital role at death. As socio-economic conditions change in the 21st century, the institution of “first neighbors” has been adapted to meet some new ends; but it is in decline.


**Issues to consider:** As one Basque old saying puts it, “One good “first neighbor” is worth more than a thousand relatives.” In what ways was this true in rural Basque society? What are the frameworks of cooperation in rural Basque society?

**Class 9, September 23 Shepherds & Cheese: The Cheese Analogy of Conception**

**Film analysis due (The Basques of Santazi)**

In the mountains of Xiberoa, houses traditionally owned shares in a shepherding syndicate called the olha, which also denotes the herding hut used by the syndicate during the period of summer transhumance. Until recently, the shepherds in an olha took turns tending their combined flocks and making highly prized “mountain cheese” in a systematically organized manner. Shepherds rotated hierarchical roles, the most important of which was that of “woman of the house”. What does this have to do with human conception?

**Reading assignment:** Sandra Ott, “The Concept of Conception,” in The Circle of Mountains, pp. 191-212.

**Issues to consider:** What parallels can you draw between the Basque house and the olha?

**Class 10, September 25 The Impact of War on Basque Culture & Society**

The First World War (1914-1918), the Spanish civil war (1936-1939) and the German Occupation of France (1940-1944) had a great impact on Basque culture and society.

**Reading assignment:** Handouts, Sandra Ott, “From One War to Others: 1914-1939,” Chapter Two in Living With the Enemy (book manuscript) and “Good Tongues, Bad Tongues: Denunciation, Rumor and Revenge in the Basque Country (1940-1945),” History and Anthropology, Vol. 17, No. 1, pp. 57-72.

**Class 11, September 30 The Impact of War (cont’d.) and Violence in 20th Century Basque Society**
Joseba Zulaika explores political violence and Basque nationalism within the context of the Spanish Civil War. He did anthropological research on ETA (the Basque separatist movement) and political violence in the late 1970s and early 1980s. He communicated with ETA militants in an empathetic way without necessarily having sympathy. ETA marked a whole new generation and influenced the construction of a modern sense of Basque identity, and continues to be relevant to a Basque sense of self today.


Class 12, October 2 The Violence of ETA, History as Tragedy

Short Quiz

Zulaika offers an ethnographic account of ETA violence in his Basque village, Itziar.


Class 13, October 7 Basque Popular Theater: Remembering the German Occupation

Xiberoan popular theater (pastorale) is said to be 75% legend and 25% history. One play, performed in 2001, focused on the experiences of French Basques in the Resistance during the German Occupation of 1940-1944. We will watch excerpts from a television-filmed production of the play, “The Maquis of Xiberoa.”


Issues to consider: What is the relationship between the pastorale and history? What role does the pastorale play in the transmission of knowledge in Basque society? How are Basques in the 21st century still engaged in moral judgment of the choices people made in the 1940s under the German Occupation of France?

Class 14, October 9 The End of ETA: The Peace Process in Euskadi

The demise of the Basque separatist movement, ETA, in the twenty-first century has brought a long-awaited peace to Euskadi.

**Class 15, October 14**  
The Anthropology of Food in a Basque and Multi-Cultural Context

Food everywhere is not just about eating, and eating is never simply a biological process. As far as the Basques are concerned, the delights of the table often head the list of their priorities.


And


And

*Revision for the midterm*

**Class 16, October 16**  
Midterm Exam

**Class 17, October 21**  
Basque Gastronomic Societies & Friendship

In Hegoalde, gastronomic societies are largely male-oriented. They provide men with a venue in which to cook and to socialize. They are often formed by a “friendship group” or *cuadrilla*.


*Issues to consider:* What are the defining features of gastronomic societies and *cuadrillas*? In what senses are they simultaneously exclusive and egalitarian? How do they inform gender relations & contribute to collective/individual identity?

**Class 18, October 23**  
Language & Gender: Privileging Masculinity

We will explore identity formation in relation to gender, Basque nationalism and secondary education in the Spanish Basque Country.


**Class 19, October 28**  
Gender Stereotypes: Women as Soldiers in a Controversial Parade

We will look at these contrasting images of the Basques in relation to gender stereotypes and inversions of ideologically male and female roles in the annual
military parades of Hondarribia and Irun in Hegoalde. We will watch YouTube excerpts of these parades and the protesters.

Reading assignment for class: Margaret Bullen, “Gender & Identity in the Alardes of Two Basque Towns,” in Basque Cultural Studies, Center for Basque Studies, 1999, pp. 149-177.

Issues to consider: Is the wish of some Basque women to march as soldiers in the annual military parades a basic human right; if so, how does it relate to a democratic system in which “the majority rules”? Does the wish to be a woman soldier “go against” history & tradition, and if so, how/why? What part do Basque values, gender roles & relationships play in this controversy?

Class 20, October 30 Basque Rock Music, Radical Youth

Ethnicity and ideology are important aspects of contemporary popular music, which is used worldwide to define local identity, particularly when it is confronted with broader narratives of globalization and nationalism (Mitchell 1996:1). We will look at the interaction of global and local musical cultures and assess the impact of some types of Basque rock on issues of gender and identity. We will watch video clips of Basque rock concerts & political protests.

Reading assignment: Jacqueline Urla, “We are All Malcolm X! Negu Gorriak, Hip-Hop, and the Basque Political Imaginary”, in Global Noise: Rap and Hip-Hop Outside the USA, pp. 171-193.

Issues to consider: How has Basque punk rock deconstructed & then re-invented Basque identity? How does Basque punk rock challenge older Basque identities premised on lineage, ethnicity or located in ethnic-Basque spaces? Basque punk subverts numerous symbols of Basque-ness and Basque culture; but what statements does it make about gender? Is music a metaphor for identity?

Class 21, November 4 Soccer Madness: Athletic Bilbao

The Basque soccer club, Athletic Bilbao, imported the game to Spain from England through Bilbao’s commercial relations at the end of the 19th century. The club has maintained a unique recruiting philosophy: to recruit only Basque players. This policy is a source of enjoyment, as well as suffering and anxiety!


Class 22, November 6 The Basque Diaspora

Although the term “diaspora” was once largely confined to the dispersal of a people (such as the Jews among the Gentiles in the 8th-6th c. BC) from their original
homeland in catastrophic circumstances, the notion has been widened to include migration for the purposes of work, trade, and colonization. We will explore the relationship between minorities and migrants, between “home and abroad” and compare the Basque diaspora with other ethno-diasporas. A range of economic, political and social factors contributed to the Basque diaspora. We will trace the patterns of Basque emigration to North and South America and consider their differences. We will focus on the Basque emigrant’s experience in the American West and explore the consequences of emigration on Basque culture and identity. We will watch excerpts from the documentary film, *The Last Link*, which explores the return journey of a Wyoming Basque to his homeland in the Pyrenees.


*Issues to consider:* What are some distinguishing features of a “diaspora”? What is the “Basque diaspora”? How does the relationship between Basque migrants and their host society differ from that of other diasporic communities? Using the push-pull model in understanding chain-migration, what factors served to “push” Basques out of their European homeland and “pulled” them to host countries in the Americas? To what extent do definitions of “Basque-ness” differ among Basques in diasporic communities around the world?

**NO CLASS ON NOVEMBER 11, VETERANS’ DAY**

**Class 23, November 13 — Basques in Boise**


*Issues to consider:* What factors are used to define Basque identity in America? What roles do Basque clubs, festivals, Basque dance, musical and sporting events have in shaping Basque identity in the American West? We will watch the documentary film, *Eskualdunak: Basques in Idaho*, and explore the reasons why Basques emigrated to Idaho and how the Boise Basque community developed during the course of the twentieth century.

**Class 24, November 18 — Basque Boarding Houses, Festivals and Clubs: Ethnicity Maintenance**

**Term Paper due**

The United States census for 2000 lists 57,793 people of Basque ancestry. With nearly 21,000 Basque Americans, California has the largest community. With some 6,600, Idaho comes second, closely followed by Nevada with just over 6,000 Basque Americans. Or are they American Basques? In these sessions, we will explore the
range of meanings attached to “being Basque” in America and consider the roles played by Basque clubs, picnics, festivals, and sports. We will watch and discuss excerpts from the documentary film, The Basque Hotel.


**Issues to consider:** If a Basque in Reno does not practice “homeland” Basque culture, is his/her Reno Basque culture still Basque? What part did the Basque hotel play in the Basque diaspora? What role do Basque clubs, festivals and NABO play in ethnic identity maintenance?

**Class 25, November 20 ** Reflections of a Basque American in the Basque Homeland

*Distribute reading guide for the following class on Mountain City.*

One of Nevada’s most distinguished Basque Americans, Robert Laxalt grew up in Carson City. His father, Dominique Laxalt, emigrated from Xiberoa as a young man and became a sheepherder in the Sierra Nevada. Robert Laxalt’s most famous book, *Sweet Promised Land*, told the story of his return to Xiberoa with his elderly father for one last visit. Laxalt’s *In A Hundred Graves: A Basque Portrait* is based upon his experiences living in the French Basque town of St-Jean-Pied-de-Port with his family. He writes vividly about incidents and characters in the town and offers a fresh perspective on Basque culture.


**Class 26, November 25 ** Mountain City, NV: an elegy to an almost vanished American West in northern Nevada

By the end of Gregory Martin’s account, only thirty-one people live in remote Mountain City, Nevada. Yet the comings and goings at the Martin family’s general store reveal a remarkably vibrant community that includes salty widows, Native Americans, and a number of Martin’s deeply idiosyncratic Basque relatives.


**NO CLASS ON NOVEMBER 27, HAPPY THANKSGIVING**

**Class 27, December 2 ** Mountain City (cont.)
What does it mean to possess a “sense of place,” and how do you get one if you don’t have it? How is Nevada portrayed in literature? How have different groups responded to Nevada’s landscape? How is Nevada’s literary history tied to its economic and political history? Is rural Nevada really the “Other” Nevada? Does the literature of a state create an identity for it? Will reading about Nevada change the way you experience the state?

You will be expected to be prepared for a detailed discussion of the text in this class and articulate how this book enhances our understanding of the Basque experience in the American West. Students will take a quiz in the last half hour of this class.

**Reading assignment:** pp. 90-193 of Mountain City.

Distribute the topic for the take-home essay that forms part of the final exam.

**Class 28, December 4**  “100% Triki”, a short film about Basques in Boise

At the beginning of the semester we considered some attempts by French and Spanish politicians to define (and to create) national identities. We will now see how the Basque dance group, Oinkari, have ‘commented’ on the forging of an American Basque identity in Boise.

**Class 29, December 9**  Revision for Final Exam

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December 11? (TBC)  Final Exam (8-10am in our classroom)  The exam will consist of short answer questions and a few questions requiring 2-3 paragraphs. Take home essays due by 8am that same day.

**Discussion Topics**

Each student will co-lead a small study group discussion that focuses on the reading assignment set for that class.

**Topic 1:** (Class 4, September 4, Language and identity) How can language unite and divide people in Basque and other societies?

**Topic 2:** (Class 5, September 9, Basque customary law, the basis of Basque autonomy) How would you characterize trans-Pyrenean relations in the borderlands of France and Spain? Who are the “insiders and outsiders”?

**Topic 3:** (Class 7, September 16, Using film as a lens through which to understand another culture) How can an ethnographic film help us understand rural Basque society?
**Topic 4:** (Class 8, September 18, "One good (Basque) ‘first neighbor’ is worth more than a thousand relatives") Discuss neighbor relations and kin-based relationships in Basque and other cultures. Why are “first neighbors” so important in Basque society?

**Topic 5:** (Class 9, September 23, “Making babies is analogous to cheese-making”) How does the anthropologist study an indigenous notion of human conception? What tools/methods does he/she need?

**Topic 6:** (Class 10, September 25, War and foreign occupation) What impact did the Great War, the Spanish civil war, and the German occupation of France have on the Basque people?

**Topic 7:** (Class 11, September 30, the Spanish civil war) What social and political impact did the Spanish Civil War have on the small Basque community of Itziar?

**Topic 8:** (Class 12, October 2, Spanish Basque separatism and terrorism) What impact did ETA violence have on Itziar?

**Topic 9:** (Class 13, October 7, Popular theater and the German Occupation of the French Basque Country, 1940-1944) Why was a popular play about the German occupation of the French Basque Country, performed in 2001, so extremely controversial?

**Topic 10:** (Class 15, the anthropology of food) Why is food is not just about eating? To what extent do regional Basque cuisines shape local identities?

**Topic 11:** (Class 17, October 21, Spanish Basque eating societies and friendship groups) What roles do food and cooking have in the construction of social relationships and identities in Spanish Basque society? What parallels exist between Basque gastronomic societies and the French Basque mountain herding hut (olha)?

**Topic 12:** (Class 18, October 23, Basque language, gender, nationalism & secondary education in the Spanish Basque Country) How do educational systems and language privilege one gender over another?

**Topic 13:** (Class 19, October 28, Gender, tradition & equality) Why should women be allowed (or not) to march as soldiers in the annual military parades of Spanish Basque coastal towns? Why do their attempts to do so give rise to so much controversy (and sometimes to violence)?

**Topic 14:** (Class 20, Basque radical rock music) How does contemporary popular music define and challenge identities?
**Topic 15:** (Class 21, November 4, *Soccer madness*) What do sports have to do with identity formation? Why don’t the supporters of Bilbao’s soccer team, Athletic Bilbao, abandon their team in the face of regular defeat?

**Topic 16:** (Class 22, *the Basque diaspora*) What factors contributed to the Basque diaspora (the migration of Basques from Spain and France to the Americas and elsewhere in the world)?

**Topic 17:** (Class 24, November 18, *Basque boarding houses, clubs, festivals & identity*) How do clubs, festivals and the internet contribute to ethnic identity formation?

**Topic 18:** (Class 25, November 20, *Writing ethnography: Robert Laxalt’s In A Hundred Graves*) In what ways do Laxalt’s “stories” illuminate our understanding of traditional rural Basque values and customs?

**Topic 19:** (Class 26, November 25, *Writing a memoir: Mountain City, Nevada*) How does Gregory Martin’s memoir about Mountain City contribute to our understanding of Basques and rural Nevada?

**Topic 20:** (Class 27, *Mountain City: understanding rural Nevada*) How does *Mountain City* enhance our understanding of ethnic minorities in Nevada and their inter-relations?

**UNIVERSITY & INSTRUCTOR’S POLICIES**

**Statement for Academic Success Services:** Your student fees cover usage of the Math Center (784-4433 or www.unr.edu/mathcenter/), Tutoring Center (784-6801 or www.unr.edu/tutoring/), and University Writing Center (784-6030 or http://www.unr.edu/writing_center/). These centers support your classroom learning; it is your responsibility to take advantage of their services. Keep in mind that seeking help outside of class is the sign of a responsible and successful student.

**Statement on Audio and Video Recording:** Surreptitious or covert video-taping of class or unauthorized audio recording of class is prohibited by law and by Board of Regents policy. This class may be videotaped or audio recorded only with the written permission of the instructor. In order to accommodate students with disabilities, some students may be given permission to record class lectures and discussions. Therefore, students should understand that their comments during class may be recorded.

**Statement on Academic Dishonesty:** “Cheating, plagiarism or otherwise obtaining grades under false pretenses” constitute academic dishonesty according to the code of this University. Academic dishonesty will not be tolerated, and penalties can include cancelling a student’s enrollment without a grade, giving an F for the course
or for the assignment.

**How to cite sources:** It is **crucial** to give credit where it is due. This means whenever you quote someone, you must cite the source. For example: In the text:

According to Mary Smith, “chickens just aren’t what they used to be” (in Douglas 2008:45).


If your source is from the internet, make a reference to the webpage and the time you consulted it. For example: http://www.poultrygroves.com/roosters. Consulted on December 5, 2013.

**Attendance and Class Participation:** You are expected to participate in class (except in cases of emergency or serious illness). Participation entails active involvement in class discussions, asking relevant questions, and challenging points of view. By NSHE policy in Title 4 Chapter 20 A, Section 3, paragraph 1, there are no official absences from any university class. It is the personal responsibility of the student to consult with the instructor regarding absence from class. In the event that a student misses a class because of an official university function or event or because of serious personal issues, the Office of the Vice President for Student Services may, at its discretion, send an explanation to affected faculty. The instructor shall make the final determination on whether the missed work can be done at a time other than during the regularly scheduled class period.

**Religious Holy Days:** It is the policy of NSHE (Title 4 Chapter 20 A, Section 3, paragraph 2, it is essential to be sensitive to the religious obligations of UNR students. Any student missing classes, quizzes, examinations, or any other class or lab work because of observance of religious holy days should, whenever possible, be given an opportunity during that semester to make up the missed work. The make-up will apply to the religious holy day absence only. It shall be the responsibility of the student to notify the instructor in advance in writing, if the student intends to participate in a religious holy day, which does not fall on state holidays or periods of class recess. This policy shall not apply in the event that administering the assignment at an alternate time would impose an undue hardship on the instructor or the institution, which could not reasonably have been avoided.

**Disability Policy:** Any student with a disability needing academic adjustments or accommodations is requested to speak with the Disability Resource Center (Thompson Building, Suite 101) as soon as possible to arrange for appropriate accommodations.