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San Telmo Museoa

PAST AND PRESENT

TEACHER'S BOOK

GENERAL TOUR

FOR 1ST AND 2ND YEAR SECONDARY SCHOOL STUDENTS

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PAST AND PRESENT GENERAL TOUR

FOR 1ST AND 2ND YEAR SECONDARY SCHOOL STUDENTS

We propose a mixed tour: in addition to the explanations given during the guided tour, students also divide into four groups and have to search for the information specified in the worksheets.

Each group will focus on one particular theme, and when they have completed their task, they join the other groups in the teaching workshop to share their experiences and findings with the rest of the class. The themes focused on in the group task are also the Museum's four main thematic areas. The aim is to look to the past in order to rise to the challenges of the future, since San Telmo is a Museum of Society.

The working themes are:

1. A look back over history from the perspective of GENDER and HUMAN RIGHTS
2. A look back over history from the perspective of TERRITORIALITY
3. A look back over history from the perspective of SUSTAINABILITY
4. A look back over history from the perspective of INTERCULTURALISM

If, instead of a guided tour, you decide to organise an independent school trip to the museum, it will be the teacher's responsibility to impart the information provided from hereon by the museum staff.

We therefore recommend that teachers visit the museum beforehand to familiarise themselves with the exhibitions. In any case, in addition to any information you may wish to impart in accordance with students' specific interests and expectations, the worksheets in this book offer a series of more in-depth informative explanations and outlines of what the Museum is aiming to achieve through each activity. The teacher is free to make use of these explanations as they see fit. Moreover, they are also free to mention the references provided in the classroom itself, during activities carried out either prior to or after the visit.

We estimate that the whole tour will take an hour and a half.

Whole class activities:

At the start of the visit:

Welcome, introduction to the Museum and distribution of the themes and materials to the different groups (in the event of having requested a guided tour). Each group will be provided with the worksheet corresponding to the theme assigned them. At the end of the tour, students must return both the support folder which helps them complete the worksheet, and the pens.

Church: video (13 min.).

“Footprints in our Memory” room:

A journey through time from prehistory to the 18th century. This room explores the way in which Basque society has made use of its natural resources and how it has built up relations with foreign cultures (both within the Basque Country itself and abroad). In short, it charts the way in which Basque society responded to the major challenges posed by each historical period.

The guided tour will focus on providing key information that the groups will need later on to complete their tasks. (In the event of an independent visit, this will be the teacher's responsibility.)

Lower cloister

In the passageway of the “Footprints in our memory” room, when a group has completed its tasks, students' can carry out the awareness-raising activities designed to get them thinking about the importance and fragility of heritage. For example, they can see for themselves the harmful effect of something as apparently inoffensive as touching.

Brief tour of the upper cloister:

Once the group activities on the lower floor have been completed, on the way to the teaching workshop the museum staff will take the students to visit the rooms along the upper cloister.

(In the event of an independent visit, this will be the teacher's responsibility.)

The contents of the rooms will not be explained in detail. The aim here is for students simply to enjoy the pleasure of walking around a museum, without having to engage in any specific school-related activity. However, this is not all, since students will also be learning the keys to understanding our more recent past. This part of the tour will also help them realise that a museum is not something that can be “done and dusted” in a single visit.

Thematic activities, to be completed in four groups:

The class divides into thematic groups in order to carry out a series of tasks which require students to find information and reflect on what they have learned. Each group must complete three tasks or activities and will focus on one particular theme.

The numbers on the worksheets are there for purely practical reasons; they in no way indicate priority or any other specific order. Their only purpose is to make it easier to follow the movement of the different groups around the exhibition area.

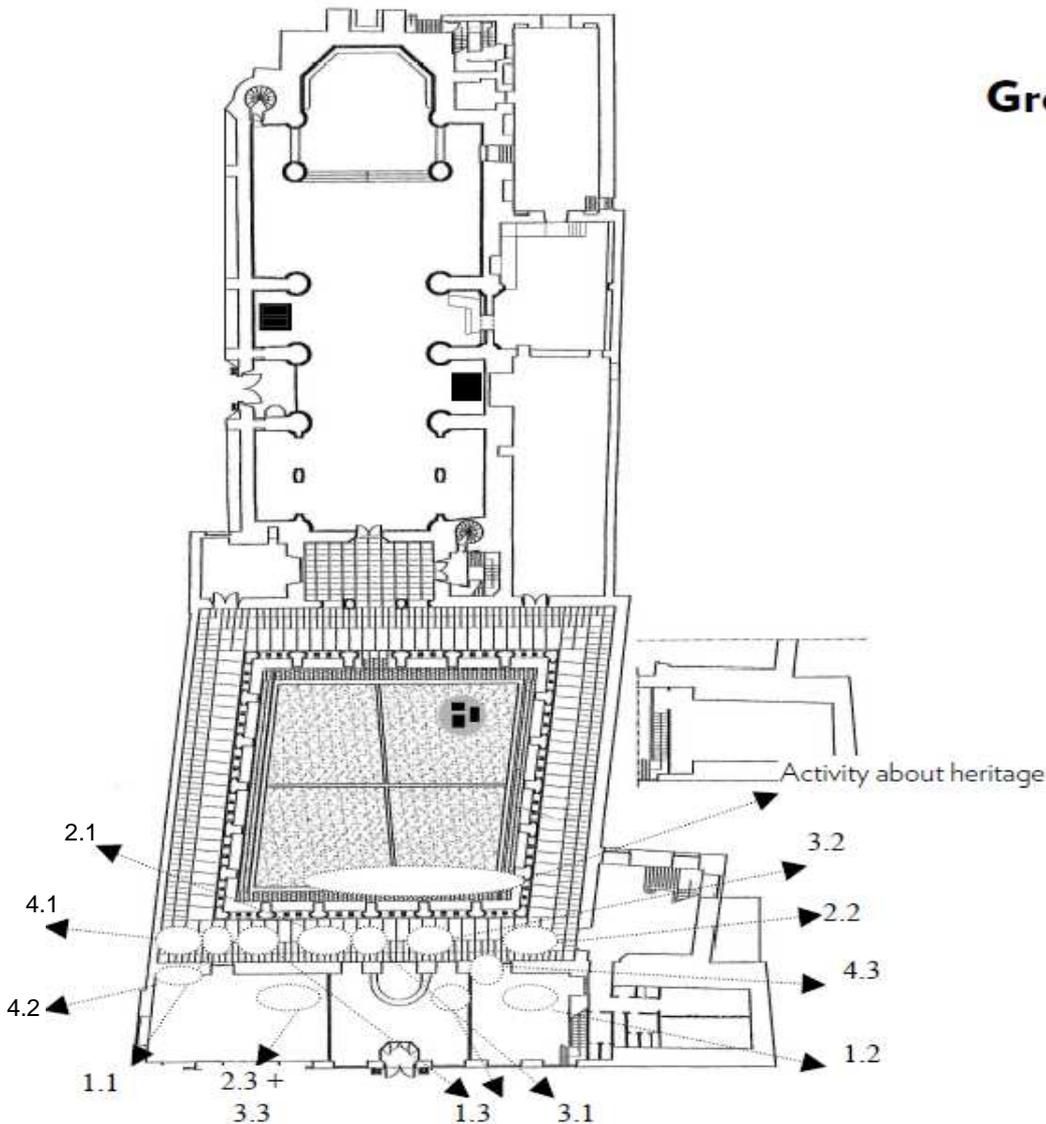
Once all the groups have completed their activities, the class comes together again and goes to the

workshop, where each group explains to the others one of the three exercises carried out (they can choose the one they found most interesting).

If two classes are visiting the museum at the same time, the order of the activities may vary: one group may start their tour in the lower cloister and move upstairs, while the other starts upstairs and then moves down. Also, the information sharing session can be carried out in another room, such as the cloister or the room at the base of the tower.

NOTE: In this teacher's book, the answers to the activities and corresponding explanations are highlighted in bold italics.

The floor plan below shows the area corresponding to each activity.



Ground Floor

GROUP 1: A LOOK BACK OVER HISTORY FROM THE PERSPECTIVE OF GENDER AND HUMAN RIGHTS

ACTIVITY 1.1:

In the “Footprints in our memory” room.



In the Middle Ages, was everyone born equal?

- Yes, everyone was born equal.
- **No, some were born noble and enjoyed certain privileges.**

Today, in the eyes of the law at least, is everyone born equal? What do you think?

In a society divided into classes or strata (such as medieval society), nobility was inherited; it was therefore a status you retained for life, that was received and passed on biologically. And it was a privileged status, since it implied more rights and liberties. In relation to women, not even the French Revolution changed their situation of legal inferiority. Women's suffrage, or the right to vote, for example, was not achieved until the 20th century, and in Spain, Franco's regime severely limited women's access to paid jobs and their right to manage their own possessions. In Gipuzkoa and Bizkaia, from the 15th century onwards, thanks to the declaration of universal nobility, all native inhabitants of the two provinces were deemed noble and therefore equal – in theory at least. In practice, however, in addition to excluding those from other regions and women, inhabitants also had to fulfil a series of economic criteria in order to access positions of public authority.

ACTIVITY 1.2:

In the “Footprints in our memory” room.

During the Middle Ages, Basque women wore a very peculiar item of clothing. In the 17th century it was prohibited for being “sinful”. What *item of clothing* was it?

A “*tocado*” or kind of high headdress.

Unmarried women did not cover their heads; widows did, but their headdresses were not “crestshaped” like married women’s were. In the 17th century, what until that time had been considered an indication of economic and social prestige (Dutch cloth was very expensive and the more you had in your headdress, the richer you were), began to be seen as a phallic symbol and was consequently banned for being obscene.

ACTIVITY 1.3:

In the “Footprints in our memory” room.

Basque medieval society Opening up to the rest of the world



Opening up to the rest of the world

Basque medieval society

Look at these two areas of the room: What type of objects can you see most of?

Weapons.

Bearing this in mind, how do you think both internal conflicts and those with other peoples were resolved by Basque society a few centuries ago?

Through violence.

What about today? What type of relations are most prevalent in the world? Do we still fight wars?

Do you know of any war that is being fought today?

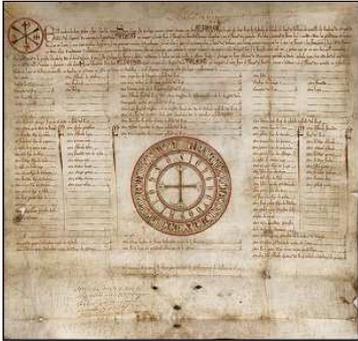
Rather than being a purely informative task, this activity aims to raise students’ awareness and encourage them to adopt a critical stance to both history and our modern world. It aims to present violence as a non-legitimate means of resolving conflict, in an attempt to counterbalance the more epic, or at least non-critical view with which history often provides us. It is therefore an exercise designed to get students thinking.

GROUP 2:

A LOOK BACK OVER HISTORY FROM THE PERSPECTIVE OF TERRITORIALITY

ACTIVITY 2.1:

In the “Footprints in our Memory” room.



Find this interactive module and answer the following question:

During the Middle Ages, how did the rural population protect itself from attacks by nobles?

- By living in towns or “burghs”.
- By fleeing to America.
- By joining religious communities as nuns or monks.

“Hermandades” or groups of burghs, were formed to defend the townsfolk against attacks by feudal families and their armed followers (known as the “Parientes Mayores”). These groups of burghs are the origin of the modern-day Historical Territories or provinces of the Basque Country. As they became more permanent, and particularly once the violent attacks ceased, the “Juntas Generales” (Parliaments) and “Diputaciones” (Provincial Councils) gradually began overseeing more and more of the economic, social and political aspects of life in the territories.

ACTIVITY 2.2:

In the “Footprints in our Memory” room.

A scientific society was formed in Álava, Bizkaia and Gipuzkoa during the 18th century.

Find a drawing of three hands. What is written on the three hands?

Here’s a clue: it’s written in Basque, but not Basque as we write it today.

“IRVRAC BAT” (HIRURAK BAT).

La Real Sociedad Bascongada de Amigos del País (the Royal Basque Society of Friends of the Country) was set up to foster and promote all branches of study. Its founders were members of the most powerful families of Álava, Bizkaia and Gipuzkoa, who were often linked by blood and who held prominent positions in the provincial institutions (Provincial Councils, etc.). The Royal Basque Society was responsible for founding the advanced centre of study known as the Vergara Seminary.

ACTIVITY 2.3:

In the “Footprints in our Memory” room.



We are sure you noticed the enormous vat. It was used to store whale oil.

It is kept in the San Telmo Museum, but it does not belong to it. Whose is it, and to which specific institution does it belong? Find the answer on the label.

It belongs to the Basque Government, specifically to the Regional Ministry for Culture.

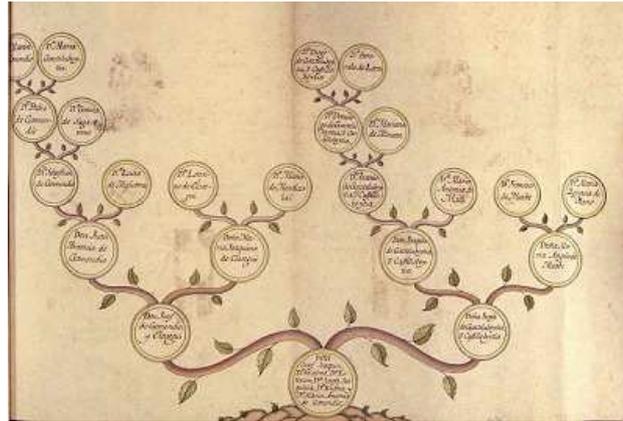
Museums often exhibit objects which belong to other institutions. In the Basque Country, the law states that all objects found in archaeological excavations belong to the Basque Government, with the Provincial Councils being responsible for their conservation. In turn, each Provincial Council lends these objects to various local institutions, especially museums, so that they can conserve them properly and display them to the public. For the same reasons, private citizens and other institutions also lend their collections to museums, either permanently or for a specified period. These objects are conserved much better in museums than in private homes or nonspecialist facilities; also, museums are open to the public, which means that everyone can share in these items of our heritage. Regardless of who the exhibits belong to, museums aim to collect and conserve our cultural heritage, so that it can be experienced and enjoyed by both present and future generations.

GROUP 3:

A LOOK BACK OVER HISTORY FROM THE PERSPECTIVE OF SUSTAINABILITY

ACTIVITY 3.1:

In the “Footprints in our Memory” room.



During the Middle Ages, a new technique enabled iron production in the Basque Country to increase drastically. What technique was this?

- a) The use of electricity.
- b) The use of steam engines.
- c) *The use of water power.*

The technical breakthrough was the harnessing of hydraulic power. Hundreds of foundries wereset up in Gipuzkoa and Bizkaia which produced tons and tons of iron for centuries (using up 6 times more charcoal and 30 times more wood than previously). The depletion of several iron mines, the growing scarcity of firewood and competition from the first foreign blast furnaces gradually brought about the decline of the foundries during the 18th century. Sustainability and ecological footprint are therefore terms which apply to history, even though they were only coined recently.

ACTIVITY 3.2:

In the “Footprints in our Memory” room.

The Basque landscape changed in the 17th century when farmers started growing corn. Now, corn is generally grown as livestock feed, but until not long ago it was also used for human consumption: have you ever tried “talos” (corn tortillas)?



Corn, however, does not come from the Basque Country. Where does it come from?

- a) From Asia, like rice.
- b) From America, like potatoes.
- c) Yes, it is Basque in origin, like kidney beans.

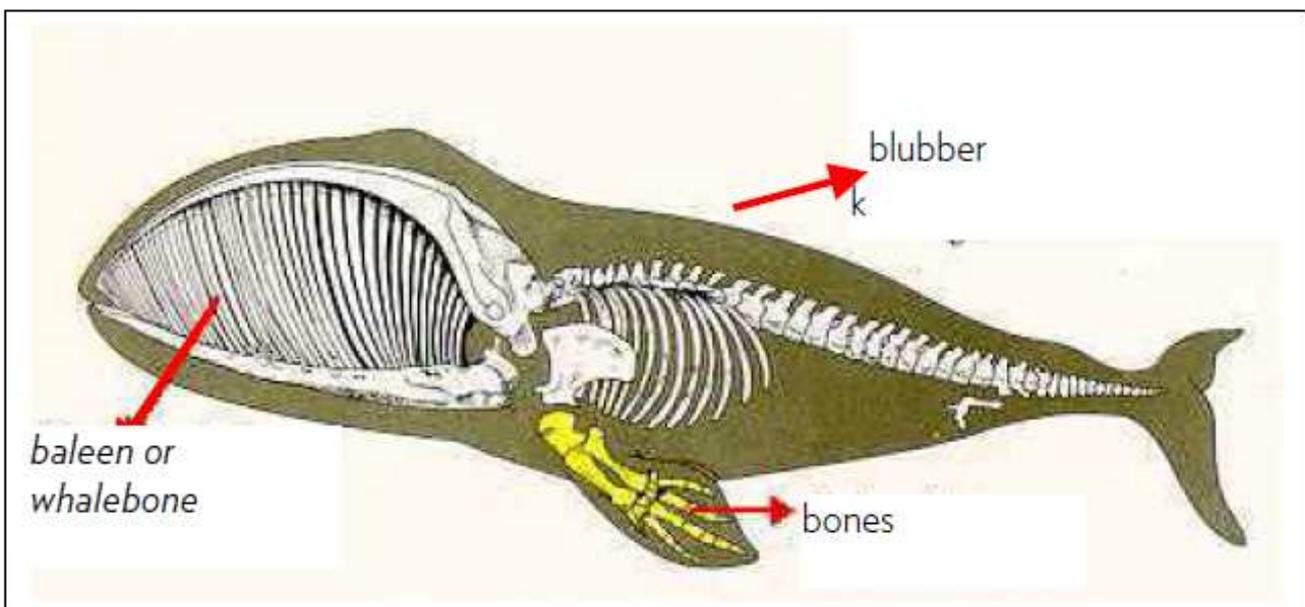
Potatoes, corn, kidney beans, tomatoes, peppers and cacao – it is hard to imagine what our diet would be like without the influence of foodstuffs imported from the Americas. Thinking about this makes us realise just how blurred the limits are between what is “native” and what is “foreign”. Pino insignis, which now grows all over the rural areas of the Basque Country, is also American in origin, as is tobacco.

ACTIVITY 3.2:

In the “Footprints in our Memory” room.

In the olden days, which part of a whale was used to make elastic strips, for use in clothing for example. Circle the correct answer.

- blubber
- baleen or whalebone
- bones



If plastic didn't exist, would you be capable of killing a whale in order to obtain this material?
And would you give up your Nintendo, Wii and other such gadgets if you knew they were harmful to the environment?

This is an exercise on responsible consumption. The industrial exploitation of crude oil and its derivatives from the second half of the 19th century onwards (as fuel, plastic, etc.) reduced the prevalence of whale hunting. Nevertheless, many species are still endangered. It is easy these days to be in favour of protecting whales, because they no longer have much economic value.

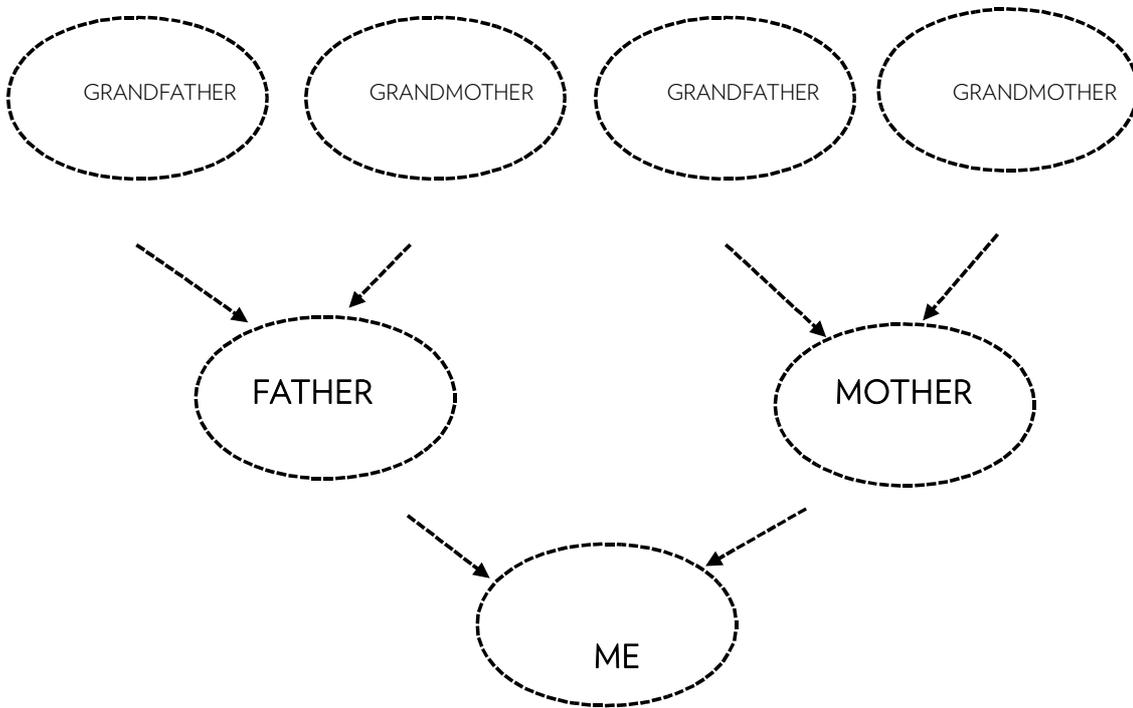
But, what if things were different?

GROUP 4: A LOOK BACK OVER HISTORY FROM THE PERSPECTIVE OF INTERCULTURALISM

ACTIVITY 4.1:

In the "Footprints in our Memory" room.

Find this family tree. It is the family tree of a noble family, who attached a great deal of importance to their bloodline. Complete your own family tree, but instead of using surnames, write the town, province or country of origin of each member of your family.



Do you live in the town where you were born? What about your parents? And your grandparents?

This is an exercise designed to get students thinking about how blurred the limits are between “us” and “them”. Sooner or later, and to a greater or lesser extent, in the recent or more distant past, everyone is at least partly an immigrant. And no one can guarantee that we ourselves will not emigrate if our economic, social or political situation deteriorates enough.

ACTIVITY 4.2:

In the “Footprints in our Memory” room.



Find this object. Here’s a clue: since it is very small, you might want to use a magnifying glass.

Is it a Basque object?

Yes, because it was found in the Basque Country.

What we don’t know is who made it and where they were from. We do know that it is an artefact from Roman culture, since the modern-day Basque Country formed part of the Roman Empire for centuries. It may be a Roman object made, or at least used, in the Basque region, or the “Romanised” Basque region we should perhaps say, since the influence of Roman culture is evident in Basque culture.

Where was it found?

In Jentilbaratza, a rocky outcrop in Ataun which contains many archaeological remains.

The name itself suggests that the memory of a pre-Christian culture is preserved in popular culture. Jentil baratza literally means “cemetery of the gentiles” (in the sense of pre-Christian, or at least non-Christian, peoples).

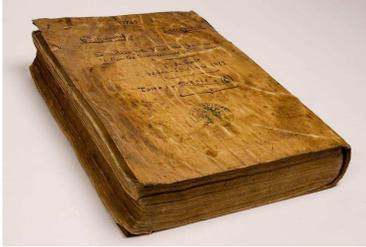
Who do you think the item belonged to, a poor person or a wealthy, powerful one?

Someone with money and/or power.

The aim of this exercise is to raise students’ awareness of how our current culture has been shaped to a large extent by previous and/or foreign cultures. It is also designed to draw attention to the fact that differences exist within the same culture, such as economic differences for example. Culture is not homogenous and stable, but rather something that is in constant evolution.

ACTIVITY 4.3:

In the “Footprints in our Memory” room.



In the 18th century, Manuel Larramendi wrote this book in three languages: What were they?

Basque / Spanish / Latin

It is, in fact, a trilingual dictionary – the first Basque dictionary. This exercise aims to show students that the Basque language has its own history, which is intrinsically linked to its neighbouring languages. In olden times, the language of culture in Europe was Latin (see the book by Saint Ignatius, located next to the dictionary). In the Basque Country, the languages of culture were (and still are to a large extent) Spanish and French (see the Encyclopaedia in the next cabinet along), and today, English is becoming more and more firmly established as the language of international relations.

And what about the information provided in this Museum, in how many languages is it written?

Written information is provided in Basque and Spanish, although the titles of each room, the audio guides and sign language guides (for people with hearing impairments), the audiovisual exhibits and the interactive modules are also available in English and French, as are guided tours.

ACTIVITIES DESIGNED TO RAISE STUDENTS' AWARENESS OF THE IMPORTANCE OF CONSERVING OUR HERITAGE.

The aim of museums is to collect, conserve and disseminate; but caring for our heritage is everyone's responsibility.
In the cloister, next to the "Footprints in our Memory" room.

- San Telmo is almost five hundred years old. It has recently been thoroughly restored, but in order to keep it in good condition, we must treat it with respect. This is why you cannot touch things, even things as seemingly hard as stones.

This is a piece of sandstone, like the stone San Telmo is built out of. Rub it with your hands: What happens? *Grains of sand come off.*

- If paper hadn't been invented, we would know next to nothing about our history. But paper is very delicate, it doesn't even have to be touched in order to deteriorate.

Compare this same page, conserved in darkness or under bright lighting. Which part is better preserved? *The unlit part.*

- What use are the things kept in museums, if they cannot be used?

Things are kept in museums in order to ensure their survival, and even so, it's not easy! Even materials as hard as iron suffer from exposure to the elements.

Do you know what one of iron's worst enemies is?

- Eyes: because they need light to see.
- *Finger tips: because we touch things with them.*
- Our voices: because every time we speak we project small, even microscopic, drops of saliva.

Sweat (and our fingers sweat all the time) releases salty humidity, which causes metal to rust.

- If the atmosphere is too humid or too dry, or too cold or too hot, materials of both vegetable and animal origin suffer the consequences.

But worst of all are changes; it is changes that wreak the most havoc in wood, leather and fabrics (wool, linen, cotton), etc. Compare these same materials: Which ones are better preserved? Which ones are in the worst condition?

Comparison of leather, fabric and wood kept in very humid, very dry and optimum conditions.