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Interview with  
MARGARITA GIUSTINO  
May 4, 1985

Place of Interview: Ft. Worth, Texas

Interviewer: Jeri Echeverria

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Approved: Margarita Giustino  
(Signature)

Date: 4 May 1985

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Oral History Collection

Margarita Giustino

Interviewer: Jeri Echeverria

Date: May 4, 1985

Place of interview: Fort Worth, Texas

Ms. Echeverria: This is Jeri Echeverria interviewing Margarita Guistino in Fort Worth, Texas, on May 4, 1985. I am interviewing Margarita concerning her recollections of growing up in San Sebastián [Spain] and also her recollections of the Spanish Civil War.  
[Recording paused]

Here we go. Okay. Margarita, please tell me a little bit about your background growing up in Spain.

Ms. Giustino: What do you want me to tell? Where I have been born and so on?

Ms. Echeverria: Yes.

Ms. Giustino: Well, I was born in San Sebastián. I am sure you've been there, right? They tell me you have been there.

Echeverria: Yes, I have been there.

Giustino: And I grew up there and went to school until the time I had to go to university. Since what I was going to study, there was not the possibility there to study in town, I went away for college. I'd go back home for vacation and I definitely left San Sebastián when I got my--

Echeverria: Yes. Now, when were you born?

Giustino: I was born [in] 19--[counting]--47.

Echeverria: 1947. So you are how old today?

Giustino: Thirty-seven.

Echeverria: Thirty-seven. Okay, so in 1947 you were born in San Sebastián. You spent all your early years in San Sebastián.

Giustino: Yes. Right.

Echeverria: And what about your mother and father?

Giustino: My mother and father were born in San Sebastián, too. Both of them. And they have been all their life there.

Echeverria: Were they of any particular national origin? Are they--do they consider themselves--

Giustino: Basque. [Unclear]

Echeverria: Basque. Both of them do.

Giustino: Yes.

Echeverria: Where was your father from? Or I should say--  
he's still living today?

Giustino: Yes. My father is living today, yes.

Echeverria: Where was he born?

Giustino: In San Sebastián. Both of them were born in San  
Sebastián.

Echeverria: Oh. So they consider themselves Guipuzcoan  
Basques?

Giustino: Yes.

Echeverria: Do either of your mother or father speak  
Basque?

Giustino: My father speaks Basque, or he boasts he does  
[laughter]. I never heard my father speaking  
Basque at home, but very few--occasionally, you  
will catch him with somebody he knows speaking  
better than he spoke Spanish. But because I  
didn't know Basque, I couldn't judge how well  
he was speaking it.

Echeverria: But nonetheless, he *boasted* that he spoke it.

Giustino: Yes, right. My mother does not know, even. We  
never had to learn it [unclear]. It is not like  
it was before and it's now again; you could  
speak Basque and go to school and learn it.  
[Recording interruption] After the time after

the Civil War--you know, I was born several years after the Civil War was ended and Basque really was spoken much more in the small villages than in the city.

Echeverria: Did you ever travel to these villages?

Giustino: Oh, yes. Yes. Obviously, I have been exposed to Basque. I heard Basque a lot of time, but if you don't have the opportunity to live in a family where Basque is spoken, just like here and there, you're not going to learn but a few expressions and a few words.

Echeverria: Now I have heard that after the Civil War, up until the 1970s, that speaking Basque in churches and public places was outlawed.

Giustino: I do not know if it was outlawed. It might [have been]--I am not sure about this. But surely it was considered, in the city, the language of separatist people or people from the village, and it wasn't very classy.

Echeverria: Oh, I see. So for the people in the city, was there an attitude that those who spoke Basque were a little less sophisticated?

Giustino: Right.

Echeverria: That is interesting. Now, do you remember any particular villages, visiting any particular villages?

Giustino: Oh, yes! My father, he is a doctor but his real love is painting. He paints with watercolors. He has always painted from the spot. So we used to, as a family, to go as often as we can on Sundays, going out in the car and he would drive until he would find this spot to paint. And, you know, I visited many villages, yes.

Echeverria: Describe for me a favorite village of yours.

Giustino: [Pauses] Oh, I think I like it very much, Lesaka.

Echeverria: Lesaka.

Giustino: Yes. Do you know it? Have you heard about it?

Echeverria: I have been through it.

Giustino: You have been through it. I do not know why I like it. Maybe because there was a family there that my parents knew that I just have good memories from when I was there as a child. I remember playing there with the children of the other people.

I do not know if I can really describe this. What do you mean by describe it?

Echeverria: To tell me what you remember about the village.

Giustino: Well, what I remember just of Lesaka or--

Echeverria: Lesaka, yes.

Giustino: Well, I remember the little, what you would call river--how would you call it, like a creek or--

Echeverria: Stream.

Giustino: A stream. This stream that was, I do not remember it real well, but I remember this stream passing through the village and this-- they couldn't be bridges, but there was something on top of the stream at a different height. I have memories of playing there, and going to this stream. I know I can remember the village, but I could not tell you very much about it. Let me see if I can remember any other village that particularly has a--I do not know.

Echeverria: Well, that is fine. Did they speak Basque in [Lesaka]?

Giustino: Yes.

Echeverria: And did you have difficulty understanding them?

Giustino: Oh, yes! I could not understand anything. When we were children, one of the girls that was



helping my mother with the house had lots of brothers and sisters--for instance, places in [unclear], and we used to go sometimes to one *caserio* belonging to one of her brothers, at times to another one belonging to one of her sisters, and they were definitely speaking Basque in the family. Obviously they knew Spanish, and when they were working for us they spoke Spanish. Not a very sophisticated Spanish, but they knew enough so we could understand each other. But we would maybe stay there for a week during summer and there is where I learned different expressions and words and things, but if they were talking I could not understand.

Echeverria: As a child growing up, what were your attitudes towards these people? Did you feel--

Giustino: Oh, I loved to go there. I was shy and I was in the middle of all the animals they had there in the *caserio* and helping them do whatever chores they were doing. That is part of life as a child. As a child I really liked it. I could not understand why they were not using

toothbrushes [chuckles] and things like that!  
That bothered me very much!

Echeverria: [Chuckles] What other things do you remember about them?

Giustino: I liked--I have this idea of a very united family, very self-sufficient. They were cooking their food and the mother was making the bread and they were getting the milk from the cows that they had and they were killing their own animals. That was fascinating to me because back in the city you had to go to the store [unclear], and they would go to the store maybe once a month. That was what really was getting my attention, how they could be so self-sufficient.

Echeverria: So even in the 1950s these people were probably just coming in to town once a month to shop.

Giustino: Yes. Yes.

Echeverria: Now, you have said that your mother and father, they considered themselves to be Basque--

Giustino: Yes.

Echeverria: --and yet you lived in this city and then you went out to see people who you considered to be

Basque. Did you consider yourself at this time, as a child, to be Basque?

Giustino: Yes, I did.

Echeverria: Yes.

Giustino: Yes. I have always felt very proud of being Basque, although I do not speak Basque and all this. But when I was growing up from the Basque country, I was under suspicion just because I was Basque. I think you inherit these facts. Although all these, these intents of doing away with Basque, and considering everything that was made in Basque like separatist and so on--I think, even those like my mother that did not know Basque and was really, she was a really a Francoist type of person, very conservative in politics and so on. I think she thinks of herself as being Basque.

Echeverria: Huh! That is interesting that you consider yourself very strongly to be Basque,

Giustino: Yes.

Echeverria: --very much identify with being Basque, even your mother--

Giustino: We think our Basque country is just great. Especially being born in such a nice, neat,

beautiful town [and you do not think] there is any other one that is more beautiful than that one.

Echeverria: Do you think that most of the people in San Sebastián consider themselves to be Basque?

Giustino: Yes. That is easy [?]. Unless they have, there is many new [unclear]. The Basque country has a lot of industry. There is a lot of immigration from other regions especially from the south, or the west regions like [unclear]. Then they settle there because of the work, obviously. I do not think they consider themselves Basque. Obviously, something must go into them as far as living there and getting used to it and liking it. But if you are a Basque, have been born there, that cannot happen in [?].

Echeverria: Tell me, you mentioned about your mother being a Francoist, yet she considered herself Basque. Now that is--considering what we read, that is a little bit of a contradiction. Can you tell me anything about that?

Giustino: Well, she was a conservative person in politics and she sees things as a middle-class type of person, born in the city, has lived in the city

all the time, and, you know, I suppose what you could call a sophisticated person in a way. She thinks that, with all that she has been through, with the Civil War and so on, she thinks from her point of view, that for her is probably a very different version that Basque separatists would tell you, right?

Echeverria: Yes.

Giustino: But that is very different. Because she has been--her background is Basque so she fits the Basque, although she fits the Spanish person. I mean, she will tell you, "I'm a Spanish person, not Basque." While, I am not so sure about that.

Echeverria: I see.

Giustino: I think I feel more Basque than Spanish.

Echeverria: I see. Tell me, what was your mother's experience during the Spanish Civil War?

Giustino: I do not know really what was her experience, apart of the time that there were really tough times like the of the war, before the war was really started, when there was all those political unrests and I heard things like you could not go in the street and be sure you

would go back home, because there were gunshots in the street and you would have heard of someone that you knew had been killed, and things like that that can happen in a Civil War. But I have not--really they have not talked to us really much about all these things. I get reminded constantly that [unclear]. They were overprotective with that and wanted to avoid memories like that, you know.

Echeverria: But when your mother would make references to the Spanish Civil War she would tend to talk about the unrest or that she was afraid to walk out in the streets? Were you hearing that mostly from your mother?

Giustino: No, I have not heard that things about that, no. About this unrest, I heard that my father comment about this. So, no--she was obviously--she was on the part of the side that, the Franco side, and I know that her own fiancé, my father, was in the war as a doctor. But he had never fought, he was just a doctor. I know she has had [unclear] what she could. I do not know of something that they were doing [unclear] and

women could not do something like that during war. But I really, I wish I would know. If I knew when I was growing up at home that one day I would be out of the place and so on, I probably would have been more interested and asked more questions. Because now I feel, I feel like I am cutting something for my children, I do not have really many roots, for them, to pass. But at that time I did not think, I was reluctant to think about those things. I really was not inquisitive about this. What I have studied at school was rubbish.

Echeverria: [Chuckles]

Giustino: It was very conservative, you know. We had a *materia* that was called "Politics," and that was--the teacher was one belonging to *Seccion Femenina*. Have you heard about *Seccion Femenina*?

Echeverria: Tell me about the *Seccion Feminina*.

Giustino: I am not really sure what--[laughter]

Echeverria: Give me your impression, then.

Giustino: I think it was founded by, if I do not err, I think it was founded by a sister of General Primo de Rivera.

Echeverria: Okay.

Giustino: So it is an organization of women and a very conservative organization. They were the ones who were in charge of giving this *Politics materia*, in school. Obviously, it was a catechism, you know, a book of questions and answers, short answers for questions.

Echeverria: And this was part of your schooling as you grew up.

Giustino: Yes. It was [unclear]. We never considered it really important, but you had to pass it.

Echeverria: Like citizenship.

Giustino: Yes, like [physical education] or something like that. I never cared very much about those books and what they were saying because I realized, you know, that it was just a very, very sad [unclear].

Echeverria: So earlier you said it was very conservative, "it was rubbish."

Giustino: Yes, because--what I mean by that is that they do not show you the whole truth. They only show



you what they want you to know. Like this story, the history of religion, I had to study it at school. Nobody told me at that time that there were bad popes and that the general idea [?] of the church have done so many terrible things. You study everything, like the *conquistadores* and the *cruzadas* and all these things.

Echeverria: And what were you told?

Giustino: Well, you were taught like if they were heroes and things like that and when you learn after, or you realize it because you are not [unclear]. You can say, "Nobody can be heroes going out trying to kill people in the name of Christ." That is why I am saying, "rubbish." That is just one point of view and not really the whole truth.

Echeverria: This leads me to a question that I wanted to ask. In public school, growing up in San Sebastián, what were you told about the Spanish Civil War? What were you taught about the Civil War?

Giustino: Well, I remember just studying like you would study in history. What happened, who was in

power, and then it was political unrest and this and that. I do not know, really, if it was a very accurate version. You learn that this general did that and this other one went [unclear]. All those types of things just like a normal history lesson.

Echeverria: Tell me how Franco was portrayed in your history classes.

Giustino: Just like a very fine general. I remember when I was a little child, he was coming during the summer to a palace he had in San Sebastián. I remember going into the balcony of the house when he was passing, like, obviously, you would do it with the president or the king of any other nation, you know. Everybody would go out to see him pass and so on. At my house, with what I learned and the people I was meeting with and so on, Franco was just a fine ruler, a fine person, you know, doing the best for Spain and so on.

The ones who did not think like that were separatists that had all the ideas wrong because the Basque Country wanted to separate from Spain and [unclear] to be independent. I

have been growing in an environment where I have been taught that separatists were wrong and that anything that was Basque was always confused with the separatists. Unfortunately, that is the idea I got when I was a little child.

Echeverria: Okay. Tell me about the separatists. You said a little bit about it.

Giustino: I do not know what I can tell you about them. I just remember in school, occasionally, there would be some girls--at that time, we did not have mixed schools. I do not know now if they have it. Well, yes. There is the institute, the one belonging to the state, the school. That is [Unclear]. But normally in Spain, I think it is still like it was with private schools and they separate boys and girls. That is why I will just mention girls.

Occasionally there would be, as I said, some girls that you would hear talking. They would say things that they have heard at home and you knew that they were talking against the government or things like that. If I would go home and say something, my mother would label

them as separatists: "You don't have to listen to them because they are wrong." So, I do not know, really, any more about it, separatists. I knew we were Basque people who just wanted to separate from Spain. That is the only thing I knew. I thought it was very logical with what I was hearing at home that that was very, very logical.

Echeverria: Did you think as children sometimes do, that when you heard these people talk about separatism, did you shy away from them or react to them in any way?

Giustino: No, no. I remember once discussing with a girl telling her as [unclear], because of that I do not have to [unclear]. No, I did not feel like that. Well, I guess I was always the black sheep [chuckles], you know. It always makes me [unclear] depressing my mom, is more like it.

Echeverria: [Laughs] You always thought that you would be [Unclear]. Margarita, do you have brothers and sisters?

Giustino: I have two brothers and one sister.

Echeverria: Did you talk with them about these things?

Giustino: Not really. Not really. I did not have very much of a--how do you say it?--union with my sister because she was five years older than me. When you are growing, five years is quite a lot. She was my big sister and I was her little sister. Although we shared the room and so on, I was always playing with my brothers. One was before me and one was after me. I had been always playing with them. I do not remember ever discussing about these things.

I think, as I said before, my feeling is that where my father was always too busy with his work and so on, it was mostly my mother who was with us. I think she was protecting us. I do not think she discussed with us or talked with us--I remember always at home, as soon as you were saying something [we were told] "What do you know? You are too young. You don't have any experience." You were shut up as soon as we were saying something, even if it was our opinion. That is a very negative type of experience.

Echeverria: Is this in the area of politics or more--

Giustino: In everything, that was the norm. Especially with politics [chuckles].

Echeverria: So your opinion was not solicited.

Giustino: No.

Echeverria: [Laughs]

Giustino: No, it was not at all.

Echeverria: I see. It does not sound, from what you were saying, that politics was a matter that you discussed a lot at home.

Giustino: No.

Echeverria: Did your parents ever get into about politics? Would they discuss these issues?

Giustino: No, I do not remember, really, the discussions about politics. It was obviously when [television] came and occasionally there would be something on the [television] and they would make some comments is all but not that important that I can remember to tell you. It was just an ordinary everyday thing. I do not remember well.

I remember my father had a very good friend who was a Carlist.

Echeverria: A Carlist?

Giustino: Yes. I remember that when I was a little girl I could not understand very well what was going on with the Carlists and so on and all of these things that were going on every year and meeting in some place and so on. They did not bother really much to explain to me. They would tell me maybe a few things just to keep me happy but they were not the type of parents that really will do like I try to do with my children. If they ask something we go into a discussion and try to talk with them and treat them like persons, you know.

Echeverria: Yes [chuckles].

Giustino: I think we were treated more like objects.

Echeverria: [Laughs] It sounds like you think that.

Giustino: Things that we would have and [unclear], we were always too inexperienced and too young to express our opinions.

Echeverria: Now, you said earlier that you grew up in San Sebastián and you went to school in San Sebastián until you went away to school, you went away to college.

Giustino: Yes.

Echeverria: Where did you go?

Giustino: I went to several places. When I finished school, high school, I was sixteen [years old]. I was one year ahead. In fact, I was--let me see--I was supposed to have been eighteen for my first year of college and I was still sixteen because I was not seventeen until December. My mother felt that I was too young to go on my own to college. One of her sisters was in Salamanca. Her husband was in the *aviacion*. How do you say the--

Echeverria: Do you mean like the air force?

Giustino: Air force, right. I knew I had to say it right. He was stationed in Salamanca. They did not have children and she thought that it would be an ideal for me to go to Salamanca and start there and stay with them. So I did. I enjoyed that very much. It was the first time I was really going out of San Sebastián. That is why I told you before I remember being very proud when you were asking me where I was coming from, I was very proud to say that I was from San Sebastián. I know I always felt really, really good about being Basque. That is strange, as you say, I understand your question



because with this type of [unclear] I have described--[laughter].

Echeverria: Not necessarily. You are saying that you can be proud of being Basque and not necessarily be a separatist.

Giustino: My mother would think that--they used to have a place up in San Sebastián, and everything out there is better in every way. Anyway, I studied in Salamanca and then--

[End of Track 1. Begin Track 2]

Giustino: --was common for different science [unclear]. I did that. And then I wanted to do biology. They were going to start the year after, so I could have studied there, biology in Salamanca. But I talked with a biology teacher in that first year of college, a subject that you could take, it was not compulsory, you can choose it and most biology was real [unclear]. I thought with this teacher, who I thought was a very good teacher. He knew what he was doing. He was going to be the dean of the biology faculty. So I talked with him and he said, "If you want,

really, to study biology, go somewhere else because we are starting here and I do not think that we will be able to offer a lot because we are just starting." So obviously I thought I was serious about my studies and that is why I went away from Salamanca.

I wanted to go to Madrid, or better, my mother wanted me to go to Madrid because she had family in Madrid. Her sisters were in Madrid. But Madrid was a big city and they had -the classes were overcrowded and so on.

Echeverria: At the university.

Giustino: Yes. They were not admitting, really, people that could go to other places. So being from San Sebastián, I did not have a chance to go to Madrid so I went to Pamplona. The Opus Dei had the university there and I studied for the second and third year of college there until I got to that with the Opus Dei and I went to Barcelona.

Echeverria: Opus Dei and then you went to Barcelona.

Giustino: Yes. I finished my fourth and fifth year. Then I got my master's title in biology. I went to England to learn English because I wanted to be

in research. I did not want to teach. I guess had so many bad teachers in my school years that I decided never to teach. [Laughter]

Echeverria: I was wondering--when I asked you where you went, I was wondering after you left Spain, whether you had a change in attitude towards the separatist movement or towards Franco or towards the Civil War, towards any of these issues that we discussed.

Giustino: I already was having a different attitude, as far as Franco and everything when I started going to college.

Echeverria: Why is that?

Giustino: Not so much in Salamanca but especially when I was in Barcelona because I saw lots of strikes and I was exposed to different people. I realized that there were other ways to see things and because things seemed to be getting going, that does not mean that everything is all right. Probably, you do not want to be bothered and you are a middle-class person and things go all right for you, you do not want to bother with politics if everything goes all right. But the only idea of dictatorship, that

did not inspire me. I thought it could not be good, because for me, the good was in a democracy where different opinions could be heard. I really never had very much attraction to Franco or the dictatorship and all of that. Obviously, going back on vacation to home, anything I would say, my mother would say, "Oh, you are becoming communist." [Laughter]

Giustino: So there was not much of a dialogue, because we were just talking in different languages. I never really bothered much to discuss. I knew that I could not convince her and I knew she could not convince me with her points of view.

Echeverria: Tell me this. I know that the people of Barcelona, the Catalans, are also separatists-- or, there are some separatists in the Catalan area.

Giustino: Yes. In fact, there is no Catalan who does not speak Catalan. I thought, well, this is neat. I wish it would be the same in the Basque country, and people spoke Basque, and since I am Basque it would not hurt to know it. I never felt like once I went to college, taking time

to study Basque. I felt it was already a long strain for me.

Echeverria: I have read and in travelling in Spain, I have seen that they are starting many *ikastolas*.

Giustino: Yes. Now it is compulsory, Basque, in the schools, in any school.

Echeverria: Is that right?

Giustino: Yes. You have to pass Basque if you want to pass the whole grade.

Echeverria: Is that right? I have never heard of that.

Giustino: Yes. I know my nieces have to study Basque in school. Not because they have chosen it but because it is there for everybody to take.

Echeverria: This must be--how recent is this?

Giustino: Obviously since Franco was there. I do not know how many years after Franco was dead it could be, but probably not many after he was dead. I went two years ago, back [to Spain], and there is a movement of--everybody wants to speak Basque, even the people who are not in age to go to school and does not know Basque are going to these *ikastolas* to learn Basque and all the signs are now written in Basque. There is a great difference.

There is a lot of unrest, too. Lots of demonstrations and strikes. I think, you know-- I understand that it was not right to have all of these Basques repressed like they were. Now, like with anything that has been repressed, you just--I always think of a bottle of champagne and you take the top off, you know.

Echeverria: [Chuckles]

Giustino: I think now they have gone to another extreme because going there, I was not proud of what was going on there. I did not like it. They are winning, really, the Basque Country, because all the neutral people and professionals are going. It is like a type of mafia now, there. They would put these fees to make different industrial and professional people to pay. They will *amenazar*--how do you say it?

Echeverria: Menace [threaten]?

Giustino: Menace [threaten] them if they do not comply with them. A lot of people are afraid and a lot of people have left. Factories are closing every day and--

Echeverria: You are saying "they." Who do you mean when you say "they?"

Giustino: Well, I guess the militants, the Basque militants. Because to me it is okay if one person was to feel separatist, it is okay, but if you start threatening and putting bombs around, I think you are going out. That is not a way to deal with problems. Things look much more in a cage now. Obviously, that gives room for my mother to say, "I told you we were much better before," and so on. There is not much to discuss with her because she would say--I will give you one example. There is a little mountain in San Sebastián, Urgul Mountain, *el monte Urgul*. It has, as you go on top of it, there is a great view of the whole bay and the whole--

Echeverria: Of the whole harbor and everything.

Giustino: Yes. And there is a church there on top. Especially in May or June when all the exams were coming, the final exams and so on, the good weather was coming and when you were getting up it was already daylight. I liked very much to go up there on top of Mount Urgul and go to mass there before I was going to school. Sometimes I was going with someone and

many times I was going by myself, never bothered, and never was afraid that something can happen. Anyway, when I went back two years ago I just felt nostalgia of those days and I wanted to go there before we leave. One evening, I told my mom, "Tomorrow I am going to Mount Urgul, if anyone wants to come with me." My mother said, "You don't need to go there." I said, "What do you mean?" I said, "Mother, you cannot talk to me like that anymore, I'm afraid. What do you mean you won't let me go there? I want to go." She said, "No, that is the reign of the drug addicts now."

Echeverria: The what?

Giustino: Drug addicts.

Echeverria: Okay.

Giustino: [My mother continued], "It is dangerous really to go there. They will try to rob you and do anything to get money. You find all kinds of people now there. I do not think it is safe for you to go there." I was shocked. Now, during the daytime you hear too many things of children going to school that have been robbed and threatened with knives from other gangsters



looking for money and so on. So really, drugs, that is all there is. There are plenty now. Those things, really, they were not in the times of Franco.

Echeverria: Are you saying that you feel that some of this disorderliness has come out of--

Giustino: It has come out of, I guess, people who were used to be led and all of sudden feel free to do whatever they want and they do not know how to handle freedom. That is different from what I was saying before, the militants, the separatists, the [unclear], those kinds of things ruining the Basque Country in that sense, and that the economy is just going to shambles.

Echeverria: I understand. I understand.

Giustino: I hope that one of these days they will find their way and everybody will find their place to be without having to hate each other and [unclear] each other.

Echeverria: It seems that Spain--well, there are the Basque separatists, the Catalan separatists, and there are more. There are other groups in Spain that would like to separate, too.

Giustino: Yes. We are not the only ones. It seems that the Basque have been the ones who have been more repressed. At least, that is the way they feel. You could not explain otherwise why all of these movements and everybody wants to learn Basque. Now everything that is Basque traditions and Basque folklore and everything now is great. Before, people, especially [unclear] were not bothered very much by those things. Obviously, we were still embracing them, these things, with original Basque dresses and you could see in the streets people talk about [unclear] and all of these things. Apart from that, it is like putting up the Basque flag now. Now, you see it everywhere. Before, when Franco was ruling, you could not see it, which was stupid. [Laughter]

Giustino: And now you see people to try to go to the other side and exaggerating, that is [unclear].

Echeverria: So you think, from what I hear you say, there are some good parts coming out now. The re-discovery of culture and some of these things, and at the same time there are some problems that have come with it.

Giustino: Yes. I am hoping that they will be able to solve them without too much fuss. There are a lot of killings and a lot of things that really are not good. On that aspect, you cannot tell my mother anything when she starts saying those things: "Well, it's true, I don't care what she says." But obviously you have to see everything, all of the sphere. You cannot just see one side and one portion of it.

Echeverria: Yes. It might be difficult, however--

Giustino: Right. You have to see the reasons why this is happening.

Echeverria: Yes.

Giustino: But I have never seen my town like I have seen it lately, the time times I have gone back with police everywhere. When there is a big noise, you know, everybody thinks, "A bomb, a bomb!" I could go out with my friends and come back at 10:00 at night on the street and walk in town. You think that something could never happen to me, you know, that was out of the question. Now you cannot even do it in the day. Sometimes you are not safe and everybody [unclear] and everybody is afraid and everybody distrusts

each other. They have locks and super-locks and more locks in every door of every house. In the windows of the shops there are big--how do you call it? *Rejas*?

Echeverria: Bars.

Giustino: Bars, right. Bars. And you see the pharmacies who use the [unclear], with a little window there to say, "What do you want?" When before, the pharmacy was open all night and everybody could walk in and now they are afraid. Like in the sophisticated jewelers you have to ring the bell. Things have changed completely. I do not like that part. I do not think that anybody can like that.

Echeverria: I do not think I would either.

Giustino: Right.

Echeverria: Well, Margarita, I have asked you the questions that I had for you and I really appreciate you telling me all the things that you remember about your town.

Giustino: I hope that I have been helpful in some ways.

Echeverria: I am sure you have been.

Giustino: I enjoyed this. It was nice to go back.

Echeverria: [Chuckles] It was nice to go back.

Giustino: [Laughs]

Echeverria: Thank you very much.

Giustino: You are welcome.

[End of interview]