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Assessing Udaleku 2013: The effects of gender, age, family, and community on Basque youth skills, interest, identity and pride

Catherine M. Petrissans, PhD

Introduction

For two weeks each summer a Basque camp for youth, or Udaleku as it is called in the Basque language, is held somewhere in the Western United States. The idea for a Basque youth camp was originally suggested by the North American Basque Organization (NABO), and the first camp was held in Boise, Idaho in 1975. Since that time, Udaleku has been hosted by various Basque communities, including, Bakersfield, Buffalo, Chino, Elko, Los Banos, Reno, and San Francisco. The primary objective of Udaleku is to teach Basque-American boys and girls, between the ages of ten and fifteen, aspects of the Basque culture. Among other things, participants are taught a little bit about Basque history, music, song, dance, the Basque language, txistu, and sport. Although the North American Basque Organization has helped coordinate Udaleku every summer for over thirty years, few (Petrissans, 2001; Petrissans, 2002) systematic assessments have ever been done to determine if NABO and Udaleku organizers are attaining their goals. And this is the first assessment of

Udaleku that accounts for differences in gender, age, family composition, and community of origin in its analysis.

In the summer of 2013, Udaleku was held in Bakersfield, California from June 16 until June 28. Together NABO and the Kern County Basque Club maintained responsibility for the selection of campers. In order to attend camp, each child had to be affiliated with a Basque club, had to be between the ages of nine and fifteen, and had to demonstrate proof of health insurance. As campers spent the evenings during camp with host families in Bakersfield, the feasibility of housing also played a role in admittance. After meeting initial qualifications, one hundred and two children were granted admission to camp on a first come first serve basis. And, of those admitted to Udaleku, one hundred were surveyed once at the beginning and again at the end of camp.

Face to face interviews were conducted with fifty-one boys and forty-nine girls between the ages of nine and fifteen. Of the children interviewed, forty-five lived in Bakersfield, twenty-four were from the San Francisco Area, fourteen hailed from Chino, California, and seventeen flew in from Elko, Salt Lake City, Los Vegas, Reno, Fresno, and Winnemucca. Fifty-six of the children surveyed had previously attended camp, while forty-four participants joined Udaleku for the very first time. Thus, Udaleku brought together a diverse sample of Basque-American children from across the Western United States.

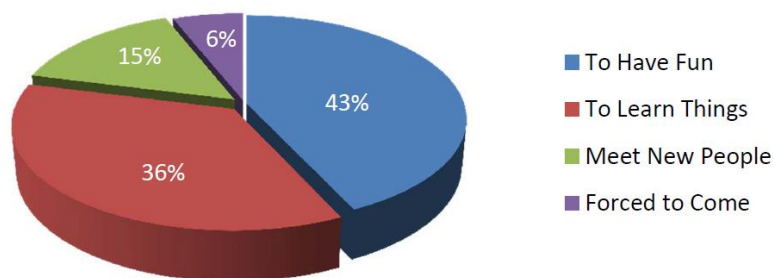
In this article multiple dimensions having to do with the overall camp experience of one hundred Basque-American children who attended the 2013 Udaleku in Bakersfield will be considered. An analysis of the data collected during camp will help us understand what motivates Basque-American youth to go to camp, what skills adolescents bring to camp, what learning experiences most interest youth while at camp, and how children's sense of Basque identity and pride are shaped by camp. This article provides an assessment of the camp conditions and instruction and also considers differences in gender, age, family composition, and community of origin.

Goals and Expectations

At the beginning of Udaleku, children were asked a simple question: Why did you come to camp? Not surprisingly, the primary reason children reported coming to camp was to have fun, with forty-

three percent (43%) of all children selecting this response as the primary reason he or she came to camp. Coming to camp to have fun proved to be relatively consistent across gender and age, whereas community of origin, parents, and previous camp attendance exhibited more variance. Surveys revealed that, “having fun” was particularly important to children from Chino with fifty-seven percent (57%) of children surveyed from Chino indicating that “having fun” was the primary reason he or she attended camp. This response was also particularly popular among children with two Basque parents, fifty-six percent (56%) of whom reported coming to camp to have fun. “Having fun” was also a motivating force among children who had previously attended camp with forty-six percent (46%) of those returning to Udaleku reporting “fun” as his or her primary reason for coming to camp.

Chart 1: Why come to camp

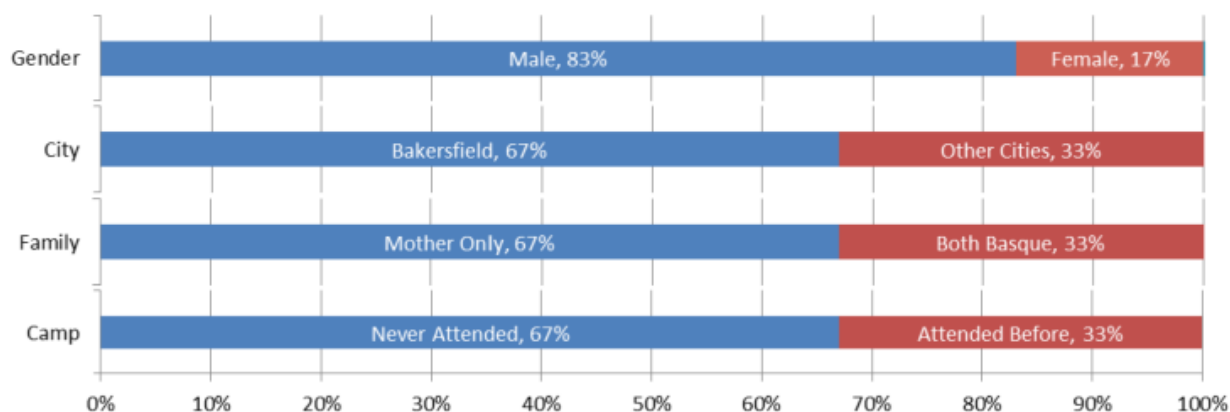


Although children primarily attended camp to have fun, youth were secondarily motivated to come to camp in order to learn things. Indeed, “to learn things” proved to be the primary response selected by thirty-six percent (36%) of all participants. Selecting coming to camp “to learn” remained consistent across age and was only slightly more likely to be found among girls than boys. Children from Wyoming and Utah stood out as particularly interested in learning with sixty-seven percent (67%) of participants indicating this best described the primary reason he or she came to camp. Youth with Basque fathers were also more likely to select “learning” as the primary reason they came to camp with fifty-six percent (56%) choosing this response as the most important reason they attended. And those who had never before attended camp demonstrated a greater interest in learning with forty-one percent (41%) also selecting this as their main reason for participating.

The third most popular reason children camp to camp was to meet new people, a response given as the primary reason attendees came to camp by fifteen percent (15%) of children surveyed. The desire to meet new people proved to be consistent across age and gender. Participants from Chino demonstrated the highest rate in their reported desire to meet new people, with twenty-nine percent (29%) of children from Chino selecting this response as the primary reason they came to camp, followed by children from the San Francisco Area, of whom twenty-five percent (25%) reported the “desire to meet people” was the most significant reason he or she came to camp.

The final reason children reported coming to camp was because they were “forced to” by their parents. Overall a small percent, only 6%, of the total children interviewed said the main reason they came to camp was because they had to. But among this minority of children, being forced to come to camp was particularly the case for boys, those who never before attended camp, children from Bakersfield, and those with Basque mothers. To illustrate, eighty-three percent (83%) of those who reported being forced to come were male and sixty-seven percent (67%) lived in Bakersfield. Surveys also indicated that being forced to come to camp was more likely to occur among children whose sole Basque parent was his or her mother. Indeed, sixty-seven percent (67%) of those who were forced to come to camp only had a Basque mother while, in contrast, none of the children at camp whose sole Basque parent was his or her father, indicated that they were forced to come to camp. And of those who were forced to attend, sixty-seven percent (67%) were attending camp for the very first time.

Chart 2: Forced to go to Camp



Txistu Skills and Interest

At the onset of camp, the majority of children (60% of those surveyed) had previous txistu experience. This musical exposure proved to be highly correlated with prior camp attendance in that nearly all (99%) of children who had attended camp in the past reported having already played txistu. Of those questioned who had played the txistu prior to camp, twenty-four children (43%) rated themselves as beginners, twenty-nine youth (52%) as intermediate, and two individuals (4%) as advanced in their skills. Pre-test surveys showed that campers from the San Francisco area had the highest txistu proficiency with thirteen children (54% of those attending from this area) recounting an intermediate or advanced level of txistu competence prior to camp. And of those who had played txistu previously, survey results revealed a significant gender gap with seventy-six percent (76%) of girls as opposed to forty-five percent (45%) of boys beginning Udaleku with prior txistu ability. Conversely upon arrival at camp, forty percent (40%) had never before played the txistu. Of those without txistu experience, the vast majority (89%) also lacked prior camp experience. Meanwhile five children (11% of those first time Udaleku attendees) had already been exposed to txistu all of whom gained exposure while in Bakersfield.

Chart 3: Pre Udaleku Txistu

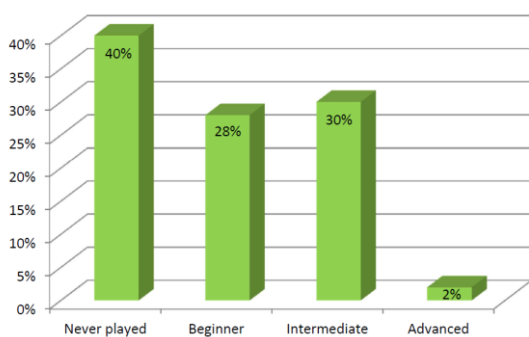
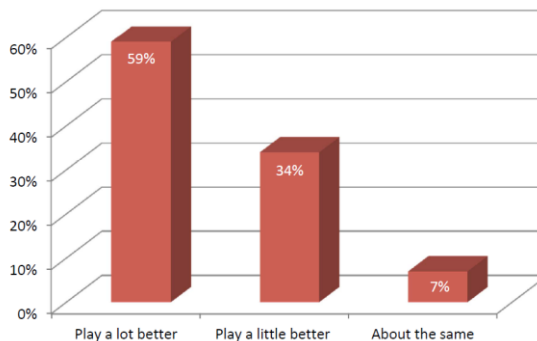


Chart 4: Post Udaleku Txistu



When interviewed at the end of camp the bulk of participants (93%) felt their musical abilities had improved in the course of two weeks. The 93% rate of progress in txistu represents the highest degree of development among all areas of skill measured at camp. Fifty-nine children (59%) indicated their ability to play the txistu was “a lot better,” thirty-four (34%) reported they could play “a little better,” and only seven percent (7%) said his or her musical abilities were “about the same” by the end of camp.

The most notable rate of improvement arose among first time camp attendees, eighty percent (80%) of whom acknowledged great improvement in txistu. Those who came to camp with the primary intent of “learning” also recounted great progress in musical proficiency with twenty-five children (69% of those who primarily came to learn) reporting they played txistu “a lot better” by the end of camp. Children from Bakersfield demonstrated some of the highest ability improvements among Basque communities with thirty children (67% of those from Bakersfield) acknowledging they now played txistu “a lot better”. Boys recounted higher rates of improvement with sixty-three percent (63%) of males reporting playing “a lot better” in comparison to forty-one percent (41%) of girls claiming they played “a little better” at the end of camp.

What about children’s interest in txistu? At the end of camp, twenty participants (20%) reported that camp had “greatly increased” their interest in txistu. Forty-three youth (43%) indicated that camp had “somewhat increased” their interest. Twenty-seven children (27%) said camp had “not effected” their interest in playing their instrument, four individuals (4%) claimed camp had “somewhat decreased” their interest in txistu, while six children (6%) stated that camp “greatly decreased” their interest in playing txistu.

Focusing on the ten percent (10%) of children whose interest in txistu had decreased while at camp, survey results reveal a gender difference. That is, far more boys (8%) reported that camp decreased their interest in txistu while only two girls (2%) indicated a decrease in interest. A decline in interest was also particularly likely among children who had never before attended camp and, more importantly, who had never before played txistu. A total of seven children (16% of those who had never attended camp) reported that camp decreased their interest in txistu and of those children, five children (11%) claimed that camp had “greatly decreased” their interest. A final area of convergence was age; indeed, first time camp attendees between the ages of nine and eleven who had never before played txistu were those most likely to experience a decrease in txistu interest.



Udaleku 2013 Instructors & participants (Image EuskalKultura.com)

Basque Dancing Skills and Interest

Of all the skill areas considered in this survey, children came to camp with the most experience in Basque dance. In fact, ninety-five percent (95%) of all children exhibited Basque dancing involvement prior to camp, ninety-two percent (92%) confirmed dancing in a Basque dance group at some time, and eighty-three percent (83%) reported currently belonging to a Basque dance group. Udaleku participants had six years of Basque dancing group membership on average, with participation ranging from one year to twelve years.

Surveys revealed that girls join Basque dance groups earlier, while boys drop out at twice the rate as girls which culminates in a higher proportion of dance participation for girls overall. Indeed, ninety percent (90%) of girls interviewed reported participating in Basque dance groups in comparison to seventy-five percent (75%) of boys. To further illustrate the gender divide in Basque dance, of the one-hundred children interviewed, only five children reported no Basque

dancing capability whatsoever prior to camp, and all of those children were boys. In general, Basque dance group participation declines gradually with age for both boys and girls. And of those surveyed, on average, children reported dropping out at the age of about eleven. To illustrate the general decline with age, surveys revealed 100% dance group participation among nine year olds, 94% participation among ten year olds, 89% involvement among eleven year olds and 63% rate of participation among fifteen year olds.

Interestingly, family composition plays a role in early Basque dance group involvement. Children, whose sole Basque parent is his or her mother, demonstrate the highest early participation in Basque dance with eighty-eight percent (88%) of these children beginning dance at the age of four or five. This figure is higher than average for all Udaleku participants (81%), greater than children with two Basque parents (81%), and significantly higher than those with only a Basque father (79%). Children from Bakersfield exhibited the top rate of Basque dance group participation; 96% of Bakersfield children affirmed Basque dancing experience prior to camp and 91% of those from Bakersfield identified themselves as members of a Basque dance group at the onset of camp.

Of those surveyed with prior dancing ability, nine children (9%) felt they were “beginners,” sixty-nine adolescents (73%) rated themselves as “intermediate”, and seventeen children (18%) described their dancing skills as “advanced”. At the beginning of camp, girls rated themselves as more skilled at dance than boys, and children from the San Francisco area describes themselves as having the highest rate of dancing skills, with twenty-five percent (25%) of Northern Californian Basque children identifying themselves as “advanced” dancers. Advanced dancing abilities were also primarily revealed among children with two Basque parents, thirty percent (30%) of whom depicting themselves as “advanced” dancers, in comparison to 11% of those with only a Basque mother and .05% of those with only a Basque father.

At the end of camp, twenty-two percent (22%) of adolescents believed they danced “about the same,” forty-two percent (42%) felt they danced “a little better” than before, and another thirty-six percent (36%) thought they could now dance “a lot better.” Boys recounted higher rates of perceived development in dancing skills than girls, and those from Wyoming and Utah exhibited the greatest degree of progress with 100% of those surveyed indicating that their dancing skills had improved, and the majority feeling that his or her skills had improved “a lot.”

Chart 5: Dancing Skills and Gender

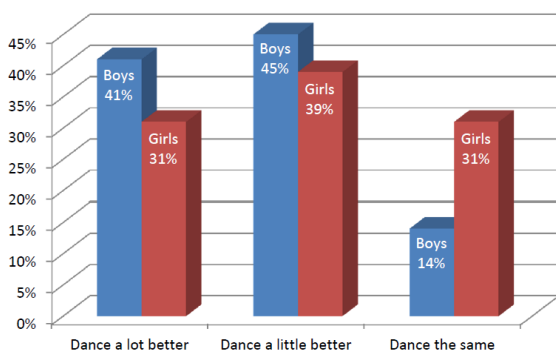
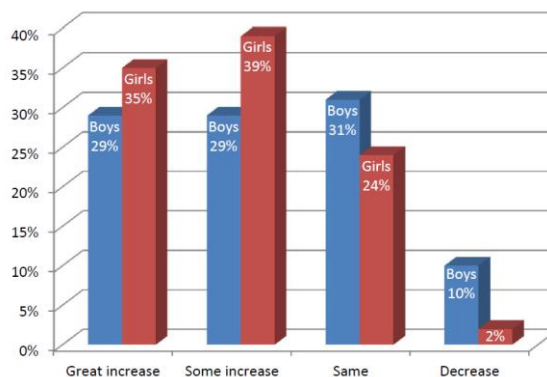


Chart 6: Dance Interest and Gender



At the end of Udaleku, six percent (6%) of children reported a decreased interest in Basque dance, and twenty-eight percent (28%) felt camp had “not effected” their interest. Thirty-four percent (34%) rated their interest in dance as “somewhat increased” and thirty-two percent (32%) as “greatly increased.” In general, interest in Basque dance intensified with age with only the nine and ten year old categories exhibiting a greatly decreased interest in Basque dancing. An increased interest in Basque dance over the course of camp was more commonly reported among girls, with seventy-four percent (74%) of girls, in comparison to fifty-eight percent (58%) of boys, reporting an increased interest in dance. Those from the Nevada region expressed the greatest increased interest in dance, with eighty-two percent (82%) indicating an enhanced interest, and the majority (55%) reporting a “great increase” in interest. Those with only a Basque father had a notable increase in interest with sixty-one percent (61%) reporting a “great increase” in dance as compared to twenty-eight percent (28%) of those with two Basque parents, and twenty-four percent (24%) of those with only a Basque mother. Eighty-one percent (81%) of those who came to camp “to learn” had an increased dancing interest while those who were “forced” to come to camp merely reported a seventeen percent (17%) increase and, conversely, thirty-four percent (34%) of children who were forced to come to camp reported a decrease in his or her interest in dance.

Basque Language Skills and Interest

At the beginning of camp the bulk of those surveyed had previously been exposed to the Basque language but only at a rudimentary level. The vast majority (77%) reported speaking Basque at a beginning level, fifteen percent (15%) said they could not speak at all, seven percent (7%)

considered themselves to be intermediate speakers and only one individual (1%) described their speaking skills as advanced. With the exception of a single young advanced speaker, Basque language acquisition increased with age at the primary level. Prior to camp, Basque language skills were mostly consistent across gender and were only slightly more pronounced among children with two Basque parents. Of the Basque communities, children from Bakersfield demonstrated the greatest Basque language proficiency with higher than average Basque language skills. And, unlike txistu which was highly correlated with camp, Basque language exposure was not closely linked to Udaleku. In other words, children with Basque language capabilities were primarily acquiring this knowledge elsewhere, and at best camp serves to reinforce his or her exposure.

At the end of Udaleku, eighty-one percent (81%) of participants reported an increase in their ability to speak Basque. Fifty-six percent (56%) of children surveyed said they were able to speak Basque a little better than before, twenty five percent (25%) reported speaking Basque much better, and nineteen percent (19%) believed camp had no effect on their ability to speak Basque. In general, Basque language development increased with age and was not affected by previous camp attendance. A greater number of girls (87%) reported improving their Basque language skills in comparison to boys (74%). Those who came to learn (89%) exhibited higher rates of Basque language development than those who came to have fun (72%). Particularly high rates of learning were noted among children with only a Basque father (89%), thirty-three percent (33%) of whom expressed learning “a lot.” And in terms of Basque communities, children from Wyoming and Utah exhibited the highest rate of improvement with all children (100%) noting that their speaking skills had improved in two weeks.

Chart 7: Basque speaking skills

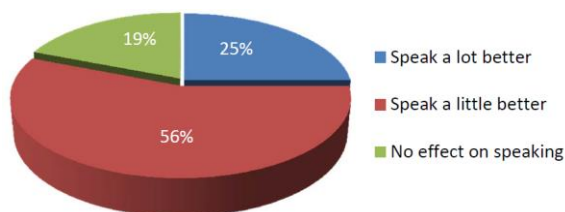
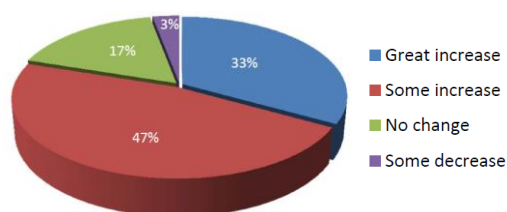


Chart 8: Interest in the Basque language



At the end of Udaleku, eighty percent (80%) indicated an overall increase in their Basque language interest, with thirty-three percent (33%) stating that their interest greatly increased. Seventeen percent (17%) noticed no change in their interest, and an additional three percent (3%) noted a decrease in his or her Basque language interest. Basque language interest was consistent across

gender and previous camp attendance, but increased with age. Indeed, the only children whose interest in the Basque language decreased were all under the age of twelve. Conversely all (100%) of the fifteen year olds recounted an increased interest in the Basque language. Those with a pronounced increase in interest included boys and girls with only a Basque father, all of whom (100%) indicated an increased interest in the Basque language, those from San Francisco ninety-one percent (91%) of whom had an increased interest, and those who had come to camp to learn, eighty-nine percent (89%) of whom exhibited an increased interest over time.



Participants in one of the classes on a rotating basis (Image EuskalKultura.com)

Mus Skills and Interest

Prior to camp, fifty-seven percent (57%) of the children already knew how to play mus. Twelve percent (12%) reported being able to play mus a little bit, and thirty-one percent (31%) affirmed learning how to play mus for the first time at the Bakersfield camp. To illustrate how the ability to play mus increases with age, fewer than thirty-eight percent (38%) of all nine and ten year olds

knew how to play mus at least a little bit prior to camp, seventy-eight percent (78%) of eleven year olds reported already knowing how to play, and between eighty percent (80%) and eighty-five percent (85%) of twelve to fifteen year olds reported knowing how to play mus before coming to Udaleku.

Upon arrival, more girls (65%) reported already knowing how to play mus in contrast to forty-nine percent (49%) of boys. Seventy-two percent (72%) of children with two Basque parents already knew how to play mus, sixty-one percent (61%) of children with only a Basque father already knew how to play, whereas, only forty-two percent (42%) of children with only a Basque mother reported pre-camp mus abilities. Those from Utah, Wyoming, and Northern California had the greatest prior camp mus experience with one hundred percent (100%) of all children from Utah and Wyoming arriving at camp already knowing how to play, and ninety-six percent (96%) of those from the San Francisco area expressing an ability to play mus at least a little bit.

Surveys reveal that camp had an impact on teaching children how to play mus, but not exclusively so. On the one hand, ninety-seven percent (97%) of children who had attended camp previously arrived at the Bakersfield Udaleku already knowing how to play mus. Conversely, of those who were attending camp for the first time, one-third already knew how to play at least a little bit and thirty-one children (and 66% of those who were at camp for the first time) did not know how to play and learned to do so at the Bakersfield camp. And regardless of pre-camp mus abilities, by the end of camp, 100% of the children reported knowing how to play mus at least a little bit. Fifty-five percent (55%) said their mus skills improved a lot by the end of camp, thirty percent (30%) acknowledged improving their skills a little, and fifteen percent (15%) believed their skills were about the same at the end of Udaleku.

For the most part, those who reported the greatest increase in mus skills at the end of camp were also those who had the least experience at the start. For instance, sixty-one percent (61%) of boy said their skills improved “a lot” in comparison to forty-nine percent (49%) of girls. In general, the development of mus skills was inversely related to age, with the less experienced younger children developing greater skills at camp in comparison to the more experienced older children. For instance, one-hundred percent (100%) of nine year olds reported improving their skills and ninety-four percent (94%) of ten year olds felt the same. Similarly more experienced communities like San Francisco, Wyoming and Utah noted lower levels of improvement, while one-hundred percent

(100%) of children from Nevada and ninety-six percent (96%) of those from Bakersfield reported that their skills had increased. In addition, seventy-one percent (71%) of Chino children described his or her mus skills as “greatly improved” while at camp. A higher proportion, sixty-nine percent (69%) of children with only a Basque mother said their mus skills improved “a lot”. And those who had never attended camp before also noted a greater increase in skills. For instance, ninety-three percent (93%) of those who had never attended camp before felt their mus skills had improved and seventy-five percent (75%) of those felt his or her skills “greatly improved”, whereas, only thirty-nine percent (39%) of those who had previously been to camp had reported a great increase in skills.

Chart 9: Mus and camp participation

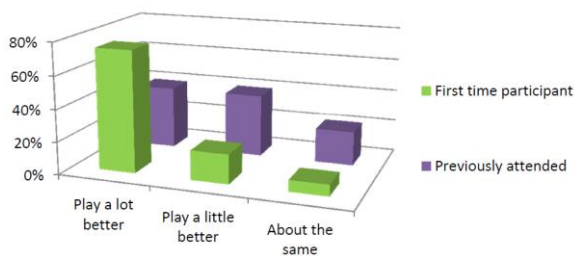
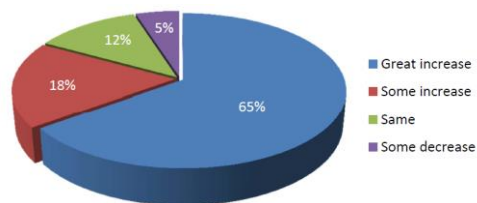


Chart 10: Interest in Mus



At the end of Udaleku, the vast majority of children (83%) felt that camp had increased their interest in playing mus and, of those, sixty-five percent (65%) said their interest in playing mus had “greatly increased”. This increased interest in mus represents the highest increase in interest among all learning experiences measured. In addition, twelve percent (12%) expressed that camp had “not effected” their interest in playing mus, and five percent (5%) reported that Udaleku had actually decreased their interest in playing mus. An increased interest in mus was mostly consistent across age and gender, but was more prevalent among those from Nevada, Utah, and Wyoming, those who had never before attended camp, and among those who only have a Basque mother. To illustrate, one-hundred percent (100%) of the children from Nevada, Utah, and Wyoming reported experiencing a “greatly increased” interest in mus. Seventy-seven percent (77%) of the children who had never attended camp before found that their interest in mus had “greatly increased” in comparison to fifty-five percent (55%) of those who had previously attended camp. And an above average number of children (76%) with only a Basque mother reported a greatly increased interest in mus.

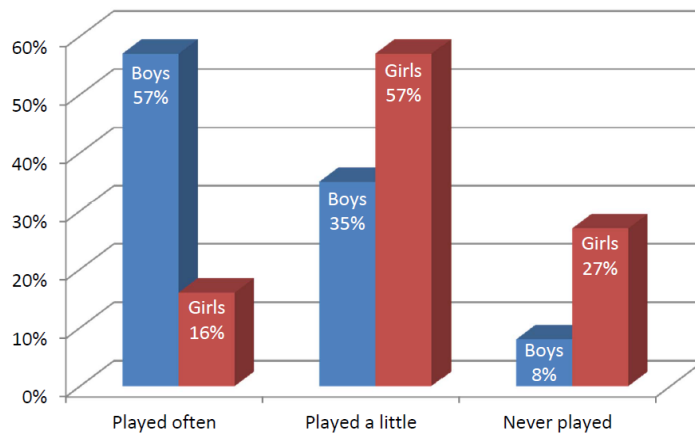


Participants playing the Basque card game of mus (Image EuskalKazeta.com)

Pala Skills and Interest

Prior to camp, eighty-three percent (83%) of children had already played pala at least a little, whereas, only seventeen percent (17%) reported no experience at all. Children from the San Francisco area had the highest rate in pala, with ninety-two percent (92%) of all children having already been exposed to pala, followed by children from Nevada (90%) and then Bakersfield (88%). In the field of pala, gender makes a significant difference. More boys (92%) compared to seventy-three percent (73%) of girls had played pala before and fifty-seven percent (57%) of boys compared to only sixteen percent (16%) of girls reported playing pala often. Children are the most likely to be exposed to pala if they have two Basque parents. Indeed, ninety-one percent (91%) of those with two Basque parents had played pala before, which is high in comparison to the lower rate of seventy-five percent (75%) revealed among children with only a Basque mother. Surveys demonstrate that Udaleku does have an impact in exposing pala to children who had never before played and particularly a role in exposing pala to girls. Of the seventeen children who had never before played, fourteen (82%) were girls. And of those who had never before attended camp, thirty-two percent (32%) had never before played pala, and eleven of those (79%) were girls.

Chart 11: Pala and Gender



After camp, the bulk of participants (80%) felt their pala skills had improved. Boys described their skills as “more improved” in comparison to girls. Indeed, eighty-four percent (84%) of boys labeled their skills as improved and forty-nine percent (49%) believed their skills had “greatly improved” in comparison to seventy-six percent (76%) of girls who noticed an increase in pala skills, forty-five percent (45%) of whom identified their skills as having improved “a little.” In addition to boys, those with more pronounced pala improvement included children from Nevada, those who had never been to camp before, and those with only a Basque mother. To further explain, one-hundred percent (100%) of those from Nevada believed his or her pala skills had improved, eighty-nine percent (89%) of those who had never been to camp before noticed an improvement, and eighty-five percent (85%) of those children with only a Basque mother exhibiting the highest rate of identified improvement in this Basque sport.

At the end of Udaleku, the majority of children (71%) felt camp had increased their interest in pala. Nineteen percent (19%) said camp had “not effected” their interest in playing pala, and ten percent (10%) of the children said their interest in playing pala had “somewhat decreased” during camp. Interest in pala varied in age, but was more prominent in boys. Indeed eighty-two percent (82%) of boys in contrast to fifty-nine percent (59%) of girls indicated an increased interest in pala and of those surveyed, fifty-five percent (55%) of boys expressed a great increase in interest, while only twenty percent (20%) of girls expressed the same degree of enhanced interest.

Children from Nevada exhibited the greatest increased interest in pala with ninety percent (90%) of children from Nevada indicating an increased interest. In addition, eighty percent (80%) of those

who had never been to camp before indicated an increased interest in pala, with fifty percent (50%) of those reporting a “greatly increased” interest. Interestingly, eighty-five percent (85%) of those who were forced to come to camp expressed an increased interest, with fifty percent (50%) indicating a “greatly increased” interest in pala. The data pertaining to campers who were forced to come to camp proved to be correlated with the results from children whose sole Basque parent is his or her mother. Indeed, fifty-one percent (51%) of these individuals similarly expressed a “greatly increased” interest in pala. There is overlap here in that mothers are more likely to force their sons to go to camp and essentially, if pala is available, these forced camp participants suddenly find themselves pleasantly surprised.

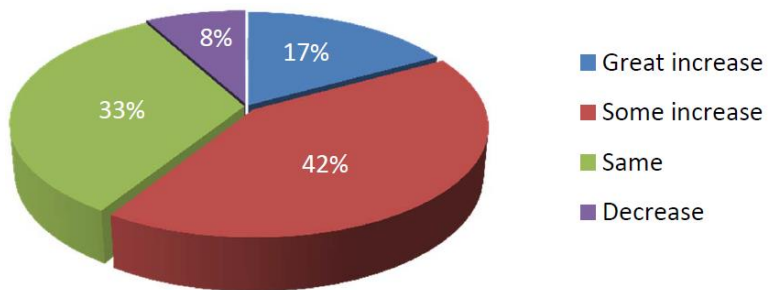


Participants singing in Basque (Image by EuskalKazeta.com)

Basque Singing Interest

At the end of Udaleku, fifty-nine percent (59%) of those interviewed said their interest in singing Basque songs had at least somewhat increased as a result of camp. Thirty-three percent (33%) felt camp had “not effected” their interest in singing Basque songs, and eight percent (8%) of those surveyed felt their interest in singing Basque songs had at least “somewhat decreased” as a result of Udaleku. In general, participants are not very interested in Basque song, ranking it last on their list immediately following camp. Interest in Basque song proved to be fairly consistent across gender and age. Children from Nevada demonstrated the greatest interest in Basque song, with ninety-one percent (91%) conveying an interest that had at least somewhat increased by the end of Udaleku. In addition, those who had come to camp to learn, or who had been to camp before, expressed an above average interest in Basque song.

Chart 12: Interest in Basque Song





Playing the Basque flute "txistu" (Image EuskalKazeta.com)

Basque Identity

At the beginning of camp, participants were asked "How Basque do you feel on a scale from 1 to 10." One represented "I don't feel Basque at all" and ten represented "I feel extremely Basque." On the first day of camp, children on average reported feeling 7.79. Although this is a relatively high score, by the end of camp children reported feeling even more Basque, scoring on average of 8.65. Overall boys felt somewhat more Basque than girls on both the pre-test and post-test, but girls exhibited a slightly greater increase in Basque identity from the beginning to the end of camp. In terms of age, those under the age of twelve showed the highest score in Basque identity before camp and then experienced a decrease in Basque identity over time, meanwhile youth thirteen and older exhibited the greatest values at the end of camp and all noted an increase in identity over time.

Chart 13: Basque Identity and Gender

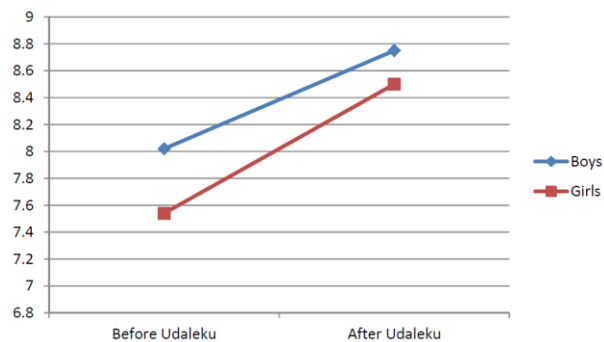
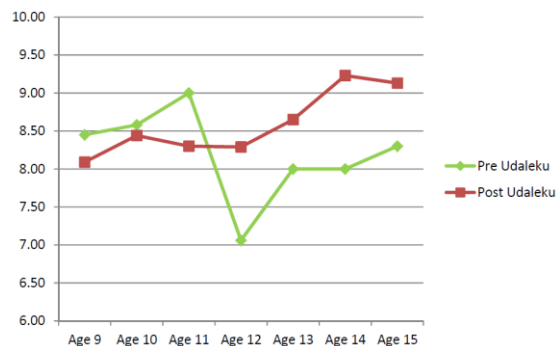


Chart 14: Age and Basque Identity



As noted below surveys revealed an overall increase in Basque identity among all children between the pre-test and the post-test, however, youth with two Basque parents expressed feeling more Basque overall than those with only one Basque parent. And, in addition, those with only a Basque father exhibited the greatest increase in identity when comparing their scores before and after camp. And in terms of community differences, children from Nevada demonstrated the highest average rate of Basque identity, while youth from the San Francisco area reporting the greatest increase in Basque identity over the course of two weeks.

Chart 15: Parental Composition and Basque Identity

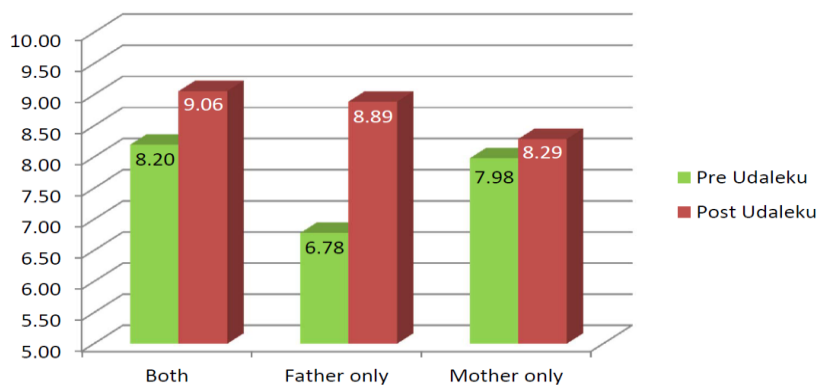
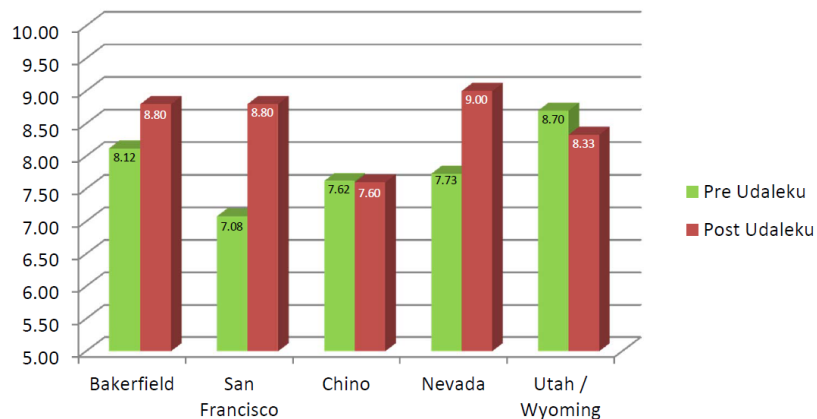


Chart 16: City of Origin and Basque Identity

Basque Pride

On the first day of camp children were asked, “How proud are you to be Basque on a scale from 1 to 10.” One represented “I don’t feel proud at all” and ten represented “I feel extremely proud to be Basque.” At the beginning of camp children reported feeling 9.34. By the end of camp, children reported a very slight increase in Basque pride at 9.38. Overall Basque pride was revealed to be very high and very consistently high over time and across age and gender. Children with only a Basque father exhibited the greatest pride (9.8) as well as the greatest increase in pride. Those with only a Basque mother had the lowest (but still high) rate of 9.2 and those with two Basque parents exhibited average, but still very high, rates of 9.5. Children from Nevada exhibited the greatest pride (10.0), those from Chino the lowest pride (8.8), but greatest increase in pride, those from Wyoming and Utah the greatest decrease in pride, and children from San Francisco and Bakersfield scored average levels of pride at 9.3.



Udaleku 2013 logo

Chart 17: Pride across family composition

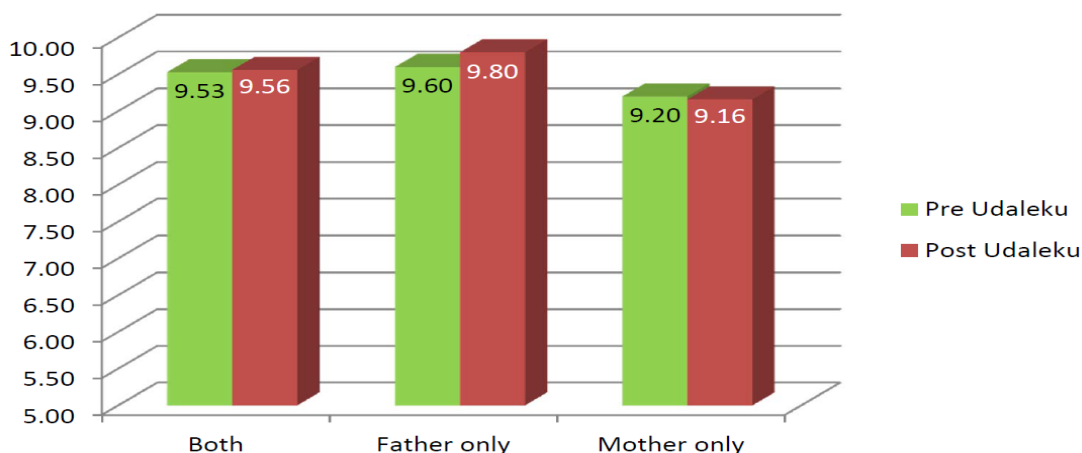
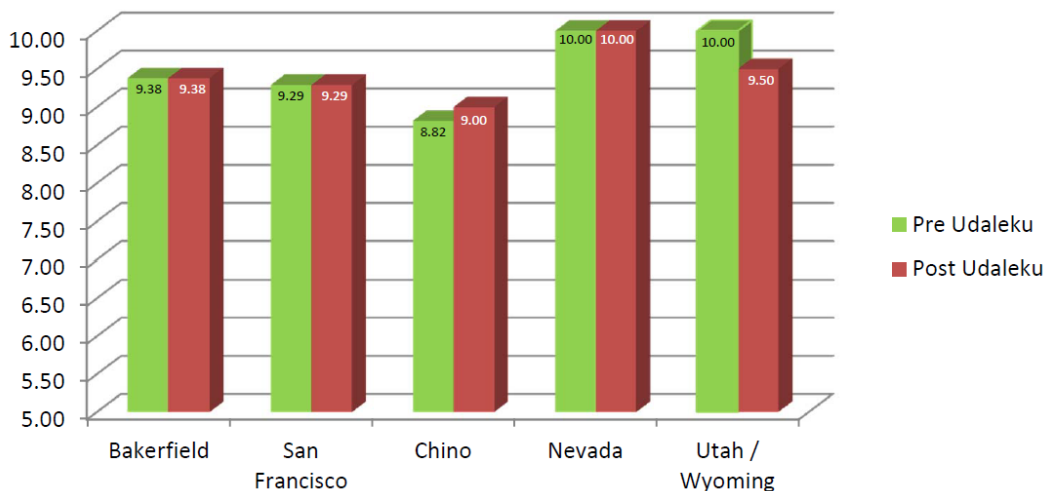


Chart 18: Pride across Communities



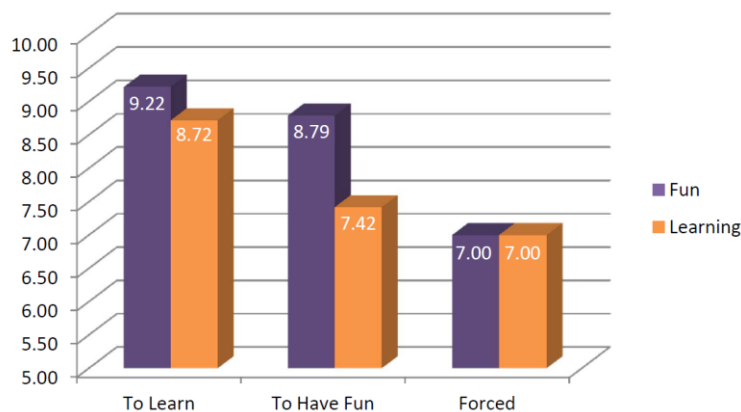
Fun, Learning and Goals

At the conclusion of camp, children were asked two questions. First, on a scale from one to ten how much fun did you have? And, second, on a scale from one to ten how much did you learn at camp? Interviews revealed that children had a lot of fun, with an average score of 8.73 in this category, and also learned a lot, with an average score of 7.92. Having fun and learning proved to be fairly consistent across gender and age with children continually reporting mostly having fun, but also learning along the way. Fun and learning were also shown to be highly correlated in that those who

reported having the most fun indicated having learned the most as well.

The close relationship between fun and learning was upheld regionally, among family composition as well as across previous camp attendance. That is to say, children with fathers who are Basque had the most fun (9.11) and learned the most (8.50). Those with only Basque mothers had the next highest rate of fun (8.76) and learning (7.84). And, those with two Basque parents had the lowest rate of fun (7.75) and the lowest rate of learning (7.75). Similarly those from Wyoming and Utah had the most fun (9.33) and the learned the most (8.33). Children from Bakersfield had the second highest average “fun” score at 9.13, as well as the second highest score on “learning” (8.27). And, those from Nevada had the least fun (7.82) and learned the least (7.18). And those who had never been to camp before reported having the most fun (9.23) and learning the most (8.5) in comparison to those who had previously attended camp having had slightly less fun (8.34) and also reporting learning less (7.46).

Chart 19: Fun and Learning

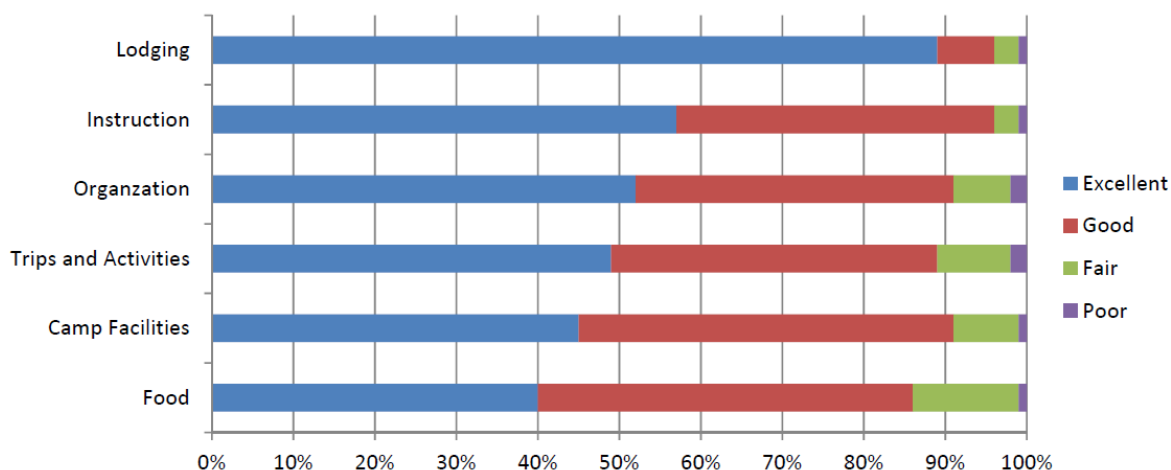


And finally, how do scores on fun and learning relate to the reasons why kids primarily came to camp in the first place? Those children who reported coming to camp to learn ended up having the most fun (9.22) and learning the most (8.72). Those who reported primarily coming to camp to learn had the second highest score for fun (8.79) as well as learning (7.42). And those who primarily indicated being forced to come to camp also reported having the least fun (7.0) and also learning the least (7.0). So while it can be said that children who primarily come to camp to learn end up having the most fun, those who are forced to come to camp still have fun and also learn, but just at a lower rate.

General Evaluation, Likes and Dislikes

On the last day of camp, children were asked to rank a number of different aspects relating to camp ranging from instruction to food and from trips to camp facilities. In order of highest to lowest ranking, eighty-nine percent (89%) of the children rated the lodging to be excellent, seven percent (7%) rated it good, three percent (3%) rated it fair, and only one percent (1%) rated it poor. Fifty-seven percent (57%) rated the instruction to be excellent, thirty-nine percent (39%) said it was good, three percent (3%) classified instruction as fair, and a mere one percent (1%) rated it poor. The majority of the children (52%) rated the camp organization to be excellent, thirty-nine (39%) indicated that it was good; seven percent (7%) thought it was fair, and very few children (2%) thought it poor. Forty-nine percent (49%) classified the trips and activities as excellent, forty percent (40%) rated the trip good, nine percent (9%) labeled the activities fair, and only two percent (2%) considered the trips to be poor. Next, forty-five percent (45%) of the children identified the Kern County Basque Club facilities to be excellent, forty-six percent (46%) thought the camp facilities were good, eight percent (8%) classified the facilities as fair, and only one percent (1%) rated the facilities as poor. And finally, forty percent (40%) labeled the food excellent, forty-six percent (46%) thought the food was good, thirteen percent (13%) rated it fair and a mere one percent (1%) described the food as poor.

Chart 20: What was “excellent”?



At the end of camp children were asked three open ended questions. What did you like best about camp? What did you like least about camp? And, do you have any recommendations? Twenty-one percent (21%) of the children mentioned liking music more than anything else. Eighteen percent (18%) said meeting people and seeing old friends was the best thing about camp. And fourteen percent (14%) indicated that pala was what they enjoyed the most at camp. In terms of dislikes, quite a large number (28%) of campers disliked singing the most. Twenty percent (20%) thought the heat was the worst thing about camp. And, sixteen percent (16%) mentioned disliking the dancing. And in terms of recommendation, twenty-nine percent (29%) thought it would be nice to have more trips next time. Twelve percent (12%) recommended having different and/or better food. Twelve percent (12%) wanted to have more free time while at camp. And, a final twelve percent (12%) thought camp would be better if camp participants had more freedom and/or if camp was less strict.

Returning and Recommendations

At the end of camp, children were asked if they would consider coming back to camp again next year. Eighty-two percent (82%) said they would definitely come back. Eighteen percent (18%) said they might come back. And no one said they would not return. Of the eighteen participants who were uncertain if they would come back again, seventy-two percent (72%) were boys and seventy-eight percent (78%) were under the age of twelve. In addition to age and gender, eighty-three percent (83%) of those who were forced to come to camp were also uncertain if they would return. Conversely, the older a child is and the more camp experience they have had the greater a child's willingness to return to camp. Indeed, one hundred percent (100%) of fourteen and fifteen year olds said they would definitely return to camp and ninety-one percent (91%) of those who had previously attended camp said they would definitely come again. One hundred percent (100%) of those from Nevada, Utah, and Wyoming said he or she would definitely return. And ninety-four percent (94%) of those with two Basque parents, which is higher than average, said they would definitely attend camp again.

Chart 21: Come back to Camp?

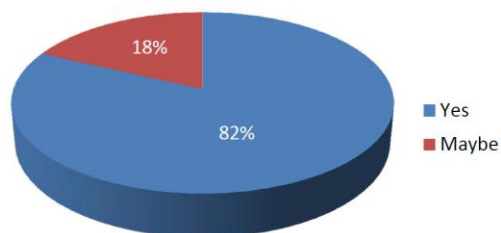
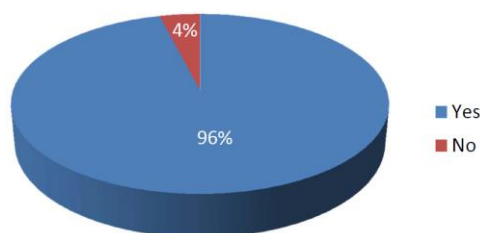


Chart 22: Recommend Camp to others?



When asked if they would recommend Udaleku to other kids, ninety six percent (96%) said “yes they would” and only four percent (4%) said “no they would not”. This emphatic positive recommendation of Udaleku was mostly consistent across age, gender, family composition, and city of residence. An analysis of survey data revealed that those who were forced to come to camp also had the greatest hesitancy in their recommendation, with only sixty-seven percent (67%) of those in this situation indicating they would definitely recommend camp to others. Something else of interest is in regard to our younger camp attendees. While children under the age of twelve who had never been to camp before were less likely to believe they themselves would return to camp, children of this age and previous experience were eager to recommend camp to others. To illustrate, one hundred percent (100%) of nine, ten, and twelve year olds indicated they would recommend camp to others and ninety-eight percent (98%) of those who had never before attended camp would still recommend camp to others.

Concluding Analysis

In general surveys revealed that children come to camp primarily to have fun and secondarily to learn. The majority (56%) of those surveyed had previously attended Udaleku, and thus, had already been exposed to the Basque culture. For instance, they arrive at camp quite experienced at dance with ninety-five percent (95%) of all children already having been involved in Basque dance and many for years. Secondly, the vast majority (85%) have already been exposed to the Basque language, albeit at a rudimentary level. Third, eighty-three percent (83%) of children have already tried pala at least a little bit. Fourth, sixty-nine (69%) of camp attendees already knew how to play mus at least a little. And fifth, sixty percent (60%) of youth are at least beginners at txistu. So, for

the most part, camp can be best described as a place to hone existing skills rather than a place to birth new skills.

Overall, children reported learning the most in their txistu classes. Ninety-three percent (93%) said they could now play better than before and fifty-nine percent (59%) reported they could now play a lot better than before. Secondly, the children reported learning quite a bit through their mus lessons. Indeed, eighty-five percent (85%) of the children describing his or her card playing as improved as a result of camp and fifty-five percent (55%) indicated that their abilities at mus had improved a lot. The third most successful learning experience was pala with eighty percent (80%) of youth indicating that their pala skills had improved and half of those (40%) describing their abilities after camp as a lot better.

Camp sparked more interest in mus than in any other learning experience offered at Udaleku. Indeed, eighty-three percent (83%) of the children surveyed described an increased interest in mus and sixty-five percent (65%) reported that camp had greatly increased their interest in mus. Secondly, camp participants exhibited an increased interest in the Basque language with eighty percent (80%) of children reporting an increased interest in speaking Basque, and thirty-three percent (33%) indicating that camp had greatly increased their interest in speaking Basque. The learning experience that ranked in third place was pala with seventy-one percent (71%) of children expressing that camp increased their interest in playing pala and thirty-eight percent (38%) reporting an interest that was greatly increased.

Interviews revealed a number of interesting findings related to gender. Perhaps the most important similarity found among all children is that boys and girls are equally proud to be Basque. And the most significant gender difference uncovered is that boys report feeling more Basque than girls do. In addition, girls were slightly more pleased with camp and were more likely than boys to want to return to camp. In contrast, of the children who were forced to come to camp, the vast majority were disproportionately boys. Both boys and girls reported relatively equal levels of learning, fun, language development and singing interest. Girls arrived at camp more experienced in dance, txistu, and mus than boys, while boys reported improving their skills and growing more interested in these areas in comparison to girls. In terms of pala, boys demonstrated much higher pre-camp abilities in the sport and two weeks later boys reported an increase in pals skills and

interest. Camp remains an important and perhaps one of the sole systematic arenas to expose girls to pala.

The children who attended camp were between the ages of nine and fifteen, and with such a wide variety in age, one would expect differences related to age. Interestingly surveys revealed that age did not affect Basque pride. That is, children of all ages equally exhibited very high degrees of Basque pride, but camp affected children differently in terms of the extent to which they feel Basque. Children under the age of twelve reported feeling less Basque after two weeks of camp, whereas children twelve and over indicated feeling more Basque after two weeks. This age related difference in feeling Basque corresponds to survey responses which indicate that children become increasingly skilled and interested in dance, txistu, language, mus, and pala over time, but that children under the age of twelve actually exhibited decreased interest in txistu, dance, and Basque language over the course of two weeks. Data also revealed that younger children were more satisfied with camp instruction, food, trips, and camp facilities in comparison to lower rates of satisfaction reported among older camp participants. At the same time that younger participants were more satisfied overall, older children reported being more eager and certain that they would return to camp. Regardless of age, however, all youth reported coming to camp primarily to have fun and to learn and children of all ages reported being equally highly content with their host families.

Data analysis revealed unexpected differences related to family composition. To begin, children whose sole Basque parent was his or her father were the most likely to come to camp to learn. These children also ended up learning the most and having the most fun. Children with only Basque fathers exhibited the largest increase in dance interest, language skills, language interest, and interest in Basque song. This particular group of children also was the most pleased with camp and expressed the highest level of camp recommendation to others. And finally, children with only a Basque father reported the highest level of Basque pride.

In contrast, children whose sole Basque parent was his or her mother were more likely to have been forced to come to camp and reported the lowest (although still high) levels of Basque pride after camp. Children with sole Basque mothers were more likely than average to get involved in Basque dance at an early age. These children exhibited the greatest improved ability in pala as well as increased interest in pala and mus. Meanwhile, camp participants with two Basque parents

indicated feeling more Basque than those with a sole Basque parent and were the most likely to come to camp to have fun. These children excelled the most in Basque dance, had the greatest pre-camp pala experience, and were more likely than average to already know how to play mus before coming to camp.

The Basque youth at Udaleku came together for two weeks from a variety of communities. Those from Nevada expressed the highest levels of Basque pride and indicated feeling more Basque than the children from other communities. Children from Nevada reported the greatest increased interest in dance, mus, pala, and singing, as well as the greatest improvement in mus and pala skills. Children from Utah and Wyoming expressed the highest reported rate of coming to camp to learn and arrived at camp with the greatest percentage of children who already knew how to play mus. These youth indicated learning more and having more fun than Basque children from all other communities. Utah and Wyoming children also exhibited the greatest improvement in dance and language skills and expressed an above average interest in mus as well.

Children from northern California arrived at camp with on average more experience in txistu, Basque dance, and pala than the children from other communities. Children from the Bay Area also reported the greatest increased interest in the Basque language. Youth from Bakersfield had the greatest number of children who reported being forced to go to camp but also rated the instructors, food, trips, camp facilities and organization higher than children from any other Basque community. Bakersfield children arrived at camp exhibiting the greatest skill in the Basque language. They also expressed the highest rate of dance group participation and reported progressing more than any other community in txistu. Children from Chino exhibited the highest reported rate of coming to camp to have fun and to meet new people. Chino children also indicated one of the highest rates of "greatly improved" mus skills.

All in all it can be said that children who attended the 2013 Udaleku in Bakersfield learned quite a bit and had a lot of fun, and this was true even for children who were forced to come. However, those who primarily came to learn, ended up learning the most, but also ended up having the most fun. The majority of camp participants have been to camp before, and arrived at camp already having been exposed to many parts of the Basque culture, but youth were particularly experienced in Basque dance. Surveys revealed that camp remains one of the sole venues for txistu education, and is also an important arena for exposing girls to pala. And although children are all equally

highly proud to be Basque, boys feel more Basque than girls and older children feel more Basque after camp while younger children feel less Basque after camp. Youth are highly interested in music and secondarily interested in the Basque language, but are not very interested in Basque singing. Children were unanimously quite pleased with their host families, they give Udaleku instruction and organization high ratings overall, and participants said they would eagerly recommend camp to others.

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