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GERNIKA EMBRACES PEACE THROUGH THE MEMORY OF WAR

Idham Badruzaman

Abstraksi

Gernika merupakan kota kecil di Basque Country-Spanyol utara yang dibombardir ke: perang saudara sedang berlangsung tahun 1933-1939. Karena keberpihakan Bas country (kecuali Navarra) pada pemerintah Spanyol dan Gernika merupakan k penting bagi Basque country, maka Gernika menjadi target pemboman pada tangga! _ - April 1937 oleh tentara Jerman dan Italia atas permintaan Franco yang men) pemimpin oposisi pemerintah saat itu. Ketika Franco berkuasa, masyarakat Basq melakukan resistensi yang beragam terhadap pemerintahan baru dibawah kepemimpinan Diktator Franco, termasuk perlawanan ekstrim dengan mengangkat senjata. Bah' seteleh Franco meninggal, perlawanan ekstrim masih saja dilakukan. Namun demikt muncul gerakan perdamaian yang dilakukan di Gernika melalui empat instrume Peringatan pemboman pada Gernika merupakan aktifitas pertama yang memunculki. aktifitas lainnya dalam menciptakan dan menyuarakan perdamaian di Gernika pa khususnya dan Spanyol pada umumnya. Tiga aktifitas lainnya adalah mencipatakc museum perdamaian di Gernika, mendirikan pusat penelitian di Gernika dan terakh mengabadikan lukisan karya sang legendaris Pablo Picasso tentang Gernika unt dijadikan sebagai simbol anti perang. Keempat hal tersebut memiliki persamaan nafa yaitu mengingat perang untuk menciptakan dan menyuarakan perdamaian khususnya d Gernika, tanah Basque dan Spanyol.

Kata Kunci: Identitas, Kenangan, Kesedihan, Perdamaian, Konflik Berbasis Identitas Gernika - Spanyol.

Abstract

Gernika is a town in Basque country, Spain that was bombarded during the civil war ill 1933-1939. As Basque country regions stayed loyal (except Navarra) to a ruling government, Gernika -as an important town in the whole Basque- was targeted on April 27, 1937 by German and Italian requested by General Franco who led the opposition against government. When Franco in power after successfully defeated the ruling government, resistances emerged from Basque countries in two kinds: politics and weapon. The struggle by weapon was continued even after Franco died, but Gernika played a key role in trying to bring back peace in the region through four instruments. First, Gernika commemorates the bombardment every year; second, Gernika built the peace museum; third, Gernika established the peace research centre called Gernika Gogoratuz; and finally, Gernika popularise the legendary painting by a well-known artist, Pablo Picasso. Thesefour instruments have the same character where the memory of war became the vital soul to remind people in promoting peace.

Keywords: Identity, memory of war, peace, identity based conflict, Gernika, Spain.

Introduction

Basque is one of the provinces in Spain which is very important in the Spanish history, especially during the civil war in 1934-1939. The Basque is an ethnic group that is racially, culturally, and linguistically different from the most Spanish population.

A small town named Gernika in Basque language or Guernica in Spanish was bombarded by joint forces (Spanish-Italian-Germans) under the command of Francisco Franco (later became the dictator of Spain) in order to weaken the support over the government from Basque supporters. Gernika was vital to the whole Basque because it was a sacred place for all Basque in general. Gernika is a home of oak tree where all officers were required to take an oath before they were legitimate. Gernika was also a venue for the house of representative. Furthermore, Gernika was the place where the *fueros*² was born for the first time and an agreement between Basque and Queen Isabella with King Ferdinand was taking place (Graham, 2000).

When the nationalist group won the war and Franco became the head of Spanish state, Gernika and many other towns in Basque received tremendous pressures from the central government and unfair policies to limit their movement and freedom. Language and culture, other than the official Spanish, were absolutely forbidden during Franco era; someone can be ended up in jail if got caught using *Euskera* (Basque language). Franco ensured the infrastructure was built referred to Spanish (Madrid) style where 'DDDDIIIIIIIDD 000'00' should be built in every town. The policy of this infrastructure uniform called reconstruction-deconstruction. It was reconstructing new building with the new style and deconstructing the old building with the old (Basque) style at the same time (Viejo-Rose, 2011).

During Franco era, people of Basque were resisting in at least two forms: **politics** and **physical confrontation**. Politician struggled through politics in the political party while the physical confrontation was carried out by the organization called *Euskadi Ta Askatasuna* (ETA) which tends to use violence in their struggle to get recognition of Basque identity and to get independent as a Basque state.

Since Franco died in 1975, Basque returned to show its identity, especially after Juan Carlos I, the successor of Spain after Franco, opened the flow of democracy in Spain.

² *Fueros* was the law of the kingdom, and later became the autonomous right document of being special region within Spain.

! Gate of the sun (personal translation)

The death of Franco was not only good news for Basque, but also to other regions like Catalufia" ITI OITIO DO DO DOD OOITI DO DO OOITITIOITI ITI O OOOOOO DOD DO 'ODD O omITIOOOO ITIOOOITIOOOOITI DOD

languages were spoken again freely and being taught to their new generations, including *Euskera* (Basque language). Not only those mentioned above who were happy with the o OITI [I] O[1] DOD DO om O nnnn [I] O O [I] OO[1] O O[1] urn DO OOO DO DO DOom O O 'O[!]ITIO O O ITI[!] ITI [I] O ITIOO O ITI ODDO DO DO O ITI O O OOO ITI ITIO O DO DO mnnr O O O DOD O O DO O DOD DO DODD un O DD O DOD OO'OO O ITITIOO DOD ITI O Furthermore, ETA was no 1000000000000 '000000ITIO nnurnnnnnnnnnn 000000000 00ITIOOO 000000000 '000000ITIO 00ITIOOOITIOOOITIOOOITIOITITITITIOOOOOO OITITIO OITIOOOOOOOOOO 000000000000 remained there.

On the other hand, Gemika started to show its important town again after Franco made it silent for years. Gernika was conducting what opposites from ETA, it is nurturing peace. This research aims to answer the question: How Gernika manages to contribute peacebuilding in Spain?

Theoretical Framework

Identity

Identity encompasses more than just a name, face, and other physical appearances. Someone might have consistent qualities or aspects in their appearance that results in an identity, but there is more to it than that. Non-physical identity exists in every human being and in every group. Identity in general is defined as something that differentiates me and from the other or between them and us (Woodward, 2002: 10; Maalouf, 2001: 10). The way I style my hair in a certain way can be classed as an identity because it allows me to be associated with others who wear their hair the same way. The process of identification occurs automatically with every human being when they meet each other. As I mentioned above, two kinds of identities are being considered in the identification process by human beings; physical identity and non-physical identity. Examples of physical identity include the face, hairstyle, shape of the body, and all parts of the body that can be seen. Non-physical identity includes, but is not limited to, religion, nationality, and sexual orientation.

Identity formation involves setting boundaries. These boundaries locate the parameters of difference and of sameness. Those with whom we share an identity are marked out as the same, in contrast to those who are different. Sameness is

⁴ Consists of following provinces, they are: Barcelona, Girona, Lleida and Tarragona.

featured by the use of 'we' and 'us' and 'our' pronouns which draw in those with whom the identity is shared and exclude those who are characterized as 'other' (Woodward, 2002: ix).

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create an identity. However, these elements are not restricted in the form of official records. According to Maalouf there is a certain hierarchy to these elements that encompass identity, but they are not fixed in terms of which is at the top or the bottom and they 0 ITIIIIITI 000ITIOITIO0000000ITITII0000000DDTIOITIO0000 0ITIIDOITIO 00ITIO0IIII000ITIOO DODD

You could hand over your passport when you are asked for your identity or just speak in the same language as the person who is asking your identity. You might also just pronounce your name because you think your name would share an identity with the person who is asking you.

However, from the examples above, in order to make something an identity, they need to be acknowledged or recognized in the first place. Before recognition, people need to be introduced because it is impossible to acknowledge something that is not even known yet. For instance, a man is from country Z, but country Z is not recognized yet internationally or by the country where he currently resides. In this case country Z fails as a form of identification. Therefore, the necessary order should be people knowing, recognizing, and finally identifying.

What determines a person's affiliation to a given group is essentially the influence of others: the influence of those about him - relatives, fellow-countrymen, co-religionists - who try to make him one of them; together with the influence of those on the other side, who do their best to exclude him (Maalouf, 2001: 25).

In a traditional society, identity is understood as something fixed and cannot be changed (Kellner, 1995: 231). Therefore, many people (predominantly those from an 0 ITI DODD DO DO DOD 0 ITIOITIO DOD OOIITIODITI 0 DO 0 0 0 0 DODD DO OODITI 0 DOD 0 ITIOO DOD DO OITIOO OITIOOO 00000 DO'

identity. They are worried that globalization, movies, and television will change their identity, which is of great importance to them. Since they believe that identity is something fixed, the influence of others is considered a threat because it may lead to the change of their original cultures.

What we conveniently call "murderous folly" is the propensity of our fellow-creatures to turn into butchers when they suspect that their "tribe" is being threatened. The emotions of fear or insecurity don't always obey rational

DDDDWDDDrnDD .. InDDD[[[[]rmmDD DDmrmDement in each individual. Someone can turn

himself to be the killer in the name of identity. Someone can make suicidal bombing in the name of identity and someone can struggle no matter what in the name of identity or someone can act blindly in the name of identity. The identity a person lays claim to is, often based, in reverse, on that of his enemy (Maalouf, 2001: 14, 28).

However, from a modern perspective, identity is no longer strict and uniform, but rather flexible and subject to change (Kellner, 1995: 231). In the globalization era where people easily move from one place to another and stay there for lengthy periods, they tend to adopt the identity of the host place. Moreover, in an era where the migration phenomenon is happening more frequently people are adopting more dynamic identities. According to Douglas, modern times make it possible for people to distance themselves from their traditions and choose others to make and remake their identity (Kellner, 1995: 231; Maalouf, 2001: 23).

We live in a world in which the internet, satellite dishes and an increase in overseas travel etc. have led us to standardize certain aspects of our daily life (Sanchez, 2001: 8). This situation has caused the notion of identity in modern society to change from the group or tribe into individuality (Kellner, 1995: 232). This does not mean that people do not represent themselves on behalf of their tribe or group, but more occasions require *an individual identity. For instance, people would rather introduce their profession instead of their group, tribe, or nationality such as Master Student of Peace Studies, Lecturer at Universitas Muhammadiyah Yogyakarta, or a Pilot of Garuda Indonesia.*

The journey of the identity trend has gone from the rigid to the changeable and finally to a time when it is fragile and unstable in the post-modern perspective. In this perspective, people believe that identity is just a myth and an illusion where everyone is not required to have a specific identity. It is no longer necessary for someone to subscribe to a specific identity. People can speak more than one language, have parents from more than one country and even have more than one nationality. It is possible for someone to choose from more than one identity. It used to be a pressure or imperative to have it but something that people voluntarily adopt. *Maalouf said, 'Identity is messy and unordered - but by whom? Not just by fanatics and xenophobes of all kinds, but also by you' (Maalouf, 2001: -*

However, these perspectives are not exclusive to any specific time of period. For example, the traditional perspective is not only adopted by those who lived in the period before World War II and those taking on a more modern perspective do not only live in the 21st century. People have always been thinking in their own way regardless of the time of period they are from.

Identity also includes the use of symbols as a method of more easily identifying certain groups. For instance, such a group would not introduce such a long group textual identity in such a short of time and such relax condition. Using this symbolic system, a group can wear a certain color with a unique simple logo/symbol (Woodward, 2002: ix). Using symbol is kind of strategy that is used quite often by political parties or in similar social movements.

Collective Memory

Before we get to know about what collective memory is, it would be better if we could take a look at the definition of these two words, collective and memory in the literal meaning. It is better to start the explanation from the very beginning as such, in order to have a better and DOD DO O[] DO O O OOO[]O O [] O DO O []O[] O O DO O []O 'DO DOD O DOD O '[] DOD []O DO adjective which has two meanings based on the dictionary of oxford: done by people acting as group and the second meaning is taken as a whole (Oxford Dictionary, 2014).

The second word, memory, has at least three meaning which close to each other based on the same dictionary, oxford dictionary. First, memory can be translated as a place to store what human remembers about anything. For example, the thing happened last night was stored already ODDD DODD DO 'ODD DO DODD Second, memory is the thing that is remembered. For example, my happiest memory with you was the moment when I had DO OOOOOO []O O [] O O'[ill] O O mOO 'O Finally, the meaning of memory is part of the computer body which has the function to store the data and information digitally (Oxford Dictionary, 2014).

According to Maurice Halbwachs, collective memory is the active past that forms the identity of a person or a group of people in the present. The term of collective memory can also be distinguished OOOOOO OOO O[]OOO DODD O'O O uuuurr DO OOOOO OOO O []DOO[]O[] O DO DODD

autobiographical memory, and the history itself. Historical memory is the memory that reaches the person through the historical records; autobiographical memory is the memory which based on the personal experience of the person; and finally, the history

itself means that the past that has no longer relations organically with the person or that part is not relevant in the present (Olick, 2008: 7). Therefore, from the definitions above, thing that can be highlighted as the character of the collective memory compared to other terms above is that collective memory has a character of active memory which plays an important role in the present day for the person or a group. They are things in the past that determine the identity of the person or a group in the present.

It is named collective because according to Halbwachs the memory of the person is influenced by the society in the surrounding. Facts or events are easy to remember when it has the possibility to be recognized by the society. Our memory selects which ones that people would admit and which ones are not. Although in the process of remembering per on i u ing their own memory, but the presence of the society in their surrounding \ alidate them as it i mentioned by Stratigoula that, *although recalling is a personal activity, it is influenced by social factors. Recalling as an activity is common to all people, but the way each person handles it differs* (Strati goula, 2009: 5).

Memory that forms identity is called collective memory. That was the reason why Emile Durkheim (1858-1917) and Maurice Halbwachs coined the term of the collecti ve memory in the first place. They saw the points on how history should be differentiated with collective memory and how the collective memory forms identity of the person or a group. If only they did not see this point, there will be no collective memory; it would be enough just history and memory in the separate definition and context.

Bartlett also argued that our memory is influenced by the presence of others and by our social organization. According to Halbwachs, individual memory and identity are always mediated by some collectivity. Hence, individual memory cannot be seen as detached from social factors, but every step of the memory process is influenced by the social resources provided by the environment. (Ferron and Massa, 2011: 3)

Another definition of collective memory is the past events that are done together by certain group of people, and later these memories are adjusted in a group discussion (formally or informally) which is passed on generations through the public commemoration. From here, we can see the living memories that have been passed many years ago. This is also why the memory is called active which is meaningful in the current state. Furthermore, the active status of memory makes the form of identity and the social

solidarity in the present since the events have been constructed socially and historically rooted (Eyerman, 2004: 5-6).

The collective memory is a social necessity for the individual or a group because it determines the identity of the individual or the group. The collective memory answers the

the collective memory is the one that connect the past to the present and the future

Memory of War

Such research found many amazing facts about the memory which involved people to be tested. The result of the research found that memory that has no emotional relations with the people will be easily forgotten. Every memory contains the emotional relations will potentially stay longer or even harder to be erased even the people want to forget it (Payne and Corrigan, 2007: 784). If you are asked to remember what you ate thirty days ago, it can be assured that you will find difficulty to recall it because it has no emotional relations with us as eating just like normal and regular activity of the people. On the other hand, we will remember easily things that were the most disappointing and the happiest moment in our life in the past few years; not only what or when, we potentially even remember the exact and detail information about those moments since they have close emotional relations with us.

Emotions are functional because they signal important events and prepare a body and mind to react (Dolan, 2002; Frijda, 1986; Tooby & Cosmedes, 1990).

When participants tried to forget emotional or neutral memories, they were able to forget only the neutral ones. Emotional memories were persistent, loitering even when asked to leave. The painful or unhappy memories people would most like to leave behind may be the ones that are most difficult to dislodge (Payne and Corrigan, 2007: 784).

However, the question rises, if the emotional event will potentially higher to be staying, why shall we use the memory of the happiness to promote peace? The research found that the negative memory is potentially higher to linger in the memory rather than the positive memory. Furthermore, the negative memory keeps more on the accuracy of the events as Kensinger (2007) found in the research.

Negative emotion can lead to fewer reconstructive-memory errors than positive emotion, consistent with evidence that individuals in a negative mood process information in an analytical and detailed fashion, whereas people in a positive mood rely on broader schematic or thematic information and ignore the details (Bless & Schwarz, 1999 in Kensinger, 2007: 214).

And then, what is next? What happen if the memory of war lingers? It is the power of the collective memory. Since the bad experience of the people would allow them automatically to avoid or to prevent the same tragedy from happening again, plus the memory of war lingers more. Therefore, the people of Gemika would try to prevent the war (in other words to achieve and keep peace) and it can linger for such long period. Furthermore, the memory of war would enable the people to have more power or trength of the struggle, more than what they can get from the positive memory since the accuracy of the positive memory is hardly remembered. Not giving up so easily will be one strong character of the people using the memory of war as the basis of the struggle.

Finally, the powerful struggle of the negative memory needs to be used positively. The memory of war is like disconnected link which needs another link to transform it into the positive one. What Gemika has been doing was just great because they found peace as the connected link into the positive one. Four elements which are using the collective memory functioned as bridge that connects the negative into the positive, memory of war (negative) into the peace (positive).

Commemoration

The bombardment that happened In April 27, 1937 in the town of Gemika is commemorated annually by the people of Gemika, and the first commemoration was held in 1987 after the re-emergence of Basque identity which was buried for forty years. The commemoration was not obviously held during the Franco era since he repressed the people of Gemika and he did not admit that the bombardment was done under his command, he even blamed the people of Gemika did it by themselves instead. The commemoration was not even held right after Franco died since the people of Gemika needed sometimes to have the same shared memory and later it is called collective memory. The commemoration is held every year since then.

The commemoration has been promoted reconciliation and peace until it obtained few good results such as an official apology from the Petra K Kelly, the parliament member from the green party of the Germany to the people of Gemika during one of the

commemoration events. Later, the apology was also made by the President of the Germany, Roman Herzog who asked forgiveness in 1998 to the survivors and to the people of Gemika for the role of Germany during the Spanish civil war, especially the bombardment of Gemika 78 years ago.



Figure 1 During the commemoration in 2014, I met the son of the journalist who reported the bombardment, George Steer (Personal Doc).

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of the bombardment with the siren was developed few years ago, and it made the commemoration was even more sorrow. Another important sub-program during the commemoration is the academic activities such as seminar and workshop. For example, in 2014 the academic program brought the big theme: „ *Universo de La memoria y memoria universal. Palabra, vacio y silencio*“, In 2013, the academic program brought the big theme: "D DDDWW tmm DOOOO fDWOW OOJJJ rm numtmtmm DO,,6. In this academic program, usually students majoring in peace or other relevant majors from many different universities across Spain and Europe are invited to the program to have these scientific activities. The program enables students to analyse Gemika with theories they have learned in the class.

The commemoration is going into a deep interaction with the people of Basque through emotional program such as musical drama. The musical drama narrated the story

'Universe of the memory and the universal memory. Word. emptiness and silence (personal translation).
'Power and peace. Economy and Peace. The power of peace (personal translation)

of the moment where the town of Gernika was bombed by the Condor Legion of the Germany and *Legendaria* of Italy. Casted by many street actors and the performance moved around the city with the sorrow songs sung by several people acting as the victims. The performance was touching, strong and impressed many people including local and international tourists.

The commemoration is done annually and involves the whole town with many organizations such as *Gernika Gogoratu: Foundation*, *Zine Klub Elka rtea'*, *Gernika-Lumokoudala"*, *Gernikazarra Elkarte*, Ayuntamiento de Gernika-Lurno, Gernika Batzordea" y Kultura Batzordea, Gernikarra Historia Taldea ¹⁰, and BASKale Elkarte ¹¹.

To complete the programs in the commemoration of the bombing, some museums were open for free in only one day, in which the day where the bombing commemorated, April 26: the museums are peace museum has the complete collection of the bombing of Gernika and few collection of other human tragedy in the world; museum of *Euskal Herria* which has the complete collection of the people of Basque includes history and cultures; and finally *La Casa de Juntas'* which has the sacred oak tree of Gernika and the old Basque House of Representative.

The commemoration brings the simple message, Gernika has experienced the dark history which became collective memory of the people of Gernika, and they voiced to the world that they suffered from it, and they do not want that happens anywhere, either in Gernika or anywhere else in the world.

The commemoration is also a way for Gernika to connect with the other victims of the bombing in other parts of the world such as Dresden in Germany and Hiroshima in Japan. Dresden started to invite the representative of Gernika to commemorate the bombing in Dresden on February 13, 2003; while Hiroshima, represented by the mayor of the town and the president of Mayors for Peace, joined the commemoration of Gernika in 2007 for the first time. Afterwards, the representative attends the commemoration annually as a solidarity act by the victims for the similar tragedy. Both have the collective

⁷ Elkarte means association

⁸ Udala means city

⁹ Batzordea means committee

¹⁰ Taldea means team

¹¹ Socio-cultural Basque-German Association

¹² Old house of representative building

memory on the same feelings but 10 different events, bombing on the defenceless civilians.

Peace Museum

"A museum is a non-profit making permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, material evidence of people and their environment." (International World Museum Community, 2014)

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quite common up until now.
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(1836-1902) for the exhibition which later he wanted to make it as museum. The man who was awarded A Nobel Peace Prize in 1902 realized his intention to participate the
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successfully done, Jean never had a chance to see his dream museum opened its door until he passed away in 1902 (Barret, 2010: 85).

Few years later after DODD DD DDD DOODDDDDDD ODD DDDDD ODD DDDDDDD ODD 0 DOD 0 DD 00'00 DD-D
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the first time was established in Lucerne, Switzerland. The museum which was named
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Lucerne annually. Due to its fame and the existence of the museum, Lucerne became the venue of the fourteenth of the International Congress of Peace in 1905 which previously was held in Boston, United States of America (Barret, 2010: 85).

The third museum was established in 1925 in Berlin, Germany which was called
'0 DDD-Kriegs'¹³ 0 00000 'DOD DDD[!] 00000 00 00[1]000000000[1] DDDDDDD DDDDDDDDD[!]DDDD -1967), a

pacifist anarchist. As time went by, this museum experienced up and down, especially during the era of Nazi. The museum was broken into in 1933 and Ernst was imprisoned. He did not give up that easy, the museum was reopened up again in Belgium to avoid Nazi, but he was followed and the museum had to be shut down again. The museum

13 00000000 00000'000'00000 000 000

finally reopened up again back in Germany by his grandson in 1981 up until now (Barret, 2010: 85).

After the end of the Second World War, Hiroshima Peace Memorial Museum and Nagasaki Atomic Bomb Museum began the new form of museum by the new name, memorial museum which obviously focused on the memory. The museum has the spirit to deny forgetting, these two museums are projected to ensure human not to forget to the tragic events that happened in the past, in this case the atomic bombing of Hiroshima and Nagasaki in 1945 (Barret, 2010: 84). The museums have warned the people on the terrible effect of the atomic bombing which is still impacting even until now. Those victims have been suffering not only those direct ones, but their generations have inherited the illness from their parents through their grandparents, their grandparents of their grandparents.

Even now, after over half a century later, many aftereffects remain: leukaemia, A-bomb cataracts, and cancers of thyroid, breast, lungs, salivary glands, birth defects, including mental retardation and fears of birth defects in their children, plus, of course, the disfiguring keloid scars (Atomic Bombs Museum, 2014).

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 museum has also been evolving from time to time in accordance with the phenomenon that happened on the way. In the early of its establishment, museum had displayed arms and its effect toward human or victims which were documented by pictures and videos. Later, the peace museum emerged is not only displaying the terrible things happened in the past, but now the museum is more than only an exhibition. Museum attempts to reclaim and retold the old stories of the peace makers, peace-making, and equips the new generation to build peace in their own time and live. Furthermore, the peace museum is one of the important parts in the culture of peace in continuity of working toward peaceful world (Barret, 20 10: 85).

Gemika Peace Museum was the first peace museum, not only in Gemika but also the whole Spain. Embarked from the human tragedy of the bombardment in 1937, the peace museum was established in 1998 by the unanimous decision of the town hall of Gernika-Lumo. In its early existence, the museum was named by the history museum of Gemika which guides people to the history of Gernika, especially the civil war of Spain in which Gernika as a focus. However, in 1999 until 2002, the museum was renovated and adjusted with the assistance of the ministry of culture of Spain. The museum which

¹⁴ The bombing was happening during the Monday market on April 26, 1937

Apart from the permanent spaces of the museum that visitors can see, they also have temporary space which is dynamically changing from time to time. In 2014 this temporary time travel from the old time of Gemika until the recent situation of Gemika. Some pictures are shown in this exhibition but in two types of pictures: the old town and the new town, the old generation picture and the young generation of Gemika, the old street and the new street of Gemika and many aspects that can be compared between the past and the present. The most interesting part on this section is the Photoshop Photos where they combine two different pictures of old and new pictures together but only different colour; for example, they showed soldiers (in black and white) standing on the street with another photo with the current condition with kids playing on the same street (in colour).



Figure 2. Peace Museum / Museo de Paz

This museum is a witness of the collective memory of the people of Gemika through its complete collection. This museum tries to bring the people of Gemika and other visitors to heading the destination of peace. The museum as if strengthens the collective memory of the people of Gernika and to be a bridge between the past and the present with the goal of the future. The past represents the history of the people Gernika where the past influenced it much and finally the future is the goal to achieve peace as the destination of the people of Gernika and all people of the world.

Peace Research Centre

The name of this peace research centre is Gernika Gogoratuz in Euskera and has a

its foundation is dedicated for the human tragedy that happened in Gernika in 1937 or during the Spanish civil war. The centre was established in 1987 coincided with the 50th anniversary of the Gernika bombing through the unanimous decision of Basque parliament. The establishment of the centre was also in the same time as the first apology from the Germany, represented by the parliament member of the green party Petra K Kelly which later the apology was also made by the Germany President, Roman Herzog in 1998.



Figure 3 Gernika Gogoratu; Peace Research Centre (Personal Documentation)

The centre has a goal to perpetuate the symbol of peace and to remember the historical fact of the town of Gernika. Through the framework of memory and culture of peace, the centre brings Gernika as an object of the scientific research for the peaceful world, particularly in Basque country. This mission is done through having researches and other relevant activities such as training and community work under the big theme of Peace Symbology and Everyday Life & Peace.

In the topic of peace symbology, this research aims to get some achievements in three categories. First, this research is projected to create some spaces for the meeting and the reflections such programs that have been conducted, they are: international conventions, summer programs and days of anti-military dedication. The second target is to strengthen the researches and innovations with the academic collaboration; it could be with the individuals, universities, and some institutions in the scheme of peace. Finally,

the centre has targeted to participate actively in the international networks to strengthen the researches, especially in the scoop of Europe and Latin America.

Meanwhile, in the topic of everyday life & peace, the centre has at least three targets to be achieved. First, the centre is projected to have an intervention community-based towards everyday conflict and to help the process of transformation through looking at the historical and social sides. The second is to recover the group as the reflection forum to encourage the transformation process. Finally, the centre on the everyday life & peace is projected to strengthen the social fabric and to recover the capacity of the new institution in the society.

The centre has also the special libraries, such as newspaper library and the archive of the documentary films of about 8.807. In addition, the library also has 4.077 of scientific researches, 208 units of the educative resources and 336 of the audio-visual teaching references. In addition, the research centre also has editorials named Red Gernika which has been published in 13 editions and 17 drafts of the editions that are edited which published afterwards. In different edition and other framework, the research has resulted 25 of monographic works and audio-visual materials.

This research is there for strengthening the collective memory that has been in the people of Gernika about Gernika through the scientific approach. After the commemoration of the bombing that help to make the same perception of the collective memory and the transfer of collective memory from the old generation to the young generation, peace museum came for the authentic data of the bombing through it authentic collection, and now the peace research centre is coming not only with the emotional and memory, but with the scientific methodology. The centre is coming with the logic calculation of struggle for peace. The centre is to complete the commemoration and the peace museum for peace.

Legendary Painting by Pablo Picasso

The world had changed a great deal since Picasso painted that first political masterpiece, but it had not necessarily grown easier. We are near the end of a tumultuous century that has witnessed both the best and worst of human Endeavour. Peace spreads in one region as genocidal fury rages in another. Unprecedented wealth coexists with terrible deprivation, as a quarter of the world's people remain mired in poverty. Kofi Annan, Secretary General of the United Nations (Hensbergen, 2005: 1).

As we have mentioned earlier in the introduction, Guemica is different than Gemika apart from the spelling difference; Gemika is the spelling of *Euskera*? and Guemica is the spelling of Spanish. Gemika refers to the town of Gemika, while Guernica refers to the painting by Pablo Picasso. Therefore, in this section, the reader should be ensured to understand in the first place between Gernika and Guernica.

His name is Pablo Ruiz Picasso. Was born in Malaga - Spain in 1881, this son of an artist father named Jose Ruiz y Blasco would be one of the most Spanish influential artists whose masterpiece holds the significant relation with the Spanish soil. Knowing that his son with his wife named Marfa Picasso had the interest and talent in art-especially drawing, he introduced objects of life to him to draw in the early of his age. The father who was also the professor of the fine art in the school, encouraged him to learn more in

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be an exact representation of the model: red fabric should look like red fabric, sadness

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Artist expresses their feeling and mood through what they are good at. A writer would write pages and pages of sorrow to express their sadness; the music instrumentalist would play their instruments with the bitter sound and finally painter like Picasso would express his sadness and sorrow through painting. Picasso painted Guemica with all his heart in every scratch to the big canvas of 3,5 m x 7, 8 m. What he saw on May 1, 1937 on the French national newspaper of CeSoir, he poured all of them into the painting of Guernica (Serres and Price, 2010: 20).

The republican government of Spain commissioned Picasso to paint something about the situation in Spain, to tell the world how the civil war suffered many people in Spain. The painting was projected to fill the pavilion of the international routine agenda

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fair which was participated by many countries in the world entitled by, *The Exposition Internationale des Arts et Techniques dans fa Vie Moderne* and opened on May 25 - November 25, 1937. However, even one month before the world agenda opened, Picasso had not had any inspiration to paint his first political painting in his life for that event. It

is political because he wanted to end the civil war in Spain as he always loved his own country and he was pacifist.

One morning in Paris, April 27, 1937 there was a big demonstration wave in the city centre. They have gotten news from the people in the border (with Spain in the south) through the radio broadcasting by the president of the Basque country, Jose Antonio Aguirre in Bilbao about the bombing in Gernika. They were protesting about the human tragedy which was against the values of humanity. Three days later, the bombing of Gernika done by the German and Italian air forces on the service of Francisco Franco was strengthened by the London Times journalist, George Steer reported from the field; and later the news was reprinted to many medias in the world, including *CeSoir* in Paris. Soon after Picasso knew the news, he was so sad and continued to paint his sketch. But not the painting he had started, painting that had just came to his mind with anger. He painted Guernica.

Guernica looks like only painted in black and white, but it has blue colour in the little part of the painting; and Picasso intended to use these three limited colours for Guernica and painted with oil (Pablo Picasso, 2014). The blue colour showed the sadness depression; in the same time, blue has the meaning of hope or peace which would be the output of the painting as anti-war symbol. Meanwhile, the black and white were simple combination to represent the sorrow as people go the funeral with the black clothes. The three colours were sufficiently representing the sadness and the hope rather than many colours which often symbolize the happiness and cheers. Picasso was taught by his father to present the exact sadness for the sadness and exact happiness for the happiness; and the colour is one important aspect to make Guernica alive for Picasso and for many people who see it.

Behind the chaos and extreme sadness that is described in Guernica about Gernika, Picasso intended to put hope in it by colouring it little in blue (as United Nations uses it for the colour of peace keeping force) and three symbols at least in the painting. The hope of Picasso is deposited in these three symbols, they are: first is the dove that is painted behind in between bull and the horse. The second is the candle or little lamp held by a hand which was believed by Spanish people as a hope. Finally, the symbol of hope is deposited by Picasso on the grown flower on the piece of the broken sword held by the

dead soldier (Guernica Picasso, 2014). Therefore, the painting of Guernica is not only about the documentation of the tragedy or perpetual reminder of the tragedy, but Guernica is also the symbol of anti-war and an embodiment of peace.

'DfiflDDDDW mDfiflflfIDW DDmmnDW DDWWDDDDWmDmDW [[][]]DWfiflDwmnDmDD[J]]]] DD only blood that flows will be before a fine drawing, a beautiful picture. People will get too close to it, and when they scratch it a drop of blood will form, showing that mDW DDDfiflflfIDmmfiflDD'W eamm mDDDDrm DDDDDDDDDfiflDDDDWDDD

The words above were said after Picasso had finished the painting and would be ready IT][IJ DO O mnn ITII om O DO mo m DO ITIII O m OITII om O om nn O ITII omo OO O om DO DO O'OO om O om o nrmm OO oomoom OOOO ITII OO m OOOOOOO mo OOO ITIIOO O OOOOO OOOOOO m OO O moo O Doorn Doorn om O

pavilion, Paul Eluard came with his poem about Spain, Joan Miro came with the painting OOO 'O O ITII mO DO OO O OOO ITII oooooo OO OO tmmm mo DO O OOOO om OOOOOO OOO ITII DO nnnn O O mm DO O 'O OOOOOO 'OOOOOO OO ITII OOO O moo O nO OOOOOO OOO ITII OO moo O DO O DO moo O OITII OO OOO DO O nO OO O O O OOOO O

another documentary film entitled Spanish Earth by loris Ivens and Ernest Hemingway (PBS Press Room, 2014). On that event, Guernica was introduced to the world for the first time. On the event, the political painting was trying to gather the supports from the international world to the Spanish civil war that was going on and made the people of Spain suffered a lot.

Even though Guernica had been travelled in many countries in the world, but Guernica never had been allowed by Picasso to visit Spain. Picasso made a promise not to let Guernica come home before the democracy was applied and Franco stepped down from the power. One day, Franco made a campaign to repatriate the Guernica in 1968 and assured Picasso that the government did not subject to the controversial matter, but Picasso turned the offer down through his lawyer without hesitation. It means that Picasso was not only painting it for the republican government at that time, but he dedicated himself as idealist artist and pacifist, and he kept that consistency until he died in 1973 (PBS Press Room, 2014). Picasso had never seen Guernica come home in 1981 at the *Cas6n del Buen Retiro* until finally resided in the current permanent place in Reina Museum, Madrid in 1992.

The existence of this painting strengthened the collective memory of the people of

Gernika after they have the commemoration, peace museum of Gernika and peace research centre of Gernika Gogoratuz. As if the collective memory of the people of Gernika is also validated by the international community through the painting of

Guernica. In addition, the painting of Guernica is also a transfer media of the collective memory from generation to generation through the extraordinary painting that has the power of art. Earlier we have the commemoration which functioned to transfer the collective memory through the narration of the survivors and the exact timing of the bombing, the peace museum transfers the collective memory through the objects from the bombing that were collected as a silent witness, peace research centre of *Gernika Gogoratu*: is transferring the collective memory through the education and scientific approach and finally the painting of Guernica is presented to transfer the collective memory through the power of the art and the international recognition. However, the whole elements were predominantly taking the sorrow as medias to keep peace.



Figure 4 Guernica at Reina Sofia-Madrid (reinasofia, 2014)



Figure 5 copy of Guernica painting in Gernika (Per onal doc.)

Conclusion

Identity is something people fight for to be recognized, and the people of Gernika decided to fight for identity in a peaceful way through four instruments. Even though there was an extreme group in Basque using physical confrontation or violence to struggle for identity, Gernika did not go along but even helped to balance the image of Basque outside.

Collective memory of war is the soul of four instruments used by Gernika to keep peace. Commemoration is a week of remembrance and held annually to remember the bombardment and to be cautious of how important peace is. Peace Museum displayed documentations and things left after the war, and it aims to provide detail for people of Gernika to remember the bombardment and stays consistent to preserve peace. Peace Research Centre of Gernika Gogoratuz holds seminars, carries out research, and publish journals and books to seek an accurate data of how bombardment affected life in Gernika and how they preserve peace better in the future. Finally, the legendary painting by Pablo Picasso where they keep the mural right in the town of Gernika as if the mural becomes the reminder to the people of Gernika to keep the memory of war and prevent the same thing happens again in the future. The efforts of People of Gernika was fruitful shown by the acceptance of the UNESCO award for European Regions as the city of peace in 2002-2003, and two sculptures were made for this appreciation.

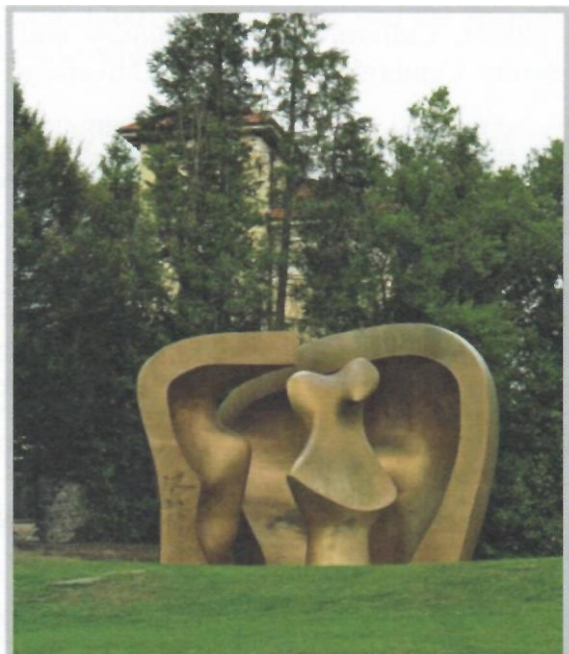


Figure 6 Large Figure in a Shelter by Henry Moore (Mammadouy, 2014)



Figure 7 Gure Airaren Etxea by Eduardo Chillida (Mammoudouy, 2014)

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