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Instrumentos: Perspectives on the Study of Literature as a Tool in Multicultural Education for the Mapuche Communities of Southern Chile

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Introducción – Introduction

After years of violence and subjugation, Chile has turned to education to revitalize the culture and language of the Mapuche people, its largest indigenous group. Through interviews with teachers and university education students in the city of Temuco and a case study at a local school, this research investigation examines the study of literature as a potential platform for encouraging the incorporation of Mapuche language and culture in the classroom.

Objetivos – Objectives

- Analyze the possibilities and challenges of incorporating Mapuche culture in the classroom through the study of literature
- Understand the nature of the link between literature and the oral language of Mapudungun
- Determine whether relevant actors in the field of multicultural education agree on the goals of the movement, in the context of literature classrooms

Preguntas Claves – Key Questions

- Is it possible for literature classrooms to provide an educational space to revitalize the Mapuche culture?
- What are the opinions of current teachers and university education students on the role of literature in teaching the Mapuche culture?
- What challenges does the oral nature of the Mapuche language present in the application of Mapuche culture in literature classrooms?

Historia de Los Mapuche – History of the Mapuche

“En su proyecto civilizador los europeos dispusieron de tres grandes herramientas: armas, religión y educación. Las armas definieron las relaciones de poder, el cristianismo fijó el nuevo orden de los valores y creencias y la educación sentó las bases para la uniformidad cultural” (Turra 2009).

The Chilean national state occupied the southern Araucanía region in 1861. The seizure signified a beginning of the “Mapuche Conflict,” characterized by violence against the Mapuche people, seizure of Mapuche lands, and cultural subjugation.

In the European settlers’ civilizing project, school became a place where children were forbidden to speak their language, and teachers could impose the majority culture.

La tristeza para el hombre
Que conserva la lengua
Pero ha perdido el alma

Sadness for the man
That preserves his language
But has lost his soul

Elicura Chihauilaf,
Mapuche Poet

El lenguaje y la literatura – Language and Literature

“Es casi imposible que los contenidos culturales Mapuches sea comunicado en otra lengua” -Pedro Sánchez, Curriculum Director

The heart of intercultural education is instruction in the indigenous language. Scholars debate the growth of texts and resources in the recently developed written language and whether texts should replace the traditional oral approach. Interviewees agreed that literature classrooms provide a space to practice and apply the language.

Oralidad en el Aula – Oral Instruction in the Classroom

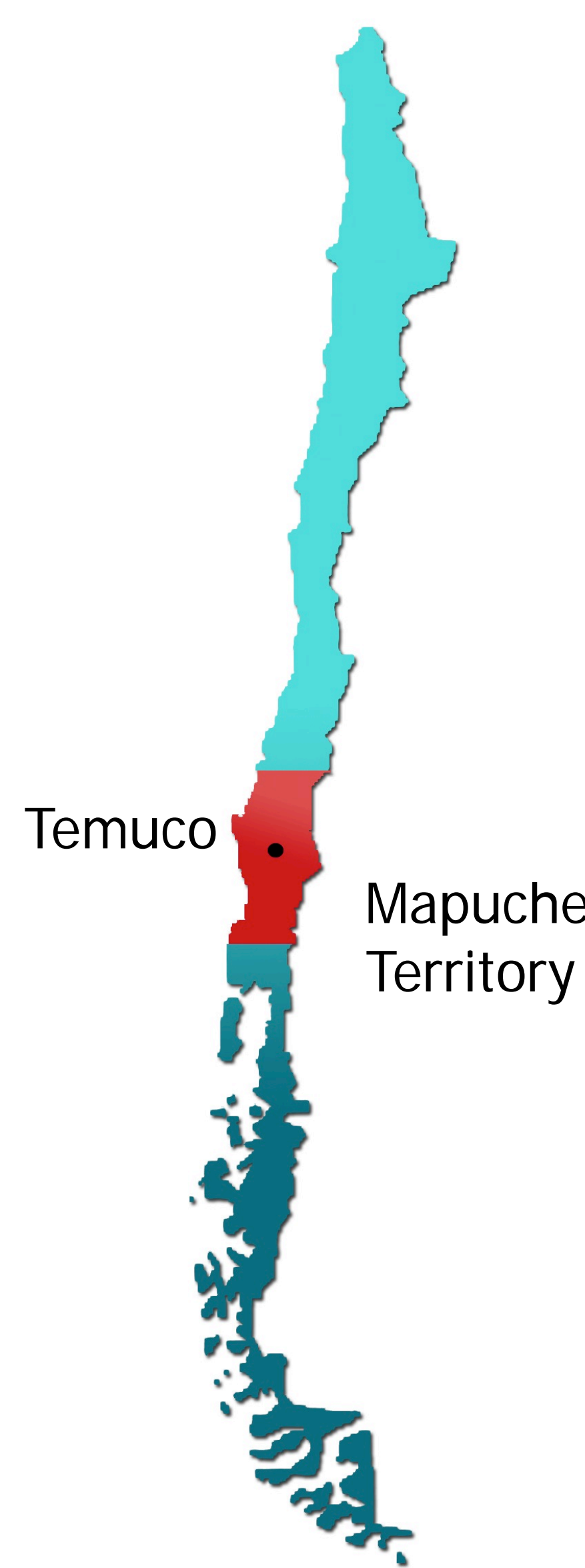
“Todo se basa en la oralidad”
-Gemima Carinao, University Education Student
Effective education for the Mapuche depends not only on content but on the nature of instruction. Current teaching candidates learn that the future of intercultural education is oral instruction. When oral stories are considered literature, doors open to bring Mapuche tradition to life in schools, specifically through the oral instructions, *epeu* and *güxam*.

“El epeu no es un cuento, es una enseñanza”
María Angélica Ancavil,
Traditional Educator

La Escuela, La Literatura, y La Cultura School, Literature, and Culture

“Nadie puede decir que la educación no sirve,”
-Pedro Sánchez, Curriculum Director

Today, education plays a vital role in re-establishing the Mapuche language and cultural practices. A traditional reflection of culture as well as means of communication and expression, literature curriculum provides a tool for incorporating Mapuche culture in the classroom. Growing technology use is expanding concepts of what constitutes literature, allowing for greater incorporation of traditional practices.



Epeu: A Mapuche folk tale in which the characters are animals with human traits
Güxam: A traditional story that relates historical fact



Estudio de Caso – Case Study: Escuela G-539 Chapod

Millantu: Mapudungun for “Golden sun”

In a rural school with an 100% Mapuche student body, three different grade levels demonstrated distinct possibilities for cultural application in a literature class.

| Grade 1 | Grade 2 | Grade 3 |
|---|--|---|
| Student Task: Read a “post card” in a state-provided workbook | Student Task: Read an informative pieces in the state workbook | Student Task: Write and illustrate a traditional <i>epeu</i> |
| Cultural Application: Student teacher encouraged students to write words of their responses in Mapudungun | Cultural Application: None | Cultural Application: Oral teaching, incorporation of the <i>epeu</i> |

Conclusiones - Conclusions

“Un dialogo puede existir en ambos saberes para generar en ellos una consciencia más de relaciones interculturales que es una relación que esté marcado por una sociedad más fuerte.”

-Daniela Labarca, Student Teacher, Escuela G-539 Chapod
Realidades – Realities
Posibilidades – Possibilities

The majority of the intercultural education continues to move forward, conversation concerns the application of and literature classrooms have the potential to Mapudungun. Not much attention is given to provide a meaningful environment to incorporate the subject of literature as a platform. Many Mapuche culture. Improving incorporation of *epeu* schools lack relevant and effective and *güxam*, developing Mapudungun texts, and incorporation of the Mapuche culture. emphasizing Mapuche authors can all lead to a more authentic intercultural classroom.

Fuentes – Sources

Tomar Díaz, O. (2009). Diversidad cultural en el currículum: un discurso educacional que posibilita la consideración de las formas culturales Mapuche en los contenidos escolares. *Horizontales Educativas*, Vol. 14 (Num. 1), 37-49.