

Student Worksheet 2

Read this extract from an interview with Manuel Aburto Panguilef, published in *El Mercurio* (Santiago) on 20th January 1923, and answer the questions that follow.

 *Note: Manuel Aburto Panguilef trained as a lawyer and became an important political leader. He was born in Collimallin, Loncoche, in 1887, the same year as Manuel Manquilef. He died in 1952. He founded and led the Mapuche organisation Federación Araucana (1921-1952). He took on the role of regional governor during the government of Marmeduke Grove in the early 1930s.*

"Soy fruto de la misión araucana que fue dirigida por el reverendísimo señor Carlos A. Sadleir, el actual presidente honorario de la Federación Araucana. Ahí conocí las primeras letras y después me vine a Valdivia. Aquí fui presentado al misionero H.L. Weiss, jefe de la iglesia Evangélica en Valdivia. Este pastor resolvió que yo fuese preparado para misionero evangélico y me puso a la disposición del pastor, entonces señor Alberto Dawson, quien me dio algunas instrucciones sobre teología con el fin indicado. Viví algún tiempo en La Unión con el señor Dawson, coadudando con la prédica del Evangelio en Río Bueno y Osorno.

El año 1906 me retiré totalmente de la obra evangélica y resolví quedarme a trabajar en la casa, en Collimalliñ. En el año 1908 contraí matrimonio por rito de mi raza. El año 1910 fui designado intérprete del Protectorado de Indígenas de Valdivia, donde empecé a preocuparme de la cuestión de las leyes. Mi jefe, señor Carlos Guillermo Iribarra, el actual protector, mediante mi rectitud y consagración al estudio, me dio buenos consejos en más de una ocasión y por iniciativa de él exhibí en Valparaíso en el centenario algunos trabajos de tejidos y adornos de plata que elaboran los indígenas".

Glossary

la prédica del Evangelio = la difusión de la Biblia o la doctrina de Cristo = evangelism/ preaching

el Protectorado de Indígenas = la institución encargada de defender las tierras de los indígenas de la usurpación = Indigenous Protectorate

1 Questions:

- a. What type of education did Manuel Aburto Panguilef receive?
Explain your answer.

- b. Does Aburto Panguilef talk in a positive or negative way about his education? On what basis do you say this?

- c. What did education mean to Aburto Panguilef? (What similarities and differences do you see between what you read here and what you found in Manquilef's text?)

- d. Who/what kind of reader do you think Aburto was addressing through *El Mercurio*? Does this help to explain the self-image presented here?

- e. According to the text, does Aburto Panguilef stop being Mapuche as a result of his education? (In which ways would you say yes, and in which ways no?)

+ Discussion/Reflection:

Building on the previous activity, would you describe yourself as the “fruit” (product) of your school? Why/ why not?

+ **Research Project:** Would you like to continue researching this topic?

Investigate a variety of different media sources and try to find out what contemporary Mapuche organisations are saying about education. Is it still an important topic of debate? What are the (educational) demands of Mapuche organisations? What are their criticisms of the current system? Do different organisations have different views? What is the meaning of intercultural education? What other forms or methods of education exist outside of the school system?