



UNITED NATIONS NATIONS UNIES

21st Century

Producer: Gill Fickling
Script version: final
Duration: 12'26"

CHILE: LANGUAGE - A MIRROR OF THE SOUL

INTRODUCTION

In Chile, the country's largest indigenous people, the Mapuche, will lose more than just the spoken word if their language dies out. As with other indigenous groups around the world, they are fighting for their very existence.

VIDEO

AUDIO

VIDEO OF MAPUCHE
DANCERS

TEXT ON SCREEN:

Mapuche dancers from film "Los Araucanos", 1978

<https://www.youtube.com/watch?v=9-igvbpdcLg>

Standard YouTube License: ok to use but must CREDIT

PAINTINGS OF MAPUCHE
WARRIORS

NARRATION

The Mapuche - not only Chile's largest indigenous group, but also known for their courage and skills as warriors. They are one of the only indigenous peoples in Latin America which, during centuries, withstood total domination by the Spanish

conquistadors. Their downfall came later
...(20”)

ELISA SINGING

MUSIC FROM 1928 recording

“Caballo Moro”

WEAVE IN ELISA AND ERNESTO PLAYING
MODERN ADAPTATION OF TRACK (22”)

VOICE OF ELISA (in Spanish)

*“It’s an old song from 1928 which speaks of
betrayal during the war with the Chileans”
(8”)*

ELISA AND ERNESTO SINGING

*“The idea is to spread the Mapuche language
and song in a new musical form “ (8”)*

DRAWINGS OF MAPUCHE

ELISA ON CAMERA
ELISA DRUMMING

*“My name is Elisa Loncon Antileo. I’m
Mapuche. I’m a professor of Mapuche
language and culture at the University of
Santiago and the Catholic University of
Santiago. “(12”)*

ELISA PLAYING THE DRUM

ELISA SINGING

*“It takes the traditional but rejuvenates it with
other instruments. Through the music, the
language is much more accessible.” (10”)*

ELISA AT MARKET

NARRATION

Elisa, in the footsteps of her ancestors, is
fighting a present-day battle – to preserve for
posterity the language, and culture, of her
people, the Mapuche – so that they and their
heritage don’t disappear for ever. (14”)

ELISA ON CAM

ELISA (in Spanish)

“The Mapuche people number some one and a half million people – that’s equivalent to 10% of the Chilean population. “ (8”)

GRAPHIC OF SOUTH AMERICA

“Nowadays, about 10% of Mapuche speak the language, Mapudugun – but most of them are over 50 years old.”(10”)

MARKET SCENES

“It’s really important that the language is maintained, because our vision of the world is through our language, a person’s dreams are in the language.” (11”)

RURAL COUNTRYSIDE SCENES

ELISA ON CAMERA

“To lose the language implies losing our ancient traditional knowledge, our wisdom, our memory... to lose the content of our senses, to lose the essence of what it feels to be Mapuche.” (12.5”)

OLD LADY IN FIELD

VISUALS OF INDIGENOUS PEOPLES FROM AROUND THE WORLD.

LUIS LOPEZ (in Spanish)

“A large proportion of the world’s indigenous languages are under threat. And an example of this is Latin America, where the number of languages in danger of extinction is extremely high. “ (14”)

STILLS OF FACES
(wayuu Colombia; Nepal; Siddhi India; Masaii Kenya;

UN Photo

“My name is Luis Enrique Lopez Hurtado. I’m a social-linguist. (3”)

LUIS ON CAMERA
LUIS WALKING
ARCHIVE FOOTAGE OF
CLASHES BETWEEN

Unfortunately, the fight for their survival means prioritizing rights to land, education

INDIGENOUS AND
AUTHORITIES OVER LAND

*but languages are being lost along the way
(12”)*

LUIS ON CAMERA

*Language isn't just a means of
communication. Language is a mirror of the
soul. (6”)*

ELISA DRUMMING AND SINGING in

Mapudugun ((11”)

MEN IN FIELDS SEEDING –

GRAPHIC MAP SHOWING
ROUTE:

ELISA TRAVELS 700 kms
SOUTH TO HER FAMILY AND
HER ANCESTRAL LANDS.

NARRATION

Elisa has travelled 700 kms south to her
ancestral territory – where, to this day, the
Mapuche are engaged in a bitter struggle to
recover lands lost to both the Spanish, and
then the Chileans.

ARCHIVE FOOTAGE OF LAND
STRUGGLE

Her focus now, though, is to support her
people in the revival of the language and
culture – both closely linked to their access to
land (21”)

ELISA ON CAMERA

ELISA (In Spanish)

DRIVING IN CAR

*Here in this community called Lefweluan only
about 3% of the people speak the language.
This language was very powerful even after
the Spanish Conquest but what really killed it
off was in the 20th Century with schools. For
example, those who spoke Mapudugun
would have their mouths washed with soap
because this language was associated with
the impure, with the dirty, with that which was
controlled by the devil. (30”)*

DRIVING TO CEREMONIAL SITE

NARRATION

Elisa takes us to their ceremonial site – until just a few years’ ago, a rubbish dump for local non-Mapuche people. (8”)

GIJATUWE

ELISA (in Spanish)

Historically, it was where our grandfathers met for their ceremonies.

ELISA DRUMMING AROUND THE ‘ALTAR’

Then last year, we began to recover our ceremonial site. So we came and we built this altar, which is called the “rewe”. It marks a connection between the earth and the sky. (27”)

LOCAL MAPUCHE WAITING IN LINE

NARRATION

And the next day, she gathers local Mapuche people at the site to learn how to perform one of their traditional ceremonies. (7”)

NAT SOT ELISA (in Spanish)

we’re going to revive our ancient traditions how it was done in the past.(4”)

NAME SUPER:
Gabriel Paillaqueo,
Chief, Lefweluan Community

NAT SOT VOX POPS

GABRIEL: (M)

“We need to understand that we don’t speak Mapudugun well. I would like to speak Mapudugun at home, (6”)

NAME SUPER:
Paulina Neira,
Leader, Lefweluan community

PAULINA (F)

Along with the land, we have to reclaim our culture, especially for the children – my son has never danced the Ostrich dance (9”)

VOX POPS ON CAMERA

OSTRICH DANCE (men and boy dancing)
(10”)

BOYS PERFORMING THE
OSTRICH DANCE

NAT SOT ELISA (in Spanish)

It's not a BAD thing for the boys to learn the Ostrich dance; in fact, it is a very necessary thing. The Mapuche are connected to the birds. Mapuche are people of the earth – we're connected with every being that makes up the earth. (19”)

WOMEN PERFORMING
CEREMONIAL RITUALS

COMMUNITY LEADER IN
CEREMONY

To fight for our language and culture is a positive struggle because we are fighting for our own human condition, what it feels like to be human. (11”)

ELISA CHANTING

NAT SOT SINGING IN MAPUDUGUN

ELISA (in Spanish)

I've never been in a Mapuche ceremonia that took place in Spanish. Because there's no way to articulate in Spanish a ceremony of this sort/type. (12”)

ELISA AND MOTHER IN
GARDEN
FAMILY AT HOME:
FEEDING DUCKS:

NAT SOT COMMUNITY CHANTING,
DRUMMING, GOING ROUND “REWE”

ELISA (in Spanish)

The knowledge of medicinal plants is maintained by the older generation, because they speak Mapudugun. (10”)

NAME SUPER:

NAT SOT ELISA WITH HER MOTHER and medicinal herbs

Margarita Antileo

ELISA WITH MOTHER IN GARDEN, COLLECTING PLANTS

"This helps wounds to heal. It doesn't have a name in Spanish. Only a name in Mapuche. "(9"

ELISA WITH HER MOTHER

This knowledge is passed down through generations. What is "pewmu" (PAYOOMOO)? WE know what pewmu is. But if you lose the word "pewmu", then what is pewmu? (13"

SEQUENCE ELISA AND MOTHER COLLECT FRUIT;

ELISA (in Spanish)
Here I feel more at home. I'm more complete, I feel fresher, more alive – I'm stimulated by the surroundings, by the wind, by the fruit, all of this gives me a good feeling here. (17"

NIGHT TIME SHOTS – ELISA LEAVES AND TAKES BUS TO SANTIAGO

NARRATION
But for Elisa, life and the struggle for the Mapuche identity continues in Santiago ... and even further away. (8"

ELISA IN CLASSROOM

ELISA (in Spanish)
But in Santiago, where I work, I feel good giving language classes because I can speak again, I can laugh again, I sing and I go back to our traditional knowledge. And that's really good. (13"

NAT SOT ELISA TEACHING

ELISA GIVING LESSONS IN CLASSROOM

ELISA (in Spanish)
The aim of the course is to spread the

language and the culture. (4”)

VOX POPS STUDENTS:

GIRL ON CAMERA

GIRL/MACARENA (in SPANISH):

“I think it’s really important that us Chileans know Mapudugun in order to preserve the language”. (6”)

NARRATION

GVS OF SCHOOLS

But these are courses at a private university. Says Elisa, to really increase the number of speakers, ALL Mapuche children should have the right to study in school in their language – which is not currently the case. (13”)

ELISA ON CAMERA

ELISA (in Spanish)

There is a bilingual education programme offered by the government of child which offers one class in the indigenous language in areas of high concentration of indigenous children. But for this to happen, 20% of children in a school need to be indigenous. (19”)

B-ROLL CITY STREETS;

NARRATION

In rural areas this may be possible, but in the city, now home to some 70% of the indigenous population OF Chile, it’s rare. (9”)

SCHOOL CLASSROOM
SHOWING MAINLY NON-
MAPUCHE SCHOOL CHILDREN
(ONE MAPUCHE GIRL IN
CLASS)

ELISA (in Spanish)

They are dispersed in different zones, and in one class, the 20% is never reached. (5”)

GENERAL VISUALS OF
STREETS

EXT PALACIO DE LA MONEDA
(WHERE MINISTER "LIVES")

NARRATION

Scattered across the sprawling city, the indigenous are also among the poorest (and most marginalized) in the country, and, says Elisa, frequently subject to discrimination. (10")

ELISA (IN Spanish)

Racism is really strong in Chilean society. So parents stopped speaking in the language to their children, to protect them from suffering racial discrimination. (12")

CHILDREN IN SCHOOL

NARRATION

Consequently, only some 4% of young Mapuches speak their language – a problem recognized by the government. (6")

NAME SUPER
Marcos Borraza Gomez,
Minister of Social Development

MARCOS BORRAZA (in Spanish)

It's low because we have a public policy that needs to be improved and strengthened in terms of the revival of the culture, bearing in mind that language is part of the culture. (17")

The country is going through a process of adopting a new Constitution, in which the rights of indigenous peoples are specifically emphasized. (9")

WOMEN WEAVING

LUIS LOPEZ (in Spanish)

GOMEZ ON CAMERA

“The Chilean constitution, which WILL change hopefully, is from the period of Pinochet. So while most constitutions in the Latin American continent changed, the Chilean hasn’t changed yet. (14”

You need to empower indigenous peoples, you need to STRONGLY empower them. And this is happening, fortunately.” (8”

UNHQ SECRETARIAT

NARRATION

For decades, indigenous peoples have been organizing to make their voices heard globally. Here, Elisa speaks at the United Nations in New York. (10”

TEXT ON SCREEN:
Expert Group Meeting on
Indigenous Languages, United
Nations, 2016.

NAT SOT ELISA from UN INDIGENOUS FORUM

My people say that one doesn’t walk through life by coincidence. Something brings us together and it’s the spirits of our ancestors that unite us. (13”

EXPERT GROUP MEETING
GVS

NARRATION

ARCHIVE OF ADOPTION OF
INDIGENOUS RIGHTS
DECLARATION . LUISA
HUGGING PEOPLE (Unifeed)

In 2007, the UN Declaration on Indigenous Rights was adopted, which includes the right to language. (9”

TRAFFIC; POLLUTION;
LOGGING/DEFORESTATION;
CROWDED STREETS OF
ANONYMOUS PEOPLE

LUIS LOPEZ (in Spanish)

You have to see language as part of a different aspect of development, as a depository of knowledge that could contribute to saving humanity from the crisis that we are

LUIS ON CAMERA

LUISA SINGING WITH
ERNESTO

in at the moment. (17”)

ELISA (in Spanish)

*We are sowing the seeds, we're teaching,
we're doing many things, and all of this is
going to bring a change to the situation of the
Mapuche in the next 50 years. Nowadays,
we have found other ways of strengthening
the language. I'm very optimistic about the
future of the Mapuche people and for the
future for our language. (17”)*

(TRT: 12'26”)