



THE
KAWÉSQAR

A Companion Guide
for
High School Teachers
(Grades 9-12)

By
Dr. Edie Weinthal

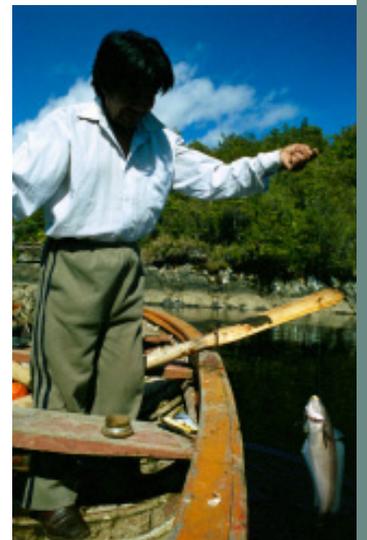


TABLE OF CONTENTS

Handout Credits *page 3*

Educator Information *page 4*

Overview *page 4*

What You Will Find *page 4*

What's in Each Lesson *page 5*

How You Can Help *page 5*

Lessons

1. **Heart and Soul** *page 6*

2. **History and Memory** *page 10*

3. **Environmental Explorer** (developed by Mr. Joseph Orlak) *page 14*

4. **Time Traveler** (developed by Mr. Joseph Orlak) *page 18*

Handouts *page 21*

HANDOUT CREDITS

1. **“Kawésqar Image Sheet” handout.** Photos from NMAI Indigenous Geography Kawésqar profile.
2. **“A Kawésqar Community” handout.** Excerpted from Patricia Messier Loncuante’s “Community” essay, 2005.
3. **“Remembrances of a Kawésqar Woman” handout.** Excerpted from Patricia Messier Loncuante’s “Origins” essay, 2005.



EDUCATOR INFORMATION

Overview

This curriculum/study guide has been prepared as an educational tool to accompany the Kawésqar Community component of the Smithsonian Institution National Museum of the American Indian's Internet-based **Indigenous Geography Project**. *The Kawésqar: A Companion Guide for High School Teachers* has been designed to help educators in grades 9-12 teach about one Native community in South America today: The Kawésqar.

A total of four lessons that explore in more depth selected topics addressed by the Kawésqar community in the Indigenous Geography Project have been developed. These topics include the importance of oral traditions as a form of history to preserve and strengthen cultural identity, how geography has shaped Kawésqar culture, the technological and subsistence strategies devised by this ancient community to live in a harsh environment, and the impact of Western culture on their traditional way of life. While preparing these lessons, we worked closely with members of the Kawésqar community to ensure relevance and accuracy of topics explored in the lessons. Also, efforts were made to reveal the interdependency of these topics and to target particular National Geography Standards, National English Language Arts Standards, National Visual Arts Standards and National Social Sciences Standards. These standards provide direction for helping students become geographically and historically informed and further understanding and appreciation of the complex web of relationships between people, places, and the environment through time.

What You Will Find

This Guide contains four lesson plans.

Lesson 1

Heart and Soul introduces students to the beliefs and values of a community by examining the Kawésqar community and comparing it with their own. Working in pairs, students focus on the significant aspects that make a community unique and distinct. Upon completion, students will create a presentation of their community based upon their interviews, photographs or other media that time and resources allow.

Lesson 2

History and Memory challenges the students with the concept of disappearing cultures and peoples through the use of stories and storytelling. Students explore their own family histories by investigating family heirlooms and the stories and owners behind them.

Working in groups, students research past decades and create a museum exhibit based upon the research that encapsulates the importance of assigned decades for the other groups of students to visit.

Lesson 3

Environmental Explorer utilizes the students' research skills to analyze changes that people have made to the natural environment and the affect these changes have upon the K̄awésqar people. Students will draw conclusions based on data from multiple sources such as maps, images, charts, graphs, tables, written material, artifacts, etc., and present the impact these changes have upon the economy and culture of the K̄awésqar.

Lesson 4

Time Traveler invites students working in small groups to imagine that they are a team of explorers from the future that are traveling two thousand years back in time to observe an indigenous culture. The students will create a log that records their observations while analyzing data from various sources and interpreting human relationships with their environment. Using their logs students will present their conclusions about people and their environment and how this process can lend itself to understanding about other cultures throughout the world.

What's In Each Lesson

Each lesson consists of twelve sections. **Lesson Objectives** highlights what the lesson is designed to achieve. **Estimated Time** provides an average estimate of lesson length. **Materials Required** lists the materials that will be needed to carry out the lesson. **Lesson Resources** offers the educator additional sources of material related to the lesson. **Connections to the Curriculum** lists what curriculum areas the lesson touches on, for example, social sciences, geography, history, language arts, and/or language. **Connections to the National Geography Standards** lists what standards the lesson explores. **Connections to the National English Language Arts Standards** points out what standards this lesson examines. **Connections to the National Visual Arts Standards** refers to what standards this lesson investigates. **Setting the Stage** serves as an icebreaker to introduce students to different themes. **Procedure** describes the different steps teachers need to follow to carry out the lesson successfully. The **Student Assessment** activities allow students to integrate what they have learned and communicate it to others. They also provide educators with ways to evaluate students' understandings of the topic. Finally, **Extension** suggests ways students can explore a similar topic in their own community.

How You Can Help

Let us hear from you! Email your comments to NMAI-IndGeog@si.edu.

Indigenous Geography Website:
www.IndigenousGeography.si.edu

LESSON 1

HEART AND SOUL

GRADE LEVEL: 9-12

Lesson Objectives

At the completion of this lesson, students will be able to:

- Understand that communities of every size are unique and have essential qualities that reflect the beliefs and values of those who make up the particular community.
- Understand that the “heart and soul” of a community is what makes it unique from every other community.

Notes to the teacher:

For the purpose of this lesson, students should focus on the “community” in which they live or in which the school is located. If your students live in a large city, students should consider their particular neighborhood as their specific community.

Estimated Time

Two class periods

Materials Required

- “Kawésqar Image Sheet,” Handout A, from Patricia Messier Loncuante’s “Community” essay
- “A Kawésqar Community,” Handout B, from Patricia Messier Loncuante’s “Community” essay
- Blackboard or whiteboard
- Poster paper and other materials for student presentations (could include audio equipment or projection devices)
- Internet access
- Video or camera equipment helpful

Connections to The Curriculum

- Geography

- Social Sciences
- Language Arts
- Arts

Connections to National Geography Standards

Standard #2: How to use mental maps to organize information about people, places, and environments.

Standard #3: The physical and human characteristics of places.

Standard #12: The process, patterns, and functions of human settlement.

Standard #13: How human actions modify the physical environment.

Connections to National English Language Arts Standards

Standard #1: Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.

Standard #4: Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.

Standard #7: Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.

Standard #12: Students use spoken, written, and visual language to accomplish their own purposes (e.g., for learning, enjoyment, persuasion, and the exchange of information).

Connections to National Visual Arts Standards

Standard #1: Understanding and applying media, techniques, and processes.

Standard #4: Understanding the visual arts in relation to history and cultures.

Standard #6: Making connections between visual arts and other disciplines.

Setting the Stage

Have the students begin by examining the images and descriptions about the Kawésqar community. Students can use Handouts A and B for reference.

On the blackboard, write the following:

“Consider your own community, the town or city in which you live. Write down five things that make your community unique.” (Note: If students can not think of five unique things, press them by giving them some suggested categories: language, religion, historical places, nearby geographical features, famous landmarks, home of certain products—the list can go on and on!)

Remind students that just as every person has his or her unique traits, so, too, does each and every community.

Procedure

- Have students work in pairs to further delineate the uniqueness of their individual community. They should begin taking notes in answer to the following observations about their community:
 - What does the community look like?
 - What tastes and smells can you find in the community?
 - What sounds can be heard as one walks or rides through the community?
 - Describe what the community looks like: its houses, its people, its roads, its landmarks, etc.
- Next, have student pairs consider higher-level critical thinking questions about the community. These should include:
 - Why is the community famous—or why should it be famous?
 - Where do people in the community go for food and for entertainment?
 - What is your favorite season/time of day in your community?
 - What do people do in the community to earn a living?
 - Why do people come to live in this community?
 - How has this community changed over the past ten years?
 - How is this community different from other communities?
 - Does the community have one place that is essential for everyone in the community—one meeting place or one place for special assemblies?
 - Does the community have any special traditions or activities that all members share? (parades? festivals? holidays?)
 - If this community were to disappear, where do you think the people would go?
- For homework, student pairs should find two or more representatives of the community and plan to interview them. Interviewees should be one older and one younger member of the community. Student pairs should generate interview questions in advance or use some of the questions from above.
- If a camera is available, student pairs should be encouraged to take a walking tour of their community and try to capture some of the sights and sounds of the community.
- After students have considered and written answers to the above questions, their assignment will be to create a presentation that will reflect the “heart and soul” of their community as they see it. This presentation may be a PowerPoint presentation, the creation of a poster board, a video, or other multimedia presentations as time and resources allow. Student presentations should attempt to capture the essence of the place they live. One important component to the student presentation should be the interview with one or more community representatives. Students should be encouraged to bring in artifacts about the community including but not limited to community products, foods, music, pictures, etc.

Student Assessment

One rubric should be developed to assess student involvement in class discussion and another rubric to assess the final presentation project.

Extension

More sophisticated students can be asked to create a video project using a student “team” of role-playing writers, directors, editors, musicians, and historians.

LESSON 2

HISTORY AND MEMORY

GRADE LEVEL: 9-12

Lesson Objectives

At the completion of this lesson, students will be able to:

- Students will begin to empathize and understand the issues and dangers inherent in a culture/people becoming extinct.
- Students will begin to think of their own cultural identities and delineate those components that they would wish to preserve as time progresses and the world changes.
- Students will understand that individuals as well as cultures preserve their pasts by preserving artifacts and by storytelling.

Notes to the teacher:

This lesson combines “writing to learn” in the form of journaling with a problem-based lesson so that students may also participate in authentic writing for a specific purpose.

Estimated Time

Three to four days

Materials Required

- Individual notebooks or journals for student use
- Internet access
- Individual photographs as available from students’ homes
- “A Kawésqar Community,” Handout B, from Patricia Messier Loncuante’s “Community” essay
- “Remembrances of a Kawésqar Woman,” Handout C, from Patricia Messier Loncuante’s “Origins” essay

Lesson Resources

Internet access will be helpful.

Connections to the Curriculum

- Geography
- Social Sciences
- Language Arts
- Arts

Connections to National Geography Standards

Standard #14: How human actions modify the physical environment.

Standard #15: How physical systems affect human systems.

Connections to National English Language Arts Standards

Standard #1: Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.

Standard #4: Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.

Standard #7: Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.

Standard #12: Students use spoken, written, and visual language to accomplish their own purposes (e.g., for learning, enjoyment, persuasion, and the exchange of information).

Connections to National Visual Arts Standards

Standard #1: Understanding and applying media, techniques, and processes.

Standard #4: Understanding the visual arts in relation to history and cultures.

Standard #6: Making connections between visual arts and other disciplines.

Setting the Stage

Ask students if they can recall stories (folklore) they have heard growing up. Have them relate some of those stories (for example, commonly told in the United States are George Washington tales, Johnny Appleseed stories, tales of Paul Bunyan, etc.). Have the class discuss how they know these stories and why they think the stories exist. Make certain the class

understands that some stories are purely fictitious and while other stories are for the celebration or preservation of an actual, historical fact.

Procedure

- Tell students they are now to consider stories about their own families or cultural heritage. Are there any family stories that have been passed down through the generations? Encourage students by suggesting, if necessary, stories of immigration/migration, stories of heroic events (any fire-fighters, policemen, etc. in the family?), stories of conquest, of love or of war, any great “inventors” or great achievements in their family histories. Explain to students that the events do not have to be of worldly significance to be considered important within their own family. Have students write these stories in their personal journals.
- Some students may want to share stories with the rest of the class. This can be done orally or by reading their journal entries.
- Proceed to have students discuss family heirlooms—items that have, perhaps, been considered valuable to their family and passed down to another generation. It can be a picture, a piece of jewelry or a watch, a particular medal, almost anything. Students may want to bring in this heirloom to share with the class, or show the class a picture of it if it is particularly delicate or valuable. Have students write a journal entry about their heirloom and what it might teach future generations about their family.
- Have students do a close re-reading of the Kawésqar website narratives. Have students take notes (or print out and underline) items that they think might be important for preserving the Kawésqar culture. Some of their items might include: harpoons, arrows, sea lion hides, baskets, tools, tents, baskets, canoes, foods, language, traditions or other items students may find.
- Now have students read and reconsider the narrative on Community found in the Kawésqar profile on the Indigenous Geography website (or use the “Community” essay, Handout A). Additionally, read “Remembrances of a Kawésqar Woman,” Handout B, or as found in the Kawésqar profile on the Indigenous Geography website. Have students imagine an ancestor of their own, one whom they never knew. Students can complete a journal entry in response to some of these questions: What would the person look like? What would this person say to them? What information could this person provide about their particular family?
- Next, put students into work groups. Give each group a “decade” in history. (Some decades to use might be: the ‘20s, the ‘50s, the ‘60s, the ‘90s—whatever you like...depending on how many in your class and the size of the group.) It is suggested that groups contain about four students. Present them with the following problem:

You are a member of a culture which is in danger of disappearing. (American or your country’s culture in whatever decade you have assigned that group.) A wealthy patron wants to construct a museum dedicated to your decade. You have been asked to serve on a committee to identify objects which will be placed in the museum and to help design the museum exhibit. Research your group’s decade so that you can create an appropriate museum exhibit. You might begin by examining the following questions:

1. *Which specific objects are most representative of your decade? (Choose at least three)*

2. *What are the most significant events of your decade?*
3. *What are at least three inventions of your decade?*
4. *Does your decade have a “name?” (e.g. The lost generation)*
5. *Who are the important writers in your decade? What important stories/novels/plays did they write?*
6. *What are two foods that are associated with your decade?*
7. *What music is most prevalent in your decade?*
8. *What art is prevalent in your decade?*
9. *What is the clothing of your decade?*
10. *What are the major political events of your decade?*

After doing the research on your decade, your group must evaluate the material and decide which are the most important items that encapsulate the essence of your decade. Make certain that you are able to defend your selections!

Prepare the museum exhibit by setting up a “living display” in your classroom. Students from other groups will be visitors to your “Decade Museum.”

Student Assessment

Students can be assessed on journal entries, class discussion, and on the group project. It is suggested that teachers utilize a rubric to assess the group project.

Extension

Students may read the entire Kawésqar website and extrapolate important information about this indigenous culture. Students may create a museum exhibit to highlight the most important aspects of the culture as described on the website.

LESSON 3

ENVIRONMENTAL EXPLORER

GRADE LEVEL: 9-12

Lesson Objectives

At the completion of this lesson, students will be able to:

- Explain how geographic factors affect peoples' cultural, economic and political activities.
- Recognize basic human universal needs (e.g., food, clothing, shelter, and a sense of belonging) though these needs may be met in different ways.
- Integrate the basic concepts of geographic study and a multicultural perspective with the science and arts.
- Define geography as a spatial study; one that is concerned with the arrangement and interaction of people and places over space.
- Give examples of human activities which affect the environment.
- Demonstrate an understanding of the interdependence of cultures, population patterns, and the physical features of a given place.
- Develop and analyze systematic studies in geography.
- Gather and interpret data from various types of maps to draw valid conclusions.
- Use longitude and latitude to locate places and geographic features on a map.
- Use reference tools provided on maps.
- Read and interpret information from charts, tables, diagrams, and graphs.
- Describe the human and physical characteristics of a given location.
- Recognize the relationships within a place.
- Identify the changes and diffusion of population, ideas, and other phenomena on the earth.
- Recognize that variables are used to create a region.
- Recognize relationships between the natural world and humans.
- Draw conclusions from maps, artifacts, pictures, etc.
- Use the inquiry process to solve a problem.
- Use a variety of written, oral, or visual format present information and conclusions.

Notes to the teacher:

People use the environment in many different ways. They use it to meet their basic needs, such as providing fresh drinking water and food. People change the environment as dictated by the demands of their

economic needs. The physical characteristics of the environment in any one place is the result of both natural features, such as vegetation, soil, and climate, and human features, such as buildings, roads, and other man-made structures. In this lesson, students will use research skills to analyze changes that people have made to the natural environment and its impact on the Kawésqar people.

Estimated Time

Two class period

Materials Required

- Blackboard
- Access to maps, charts, pictures, and other materials relevant to the Kawésqar people.

Lesson Resources

Access to maps, databases, pictures, and other relevant materials relating to the Kawésqar people

Connections to the Curriculum

- Geography
- Social Sciences
- Language Arts

Connections to National Geography Standards

Standard #4: The physical and human characteristics of places.

Standard #14: How human actions modify the physical environment.

Standard #18: How to apply geography to interpret the present and plan for the future.

Connections to National English Language Arts Standards

Standard #1: Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.

Standard #4: Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.

Standard #5: Students employ a wide range of strategies as they write and use different writing process elements appropriately to communicate with different audiences for a variety of purposes.

Standard #7: Students conduct research on issues and interests by generating ideas

and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.

Standard #8: Students use a variety of technological and information resources (e.g., libraries, databases, computer networks, video) to gather and synthesize information and to create and communicate knowledge.

Setting the Stage

Students will begin by examining pictures, maps, and descriptions of the Kawésqar people and their indigenous region.

On the blackboard or overhead, write the following:

“What conclusions can be made about the Kawésqar people based on the information available?” (Note: The gathered information should show the Kawésqar relationship to the sea and their reliance on the ocean for their economic well being.)

Procedure

- Students will work in small groups to identify and analyze the characteristics of the Kawésqar culture. Students should consider the following when making their observations:
 - What can the items tell you about the culture of the Kawésqar people?
 - Is there a theme to the items displayed?
 - How can we develop a conclusion about the Kawésqar without any written text?
 - Describe a similar culture of which you are aware that may have similar characteristics.
- Students will then share their conclusions with the class as they are recorded on the blackboard by the instructor.
- Once all the groups have discussed their conclusions, the students should then be exposed to the “facts” about the Kawésqar people and their relationship with the sea.
- Students will then be asked to list and analyze the problems a society might have with a reliance on a “single” way of life.
- Once the students have discussed the difficulties that might be encountered, the instructor will discuss the impact of red tide on the livelihood of the Kawésqar people as well as other environmental forces changing the way of life for the people. Students will then examine the impact of red tide as it has affected other sea-based economic regions (U.S., Japan, Latin America). How have these areas reacted to red tide?
 - Students should create a PowerPoint presentation on the impact of red tide on the economy and culture of the Kawésqar people. The audience for the presentation is a select committee from the United Nations. (Note: If no technology presentation software is available, student-created posters would serve the same purpose.)

Student Assessment

A common rubric should be used to guide and evaluate the presentation as well as determine the level of participation of the students.

Extension

Students can use the information about the impact of red tide on the Kawésqar as a springboard to examine other cultures affected by algae boom.

LESSON 4

TIME TRAVELER

GRADE LEVEL: 9-12

Lesson Objectives

At the completion of this lesson, students will be able to:

- Explain how geographic factors affect peoples' cultural, economic and political activities.
- Recognize basic human universal needs (e.g., food, clothing, shelter, and a sense of belonging) though these needs may be met in different ways.
- Integrate the basic concepts of geographic study and a multicultural perspective with the science and arts.
- Give examples of human activities which affect the environment.
- Demonstrate an understanding of the interdependence of cultures, population patterns, and the physical features of a given place.
- Develop and analyze systematic studies in geography.
- Gather and interpret data from various types of maps to draw valid conclusions.
- Read and interpret information from charts, tables, diagrams, and graphs.
- Describe the human and physical characteristics of a given location.
- Recognize the relationships within a place.
- Identify the changes and diffusion of population, ideas, and other phenomena on the earth.
- Recognize that variables are used to create a region.
- Recognize relationships between the natural world and humans.
- Draw conclusions from maps, objects, pictures, etc.
- Use the inquiry process to solve a problem.
- Use a variety of written, oral, or visual format present information and conclusions.

Notes to the teacher:

The study of indigenous people is a mirror into the past. Many current cultural, economic, and political attitudes can find their roots in the ancient peoples of the world. This lesson should act as a catalyst for the research into other indigenous peoples throughout the world.

Estimated Time

Two class periods

Materials Required

- Blackboard
- Access to maps, charts, pictures, and other materials relevant to the Kawésqar people.

Lesson Resources

Access to maps, databases, pictures, and other relevant materials relating to the Kawésqar people

Connections to the Curriculum

- Geography
- Social Sciences
- Language Arts

Connections to National Geography Standards

Standard #4: The physical and human characteristics of places.

Standard #14: How human actions modify the physical environment.

Standard #18: How to apply geography to interpret the present and plan for the future.

Connections to National English Language Arts Standards

Standard #1: Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.

Standard #4: Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.

Standard #5: Students employ a wide range of strategies as they write and use different writing process elements appropriately to communicate with different audiences for a variety of purposes.

Standard #7: Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.

Standard #8: Students use a variety of technological and information resources (e.g., libraries, databases, computer networks, video) to gather and synthesize information and to create and communicate knowledge.

Setting the Stage

Students will begin by examining pictures, maps, and descriptions of the Kawésqar people and their indigenous region.

On a handout, write the following:

“Greetings: You are about to embark on a journey of exploration. The year is 3012. Through a major leap of technology, you and your team of social scientists, geographers, and historians will be going back in time to observe an indigenous people in South America called the Kawésqar. Your time of arrival is autumn 1000 C.E.”
(Note: The handout should include the history, cultural aspects and location.)

Procedure

- Students will work in small groups to identify and analyze the characteristics of the Kawésqar culture, the geography of the region and its impact on the economy, and the relationship of the individual in this culture. Each person in the group is responsible for collecting information on their observations. (A log of observations is to be shared with members of their team.)
- Students will research and develop a log system that will show the way of life for the Kawésqar before Western Civilization. The logs should address the following:
 - Origins of the Kawésqar
 - Rituals
 - Impact of the seasons on the Kawésqar way of life
 - Beliefs and superstitions
 - Community
 - Economics
- Once all the areas have been researched and discussed, student will create a master log with the “observations” of the Kawésqar. (Note: The log can be created either by hand or through available technology.)
- The log will be shared and critiqued by the other groups for both creativity and historical accuracy.

Student Assessment

A common rubric should be used to guide and evaluate the presentation as well as determine the level of participation of the students.

Extension

Students can use the information collection techniques about the Kawésqar to examine other indigenous peoples.

KAWÉSQAR IMAGE SHEET,
FROM PATRICIA MESSIER LONCUANTE'S
“COMMUNITY” ESSAY



A KAWÉSQAR COMMUNITY, FROM PATRICIA MESSIER LONCUANTE'S “COMMUNITY” ESSAY

This is a brief history of how the Kawésqar native community of Punta Arenas was born, who its founder was and what he managed to achieve during his lifetime. Carlos Messier Canales, the commemorated Kawésqar leader, was the force behind obtaining official recognition of the community by the Chilean government. His main goals were to integrate the Kawésqar into another way of life and to gain access to greater benefits for the southern descendants—as the Kawésqar are called—who live in the southern region of Chile. Tremendous support for this endeavor was also given by the former president of the republic, Patricio Aylwin Azocar. During the years 1990 to 1994, he and his government made many advances toward these efforts, including the creation of Indigenous Law No. 19.253, Article 72. This law recognizes, for the first time in the history of Chile, that the Kawésqar, the Yagan, and other specific ethnic groups and their indigenous progeny are native peoples of the southern canals of Chile.

Carlos Messier Canales, a native of Puerto Edén, spent his lifetime working to form an established community for the Kawésqar. He began to assemble his people in 1992, mainly in Punta Arenas. On May 2, 1992, the Kawésqar native community was established by the unanimous vote of its members. However, due to a legal error, it was not until November 15, 1993, that the Kawésqar community was recorded in the Registry of Territorial and Functional Community Organizations in Punta Arenas, with a total of 29 founding individuals. Subsequently, legal status was acquired pursuant to Law 18.893, backed by the municipality of Punta Arenas.

During this period, as the newly elected president of the community, Carlos Messier Canales and his collaborators achieved many things for the community members, including the following:

1. He secured an honorary pension for Kawésqar people who had health problems or other special cases. This pension was the first and only of its kind ever awarded by the Chilean government in the history of Chile.
2. In 1992, Carlos Messier Canales obtained indigenous grants for Kawésqar students of primary- and sec-

ondary-level grades. At present, these education grants will be available to descendants of the original twenty-nine founders through three generations, as stipulated by Indigenous Law N° 19.253. Nowadays, these grants are also available to many other indigenous groups in the XII region of Chile.

3. He acquired a warehouse from the Chilean soldiers in Punta Arenas, which, early on, was used to hold community meetings. Later it was planned to be used as a warehouse and crafts workshop, but, sadly, the people are not using the space at all, even though it is available to them. The only space used by the people now is the Indigenous Community Headquarters in Punta Arenas. It is located at Calle Capitán Guillermo N° 0 1171. The Kawésqar hold community meetings there to discuss and resolve different internal issues and to conduct training sessions for particular activities. At Christmastime they use it to distribute toys.
4. With José Aylwin Oyarzún, Carlos Messier Canales provided information about the Kawésqar community, which came from a family record, for inclusion in a book about the Kawésqar, called *Comunidades Indígenas de los Canales Australes (Indigenous Communities of the Southern Channels)*. The book describes how the native people have lived in the southern Chilean channels since the time of the first colonizers and priests, how they have endured great cultural and societal changes and how they survived despite widespread death from diseases brought by the whites, which significantly decreased the Kawésqar population. Books about the Kawésqar have often contained inaccurate information, and it was important that a native Kawésqar contributed this integral knowledge, which has since been included in other books, too.

The community government functions through a board of directors, which is made up of the following offices: president, vice president, treasurer, secretary and board members. This board has a legal duration of two years. Decisions are made by a majority of votes, and all decisions are upheld and respected.

The only means of economy for the Kawésqar has been the sale of fish, shellfish, and craftwork. The community does not function collectively with regard to these economic activities. Historically, the Kawésqar lived only with their immediate families traveling in canoes. They never lived together in a larger community in one place for long periods of time. Their canoes were their means of daily transportation, and they were constantly navigating the Patagonian channels and islands, a single family staying one place for just two or three months. Only on very rare occasions did they find themselves together with others in the same place, so there was never a consistent avenue of communication between the families. Nevertheless, the Kawésqar people have always been social.

For generations, the K̄awésqar men were responsible for building canoes, fishing, sea lion hunting, tanning the sea lion hides, and making tools, such as harpoons and arrows. Women did craftwork, made basketry, cared for the children, prepared the food, and preserved the cultural and historic traditions of the K̄awésqar people. Nowadays, men occasionally build canoes and fish. They also make hunting tools when the young generations ask them how tools used to be made.

The family is the nucleus of K̄awésqar life because children learn about their culture from their grandparents and parents. In some cases, however, young people do not have the opportunity to acquire such knowledge due to disinterest on the part of the adults, or because they are involved in western culture and urban activities and are not interested themselves. They have adapted to a different lifestyle with the norms and rules imposed by western civilization. Traditional K̄awésqar cultural practices are sometimes hindered by environmental protection laws, such as the ones that prohibit the hunting of sea lions and the huemul deer (*jekèùá*). It is clear, however, that the K̄awésqar try to maintain their culture and teach traditional techniques to the younger generations, despite the modern times in which they live and the great technology that is available today, such as audio equipment, fax machines, televisions, digital cameras and the Internet.

In these modern times, the K̄awésqar people are faced with the challenge of adapting themselves to a different kind of life and customs. Their cultural roots and traditions are not well known in the world. In fact, many times people have erroneous ideas about the K̄awésqar because they know them only through books about the community that are poorly written and distort the true wealth of their history. This profile provides the first opportunity for the rest of the world to know our stories.

REMEMBRANCES OF A KAWÉSQAR WOMAN FROM PATRICIA MESSIER LONCUANTE'S "ORIGINS" ESSAY

I imagine remembering the past; everything seems to be in obscurity, in the obscurity of my ancestors. How I long for the footsteps of my grandmother, whom I never knew and who would have told me beautiful stories in Kawésqar if she were alive today. My eyes would fill with happiness. I imagine her as a person who is simple and honest, but with the sincerity in her eyes of a loving grandmother. Her hands would be like rose petals, her face like the purity of a charming woman, and her body would be that of a fighter and a kind woman. Grandmother, I will imagine you until my thoughts are exhausted or until I reach you in my dreams, a granddaughter who awaits your kind affection and simplicity.

I imagine the Kawésqar family that I never knew, like my grandmother, my grandfather, my aunts and uncles. I have the happiness of having with me at all times my father, who is no longer on this earth. Heaven received you, father, with open arms, and that calms me and makes me happy. You will shine a light on the long road I will have to travel in this world. I imagine my Messier family that has disappeared. It feels as though it is in the clouds, the family I never had but try to imagine in my dreams.