

English Transcription – Interview

Date of Interview: 1. September 2021

Participants: David Alday, Michelle-Marie Letelier, Paz Gueverra

Translator-transcriber : Sonia Medel

David Alday's Biography:

David Alday es parte de la directiva de la Comunidad indígena Yaghan de Bahía Mejillones, Puerto Williams, en el Canal Onashaga. Descendiente del pueblo Yaghan, último pueblo originario del extremo sur de Chile, territorio milenario habitado por la comunidad por mas 6.000 años, Alday trabaja por las demandas de la comunidad indígena Yaghan, la revitalización y visibilización de su cultura ancestral y la protección de sus derechos como pueblo originario, especialmente el derecho al mar frente a la amenaza de las industrias salmoneras en la región.

David Alday is part of the directive leadership of the Yaghan Indigenous Community of Bay Mussels, Puerto Williams, on the Onashaga Canal. Descendant of Yaghan people, the furthestmost located people in the extreme south of Chile, millenary territory inhabited by the community for over 6,000 years, Alday works for the demands of the Yaghan Indigenous community, the revitalization and visibility of their ancestral culture and the protection of their rights as an Indigenous people, especially the right to the sea facing the threat of salmon industries in the region.

Interview Transcription:

4:22 Michell-Marie: We're starting to film now.

4:23 David: OK.

4:25 Michelle-Marie: Sorry Paz, that I'm interrupting you. You were saying something important, so better to start recording now. Oh Paz left. What happened with Paz. [Laughs] The technology.

4:44 David: Yes.

4:46 Michelle-Marie: How weird. Anyways. What Paz was saying is that this is in the context of the exposition we've organized. She's a Chilean curator that also lives here in Berlin. And this is the result of work of two years, of research, of being able to build ties, because what interests me is to be able to create a sort of triangle, between the communities that are in Canada, Norway and you, the communities that are in the south of Chile. What happened?

5:37 Paz: I've reappeared. Hello David, Michelle. Since Michelle-Marie is about to start recording can I share the screen with the material?

5:50 Michelle: Yes, yes.

5:51 Paz: With the public?

5:52 Michelle-Marie: Go head.

. . . SHARING SCREEN, TROUBLESHOOTING

7:09 Paz: Hello David, hello Michelle Marie. I want to invite you to, from the context of the conversation, we're very happy to make a format that allows us to create some common strategies. David, we're contemplating with Michelle how to make of the exposition a place that isn't just to present objects, but to discuss, embrace, assure that the so-called objects have their qualities of living beings. And, the exposition that is titled, "Am I ancient or a human-made machine?" of Michelle Marie that we're presenting at OR Gallery in Vancouver, arises that question of the poetic as the imaginary and the ethic of the sovereignty of the ocean, and you're one of the protagonists with the Yaghan community, developing a struggle, that is historic but also current, of the struggle for the beings that relate with the life of the ocean. And in this context we're developing various informal conversations that are modest, but active, with artists and activists, authors, curators like Morgan Guerin, James Harry, like you, and like Ánde Somby, between BC, Canada, the Sámi community in Norway, and the Yaghan Community in the south of Chile.

8:43 And I wanted to share, just to introduce you to the questions we've been developing with Michelle-Marie in the past two years, now that this exhibition was postponed by the pandemic, we have the opportunity to workshop between each other via the internet while in isolation, but from that distance, also connect with important questions, maybe is the moment to make a thought that is also critical of the work we artists and curators make, not just of quickly presenting, but also questioning the mechanisms of presenting and circulating culture. And in that sense, we ask ourselves:

In what way do art exhibitions have the capacity to create common moments, instead of objectify the beings the enter into its framework of modernity?

How to make that the exhibitions be permeable to life, through the orality, the reciprocity and in connection with geopolitical trajectories, struggles and the alliances that can be created, and the potential alliances?

And in that sense . . . I'm going to stop sharing for the moment . . .

We wanted to talk with you and other actors and start this strategy of creating communal spaces beyond the physical space of the exhibition.

Not sure if you want to kick off the conversation. It's a conversation for which we haven't prepared any choreography David, because we both have, and you have, a lot to share, but of course, working with Michelle-Marie, I'd like to give her the floor, and if you want to begin, I'd be really happy and then we can continue.

10:38 David Alday: Me begin?

10:40 Paz: Or Michelle if she wants to ask you any question? Any prompt?

10:46 Michelle: David a have a ton of questions, but I'd like to begin, before anything, asking what you think about everything Paz has shared? And thanks Paz for your presentation. It's super nice, and encapsulates everything we've done these last years, in some way.

I'd like to know David, what is your perception regarding your understanding about what we're doing or if you'd like to introduce the community, what you're doing there and obviously in relation to salmon, which is the subject of this research.

11:34 David: Well first I'll greet you in my native language, hello, how are you? Hello to everyone, my name is David and I'm from UPUS WEA, it's the Smilax Bay (Bahía de la Zarzaparrilla) and this is how this place is called in the native language because of the abundance of the fruit that is named. I've been reading the questions and I've understand more or less what you're trying to explain, which is what you do with art, which isn't just the presentation of objects, but also adding other things that add or better compliment and reach better the people or the objects that are being shown. Sometimes one goes to museums and see only static objects. So it's good to add, on behalf of you two, art experts, something that deepens . . . not sure, like through the observation of the younger peoples, what's missing today . . . we see our youth on these objects, these tablets, they don't see beyond these technologies, and so if it can be accomplished in this way, and has results, I think it's great, especially if we speak about the native peoples or different nations of the various points of the earth.

We as a community, always, the Indigenous community of the Bahia Mejillones, this is how we self-identify. Here behind me you can see the flag we generally use in documents or publications. It's the flag, or the image that represents us. Within this image is everything we are. The water, the tides, our elements like the harpoon, this reed basket, the mountains, the snow, everything, the cosmovision of the Indigenous people of the end of South America, of the southern tip.

14:48 Paz: Thanks. Here in Berlin where Michelle-Marie and I are living, there is an intense debate that is also ongoing in some Chilean museums about the ethnographic collections, that have collections of Indigenous communities that were taken by ethnographers, 100 years ago, so present is that critique that we're talking about, about how in those museums Indigenous culture is presented as an object, but also, in the past, like a civilization that isn't contemporary, and so we find that the struggle in Indigenous communities regarding the life, with the ocean, in the ocean, specifically the salmon, also tells about this actual life and this contemporary and future story . . . I'd like to share an image, that may help to . . . the question that Michelle was indicating. Here is a photo of Puerto Williams that I read in a report of the newspaper in 2019, and it says, "TERRITORIO YAGHAN without salmons," and here it says, "Pueblo Yaghan alive," I imagine making the critique of not being understood as a people of the past.

16:24 David: Of course. Should I start?

16:29 Paz: Yes

16:30 David: Yes, starting from this about museums, via history, the Yaghan community has suffered the taking of its objects by peoples that arrived as researchers and all of that. Today, we don't . . . we do have the past present because to have a good future one has to have history present, especially of our people. A detail, this upcoming September 7, we have the reception, we're going to receive here on our island, the third handover of elements that were taken circa the 1900s by Martin Gusinde, from the island. It's the third handover of elements that are in the centre of the country, that of which were exhibited and others which weren't and were just stored, and we have done that work to be able to recuperate and reconstitute the memory of those who are a part of our people. And we still have people in our community that are alive and are direct descendants of these peoples that fabricated, for example, ceremonial masks, ceremonial elements. What happened in the past with these human museums, the exhibitions, also touched us. Also, we're negotiating with Argentina regarding the restitution of remains, of people of our community, that were working in those places and that once their lives ended, they were exhibited in these museums. The issue of the pandemic slowed us down a bit, but it's under process, so you're informed. As a community and with the support of the museum [Museo Antropológico Martin Gusinde], which has been of great help, we've been in different places of the world and country to undertake this recuperation of elements that for us have meaning and value for our territory and revitalizes and brings the memory and all of the strength and energy that is needed today as an Indigenous community, and a community so small such as ours . . . revitalize and put the name of the community or the Yaghan people in a place that is a naval base. Institutions impose themselves, have imposed themselves over the memory, wanting to cover the real story and cultural heritage of this archipelago, on which wherever you step there is prestige of memory and the present of the Yaghan people. Now with the, the Yaghan community, I want to connect a bit with the image you shared Paz, the Yaghan community has lived and was much more people than what we are now in Puerto Williams, here in Puerto Williams . . . it's not even 2000 people, the Yaghan community I think it was almost 3000 on the Island, on the Archipelago, navigating constantly and they lived, they made their life, they adapted to what was, is, the weather, the way of living, but it was never seen in danger, nature, the ecosystems, the lives of other living creatures were never seen interrupted, like are the whales, the sea lion, the birds which are so important to us, but advancing in time, we see that the impact that humans have or their form of looking at nature, or this word of "resources" which causes so much harm, to other living creatures like the ones I've just mentioned, the Yaghan people knew how to live without causing imbalance. We see today, how it's repeated when the whale and sea lion hunters came, the whale was in danger, with all this massive exploitation that unfolded in these extreme places like is Cabo del Hornos and Patagonia, and also together, almost with the complete extinction of the Yaghan people. Today we live something very similar, it's very similar. The arrival of the salmon industry brought back all of these memories. It came to bring to the surface all of this that wasn't hidden, it was very latent. Where am I going with this? Is that we're part of all of everything that's here. The Yaghan people, the community, the ocean, the marine depths, the coasts, are primordial for the continuous existence of a culture, like ours. In regards to navigation, we've made huge efforts to accomplish, including even risking our existence a bit within the territory, because navigating or rather not having an expertise, like the Yaghan people had, to be navigating these coasts, you also risk a bit, but it's an obligation of ours. In that case, I

sign up, because I go out to navigate but rowing, alongside my son and it's a form of recuperating. And we've now been doing it for quite a while, we do it in kayak. We've navigated almost the entire coast of what is Navarino Island, and this has us really calm and it's a recuperation. The salmon industry, the way it entered, that it broke into the territory is the worst way that an industry can enter an Indigenous territory. The Cabo de Hornos Archipelago has been since the year 2005, by law, the law 1953, it's an area of Indigenous development. Here, it wasn't consulted, they entered, they installed themselves in the marine channels, without having had this conversation, this consult, with the Yaghan Indigenous people. And today we see this replicating in other parts of the country, the same thing is happening. For example, in Puchuncaví, communities that are completely small, like us. And they're replicating the same . . . as ours. Recently, I was listening to this call, I was bringing it up in other conversations, or I'd publish it, this call that comes out of the soul when it's small communities and they make themselves big, this call NO to the salmon farms. We started like this. A small community trying to move this forward, and much was added, which resulted really well, because it was a historical and beautiful result at the national level. This industry brings nothing good, they try to cut us, they bring us the same thing they do with other parts of the world, which is believe, that that is the way to live, believe that that is the way to reach the quality of life that they talk to you about. They use the word "sustainability", "sustainable," "quality of life," and we have the true knowledge of what it means to have quality of life or how to acquire that quality of life. You don't obtain quality of life because you have the latest model of television or car, all of that ends. We have, we don't replace, but through our ways of being raised and seeing the territory, our quality of life is being at the ocean, observing the birds, it's having a connections with all living creatures. We still see the differentiation between the four seasons very clearly, which in other countries isn't happening so, all of this is altered, by the arrival, and it's like that. Here there isn't technological management that could help us replace our way of life, or this vision of life. All it does is just interrupt, interrupt something that has been maintained for thousands of years. It's our connection, as Indigenous peoples, for what's ours, the ocean and nature, the coasts and everything that inhabits them.

27:30 Paz: Here is this recent image where we can see in the ocean, you brought up navigating, being in the ocean, risking oneself, because you have to learn the techniques of previous generations, as an interrupted intergenerational relationship. And here I saw this protest in kayaks, in the Beagle Canal, where members all the way from Argentina to Chile and here Michelle could make the connection with the current situation that you were telling me about Michelle of how in Argentina the salmon farming was stopped.

28:26 Michelle: With respect to this, I'd like to first ask a question so that people who hear this conversation later can have a bit of the context which is a super important thing, I understand that you're prohibited from navigating? Or not? Is that still ongoing?

28:47 David: Yes, we, it's a 'nice' prohibition on paper, because to navigate you need a whole bunch of papers, or to start, a boat, or watercraft, that is beyond your economic research.

29:07 Michell: With a motor, a motor vessel?

29:10 David: Yes and the navy requires, thousands of things more that in your whole life you'd be able to get. So that's the barrier. In reality, our children are born into their territory and we don't have the possibility to take them to other places that are important, that are around the island. So, it's really important that we maintain that. We've accomplished it through other projects and things like that but, and what I've shared with Paz just now, is that we've begun to navigate in kayaks, with all the security measures necessary, but we're in the water and we've done this ourselves because we just have to do it. What comes after, or the legal issue, we'll have to address it, but we have to have an action for it, because the only affected ones from this prohibitions that stem from many years ago, the only affected ones, is the culture, what the Yaghan people can leave behind and it's children, and it directly affects the new generations.

30:27 Michelle: Ehm, so what I understand is that there is a type of gap, because on the one had there is a sort of general prohibition on navigating, and on another side, you've actioned some resistance using the kayaks which could be considered like a sport, so it'd be like a sort of legal escape for you to be able to be in the water. And the other thing, my question, is that there doesn't exist any sort of exception for the community, in terms of respect, to the culture of the Yaghan community that needs to navigate—there isn't any kind of special legislation for you, that would allow you to be in the water, to navigate? Is there any conversation in relation to it, with respect to the new constitution? Something?

31:19 David: No. Here for example, it's someone that's been denounced by the community, because it's something primordial for us, being in the water. Eh, what hasn't been done in years, the only form of navigating that we have today and that keeps being practiced and has allowed us to reach other places from the island, has been through becoming an artisanal fisherman. Through that trade, one can opt to navigate and know those places. But it then becomes like work. It's not about revitalization, nor recuperation of spaces, no, it's for work . . . it does facilitate having a connection with the territory, but this is when one is an adult, when one takes on responsibilities. We're talking, and we've highlighted, that what's important here is the future generation, the youngest ones. We have this worry, our youth our leaving the island, because there isn't anything here. There are things to do, but life demands that one work, or be a professional, which is super good, but this makes the homework we have to do as a community hard and within the territory, let me know you Michelle, that there are no opportunities for the community. Which is why I always talk about the overlap of the services of the state to cover a bit what is the responsibility of the state with the Indigenous communities, which here has been incredibly low. Everything that is done or has been accomplished, has been through small demonstrations, reiterated trades, this navigation thing. We've been talking about this for years and we've taken this determination of ours, through our own means to enter the water. So, I consider this my right. Until now, I've been navigating almost two years. And I hope it continues like this. No one has said anything to me. Co-publications as well, with this sense of recuperating the ocean as Indigenous people or as part of an Indigenous community, and I haven't had major issues. And I do this with my son. He comes with me everywhere in relation to this whole navigation issue. Yes, the prohibitions are high, but the initiatives of recuperating something, on behalf of the state are low, they're minimum, they're on paper, this that is written but isn't activated, isn't put into practice. That doesn't work. You have to move, to execute something,

and for it to have impact for you and your community, like something so important like navigation. The Indigenous law talks about fostering development, but it doesn't go beyond that.

35:21 Michelle Marie: Do you have faith or does the community have faith in this new future that Chile is living? Is there any light that can be visualized in relation to what we're talking about?

35:35 David: Yes, I think it's on a good path the new constitution. It's had a lot of a barriers, lots of hurdles to jump, but this is like that. It's a change, it's an important change, especially for Indigenous communities. To be already talking about a pluri-nationality is important, the recognition, I still can't believe that in Chile, we're not recognized within the constitution. For me it's gotten us to where we are today as a country, the forgetting, the wanting to bury your own roots, what your country is, how it was born. Independently with whatever came after, not recognizing preexisting peoples, does a lot of harm to a country and leads us to these results, brings us to where we are as a country. I don't want to be negative, a disaster did occur, but with what's coming, something better is coming, we always have to take something good out of the really bad that happened to this country, and this is the moment. There are voices, there are peoples, there are voices of all the colours and that's what's been missing in this country. And we're accomplishing it bit by bit and hopefully it leads to a good result. I have a lot of faith. We have our constituent, Lidia González, who is there. And we're also always there and in contact, in conversations, in meetings with her. It's hard work, but it's work that has to be done. And it'll have impact, for sure, on our country. I always talk about the new generations because it's them that'll remain here, that'll be present, and also in these extremes, hopefully, and part of an Indigenous community, hopefully, what is culture, patrimony, the recuperation and revitalization of spaces on behalf of Indigenous peoples.

38:27 Paz: Of course, that judicial struggle that is developing, that we're following with enthusiasm for a new constitution, I also feel it as historic, because the constitution of 1981, neoliberal which opened the conditions for extractivism, I remember I read the constitution to deconstruct it with my students in Santiago. And in that moment, I read the phrase, "each particular has the right to make an educational institution," which seems very innocent, but that gave footing for private universities and not the state guarantee education for everyone. So learning how these mechanisms made new rules of the game, made new inclusions and exclusions, we saw the dangers of this constitution and the new map it created. So I'm seeing also with enthusiasm and interest, that the assembly have an Indigenous President, and representatives of the Indigenous communities. I remember that one of the first laws of the Republic of Chile was "everyone is Chilean," and that too was seen as something positive, but that too was a mechanism of erasure, of the Indigenous names. And so, how, the texts, we have to keep rereading them, but also changing them. It's not enough to interpret. So this new text is almost like a blank page.

40:16 David: We, good, such an important topic. We were raised here, on the island, reading in the texts, so I'm moving to the topic of education, reading that we, I read in history texts, "the extinct Yaghan people." I was raised this way, I was raised reading that, and the previous generations as well, my mom, my dad. And now my daughter, recently, we did an exercise

which asked what the name is of this place or your place, and I told her to give the place Indigenous names to see what the reaction is of the teacher. And there was no reaction, but there was also no question either. So that made me, I think that at least you have to ask something, or “you didn’t even check the homework,” I thought of saying. But what we see or what we read, is, especially in education, is how we’re being formed. If you tell a person that a people are extinct, and Chile has been like that, from the education, it’s extinguished Indigenous peoples, in this case us. For me it’s impactful the change that it’s had, because as a kid, you go along with everything. And, knowing that I was a part of a community, that my roots were of the Yaghan people, I would read books that said we were extinct, that our Indigenous people no longer existed. It’s hard. One sees them now and it’s impactful how it’s generated or how the country is desired to move forward through, I don’t know, a country trying to establish certain beliefs with educational texts. Today there is something similar to the Selk’nam people, whose descendants are fighting hard for recognition. But today we see that that’s part of the past. Today the kids are saying, “I’m Yaghan or I’m part of the Yaghan community.” Today it’s talked about in school. I’ve also had the opportunity make videos, or the teachers ask you to explain the culture from within, or the elements of the Yaghan people, and this has permitted the transmission, because that’s the only objective, not to impose something, but to transmit, that there is a people, a living community that is part of the territory and that is the Yaghan people, and among those children, there are children that are part of the Yaghan community. And it’s a living people, it’s not extinct like it’s said, and today, there is another view of the community, of the people of the territory towards the Yaghan community. It totally changed. Well, a lot of things happened. We had various elements that put us in everyone’s sight. We had other things within the territory that got the people to begin to see that yes, the value that an Indigenous community has, understanding that everything that is done or asked for, in the case of the salmon farm, isn’t something that benefits us, because we know that’s not good, but looking at it from the universal level, we’re protecting an entire universe of living creatures and it’s not just us benefitting, here anyone that passes through this island or that comes to live or that comes through, which is the majority of the people because it’s a naval zone, I don’t know why it still has that name, the people keep that. Here what’s primordial is nature, the ecosystems, it’s not just us, there are other beings that are there and make a connection with what’s life. In the end, we all move, we all breathe. I also try to inculcate, as a community, that there are elements, or there are animals whose self-defense isn’t, or that don’t speak, so we have to be there too for them. And, with that we’ve seen the recuperation of spaces. We have two straight years that we’ve been able to directly experience, here in the Bahia of Puerto Williams, I know that it’s not very nice to see, but the attack of orcas on whales with their kids. We’ve had the death of whales here in the Bahia and they’re there. But the people have been able to witness it. And it’s really good. Without anyone’s intervention. Here it’s prohibited for example if there’s an attack of whales, by an orca, that anyone intervene, because it’s nature, it’s the cycle and we can’t intervene. Not long ago, we also had the visit of over 70 sea-lions in the Bahia that no one, well people that aren’t from here, can’t grasp an explanation of why there’s so much nature, we have an abundance of birds within the Bahia which hadn’t been seen for quite some time, cormorants, seagulls, the imperial cormorant, but it’s because we have little transit, which this pandemic has done a lot of good for. Obviously this pandemic took many lives, but nature has been able to recuperate space. And we’ve lived it here.

I want to share an experience . . . these sea-lions that were here, that were nearly 70, forced us to leave, with my son on the kayaks, because the number of sea-lions was so great that it was dangerous, because they're very playful. The sea-lion won't attack you, but they'll play, they'll want to climb on. We had to climb off, and walk back towards Puerto Williams and leave the kayaks on the shore. All of this we've seen throughout these two years. We always see nature and whales, but we've seen it in an intense way throughout these two years, that calls us to care, conserve, maintain that connection. To take the kids and say, "this is what life gives us and what we have to take care of." There isn't anything beyond that, it doesn't have monetary value that can replace it, that contact.

48:54 Michelle Marie: It's not a resource.

48 :57 David : That, it's not a resource.

48:59 Michelle Maria: With the topic of the sea-lions, one of the questions I wanted to ask you, because I've been reading this book of Cristina Calderón . . .

49:06 David: Ah, the grandmother (elder)?

49:08 Michelle Maria: The grandmother (elder). And there she speaks, there's something I don't understand well, she says that when she was little, they'd give her sea-lion oil, and that it was negatively seen, like prohibited, but it was something that the Yaghanes always did, consume sea-lion meat, oil. So why was it negatively seen?

49:33 David: That was after. That was when . . . the sea-lion hunt was always a part of the Yaghan diet, it was used, like for everything the Yaghan people would do, it used everything it could, for parts of tools, permeabilization, the oil, fat... on the hair and the entire body, to be able to . . . this is why I say that there is a behaviour, of incredible adaption, because we look for the elements that serve you, without damaging anything. And we were able to take it, it's terrible, my mom would give it to us, in my case, it was . . . in my case, pardon the word, but it would make me throw up. But I had to take it because there is something very characteristic here, I'm not sure if those things make it so that you don't go, we've never gone, for example in my case, I've never gone to the hospital, today, when it's very extreme, or something has happened to me, but I think that these things maintain the organism of the body really well. Sea-lion oil was to protect us from the colds, they'd usually give it to us when winter began. But, not, this came later, that it was seen negatively, when people came in from other places, but it's always been done and it's always been a part of the Yaghan people.

1:25 Paz: And Teresa Calderón, hasn't also been one of your allies in fighting salmon farming in the region?

1:36 David: Cristina Calderón?

1:36 Paz and Michelle Marie: Yes, yes, Cristina Calderón.

1 :38 David : Yes, yes. The grandmother has been a fundamental pillar. We've done recuperation work, of toponymy. I admire and have great admiration, especially for her sense of humour. It's an incredible sense of humour that the grandma has, and a memory of having . . . and the desire

to express things . . . one day, I'll tell you, we went to see her with my wife and she was telling us how she'd cross from Harberton, which is crossing the channel, the Onashaga, in front of it, on the east, on the north side, sorry. And she'd tell us how they'd cross, when there weren't any limits yet, the state wasn't there, Chilean and Argentine. Incredible how she conserves such good memory. The grandma is 94 years. She's been of great help in . . . it's been very fundamental. We've done work, and now we have the work with . . . also supported the work with maps, also supported by the museum, we've done some recuperation. She's, well with other senior people like her of the community, that know the territory very well, of the Yaghan people, but she's always there with the same joy, the humour, including with such hot topics, like the issue of the wall that happened here, the salmon farming industry issue, small marches for social issues. The grandma, we've seen her there and I think, she should be home, but no, she puts herself there and . . . every time the grandma is there, it's in social media or the regional papers, and she's always front and centre. And that, the grandma, I don't know, complete gratitude, because she could perfectly stay at home, because of her age, but no. She wants to be there, she insists on being there and this is what fills one up, and motivates on to keep going. It's been fundamental. And her story, the book is there too, understanding that it wasn't a childhood or youth that was very happy, but in telling her life story, she tells it with joy, with gratitude for having been here.

55:03 Paz: This is exactly what we've seen with Michelle-Marie, the importance of the orality, before these texts, existent, dominant, hegemonic. And so, how Cristina Calderón, how you, share, . . . via the orality, new texts are created, recuperate the land through these names that were replaced like the Beagle Canal, has another name . . .

55:31 David: Of course, Onashaga. We have the Murray that is, a part, I think it's time, we're within the thought framework of being able to recuperate . . . especially the Murray Channel, which is, was the constant route of transit for the Yaghan people. This is, Murray Channel, in Yagashaga, is the Indigenous name, Yagashaga or Yakashaga, it's had variations in names. It's the most transited channel by the Yaghan people and it also divides Navarino Island and Hoste Island . . . it was replaced, a channel with such importance with that . . . with that story, within that channel is Wulaia, Bahia Wulaia, where the super important story of Jimmy Button is, within this channel is **VALLADULA**, where the seat of the Stirling House, is, with major Indigenous settlement of the Yaghan people, then there is Mascart Island, and after those are the Wollaston Islands, so that channel has a huge weight, was a major route of transit, and yet, of huge historic weight of livelihood for the Yaghan people, and still, it was replaced and it was covered with this name that, I don't know, I've read a bit about who it's about, but, no, and just like it, with various names of the island, the island has it's name everywhere, we have these maps and we've worked . . . with the elders, especially with the grandma, and everything has it's Indigenous name. And this is a loss, I consider it a huge loss for a country, to want to hide, as I was just telling Michelle, to want to hide especially languages that are Indigenous, to be hiding these root of a territory, of a people, and everything that this brings, is what we're living today.

58:07 Michelle Marie: David, ehm, returning to, of course, talking a bit about what this channel means and that it's now divided, into two countries, that have nothing to do with what was or what is Yaghan territory and that for the very same has been, from my perspective, something

super nice, in the sense of being able to unite, from both sides, in resistance, and a little bit of what's in the photo that Paz showed. How has your experience been of uniting with the Yaghan people, which are a part of what today is Argentina? And what has that union been like? To resist in a channel that is divided into two countries?

58: 57 David: Yes, well, this activity was beautiful. The point for you to see, the point is about 10 km from the east side of Puerto Williams, and it's the most narrow part of the channel, of the Onashaga, the Beagle Channel. And we'd say, it's dangerous because that's where the tides meet, and everyone would talk to us about it. And us the same. Because it's so narrow and all the tides come together, so it makes navigation very challenging.

59:33 Michelle Marie: Around there, near Haberton, no?

59:34 David: That's exactly it. That's where the island is. There is a little island down there. Across from that.

59:42 Michelle Marie: Yes.

59:43 David: Yes. So I'd tell the guys, let's just ask, that it be calm that day. And you know what Michelle, there was a sun and those waters, like a mirror. Everything lent itself for that day to work out. It's peak winter, when it was realized. I have images, because my son and I participated, alongside other guys. And the rest of the community, we were able to find other sailboats that were in solidarity, and the rest of the community, among us, the grandma, who again was featured everywhere, wanted to go. So, we were still worried, because, there was the issue of the pandemic, but she wanted to go, and she went. There is no discussion there. And so did the rest of the community, all that could navigate. And my son and I and another person, joined up with people, with David as well, he's also called David, the one that organized from Argentina, and well the union with them comes from a long time ago. I think that, they have this legal issue, they'd been working on it, but I think that the stuff here, helped, what we did. I've always said that the social cannot remain, the social, or, every time you manifest in a good way, it has to be, let's see, in the living way that people have of expressing the way they really feel, especially in this barbarie that's done with the territories, or that's pretended to be done. Argentina had been working on this for a while, and this propelled it further. After this, NGOs, different NGOs, among them Greenpeace, which is still working with us and with which we've had good results working with, without giving them anything in return, I want to say. . . we haven't given anything, because we don't have anything either. We have our land, our ocean, and that is the only thing we have.

1:02:20 Marie Michelle: And the knowledge.

1:02:22 David: And the knowledge also. Understanding that here, between, there is also an Indigenous community in Argentina. The Indigenous community, on the Argentine side, that was very recently recognized, the Yaghan people, on the Argentine side . . . understanding that before there were no borders. The Yaghan people crossed and like that, will all the freedom, and once these borders were set, the communities were left divided. The Yaghan people were divided and they remained on the Chilean and Argentine side. So, it's always been and we always try to treat

this issue of support without flags. We're all part of, we have in common the Onashaga, for others the Beagle Channel, and we understand very well the cultural wealth that it has and also natural, the fauna, and everything that it can help nowadays. Here what we've gone through, what we're going through, is because of the treatment given to these places, so, because of the behaviour we've had. And so, we understand that really well, all of the organizations, all of the community, the Indigenous communities. We have no doubt about it. And that's why, that's why the state or states need to understand and have to listen to the people when you see a group of people that are of the territory, that are of the territory, speaking the same thing and have the same idea, it has to make you doubt a bit about what you want to do as a state or as a service. And that we had very clear and there was a lot of cohesion. They came here. We went there. Different activities. It was a very strong movement. We didn't sleep. For example, here we didn't sleep. Well, this has that kind of effect. And in the end when things are so extreme or you see what you love, your territory, your ocean, in danger, you don't sleep. There are moments you don't because you're thinking and thinking, and they're very hard moments, but when organizations or communities unite and are cohesive with a sole objective, it becomes not easy, but, it gives, a lot of hope, and it doesn't make you think as negatively as when you're alone. So, I think that all of that aligned, and I repeat, there were no flags here. It was just the territory, one thing in common, which was the protection of the channel, of the Onashaga, and what resulted was what resulted. One day the salmon fisheries were expelled, when they were already installed, and then what follows is everything we know about this industry, which this morning I was seeing, that Nova Austral has joined the United Nations with a whole thing of sustainability, because they use these terms. We keep working with the resources we have, but they don't. Now they have, they're at the United Nations talking about how sustainable they can be. So, all of this is accomplished by all of this work. These communities accomplish the results. Small communities and organizations that have this sense of care and future because without these spaces we don't have a future. That's the issue. We can't see in a good way, with these types of introductions or interventions, like these industries of heavy production are like. We can't see a good future or a bright future, or whatever one wants to call it. There is no way. Less so today.

1:07:06 Michelle Marie: Of course not. David, one question, perhaps the last one, to close off the conversation. There's something that I'm interested to know, what is your relationship like with scientists? Because from what I understand, there are scientists that are pro salmon farming industry and others that are against it, so how have you been able to see the relationship you have, or do you have some kind of relationship with scientists there to be able to carry out resistance? How has the relationship been with the scientists, with science?

1:07:40 David: On the Cabo de Hornos topic, or here in the territory, eh, with everything that's happened to us, it's caused us, there are deceptions, there's people, of the scientists that have maintained a single line, but, always, and I've understood too because of how this has all be developing, that they are the word, and it's understandable anyways, because they're the ones that study it, but, for what I understand, what they say is. And it's there that I have big doubts, because it's as you say Michelle, we can have different opinions, but I understand that the science, I understand, it's the only support that nature, or the biodiversity, or the ecosystems. The science is the backing for their maintenance. So when I see scientists, I get these doubts, trying

or certifying industries like these. In the territory, we haven't had these types of people, of scientists. There was a lot of support on behalf of scientists that are here and presented and named and put their faces forward to defend the territory, with their arguments, that are very good. I think that there are good scientists on the island, but, yes, we have to be on them. The theme, of money and benefits offered to them, really scares me. It changes everything. One sees examples, one of the most scandalous examples, is this reverse of the catastrophic verdict which happened in Chiloé in 2016, where that state hired a team of scientists, and everyone said it was the red tide. But today, we have independent scientists that did that same work and they denied all that. And it's there, the report is there. So that's when one begins to, we not only have it clear as a community, I'm very sincere, I don't need a scientist next to me, telling me this is going to damage . . . they can talk to me about their knowledge or in how much time, but one knows their territory. Also as a person, with common sense, one knows that if an industry of this size comes, by how it works and its antecedents, I don't need a scientist to tell me that it damages nor the impact it has. One knows. That's why we react without needing to ask science. The first night they told us, it was at night that the news arrived, "today, the salmon farming industry arrives, they're already bringing all the material. It was instant. The next day we were already cutting the entrance to the ferry, on the ramp. That image that you put up there, of the people, that was of the ramp, because the next day we were already there. And we didn't need to go ask science. Science has to join the people, especially when there is knowledge of the territory, ancestral knowledge of Indigenous peoples. I think that it's a good complement, science, but not only. It has to be accompanied by what is territorial knowledge. It's fundamental.

1:12:22 Michelle Marie: Exactly. We're totally in agreement with you. We're talking about a rational knowledge that science has.

1:12:31 Paz: But also of the power alliances that always exist in a society. And with whom one allies is important too. And on my part, I'd like to share, sort of in parallel to the judicial struggles, the political struggles, also the struggles of the imageries, the cultural struggles—your publication, David, in the magazine *Yene*, that also refers to a whale, a being of the ocean. It's a magazine I know because it's part of the work by great Indigenous Mapuche artists, Sebastián Calfuqueo and Paula Baeza Pailamilla. And I'm also leaving the link for anyone that's watching us. To invite you to these next texts, these new stories, this new present. As you say here, the people are alive.

1:13:32 David: That's how it is. Yes, one of the things that I like to do, is write a lot. But, often, there just isn't enough time. This is very demanding, the issue . . . today everything is via meetings. I like to write a lot. It's one of the things that relaxes me a bit, but, I'm not sure, I feel that everything that one's feeling comes out through writing. And, I'm always trying to write and make it, not for me, but trying to create awareness of the culture, and how valuable it is.

1:14:15 Paz: And the exhibition with Michelle-Marie, maybe so that we can begin to conclude. We've written, also, the names of the three regions, and of the three areas of struggle and of these potential alliances, that are resisting the extractivism—from the Sámi community, in Norway, crossing through the Onashaga Channel, for others as you said, the Beagle Channel, with the Yaghan community in the south of Chile. And perhaps, it would be good to mention and

introduce David, and to the community that's going to listen to this recording in Spanish, to the Indigenous communities of Canada of Vancouver, where they're introduced as unceded territories, of the Musqueam, Squamish y Tsleil-Waututh First Nations, as an invitation to connect.

1:15:17 Michelle Marie: It's very interesting, what is happening in Canada now. And that's why I'm interested in Canada. Because they have the issue very established, that they're working or living or relating on an unceded territory. So, me that seems like an acknowledgement that happens everywhere, in signatures, in papers, everywhere. They say that they work or are on territory that is unceded. And so that seems very interesting to learn, and to be able to include in this dialogue.

1:15:56 Paz: Yes, I was speaking and an Indigenous artist, Krista Belle [Stewart], and she was telling me that it's a protocol that's always used to start a conversation, we've done it the opposite way, also incorporating it the tradition along the way, before starting the conversation of stating the unceded territory from which one is speaking from.

1:16:21 Michelle-Marie: Exactly. And David, well, I'm super happy with this conversation. Thanks Paz as well, for the images, for all of the feedback and David, I'm going to be in Chile in November, so we'll see each other then.

1:16:39: David: Great!

1:16:40 Michelle Marie: In Magallanes.

1:16:43 David: But you're coming here, no?

1:16:44 Michelle: Yes, I'm going to be first in Punta Arenas, and I'll be showing this work, *The Bone*, which an artwork in virtual reality, in the Martin Gusinde Museum at the end of November. So that's my dream, to be able to show it to you, because in fact, it's a work we've done with an eco-philosopher, and with Ánde Somby, who is a Yoik singer of the Sámi Community in Norway, and which also compares the two lives of the salmon; the ancestral salmon, and the wild salmon in the North, in Norway, and the captive salmon. So then what the difference is between these animals. And I'd really like to share this with you, because deep down you also have to understand that in some way or another, the salmon is like the beavers. The salmon arrived to install itself, unfortunately, and it is being re-wilding. So we have to be able to... I know you see it as an enemy, but it's an animal that's already there in Chile, and in the Southern Hemisphere, so how do we see this animal? How do we see this invader? So that's why I'm interested in being able to share this work, so that you can have a little bit more of a vision of what this animal means as an ancestral animal in the North and to that way have a dialogue, an ancestral dialogue between the Yaghan community, and the Sámi community for example, or the First Nations community in Canada. And so, this is the invitation that I want to make to you.

1:18:31 David: No, super. It would be really nice. Great. Well with the Sámi, I think, they've been supporting during, we were able to make contact during this whole thing about the salmon. But then, we did all this, and after, we haven't had more contact with them.

1:18:55 Michelle-Marie: Yes, it would be very nice.

1:18:54 David: Yes, if you're able to arrive, and hopefully everything continues like this, it'd be super good. It's a long job that you've done Michelle, so it'd be gone.

1:19:10 Michelle-Marie: It's a lot of research, yes.

1:19:11 David: Great.

1:19:13 Michelle-Marie: Thank you David, thank you for sharing so many things, all these details of the resistance you're doing. There is so much, for so much more. I have many more questions, and I'd love to keep going, to continue this when I'm there.

1:19:30 David: Yes, well, we'll wait for you here. We're always going to be here, so... we love to talk a lot, as a community, so it'd be great to have a wide conversation with all of the members, with the more senior people of the community as well.

1:19:50 Michelle-Marie: Yes.

1:19:51 Paz: Thanks as well from my part. Both of us are here in Berlin, and I met the grandma Cristina Calderón, through stories all the way from Ushuaia, on the Argentine side, when in 2009 I was working in the Bienal del Fin del Mundo, and everyone would tell me about her as a great authority and storyteller, and so that experience, behind the cordillera, across the oceans is in my imaginary, how I arrived to the Yaghan culture.

1:20:30 David: Yes, the grandma is an authority within the island and outside as well. She's the grandma. One of the first representatives of our people and of one of the final existing people in the extreme south.

1:20:49 Michelle-Marie: Exactly.

1:20:51 Paz: Well, I think we've approached what we call the poetic from the imaginary, the ethical, the judicial, the political, the social, the educational as well, and the artistic, as the sovereignty of the ocean that is in struggle, that shared space, and not a space to be conquered nor exploited.

1:21:19 David: Well, I'd also like to thank Paz and you Michelle, for the space. Hopefully what we've dialogued will be useful and well, it's part of what's happening and what will happen, surely, and will continue, we will continue on these issues as a community, because we're part of the territory and it's our obligation, as member of a community and descendant of an Indigenous people, like the Yaghan people. So, grateful for making us part of what you do from art, being able to communicate in another way what's going on with the Indigenous community.

1:22:09 Paz: And let's thanks Or Gallery as well, our friends of the North, thank you.

1:22:17 Michelle-Marie: Thank you.

1:22:21 Michelle Marie: May you be well.

1:22:22 David: Same. ALAYALA

1:22:26: Everyone: Goodbye.