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The advancement of the forestry industry in Araucanía, a region in the central south of Chile, is one of the major threats to the survival of the Mapuche culture and way of life. This paper looks at the case of Francisca Linconao, a Machi, or community health authority and her community, in the legal attempt to defend their *menoko* (sacred space) from the expansion of the forestry industry and the consequent desertification of what they conceive of as their ancestral land. As a resolution, the supreme court[3] redefined the notion of ‘environment’, taking into consideration the sacred value of the wetlands for the Mapuche people as part of their territory. This presentation analyzes the formation of ‘ethnic enclosures’ and the tensions between different territorialities and the remaking of land within a given space in the context of the global countryside (Woods, 2007).

[1] Wetland and its nature, place with *newen* (strength), with life and spiritual protection. This is a vital space for the social structure of the Lof (social structure of the political lineage of the Mapuche people in space). The Machi as a spiritual authority utilize the place to collect medicinal plants and energy and heal the ill.

[2] Name given by the Mapuche culture to the healer of a Lof.

[3] First case in which the Supreme court of Chile ruled an appeal for the protection of a piece of land based on arguments of spiritual and ancestral connections of indigenous people using explicitly the art. 169 of the ILO.