The Mapuche in Chile: Fighting for Justice

Scott Crago
Master Candidate in History

When I headed down to Chile at the end of June, my project still had a broad scope. Initially, I planned to look at the relationship between the Mapuche, Chile’s largest indigenous group, and Chilean political parties throughout the twentieth century. I immediately ran into a problem reviewing secondary sources on the plane ride down to Chile. Mapuche cultural identity is not a historical constant, but rather changes from region to region, and also from epoch to epoch. Given the limited time I had to complete my research, it would have been impossible to cover the variety of Mapuche cultural identities that existed in the twentieth century. I, therefore narrowed the scope of my project down to the relationship between Mapuche organizations, rural unions, and political parties under the presidencies of Carlos Ibanez, Arturo Alessandri, and Pedro Aguirre Cerda from 1927 to 1945.

Looking through newspapers and government documents from southern Chile, several key aspects of my topic became apparent. The relative lack of infrastructure in southern Chile put rural farmers and the Mapuche in a similar socio-economic position in the 1920s, ‘30s, and ‘40s, and thus, they demanded many of the same things: potable water, usable roads, and more access to schools. As my research went deeper into the records, discrepancies appeared. While rural labor unions, popular front coalitions, and Mapuche organizations were rallying support for one another, some of the demands made by non-Mapuche organizations did not meet those of the Mapuche. The need to build roads to effectively export harvests meant that in many cases the roads would have to go through Mapuche lands. I found several cases where both Mapuche and non-Mapuche farmers hotly contested encroachment on Mapuche land by a public road. In essence, more infrastructures meant increased pressure on the Mapuche culture by the Chilean state, which in turn created a greater em-

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Letter from the SOLAS President

Hola Solistas,

The semester is winding to a close, but we still have some work to do! First, please join us in the toy drive for Enlace Comunitario, an Albuquerque organization working with immigrant victims of domestic violence. Unwrapped toy/school supply donations will be accepted in the LAII through December 18.

Next, SOLAS and the Sin Fronteras planning committee need your help spreading the word about the Film Festival February 6th – 8th. Volunteers are needed to help with the community outreach, which would include contacting UNM Departments and student organizations, community organizations, and with advertising. If you are interested in volunteering, you may contact me at 277-6847 or Lburns@unm.edu.

Finally, the national spotlight is turned towards President-elect Barack Obama’s plans for the country, his appointments to the new administration, and the financial crisis. The unfolding financial crisis is not only wreaking havoc on different economic sectors but also, UNM departmental budgets and prices at the gas pump. Given the urgency of the situation, the tendency will be to place other issues such as immigration and human rights on the back burner. However, we must continue our grassroots efforts through organizations on campus like SOLAS, Raza Graduate Students, Graduate and Professional Students (GPSA) and MeCha to demand that social justice issues still have a spot on the agenda of the new administration.

Sincerely,

Lisa Burns

Queridos Lectores,

Es Diciembre! Espero que todos la estén pasado bien este semestre y no estén tan ocupados.

Quiero agradecer a toda la gente que mandó sus artículos a la revista. Todos estuvieron geniales y abarcaron una enorme diversidad de temas. Por lo mismo, deseo extenderles una nueva invitación a que sigan siendo creativos y que nos compartan sus creaciones, ya sean poemas, fotografías, historias, etc. para publicarlas en ésta su revista. Recuerden que Limón es un boletín para ustedes y, por lo tanto, espero lo utilicen en la mejor manera que deseen.

Ahorita es un tiempo de cambio, de transición en los Estados Unidos y en el mundo. La economía, el gobierno, y las leyes están en constante evolución de un día al otro y todos estos aspectos son muy importantes para el futuro de EEUU. Por ende, me gustaría saber que opinan al respecto. ¿Cuáles son sus predicciones, sus pensamientos, y sus miedos? ¿Qué va a pasar? ¿Quién quiere cambio? ¿Qué tipo de cambio? Creo que este es el tiempo para nosotros, para tomar decisiones, para actuar, y, en el cual, tenemos la oportunidad de ayudar a nuestro entorno, nuestro mundo. Espero que no lo desaprovechemos y podamos obtener y realizar ese cambio que todos queremos.

Sinceramente,

Abby Diaz

(adiaz3@unm.edu)
SOLAS EVENTS

Join SOLAS in a Christmas Toy Drive!

Once again, the Student Organization for Latin American Studies (SOLAS) will be helping with a toy drive for Enlace Comunitario, an Albuquerque organization working with immigrant victims of domestic violence. Toy donations will help families provide Christmas gifts for their children!

What: Toys, books, school and art supplies, etc., needed for ages 0-17. PLEASE DO NOT WRAP THE PRESENTS.

When: Donations accepted through to Christmas (preferably by December 19).

Where: Deliver toys to the Latin American and Iberian Institute, 801 Yale NE, or contact SOLAS to schedule a pick-up time.

Contact Information:
Lisa Burns, SOLAS President 277-6847;
solas@unm.edu

Enlace Comunitario Website:
http://www.enlacensm.org/

SOLAS BROWN BAGS:

January 28: Dr. Liz Hutchison, Department of History
February 4: Dr. Dely Alcantara
February 11: Dr. Neil Harvey, Department of Government, New Mexico State University
February 18: Suzanne Schadl, Curator of Latin American/Iberian Studies at Zimmerman Library, Visiting Assistant Professor
February 25: Dr. Paul Zandbergen, from the Department of Geography, will be giving a speech entitled, “Capacity Building For Civil Society in Water Resources Management in Brazil.”
February 26: FRG Help Session
April 29: Sara Guengerich, Department of Spanish
I feel fortunate to have met and worked individually with several of you in my first semester as the Latin American librarian. If my path has not yet crossed yours, I hope this introduction will help open the door.

Not too terribly long ago, I was a Solista too, negotiating the fascinating, but sometimes difficult, terrain of blending academic disciplines as a graduate student in Latin American Studies. I loved it, so much so, that I finished my doctorate here. Even then, the library was among my favorite places on campus, not just because it held great resources, but also, and more importantly, because it was a central organ of intellectual exchange.

My sincerest hope is that you will feel the same way about the library; and that you will use me and Herzstein Latin American Reading Room as a resource. If you don’t find my door open, my e-mail box (schadl@unm.edu) is continuously ajar, and I respond quickly. Similarly, I like being confronted with your questions, suggestions, ideas or concerns at lectures and brown bags, or while walking across campus. I pride myself on being approachable.

People tend to see libraries as places from which one extracts information -- which is part of its function. But the library is also a place to insert and distribute ideas. Too often, we forget about this other side of the library equation. Without community input, a library collection is little more than a manifestation of the librarian’s curiosities. My goal in the library is to serve your interests. I learn a lot more that way, which makes me happy.

I am always thrilled to take recommendations, to hear about your research and your ideas, to help you see how the collection in the library might help advance your thesis and to offer the Herzstein space for exhibiting and presenting your work. Please e-mail me or come by my office in the Herzstein Room. Maybe you have an idea for an exhibit or colloquium. I’d love to hear it and to help you make it happen!

Suzanne Schadl is the new curator of the Latin American and Iberian Collection. She returns to UNM after serving as an assistant professor of history at Roanoke College, and as a visiting instructor of Latin American History at the University of Texas in Austin. She has recently been the director of the Gerald and Betty Ford Library and a humanities instructor at the Bosque School in Albuquerque. Check out her web guide to the Latin American and Iberian Resources at http://libguides.unm.edu/DILARES

Other Library guide website: http://libguides.unm.edu/latinamericanstudies
A Separate Reality
by Jenny Alsup

Beneath the inland jungles of the Yucatán Peninsula is a subterranean network of caves and caverns filled with brackish water. Diving in one of these cenotes tugged into the jungle produces an archaic feeling that contrasts within a rapidly developing society. This feeling of distance could be compared to a Gabriel García Márquez novel. The title “A Separate Reality” is taken from a book by Carlos Castaneda and is meant to express the polarity of many aspects of life and society of Mexico and other developing countries.

México: Driving, recklessly, on a narrow strip of tarmac cut from dense trees that grudgingly send out shoots to reclaim lost ground. Then a turn, onto a path just wide enough and worn from tires, past a life-size nativity scene in a child’s playhouse. Gaudy as hell, but perfect. Just what I least expected but pleased me most to see. And into the true jungle. Immediately timeless and green, heavy.

Unload tanks, gear up almost silently with Dive Master Manuel. Down serrated limestone steps to the lip of an aquamarine pool. The water is pure and clear and flawlessly projects submerged mangrove roots drinking at its edge. We get in. Cold water creeps into every joint, but does not register as other senses adjust to underwater brilliance.

The glowing pool at the surface hides winding chambers, formed millions of years ago in the honeycombed limestone of the Yucatán, filled with fresh water from an ancient source. Light pouring in, even brighter than in Italian grottos, casts an aqua glow on walls, the shallow floor of the cavern entrance with jungle above, as it has always been, just beyond the crystal clear ceiling. Refracted light separates into filtered shadowy strands in the water column, dappling, like a sheer liquid panel dotted with prisms.

Move single file away from mouth and begin to feel the slow predictability that I always do when breathing compressed air. See huge mangrove roots like rough chandeliers dangling from stone ceilings and glide past enormous stalactites and stalagmites. I feel their prehistory. My thoughts turn to feelings and aspirations and swellings of heart, and phrases in my limited Spanish. And the haloclines, places where salt water collects but does not mix with fresh water, are almost impossible to describe realistically; like a pocket of shimmery gas in clean air that distorts perception. Or like a dream.

Then it’s over and I slowly ascend, watching bubbles of exhaled air balloon upward, like watching jellyfish growing in fast-forward. I let myself be lifted by the same expanding air toward to surface, til I can hear bubbles, the ones that did not have the time nor the space to expand as much as their tank brothers. They disappear at the interface of the two essential states and I feel the crown of my head break the fragile surface.

And back amongst the trees, full of birds heard but not seen. The jungle seems earthier than before.

Sin Fronteras Film Festival 2009!

The 2009 festival will be held during February 6-8, 2009.

Film submission guidelines and submission forms are also available on the SOLAS website in English or Spanish.

http://www.unm.edu/~lasunm/solas.html

Submissions must be received by Friday, December 5. Contact lasfilms@unm.edu for additional information.
In the early part of the 20th century biologists began to explore Central America to document the biological diversity of this bridge between two continents. This occurred before widespread deforestation, economic exploitation and high population growth left the region’s biological heritage relegated to fragmented forest patches. The most intrepid of these explorers searched the lowlands and the mountains at night to discover the frogs that sang under the veil of darkness. These tropical nights were filled with hundreds of species of frogs calling from forests, streams and ponds. Today there are approximately 600 named species of frogs from Mexico to Panama, with most of these species being discovered in the last 45 years.

Frogs fascinated these early explorers in much the same way they intrigued the indigenous people that inhabited the land bridge before Columbus and his predecessors changed the face of the New World. In pre-Colombian times frogs adorned pottery, stone carvings, gold huacas, and amulets from the Caribbean to the Amazon. The image of the frog symbolized the growing season, women’s fertility, and some species were considered to be sacred. Today, the most famous of these frogs is the Golden Frog of Panama where it is culturally symbolic and is found on Kuna molas, t-shirts and even lottery tickets. It is easy to see how frogs can instill curiosity and wonder in people. Frogs sing to attract mates, are colorful and enigmatic, and possess toxins that have been used in hunting and medicine. Yet, due to their nocturnal habits frogs have remained mysterious to most people, except at night when their tinks, beeps, boops, and trills are heard.

The landscape of Central America has changed drastically since the first biologists began to collect and observe frogs there. Much of the original forest cover has been cut for banana, pineapple, coffee, chocolate and cattle for export to the developed world and to feed domestic burgeoning population growth. This loss of habitat has resulted in the loss and endangerment of many frog species. However, as recently as the 1970’s the tropical nights were still filled with the choruses of many of the same species that sang the Mayan, Aztecs, Bribri, and Kuna peoples to sleep.

Unfortunately, in the 1980’s biologists began to notice that frog populations were disappearing from pristine and protected areas for unknown reasons. This occurred in every Central American country with the most dramatic losses occurring in the mountains above 800 meters. In some areas up to 60% of the frog species have disappeared seemingly overnight. To put this into perspective, New Mexico has 24 species of frogs compared to a middle elevation site in Central Panama where there are approximately 75 species of frogs known from a 2 km² area. So, when a tropical frog fauna with 75 species declines by 60%, 45 species are lost, which has happened at some well studied sites in Panama.

One of the leading culprits of the loss of frog species in pristine and protected areas is a fungal disease called chytridiomycosis. Little is
known about the disease, but when an area becomes infected nearly all species experience rapid and severe population declines leading to species and population level extinctions. Long-term studies at sites that declined in the 1980’s have provided no evidence that populations can adapt to the disease, and many of the species that have disappeared still remain absent. Today, due to many factors including habitat loss and disease, 32% of all amphibian species worldwide are considered to be threatened or extinct.

When I first visited Costa Rica in 1999 the montane frogs were already gone, silencing the tropical nights. What we have learned recently is that the disease is moving in a wave through Central America, and in 2002 I was fortunate to spend time ahead of the wave in the mountains of central Panama. For the first time I was able to experience the noise and exuberance of a tropical forest night like the people who lived here in the past. To me, this place was a gateway to the past. But, this was an ephemeral experience, and in 2004 the disease reached the site causing massive extinctions of frogs, including the revered Golden Frog. The disease continues to move through Panama and will likely reach Colombia within the next 1-2 years. When this happens, no one will be able to experience the boisterous tropical nights of the past where you can hear 75 frog species singing or see the fascinating Golden Frog hopping through the leaf litter on a trail.

Although the outlook is bleak, all is not lost. There has been an international effort to establish captive breeding populations of frogs in Panama and various zoos in the U.S. to ensure their continued survival. I was fortunate to be part of this coalition to collect the frogs that are now being used to ensure that Panamanian children of the future can look at a Golden Frog and see with their own eyes part of their biological heritage and cultural identity. For more information on this effort please visit Project Golden Frog at [www.ranadorada.org](http://www.ranadorada.org).

I continue to work in Central America studying this extinction crisis to hopefully elucidate the patterns of this phenomenon that can be used to focus efforts to save some of the remaining frogs. Amazingly, despite the rapid and severe declines, we are still finding new undescribed frog species! This is a testament to our general lack of knowledge of the number species that exist in the tropics and illustrates how important continued fieldwork is in Central America. Thanks to a grant from the Latin American and Iberian Institute I will travel to Costa Rica this January to look for “extinct” and potentially new species of frogs. This will be done while training students from the University of Costa Rica in frog identification and other field techniques that they can use in understanding and protecting their natural heritage.

![Photo courtesy of Mason Ryan](image-url)
La diferencia entre el ser y ser

Por: Pablo Lopez (elalmapensante.com)

Las palabras perdieron su sentido.
El hoy no me permite ser.
Los reproches no cumplen el prometido,
y la bendita disciplina sigue bañada en aceite...

(C.P.L.)

Cuantos aún piensan que para vivir solo hay que respirar. Lamentablemente la parsimonia exasperante de este globo nos recuerda que estamos parados en una era en donde se muere por vivir. Las miradas no son las de ayer y casi nadie recuerda como solíamos ser. El progreso vestido de felicidad, y nosotros siempre tratando de comprar el atuendo más costoso; ostentación versus pureza, realidad versus aspiraciones, humanos versus humanos.

¿Quién vive realmente completo? ¿Usted? ¿En serio…? Difícil es digerir el hoy como para también tener que analizar el oro del arco iris. Sin embargo, creo que sería mejor impulsar una limpieza de valores y de espíritu en las que no intervengan cruces, curanderos, ni charlatanes que giten y salten ofreciendo “milagros” a cambio de no pocos billetes. ¿Hasta qué punto puede llegar el dolor, y hasta qué extremo se extiende el factor felicidad? Primero habría que analizar la realidad, pensar en la limpieza, y desde ahí zarpar en busca de ese tan preciado y perdido centro. Y digo centro, porque el centro (punto de equilibrio) hace tiempo se ha extraviado y difícilmente recupere su estatus. Los mayores enemigos de nuestra raza: el fanatismo, y la repulsión a ideas disímiles, se encargaron de hacernos virar en tantas direcciones diferentes que ya nadie puede recordar el camino.

Separados por millones de dólares, millones de diferencias y millones de palabras, se hace difícil navegar en esas aguas infectadas de ambición y odio; pero virtuosamente, un puñado de anómalos sigue gritando al horizonte en busca de almas, ¿escucha el llamado?

Tal vez muchos estén distraídos con la nueva moda, o solo estén distraídos en busca de pan, pero… ¿Quién inculcó la decadencia? ¿Será quizás que nuestros abuelos perdieron nuestra educación en una mesa de juego? De nada sirve machacar ese pasado (fácil decirlo), lo ideal sería concentrarnos en el presente para poder erigir un futuro, donde realmente y de una vez por todas se enseñe a vivir y no solo a respirar.
The Spanish Civil War in Pictures

by Fabian Juan Armijo

The Spanish Civil War began in July of 1936, when a group of right-wing military officers, headed by Francisco Franco, staged a coup against the constitutional government of the democratic Republic. The war left the entire country divided, turning one half against the other. In the years to come, most of the constitutional rights were eradicated, social and political repression prevailed in Spain.

Spanish propaganda posters are considered one of the most heartrending documents that were left behind from the Spanish Civil War.

One of the main reasons for the creation of these posters was because the Republicans had to rely on ordinary citizens to enlist and help fight against the rebellion. Together with the media and the radio, posters were one of the means used by the Republic to call on the citizens for help.

Approximately 1,500 to 2,000 different posters were designed during the war. They sent out messages conveying the importance of cultivating the land, caring for the men wounded in battle, warnings for people to evacuate their cities because of increasing danger, and the protection of the innocent women and children. These posters served as a way to visually inform Spanish citizens of the atrocities that were being committed by the fascists. During the Spanish Civil War the Spanish people lived with a constant fear due to the frequent bombings of civilian centers, the long periods of hunger due to the scarcity of food, and the constant loss of loved ones. All of these elements are depicted in the propaganda posters created in Spain during this horrific time. The posters were designed with the use of various techniques. The most popular was the use of a lithographic plate and normally 3 or four colors. Another popular technique was the use of photomontage.

It wasn’t until 1978, after the Franco’s death, that the Spanish Propaganda posters were displayed again in Madrid.

Two influential artists of propaganda posters are:

José Bardasano (1910-1979) a self-taught artist born to a middle class family in Madrid joined a group of street artists by the age of 10. At the end of the war Bardasano struggled to get himself and his family out of Spain. He went into exile in France and later in Mexico.

Josep Renau (1907-1982) born in Valencia in 1907. His father was a painter, art restorer, and professor of art. Renau’s inspiration came from the German Expressionist and Dadaist movements and surrealism. He designed, what is still recognized today, some of the most “engaging and spectacular” propaganda posters during the war. Once the war was over he was forced into exile in Mexico and later in Berlin where he continued to work as an artist creating pieces with the use of photomontage.
phasis on cultural preservation by the Mapuche. Further, many rural unions and workers’ parties demanded the division of large tracks of land on which the Mapuche lived. This idea was antithetical to the Mapuche struggle for cultural rights that placed communal lands at the center of their cultural identity. While the Mapuche demands were often in conflict with the demands of their political allies in the 1930s and ‘40s, it seems that each side supported the other in order to further their own political objectives. My research will continue to explore how Mapuche organizations and leftist political groups used one another in order to gain access to a larger political demographic, and thus gain more political leverage to carry out their own agendas.

This idea was greatly aided by my ability to travel back and forth from Santiago and Temuco and talk to leading Chilean scholars on Mapuche mobilization. These scholars received me with open arms, and were patient enough to listen to my ideas while also giving me feedback. The hospitality continually offset the annoyance of wet feet and cold hands that are trademarks of time spent walking half lost through the winter rains of the Araucana. Conversations with scholars and Mapuche activists who helped me solidify ideas rewarded cold nights spent in damp hostiles reading documents. I am eager to return and continue exploring the questions that I developed during my stay. No doubt the contacts made and the archival experience gained will aid me in this process.

A Summer in Paraguay by Beth Herring

This summer, I went to Paraguay to learn Guarani, a native language spoken by 98% of the country’s population. In 1994, it became an official language, along with Spanish, and now the country is almost entirely bilingual. My trip was part of an ongoing research project I am working on about languages in contact and the changes that result. I lived in the capital city, Asunción, for 9 weeks with a family learning the language and culture of Paraguay.

In the 1800s, a train system surrounding the capital was built. Unfortunately, by the time Paraguay was finished paying for it, it had become obsolete. The train stations remain tourist attractions, but this one in a town near the capital called Ypacarai is as deserted as a train station can get. You can see the abandoned car in the background.

The Panteon de los Leones is in the center of Asunción and houses the remains of some of Paraguay’s most revered leaders. It is located on Calle Palma, the main thoroughfare off of which one can easily reach the bright pink former Congress building, the modern architecture of the present Congress building, and the Government Palace, where the president of Paraguay works.
The Government Palace is also known as the Palacio de Lopez, after Carlos Antonio Lopez, the President who had it built. It was modeled after the White House and faces the river. What you can see in this picture is actually the back of the palace.

The Itaipu Dam is built on the border between Paraguay and Brazil and provides Paraguay with almost 100% of its energy. Paraguay is the largest exporter of hydroelectric energy in South America, in large part because of the Itaipu Dam, which is to be the world’s largest hydroelectric plant in terms of power output. The name Itaipu comes from the Guarani for ‘the sound of the rock’.

Since the Guarani people are nomads, the only ruins to be found in Paraguay are those left by the Jesuits. When the Jesuits came to Paraguay, they built large self sufficient communities. The Guarani people worked the land and created their own community inside the towns built by the Jesuits, all the while being allowed to speak their native language. This characteristic of the Jesuit communities largely contributed to why the Guarani language did not disappear with increased European presence. The ruins in this picture are from Jesus de Tavarangue, a name which means ‘Unfinished Town’ because Spain made the Jesuits leave before it could be finished. These and the ruins of Trinidad were recently named UNESCO Heritage sites.
The Loss of You

by Donna Licano

Since you've left
sounds have become
more faint
less profound --
to what they once were

Actions that
create destruction --
in the mind
in the heart,
in the vein's of those who choose --
otherwise

Death.
A reunion of tears
that soon,
collapse like a levee not strong,
strong enough to hold --
the combined sorrow (our sorrow)
the combined pain (this pain) --
that pours from the ripples of our
skin,
from the crevasses of our souls

The loss of
South Africa and baboons,
Argentina and wine.

The loss of
Nicaragua and gallo pinto and
beauty.
El Salvador and crops and
beauty.

The loss of
San Diego --
and the honor that shines
from the star lost at sea.

The loss of
a birth not seen
gone un-witnessed through the
physical presence.
Those eyes that resemble --
your life,
once radiant and soft

Soon,
not far away,
the loss of --
advantages, unnoticed
except a faint and distorted image
from the other side of the tomb

Soon,
the loss of Paris
and the love that did not last,
the love that was never there.

But what was present died,
it was when you soaked the Earth
that it died --
there with you (in the Earth).

Freedom

by Diego Joshua Matek

Flying into the deep blue of the sky,
Higher and higher,
Simple whims choosing the directions,
With ease climbing into the heavens.
The bird swims through the clear, fresh
air,
As the fish swims in the clean, life-giving
water,
Effortlessly and gracefully propelling,
Flowing as though a part of the river it-
self,
In the endless game of moving in the cur-
rent,
The fish swims with perfect peace and
perfect freedom,
As does the majestic mustang running
wild,
Galloping full speed through the lush hill-
sides,
Thoughtlessly clearing massive gaps,
Unmatched natural speed bringing pure
ecstasy,
With such beauty and complete happiness
is the horse,
Can we have the freedom of these crea-
tures?
When our minds are clear,
When our thoughts are gone,
We can achieve perfect harmony,
It cannot be learned but simply is.