

Chile

Ethnicity in Chile

Group selection

According to the national census of 2002, 4,6% of the population belongs to one of the eight recognized indigenous groups. The majority of them belong to the Mapuche (87%), the Aymara (7%) and the Atacameños (3%).

Power relations

The Mapuche live in the southern part of Chile and carry a long history of resistance to invasion of their lands. From being an idealized group of freedom fighters during the war of independence, they became the antipode of the newly established Chilean nation state (⁶⁴⁰, 99). The first Mapuche organization, the Sociedad Caupolicán Defensora de la Araucanía (Caupolicán Society Defender of the Araucanía), was created in 1910. Since its beginnings Mapuche organizations placed emphasis on the existing division between the Mapuche people and the dominant Chilean society thereby insisting upon a definition of the Mapuche people as a "nation" (nación) or "people-nation" (pueblo-nación) (⁶⁴¹, 40 ff.). Further claims included territorial rights and governmental support to fight poverty (⁶⁴², 183). As those demands were proclaimed on a national level it seems appropriate to code the Mapuche from 1946 to 1952 as "powerless". Indigenous peoples of other ethnic groups (such as the aforementioned Aymara or the Atacameños) were not able to organize themselves in a similarly effective way until 1990, so they kept on suffering discrimination (hence the "discriminated" codification).

First attempts to integrate the Mapuche into Chilean society were initiated in the 1920s by implementing education and economic programmes that were sustained until 1940. (⁶⁴³, 102).

In the 1950s some Mapuche leaders were elected to national and local parliaments. The founder of the "Corporación Araucana" (Araucana Corporation) created in 1938, Venacio Coñeopán, was even appointed Minister of Territory and Colonization (Ministro de Tierra y Colonización) in 1952. In this context the Dirección Nacional de Asuntos Indígenas was established in 1953 which enabled the Mapuche people to define and control a governmental space and thereby initiate processes to improve the Mapuche's situation (⁶⁴⁴, 184). Even though the appointment of Coñeopán as a Minister can be regarded as a mere symbolic way to thank the Aracauna Corpo-

⁶⁴⁰ [Waldman Mitnick, 2005]

⁶⁴¹ [Naguil Gómez, 2013]

⁶⁴² [Pinto Rodríguez, 2012]

⁶⁴³ [Waldman Mitnick, 2005]

⁶⁴⁴ [Pinto Rodríguez, 2012]

ration for its outstanding support during Ibáñez' election campaign (this view is shared, e.g., by ⁶⁴⁵, 184), the fact that he was involved in the establishment of the first governmental indigenous institution seems to legitimate the "downgrading" of Chileans from "monopoly" to "dominant" for Ibáñez' legislative period from 1953 to 1958. Since that was the only time in Chilean history that an indigenous representative took office as a minister, Chileans are coded "monopoly" and Mapuche "powerless" from 1959 to 1974 and then again from 1991 on (from 1974 to 1990 the military dictatorship of Pinochet ruled the country – see below).

It was not before the Allende government (1970-1973), though, that the Mapuche were recognized as individuals with a distinct culture. However, this did not result in the creation of a policy directed at indigenous needs as the government never distinguished between peasant and specific indigenous problems (⁶⁴⁶, 102).

When Pinochet (1973-1990) took control over Chile, the achievements accomplished by the Mapuche movement were reversed and all indigenous people faced brutal discrimination again, e.g. through the concerted effort to break up indigenous community lands (⁶⁴⁷). Other offenses included the prohibition of Mapuche organizations, the imprisonments of Mapuche members and their disappearance (⁶⁴⁸, 102). According to the account given by the "Minorities at Risk" project, "Mapuche public meetings were attacked", and "the Mapuches were not permitted to practice their religion or customs, speak their language in public, or educate their children about their traditions and language."

It was not until the 1980s that the indigenous movement was resurrected. In addition to Mapuche organizations that resumed their work, new Andean organizations were created (including new Mapuche organizations) (⁶⁴⁹, 95).

Since democratization pan-indigenous mobilization has increased and organizations such as the National Indigenous Coordinator (CONACIN) or the Confederación Multicultural de Pueblos Originarios (Multicultural Confederation of Original People - CMPO) were created. It is in this context that other indigenous peoples, apart from the Mapuche, gained influence in the political sphere as well.

In recent years ethnic tensions have become more significant. During the Lagos government (2000-2006) the anti-terrorist law and the state security law were used against members of the Mapuche movement who, in turn, have used violence in order to articulate their claims. Mapuche organizations speak of state-based terrorism and compare the situation to the Pinochet dictatorship. The Mapuche movement pursues the creation of an autonomous nation within the Chilean territory. As a reaction to the rising tensions, the state has initiated multicultural policies, but local elites resist multicultural discourses in order to maintain their dominant position. Even though the government has given some territories to indigenous peoples, their situation is clearly worse than, for instance, in Colombia.

⁶⁴⁵ [Pinto Rodríguez, 2012]

⁶⁴⁶ [Waldman Mitnick, 2005]

⁶⁴⁷ [Minority Rights Group International, 2014]

⁶⁴⁸ [Waldman Mitnick, 2005]

⁶⁴⁹ [Gundermann, 2013]

In 2009, the Bachelet government (2006-2010 and since 2014) induced the "Consulta Indígena" (Indigenous Consultation) to obtain indigenous organizations' opinion on political reforms that are intended to meet at least some of the indigenous claims. These proposed reforms are: the introduction of quotas for the Chamber of Deputies on the national level and the regional councils, the creation of a national indigenous council (Consejo Nacional de Pueblos Indígenas) and the establishment of an indigenous electoral roll (⁶⁵⁰, 59). As of May 2014, this consultation process resulted in an agreement between the Chilean government (under Piñera) and the participating indigenous organizations on how future consultations should be realized (Gobierno de Chile).

⁶⁵⁰ [Naguil Gómez, 2013]

A note of caution: In 2012 the last Census was realized in Chile. Unfortunately, in March 2014, the directory of the Instituto Nacional de Estadísticas decided to re-evaluate the results so that data from that last Census was not accessible for this update.

Bibliography

- [Minority Rights Group International, 2014] Minority Rights Group International. (2014). Chile Overview. Retrieved on 18.12.2014 from: <http://www.minorityrights.org/4912/chile/chile-overview.html>
- [Bertelsmann, 2008] Bertelsmann Stiftung. (2008). Bertelsmann Transformation Index 2008 — Chile Country Report. Retrieved on 18.12.2014 from: http://www.bti-project.de/uploads/tx_tao_download/BTI2008Chile.pdf
- [Carruthers Rodríguez, 2009] Carruthers, D., Rodríguez, P. (2009). Mapuche protest, environmental conflict and social movement linkage in Chile. *Third World Quarterly*, 30(4), 743-760.
- [Carter, 2010] Carter, D. (2010). Chile's other history: Allende, Pinochet, and redemocratisation in Mapuche perspective. *Studies in Ethnicity and Nationalism*, 10(1), 59-75.
- [CSP, 2010] Center for Systemic Peace. (2010). Polity IV Country Report 2010 Chile. Retrieved on 18.12.2014 from: <http://www.systemicpeace.org/polity/Chile2010.pdf>
- [Gobierno de Chile, 2013] Gobierno de Chile (2013): Informe Final. Consulta Indígena sobre la Nueva Normativa de Consulta de Acuerdo al Convenio 169 de la OIT. Retrieved on 1.5.2014 from: http://www.consultaindigena.cl/articulo291113_1.html
- [Gundermann, 2013] Gundermann K., H. (2013). Procesos Étnicos y Cultura en los Pueblos Indígenas de Chile. *Alpha*, 36, 93-108.
- [IWGIA, 2010] International Working Group for Indigenous Affairs (IWGIA). (2010). *Indigenous World 2010*. Copenhagen: IWGIA. Retrieved 18.12.2014 from: http://www.iwgia.org/iwgia_files_publications_files/0001I2010EB.pdf
- [Naguil Gómez, 2013] Naguil Gómez, V. D. (2013). Entre Comunitarismo y Nacionalismo: El Caso Mapuche 1990-2010. *Revista de Investigaciones Políticas y Sociológicas*, 12(1), 39-69.
- [Pinto Rodríguez, 2012] Pinto Rodríguez, J. (2012). El Conflicto Estado-Pueblo Mapuche 1900-1960. *Universum*, 27 (1), 167-189.

- [Richards, 2010] Richards, P. (2010). Of indians and terrorists: how the state and local elites construct the Mapuche in neoliberal multicultural Chile. *Journal of Latin American Studies*, 42(1), 59–90.
- [Rodriguez and Carruthers, 2008] Rodriguez, P., & Carruthers, D. (2008). Testing Democracy's Promise: Indigenous Mobilization and the Chilean State. *Revista Europea de Estudios Latinoamericanos y del Caribe*, 85, 3–22.
- [Simon, 2009] Simon, J. W. (2009). Indigenous Movements, the State, and new indigenous identities. *World Congress of Political Science*, Santiago, Chile.
- [U.S. State Department, 1999-2013] United States Government State Department. (1999-2013). Country Reports Chile. Retrieved on 18.12.2014 from: <http://www.state.gov/j/drl/rls/hrrpt/>
- [Van Cott, 2007] Van Cott, D. L. (2007). Latin America's Indigenous Peoples. *Journal of Democracy*, 18(4), 127–142.
- [Waldman Mitnick, 2005] Waldman Mitnick, G. (2005). Chile: Indígenas y Mestizos Negados. *Política y Cultura*, 21, 97–110.

Political status of ethnic groups in Chile

From 1946 until 1952

Group name	Proportional size	Political status
Whites/mestizos	0.92	MONOPOLY
Mapuche	0.042	POWERLESS
Other indigenous groups	0.004	DISCRIMINATED

From 1953 until 1958

Group name	Proportional size	Political status
Whites/mestizos	0.92	DOMINANT
Mapuche	0.042	POWERLESS
Other indigenous groups	0.004	DISCRIMINATED

From 1959 until 1973

Group name	Proportional size	Political status
Whites/mestizos	0.92	MONOPOLY
Mapuche	0.042	POWERLESS
Other indigenous groups	0.004	DISCRIMINATED

From 1974 until 1990

Group name	Proportional size	Political status
Whites/mestizos	0.92	MONOPOLY
Mapuche	0.042	DISCRIMINATED
Other indigenous groups	0.004	DISCRIMINATED



Figure 146: Political status of ethnic groups in Chile during 1946-1952.



Figure 147: Political status of ethnic groups in Chile during 1953-1958.



Figure 148: Political status of ethnic groups in Chile during 1959-1973.



From 1991 until 2013

Group name	Proportional size	Political status
Whites/mestizos	0.92	MONOPOLY
Mapuche	0.042	POWERLESS
Other indigenous groups	0.004	POWERLESS



Figure 150: Political status of ethnic groups in Chile during 1991-2013.

Geographical coverage of ethnic groups in Chile

From 1946 until 2013

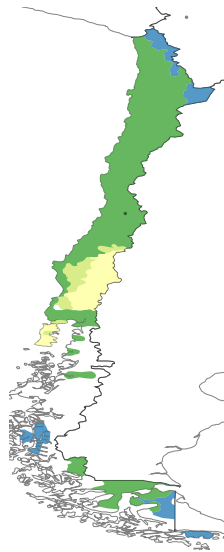


Figure 151: Map of ethnic groups in Chile during 1991-2013.

Group name	Area in km ²	Type
Whites/mestizos	436 648	Statewide
Mapuche	82 530	Regionally based
Other indigenous groups	59 852	Regionally based

Table 48: List of ethnic groups in Chile during 1946-2013.

Conflicts in Chile

Starting on 1973-09-11

Side A	Side B	Group name	Start	Claim	Recruitment	Support
Government of Chile	Military faction (forces of Augusto Pinochet, Toribio Merino and Leigh Guzman)	Whites/mestizos	1973-09-11	No	Yes, from EGIP	No