

ANNEXES

Comment concilier les droits fonciers des autochtones et la conservation d'espaces naturels ?

Focus sur la problématique des Mapuches au Chili

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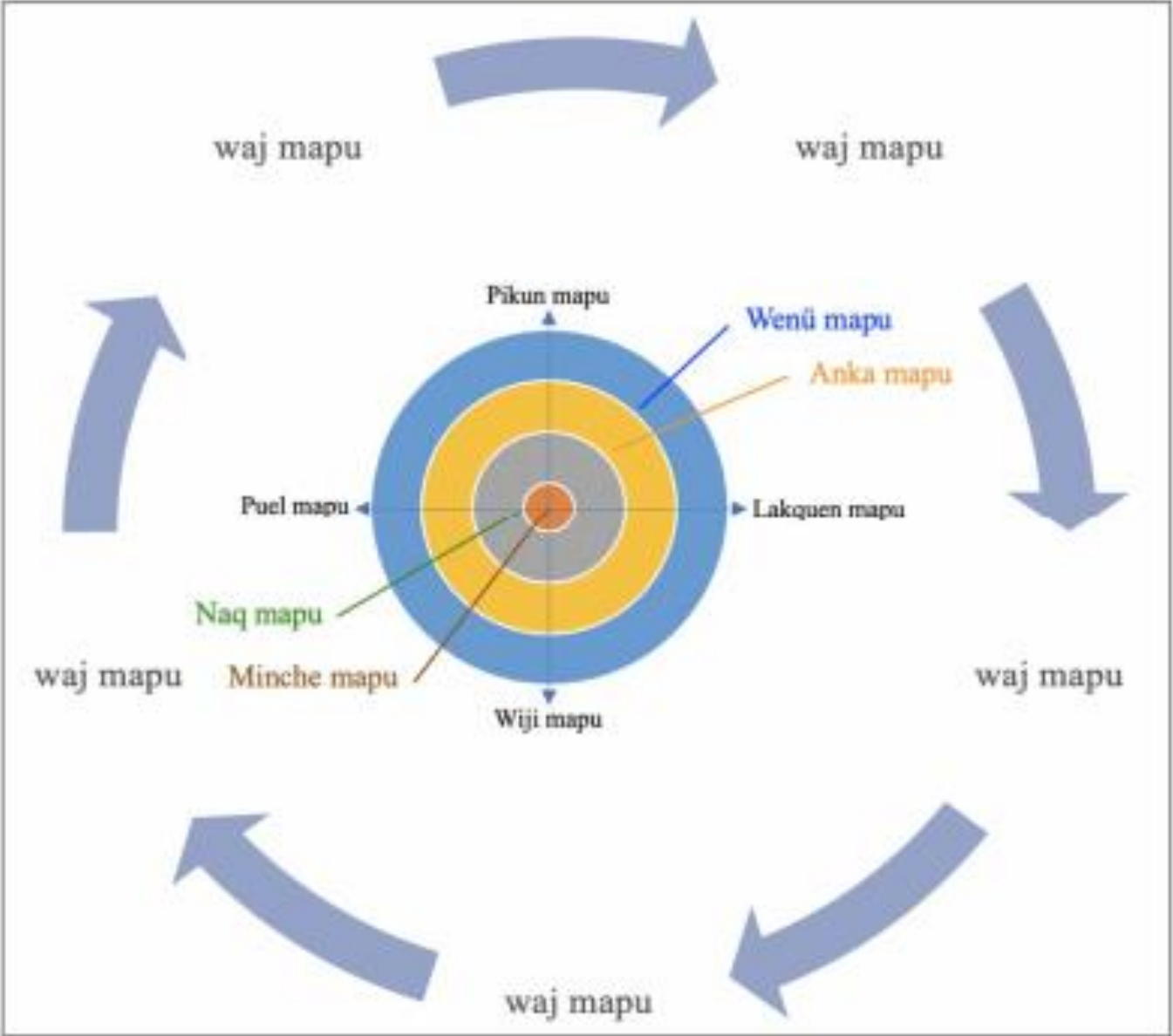
Années académique 2022-2023

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Annexe 1 : représentation du Wenü mapu et de l'espace selon les Mapuche



Annexe 2 : les produits non-ligneux utilisé traditionnellement par les communautés locales indigènes dans le centre et le sud du Chili

Table 1 Non-timber resources traditionally derived from native forests by local communities in south central Chile Based on sources cited in Smith-Ramirez (1996) and unpublished data

Latitude	Locality or community	Plant group or taxa	Product or use	Number of species used
Data for specific localities				
37°30'S	Alto de Bio Bio	Fungi	Food	10
40°30'S	San Juan de la Costa	Fungi	Food	15
		Woody vines	Baskets and brooms	5
42°S	Chiloe Island	Woody vines	Baskets	4
42°30'S	Alao Island	Trees and shrubs	Natural dyes	9
42°30'S	Quinchao Island	Trees and shrubs	Natural dyes	18
Regional data				
39–42°S		All vascular plants	Medicinal	104
39–42°S		Fleshy fruited trees and shrubs	Food	8(>17)*
39–42°S		Trees	Woodcrafts	>40

*Number of fruit species that are traded in local markets In parentheses total number of species with fleshy fruits known to be consumed by people

Annexe 3 : liste non-exhaustive d'organisations sociales concernant le peuple mapuche

- Enlace Mapuche Internacional
- Admapu
- Coordinadora Mapuche Arauco-Malleco
- Consejo de Todas las Tierras
- The Sociedad Caupolicán
- Federación Araucana
- Unión Araucana
- Alianza Territorial Mapuche
- Mapuche Foundation FOLIL
- Centro de Cultura
- Pueblo Mapuche
- Pelon Xaru
- Meli Wixan Mapu
- Council of All Lands
- Asociación Callfulican
- Comisión Especial de Pueblos Indigenas de Chile
- Comité Exterior Mapuche
- Wail Mapu Ngulamuguu
- Consejo Mapuche
- Consejo de Pueblos Indigenas
- Fundación Instituto Indigena
- Jacha Marka Aru
- Sociedad Mapuche Lonko Kilapan
- Sociedad Pelondugun
- Coordinadora Arauco-Malleco

Annexe 4 : liste non-exhaustive de compagnies forestières au Chili

- Forestal Tornagaleones
- Forestal Mininco-CMPC
- Banchil
- Forestal Arauco
- Abastible
- IG Fmar
- Foresta Nueva
- Soesco LTDA
- Masisa
- Sadepan Latinoamericana
- Asseraderos San Joaquin
- Toneleria Nacional
- Chileanpro Ltda
- Kuehne-Nagel
- Forestla LV
- PalletChile
- Masisa
- Vista Hermosa Inversiones Forestales
- COPEC Group
- Manulife Investment Management
- Bosque Pehuén

Annexe 5 : Guides d'entretiens

Guide d'entretien A

Thèmes	Questions
Interactions entre les acteurs	<ul style="list-style-type: none"> - Does the Mapuche have easily access to informations about the forestry management ? How do they access information and what part of the population has access ?
Certification internationale	<ul style="list-style-type: none"> - What influence does the certification system have on the expansion of monocultures of exotic species ? - Are others forestries systems being considered for the region ? What is the current position of the State and the Chilean scientific community regarding monoculture plantations of exotic species? - What is the current position of the Mapuche in forest management and in the forestry code ? - Does international forest legislation influence the application of indigenous rights? In what sense and how ?
Les revendications foncières	<ul style="list-style-type: none"> - Do you think that certain old laws that have not been repealed are an obstacle to a calm and productive dialogue between the Mapuche and the private sector (e.g. 701DL) ? - How can Mapuche participation in forest management be promoted ?
La réintroduction d'essences totémiques et de zones tampons	<ul style="list-style-type: none"> - Can conflicts between communities be an obstacle to the management of community forests or buffer zones ? - Would sawmills and the timber industry in Chile be able to manage a change in the forestries systems ? - Are there any studies on the potential impacts of alternative forestries systems on local people ?

	<ul style="list-style-type: none"> - Do local non-indigenous people complain about or oppose monocultures of exotic species ?
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Guide d'entretien B

Thèmes	Questions
Contexte du conflit Mapuche – Etat-Compagnies forestières	<ul style="list-style-type: none"> - The definition of territory is not the same for the State and the Mapuche. Is there an agreed-upon surface area for the land conflict, or is there tension around this figure ?
Le pluralisme juridique	<ul style="list-style-type: none"> - Do the Mapuche have tools to challenge a government's or forest companies's decision that impacts their daily lives ? - Given that many indigenous rights are customary and unwritten, have measures been considered or put in place to formalize these rights when reforming the legal framework? For example, are there measures in place to document these indigenous laws, to be aware of them ? - Is the lack of written rights of indigenous peoples an obstacle to their participation in decision-making ?
La législation et les organisations sociales	<ul style="list-style-type: none"> - Do tools/methods currently exist to take into account Mapuche communities's heterogeneity in negotiations ?
Création de puits d'urgence	<ul style="list-style-type: none"> - In order to mitigate the conflict related to access to water, emergency wells could be built by forest companies for the Mapuche so that they always have access to water. Is the construction of emergency wells currently considered by forest companies ? - In the case of construction of the emergency wells, is the State willing to help financially with the construction costs? Is the creation of subsidies possible ? - Is the creation of emergency wells sufficient to solve the problem of water in the Mapuche conflict? Are other solutions being implemented ?

Les revendications foncières	<ul style="list-style-type: none"> - Does a third party mediator currently exist in the negotiations regarding the land conflict and forest management? Would the actors be inclined to put this in place? - Is it possible to get credible and independent interlocutors regarding forestry companies and political leaders in the negotiations?
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Guide d'entretien_C

Thèmes	Questions
Contexte du conflit Mapuche – Etat-Compagnies forestières	<ul style="list-style-type: none"> - The definition of territory is not the same for the State and the Mapuche. Is there an agreed-upon surface area for the land conflict, or is there tension around this figure ?
Interactions entre les acteurs	<ul style="list-style-type: none"> - Does the Mapuche have easily acces to informations about the forestry management ? How do they access information and what part of the population has access ?
Le pluralisme juridique	<ul style="list-style-type: none"> - Is the lack of written rights of indigenous peoples an obstacle to their participation in decision-making ?
Certification internationale	<ul style="list-style-type: none"> - What is the current position of the Mapuche in forest management and in the forestry code ?
La législation et les organisations sociales	<ul style="list-style-type: none"> - Do tools/methods currently exist to take into account Mapuche communities's heterogeneity in negotiations ?
Création de puits d'urgence	<ul style="list-style-type: none"> - Is the creation of emergency wells sufficient to solve the problem of water in the Mapuche conflict? Are other solutions being implemented?
Les revendications foncières	<ul style="list-style-type: none"> - Is it possible to get credible and independent interlocutors regarding forestry companies and political leaders in the negotiations ? - Do you think that certain old laws that have not been repealed are an obstacle to a calm and productive dialogue between the Mapuche and the private sector (e.g. 701DL) ? - How can Mapuche participation in forest management be promoted ?

La réintroduction d'essences totémiques et de zones tampons	- Can conflicts between communities be an obstacle to the management of community forests or buffer zones ?
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Annexe 6 : retranscription des entretiens

Alejandra Del Pilar Flores : scientifique universitaire chilienne en sciences forestières
Salutations – demande d'autorisation enregistrement, proposition anonymat.

Interviewer : Thank you so much for your help in my thesis. My first question is : « : "Does the Mapuche have easily acces to informations about the forestry management ? How do they access information and what part of the population has access?"

Alejandra Del Pilar Flores : Well, according to me, access to information is crucial for any community's development, and the Mapuche people are no exception. The response mentioned that access varies depending on whether they reside in urban or rural areas. For Mapuche living in cities, accessing information about forestry management is relatively easy. They have access to the internet and can visit forestry program offices located in the main cities of each province. For Mapuches living in the countryside, it is more difficult.

Interviewer : How does it come that it is more difficult ?

Alejandra Del Pilar Flores : While urban Mapuche may have easier access to information, we must not overlook the challenges faced by those living in rural areas. They often lack reliable internet access and suffer from poor cell phone signal strength. This limited connectivity hinders their ability to access forestry management information online, which is a significant disadvantage in today's digital age.

Interviewer : Oh ok i see ! Does the State or the forest companies try to improve the mapuche access to information ?

Alejandra Del Pilar Flores : Currently, there is a lack of regular visits from local or rural municipal development teams further compounds the issue. These visits could provide valuable information and assistance directly to the Mapuche communities. Furthermore, the bureaucratic processes involved in obtaining support from CONADI, it's the National Indigenous Development Corporation, which are often slow and cumbersome, which further hampers their access to forestry management information.

Interviewer : Do you know any possible solutions for those problems ?

Alejandra Del Pilar Flores : Maybe improving infrastructure, such as expanding internet coverage and strengthening cell phone signals in rural areas would be a good starting point. Additionally, increasing the frequency of visits by local development teams and streamlining the support processes from CONADI would greatly benefit the Mapuche population.

Interviewer : Would it be any other way ?

Alejandra Del Pilar Flores: Well I don't know... maybe taking initiatives to promote information dissemination among the Mapuche population ? This could involve organizing workshops, training programs, or educational campaigns specifically tailored to their needs for exemple. You know, I think that by empowering Mapuche individuals with knowledge about forestry management, they can actively participate in decision-making processes and protect their rights. By respecting the Mapuche's traditional knowledge and practices, it will

help build trust and facilitate effective communication between the authorities, forestry programs, and the Mapuche communities.

Interviewer : Thank you for sharing your insights, it's really interesting ! What influence does the certification system have on the expansion of monocultures of exotic species ?

Alejandra Del Pilar Flores : It influences Mapuche families to start planting exotic species on their land because they see it as a secure source of income. The wood is sold to forestry companies, whether they are large or small.

Interviewer : Ok i didn't know that ! Are others forestries systems being considered for the region?

Alejandra Del Pilar Flores : For what I know, there is a lack of awareness or study of alternative forestry systems for the region. This raises concerns about the long-term sustainability of monoculture plantations and the potential environmental and social impacts they may have. I think to explore and develop diverse forestry systems that can promote ecological balance and the preservation of native species could be a great idea.

Interviewer : And what is the current position of the State and the Chilean scientific community regarding monoculture plantations of exotic species?

Alejandra Del Pilar Flores: The current position of the State and the scientific community regarding monoculture plantations of exotic species are kinda unclear. Little is being done to change the existing systems and there is a lack of proactive measures to address the potential issues associated with monocultures.

Interviewer : Ok so if i understand correctly, in fact not a lot of things are done to change the current situation ?

Alejandra Del Pilar Flores : About forest system, that's right.

Interviewer : And what is the current position of the Mapuche in forest management and in the forestry code?

Alejandra Del Pilar Flores : They try to manage the resources that the native forest gives them, when this forest is present. For example, they harvest fruits to later consume or sell them; they collect mushrooms; they harvest wood from the less vigorous trees; they use it in winter for animal grazing. When the native forest is absent, and it has been replaced by exotic species, they use forestry-type management to obtain a good final harvest. Or, they use the invasive exotic species (aromo; Acacia melanoxylon and/or Acacia dealbata) for firewood and charcoal.

Interviewer : Oh so mapuche communities use those exotic species in specific situations ?

Alejandra Del Pilar Flores : Yes !

Interviewer : So does international forest legislation influence the application of indigenous rights? In what sense and how?

Alejandra Del Pilar Flores: That's a great question... Actually I do not know, I do not know this scope. I'm sorry.

Interviewer : Oh don't worry that's totally fine, no pressure. Another question I had was about conflict between communities. Can conflicts between communities be an obstacle to the management of community forests or buffer zones?

Alejandra Del Pilar Flores: Yes naturally ! Conflicts between communities can indeed present obstacles to the effective management of community forests or buffer zones. These conflicts may arise due to competing interests, differing perspectives on land use, resource allocation, or even cultural and historical factors. It can hinder collaboration and cooperation, making it challenging to implement sustainable management practices. But it can also be difficult because of the intra-community disputes.

Interviewer : Intra-community disputes ? Do you have some examples ?

Alejandra Del Pilar Flores : Well examples can I take.... Intra-community disputes can arise from conflicting visions. Or because of the power dynamics, or varying priorities among community members. These conflicts can impede decision-making processes and undermine the collective effort required for effective management.

Interviewer : Thank you. Another question I had was about : «Would sawmills and the timber industry in Chile be able to manage a change in the forestries systems? »

Alejandra Del Pilar Flores : Sawmills and the timber industry in Chile have the potential to manage a change in forestry systems. As key stakeholders in the industry, they possess the necessary infrastructure, expertise, etc.... to adapt to new practices and technologies. But I think there is also a certain resistance to change. It is not uncommon for established industries to face challenges when it comes to embracing new approaches.

Interviewer : Is there any specific reason why there is that resistance ?

Alejandra Del Pilar Flores : In my opinion that can be because of various factors such as concerns about economic viability, uncertainties about market demand, or the fear of disrupting established supply chains. But I also think that change can be gradual and must be approached collaboratively with dialogue between the stakeholders, including indigenous communities and environmental organizations, etc to promote a smoother transition to new forestry systems.

Interviewer : That's a really interesting point of view ! talking about forestry systems, do you know if there any studies on the potential impacts of alternative forestries systems on local people?

Alejandra Del Pilar Flores : Well it's sure that the potential impacts of alternative forestry systems on local communities are essential to consider in the pursuit of sustainable land management..... Here I don't think about one specific study but conducting studies in this area can provide valuable insights into the social, economic, and cultural dimensions of implementing alternative forestry systems. I guess universities and professional programs

specializing in Natural Resources Conservation Engineering and Forestry Engineering are well-positioned to lead such research efforts.

Interviewer : Oh thank you for that information, I'm gonna look after those studies after the interview. My next question is about Chilean people and exotic species : do local non-indigenous people complain about or oppose monocultures of exotic species?

Alejandra Del Pilar Flores : Yes, there is a level of opposition or complaints from local non-indigenous people regarding monocultures of exotic species ! It's concerns about environmental impacts, such as biodiversity loss, soil degradation, and water resource management.... However, it is also important to consider the economic and social dynamics at play. The presence of rural families working in forestry companies can create a complex situation where their livelihoods and economic well-being may be directly linked to the industry you know ? This connection can influence perceptions and attitudes towards monocultures of exotic species, potentially leading to a more nuanced perspective on the issue. For the example : forestry companies contribute to local development, such as education.

Interviewer : Is it the case everywhere in Chile ?

Alejandra Del Pilar Flores : What exactly ?

Interviewer : Oh yes sorry I'm not really clear here.

Alejandra Del Pilar Flores : Haha no problem

Interviewer : I was talking about the fact the forestry companies help to develop education, is it something common or not ?

Alejandra Del Pilar Flores : oh ok ! Well in the north Chile it's more the mining companies that have that action. But in the end balancing economic development and environmental conservation can be a delicate task everywhere you go. It requires the active participation of communities, industry, government, and civil society to find common ground and work towards sustainable practices that prioritize both economic well-being and ecological integrity.

Interviewer : Yes that's true. Sorry I'm just checking for my questions, there is not a lot left.

Alejandra Del Pilar Flores : No worries take your time, it's really interesting.

Interviewer : Haha thank you. I have one here : how can mapuche participation in forest management be promoted ?

Alejandra Del Pilar Flores : To promote Mapuche participation in forest management, it is essential to recognize and respect their unique cosmovision with their spiritual, cultural, and ancestral connection to the land. Understanding the Mapuche cosmovision involves actively engaging with Mapuche communities, listening to their perspectives, and valuing their traditional ecological knowledge. This can be done with pilot projects. These projects should aim to integrate traditional Mapuche practices and knowledge with modern approaches to forestry.

Interviewer : This would be like a collaboration ?

Alejandra Del Pilar Flores: Yes ! projects can provide valuable opportunities to learn from their experience, adapt existing practices, and co-create innovative solutions. We need to establish clear goals and indicators to measure progress and impact. Tangible results are essential not only for demonstrating the effectiveness of incorporating the Mapuche cosmovision but also for building trust and fostering a sense of ownership and empowerment among Mapuche communities.

Interviewer : Waow amazing. My last question is about the law, do you think that certain old laws that have not been repealed are an obstacle to a calm and productive dialogue between the Mapuche and the private sector (e.g. 701DL) ?

Alejandra Del Pilar Flores : I don't think so. From what I know from conversations with Mapuches, the problem with DL 701 has to do with those in charge of applying it. I understand that DL 701 promotes afforestation and reforestation in degraded soils, but it does not oblige the use of exotic species for those purposes. Then, apparently, and from what we have talked to some local actors, it was some foresters who promoted DL701 in its beginnings using exclusively exotic species. Therefore, I think that any old law deserves to be reviewed for its reinterpretation.

Interviewer : I understand ! Thank you so much for your time Alejandra, I do not have any more questions, do you have any for me that you would like to ask ?

Alejandra Del Pilar Flores : With pleasure. Here I don't have any. Maybe if one comes to my mind I'll send you an e-mail.

Interviewer : Yes sure don't hesitate ! Thank you.

-Remerciements et salutations –

Interview Claudio Gonzalez Parra : Scientifique universitaire chilien en anthropologie
Salutations – demande d'autorisation enregistrement, proposition anonymat.

Interviewer : Thank you so much for your help in my thesis. So the first question I've written is about the territory. The definition of territory is not the same for the State and the Mapuche. Is there an agreed-upon surface area for the land conflict, or is there tension around this figure?

Claudio Gonzalez Parra : The definition of territory indeed varies between the State and the Mapuche, leading to a fundamental divergence in their understanding and claims. The concept of territory for the Mapuche is deeply rooted in their ancestral traditions, cultural practices, and spiritual connection to the land. It encompasses not only the physical space but also the historical, social, and symbolic dimensions associated with their identity and collective memory. On the other hand, the State's definition of territory is primarily guided by legal and administrative frameworks, often based on colonial boundaries and conventional land tenure systems. This disparity in understanding and approaches creates significant tension and challenges in finding common ground.

Interviewer : So there is no agreed-upon about those areas ?

Claudio Gonzalez Parra : There is no universally agreed-upon figure. The land conflict between the Mapuche and the State is complex and multifaceted, involving various aspects such as historical land dispossession, conflicting land tenure systems, and competing economic interests. The surface area claimed by the Mapuche varies depending on their specific communities, historical contexts, and local circumstances. As a result, tensions around the surface area persist, and finding a resolution requires a comprehensive and inclusive dialogue that goes beyond mere numbers.

Interviewer : Yes, that seems like a complex situation.

Claudio Gonzalez Parra : The Mapuche do possess tools to challenge government and forest company decisions that impact their daily lives, although the effectiveness and accessibility of these tools can vary.

Interviewer : Do you have any examples ?

Claudio Gonzalez Parra : Yes. For the example, the Mapuche have the right to engage in peaceful protest and social mobilization. Throughout history, they have utilized collective actions, such as marches, demonstrations, and road blockades, to voice their concerns and draw attention to the issues affecting their communities. These forms of protest can exert pressure on the government and forest companies, highlighting the need for their decisions to be reconsidered or revised.

Interviewer : Oh ok I see ! Do they have any other tools ?

Claudio Gonzalez Parra : Of course ! They can file lawsuits, seeking legal remedies, when their rights are violated, or when decisions infringe upon their territorial, cultural, or environmental interests. These legal battles can be complex and resource-intensive, often requiring the support of advocacy groups, human rights organizations, or legal experts who

specialize in indigenous rights. International mechanisms can also be invoked by the Mapuche to bring attention to their struggles and hold the government and forest companies accountable. International human rights bodies, such as the United Nations and regional human rights commissions, provide platforms for indigenous peoples to submit complaints and seek remedies for violations of their rights.

Interviewer : Do you think there is limitation to those tools and what kind ?

Claudio Gonzalez Parra : Yes, the Mapuche often face structural barriers, including unequal access to legal resources, financial constraints, and language barriers, which can hinder their ability to effectively challenge government and corporate decisions. I think this can be major problems that can impact the effectiveness of the tools used.

Interviewer : Thank you for all those informations that's really interesting. I was also wondering, given that many indigenous rights are customary and unwritten, have measures been considered or put in place to formalize these rights when reforming the legal framework? For example, are there measures in place to document these indigenous laws, to be aware of them?

Claudio Gonzalez Parra : Recognizing and formalizing indigenous rights, including customary and unwritten laws, is really important ! It is also the case for legal and institutional reforms. It is essential to acknowledge the unique legal systems and governance structures that indigenous communities, such as the Mapuche, have developed over generations. In recent years, I don't know if you hear about this, there has been increasing recognition of the importance of documenting and incorporating indigenous laws into the legal framework. Efforts have been made to establish mechanisms that allow for the identification, collection, and preservation of indigenous legal traditions, customary practices, and cultural norms.

Interviewer : Ho I didn't know about all this ! What was made to identify and collect those informations ?

Claudio Gonzalez Parra : It was made through participatory research methodologies. These partnerships aim to document and analyze indigenous laws and legal systems, ensuring their recognition and preservation. There is also UNDRIP who provide a framework for states to engage with indigenous communities in a manner that upholds their rights and includes their customary laws in legal decision-making processes.

Interviewer : So I think you already respond a part of this question but is the lack of written rights of indigenous peoples an obstacle to their participation in decision-making? Or even in the past before all those effort made lately ?

Claudio Gonzalez Parra : It's sure that the lack of written rights for indigenous peoples has historically posed significant challenges to their participation in decision-making processes. In the absence of formal recognition and legal protections, indigenous communities, including the Mapuche, have often faced marginalization, exclusion, and limited opportunities to engage in decision-making that directly affects their lives and territories.

Without written rights, indigenous peoples have had to rely on informal and customary mechanisms to assert their voices and interests. However, these mechanisms are often disregarded or undervalued in formal decision-making processes, which tend to prioritize state and non-indigenous perspectives. But like I said before, recent efforts have been made to address this issue. The recognition and formalization of indigenous rights, both at the national and international levels, have provided a foundation for the inclusion of indigenous voices in decision-making processes. But it's true that despite these advancements, challenges persist. The legacy of colonization, power imbalances, and deeply ingrained systemic inequalities continue to hinder meaningful indigenous participation. In many cases, indigenous communities still face barriers such as limited access to information, language barriers, financial constraints, and inadequate representation in decision-making bodies.

Interviewer : Yes I see. Sooner we were talking about tools, do tools or methods currently exist to take into account Mapuche communities's heterogeneity in negotiations?

Claudio Gonzalez Parra : Recognizing and addressing the heterogeneity within Mapuche communities is essential in negotiations to ensure inclusive and meaningful participation. While challenges exist, there are tools and methods that can be utilized to take into account this diversity. Firstly, it is crucial to engage in extensive and ongoing dialogue with Mapuche communities. This involves creating spaces for open discussions and actively listening to diverse voices, perspectives, and interests within the community. Such dialogue can help identify common ground, address differing needs, and develop comprehensive solutions that consider the various aspects of Mapuche heterogeneity. There is also participatory processes that involve community consultations and decision-making can also be effective in accounting for heterogeneity. By including a wide range of voices, these methods help ensure that diverse viewpoints and concerns are considered and integrated into the decision-making process.

Interviewer : And what about the mapuche associations ? is it interesting to take into account this diversity of opinions ?

Claudio Gonzalez Parra : Yes I think so, but the local mapuche organizations and leaders must have a deep understanding of the community's heterogeneity. They can serve as intermediaries, helping to bridge gaps, facilitate communication, and ensure that negotiations are inclusive and representative of the different perspectives within the community.

Interviewer : Waow that seems like a very complex situation. In order to mitigate the conflict related to access to water, I heard that emergency wells could be built by forest companies for the Mapuche so that they always have access to water. Is the construction of emergency wells currently considered by forest companies?

Claudio Gonzalez Parra : The issue of access to water is a significant concern for many Mapuche communities, particularly in areas where forest companies operate. While the construction of emergency wells by forest companies could potentially be a solution to address water access, it is important to consider the broader context and approach this matter with caution. Currently, there is no widespread evidence to suggest that forest

companies are actively considering or implementing the construction of emergency wells for Mapuche communities. The responsibility for ensuring access to water primarily lies with the government, which should uphold and protect the rights of indigenous peoples, including their right to water. In my opinion, This approach could be seen as a short-term solution that may not adequately address the root causes of the problem. Forest companies should adhere to responsible environmental practices that prioritize water conservation and protection. This includes implementing measures to prevent water pollution, minimizing water extraction, ...

Interviewer : Yes I see what you mean and i find your opinion really pertinent. But In the case of construction of the emergency wells.... I talk again about this because that's one solution I found a lot in my research, I'm sorry it is not my convictions.

Claudio Gonzalez Parra : No don't worry about that, it's true that you can see this solution a lot in a lot of different studies, I understand.

Interviewer : Haha yes... Is the State willing to help financially with the construction costs? Is the creation of subsidies possible?

Claudio Gonzalez Parra : The question of whether the State is willing to provide financial support for the construction of emergency wells in Mapuche communities is multifaceted. The willingness of the State to offer financial assistance and the feasibility of creating subsidies depend on various factors, including government priorities, available resources, and the political will to address the issue of water access in indigenous communities. The creation of subsidies to support the construction of emergency wells is a possibility, but it would require a comprehensive assessment of the needs and realities of Mapuche communities, as well as a commitment from the State to address water access as a priority. Subsidies could potentially help alleviate the financial burden on Mapuche communities and forest companies, facilitating the construction of emergency wells and improving water availability. However, it is important to note that subsidies alone may not be sufficient to address the underlying issues related to water access in Mapuche communities.

Interviewer : Is the creation of emergency wells sufficient to solve the problem of water in the Mapuche conflict? Do you know any other solutions being implemented?

Claudio Gonzalez Parra : The creation of emergency wells, while potentially providing temporary relief, is not sufficient on its own to solve the complex problem of water access in the context of the Mapuche conflict. There is a lot of other solutions

1. Sustainable Water Resource Management: Implementing long-term water resource management strategies that prioritize conservation, efficient use of water, and the restoration of ecosystems.
2. Infrastructure Development: Investing in the development of water infrastructure to ensure access to water for all communities, including Mapuche communities.
3. Policy and Legal Reforms: Reviewing and revising existing policies and regulations to address the specific needs and rights of indigenous

4. And in the end, Providing support and resources to empower Mapuche communities to actively participate in water resource management and decision-making processes.

Interviewer : ok thank you for all those informations about wells. In another idea, does a third party mediator currently exist in the negotiations regarding the land conflict and forest management? Would the actors be inclined to put this in place ?

Claudio Gonzalez Parra : The presence of a third-party mediator can play an important role in facilitating dialogue, fostering understanding, and promoting equitable solutions. But according to what I know, third-party mediator is not currently widespread in these negotiations, and the inclination to put such a mechanism in place varies among the actors involved. Mapuche communities, who have historically experienced marginalization and a lack of representation, may view the inclusion of a third-party mediator as an opportunity to ensure their voices are heard and their rights are respected. They may see it as a mechanism to address power imbalances and seek more equitable solutions.

Interviewer : And what about the other stakeholders ?

Claudio Gonzalez Parra : Forest companies and government authorities may have varying attitudes towards the inclusion of a third-party mediator. Some actors within these entities may recognize the value of a neutral mediator in promoting constructive dialogue and finding sustainable resolutions. However, others may be hesitant due to concerns about potential compromises or challenges to their interests.

Interviewer : Ok thank you for all those informations. My last question will be about the interlocutors : is it possible to get credible and independent interlocutors regarding forestry companies and political leaders in the negotiations ?

Claudio Gonzalez Parra : Well, the close ties and historical dynamics between the state and the forestry sector can create complexities in ensuring the independence and credibility of interlocutors. The forestry industry in Chile has a substantial influence on the country's economy and political landscape. Over the years, there have been instances where the interests of forest companies have been closely aligned with those of political leaders, leading to concerns about potential conflicts of interest and lack of independence in decision-making processes.

Interviewer : And do you think of any solutions that could help with this issue ?

Claudio Gonzalez Parra : To overcome these challenges, it is important to adopt transparent and inclusive processes in the selection and engagement of stakeholders. The involvement of impartial civil society organizations, indigenous rights advocates, academic experts or community representatives who are not directly tied to the interests of the forestry companies or political leaders can help introduce alternative perspectives and ensure a more balanced negotiation process. International organizations or bodies with expertise in forestry governance can also play a valuable role;

-Remerciements et salutations –

Employé dans une compagnie forestière chilienne

Salutations – demande d'autorisation enregistrement, proposition anonymat.

Interviewer : Does the Mapuche have easily acces to informations about the forestry management ? How do they access information and what part of the population has access?"

Employé : The Mapuche population generally has access to information about forestry management. They can access information through the internet, forestry program offices, and local development teams. However, internet and cell phone signal limitations in rural areas can hinder access for some. While there may be challenges, efforts are made to ensure information is accessible to all, promoting transparency and engagement with the Mapuche community.

Interviewer : What influence does the certification system have on the expansion of monocultures of exotic species?

Employé : The certification system encourages responsible forestry practices, including the diversification of species. However, the demand for certain exotic species can still drive their expansion. While certification promotes sustainable management, economic factors can influence the choice of species planted. It's important to balance market demands with ecological considerations to ensure a sustainable and diverse forest ecosystem.

Interviewer : Are others forestries systems being considered for the region? What is the current position of the State and the Chilean scientific community regarding monoculture plantations of exotic species?

Employé : There is ongoing exploration of alternative forestry systems for the region, with discussions around diversification and mixed-species plantations. The State and the Chilean scientific community recognize the limitations of monoculture plantations of exotic species and are actively researching and promoting more sustainable practices. Efforts are being made to reduce the ecological impact and increase the resilience of forests. The focus is on promoting native species, restoring degraded ecosystems, and incorporating ecological principles into forest management. Collaboration between the State, scientific community, and forest companies is crucial to drive these positive changes in forestry practices.

Interviewer : What is the current position of the Mapuche in forest management and in the forestry code?

Employé : The current position of the Mapuche in forest management varies, with some communities actively engaged in forestry practices and others facing challenges in accessing and participating in decision-making processes. It's worth pointing out that the organization of Mapuche society doesn't encourage dialogue, since companies often don't know who to contact. There are many Mapuche organizations, and often they don't even agree with each other. The forestry code recognizes the importance of indigenous rights and encourages their participation, but more needs to be done to ensure meaningful inclusion and to address the specific concerns and aspirations of the Mapuche, but we need interlocutors who are representative of the whole community.

Interviewer : Does international forest legislation influence the application of indigenous rights? In what sense and how?

Employé : International forest legislation plays a significant role in influencing the application of indigenous rights in the forestry sector. International forest legislation highlights the need for meaningful participation and consultation with indigenous communities in decision-making processes, including those related to forestry management.

Interviewer : Does it influence the governments ?

Employé : Yes of course, international forest legislation also plays a role in holding governments and forest companies accountable for respecting indigenous rights. It provides a framework for monitoring and reporting on the implementation of these rights, ensuring transparency and accountability in the forestry sector.

Interviewer : Can conflicts between communities be an obstacle to the management of community forests or buffer zones?

Employé : Yes, conflicts between communities can be significant obstacles to the effective management of community forests or buffer zones. Resolving conflicts and fostering collaboration among communities is essential for sustainable and inclusive forest management that benefits all stakeholders involved. For our company, and many others, conflict is never a solution: whether between us and the Mapuche, or between the Mapuche themselves, conflict creates insecurity and harms business. Our company estimates that since 2010, the cost of guarding our sites has risen by over 30%. This is also reflected in our staff salaries, which include insurance and risk premiums. For our company, this reduces the profit margin by sometimes more than 20%, and we can't pass on these costs in the selling price since it's set according to scales over which we have no control.

Interviewer : Would sawmills and the timber industry in Chile be able to manage a change in the forestries systems?

Employé : Sawmills and the timber industry in Chile have the capacity to adapt and manage a change in forestry systems. However, there may be initial challenges and resistance to change due to existing infrastructure and market demands. Transitioning to more sustainable and diverse forest management practices requires investments in research, training, and infrastructure upgrades. Collaboration between the industry, government, and stakeholders is crucial to support the transition and ensure a smooth and successful implementation of new forestry systems. Ultimately, the industry's willingness to embrace change and align with sustainable practices will perhaps play a significant role in driving the transition to more environmentally and socially responsible forestry systems. There are, however, several points to mention. We are reluctant to make costly investments to modernize our production facilities in a context where safety is not guaranteed. Most companies, those working on the medium term, have no interest in operating in a context of insecurity; but if insecurity exists, if production cannot be guaranteed, because work sites are threatened, sawmills damaged and transporters assaulted, the company will not invest in modernizing the tool because the risk is too great. Another point is that national and

international legislation imposes regulations on us, but we are responsible for applying them. We're asked to adopt new approaches, but we're not given any subsidies. For my company, which is a medium-sized one, our production fell by 17% between 2005 and 2012 because the legislation was too restrictive and we were limited in our slaughtering. Added to this were contradictions between international rules and national legislation, and in some cases even contradictions in the directives issued by different Chilean administrations. Under Mr. Bachelette's second term of office, the regulations governing the products authorized to protect abbatu wood from parasitic attack changed 7 times! All because the Ministry of Health, the Ministry of the Environment and the Ministry that manages the forests disagreed. It's impossible to have a medium-term vision under such conditions.

Interviewer : Are there any studies on the potential impacts of alternative forestry systems on local people ?

Employé : Yes, there are studies being conducted on the potential impacts of alternative forestry systems on local people. These studies aim to assess the social, economic, and environmental effects of transitioning to different forest management approaches. They examine the implications for local communities in terms of livelihoods, cultural practices, and community well-being. The studies also evaluate the potential benefits and challenges associated with the adoption of alternative forestry systems, including their long-term sustainability and compatibility with local contexts. The findings from these studies can inform decision-making processes, policy development, and the implementation of forestry practices that better align with the needs and aspirations of local people. But are "alternative" forestry systems profitable? We have our doubts. The timber market is highly competitive; any increase in production costs or reduction in profitability can have catastrophic consequences.

Interviewer : Do local non-indigenous people complain about or oppose monocultures of exotic species?

Employé : Some local non-indigenous people may express complaints or opposition to monocultures of exotic species, but it varies depending on their perspectives and interests.

Interviewer : Can you give me some example ?

Employé : Certainly! For example, there is the environmental concerns: Some individuals may voice concerns about the negative impacts of monocultures on biodiversity. There is landscape aesthetics: Some people perceive monoculture as less aesthetically pleasing compared to mixed-species forests. There is also economic Considerations: Certain individuals, especially those involved in tourism or small-scale agriculture, may believe that monocultures limit economic opportunities by reducing landscape diversity and potentially displacing traditional livelihoods. These are just a few examples but the specific concerns and opposition may vary among different individuals and communities. We can understand why these concerns are important to some people. Many are not Mapuche, and don't live in the area. They're activists from the big cities. For example, 3 years ago, we had an occupation on 3 of our worksites. Fortunately, there was no violence, but when the police carried out identity checks, there

wasn't a single Mapuche; not a single one; and yet, the demonstrators were claiming the rights of Mapuche populations.

I'm not denying that there is a Mapuche problem, but we believe it's being amplified and politically recuperated. Serious forestry companies provide a living for an entire region. It's often the only economic activity. In 2009, together with two other companies, our company set up a social development consortium, and we have helped to build schools (with part of the teaching in Mapuche) and dispensaries for the benefit of the indigenous population. It's not true that nothing is being done. But where there is a problem is with the small companies that are set up for a limited period and exploit the forest massifs in a totally anarchic way, without respecting anything.....They raze everything for 5 years, sell the wood, then the company is dissolved...and there's no way of holding them to account.

Interviewer: Oh I see ! How can Mapuche participation in forest management be promoted ?

Employé : Promoting Mapuche participation in forest management requires proactive measures and collaboration. Firstly, creating inclusive platforms. Secondly, providing capacity-building programs and technical training opportunities for Mapuche individuals in forest management practices. Thirdly, establishing joint ventures or partnerships between forest companies and Mapuche communities. Fourthly, promoting economic opportunities and sustainable livelihoods through forest-related activities, such as non-timber forest product harvesting or eco-tourism because it can incentivize Mapuche communities to engage in forest management and conservation. Lastly, fostering a culture of respect, trust, and reciprocity between forest companies and Mapuche communities is essential. The problem is that most Mapuche leaders feel they don't need to be trained. The more they are involved in political demands, the more they reject things. If people have decided to reject everything, whatever we propose, there's no point in discussing it. Spurred on by ministerial instructions, we tried to open a dialogue with Mapuche representatives in 2015; none of the representatives of the major Mapuche organizations recognized by the ministry accepted our offer of dialogue. We did have the opportunity to talk to local leaders, and this went very well, because the local leaders are well aware of the pragmatic issues facing their fellow citizens, and are not driven by political ideology. But this implies that the Mapuche have to accept that our aim is economic and that they will benefit in terms of standard of living.

Interviewer : Oh that's great ! My last question will be about law : do you think that certain old laws that have not been repealed are an obstacle to a calm and productive dialogue between the Mapuche and the private sector (e.g. 701DL)?

Employé : Certain old laws, like DL 701, may indeed present challenges to a calm and productive dialogue between the Mapuche and the private sector. These laws may be perceived as outdated or inadequate in addressing the evolving needs and aspirations of indigenous communities. Repealing or amending such laws can help create a more conducive environment for dialogue and collaboration. But there is a great deal of information to be provided. I myself have Mapuche employees who tell me that misinformation is being used by certain community leaders who are not telling the truth to their grassroots. There are articles of this DL701 law that have been modified, but this is not

relayed by the leaders of certain organizations. And when we talk to the Mapuche "base", they're convinced that we're trying to deceive them because they're talking about decrees that were abolished under the Lagos government, in 2004 or 2005!

In fact, some Mapuche organizations criticize us for being supported by the political authorities. We talk to the political authorities....not to lobby, but because it's part of our job. We're key players in the economy, so we inevitably have a political reality. It's normal for us to have a dialogue with politicians: we have to set quotas if necessary, discuss margins and export legislation....this is necessary for us, and for the whole region in which we are the main providers of jobs and creators of wealth. In the north of Chile, you have mining: take away the mines, and there's nothing. In the south, you have timber: forget the forestry companies, and there's nothing! So we talk to the politicians: sometimes things go well, sometimes not so well. We're not going to lie: in recent years, it's been easier with the Piñera administrations and more difficult with the Bachelette administrations. But that's the way it is, those are the democratic rules. Where we disagree is when we are told that the Mapuche manage their identity independently and refuse to compromise politically. This is not true. Our company has 6 main operating sites, which means that we have to deal with 8 or 9 Mapuche organizations. I can assure you that half of them have political connections in Santiago, or even in foreign networks. They're just as political as we are....but they don't recognize it. They blame us, but they can blame themselves.

-Remerciements et salutations –

Jaime Jiles : Agronome travaillant en collaboration avec des Mapuches

Salutations – demande d'autorisation enregistrement, proposition anonymat.

Interviewer : The definition of territory is not the same for the State and the Mapuche. Is there an agreed-upon surface area for the land conflict, or is there tension around this figure ?

Jaime Jiles : The definition of territory is a complex and contentious issue between the State and the Mapuche people. There is no agreed-upon surface area for the land conflict, which contributes to ongoing tensions and disputes. Different interpretations of territory, historical grievances, and conflicting legal frameworks further complicate the resolution of this matter.

Interviewer : Do the Mapuche have tools to challenge a government's or forest companies's decision that impacts their daily lives?

Jaime Jiles : Well, I don't know a lot about that....The Mapuche people face significant challenges in challenging government and forest companies' decisions that impact their daily lives. While there are legal avenues available, the effectiveness and accessibility of these tools may be limited. The legal framework may not fully recognize and protect indigenous rights, further undermining their ability to assert their concerns. According to me, collaborative efforts between scientists, communities, and advocacy organizations are essential to advance indigenous rights.

Interviewer : Given that many indigenous rights are customary and unwritten, have measures been considered or put in place to formalize these rights when reforming the legal framework? For example, are there measures in place to document these indigenous laws, to be aware of them?

Jaime Jiles : There have been efforts to formalize these rights within the legal framework. Measures have been considered to document indigenous laws and practices, aiming to raise awareness and enhance their recognition. This includes engaging with indigenous communities, traditional authorities, and experts to gather and preserve indigenous knowledge and legal systems. Collaborative initiatives between indigenous communities and researchers seek to codify customary laws and practices, providing a foundation for legal reforms. However, challenges remain, such as striking a balance between codifying traditions while respecting their dynamic and evolving nature. Continued dialogue, cultural sensitivity, and meaningful inclusion of indigenous voices are essential to effectively formalize indigenous rights and ensure their protection within the legal framework.

Interviewer : Is the lack of written rights of indigenous peoples an obstacle to their participation in decision-making?

Jaime Jiles : The lack of written rights for indigenous peoples can indeed be an obstacle to their meaningful participation in decision-making processes, as it may undermine their legal standing and ability to assert their rights and interests effectively.

Interviewer : Do tools/methods currently exist to take into account Mapuche communities's heterogeneity in negotiations?

Jaime Jiles : I don't know them all but i have some examples : I think participatory approaches. I heard recently that there is a cultural mapping exercises to help identifying and document the specific needs, aspirations, and priorities of different Mapuche communities. There are also collaborative research projects on what I work and partnerships with indigenous people.

Interviewer : In order to mitigate the conflict related to access to water, emergency wells could be built by forest companies for the Mapuche so that they always have access to water. Is the construction of emergency wells currently considered by forest companies?

Jaime Jiles : While I cannot speak for all forest companies, some have recognized the importance of addressing water access issues in the context of the Mapuche conflict. The construction of emergency wells has been considered by certain forest companies as a potential solution to ensure consistent water access for Mapuche communities. These initiatives aim to alleviate water scarcity challenges and demonstrate a commitment to corporate social responsibility. However, the extent of such initiatives and their effectiveness may vary among different forest companies. Collaborative efforts between companies, indigenous communities, and relevant stakeholders are crucial to ensure the appropriateness and sustainability of any water management measures implemented.

Interviewer : In the case of construction of the emergency wells, is the State willing to help financially with the construction costs? Is the creation of subsidies possible?

Jaime Jiles: The State's willingness to financially assist in the construction of emergency wells for Mapuche communities varies. While subsidies and funding are possible, it depends on government policies. Advocacy and coordination among stakeholders are crucial in influencing the State's decision to allocate resources and create subsidies for addressing water access challenges.

Interviewer : Is the creation of emergency wells sufficient to solve the problem of water in the Mapuche conflict? Are other solutions being implemented?

Jaime Jiles : While the creation of emergency wells can contribute to addressing water access challenges in the Mapuche conflict, it is not a standalone solution. Other complementary approaches are also being implemented. These may include sustainable water management practices, community-led water initiatives, capacity-building programs, and dialogue processes that aim to address underlying issues related to water rights, land use, and governance. A holistic approach involving multiple stakeholders is necessary to ensure long-term and sustainable solutions that go beyond emergency measures and address the broader water-related issues faced by Mapuche communities.

Interviewer : Does a third party mediator currently exist in the negotiations regarding the land conflict and forest management? Would the actors be inclined to put this in place?

Jaime Jiles : Currently, the presence of a third-party mediator in negotiations regarding the land conflict and forest management between the Mapuche and other stakeholders may vary. It depends on the willingness of all actors to engage in mediated processes. While some stakeholders may be open to the idea of a third-party mediator to promote transparency and foster constructive dialogue, others may have reservations or prefer alternative forms of conflict resolution. The inclusion of a mediator can provide impartiality and create a conducive environment for resolving issues, but it requires the consent and trust of all parties involved.

Interviewer : What are those alternative forms of conflict resolution you are talking about ?

Jaime Jiles : Well for example , there is the traditional Indigenous conflict resolution practices where Indigenous communities may have their own customary methods of resolving disputes, such as traditional councils. We can also work on facilitated dialogue and negotiation. What else can I tell you... I do not have any other idea but there is a lot actually !

Interviewer : Oh ok i see ! Finally my last question is : Is it possible to get credible and independent interlocutors regarding forestry companies and political leaders in the negotiations? Can you tell me a bit about that ? what are yours opinions ?

Jaime Jiles : I don't know, seeing all the history between, forest companies and the State that seems difficult... But building trust among all stakeholders is essential to create an environment conducive to constructive and equitable negotiations !

-Remerciements et salutations –

Salutations – demande d'autorisation enregistrement, proposition anonymat.

Interviewer : The definition of territory is not the same for the State and the Mapuche. Is there an agreed-upon surface area for the land conflict, or is there tension around this figure?

Mapuche : The definition of territory is a fundamental issue for the Mapuche people. Our understanding of territory is deeply rooted in our cultural and ancestral connections to the land. For us, it encompasses not only physical boundaries but also spiritual dimensions. My ancestors who lived on this land "are" this land. They are part of the land. The logging company says "I can buy the land and exploit it as I please", but that's nonsense; the logging company can't buy my ancestors. Even me, my identity is the land that bears me; I can't be bought. The Mapuches defended themselves against the Incas, then against the Spaniards; they were never defeated, they were never slaves. The same goes for our sense of the divine. For the people of Santiago, God created the earth. He created "something outside himself". For us, this is not true: the divine is IN the living, in nature. Nature IS the divine. You can't buy the divine. There is a significant discrepancy between the Mapuche and the State in defining the territory. The State often perceives the territory through a legal and administrative lens, which may not capture our visions. For the moment, we argue for the recognition and restitution of ancestral lands that have been taken over by forestry companies or other industries. Because a population's way of life must be chosen by that population... and not by people who live far away. Let them decide for themselves, we'll decide for us.

Interviewer : Is the lack of written rights of indigenous peoples an obstacle to their participation in decision-making?

Mapuche : Yes, it is. The State works a lot with laws and regulations. So when our rights are not written, it means nothing for them and our voices are not heard. There is marginalization and exclusion. Our way of working has proven itself over the centuries. Now it's being said that everything has to be written down in laws. There's a lot of discussion in Mapuche communities about this.

Interviewer : and what could be the solution to this problem ?

Mapuche : There is a lot ! Some of them say the recognition and Codification are essential : Governments need to recognize and codify indigenous rights. These arguments are often put forward by members of the community who have had access to education. My nephew, for example, studied law in Valdivia; he's a lawyer. He's proud of his home community and talks about tools like the FPIC.

Interviewer : What is that FPIC ?

Mapuche : Haa let me remember right... It's Consultation and Free, Prior, and Informed Consent I think.... Yes because it's FPIC. It's about using mechanisms for consultation from indigenous communities. With that, indigenous perspectives and concerns are taken into account when making decisions about territories, resources. But I feel that when my nephew

speaks this language to other members of the community, he becomes suspect. He's no longer "quite" Mapuche, because he's been trained by the people of Santiago, to study and apply their law and use their language. And they don't see why their laws should be validated and written by the people of Santiago.

Interviewer : is FPIC used in Chile for Mapuches ?

Mapuche : In Chile, it has not officially adopted legislation specifically focused on FPIC. But there is currently ongoing discussions and efforts to incorporate FPIC principles into decision-making processes concerning indigenous peoples, including the Mapuche. The government recognizes the importance of consultation and participation of indigenous communities. However, the challenges are translating FPIC into practice so indigenous communities have genuine control over decisions that affect them. Efforts are being made by various stakeholders, including our indigenous organization and a lot of other.

Interviewer : Do tools/methods currently exist to take into account Mapuche communities's heterogeneity in negotiations?

Mapuche : As a Mapuche, I believe that while there have been some attempts to consider our community's heterogeneity in negotiations, there is still a long way to go. The existing tools and methods often fail to fully capture the diverse perspectives and needs of our communities. It is important that our voices are genuinely heard and respected, and that decision-making processes are inclusive and transparent. What the authorities don't understand is the urgency of the situation. It's an observation that's valid just about everywhere: there's a radicalization of part of the community. Fortunately, it's not the majority, but it's an increasingly active minority. I have the feeling that the situation is reversing at this level. When I was younger, the Western way of life had a certain appeal, and our elders criticized us for not respecting our traditions enough. I well remember the discussions I had at the time with my uncles or my father's cousins on this subject. I had to grow up to admit that they were right. Now, the opposite is happening. It's the young people who blame us for the compromises, who tell us that "we've run away". Not a week goes by without me hearing the concerns of local leaders who tell me that they are finding it increasingly difficult to avoid the radicalization of a section of youth who do not rule out violence as a means of action. This is very worrying. The Santiago government's language is reassuring and optimistic. You pass a law and you think everything's settled. On the ground, that's not how things work; there's a big difference between passing a law and actually applying it. The intermediary machinery of the administration is inert, and the forestry companies exploit this inertia to pursue their activities in the same way. We don't share the optimism of the authorities; I'm rather pessimistic.

We need a more meaningful, tangible and equitable engagement that goes beyond token representation and ensures the active participation of all Mapuche individuals and communities. It is essential to recognize and value our cultural, social, and territorial differences, and to co-create solutions that truly reflect our aspirations and priorities because that's the only way to prevent the conflict from escalating.

Interviewer : Is the creation of emergency wells sufficient to solve the problem of water in the Mapuche conflict? Are other solutions being implemented?

Mapuche : I appreciate the consideration given to the creation of emergency wells to address the water problem in our communities. While it is a step in the right direction, it is important to recognize that it is not a comprehensive solution. Our water rights and access to clean water are fundamental, and we seek long-term sustainable.

Interviewer : Do you have any idea of other solutions possible ?

Mapuche : I believe there are other solutions that can contribute to addressing the water issues in our communities. It need dialogue and collaboration between the Mapuche people, the government, and other stakeholders to identify and implement these solutions. Revitalization of traditional water systems and the recognition of our water rights. The integration of Mapuche knowledge and practices in water management can lead to more effective and culturally appropriate solutions. Water carries life and creates life. It's part of the earth and part of nature. Just as the earth is part of our identity, water is part of our identity. Why should we negotiate our identity? Why should we negotiate the right to "be what we are"? The more realistic among us, including myself, admit that compromises have to be made. By respecting our rights, acknowledging our ancestral wisdom, we can work together towards sustainable water access and management for the benefit of all without compromising our identity.

Interviewer : yes I see ! another question I had was about the negotiations : Is it possible to get credible and independent interlocutors regarding forestry companies and political leaders in the negotiations?

Mapuche : it is challenging to find credible and independent interlocutors in negotiations involving forestry companies and political leaders. The history of marginalization and disregard for our rights has created a deep mistrust towards external actors. Genuine efforts should be made to involve trusted indigenous organizations, respected community leaders, and impartial mediators who have a deep understanding of our culture, history, and aspirations. Only through the inclusion of such credible and independent interlocutors can we hope to achieve meaningful dialogue and equitable outcomes that respect our rights and address the historical injustices we have faced.

Interviewer : Do you currently trust the other stakeholder and the negotiation right now ?

Mapuche : Trust in other stakeholders and the ongoing negotiations is a complex issue. The long history of broken promises, land dispossession, and marginalization has understandably created a deep sense of skepticism and mistrust. It is essential for the other stakeholders to demonstrate genuine commitment to meaningful engagement, respect for our culture and traditions, and a willingness to address the root causes of the conflict. Trust can only be built through transparent and inclusive processes, where our voices are truly heard and our rights are upheld. I don't think that any Chilean mediator can be considered credible by the community. Even if he is impartial, he will never be "recognized" as impartial, because preconceptions are too strong, and he will always be suspected of connivance. The Mapuche

situation is attracting the interest of international non-governmental organizations. There may be a card to play here.....But it won't be easy. The Mapuche people not only feel that they have been "robbed", they also feel that they are not "understood". If the people of Santiago don't understand us, why should people from New York or Europe?

Interviewer : I understand. Now I might talk a bit more about forest management issue, are you comfortable with that ?

Mapuche : yes sure no problem.

Interviewer : Great ! So my first question will be : does the Mapuche have easily acces to informations about the forestry management ? How do they access information and what part of the population has access?

Mapuche : Access to information about forestry management is often limited and challenging. Many of us face barriers in accessing relevant and accurate information regarding forestry practices, land management, and the impacts on our territories. Language barriers, socioeconomic disparities, and unequal power dynamics further hinder our ability to access information. The lack of transparency from forestry companies and limited consultation processes contribute to this information gap. Additionally, not all Mapuche communities have equal access to resources, education, and technology, further exacerbating the disparities in accessing information. Efforts should be made to ensure that information is provided in our native language, through culturally appropriate channels, and in a manner that promotes meaningful participation and empowerment for all Mapuche communities.

Interviewer : I see. And what is the current position of the Mapuche in forest management and in the forestry code ?

Mapuche : Our current position in forest management and the forestry code is complex. Historically, our rights and perspectives have been marginalized, leading to a lack of meaningful participation in decision-making processes. Often, it's the big companies that are concerned about dialogue, perhaps because they have an "image to defend"; small forestry operations pose far more problems for us. The forestry code often prioritizes economic interests over our cultural and environmental concerns, resulting in the exploitation of our lands and the degradation of our natural resources. However, there is a growing movement among Mapuche communities to assert our rights, reclaim our traditional territories, and actively participate in forest management. We advocate for greater recognition of our traditional knowledge, practices, and sustainable approaches to land and resource management. We are striving for a more inclusive and equitable forestry code that respects our rights, values our cultural heritage, and ensures the sustainable use and conservation of our ancestral lands. But all forestry companies need to show the same willingness.

Interviewer : Do you have the sensation that the forest companies want to aknowledge more those cultural and environmental concerns that mapuche have ?

Mapuche : I believe that while some forest companies may express willingness to acknowledge our cultural and environmental concerns, there is still a long way to go. There is often a disconnect between the profit-driven motives of the forest industry and our perspective we hold as indigenous peoples. Many companies prioritize their economic interests and the exploitation of natural resources over the protection of our ancestral lands and the preservation of our cultural heritage. Genuine efforts to truly understand and respect our cultural and environmental concerns are limited. It is essential for forest companies to engage in meaningful dialogue with our communities, actively listen to our perspectives, and collaborate in a mutually beneficial manner that upholds our rights, ensures sustainable practices, and respects our cultural and spiritual connections to the land.

Interviewer : Ok, that's really interesting. Another question I had was can conflicts between communities be an obstacle to the management of community forests or buffer zones?

Mapuche : I can say that conflicts between communities can have an impact on the management. Disputes over land rights, resource extraction, and the impact of forestry practices can create tensions among neighboring communities. It is important to stress, however, that these conflicts are sometimes created or at least maintained by the forestry companies themselves. Our organization has nearly 10 examples where forestry companies have deliberately applied a policy that has favored certain communities to the detriment of others. The aim is to create conflicts between Mapuche communities, to avoid having to face a united and organized opposition. It's very clever, and it's very easy: you just need to corrupt a small number of individuals to achieve it. That's why dialogue between Mapuche communities is essential to anticipate this type of manoeuvre. By promoting mutual understanding, cultural sensitivity, and shared ownership of the management process, we can work towards finding common ground and fostering sustainable solutions that benefit both the communities and the forests we rely on.

Interviewer : That's great ! How can Mapuche participation in forest management be promoted ?

Mapuche : I believe that promoting Mapuche participation in forest management requires recognizing and respecting our ancestral knowledge, cultural values, and connection to the land. It is crucial to involve Mapuche communities in decision-making processes from the beginning, ensuring meaningful participation and representation. There's no point in inviting them to be presented with a fait accompli and explaining the decisions that have been made. I'll give you an example: about ten years ago, a road-building plan was set up by 3 separate companies in 3 remote regions where our community is important: in two cases out of 3, everything was decided without consultation, and our organizations were solicited at the end of the process; they were told "here's the route, here's the width of the road, here's the expected truck traffic...". In the third case, there was consultation BEFOREhand; the company agreed to modify the route, and there was a sort of referendum within our community, which benefited from various forms of spin-off. In the first two cases, there were road blocks, and the police and army had to intervene. In the third case, my organization, even though it disagreed with the decision taken by the local communities,

asked that there be no blockade, because there had been dialogue...and there was no blockade. What's interesting in this example is that the two companies that refused to discuss were Chilean companies.....while the third was not, since it came from a Canadian group.

Interviewer : and how this can be achieved ?

Mapuche : This can be achieved through partnerships between indigenous communities, government institutions, and forest management organizations, where Mapuche voices are heard, valued, and incorporated into management plans. But we also have a responsibility to ensure that our traditions are maintained within our own communities - we feel that our community will lose its identity if it accepts immediate material benefits.

Interviewer : Ok great thank you it's more clear for me now. My last question is about your opinion : do you think that certain old laws that have not been repealed are an obstacle to a calm and productive dialogue between the Mapuche and the private sector (e.g. 701DL)?

Mapuche : As a Mapuche, I believe that certain old laws, like the 701DL, can indeed pose obstacles to a calm and productive dialogue between the Mapuche and the private sector. These laws often prioritize economic interests over the rights and well-being of indigenous communities and their territories. The 701DL, for example, has been associated with the promotion of monoculture plantations of exotic species, which can negatively impact our ancestral lands and natural resources. Repealing or revising such laws is crucial to ensure a more equitable and respectful relationship between the Mapuche and the private sector. By recognizing and incorporating indigenous rights, traditional knowledge, and sustainable practices into the legal framework, we can foster a more harmonious dialogue that respects our cultural heritage, promotes environmental sustainability, and addresses the historical injustices faced by the Mapuche people. Many Mapuche people don't understand how laws can be imposed on land that has always been Mapuche, without being accepted by the Mapuche. Our interlocutors must understand that this reality is the truth. Dialogue is possible, but only on this basis.

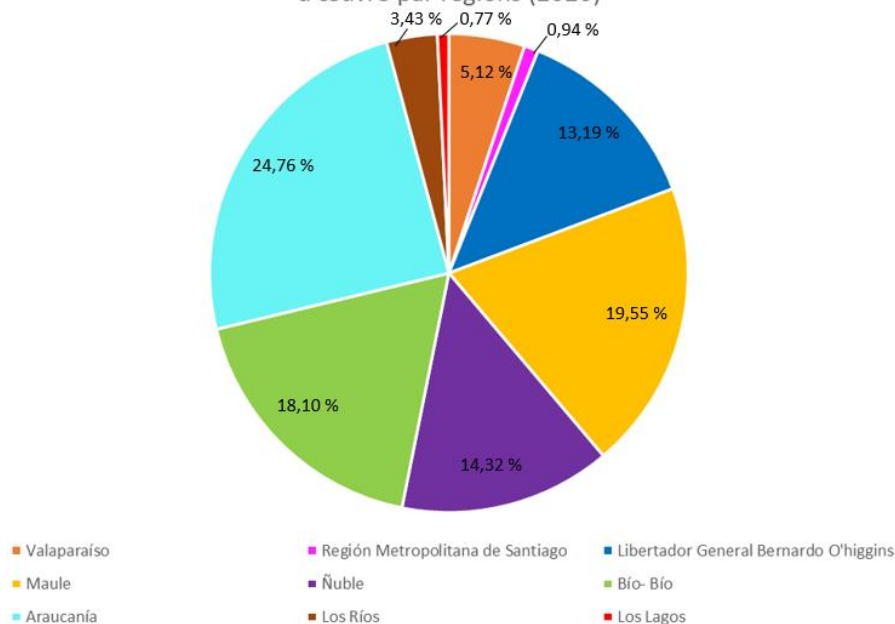
-Remerciements et salutations –

Annexe 7 : Tableau de la surface des types de couverts arborés selon les régions

Régions	Surface	Forêts naturelles [ha]	Plantations [ha]	Terrains non forestiers [ha]
CHILI		18 700 000	538 000	56 400 000
Arica y Parinacota		73	0	1 490 000
Tarapacá		2	0	4 360 000
Antofagasta		15	0	12 400 000
Atacama		112	0	7 980 000
Coquimbo		15 100	85	3 880 000
Valparaíso		188 000	26 800	1 370 000
Región Metropolitana de Santiago		209 000	3 940	1 480 000
Libertador General Bernardo O'higgins		282 000	66 100	1 220 000
Maule		838 000	104 000	1 960 000
Ñuble		562 000	59 900	856 000
Bío- Bío		1 330 000	108 000	897 000
Araucanía		1 820 000	138 000	1 480 000
Los Ríos		1 110 000	25 000	451 000
Los Lagos		3 410 000	5 830	1 480 000
Aysén		5 610 000	0	5 220 000
Magallanes y de la Antártica Chilena		3 380 000	0	9 930 000

Annexe 8 : Répartitions des surfaces de plantations destinées à la fibre de bois et bois d'œuvre par régions au Chili en 2020

répartitions des surfaces de plantations destinées à la fibre de bois/ bois d'œuvre par régions (2020)



(Harris, N., E. Goldman and S. Gibbes. 2019. "Spatial Database of Planted Trees (SDPT) Version 1.0." Washington, DC: World Resources Institute.)

Régions	Surface	Plantation forestière inconnu [ha]	Plantation pour la fibre de bois/ bois d'œuvre [ha]
CHILI		101 000	880 000
Arica y Parinacota		1 050	0
Tarapacá		238	0
Antofagasta		109	0
Atacama		3 270	0
Coquimbo		10 400	0
Valparaíso		15 400	45 100
Región Metropolitana de Santiago		23 400	8 350
Libertador General Bernardo O'higgins		33 000	116 000
Maule		12 200	172 000
Ñuble		220	126 000
Bío- Bío		217	159 000
Araucanía		886	216 000
Los Ríos		417	30 200
Los Lagos		366	6 800
Aysén		7	0
Magallanes y de la Antártica Chilena		0	0

Annexe 9 : articles des droits de l'Homme

Article premier

Tous les êtres humains naissent libres et égaux en dignité et en droits. Ils sont doués de raison et de conscience et doivent agir les uns envers les autres dans un esprit de fraternité.

Article 2

1. Chacun peut se prévaloir de tous les droits et de toutes les libertés proclamés dans la présente Déclaration, sans distinction aucune, notamment de race, de couleur, de sexe, de langue, de religion, d'opinion politique ou de toute autre opinion, d'origine nationale ou sociale, de fortune, de naissance ou de toute autre situation.

2. De plus, il ne sera fait aucune distinction fondée sur le statut politique, juridique ou international du pays ou du territoire dont une personne est ressortissante, que ce pays ou territoire soit indépendant, sous tutelle, non autonome ou soumis à une limitation quelconque de souveraineté.

Article 3

Tout individu a droit à la vie, à la liberté et à la sûreté de sa personne.

Article 4

Nul ne sera tenu en esclavage ni en servitude; l'esclavage et la traite des esclaves sont interdits sous toutes leurs formes.

Article 5

Nul ne sera soumis à la torture, ni à des peines ou traitements cruels, inhumains ou dégradants.

Article 6

Chacun a le droit à la reconnaissance en tous lieux de sa personnalité juridique.

Article 7

Tous sont égaux devant la loi et ont droit sans distinction à une égale protection de la loi. Tous ont droit à une protection égale contre toute discrimination qui violerait la présente Déclaration et contre toute provocation à une telle discrimination.

Article 8

Toute personne a droit à un recours effectif devant les juridictions nationales compétentes contre les actes violant les droits fondamentaux qui lui sont reconnus par la constitution ou par la loi.

Article 9

Nul ne peut être arbitrairement arrêté, détenu ou exilé.

Article 10

Toute personne a droit, en pleine égalité, à ce que sa cause soit entendue équitablement et publiquement par un tribunal indépendant et impartial, qui décidera, soit de ses droits et obligations, soit du bien-fondé de toute accusation en matière pénale dirigée contre elle.

Article 11

1. Toute personne accusée d'un acte délictueux est présumée innocente jusqu'à ce que sa culpabilité ait été légalement établie au cours d'un procès public où toutes les garanties nécessaires à sa défense lui auront été assurées.
2. Nul ne sera condamné pour des actions ou omissions qui, au moment où elles ont été commises, ne constituaient pas un acte délictueux d'après le droit national ou international. De même, il ne sera infligé aucune peine plus forte que celle qui était applicable au moment où l'acte délictueux a été commis.

Article 12

Nul ne sera l'objet d'immixtions arbitraires dans sa vie privée, sa famille, son domicile ou sa correspondance, ni d'atteintes à son honneur et à sa réputation. Toute personne a droit à la protection de la loi contre de telles immixtions ou de telles atteintes.

Article 13

1. Toute personne a le droit de circuler librement et de choisir sa résidence à l'intérieur d'un Etat.
2. Toute personne a le droit de quitter tout pays, y compris le sien, et de revenir dans son pays.

Article 14

1. Devant la persécution, toute personne a le droit de chercher asile et de bénéficier de l'asile en d'autres pays.
2. Ce droit ne peut être invoqué dans le cas de poursuites réellement fondées sur un crime de droit commun ou sur des agissements contraires aux buts et aux principes des Nations Unies.

Article 15

1. Tout individu a droit à une nationalité.
2. Nul ne peut être arbitrairement privé de sa nationalité, ni du droit de changer de nationalité.

Article 16

1. A partir de l'âge nubile, l'homme et la femme, sans aucune restriction quant à la race, la nationalité ou la religion, ont le droit de se marier et de fonder une famille. Ils ont des droits égaux au regard du mariage, durant le mariage et lors de sa dissolution.
2. Le mariage ne peut être conclu qu'avec le libre et plein consentement des futurs époux.
3. La famille est l'élément naturel et fondamental de la société et a droit à la protection de la société et de l'Etat.

Article 17

1. Toute personne, aussi bien seule qu'en collectivité, a droit à la propriété.
2. Nul ne peut être arbitrairement privé de sa propriété.

Article 18

Toute personne a droit à la liberté de pensée, de conscience et de religion ; ce droit implique la liberté de changer de religion ou de conviction ainsi que la liberté de manifester sa religion ou sa conviction seule ou en commun, tant en public qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites.

Article 19

Tout individu a droit à la liberté d'opinion et d'expression, ce qui implique le droit de ne pas être inquiété pour ses opinions et celui de chercher, de recevoir et de répandre, sans considérations de frontières, les informations et les idées par quelque moyen d'expression que ce soit.

Article 20

1. Toute personne a droit à la liberté de réunion et d'association pacifiques.
2. Nul ne peut être obligé de faire partie d'une association.

Article 21

1. Toute personne a le droit de prendre part à la direction des affaires publiques de son pays, soit directement, soit par l'intermédiaire de représentants librement choisis.
2. Toute personne a droit à accéder, dans des conditions d'égalité, aux fonctions publiques de son pays.
3. La volonté du peuple est le fondement de l'autorité des pouvoirs publics ; cette volonté doit s'exprimer par des élections honnêtes qui doivent avoir lieu périodiquement, au suffrage universel égal et au vote secret ou suivant une procédure équivalente assurant la liberté du vote.

Article 22

Toute personne, en tant que membre de la société, a droit à la sécurité sociale ; elle est fondée à obtenir la satisfaction des droits économiques, sociaux et culturels indispensables à sa dignité et au libre développement de sa personnalité, grâce à l'effort national et à la coopération internationale, compte tenu de l'organisation et des ressources de chaque pays.

Article 23

1. Toute personne a droit au travail, au libre choix de son travail, à des conditions équitables et satisfaisantes de travail et à la protection contre le chômage.
2. Tous ont droit, sans aucune discrimination, à un salaire égal pour un travail égal.
3. Quiconque travaille a droit à une rémunération équitable et satisfaisante lui assurant ainsi qu'à sa famille une existence conforme à la dignité humaine et complétée, s'il y a lieu, par tous autres moyens de protection sociale.
4. Toute personne a le droit de fonder avec d'autres des syndicats et de s'affilier à des syndicats pour la défense de ses intérêts.

Article 24

Toute personne a droit au repos et aux loisirs et notamment à une limitation raisonnable de la durée du travail et à des congés payés périodiques.

Article 25

1. Toute personne a droit à un niveau de vie suffisant pour assurer sa santé, son bien-être et ceux de sa famille, notamment pour l'alimentation, l'habillement, le logement, les soins médicaux ainsi que pour les services sociaux nécessaires ; elle a droit à la sécurité en cas de chômage, de maladie, d'invalidité, de veuvage, de vieillesse ou dans les autres cas de perte de ses moyens de subsistance par suite de circonstances indépendantes de sa volonté.
2. La maternité et l'enfance ont droit à une aide et à une assistance spéciales. Tous les enfants, qu'ils soient nés dans le mariage ou hors mariage, jouissent de la même protection sociale.

Article 26

1. Toute personne a droit à l'éducation. L'éducation doit être gratuite, au moins en ce qui concerne l'enseignement élémentaire et fondamental. L'enseignement élémentaire est obligatoire. L'enseignement technique et professionnel doit être généralisé ; l'accès aux études supérieures doit être ouvert en pleine égalité à tous en fonction de leur mérite.
2. L'éducation doit viser au plein épanouissement de la personnalité humaine et au renforcement du respect des droits de l'homme et des libertés fondamentales. Elle doit favoriser la compréhension, la tolérance et l'amitié entre toutes les nations et tous les groupes raciaux ou religieux, ainsi que le développement des activités des Nations Unies pour le maintien de la paix.
3. Les parents ont, par priorité, le droit de choisir le genre d'éducation à donner à leurs enfants.

Article 27

1. Toute personne a le droit de prendre part librement à la vie culturelle de la communauté, de jouir des arts et de participer au progrès scientifique et aux bienfaits qui en résultent.
2. Chacun a droit à la protection des intérêts moraux et matériels découlant de toute production scientifique, littéraire ou artistique dont il est l'auteur.

Article 28

Toute personne a droit à ce que règne, sur le plan social et sur le plan international, un ordre tel que les droits et libertés énoncés dans la présente Déclaration puissent y trouver plein effet.

Article 29

1. L'individu a des devoirs envers la communauté dans laquelle seule le libre et plein développement de sa personnalité est possible.
2. Dans l'exercice de ses droits et dans la jouissance de ses libertés, chacun n'est soumis qu'aux limitations établies par la loi exclusivement en vue d'assurer la reconnaissance et le respect des droits et libertés d'autrui et afin de satisfaire aux justes exigences de la morale, de l'ordre public et du bien-être général dans une société démocratique.
3. Ces droits et libertés ne pourront, en aucun cas, s'exercer contrairement aux buts et aux principes des Nations Unies.

Article 30

Aucune disposition de la présente Déclaration ne peut être interprétée comme impliquant pour un État, un groupement ou un individu un droit quelconque de se livrer à une activité ou d'accomplir un acte visant à la destruction des droits et libertés qui y sont énoncés.

Source : Déclaration universelle des droits de l'homme, Nations Unies

