

GeoHumanities and Creative (Bio)Geographies addressing sustainability and co-conservation through "Rhizomatic Immersion".

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BIO GEO ART

PIA CONICYT
SOC 180040

www.biogeoart.cl



TERRITORIOS
ALTERNATIVOS

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BioGeoArt

What is it?

BioGeoArt seeks proximity to sustainability and co-conservation through "rhizomatic immersion".

It is an Anillos project funded by the National Research Agency, which seeks to explore in depth the human-nature relationship in Chile.

It incorporates a broad perspective of this relationship involving non-human actors, through a constructivist and relational approach, incorporating scientific and artistic interventions.



Laboratories – Research Groups

Territorios alternativos

BioGeoLab



Aconcagua Fablab



Partnership

Taller la Era



School PLacilla de Peñuelas
DAEM VALparaíso



Biota Maule





Biosphere reserve areas

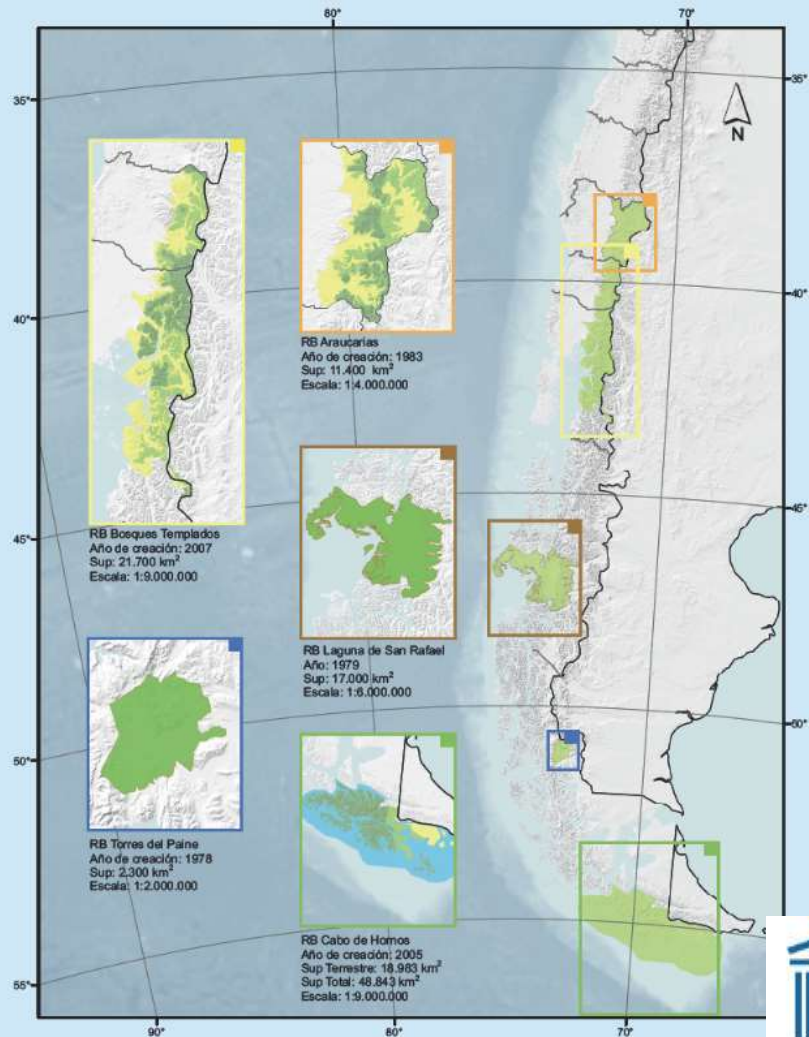
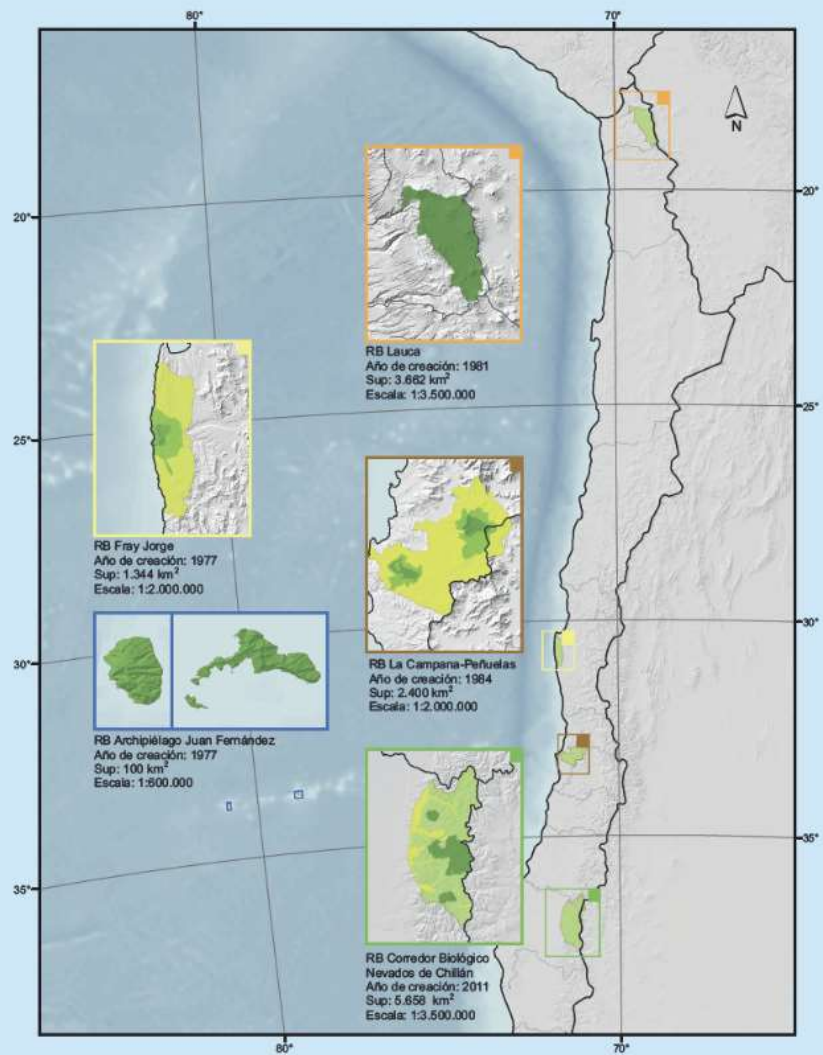


Semi-natural areas of the biosphere



Industrial zones

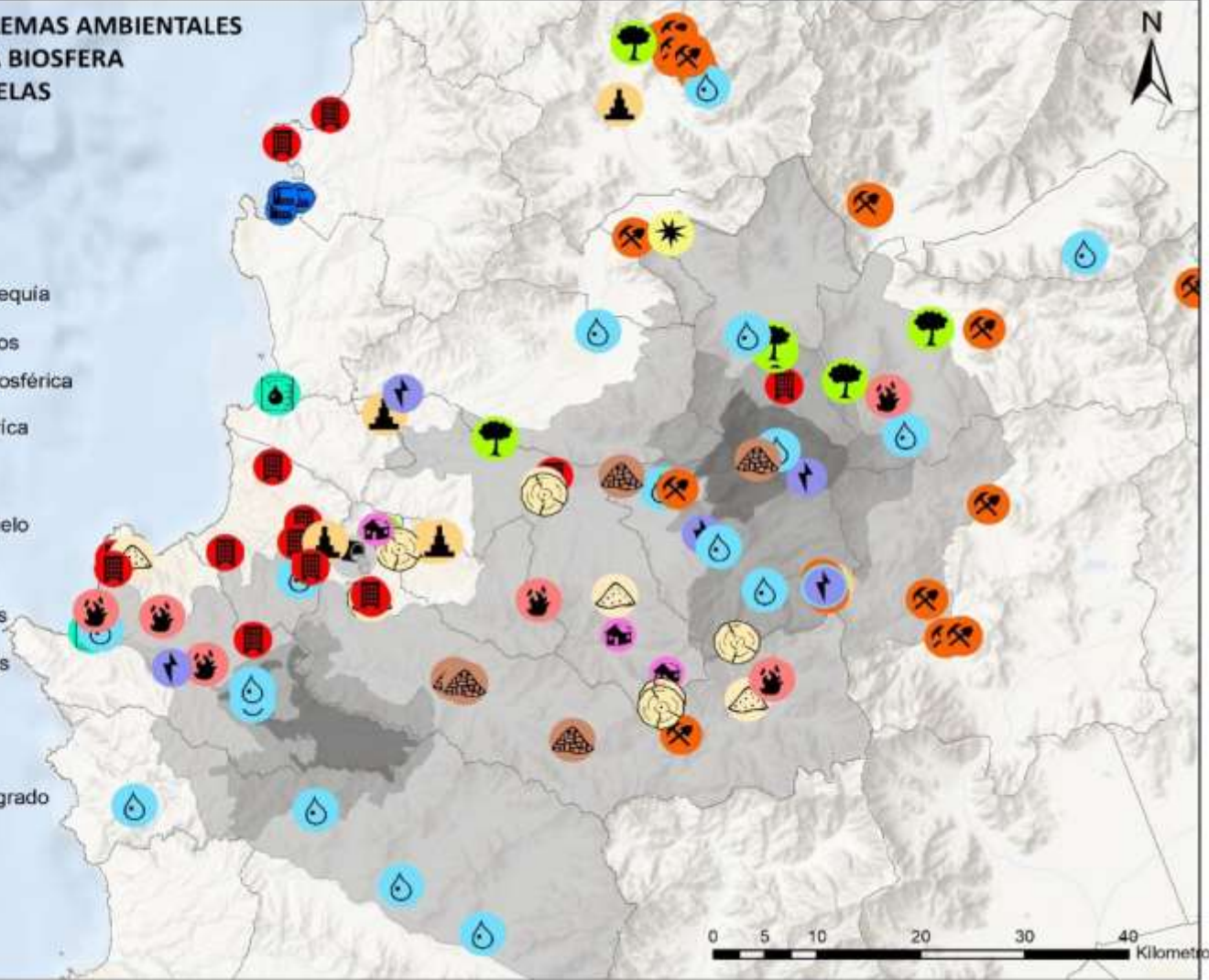




CONFLICTOS Y PROBLEMAS AMBIENTALES EN LA RESERVA DE LA BIOSFERA LA CAMPANA - PEÑUELAS

Simbología:

- Urbanización
- Agroindustria
- Acceso al Agua y Sequía
- Basurales y Residuos
- Contaminación Atmosférica
- Contaminación Hidrca
- Deforestación
- Degradación del Suelo
- Energía
- Extracción de Aridos
- Incendios Forestales
- Infraestructuras
- Minería y Relaves
- Parcelaciones de Agrado
- Residuos
- Turistas



Environmentally Friendly Practices and Conflicts in La Campana-Peñuelas Biosphere Reserve

Legend:

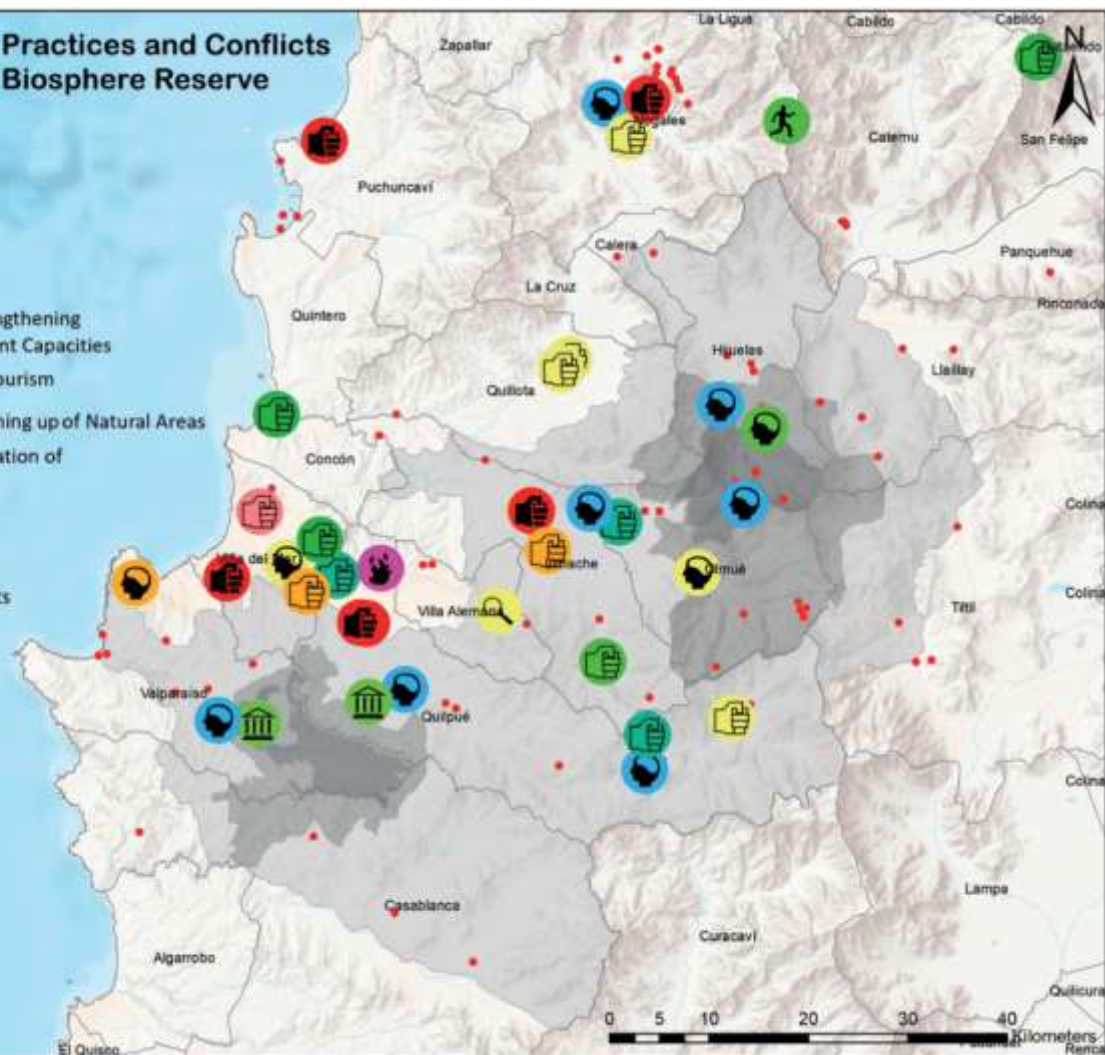
- Environmental Conflicts
- 🔍 Native Vegetation Cadastre
- 🚶 Ecotourism
- 🗣️ Environmental education
- 👤 Environmental Education and Strengthening of Local Environmental Management Capacities
- 🌿 Environmental Education and Ecotourism
- 🗑️ Environmental Education and Cleaning up of Natural Areas
- 🗣️ Environmental Education and Valuation of Local Cultural Diversity
- 🏛️ Management of Protected Areas
- 🚫 Natural Hazard Management
- 🏭 Struggles Against Extractive Projects
- 🗣️ Fight Against Extractive Projects and Environmental Education
- 🗑️ Recovery and Cleaning Natural areas
- 🌳 Reforestation
- 📄 Safeguarding Cultural Diversity
- 🌿 Ecological restoration
- 🗣️ Ecological Restoration and Environmental Education

BR Zoning:

- Core Zone
- Buffer Zone
- Transition Zone



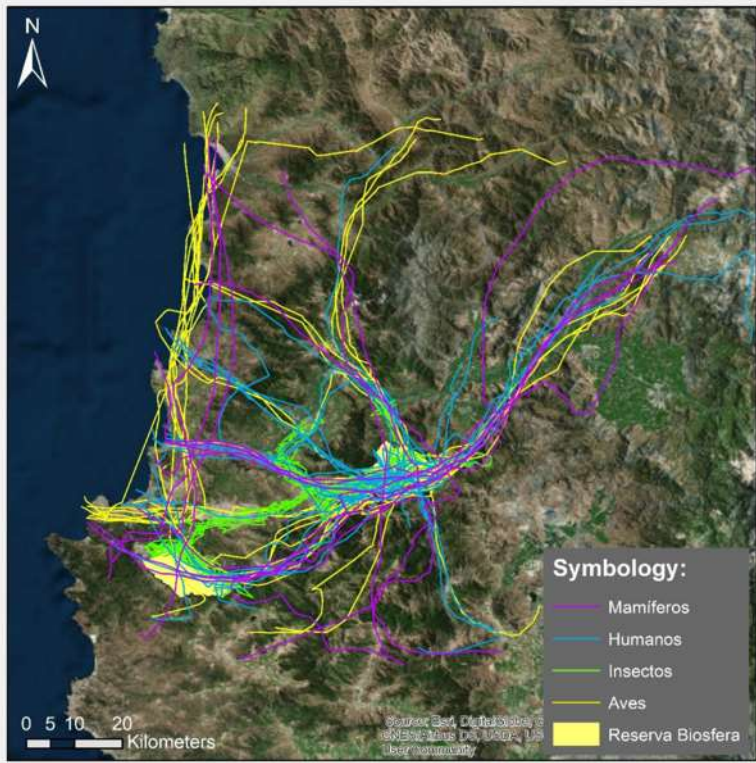
Service Layer Credits: Sources ESRI, USGS, NOAA



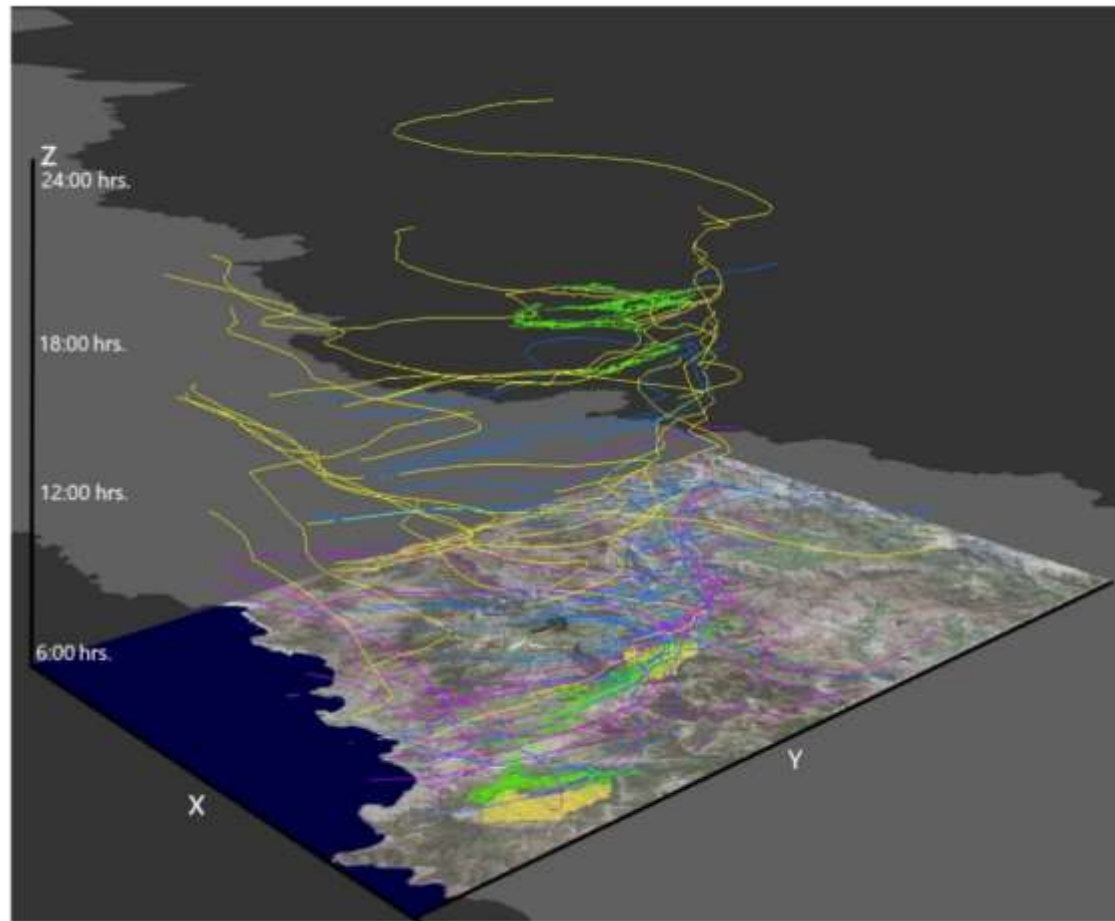
Problems

- **Singular perspective of nature and human beings:** does not recognize the multiplicity of life forms and the relationships between them.
- **Static perspective:** it does not take into account the rhythms, times, and ways in which nature constantly evolves.
- **Fixed scalar perspective:** does not consider the development of natural processes.
- **Areal" perspective:** defines and delimits zones as closed entities, unrelated to the matrix.

New ways of approaching and addressing this crisis must be presented. In this sense, the concepts traditionally used to address conservation problems explain the weaknesses of the approach.

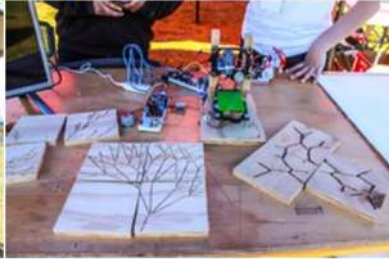


A) Example of different rhizomatic trajectories of mammals, humans, insects and birds within La Campana-Peñuelas Biosphere Reserve.



B) 3D visualization of different trajectories integrating time variable within a 24-hour lapse. The idea is to identify the crosses within different trajectories for the rhizomatic immersion.

Research from the experience of inhabiting life territories.



RIZOMATIC INMERSION?



Participatory Action Research

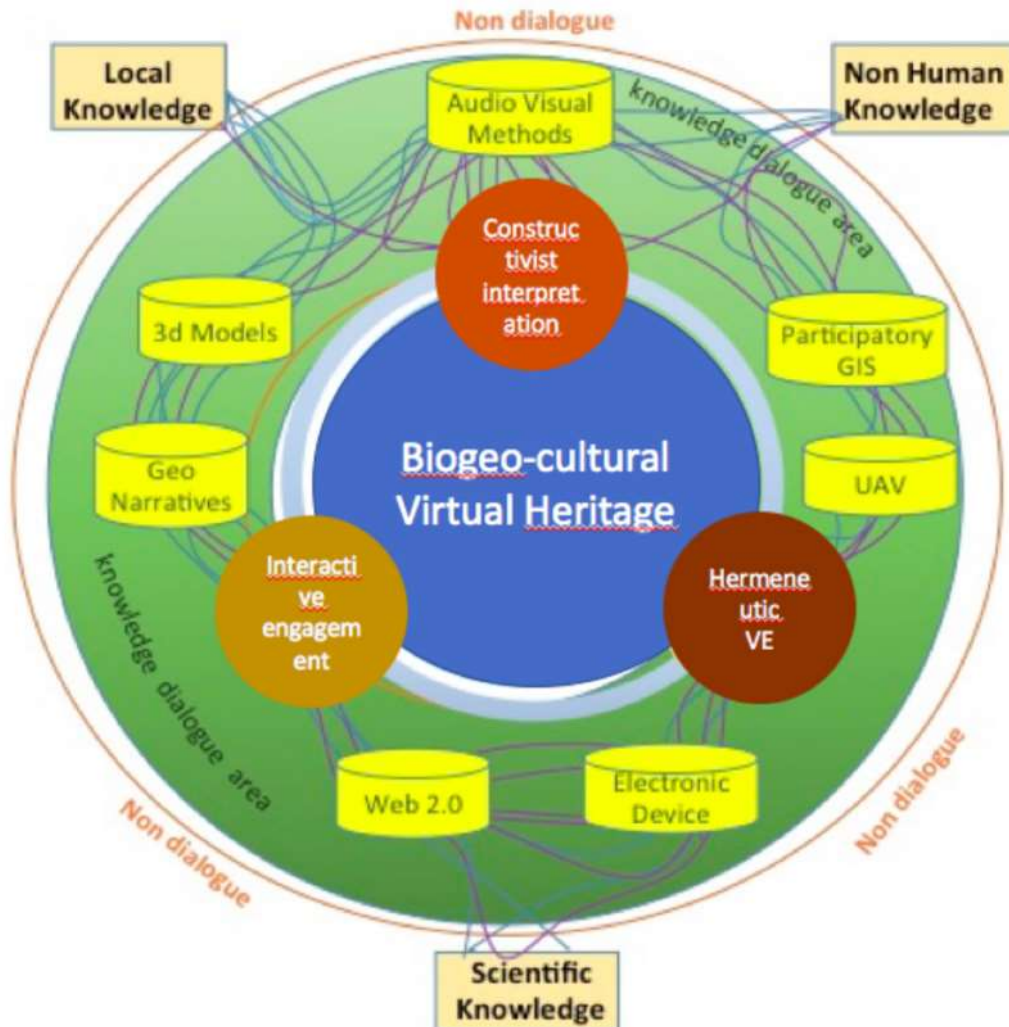
Creative Geographies

Multispecies Ethnography

arts









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- Analyze the knowledge and relationship of (human) actors with their natural environments through geonarratives and perceptions.
- To explore non-human languages through the analysis of territorial expressiveness, sensitive landscapes, flows and trajectories through hidden aspects of the landscape such as soundscapes.
- Apply affective governance in the design of co-conservation strategies based on innovative methodologies to help build ecological literacy (ecological awareness).
- To question traditional governance schemes and propose a methodology within the framework of biopolitics, cosmopolitics and GeoHumanities.



SOUNDSCAPES







00:10



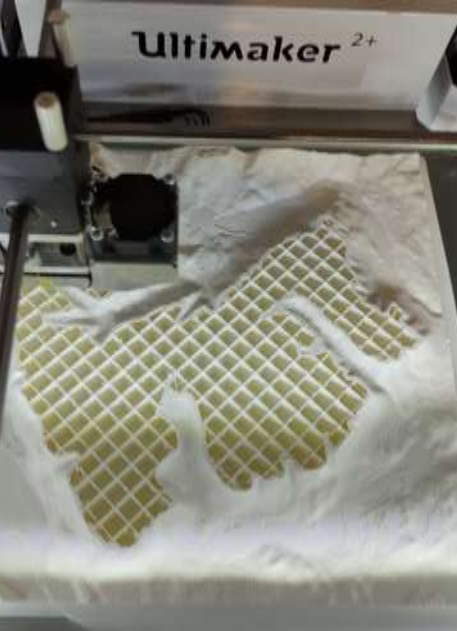


TACTILE MAPS



**ACONCAGUA
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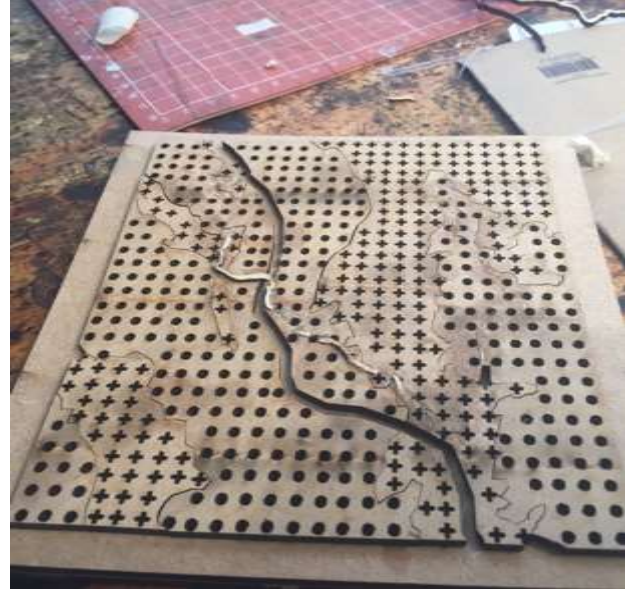




DIOGEORAMAS

- PAISAJES TACTILES





VIRTUAL DIOGEORAMAS



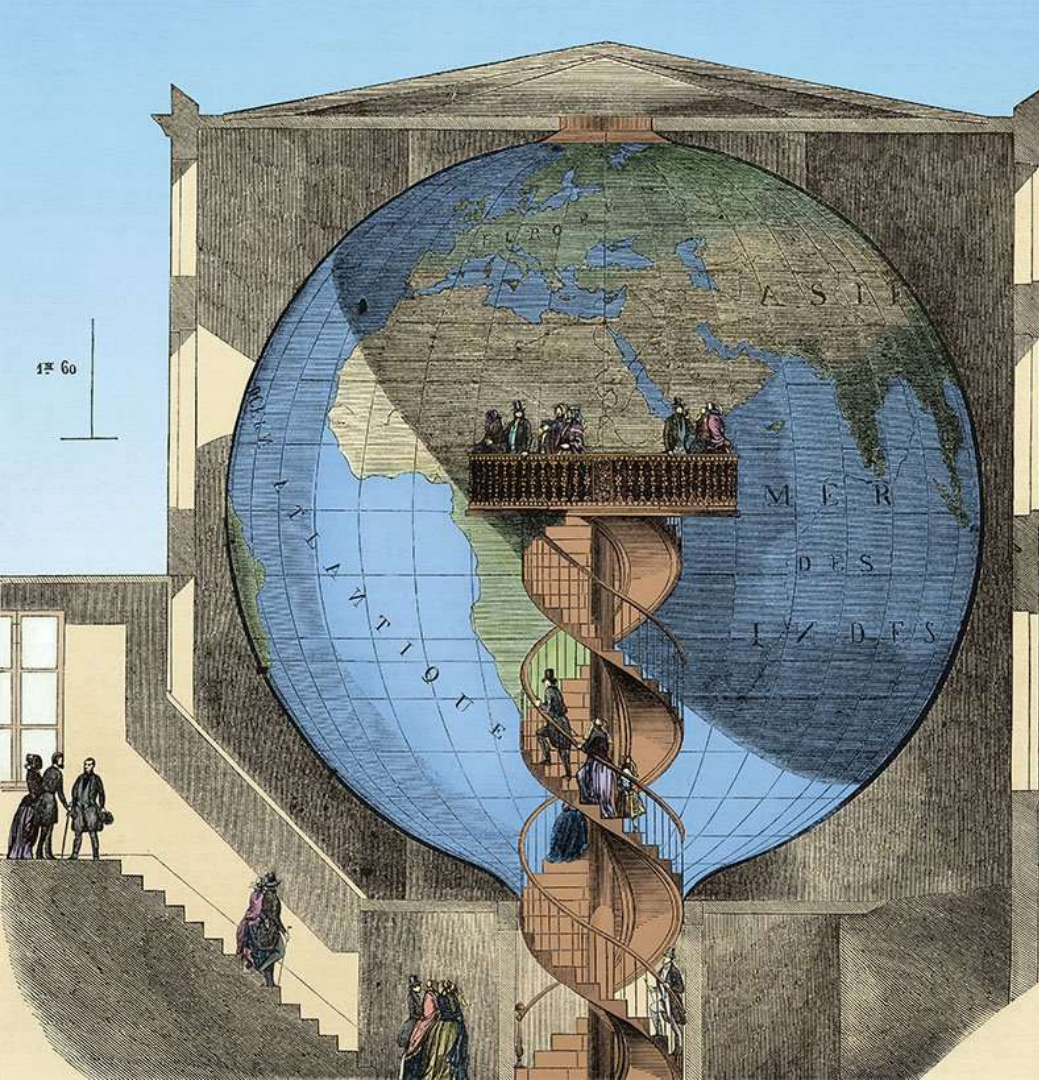
13

EXPLORING SENSIBLE VIRTUAL IMMERSIVE SPACES THROUGH DIGITAL GEORAMAS

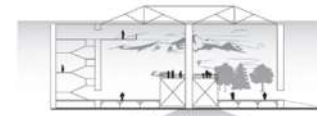
*Pablo Mansilla-Quñones, Juan Carlos Jeldes Pontio,
and Andrés Moreira-Muño*

Introduction

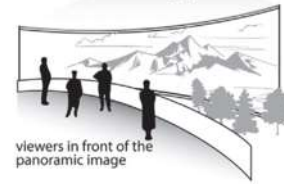
The dissemination of geographical imaginaries about colonial territories has been disseminated by the artefacts of cultural consumption, such as books, photographs, films, atlases, and other media that narrate geographical explorations of overseas territories under colonial rule. In Europe, during the 19th century, at the apogee of the imperialism-colonialism of France, Great Britain, and other Western empires, various types of immersive geographical paraphernalia, such as panoramas, dioramas, and georamas were created. By reproducing landscapes of distant territories, through analogous media, such geo-constructs brought the experience of unknown places and territories as a spectacle aimed at the inhabitants of the big cities of these European empires. From a decolonial perspective, in the geohumanities and digital humanities, these geo-artefacts can be subjected to critical questioning. As the postcolonial theorist Edward Said (2018, 27) observes, imperial cultural and aesthetic representations contributed to narratives of symbolic power upon which the domination of colonial peoples and territories was built. As Said notes,



Panorama / diorama



scene recreated in a living space



viewers in front of the panoramic image

S.XIX

Virtual reality (VR)



three-dimensional scenes created digitally

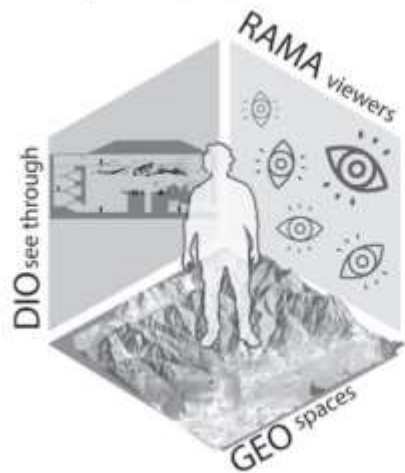
immersion in a virtual space through visual and auditory interfaces

S.XX'S

Scan this code to access VR video example of the Biosphere Reserve - La Campana Penuelas

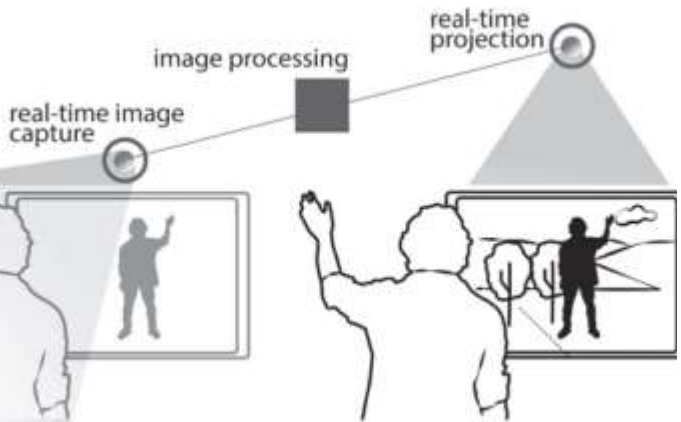


Figure 13.1 From panoramas and dioramas to virtual reality.



create an immersive device where multiple views of geographic space concur.

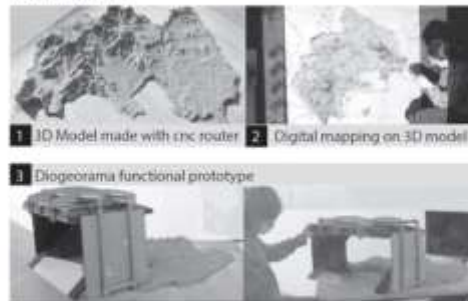
the immersive and interact experience is achieved from the integration of the technology of the device, the participants and the sp



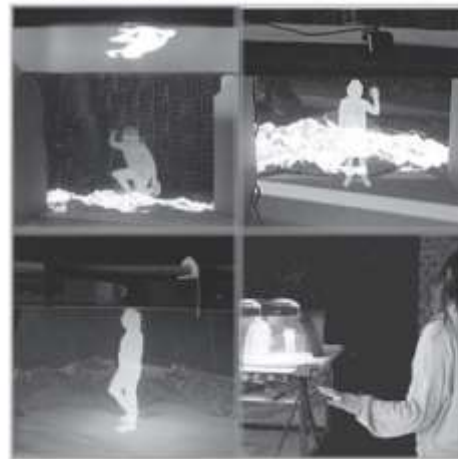
creation of the spectator's silhouette within the frame

actor-viewer interaction in the scene

Work in progress proposal
Test components



System interactivity performance testing



Scan this code to access a youtube video explaining the details of the digital georama prototype.



Figure 13.3 Work in progress proposal digital georama.

YOUTH RETERRITORIALIZATION

Depopulation and rural shrinkage in Subantarctic Biosphere Reserves: envisioning re-territorialization by young people

Pablo Mansilla-Quiñones, Susana Cortés-Morales & Andrés Moreira-Muñoz

Keywords: landscape-scale conservation, re-territorialization, Patagonia, volunteering, MAB Programme, rural depopulation, biosphere reserves

Abstract

Landscape-scale conservation at the regional level is an important challenge for Biosphere Reserves (BRs), especially those located in areas suffering from depopulation and rural shrinkage. This is the case of the BRs of the southernmost part of Chile, in the Magallanes region. An analysis of the implications of deterritorialization (the radical reduction or disappearance of inhabitants, their traditional ecological practices, and their material and affective links with the territory) is lacking in the literature, particularly in relation to the migration of young people towards other human settlements. This is a critical situation for BRs because there is a tight link between depopulation and the sustainability of socio-ecological systems. Here we discuss, on the one hand, the limitations and negative impacts of repopulation attempts by extractive industries and, on the other, the possibilities of involving rural youth in initiatives that encourage the re-territorialization of ecological practices and knowledge that have been developed by generations of local inhabitants, as a way of promoting bioculturally sustainable modes of re-inhabiting these territories.

Profile

Protected area

Torres del Paine and

Cabo de Hornos BRs

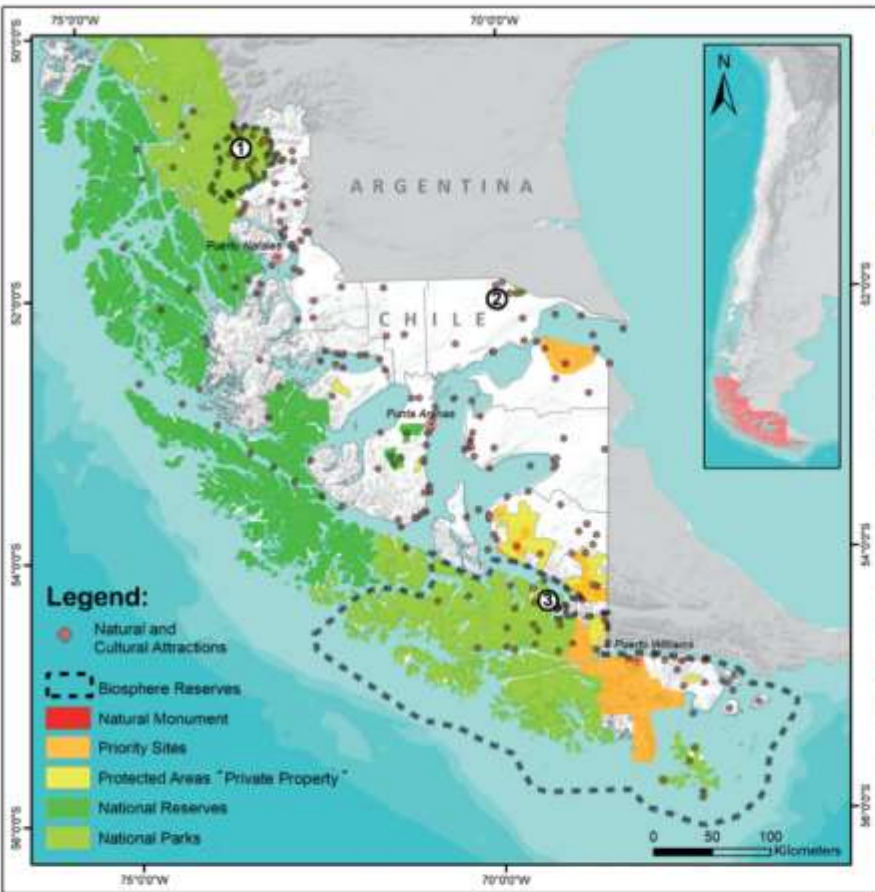
Mountain range

Magallanes and

Cordillera Darwin,

Chile





1 Torres del Paine National Park



2 Pali Aike National Park



3 Alberto De Agostini National Park
Pictures 1-3 © Pablo Mansilla Quiñones



Figure 3 – Young inhabitants of rural areas in traditional activities: competitions in horsemanship. © Pablo Mansilla Quiñones

Figure 2 – The old (abandoned) San Gregorio Estancia, currently being promoted as a future tourist project. a) Old warehouse that supplied food and other goods to the workers; b) Interior of abandoned house; c) General aerial view of the Estancia

Figure 1 – Conservation areas and landscapes of Magallanes region in southernmost Chile: protected areas and two Biosphere Reserves (Torres del Paine and Cabo de Hornos). Database: Infraestructura de Datos Geoespaciales de Chile, IDE Chile. Design: Pablo Mansilla-Quñones







BIOCULTURAL RE- EXISTENCE

Biocultural resistance and re-existence through a dialogue of knowledges and citizen art in a threatened biosphere reserve

Marcelo Leguía-Cruz, Colectiva Tejer-Nos, Natalia Ortiz Cubillo, Pablo Mansilla-Quiñones & Andrés Moreira-Muñoz

Keywords: *dialogue of knowledges, creative geographies, GeoHumanities, biocultural landscapes*



Abstract

Biosphere Reserves face huge challenges worldwide, especially those located in metropolitan areas such as La Campana-Peñuelas Biosphere Reserve in central Chile. As well as direct threats, such as urban sprawl and wildfires, such reserves face a less evident threat in the form of weak community engagement and awareness of the value, opportunities and challenges that the name *biosphere reserve* offers. Since 2015, environmental conflicts have intensified in this area of Chile, and counter-movements towards re-territorialization have arisen under the slogan “We are biosphere reserve”. This implies a deep understanding of the imbrications of the lives of humans and more-than-humans in a common territory which face common challenges with regard to the preservation of life and regenerative actions and pathways. In Chile, this local social/political/spiritual movement now converges with a national movement towards recovering sovereignty over common goods through a new Constitution. In this article, we describe a fruitful academia-community dialogue of knowledges created through a series of open-access courses, collaborative mapping, and artistic initiatives developed by citizens, such as textile-making and handcrafts using natural pigments. All of these initiatives come together within the framework of very local geopolitical actions for the preservation of the biocultural landscapes found within the biosphere reserve. We discuss these initiatives as forms of biocultural resistance and re-existence.

Profile

Protected area

La Campana-

Peñuelas Biosphere

Reserve

Mountain range

Andes

Country

Chile



Figure 5 – Pictorial banner using earth pigments. © Colectiva Tejer-Nos



Figure 4 – Collective TEJER-NOS (“WEAVE-US”), a space for women of different ages united by textile crafts.



Figure 1 – Aspects of communities’ active engagement in environmental demonstrations and open-access courses under the slogan “We are biosphere reserve”. © A. Moreira-Muñoz

EL GIRO MULTIESPECIES: REPRESENTACIÓN GEOHISTÓRICA DEL PUMA DESDE UNA PERSPECTIVA INTERDISCIPLINARIA (SIGLOS XVI-XXI). *

THE MULTI-SPECIES TURN: GEOHISTORIC REPRESENTATION OF THE PUMA FROM AN INTERDISCIPLINARY PERSPECTIVE (16TH-21TH CENTURIES)

Fernando Venegas Espinoza**, Andrés Moreira-Muñoz***, Pablo Mansilla-Quiñones****

Resumen

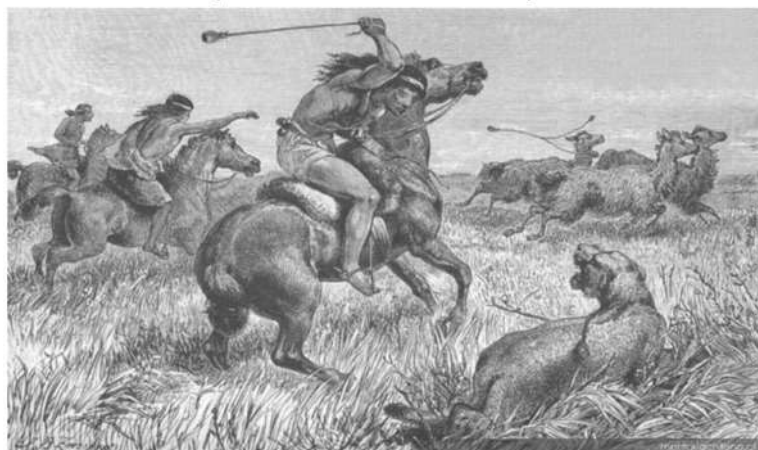
En este artículo se estudia al "puma" (*Puma concolor*) para comprender las representaciones de la naturaleza en la sociedad chilena, desde una perspectiva geohistórica y la actual discusión del "giro multispecies" en las humanidades y las ciencias sociales. Para el estudio de la representación del puma en la historia de la sociedad chilena, se recurrió a las fuentes históricas e historia oral, realizando al mismo tiempo un análisis crítico hermenéutico y relacional de dichas fuentes. También se recurrió a entrevistas que permitieron enfocar y ejemplificar el análisis, así como una sucinta revisión de los aspectos legales en la conservación del puma. Los resultados sugieren que, a pesar de los intentos legales de proteger la especie, y contrario a la evidencia empírica, permanece en el imaginario colectivo la idea de un animal peligroso, que en el ámbito rural aún es perseguido y cazado. Ello plantea el desafío de recurrir a todo el bagaje cultural del giro multispecies para avanzar en conjunto con la mirada más tradicional de una necesidad de preservación de la especie, hacia una comprensión más profunda del ser animal, de la animalidad en lo humano, y del puma como receptor y transcriptor de miedos e incertidumbres arraigadas en el inconsciente colectivo chileno.

Palabras clave: geohistoria, humanidades ambientales, Representaciones sociales de la Naturaleza; GeoHumanidades, giro animal, Pagi, Panguí, *Puma concolor*.

Abstract

In this article, the "puma" (Puma concolor) is studied to understand the representations of nature in Chilean society, from a geohistorical perspective and the current discussion of the "multispecies turn" in the humanities and social sciences. For the study of the representation of the puma in the Chilean society, we resorted to historical sources, and oral history, performing at the same time a critical hermeneutical and relational analysis of these sources. Interviews were also used that allowed the analysis to be focused

Cazador aóniken cazando un puma. De telón de fondo se ve la caza de ahuénquidos.



Fuente: Tomada de George Chaworth (1873). <http://www.memoriachilena.gob.cl/602/w3-article-70875.html>

Manuel, Emilio y Pedro Antonio Fredes, junto a sus perros, el puma cazado en los alrededores de Limache (1914) y los infaltables curiosos.



Kay Pacha (mural de 290 x 400 cm).



Fuente: Representación del puma de Angela Leible, artista contemporánea (www.angelaleible.cl)

INDIGENOUS TERRITORIAL ONTOLOGIES AND DECOLONIZATIONS OF NATURE

THE EXILE OF *JUYÁ*: CRITICAL GEONARRATIVES OF WATER AND CLIMATE CHANGES IN *LA GUAJIRA*

José Quintero-Weir^a, Pablo Mansilla-Quiñones^b, Andrés Moreira-Muñoz^{b*}

^a Universidad Autónoma Indígena; Universidad del Zulia, Venezuela.

^b Instituto de Geografía, Pontificia Universidad Católica de Valparaíso, Av. Brasil 2241, Valparaíso, Chile

* Corresponding author

The anthropocene and its contemporary environmental crisis are symptomatic of an exhausted phase and space of modern rhetoric regarding a nature/culture dichotomy. Its consequences are especially evident in indigenous territories, where it imposes a hegemonic vision of nature as an object of conquest; it affects ways of being, knowing, and existing with(in) the territory, and justifies ecocide and epistemicide. Other epistemologies and geonarratives are timely needed in the transit from the anthropocene towards an imaged new epoch of conviviality between humans (indigenous and non-indigenous) and more-than-human species. This work addresses that challenge from a critical and transdisciplinary perspective based on Wayúu indigenous knowledge and their relationship with the hydrosocial territory in the Venezuelan Guajira. Wayúu geonarratives, based on the memory of their elders, are applied to reconstruct the climate calendar and the transformations it has undergone. These geonarratives of water trace a path toward knowledge that contributes to the design of pluriverses articulated from the edges of modernity across indigenous perspectives.

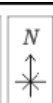
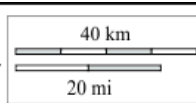
Keywords: Collective memory; Conviviality; Hydrosocial territories; Pluriverse; Socionature relations; Transdisciplinary geography.



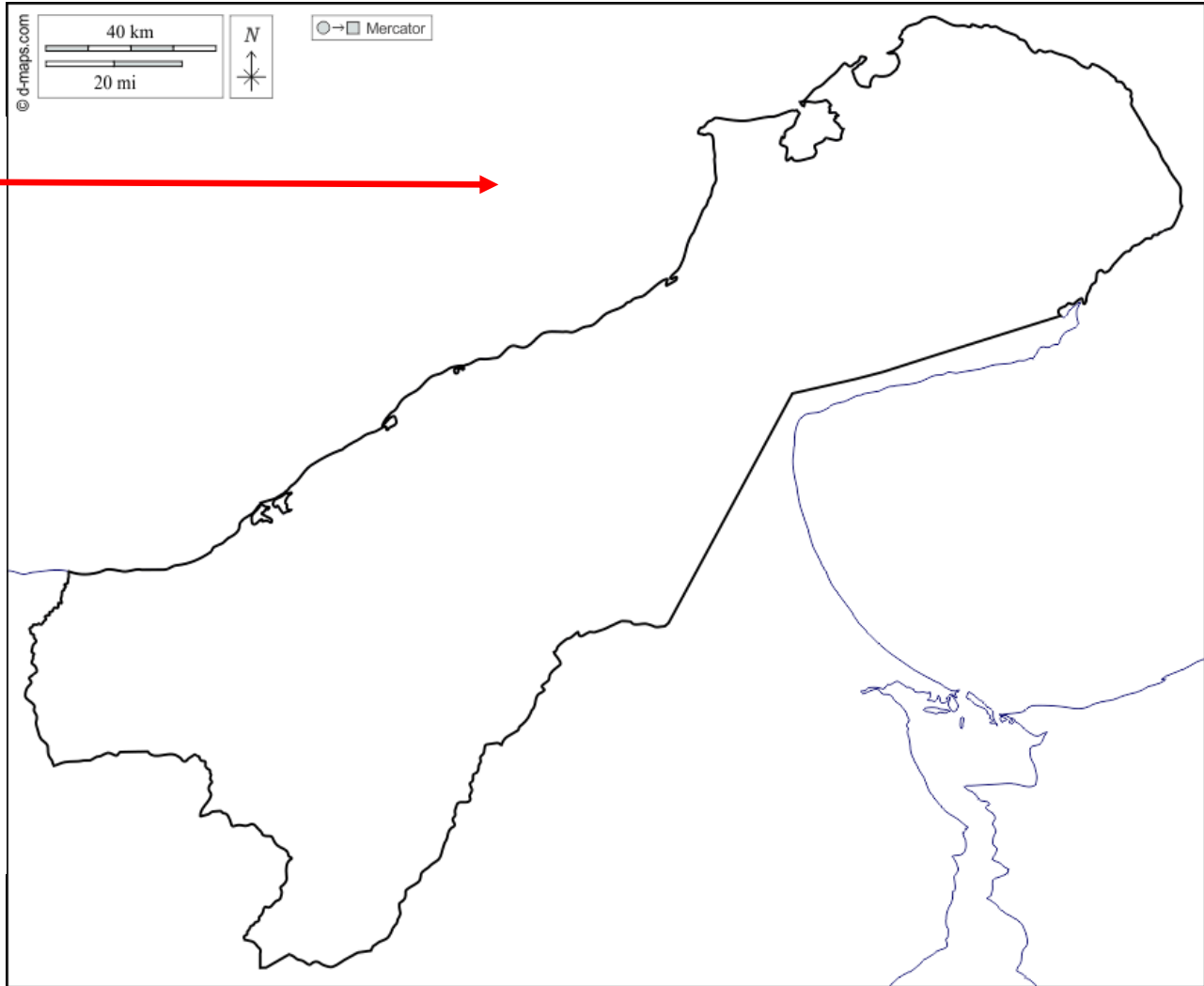
Figure 1. The semipitern return of *Juyá*: Illustration by Juan Carlos La Rosa, *Wayúu Wainjirawa* Organization.



© d-maps.com



○→□ Mercator





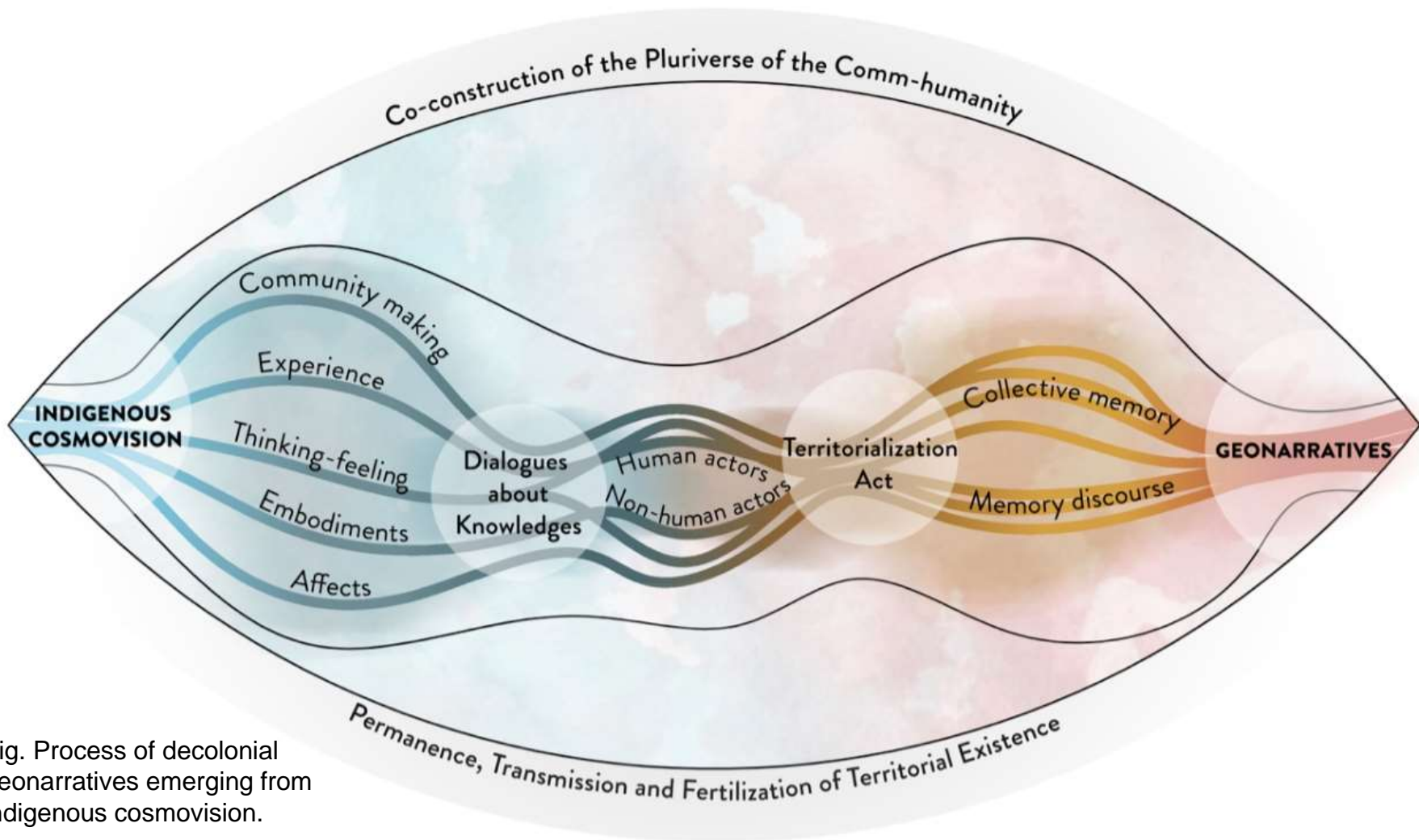
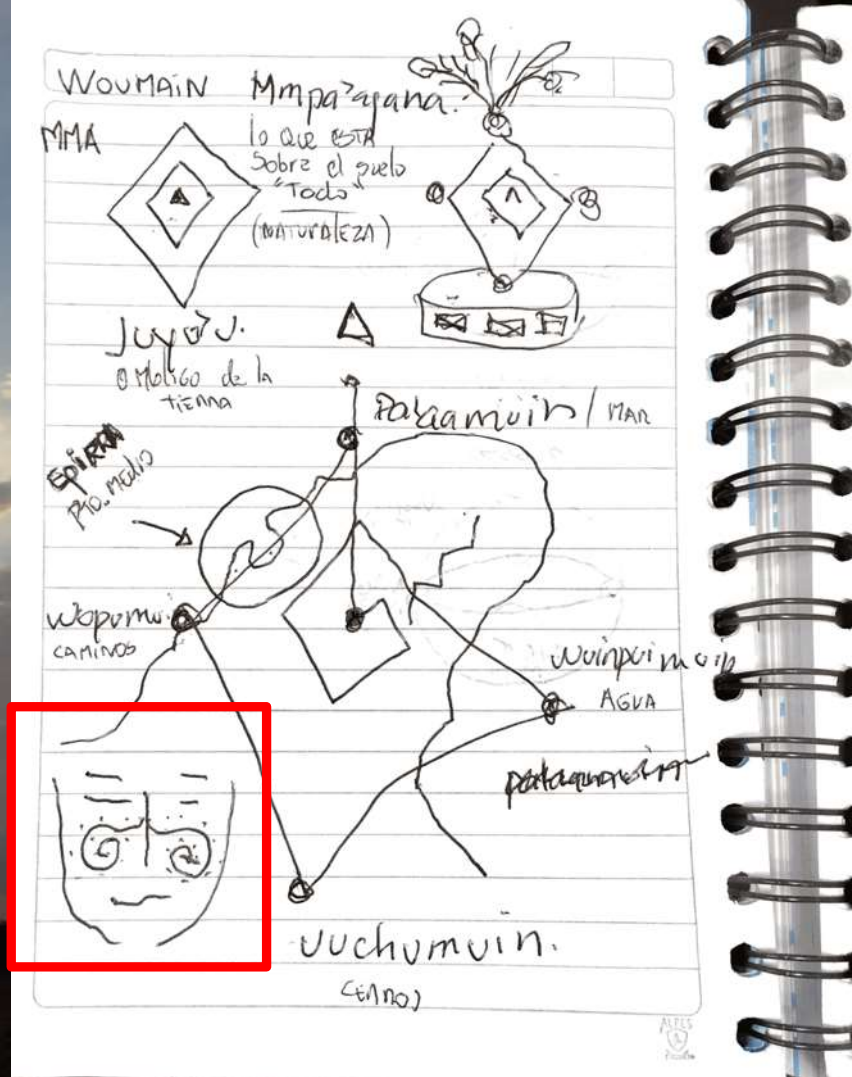
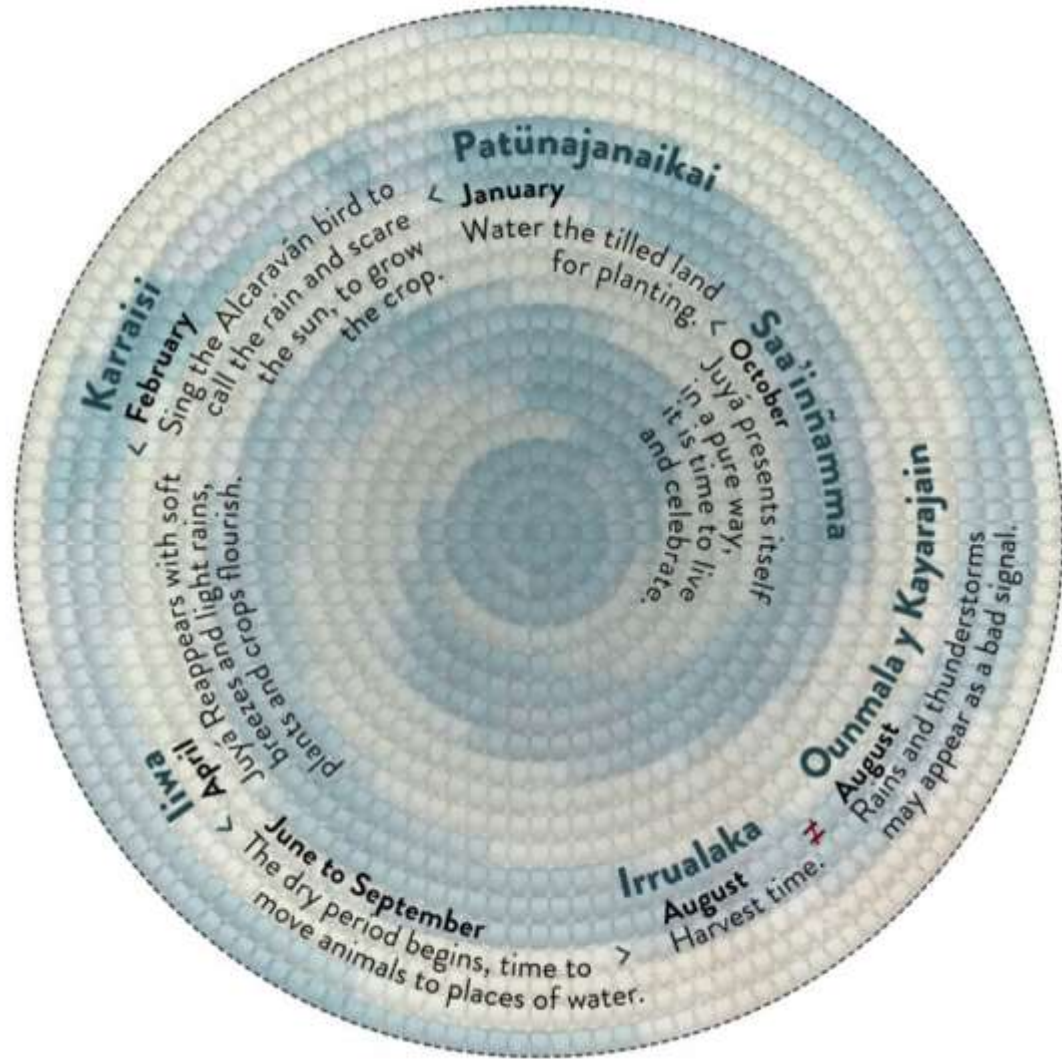


Fig. Process of decolonial geonarratives emerging from indigenous cosmivision.

WOÜMAIN TERRITORIO WAYUU







INDIGENOUS CARTOGRAPHY – DECOLONILIZING MAPS



IXOFILLMONGEN

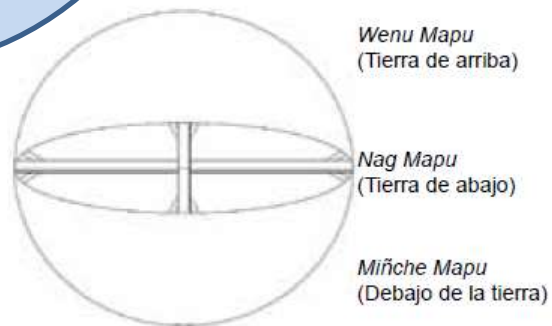
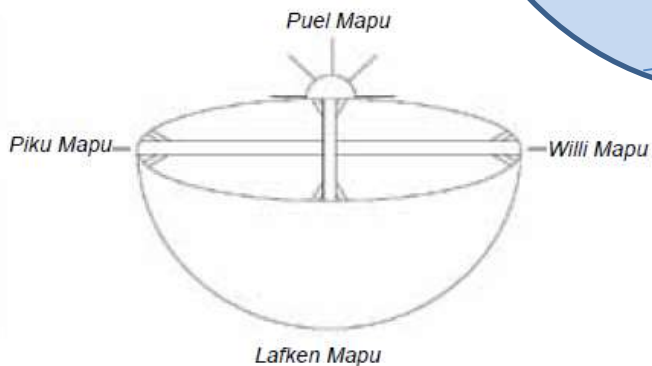
CARTOGRAFÍA CULTURAL DEL WALLMAPU

ELEMENTOS PARA DECOLONIZAR
EL MAPA EN TERRITORIO MAPUCHE

MARCELO MOLLEN PRADIN - PABLO MANUEL CAQUIBON - MARICELA BUONO LETELLIER



Mapu on the Mapuche
Perspective



Fuentes: Imagen Superior / Elaboración Propia en base a Alianza Territorial Mapuche y Cepal (2014) Llaitult y Arrate (2014), Le Bonniec (2002) , Hirt (2009). Imagen Inferior / Marileo, 2005.

Metodología Utilizada



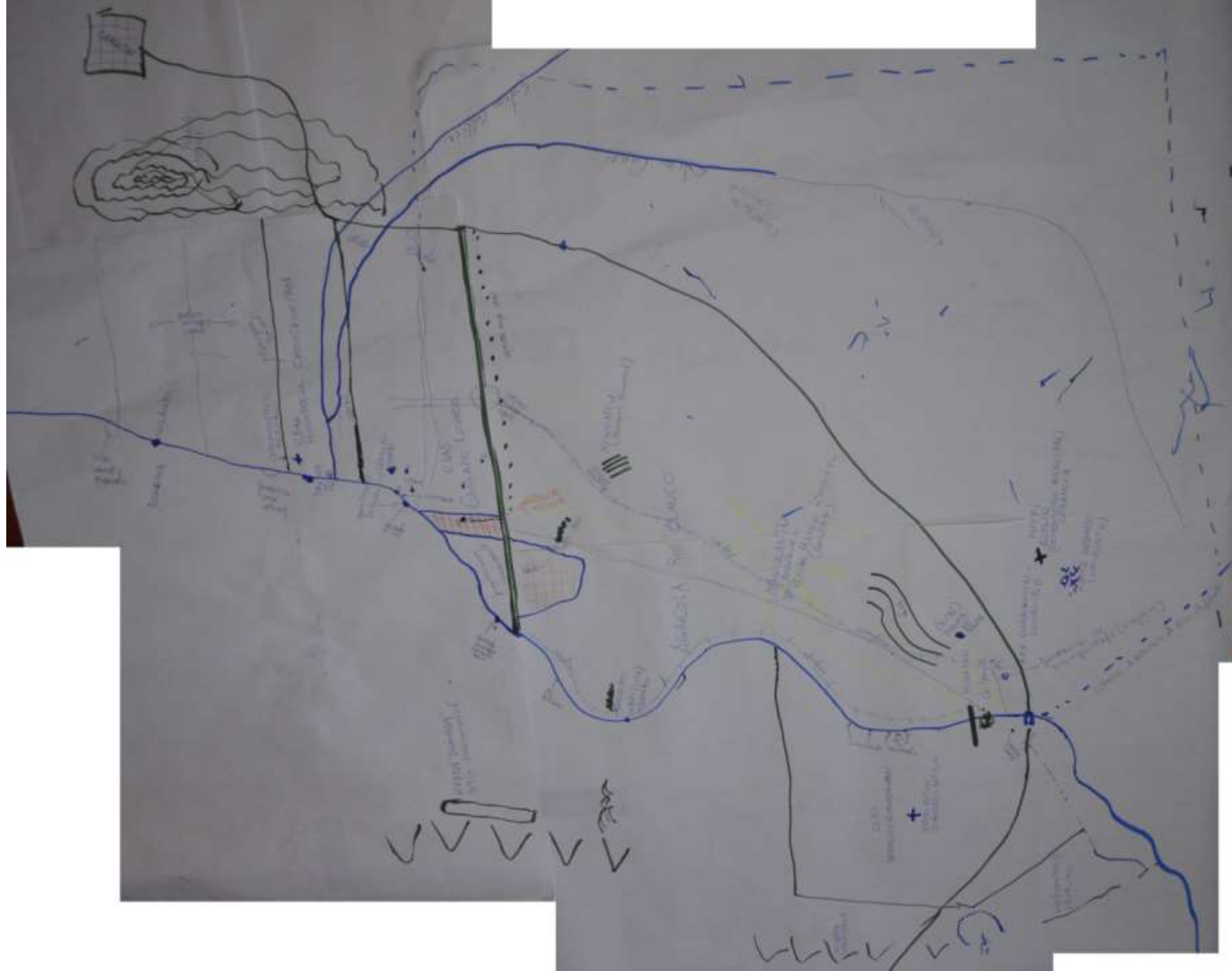
La metodología sobre la cual se ha desarrollado este trabajo es la Investigación Acción Participativa, adaptada y considerando el respeto y uso tanto del protocolo como de los procedimientos de indagación propiamente mapuche. Esta metodología surge a partir del compromiso activo de la comunidad en el proceso de investigación en la producción de conocimiento⁷ y del compromiso científico-político. A través de esta metodología se busca poner en valor el conocimiento propio, los saberes, sentires y pensares que se construyen desde la perspectiva de las comunidades. De esta forma, la investigación acción participativa cuestiona el formato tradicional de investigación científica de carácter vertical promoviendo la construcción horizontal del conocimiento, promoviendo el diálogo entre los saberes de las comunidades y el saber científico. Al mismo tiempo, cuestiona los objetivos detrás de la producción del conocimiento, aspirando a que los resultados de la investigación permitan aportar a la emancipación frente a las formas de poder que afectan a las comunidades. Este enfoque, también cuestiona el colonialismo y el eurocentrismo científico promoviendo la construcción de conocimiento situado en lo local.

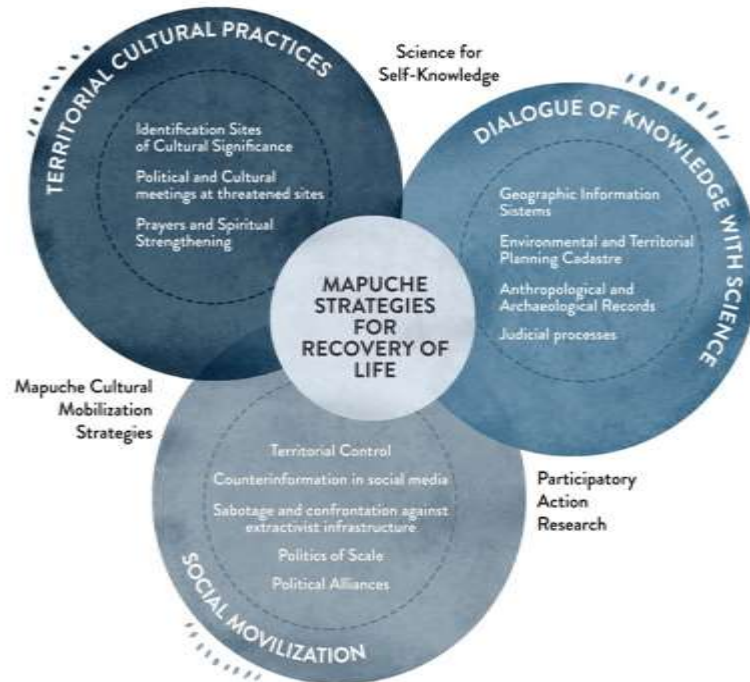
Es importante señalar, que los datos e información cultural contenidos al interior del atlas, ya han sido utilizados para acompañar causas judiciales frente a intereses de inversiones hidroeléctricas en el territorio de Kuracautín, como lo es el caso de las centrales "Doña Alicia" y "Alto Cautín" con resulta-

7.- Para mayor información consultar: Nicolás Armando Herrera Farfán y Lorena López Guzmán (Comps.), Ciencia, compromiso y cambio social. Textos de Orlando Fals Borda, El Colectivo-Lanzas y Letras-Extensión libros, Buenos Aires, Argentina, 2013. 460 p.













Simbología:
 Sitios Culturales Compartidos

TOPONIMÍA	SIGNIFICACIÓN
LONQUIMAY	Cabeza Tupida
PIREN WIGKUL	Sierra Nevada
LONGKO KAPURRA	Cabeza de Cabra
KURRA MAWIZA	Montaña pedregosa
LIKAMPEN	Ver o avizorar el Likan
RAMPA WINKUL	Cerro
HUENIVALES	Que es amigo o amigable
LLAIMA O LLAUMA	Respetado
TOLWAKA	Frente de vaca
MALALKAWELLU	Espacio de encierro o corral de caballos

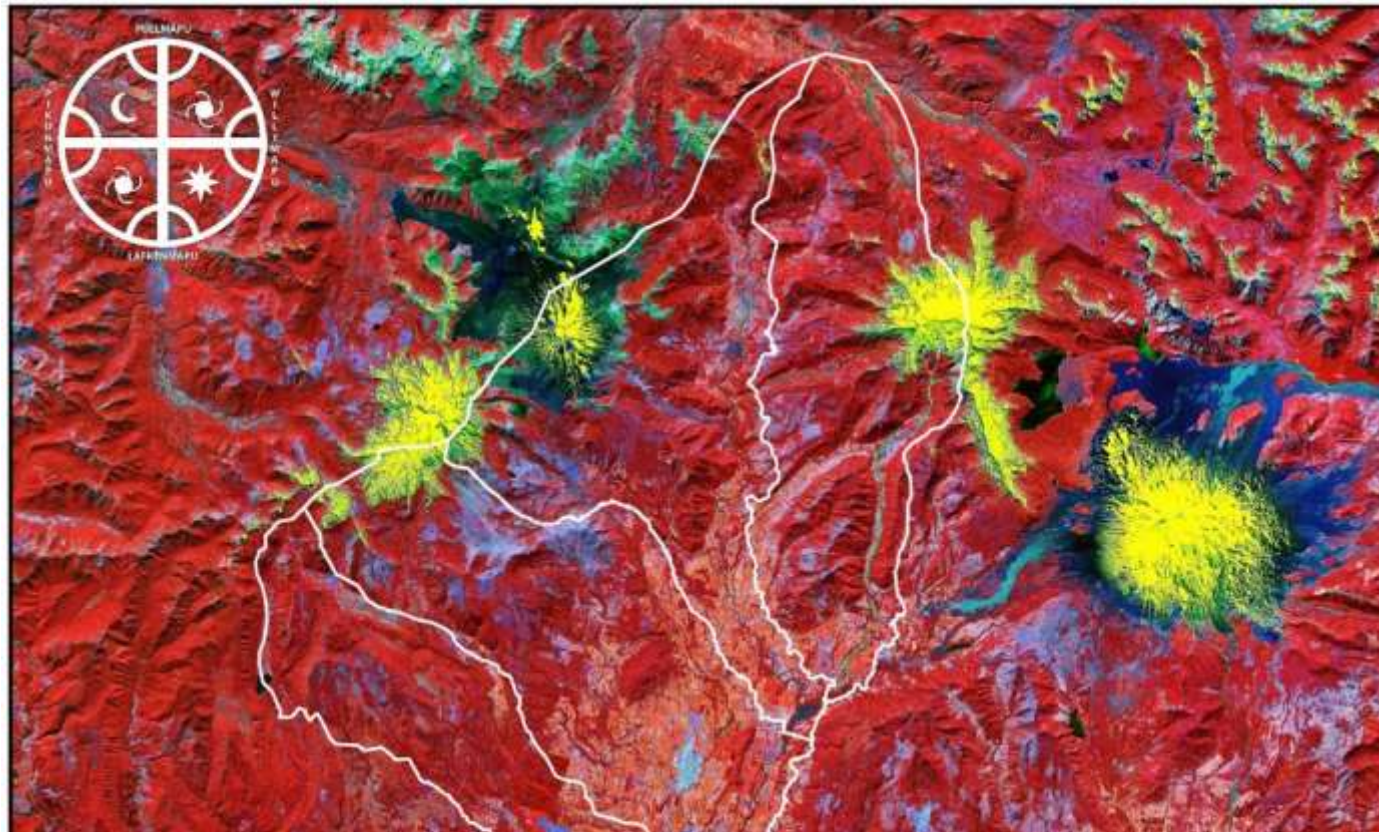




Simbologia:

Xawümen
de Lof
Ancestrales





Simbología:

 TRAWUMEN LOF ANCESTRALES

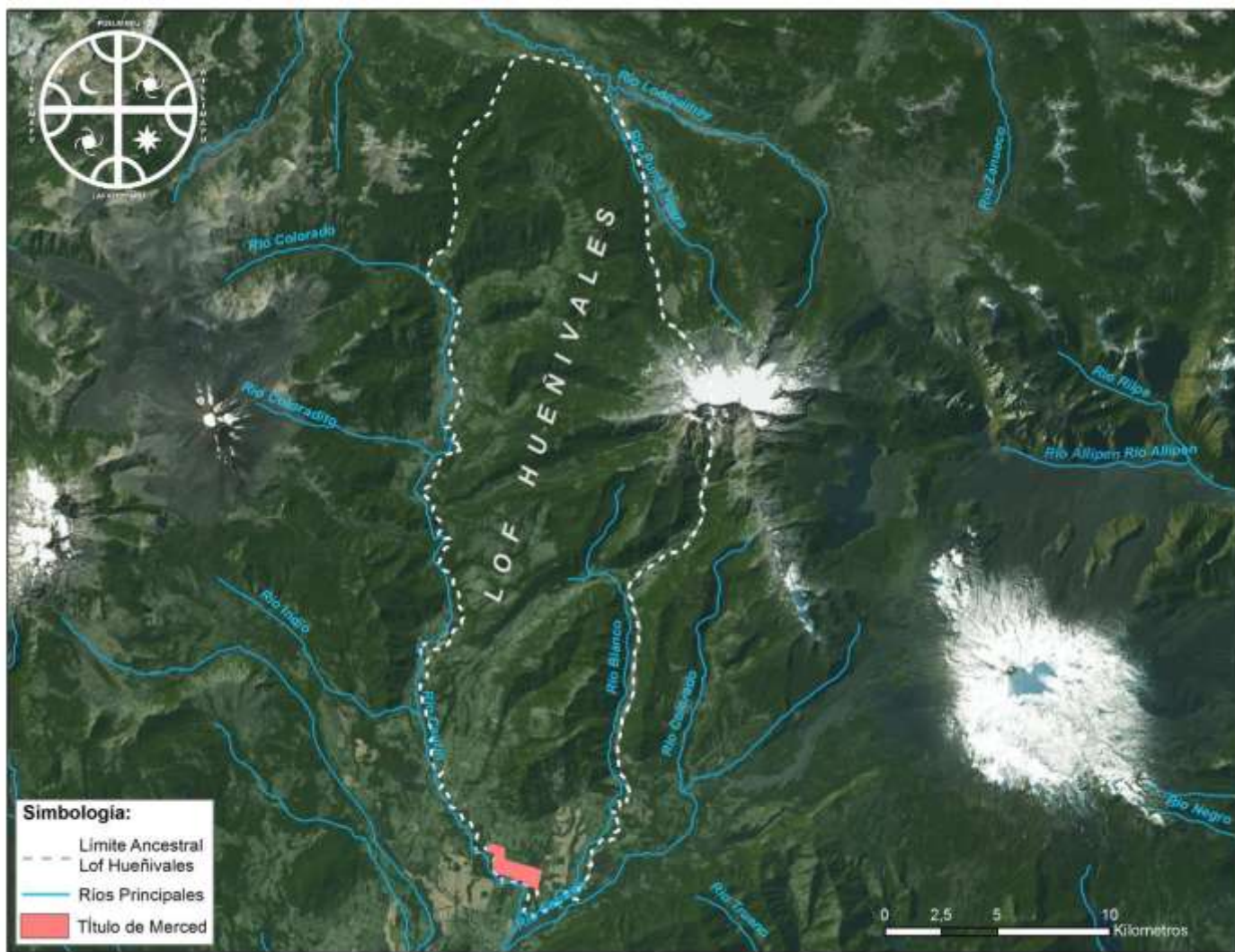
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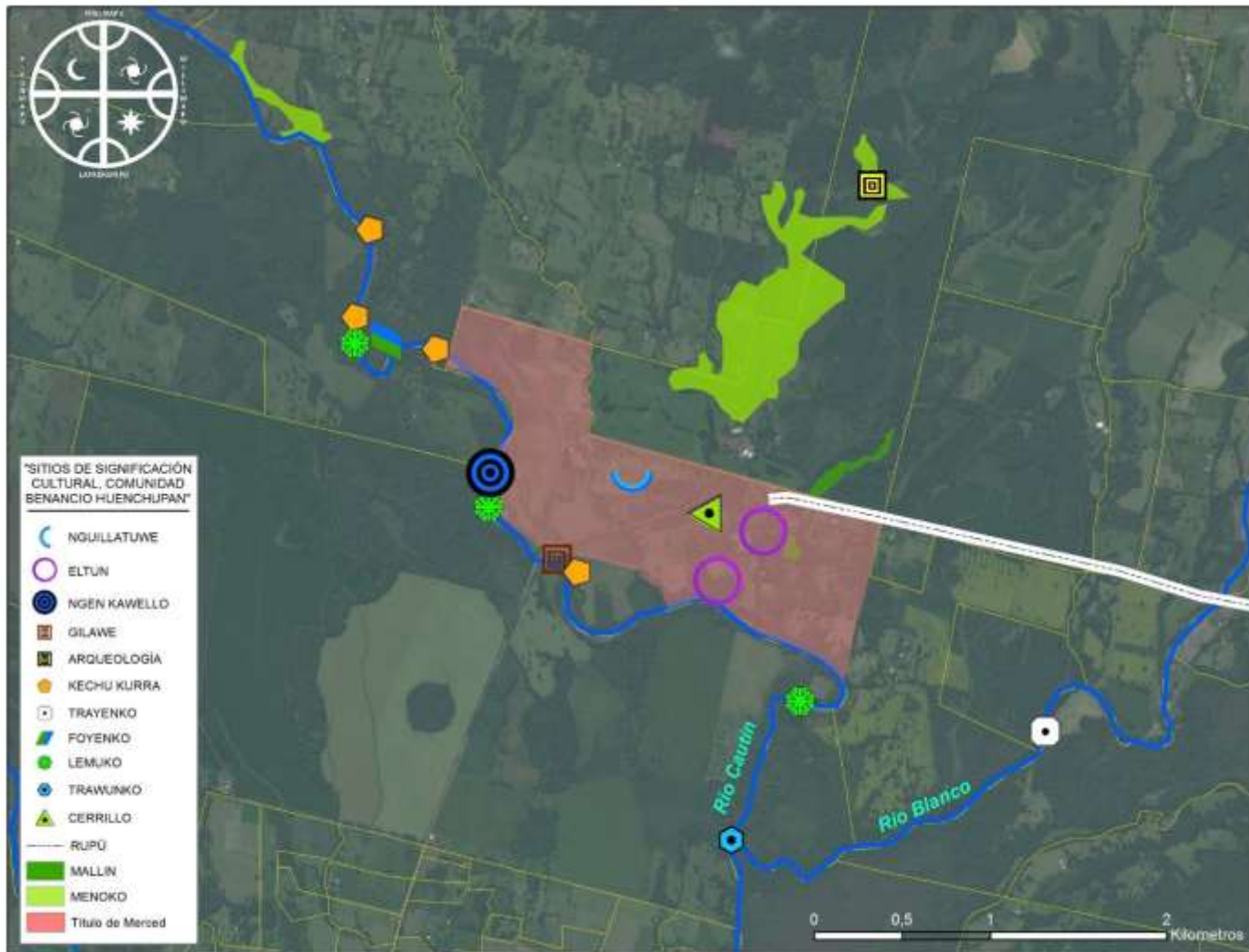
Falso Color

Landsat 2000

Fuente Earth Explorer

COMUNIDAD	REDUCCIÓN TERRITORIAL (Hectáreas)	DELIMITACIÓN DEL LOF	EXTENSIÓN APROXIMADA (Hectáreas)	% RESPECTO DEL TERRITORIO ANCESTRAL
BENANCIO	199	LOF HUENIVALES	32.347,50	0,6
HUENCHUPAN	(Originalmente 260)			
QUILAPE LOPÉZ	235	LOF KOLLIKO - FOLILKO	34.112,40	0,7
LIEMPI COLIPI	186	LOF KONTUÉ	33.752	0,6
PANCHO CURAMIL	85,2	LOF RADALKO	23.435,60	0,4
TOTAL	506,2		123.647,50	0,4





NACIONAL





Lunes 4 agosto 2014 | 12:46 · Actualizado: 16:36

 **AHORA EN TWITTER:**

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Corte de Apelaciones ordenó paralizar obras de central hidroeléctrica en Río Cautín

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Visitas



Ordenan paralizar obras de central hidroeléctrica Doña Alicia en La Araucanía



1452

Vistas



Archivo | David Cortes Serrey | Agencia UNO

Publicado por Catalina Díaz | La información es de Cristian Cerna

El Tercer Tribunal Ambiental de Valdivia acogió el recurso presentado por la Alianza Territorial Mapuche y comunidades mapuche de Curacautín.

De esta forma el tribunal ordenó paralizar las obras del proyecto hidroeléctrico Doña Alicia, el cual se emplazaría en la ribera del río Cautín, específicamente en el sector de Piedra Cortada en Malalcahuello, región de la Araucanía.

Entre los elementos que el Tribunal consideró necesario proteger con su decisión, se cuentan "(...) el componente de territorio ancestral del área de

influencia del Proyecto; el elemento espiritual, como de las propiedades medicinales de la zona, y, asimismo, el componente agua como elemento prioritario y vital para la vida comunitaria, el cual se agrava por la insuficiencia de pozos de agua en la zona".

Recordemos que el proyecto fue rechazado en primera instancia, tras la presentación de la Declaración de Impacto Ambiental, pero posteriormente fue aprobado por el Consejo de Ministros en Santiago.

Sin embargo será la misma Alianza Territorial Mapuche, quienes a través de sus abogados deberán notificar al consejo de ministros, para hacer efectiva la paralización de las obras de la central hidroeléctrica Doña Alicia.

Triunfo ambientalista: Desisten construcción de proyecto hidroeléctrico Alto Cautín

El proyecto “Hidroeléctrica Alto Cautín S.A”, que tenía como representante legal a Carlos Bustamante, esperaba construir una central hidroeléctrica de pasada, de 6 MW de capacidad, la que pretendía utilizar las [aguas](#) del río Cautín para que funcionara y operara a 7 kilómetros al sureste de Curacautín.



CATALINA HERNÁNDEZ

24 MAY, 2016 22:05

#CHILE, #MEDIO AMBIENTE, #ORGANIZACIÓN SOCIAL, #PORTADA, #PUEBLOS, #REGIONES, #TURISMO

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Por decisión unánime el lonko Alberto Curamil, ganador del Nobel Verde, es dejado en libertad

por Paula Huenchumil (desde Tomuco) · 14/12/2019 · 04:45

Compartir 1,9 mil

Twitter



El lonko Curamil y su familia celebran su libertad. Foto: Catalina Mundaca

📍 Tras 16 meses en prisión preventiva el líder mapuche del *lof* (comunidad) Radalko en Curacautín, fue absuelto de forma unánime junto al werken Álvaro Millalen. Mientras que los Víctor Llanquileo y José Cáceres fueron condenados culpables de este hecho, pero aún esperan su sentencia.

How is it approached Te socio-ecological crisis?

- Through the generation of a cultural change that reduces the culture-nature divide and positions us as active agents of change.
- Encouraging responsibility in the nature-person relationship.
- Raising people's awareness to participate in decision-making processes.
- Incorporating a human-nature relationship perspective involving non-human actors as producers of practices and knowledge that develop adaptation strategies.
- Research aimed at decentralizing existing anthropocentric perspectives of nature.
- Overcome the conception of nature as an "object" of study.



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