

# New perception of space as an opportunity to preserve the history and culture of a particular place - a spatial turn in research devoted to Chile

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**Abstract:** *The spatial turn is perceived as a formulation, referring to the contemporary growth of interest in space in various disciplines and artistic practices. The area of Chilean state plays an important role in the lives of its inhabitants in political, historical and cultural sense, which at the moment of the increasing globalization of the contemporary world is not without significance.*

**Key words:** *Chile, spatial turn, space, Villa Grimaldi.*

## 1. INTRODUCTION:

At the end of the 1980s, American theorist of culture Frederic Jameson, a representative of postmodernism, called on the international scientific community to implement the phrase: *Always spatialise*.<sup>1</sup> This encouragement for space exploration was based on the way of understanding postmodernism of its essence, that is the perception of oriented space<sup>2</sup>.

The revival of the notion of space in the sciences of culture and in social sciences served the political and social breakthroughs that had occurred since the 1980s. Neutralizing the political blocks has fueled the turn to space<sup>3</sup>. The victory over political spatial polarization has shifted the constellations of space and changed the map of the world, and above all, to focus attention not only on the hegemonic advantage of the political security strategy, but also on the bilateral relations and networks of crossings, the setting of new borders, the constitution of new territorial claims and divisions<sup>4</sup>.

Postmodern and post-colonial geographers have sought in their work to critique geopolitics, contributing to the development of spatial turn and engaged research. over marginal spaces<sup>5</sup>. They wanted to look at the eurocentric basis of the division of the world into the center and periphery. They wanted to separate the spatial hegemony of imperialism from the active policy of local cultural practice with its legitimacy<sup>6</sup>. The birth of the spatial turn was accompanied by a policy of space. The use of new space of activity moves the cultural debate about differences from the discursive plane on the pragmatic and political plane, with a geographical aspect in mind<sup>7</sup>.

## 2. CHILE AS AREA FOR CREATION AND MAINTENANCE OF AUTHORITY:

On the ground of policy, the space reflects the territory necessary for defense, discovery, crossing, colonization, dressing, sketchography and mastery<sup>8</sup>. It is the subject of colonial creation and realization of power<sup>9</sup>. The first Europeans, who reached southern Chile in 1521, was Ferdinand Magellan<sup>10</sup>. The attempts to take control of Chilean land, however, came almost 15 years later<sup>11</sup>. In the years 1531-1533, the Indian empire fell victim to the invasion of the Spaniards under Francis Pizarro<sup>12</sup>. In 1536 the serves of the king Ferdinand under the leadership of Diego de Almagra began conquering Chile<sup>13</sup>. Crossing the Andes from the border with today's Bolivia, they went by the Copiapo Valley and reached the Aconcagua Valley, where D. de Almagro ordered his subordinates to set up the

<sup>1</sup> D. Bachmann- Medick: Cultural turns. Nowe kierunki w naukach o kulturze, Warszawa, Oficyna Naukowa, 2012, p. 335.

<sup>2</sup> Ibidem.

<sup>3</sup> Ibidem, p. 339.

<sup>4</sup> Ibidem, p.339-340.

<sup>5</sup> Ibidem, p. 343.

<sup>6</sup> Ibidem, p.344.

<sup>7</sup> Ibidem.

<sup>8</sup> A. Assmann: op. cit., p. 223.

<sup>9</sup> Ibidem.

<sup>10</sup> S. Villalobos Jr: A Short History of Chile, Santiago, Imagen de Chile, 2005, p. 30.

<sup>11</sup> History of Chile. Pre- Columbian Period, Latin America Collection:

[http://www.latinamericacollection.com/chile/about/history\\_of\\_chile.html](http://www.latinamericacollection.com/chile/about/history_of_chile.html) (access: 05.09.2017)

<sup>12</sup> M. Leśniewski: Świat Europejczyków. Dzieje poznania innych części świata i ich kolonizacji. In B. Kaczorowski (Ed.), Historia. Średniowiecze i epoka nowożytna, Warszawa, PWN, 2002, p. 134.

<sup>13</sup> J. Magidovic: Historia poznania Ameryki Środkowej i Południowej, Warszawa, Państwowe Wydawnictwo Naukowe, 1979, p. 278.

camp and to identify the territory they were in<sup>14</sup>. However, they did not find the expected amount of gold, so the leader of the Chilean expedition decided to march to Peru, famous for countless gold and silver<sup>15</sup>. Four years later, in December 1540, another Spanish conquistador, Pedro de Valdivia, came to the Copiapó valley with Spanish troops. He took the area in his possession, on behalf of the king of Spain, and went to the valley on the Mapocho River where, on February 12, 1541, he founded the first city - Santiago<sup>16</sup>. He organized there a *cabildo abierto*- an open city meeting with settlers – and appointed himself the "general captain and governor of the Kingdom of Chile"<sup>17</sup>. According to his plan, Santiago reflected the Spanish city- rectangular shape, with main square, church and prison. P. de Valdivia decided that one of his faithful soldiers, then responsible for the construction of an aqueduct, supplying the town with water, signing peace with the Indians and employing men while cultivating the land, would be chosen as the first mayor of the city<sup>18</sup>. In August 1541, there was a revolt of Indians, resulting in Santiago being demolished, and its inhabitants were deprived of their crops and given on the help of the Spaniards of Peru. Thanks to its Spanish neighbors, the soldiers managed to rebuild Santiago and set up, in 1544, the city of Valparaíso, which acted as a seaport<sup>19</sup>. In 1550, P. de Valdivia established, in the Valley of middle Chile, the cities of Concepción, Imperial, Valdivia and Villarica<sup>20</sup>. Spanish domination of the other areas of Chilean land was based on the norms dictated by Pope Alexander VI in the "Interceca Bull" of 1498, where the possibility of exercising God-given power and using the riches and goods of subordinate territories was attributed to the kings of Castile<sup>21</sup>. An explanation for the use of force by the colonists became known as the "El Requerimiento del Palacio Rubio", in which Spaniards dominated the local communities in order to introduce Christianity among them.

The negative response from the indigenous population forced the Kingdom of Spain to take military action and to apply appropriate legal solutions, successively reducing the landings of the Indian land, including under the rule of successive Spanish rulers.<sup>22, 23</sup>. In the first decades after the conquest, the indigenous population in Andean America, including central Chile, was forced to extract precious metals that supplied the treasures of the Old World<sup>24</sup>. This has been achieved through the law of *encomienda*- the systems of hacienda or large local estates. It was not about land allocation, because land assignments were not legally linked to the work of Indians who accidentally occupied a region<sup>25</sup>. The *encomienda* system was based on the donation by the Spanish Crown of indigenous peoples to the area under the care of a conquistador or an *encomendero*, thus transforming them into a cheap labor force. Although designated caretakers in this manner generally did not have ownership of the land they lived, they could benefit from the work the Indians entrusted to them and collect their tribute, however, committing themselves to the Christianization and civilization of the Indian community<sup>26</sup>. When forced laborers engaged in farming did not meet their obligations, they were considered debtors, assigned to individual or community land, called in Chile *inquilinos*.<sup>27</sup> As a result of the slave labor of the Indians, more and more Spanish homes were built in Chile<sup>28</sup>, other areas have been developed in European style, for generations belonging to local communities, and gold mines over the Gulf of Viña del Mar were exploited.

On the outskirts of the city, *chacras* were set up - farms dedicated to food production and *estancias* - land estates, aimed at cattle.<sup>29</sup>

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<sup>14</sup> S. Villalobos Jr: op. cit., p. 34

<sup>15</sup> Ibidem.

<sup>16</sup> Ibidem, p.37.

<sup>17</sup> H. Miller Bailey, A.P. Nasatir: *Dzieje Ameryki Łacińskiej*, Warszawa, Państwowe Wydawnictwo Naukowe, 1969, p. 157.

<sup>18</sup> Ibidem, p. 157-158.

<sup>19</sup> Ibidem, p. 158.

<sup>20</sup> Ibidem.

<sup>21</sup> N. Yanez Fuenzalida: *Chile multicultural*. In N. Yanez Fuenzalida, M. Soto (Ed.) *Pueblos indígenas olvidados y extintos*, Santiago, LOM Ediciones, 2005, p.5.

<sup>22</sup> Ibidem.

<sup>23</sup> These activities undertaken by Spaniards can be treated as elements of realization, in relation to the indigenous people of Chile, the theory of action - a research perspective that emphasizes strategies used by individuals to acquire and maintain power.

T. Lewellen: *Antropologia polityczna. Wprowadzenie*, Kraków, WUJ, 2003, p. 119-123, 270

<sup>24</sup> B. Berdichevsky: *Agrarian Reform in Chile and Its Impact on Araucanian Indian Communities*. In E. Sewilla -Casas (Ed.), *Western Expansion and Indigenous People*, Paris, Mouton Publishers, 1997, p. 137.

<sup>25</sup> Ibidem.

<sup>26</sup> M. Kairski: op. cit., p. 176

<sup>27</sup> H. Bailey, A.P. Nasatir: op. cit., p. 196.

M. Kairski: op. cit., p. 176.

<sup>28</sup> For one of the examples of colonial architecture in Chile can serve *La Casa Colorada*- the building made in 1769 by Jose de la Vega, known in its epoch as "de los Condes y Cruzados" due to its prominent position in the capital of the families residing in it. Currently, the Museum of Santiago is located in *La Casa Colorada*, which I had the opportunity to see during my stay in the Chilean capital.

<sup>29</sup> S. Villalobos Jr: op. cit., p. 39.

### 3. CHILEAN TERRITORY AS SPACE OF MEMORY:

Historically, the topography of specific sites, functioning as leaky granaries of recorded time, has traces and signs to preserve and decipher<sup>30</sup>. Estadio Nacional De Chile was built between 1937 and 1938<sup>31</sup>. The inspiration, for the team of Chilean architects that formed it, was the Olympic Stadium in Berlin. The ceremonial opening of the building took place on December 3, 1938.<sup>32</sup> This event was accompanied by a football match between Chilean Colo Colo and the Brazilian team Sao Christovao, won by the Chilean 6-2<sup>33</sup>. Over the course of time, a dozen or so global sporting events took place at the stadium, including the 1953 World Women's Volleyball World Championship, the Men's Volleyball World Championship in 1959 and the 1962 World Cup, in which Chile took 3rd place after Brazil and Czechoslovakia<sup>34</sup>. The coup d'etat, made by General Pinochet, caused by social discontent with President Salvador Allende's government (the rise in prices of basic consumer goods, hyperinflation (750%) and poverty<sup>35</sup>) and the introduction of a military dictatorship transformed the National Stadium into a prison<sup>36</sup>. It is estimated that over 6,000 people have been held there, recognized by the junta for the enemies of the new order<sup>37</sup>. On the pitch and audience of the building were men, women were imprisoned in swimming pools, dressing rooms and adjacent buildings. The interrogations took place on treadmills and changing rooms, the corridors served as places of torture and murder<sup>38</sup>. After gen. A. Pinochet's departure from power in 1990, Estadio Nacional de Chile was restored its original function. In 1991 the most important football tournament in Latin America- the Copa America- took place here, in 2000 there was Junior World Championships in Athletics, and in 2008 the Women's World Cup<sup>39</sup>. From March 7th to March 18th, 2014, there were 9 South American Sports Competitions, where Chile won 5th place<sup>40</sup>. Another example of a symbolic place in Chile can be the Palacio de la Moneda, completed in 1805, since 1946 served as the head of state. It was severely damaged by the September 11, 1973 coup<sup>41</sup>. The firing of the palace, mentioned day, began at 8:30 in the morning, preceded by a conversation between the chief of staff of the junta, Admiral Carvajal, and President Allende on the resignation of the head of state as a price for protection. Allende objected to this proposal and Gen. Pinochet's soldiers began attacking the palace, defended by the supporters of the president<sup>42</sup>. At 11: 00 Allende, by radio station, gave the nation his last message, that he will not leave the palace and will defend Chile until the end<sup>43</sup>. Around 12: 00, the bombing of the palace began, combined with the storming of the army, culminating in the capture of the palace by the uniformed and suicide of Allende around 14:00<sup>44</sup>. Since 1981 (after a seven-year reconstruction of the building) until 1988, the executive authorities of the military junta were in the palace<sup>45</sup>. After taking over by Patricio Aylwin in 1989, the palace was rebuilt, from the destruction of the military rule and its reopening took place on September 30, 2003<sup>46</sup>. Villa Grimaldi is also important in the field of symbols and memory. After September 11, 1973, it has forcibly changed its destiny from a residential home to a torture center where 4,500 people were detained and 229 of them disappeared<sup>47</sup>. When the junta ended, the area of Villa Grimaldi was razed to ground by gen. Pinochet's soldiers, to hide the evidence of human rights abuses that were committed

<sup>30</sup> A. Assmann: op. cit., p. 233.

<sup>31</sup> Estadio Nacional Julio Martinez Pradanos (Estadio Nacional de Chile), Stadiiony.net: [http://stadiiony.net/stadiiony/chi/estadio\\_nacional\\_de\\_chile](http://stadiiony.net/stadiiony/chi/estadio_nacional_de_chile) (access: 05.09.2017)

<sup>32</sup> G. Bravo: Estadio Nacional (Chile). In Sports Around the World: History, Culture and Practice, Santa Barbara, ABC-CLIO, 2012, p. 97

<sup>33</sup> Estadio Nacional de Chile, The Stadium Guide: <http://www.stadiumguide.com/nacionaldechile/> (access: 05.09.2017)

<sup>34</sup> 1962 Chile. General Points, MillingStein's Football World Cup Statistics: [http://www.fifaworldcup.webspace.virginmedia.com/1962\\_fifaworldcup.htm](http://www.fifaworldcup.webspace.virginmedia.com/1962_fifaworldcup.htm) (access: 05.09.2017)

<sup>35</sup> S. Collier, W.F. Sater: A History of Chile 1808-2002, Cambridge, Cambridge University Press, 2004, p. 342-343.

<sup>36</sup> Estadio Nacional de Chile, Encyklopedia Gazety Wyborczej: <http://edu.gazeta.pl/edu/h/Estadio+Nacional+de+Chile> (access: 05.09.2017)

<sup>37</sup> S. Bizzarro: Historical Dictionary of Chile, Maryland, Scarecrow Press, 2005, p.499

<sup>38</sup> Estadio Nacional. Santiago, MemoriaViva, [http://www.memoriaviva.com/Centros/00Metropolitana/estadio\\_nacional.htm](http://www.memoriaviva.com/Centros/00Metropolitana/estadio_nacional.htm) (access: 05.09.2017)

<sup>39</sup> G. Bravo: Estadio Nacional (Chile). In Sports Around the World: History, Culture and Practice, Santa Barbara. ABC-CLIO, 2012, p. 97

<sup>40</sup> X Juegos Suramericanos: <http://www.santiago2014.cl/> (access: 05.09.2017)

<sup>41</sup> Golpe de Estado, In Memoria Chilena. Biblioteca Nacional de Chile: <http://www.memoriachilena.cl/602/w3-article-92405.html> (access: 05.09.2017)

<sup>42</sup> Ibidem.

<sup>43</sup> Ibidem.

<sup>44</sup> Ibidem

<sup>45</sup> Palacio de la Moneda de Santiago de Chile, Ruta Chile <http://www.rutaschile.com/Destino-Detalle-Descripcion.php?N=Palacio-la-moneda.php> (access: 05.09.2017)

<sup>46</sup> Ibidem.

<sup>47</sup> Historia, Corporacion Parque Por La Paz Villa Grimaldi: <http://villagrimaldi.cl/historia/> (access: 05.09.2017)

there<sup>48</sup>. The survivors and families of the missing have, however, claimed to preserve the object and make it a public place. These demands contributed to the opening, in 1997, of Villa Grimaldi as Parque Por La Paz Villa Grimaldi (Villa Grimaldi Peace Park)<sup>49</sup>. It leads a number of social and educational programs that promote peace and respect for human rights<sup>50</sup>.

#### 4. CHILE AS SPACE-IN-BETWEEN:

It is also worth mentioning interspace, space-in-between, which plays an important role in postcolonial studies, in which the hegemonic order of colonizers from the perspective of minorities is challenged<sup>51</sup>. In postcolonialism, interspaces, understood as unobtainable by colonization, which does not have lack the colonization's ambition, to help transform colonial discourse into national and transnational discourse<sup>52</sup>. An expression of rising tensions between the colonized and the colonists in Chile was the so-called Araukan War - a long-standing conflict between Spaniards and Araucanians (Mapuche), Indians living in central Chile, taking place in the areas of this population from 1536 to 1883. The fact is, that this struggle, which continued throughout the colonial period up to the time of the republic, has resulted in a significant ethnic transformation for Araucanian Indians and for their socioeconomic structure<sup>53</sup>. The form of contact and coexistence between combatants, developed during the fight, was limited to brief periods of total war, followed by long years of armistice, disrupted by guerrilla attacks, conducted on a small scale<sup>54</sup>. By the mid-nineteenth century, during the national republic and the expansion of industrial capitalism in Chile, the region of Araucania was the independent area of Mapuche. Their community was victorious in the Araukan War, grew stronger and developed adaptive abilities<sup>55</sup>. The Mapuche's growth in the context of the three turbulent ages has increased at a reasonable rate, and has made it possible to make the necessary changes in their technical production relations, despite the lack of such modifications in the social relations of production. Mapuche reminded in this respect the prehistoric tribes of the Araucanians, which the Spaniards encountered in the 16th century. The property was given to a collective, tribal or hereditary lineage<sup>56</sup>. The social organization was based on multi-generational families and lines based on patrilocal residence rules. The political organization was over the tribe, transforming itself into the tribal systems of the confederacy, managed by a dozen or so powerful chieftains<sup>57</sup>.

#### 5. CHILE AS AREA OF SPECIAL SIGNIFICANCE:

The spatial orientation has a key importance for man - in terms of primitive spatial structures, the development of his sensuality, imagination, memory and social life arises<sup>58</sup>. In the sociological perspective, space, through communication, everyday practice and representation of space, creates a place of social interaction, is a three-dimensional scene of life and social activities<sup>59</sup>. The territory of the Chilean State is the backdrop for both the nationwide annuals of Independence Day (18 September), the American Day (9 October), the Coup of September 11, 1973, or the International Day of Victims of Disappearances (August 30), as well as celebrated in the family holidays like Christmas, New Year or Easter. It is also a place of worship of the Indian gods<sup>60</sup>, including the world's creator-Ñenemapun-, the maker of people-Elchen- or the abundance's goddess- Kúpuka- and the folk saints (not recognized by the Catholic Church)- journalist Felipe Camiroaga, involved in charity, who died in an airplane accident<sup>61</sup>; an

<sup>48</sup> Corporacion Parque Por La Paz Villa Grimaldi, Sites of Conscience: <http://www.sitesofconscience.org/founders/corporacion-parque-por-la-paz-villa-grimaldi-chile/> (access: 05.09.2017)

<sup>49</sup> Ibidem.

<sup>50</sup> Quienes Somos, Corporacion Parque Por La Paz Villa Grimaldi: <http://villagrimaldi.cl/quienes-somos/> (access: 05.09.2017)

<sup>51</sup> A. Assmann: op. cit., p. 233-234.

<sup>52</sup> Ibidem, p. 234.

<sup>53</sup> B. Berdichevsky: op. cit., p. 138

<sup>54</sup> Ibidem.

<sup>55</sup> Ibidem.

<sup>56</sup> Ibidem.

<sup>57</sup> P. Tarczyński, Chile. In P. Łaciński (Ed.), Państwo i polityka w Ameryce Łacińskiej. Zarys systemów politycznych państw łacynoamerykańskich, Warszawa, Difin, 2013, p. 140.

<sup>58</sup> A. Assmann: Wprowadzenie do kulturoznawstwa. Podstawowe terminy, problemy, pytania, Poznań, Wydawnictwo Nauka i Innowacje, 2015, p.223.

<sup>59</sup> Ibidem.

<sup>60</sup> L.A. Moylan: The Mapuche Indians of Chile: Politics, Resistance, & Tradition, Mapuche.Info, <http://www.mapuche.info/mapuint/Moylan990400.html> (access: 05.09.2017)

<sup>61</sup> J.R. de Santantoni: Felipe Camiroaga presintió su muerte hace dos meses y aseguró ser víctima de la magia negra sólo 24 horas antes de la tragedia, El Templo de la Luz Interior, <https://eltemplodelaluzinterior.com/2011/09/04/felipe-camiroaga-presintio-su-muerte-hace-dos-meses-y-aseguro-ser-victima-de-la-magia-negra-solo-24-horas-antes-de-la-tragedia/> (access: 05.09.2017)

LGBT student, Daniel Zamudio, murdered for his sexual preferences<sup>62</sup> or a sexually abused girl- Elvirita Guillén, who committed suicide by blaming himself for his loss of honor<sup>63</sup>.

## 6. CONCLUSION:

"[...] Above all, everyone is like his earth and heaven. Everyone is like his sky- low or high- as his air- heavy or clean- and everyone is the same, depending on whether the wind is blowing or not. This is what creates their art and work, and the way they eat [...]" - wrote American writer Gertrude Stein in his book *Geography and Plays*<sup>64</sup>. These words can be addressed to the inhabitants of every region on Earth, including the Chileans, who attribute almost 756,000 kilometers of square space of their country - their land, the arena of tragic events from the past, the place of birth and upbringing of successive generations, inherited from the ancestors.

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