

PERU



The violence in Peru continues to escalate, and Indian people, along with many others, suffer; those who are on the political left, those on the right, and the vast majority who find themselves caught in a dilemma where survival for themselves and their families is their primary goal. Letters we receive from Indian friends living in small communities and cities in Peru tell us of fear of the future and great economic insecurity.

One of the effects of violence centered in the highlands has been an acceleration of migration to coastal cities, particularly the metropolitan Lima area. Like many South American cities, the population of Lima has increased phenomenally, from about 400,000 in 1930 to over 4,608,000 in 1981. Well over half of the population of Lima now consists of migrants from the highlands, and the vast majority of these people are of Indian ancestry. Thus, another indigenous reality takes place in an urban context.

Now, many people from communities in the highlands have fled the violence there to take refuge with family members living in the city, most often in the Pueblos Jovenes, neighborhoods built through the efforts of those who live there, and often called squatter settlements or shanty towns. These additional migrants are putting a strain on the already scarce resources of relatives living in the city, and friends write us that many adjustments must be made to assure that everyone has enough to eat and a place to sleep. Also affected are lands, crops and stock left behind by these migrants from an internal war, further reducing the food and agricultural resources available.

This displacement of communities and the loss of land is only one other short term result of the current violence in Peru. Indians wonder what the long term effects will be, as well as the institutionalized violence that may result.

Ashaninka-Campa

Abel Chapay Miguel, president of FECONACA (Federacion de Comunidades Campas-Ashaninkas) writes that a total of 31 native communities in the area of the Rio Ene and Rio Tambo have received titled to community lands. In December of 1984 titles were given to eleven more communities and work is proceeding to finalize these land issues. FECONACA works with OCARE (Organizacion Campa del Rio Ene-Apurimac) and CART (Central Ashaninka del Rio Tambo) as member organizations of TOAK (Central Unida de las Organizaciones Campas). This federation unites Ashaninka-Campa communities found in these three river valleys.