

## BOLIVIA

# Indian Participation In The National Parliament

The following comments by Luciano Tapia, 62, a founder of the Tupak Katari Indian Movement (MITKA) and a member of the Bolivian parliament from 1982 to 1985, appeared in the February issue of *Boletín Chitakolla* (Casilla 20214, Correo Central, La Paz, Bolivia; annual subscription \$15).

"Our representation in Parliament was completely useless, not only because of our small numbers [Luciano was one of two members representing Indian political parties], which limited the development of a political program, but also because of the political composition of Parliament. Reactionary forces constituted the majority, and within the left forces we found a tremendous sectarianism which in no way favored the interests of the people.

"At first I had great hopes. I presented some projects, but they didn't even manage to make it before the whole Parliament. My bill to make Aymara and Quechua official languages in Bolivia is still being held back, opposed precisely by those who proclaim their support of Indians by talking about land reform. A bill I proposed to protect the national wheat supply was ignored. A plan to place the transportation system under public control was also blocked.

"From the experience of my many years of struggle, I think that to vitalize the struggle of Indian people it is necessary to clarify our political thought, to consider ourselves a Nation before we consider ourselves a class. We need to establish some concrete objectives and communicate them to the Indian people, who are a great force despite a feeling of weakness in the absence of an instrument of struggle. This weakness is a subjective feeling, because the Indian people are the true people. Here in Bolivia we are the Nation. We must provide our people with a forceful and concrete instrument with which they can see the light of liberty."



## CHILE

# Cultural Projects Sustain Traditions

*Peggy Lowry, a member of the SAIIC Committee, recently returned from a trip to Chile, where she had the opportunity to visit several Mapuche communities and organizations. In the following comments she talks about what she learned.*

AD-Mapu is known throughout Chile as a strong organization for and by Mapuches. One of the ways AD-Mapu informs people of the Mapuche situation past and present is through a theater group. They have a group of nine people, all volunteers, who write and perform plays. I was fortunate to be in Temuco when they were presenting a cycle of plays that lasted five nights, two per night. Half of the plays were in Spanish and the other half in Mapudugún. They included traditional stories, the relationship between the Mapuche and the