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NEWSLETTER

South American Indian Information Center (SAIIC)

P.O. Box 7550, Berkeley, California 94707 - USA

Phone 415-521-2779

Sample Copy

Dear Sisters and Brothers,

Once again, thank you for your support. We have received many letters with positive comments which we greatly appreciate as they stimulate us to continue with our task of offering information concerning Indian peoples of the Americas.

Phillip Deere and Dan Bomberry have left us and returned to Mother Earth, who receives them with open arms. As sons of the oppressed, and as Indian people, they have fought for our ancestral rights. Their spirits and memories will continue to live among us, crossing the four winds, and living in each person who fights for Indian liberation.

These are crucial times. Due to the lack of social responsibility on the part of those who would colonize others, all humanity is in danger. Nuclear arms multiply, oppressing all life on earth with the threat that they may be used as they were in 1945 in Japan.

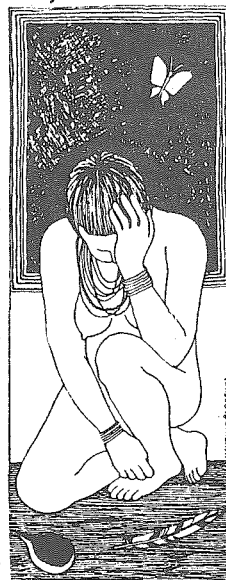
If the objective is to reach peace, all of us who love Mother Earth and all that she stands for should be willing to support her. But this must not be a peace of the dead or one that maintains the status quo of oppression which the colonialists have practiced for centuries in our America.

For us, peace means the elimination forever of the systems of exploitation brought primarily from Europe and imposed by force on indigenous people and maintained through fire and blood by the United States of North America. Peace means to acknowledge ancestral land rights, and no matter how small these lands may be, to respect self determination now and for future generations. Traditional people, those who have always lived on this continent, must be an active force in seeking peace.

Every day there are increasing numbers of people who rebel against oppression, struggling in different ways for justice and a better future. SAIIC tries to contribute our grain of sand by



informing people of the existence of many millions of



indigenous people representing hundreds of nations who are struggling for their liberation. For these struggles not to be small and isolated ones, we must know and understand each other's efforts, and know that although cultures and languages vary, the fundamental problems are similar. Understanding and strength are achieved through respect and the right of all people to be different and to develop fully.



SAIIC relies on the contributions of its members and friends. Your support is needed and greatly appreciated to assist us in continuing our newsletter, publications, radio program, and in sponsoring the visits of South American Indians.

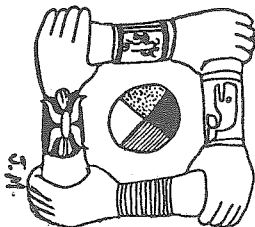
All contributions, which are tax deductible, will go directly to furthering SAIIC's work. Checks should be made out to the American Friends Service Committee/SAIIC and sent to P.O. Box 7550, Berkeley, CA 94707.

For more information about SAIIC's work and the projects we are planning, please write us or call: (415) 521-2779 or 527-5687.

Sincerely,
Nilo Cayuqueo
and the SAIIC Committee



UNITED NATIONS WORKING GROUP ON INDIGENOUS POPULATIONS, July 29-August 2, 1985



Preparatory Meeting

In preparation for the 4th session of the United Nations Working Group on Indigenous Populations, a meeting of indigenous representatives from throughout the world was held in Geneva, Switzerland, the week before the Working Group session. The five days of preparatory meetings brought together more than 100 indigenous representatives who exchanged ideas, drafted and endorsed a new Declaration of Principles on the Rights of Indigenous Peoples, adopted other joint proposals and achieved an unprecedented level of unity in relation to the Working Group.

Among those participating in the preparatory meeting were the Union of Indigenous Nations (UNI) of Brazil; AIDSEP of Peru; CONFENIAE of Ecuador; CIDOB of Bolivia; Centro Chitakolla of Bolivia; The National Federation of Land Councils of Australia; The Center for Tribal Conscientization of India; Confederation Campesina del Peru; the South American Indian Council (CISA); CORPI (Central America); Movimiento de la Juventud Kuna of Panama; MISURASATA of Nicaragua; Coalition of First Nations, the Dine Nation, the Union of Ontario Indians, the Conne River Micmacs and many others of Canada; the World Council of Indigenous Peoples, and many more. The sponsoring organizations were the

Indian Law Resource Center, Inuit Circumpolar Conference, International Indian Treaty Council, National Indian Youth Council, Four Directions Council, and National Aboriginal and Islander Legal Services.

To prepare for the Working Group session the representatives decided to develop a draft declaration of principles to assist the Working Group in carrying out its mandate of developing new standards. The draft Declaration of Principles was endorsed by six indigenous NGOs (non-government representatives to the United Nations) and more than 17 other indigenous organizations and groups. It is expected that future discussion of standards will focus on this draft and the changes and additions which are expected.

In addition to adopting the Declaration of Principles, the participants in the meeting adopted two other proposals to be made to the Working Group. The first recommended that the members of the Working Group prepare a draft text of just two principles which would synthesize the proposals and drafts that had been submitted thus far. The principles would be those dealing with (1) land rights and (2) rights to culture, religion, education and language. The second recommendation asked the Working Group to take the necessary measures to have the U.N. Secretariate prepare an analytical compilation of the documents and other information received concerning indigenous peoples in various regions.

The success of this year's preparatory meeting is encouraging because a very diverse group of indigenous organizations and individuals were able to develop unified proposals and act together in presenting them to the Working Group. The meetings proved to be an effective way to develop and implement a united strategy based upon the broadly shared human rights concerns of indigenous peoples. The experience gained this year and the relationships that have developed will permit even broader participation and greater unity next year.

Working Group

When the Working Group began its session on Monday, July 29th, well over two hundred people filled the meeting room, one of the largest available at U.N. facilities. Attendance was more than double that of last year and was predominantly made up of indigenous representatives. In addition, twenty countries and the Vatican had official observer delegations. Numerous non-indigenous support groups, human rights experts and non-government organizations were also present. This enormous show of interest is practically unprecedented for a working group and constitutes a strong political statement about the importance and urgency of the issues being considered by the Working Group.

According to the Working Group's plan of action, the Group was to consider this year the right of indigenous populations to develop their own culture, traditions, languages and way of life, including the rights to freedom of religion and traditional religious practices. These matters were



given consideration, but, as always, indigenous speakers focused primary attention on the questions of self-determination and land rights.

Again this year, many speakers were interrupted by the Chair when the Chair regarded statements as "complaints" against a particular country. The Group is extremely sensitive about allowing "complaints" because many nations will try to put an end to the Working Group if it becomes a "chamber of complaints." On the other hand, it is difficult to discuss human rights problems without giving the impression of making complaints. It is generally agreed that Indian people must continue to explain to the Group that such statements are not complaints but are discussions of developments affecting the human rights of indigenous peoples.

International Indian Treaty Council spokespeople feel that the primary benefits of the Working Group are indigenous peoples coming together to speak for themselves and, with their united strength, advocating for positive change. In the past, it was only the governments which caused and perpetuated the intolerable conditions under which indigenous people live who had a voice in the U.N. Since the first session of the Working Group many important points have been brought to world-wide attention.

(Prepared from materials sent to SAIIC by the Indian Law Resource Center and the International Indian Treaty Council.)



DECLARATION OF PRINCIPLES

1. Indigenous nations and peoples have, in common with all humanity, the right to life and to freedom from oppression, discrimination, and aggression.
2. All indigenous nations and peoples have the right to self-determination, by virtue of which they have the right to whatever degree of autonomy or self-government they choose. This includes the right to freely determine their political status, freely pursue their own economic, social, religious and cultural development, and determine their own membership and/or citizenship, without external interference.
3. No State shall assert any jurisdiction over an indigenous nation or people, or its territory, except in accordance with the freely expressed wishes of the nation or people concerned.
4. Indigenous nations and peoples are entitled to the permanent control and enjoyment of their aboriginal ancestral-historical territories. This includes surface and subsurface rights, inland and coastal waters, renewable and nonrenewable resources, and the economies based on these resources.
5. Rights to share and use land, subject to the underlying and inalienable title of the indigenous nation or people, may be granted by their free and informed consent, as evi-

denced in a valid treaty or agreement.

6. Discovery, conquest, settlement on a theory of terra nullius, and unilateral legislation are never legitimate bases for States to claim or retain the territories of indigenous nations or peoples.

7. In cases where lands taken in violation of these principles have already been settled, the indigenous nation or people concerned is entitled to immediate restitution.

8. No State shall participate financially or militarily in the involuntary displacement of indigenous populations, or in the subsequent economic exploitation or military use of their territory.

9. The laws and customs of indigenous nations and peoples must be recognized by States' legislative, administrative and judicial institutions and, in case of conflicts with State laws, shall take precedence.

10. No State shall deny an indigenous nation, community, or people residing within its borders the right to participate in the life of the State in whatever manner and to whatever degree they may choose.

11. Indigenous nations and peoples continue to own and control their material culture, including archeological, historical and sacred sites, artifacts, designs, knowledge, and works of art.

12. Indigenous nations and peoples have the right to be educated and conduct business with States in their own languages, and to establish their own educational institutions.

13. No technical, scientific or social investigations, including archeological excavations, shall take place in relation to indigenous nations or peoples, or their lands, without their prior authorization, and their continuing ownership and control.

14. The religious practices of indigenous nations and peoples shall be fully respected and protected by the laws of States and by international law.

15. Indigenous nations and peoples are subjects of international law.

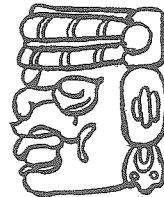
16. Treaties and other agreements freely made with indigenous nations or peoples shall be recognized and applied in the same manner and according to the same international laws and principles as treaties and agreements entered into with other States.

17. Disputes regarding the jurisdiction, territories and institutions of an indigenous nation or people are a proper concern of international law, and must be resolved by mutual agreement or valid treaty.

18. Indigenous nations and peoples may engage in self-defense against State actions in conflict with their right to self-determination.

19. Indigenous nations and peoples have the right to travel freely, and to maintain economic, social, cultural and religious relations with each other across State borders.

20. In addition to these rights, indigenous nations and peoples are entitled to the enjoyment of all the human rights and fundamental freedoms enumerated in the international Bill of Rights and other United Nations instruments.



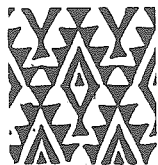
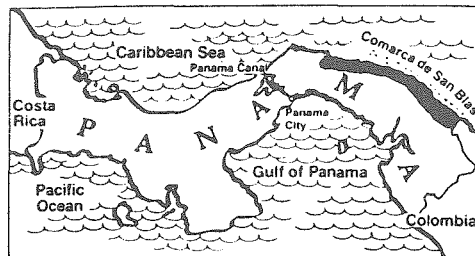
THE KUNA: THE BENEFITS OF INDIAN AUTONOMY

The relationship between Indian people and the political and economic structures of the non-Indian societies around them remains an important issue today, nearly 500 years after the European invasion of the New World began. In Chile, where the Mapuche are struggling to maintain communal land rights in the face of a privatization campaign by the Pinochet government, in Brazil, where Indians are demanding the right to elect their own representatives to the assembly which will write Brazil's new constitution, and in Nicaragua, where the goals of the Miskitu, Sumu, and Rama people have been complicated by the United States government's efforts to end the Sandinista revolution, Indian people are promoting their rights as autonomous entities within non-Indian states. To better understand this concept, it is useful to examine the history of the Kuna people of Panama, whose resistance to outside domination over the centuries has resulted in a legally-sanctioned, independent status which affords them considerable self-determination in their political and economic affairs.

The Kuna include 30,000 people who live in some 60 villages in the Comarca of San Blas, a strip of land about 10 miles wide which runs about 130 miles along the Caribbean coast of eastern Panama (see map). Today most Kuna live on a string of small coral islands located a mile or so off the coast, but during the colonial period their villages were located on the isolated upper reaches of the mountain rivers of the Darien isthmus. Secure in the rugged mountain terrain, the Kuna successfully resisted all Spanish efforts to settle in the region. Although they traded regularly with French, English, and other European rivals of the Spanish whose commercial interests brought them to the Darien coast, the Kuna never lost control of their land and were never subjected to European political authority.

With the independence of the Spanish colonies early in the 19th century, Darien was formally governed from distant Bogota, Colombia, and the diminished threat from Spanish-speaking authority combined with increased British commercial activity to encourage a gradual migration of Kuna out of the mountains to the healthier coastal islands where they cultivated coconuts for sale to British ships.

Panama's secession from Colombia early in the 20th century made Kuna territory a disputed frontier between the two nations, and Panama sent police into the area to secure Panamanian authority. Missionaries settled permanently among the Kuna for the first time, and the development of the Panama Canal brought industrial technology and its cultural values to the Kuna front door. Conflict between Kuna who encouraged adaptation of new ways and those who resisted change erupted in a rebellion by the traditionalists in 1925. They



expelled Panamanian authorities and were spared a counterattack by the presence of a sympathetic former United States ambassador who evoked Washington's protection for their cause. In 1953, the Republic of Panama formally recognized the territorial integrity of the San Blas reserve and the authority of traditional Kuna political organizations within the area.

The benefits of autonomy are clearly reflected in the current economic and political situations of the Kuna people. Control of their own lands allows both a healthy subsistence agricultural economy (centered on the mainland) which along with fishing provides most of the food consumed locally and a continuation of coconut production for sale in the cash economy outside the reserve. The persistence of Kuna cultural traditions is such that molas, the reverse applique cloth panels which form the front and back of women's shirts, are sold to collectors throughout the world, contributing significantly to the Kuna economy. The prohibition against non-Kuna economic enterprises within the reserve means that the modest hotels and other aspects of the tourist trade remain in Kuna hands. Kuna insistence on self-reliance means that most workers in the islands' schools, health centers, and other social agencies are Kunas rather than outsiders. Kunas also work temporarily and permanently as wage laborers in Panama City, on the Panama Canal, and on non-Indian agricultural estates off the reserve, but the integrity of Kuna communities makes it possible for them to maintain community membership and identity, which is often difficult for Indians elsewhere in the Americas who leave home to seek work in urban areas.

Political autonomy has meant that local community assemblies have persisted as the primary source of political authority among the Kuna. Each village holds secular or religious meetings almost every night. Leaders are elected to serve as village heads, secretaries, policemen, managers of communal tasks and rituals, and in other capacities, but the community assembly exercises ultimate decision-making authority on all substantial issues. The assembly organizes religious functions, social services, and communal work projects, such as coconut farms and house construction, resolves disputes among community members, establishes policy for relations with outsiders, and monitors travel of community members.

Village leaders travel frequently to neighboring Kuna communities to discuss common issues, and three regional groupings of Kuna villages bring local leaders together regularly. Each regional group selects a head, but his authority is not such that he can impose decisions on local communities. Representatives from all Kuna communities gather in semi-annual congresses, but there is no single leader of the Kuna nation.

The government of Panama appoints a non-Kuna superintendent of the Comarca of San Blas, but his authority does not extend to the internal affairs of Kuna communities. The Kuna choose three representatives to the Panamanian national legislature.

Autonomous economic and political institutions do not eliminate the numerous problems that develop from the clash of traditional Indian cultures with the indus-



trialized, non-Indian societies which surround them. But they provide a means of self-determination by which Indian communities can reach accommodations with the outside world on Indian terms. In the case of the Kuna, community autonomy also provides a model of participatory democracy which non-Indian communities would do well to heed.

—Pete Hammer

MEXICO

Alvaro Vasquez, representative of the Assembly of Zapotec and Chinantec Peoples of the Oaxaca Sierra (Asamblea del Pueblo Zapoteca y Chinanteca de las Sierras de Oaxaca), was in the San Francisco Bay Area to organize an exposition of Zapotec-Chinantec lithographs and to show videos about his people. For information regarding the Zapotec-Chinantec newspaper write: Iopil, c/o Miguel Cabrera, 351-1 C.P., Oaxaca, Oaxaca, Mexico.

COLOMBIA

On June 29th the Colombian army bombed the municipality of Caldono, destroying 16 houses and many crops. In other land-based operations the army searched homes, stealing cattle, chickens and household items. Similar violations took place in the Indian community of Pueblo Nuevo on July 1. Prior to that, the village of Tacueyo had been bombarded twice, and the villages of Corinto and Jambalo once each.

The army changed its tactics against alleged rural guerrilla forces from bombarding the mountains to directly bombarding the areas occupied by Indian villages, which have suffered constant hostilities due to the militarization of the Cauca region. The worsening situation of Indian communities is also demonstrated by the death of Maximiliano Quiguanas, the president of a local cooperative, who was killed while working.

(From Unidad Indigena, Colombia)

ECUADOR

Ecuador, along with Bolivia and Peru, is one of the countries in South America with the highest Indian population. It is estimated that 50% of Ecuador's 7 million inhabitants are Indian. The thirteen Indian nations in Ecuador are in three distinct regions: the Andean region (Quichua), the Pacific coast region, and the Amazon jungle region. The

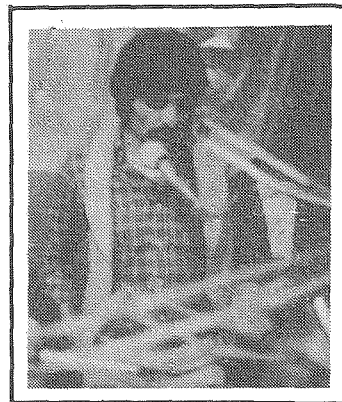


Photo: S. Lobo

Alvaro Vasquez speaking on SAIIC's radio show.

Federation of Shuar Centers (Federacion de Centros Shuar, Apartado 4122, Quito, Ecuador) in the jungle area bordering on Peru, was founded in the early 1960's and is the oldest Indian organization of this type in South America.



One of the most severe problems for Indian people in Ecuador during the last decade has been the invasion of their land by large multinational corporations such as Ecuamina, Shell and Texaco, that are seeking to exploit natural resources. For example, on the Pacific coast, large lumber companies continue indiscriminant logging operations. On the eastern side of the Andes, drilling for petroleum and the discarding of waste chemicals and other materials in the rivers has caused extensive contamination of the rivers and soil. Many Indian communities are affected by these practices as their water becomes unpotable and fish, a major food supply, are killed. Also new illnesses have been on the rise. For example, between the coastal and mountain region where the Chachi Indians live, mosquitos now carry an illness that causes blindness.

Often these mining, petroleum, and logging companies are backed by the Ecuadorean government with complicity of other organizations such as the Summer Institute of Linguistics. The SIL was officially banned from Ecuador in 1982 through a decree written by the late president Jaime Roldos. Roldos died in an airplane explosion which some believe was planned by the CIA due to his anti-imperialist politics. Following his death, Roldos' successor did not implement the SIL decree, stating that there was still a contract between SIL and the Ecuadorean government.

Last February, the conservative Leon Febres Cordero won the presidential election. Although the majority in Congress opposes the government's plans, they continue to back the transnationals and the SIL in Ecuador.

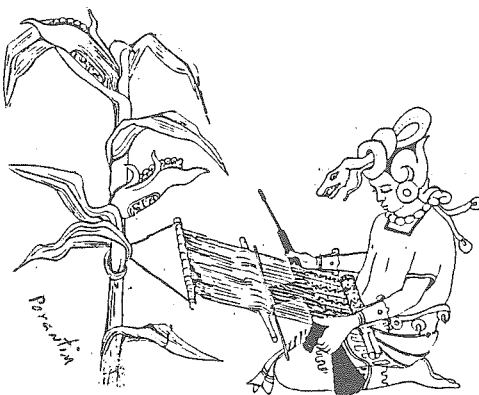
Shortly after the new president was sworn in, he established the National Office of Indigenous Peoples (Direccion Nacional de Poblaciones Indigenas, DNPI) with the stated goals of "defending Indian people, creating appropriate legislation, and initiating programs and projects for Indian organization and development."

In response, the Indian people, through organizations such as CONACNIE (Consejo Nacional de Coordinacion de las Nacionalidades Indigenas de la Amazonia Ecuatoriana), wrote a document on June 5, 1985 rejecting the creation of DNPI as an organization with the implicit intent of manipulating Indian people. They also accuse the government of pretending to create organizations parallel to the existing Indian organizations by appointing "Indian puppets," and of failing to effectively deal with any of the problems thus far brought before the agency by Indian organizations. The document continues that while the government makes false promises to Indians, it also "gives foreign interests our natural resources including lumber, minerals, agroindustry, and petroleum." The document was signed by Manual Imbaquingo (CONACNIE), Bolivar Tapuy (CONFENIAE), and Ampam Karakras (Shuar Federation).



"(In Guatemala) . . . a lethal counter-insurgency . . . has claimed the lives of tens of thousands of Maya Indians. The majority of victims . . . have been unarmed, non-partisan villagers, some of whom have met their deaths in the most bestial and barbarous ways imaginable."

(George Lovell, "From Conquest to Counterinsurgency," Cultural Survival Quarterly, Vol. 9, No. 2, 1985, p. 48. To subscribe, send \$20 to Cultural Survival Quarterly, 11 Divinity Ave., Cambridge, MA 02138.)



PERU

Micaela Bastidas Women's Organization (Comunidad Femenina Micaela Bastidas, Tarata 211, Lima 100, Peru) sends the following information:

"We are an organization of Indian women who seek alternative solutions to the problems that face Peruvian society, knowing that it is women and men who are responsible for socio-economic, political and religious transformation.

"Indian philosophy explains the universe as an ongoing transformation of two opposite but necessary and complementary elements represented by men and women. Micaela Bastidas, wife of Tupac Amaru, was the outstanding Indian heroine in this part of the continent. She was her husband's principal political advisor in their struggle for the liberty of our people. We see the role of Micaela as a symbol and model in our work. Our efforts are focused currently on four projects: legal and workers rights for women, workshop in art and culture, publications, and a nutrition and food resource project."

BOLIVIA



Boletín Chitakolla (subscription \$10; Casilla 20214, Correo Central, La Paz, Bolivia) reports that the Summer Institute of Linguistics officially concluded 30 years of missionary work in Bolivia on September 4, 1985. Increased Indian disputes with SIL had led to their leaving many areas, often in spite of support by state governments.

CHILE

The on-going conflict between the inhuman dictatorship of General Pinochet and grassroots organizations continues to effect the Mapuche. On September 3, in Temuco, 300 miles south of Santiago, paramilitary commandos fired at the office of the Mapuche organization AD-MAPU. There were no casualties. As a result of international pressure the Mapuche leader Jose Santos Millao was released after several months of internal exile. Also the Painemal brothers who had been accused of having explosives were set free.

BRAZIL

Sixty leaders of 32 Indian nations met under the auspices of the Union of Indigenous Nations (Uniao das Nacoes Indigenas--UNI) in Goiania, capital of the central state of Goias, from June 9-13. According to Poratim (subscription \$15; send a bank order to CIMI/PORATIM, Edificio Venancio III, Sala 310, Caixa Postal 11-1159, CEP 70084, Brasilia, DF, Brasil), the main issues discussed were:

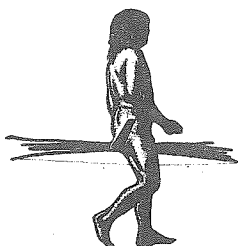
(1) The Indian policies of the civilian federal government which took office earlier this year after 21 years of military rule. The feeling of Indian leaders was summarized by Paulo Nonda of the Xavante community of Sangradouro in Mato Grosso, who said, "Nothing is going to change. (President) Sarney is very weak. He's afraid of the big landowners and the military." The meeting specifically rejected a plan to shift responsibility for the administration of economic policy toward Indian communities from federal to state governments.

(2) The form of Indian participation in elections to the assembly which will constitution for Brazil. The meeting reiterated that Indian nations should elect their own representatives to the assembly rather than participate in a process dominated by non-Indian political parties.

(3) Agrarian reform and demarcation of Indian land. "Agrarian reform must be accomplished, but not at the expense of the land of Indian communities." It was agreed that Indians should work with landless non-Indians to develop a plan which provides land to the latter, expels non-Indian settlers from Indian land, and fixes legal, permanent boundaries for Indian communities. Independently of govern

ment progress on these issues, Indian communities must proceed with self-demarcation, not only to promote recognition by outsiders of Indian rights but also to develop consciousness of self-determination within Indian communities.

(4) The structure of UNI. Sixteen Indian nations have joined UNI, raising membership to 60 of the 180 Indian nations in Brazil. Five regional councils were created to facilitate internal activity. The non-authoritarian nature of UNI's relationship with



individual nations was emphasized: "No representative to UNI supplants the authority of the community represented. After discussion of issues within each community, the community can accept or reject the representative's position."

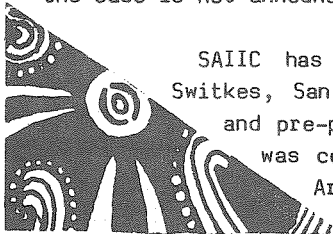
(5) The need for international organizations of Indian nations. Speaking on behalf of related Brazilian Indian groups, Miguel Tankamash, a Shuar leader from Ecuador, said, "Indians of Brazil, Bolivia, Colombia, Ecuador, Peru, all of Latin America and all of the world have the same problems. We must develop international organizations of indigenous people to combat the policies of the capitalist governments."



Also according to Poratim, 3,000 Indians from three states blockaded a highway in southwestern Parana, the next state south of Sao Paulo, for four days in early June and expelled 7 non-Indian settler families from Indian land, the most recent incidents in a long struggle by the Kaingang and Guarani communities of the Manguerinha reserve to regain usurped land.

The blockade ended with an agreement that the communities will receive financial compensation for land taken by a highway, a hydroelectric plant, and a high-voltage electric line on the reserve and that there will be a rapid decision by federal courts of a long-pending Indian suit to reclaim a large portion of the reserve occupied by a non-Indian lumbering firm.

The Manguerinha reserve dates from the 19th century, when Indian communities were formally granted land as payment for services to the Brazilian government. In 1903, a reduced area of about 18,000 hectares was again legally recognized by the government after invasions by non-Indian farming and lumber interests. In 1949, 9,000 of the 18,000 hectares were appropriated by the federal government as part of a scheme to encourage non-Indian settlement in the area. In 1961, the government sold the land to a private lumbering firm, against whom the Indians have struggled in court since 1974. Although the highway blockade was lifted, Kaingang and Guarani Indians continue occupying the disputed land and have pledged to initiate new blockades if a favorable disposition of the case is not announced soon.



SAIIC has received news from Brazil from Rosaines Aguirre and Glenn Switkes, San Francisco Bay Area residents who are currently doing research and pre-production work for a film they plan to make on Amazonia. Glenn was co-producer of the film "The Four Corners: A National Sacrifice Area?"

They write, "FUNAI (the government agency in charge of Indian affairs) is especially interesting, since the 'colonels' are now gone. There are a number of activists working there who are truly interested in redefining FUNAI's inaction

and negative impact on Indian people. Of course, the people at the top are still very vulnerable to outside pressures (from the Minister of Interior or even the President)."

Also, "Recently the Brazilian government authorities have exposed an illegal scheme to occupy and exploit the resources of the Rio Mequens Indian reserve in Rondonia. Officials charge that a consortium of wealthy landholders from the south of Brazil drew up a plan to divide the land of the Makurap and Sakurap people, and to expand a logging operation that is already responsible for the exploitation of millions of dollars in rare tropical hardwoods from the reserve. The loggers have cut a network of roads through the area, including one through the middle of an Indian village and another through a cemetery.

"Federal police also ordered the closing of a sawmill belonging to Lavrama, Brazil's second largest exporter of lumber. The police confiscated \$40,000 worth of mahogany and other hardwoods and plan further legal action against Lavrama which has illegally operated the sawmill within the boundaries of the Indian area since 1981. These woods command extravagant prices from consumers in the United States, Europe, and the Middle East.

"The Indians of the Mequens reserve were first contacted by rubber traders during the 1940's, and today they gather and sell rubber in order to obtain products such as cooking oil, salt, and rifles and ammunition for hunting. The logging companies have destroyed thousands of rubber trees on the reserve.

"The police action coordinated by FUNAI is one of the strongest measures yet taken to enforce the demarcation of Indian lands in Brazil."



SAIIC hosts "The South American Indian Update" the first Friday of each month at 8:00 P.M. on KPFA (FM94.1) in northern California. The program includes interviews with South American Indians regarding current issues, an update of recent events in South America from an Indian perspective, and traditional and modern South American Indian music. Listen in.



If you are beyond our range, you can order a cassette of the latest program from SAIIC by sending \$8.00 to: American Friends Service Committee/SAIIC, P.O. Box 7550, Berkeley, CA 94707.

PHILLIP DEERE AND DAN BOMBERRY

We were saddened this month by the death of two visionaries and leaders in the Indian community, Phillip Deere and Dan Bomberry.

Phillip Deere, Muskogee Creek spiritual leader, passed away on August 14, 1985. For many years he has shared his knowledge and traditions with young people at his round house in Oklahoma, where people from all nations gathered every year. Phillip, we will remember your words.

"The prophecies of my people have to come about. This is what we have witnessed. Many of the traditional people understand this. Around this time when these prophecies are beginning to happen among the Indian Nations, there will be found a boy, perhaps an orphan boy with raggedy clothes. Around his neck will be the identity of the Indian people--on his chest the identity of the Indian people will be there. The young boy will have eyes of an eagle. The eagle that can see directly into the sun. With the clear eyes he will lead the people.

"From the south, there will be a feeling of warm air and we will hear the winds coming through the forest blowing against the reeds and bamboos. The spiritual connection that we have with our brothers from the south, is also connected with the countries throughout the whole universe. We felt that warm air, we felt that wind from the south, perhaps all over the world we have felt that warm air. During this time, it is now time that we hear the winds blowing through the forest of Brazil. It is time that we hear the winds blowing against the reeds and bamboos, that is music, that has a sound that has a rhythm that has been handed down for thousands and thousands of years. We are people that are made and placed here for a purpose. Through many struggles, through many years of struggle and sufferings, we refuse to die. Thank you."

(Phillip Deere, Closing Address at the Fourth Russell Tribunal, Rotterdam, 1980.)



Phillip Deere and Mario Jaruna
(Brazil) at the Russell Tribunal.

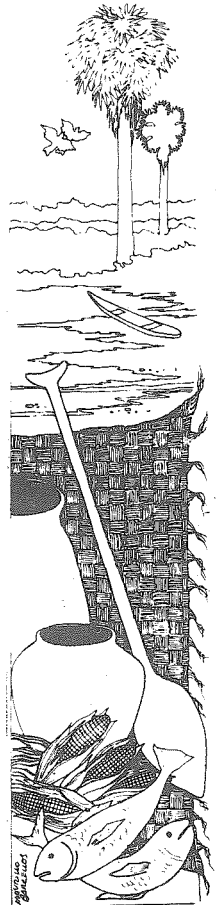
Photo: Int'l Indian Treaty Council



Dan Bomberry, who was Cayuga Indian, became a national leader among American Indian activists seeking economic and political sovereignty rights and founded the country's first entirely Indian-operated foundation. He died of cancer on Friday, August 16, in San Francisco at the age of 40. The Tribal Sovereignty Program, now called the Seventh Generation Fund, is named after the Iroquois principle by which all decisions must be made on behalf of the seventh generation of unborn to insure that the future is not irreparably harmed by present action. The Seventh Generation Fund is unique among foundations for concentrating on several critical areas: preservation of Indian ownership of land and resources; development of indigenous economic self-sufficiency projects which are free of the corporate world; programs to revitalize traditional forms of Indian governments; and support of native women's organizations and the strengthening of Indian families. Much emphasis in the Seventh Generation Fund is also given to traditional Indian spiritual activities which are seen as part of the fabric of traditional Indian economic and political life. The organization also founded a national newspaper, Native Self-Sufficiency, edited by Victoria Bomberry, which articulates the need for models of economic independence and the maintenance of Indian land rights. Dan was also a national leader of campaigns to support struggles of indigenous peoples faced with government or corporate expansion in other parts of the world, particularly in Guatemala and Nicaragua.

Dan brought a rare gift of warmth and vision for the future for Indian people and all communities. And he was a supporter and friend of SAIIC. We will miss him.

--S. Lobo



SAIIC welcomes our newest member, Rayen Cayuqueo Lowry, born August 17, and congratulates her parents, Peggy and Nilo.

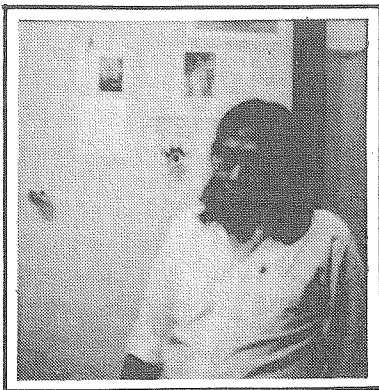


Photo: S. Lobo

James Muneta, who has been a frequent contributor of articles and illustrations to the SAIIC newsletter, as well as a participant in our radio program, returned home to take the position of coordinator of programs for the disabled through the Dine Center at Tsaille, Navajo Nation, Arizona. His thoughtful perspective on international indigenous issues has broadened the understanding of all of us. He plans to continue as an active member of SAIIC with a southwestern perspective. He writes, "I miss my good friends in the Bay Area, but I must help my people. My clan is the red sand people and the earth here in Tsaille is red, which makes me feel very happy and peaceful. There are many sagebrush bushes and cedar trees here which are also sacred medicine herbs to the Dine."

DAYS TO REMEMBER

July 3, 1492

The Italian adventurer Christopher Columbus set sail from Puerto de Palos in Spain with three ships. He reached the American continent on October 12 of the same year. This voyage was the first of many negative events that affected Indian people during the following nearly five hundred years.

August 29, 1532

The Inca leader Atahualpa was executed by order of Francisco Pizarro. In addition to the desecration of sacred temple and plundering, the death of Indian leaders were among the outrages the Indian people suffered during the Spanish conquest.



August 26 & 27, 1780

Tupac Amaru, the Quechua leader in what is now Peru, and Tupac Katari, leader in what is now Bolivia, initiated the liberation struggle against Spaniards occupying their land.

August 2, 1953

The then president of Bolivia, Victor Paz Estenssoro, under pressure from the Indian "campesinos," decreed the agrarian reform law and as a result, a large part of Indian land was returned to them. Paz Estenssoro is presently back in power.

August 29, 1977

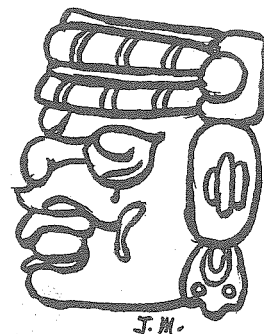
The Nordic Council of Samis in Scandinavia organized the Second Conference of the World Council of Indigenious Peoples (WCIP) in Kiruna, Sweden.

September 14, 1977

At the United Nations in Geneva, Switzerland, the Non-Governmental Organizations (NGO's) organized a conference on racism and discrimination against native peoples of the Americas.

September 19 & 20, 1985

Major earthquakes devastated southwestern Mexico. As we prepare our newsletter, the extent of damage in indigenous communities is unclear, but SAIIC expresses its sympathy for those effected and its support of efforts in the future to provide assistance.



BRIEFS AND ANNOUNCEMENTS

45th International Congress of Americanists

Jennie Joe (Navajo), professor of American Indian Studies and Anthropology at UCLA, attended the Congress of Americanists in Bogota, Colombia, July 1-7. She organized a symposium on Involuntary Migration and Its Consequences, and presented a paper on the effects of relocation for Navajos in the joint use area of Arizona. Her comments on the congress overall: "I didn't see that fighting spirit I was looking for. Indigenous issues were sort of swept under the rug. Indians were only talked about as if they were in the past; a glorious past, but the present was ignored." Why can't an international congress of Americanists do better than that?



Film, Video, and Photography

A group of people working in film, video, and photography has begun meeting monthly in the San Francisco Bay Area. Indigenous concerns are a major focus of the group. If you are interested in attending, contact Leanna Wolfe, (415) 834-5740.

Delegation to Nicaragua

Indian Health workers (non-medical included) are wanted for a trip to Nicaragua sponsored by Committee for Health Rights in Central America planned for the end of November. Partial scholarships are available. Contact Diane Williams at (415) 268-1627 for more information.

9th Inter-American Indian Congress

The 9th Inter-American Indian Congress is planned for Santa Fe, New Mexico, from October 28 to November 1, 1985. The Congress is sponsored by the Inter-American Indian Institute with headquarters in Mexico City, and some 500 participants from throughout the hemisphere are expected to attend. Committees and working sessions will meet to consider a wide range of issues including Develop and Indian People, Cultural Policies and the Indian Community, Human Rights and the Indian World, and Indian Movements and Organizations in the Americas. For more information, write David Warren, United States Organizing Committee, 9th Inter-American Indian Congress, P.O. Box 519, Santa Fe, New Mexico 87504-0519.

East Bay Green Alliance

There is a working group of the East Bay Green Alliance that focuses on Native American issues. For more information, contact Linda Joslin, (415) 654-6141.



SAIIC welcomes the energy and ideas of volunteers. We are also in need of the following equipment: a computer, typewriter, tape recorder, and camera. Donations are tax deductible. If you can help in these ways, please call (415) 521-2779 or 527-5687. Thank you.

Special thanks for production assistance to: The Vanguard Foundation, The American Friends Service Committee, Intertribal Friendship House, Bobsy Draper, Miguel Cavallin, Russ Irwin, Bill Coburn and the SAIIC Committee: Pete Hammer, Peggy Lowry, Anna Lugo, Maria Massolo, James Muneta, and Jo Tucker.

Nilo Cayuqueo, SAIIC Coordinator
Susan Lobo, Publications Editor

NEWSLETTER

To receive the SAIIC Newsletter for one year, and to remain on our mailing list, please send a donation of \$5.00. Use the form below.

WORKING COMMISSION REPORTS

To order a copy of the Working Commission Reports: Second Conference of Indian Nations and Organizations of South America. Tiwanaku, Bolivia, published by SAIIC, 1984, please send a donation of \$3.00.

TAPES OF RADIO SHOW

One hour tapes are now available of the SAIIC radio program, "Living on Indian Time: The South American Indian Update." Each program includes news, interviews, traditional music, and more. \$8.00 each.

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