

armed security guards and the police just like the people of Nieuw Koffiekamp. They are also afraid that Brazilian gold diggers will invade their land when they discover that Golden Star is working there and that their environment will be destroyed by the garimpeiros or the company. The people say that Golden Star has already polluted the water where they were working and they have seen desert where forests used to stand in Brazil and they do not want this to happen to their land.

The VIDS supports the people of Kwamalasemutu in demanding that Golden Star leaves their territory and that their land rights, as defined by international law, be recognized and respected by the Government. The same applies to all other Indigenous and Maroon peoples in Suriname, especially those that find themselves in concessions held by Golden Star, NaNa Resources or any other of the multinationals that are presently invading their ancestral lands. This is especially the case for the Indigenous community of Kawemhakan, also located in a concession held by Golden Star and NaNa Resources, where Golden Star recently announced drilling results at a site called Antino that indicates that there may be commercial quantities of gold in the area. Like the people of Nieuw Koffiekamp, the people of Kawemhakan were not consulted or even informed about the granting of a concession on their land. We urge the Government, as did the Gran Krutu held in Galibi, not to give any further concession until their land and other human rights are fully recognized in the Constitution and other laws of Suriname.

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## Youths Burn Indigenous Man Visiting The Capital Brasilia, Brasil

While visiting the capital, our brother Galdino Jesus dos Santos of the Pataxo tribe was the victim of a vicious crime in Brasilia, Brasil. On the evening of April 20th, 44 year old Galdino was returning to his pension after attending a FUNDAI meeting. When he arrived, it was after 9:00 PM, the hour at which the hostel locked its doors. Unable to enter, Galdino was forced to spend the night outside, sleeping about 20 meters from the hostel at a bus stop. It was here, late at night, when five youths came upon the sleeping visitor and doused his body with a flammable liquid and lit him on fire. The flames quickly spread, engulfing Galdino's entire body as he fell to the ground, trying to roll and screaming for help.

By the time Galdino arrived at the hospital, 95% of his body was covered with third degree burns. By dawn he was dead. The perpetrators responsible for this hate-crime were five upper class youths, the sons of a judge and an ex-minister of justice. All five have been incarcerated. The minister of the interior of justice, Milton Seligman, has called this incident a crime of extreme perversity. In a letter from Rio de Janeiro, Felicitas Barreto has said that Galdino's death "demonstrates the depth of the hatred and scorn that the colonizers have for their victims, the indigenous inhabitants of the Americas."

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## Ecuador: Amazonian women feel that they are the last hope

Transnational corporations are tightening their squeeze, but the women of the Amazanga community of Pastaza refuse to succumb to temptation or threats and demand that their ancient voice be heard and their traditional wisdom not be forgotten. As the men fall into the trap of corporate deceit, they close all means of expression and communication to these visionary women. While their husbands and fathers refuse to listen, the women of Amazonia clearly stated that they are committed to the preservation of our "continent of life." Since the First Congress of Women of the Amazon last Sept., 24-27 1996, in Union Base Pastaza, Ecuador, a bad situation has deteriorated into near hopelessness. Through the Panshpanshu Biological Reserve, Atlantic Richfield Oil Co. has begun construction of a pipeline. Not only does this endanger the reserve, but the Villano river valley and the entire watershed of the Curaray river as well. If this is allowed to continue the natural indigenous ways of life of these traditional Shuar peoples, a small community of Quichua, and their vital ecosystem will surely face eminent destruction. Once happy and free in their beloved rain-forests, these women are faced with the grim choice of trying to raise their children on petroleum contaminated, clear cut 'dead zones' or migrating to the cities. While the Shuar peoples search for legal assistance to help protect the Panshpanshu Biological Reserve, they also begin the process of caring for the sacred lagoons of LLushino and recovering stolen lands from colonial encroachment. Against insurmountable odds, these brave women are organizing. Providing bi-cultural and bi-lingual education, the Jeri-Juri Indigenous Children's Boarding School is actively teaching and preserving traditional knowledge and natural ways of life for future generations. They have also created a Natural Indigenous University, Univeridad Natural Indigena. Here, foreign students are allowed to explore direct experience natural living and health restoration traditions.

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