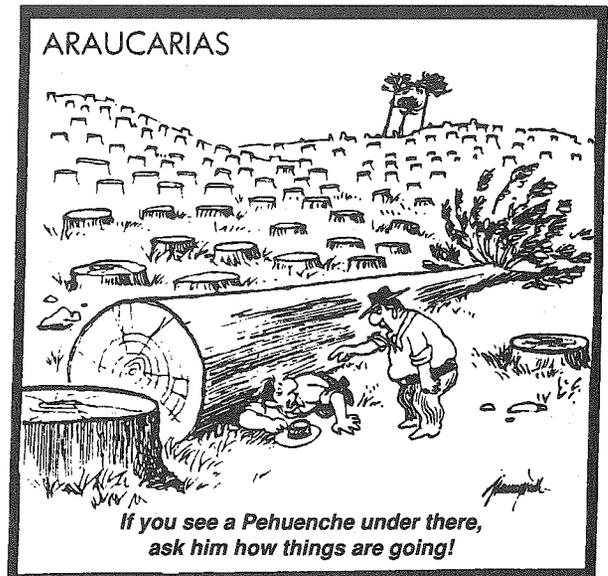
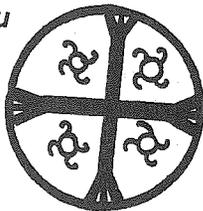


In Neuquen, we are trying to inform the people in our 35 Mapuche communities about the 500 years campaign, We are in the process of making a video. We already have a radio program called "Quinte Folil" (Searching for our Roots) . We use the radio to share our culture, our customs, religion and language. We also use the media to denounce human rights violations against our communities and our people.

Participating in the *Continental Gathering: 500 Years of Indian Resistance* provided an opportunity for me to meet with my Indian sisters from North, Central and South America. I participated in the Women's Commission. Before the Continental Gathering, I knew women were organized and struggling for their rights, but I didn't know there were so many of them! It was very encouraging to meet all these women. This meeting has given me yet another issue to discuss with my brothers and sisters - the organizing of Mapuche women. The situation of Mapuche women has not really come to light in Argentina. I observed that Indian women spoke on a variety of subjects, yet they all shared the same perspective, the same feelings. I really enjoyed how the women spoke from their hearts. It seems like many times people struggle using only their intellect. Many errors are made that way. At some point in the future and I don't know when that might be, Indian women will be united into one huge organization extending from the national to the international level.

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400 Pehuenche Families Refuse to be Driven Off Lands by Lumber Company

In the harshest winters, when it's cold enough to kill our cows, our families depend on the Araucaria trees for survival. These trees are the only guarantee for our future. When they cut them, they are cutting off our future. The Araucaria are stronger than us... for thousands of years, it's been our source of life.

- Don Meliñir of the Quinquén Valley

(Chile) The Pehuenche people of the Quinquén Valley have been struggling for years to obtain official land rights. The Chilean government, meanwhile, has sold their lands to the Galletue Lumber company. The lumber company won a court battle by arguing that the Pehuenche do not use their lands to their fullest potential by not harvesting the valuable and endangered Araucaria trees. These ancient and beautiful trees are central to the lives of the Pehuenche, who have a variety of uses for the nuts. The Pehuenche settled in the Quinquén Valley in 1880, after escaping the persecution of the Chilean Pacification Plan.

The 400 Pehuenche families in the Quinquén Valley were ordered off their lands by November 4, 1990. After this date, the lumber company has the legal right to call in the military to evict them. The lawyer for the Special Commission for Indigenous Peoples (CEPI), Eduardo Astorga, stated that the situation is becoming very dangerous because the Pehuenche have announced that they would only leave their lands in coffins. If there

is a forced eviction, he fears that it will lead to a battle.

On November 21, the Pehuenche residents blocked the roads to the valley to stop the logging company from taking out truckloads of araucaria trees. Pehuenche leader Ricardo Meliñir stated that they have taken the action because the land and all that is on it, is still in dispute. The previous Wednesday, the Pehuenche saw twelve truckloads of the sacred trees being hauled off and have kept a permanent vigil since then. He reports that they are willing to block the roads indefinitely.

The assistant to the government on Indigenous Issues of Governorship has accused the Communist Party of provoking false hopes of land recuperation among the Mapuches, inciting them to fight for their rights.

Kings Visit Protested

(Chile) Since September 28, 1989, the *National Commission of Mapuche Communities "500 Years for Our Identity and Autonomy"* and the *Council of the Lands (Aukin Wallmapu Ngulan)* have been carrying out a campaign focusing on the "teachings of Mapuche ideology" in Chile. The Mapuche population in Chile comprises 10% of the nation's total number of inhabitants. Nevertheless, the newly installed government of Patricio Alwyn has demonstrated a blatant lack of sensitivity with regards to this significant sector of the population. Among the most recent affronts to the Mapuche population was the invitation to the King of Spain to visit the southern Chilean city of Valdivia as part of the 500 years "celebration of the discovery of America." Valdivia is located in the heart of Mapuche lands (the provinces of Valdivia, Malleco, Cautín, Osorno, Chiloé, Bío Bío, and Arauco have large Mapuche populations, which constitutes a majority of the province's total population).

The invitation of the King of Spain to Valdivia was followed by an offer to make Chile the headquarters for the Ibero-American Conference scheduled for October, 1990, an action denounced by the Mapuche, Rapanui (of Easter Island), and the Aymara people in Chile.

Despite these recent affronts by the Alwyn regime, and the democratic and human rights violations committed between 1973 and 1989 by the notorious Pinochet dictatorship, the Mapuches in Chile have both maintained and strengthened their organizations over the past few years, enabling them to successfully carry out many important activities. In November of 1989 the Mapuche people commemorated their Final Uprising, holding meetings with various regional and national government officials. Also, the *First National Conference of Authorities and Personalities of Mapuche Origin* was held April 23-26 of this year. The *Council of All the Lands* declared this Conference "an important step for our people considering it has been nearly a century since

these Mapuche leaders were wrested from their positions following the loss of control over our lands. Now we are meeting once again. In the company of many international guests, including our Indigenous brothers from Argentina, Bolivia, and Canada, we analyzed a variety of issues bringing the event to a close with a *Nguillatun* (Mapuche ceremony) at Cerro Nielol in the city of Temuco. 2,500 brothers and sisters attended the *Nguillatun*.

A *Meli Wuitralmapu* (Meeting of the Four Corners of the Earth) was held on October 10 and 11 of this year. The objective of the *Meli Wuitralmapu* was to "promote activities rejecting the 500 years celebrations." According to a document produced by the *Council of All the Lands*, "a *Meli Wuitralmapu* is both the procedure for organizing and the form of organization which our ancestors used to analyze situations of importance to us as a people." Approximately 450 people participated in the *Meli Wuitralmapu*, including our Mapuche, Aymara, and Rapanui brothers, as well as many international guests.

The plans for October 10 and 11 reflect the broad perspective held by the Mapuche organizations enabling them to carry out the many activities conducted thus far. The earlier mentioned document by the *Council of All the Lands* summed up the point of view held by these Mapuche organizations in the following manner:

Today, after five centuries of invasion, the Mapuche people, along with many other Native Peoples, continue to exist. We are now emerging as a new movement, fighting for both immediate rights and needs, as well as a far-reaching, comprehensive politic which links our own ideological goals with those of other poor sectors of the population and questions the essence of the nation state concept embodied in the Latin American nations of today.

As we approach 1992, a wide range of social and political sectors are coming together to celebrate the so-called "discovery" of America and the alleged "civilizing" process undertaken by Spanish colonialism. By participating in these celebrations and naming the celebration "The Meeting of Two Worlds," these sectors are attempting to deny the existence of the most massive attempt at genocide undertaken in the history of our nations.

Following the formation of the nation states, we were forced to endure the process of internal colonization. Embodied in this process was the systematic denial of our existence as nations and the imposition of a different life-style as a result of the policies implemented by the descendents of Spanish colonialism.

Nevertheless, Mapuches continue to exist as a people because of the strength and richness of our culture, passed on to us by our ancestors.