

SAIIC

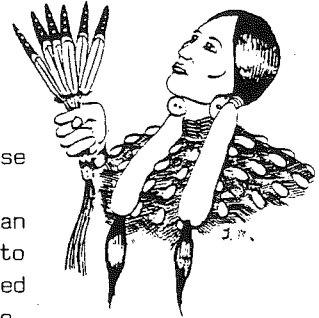


NEWSLETTER

South American Indian Information Center (SAIIC)

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

Phone 415-521-2779



Dear Sisters and Brothers,

Thank you for your continued support. We also welcome those who are reading the SAIIC Newsletter for the first time.

This issue of the newsletter is larger and more diverse than previous ones. We hope you find it informative. Our goal is to facilitate the exchange of information among all those interested in Indian issues in South, Central, and North America by providing summaries in English of news we receive from non-English-speaking areas of the Americas. The SAIIC Newsletter is the result of a collaborative effort by many people. Our strength lies in bringing together a diversity of issues and styles that represent the range of our personal experiences, in order to increase the understanding of indigenous issues in the Americas.

If you know others who would be interested in the SAIIC Newsletter, please pass this one on or make copies and pass them around. Thanks.

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 sponsoring the visits of South American Indians.

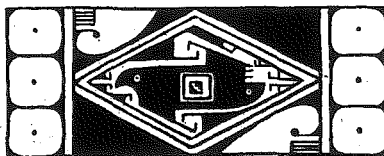
All contributions, which are tax deductible, will go directly to furthering SAIIC's work. Checks should be made out to The American Friend's Service Committee/South American Indian Information Center and sent to P.O. Box 7550, Berkeley, CA 94707.

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

****Check your mailing label. If it has an "M," this will be your last newsletter until we receive your subscription.**

Sincerely,
The SAIIC Committee





NICARAGUA

Representatives of the Nicaraguan government and of the Miskitu MISURASATA organization met again on April 20-22 in Mexico in order to find a peaceful solution to the conflict that has existed between them since 1979. SAIIC supports these peace talks, whose purposes are to avoid more suffering for the Miskitus, Sumos, and Ramas people of the Atlantic Coast, and to succeed in involving the Indian population in the revolutionary process while assuring their autonomy.

SAIIC is hopeful that an agreement will be reached soon, keeping in mind the continuous intent of the Reagan administration to intervene in Central America and to destroy the Nicaraguan Revolution.

The following statement was sent to SAIIC by the World Council of Indigenous Peoples (WCIP, 555 King Edward Ave., Ottawa, Ontario, Canada K1N 6N5):

"The MISURASATA delegation was headed by Brooklyn Rivera and included Ronas Dolores, Delano Martinez Zamora, Samuel Mercado, Julian Holmes and Armstrong Wiggins. The delegation of the Government of Nicaragua was headed by Comandante Luis Carrion Cruz, Vice Minister of the Interior; Comandante Guillermo Omar Cabezas Lacayo; Comandante Guillermo Humberto Campbell; Dr. Mirna Cunningham; Dr. Augusto Zamora and Orlando Gonzales Ubilla. Observer-Guarantors were the World Council of Indigenous Peoples headed by the President, Mr. Clem Chartier and Vice-Presidents Donald Rojas Maroto and Hayden Burgess; Asuncion Ontiveros (CISA); Alejandro Swaby (CORPI); Louis Bruyere, North American Regional Council and Rodrigo Contreras from the Secretariat of WCIP. Also, Government Observer-Guarantors included representatives of Mexico, Colombia, Canada, Sweden and Holland.

"In addition to the Observer-Guarantors, were indigenous leaders from the Six Nations Confederacy [Iroquois]; Confederation of Indian Nations from the Amazonas in Ecuador; Inter Ethnic Development Association of the Amazonas in Peru; the National Indian Youth Council from Albuquerque, New Mexico and the National Organization of Indigenous Peoples of Colombia (ONIC). Also present at the meeting was the president of the Moravian Church, Rev. Andy Shogreen."

The following is an unofficial translation of a communique issued by both parties to the negotiations.

"The delegations of the Republic of Nicaragua and MISURASATA organization that have met in Mexico City April 20-21-22 of this year, giving continuity to the negotiation process initiated in Bogota last year, communicate to the people of Nicaragua, and to the international community, the following:

"A) During the course of the conversations, maintained in an atmosphere of mutual respect, we have achieved concrete advances to the mutual understanding in the exploration of measures to promote peace and the well being of the people of the Atlantic Coast of Nicaragua.

"B) The Government delegation and MISURASATA, as they have not arrived at definite agreements regarding the fundamental issues to a just solution to the present conflict and as a consequence, pacification in the region has not been achieved between the Government Armed Forces and the MISURASATA Forces. They will continue discussing in future rounds such issues (land, autonomy, natural resources, total cease fire in the region, etc.)

"C) Both delegations demonstrating good faith and good will to progress concretely in these negotiations, have established the following agreements:

"1) To bring immediate relief to the present situation to the Indigenous Communities of the Atlantic Coast, and to create a more favorable climate to the continuation of the negotiations, the Government of Nicaragua and MISURASATA, establish:

"a) The Government of Nicaragua will facilitate the reestablishment of medical and food supplies through its own institutions, as well as assistance to the communities by humanitarian institutions in coordination with the Government of Nicaragua. Also, we will facilitate the reestablishment of subsistence activities, (fishing, hunting, agriculture and trading) of the indigenous and creole communities affected by the present conflict in the region. MISURASATA will orient its bases to support and observe the realization of this agreement.

"b) The Government and MISURASATA agree to avoid offensive actions between the Government Armed Forces and MISURASATA Forces, in this way to support the implementation of the commitment of the content in section a.

"2) The Government of Nicaragua will extend immediately the Amnesty Decree of December 1st, 1983, to include all Miskitu, Sumo, Rama and Creole that are still in jails due to their participation or connection with MISURASATA or MISURA. This will take effect within seven (7) days after signing this document.

"D) The next round of discussions will take place in the City of Bogota, May 25-26, 1985.*

"E) Both delegations express their gratitude for the hospitality and the facilities given by the Government of Mexico to the realization of the meeting.

"As well, both delegations express their gratitude for the presence of the Ambassadors and Representatives of the Governments of Canada, Colombia, France, Netherlands,

Sweden and the World Council of Indigenous Peoples, that have been stimulating the efforts of the Government of the Republic of Nicaragua and the Organization MISURASATA. We wish to extend special recognition to the Government of Colombia that hosted the two first meetings of this process."

Mexico D.F., April 22, 1985

For the Government of Nicaragua,
Comandante Luis Carrion.

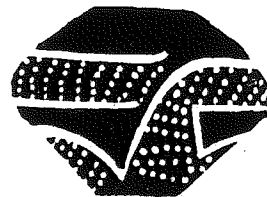
For MISURASATA,
Brooklyn Rivera.

*Preliminary reports on the May negotiations in Colombia indicate difficulties between the principal negotiators. SAIIC expresses the hope that the talks produce positive results soon.



EL SALVADOR

The National Association of Indigenous Salvadorans (Asociacion Nacional Indigena Salvadorena, or ANIS) is conducting a campaign to force a trial of government military forces who killed 74 members of an Indian farming cooperative called Las Hojas. According to an article in the New York Times on February 25, 1985, leaders of the community say the attack resulted from a dispute between the village and "two large neighboring landowners who wanted access to the Indians' lands." The landowners enlisted the aid of local military forces by claiming that the villagers were supporters of the leftist guerrillas who operate in other parts of El Salvador. About 200 soldiers entered Las Hojas early on February 23, 1983, and dragged away Indians singled-out by hooded informants who villagers claim work on the neighboring estates. The bodies of those abducted were later found scattered in the surrounding countryside, most with their arms and legs tied together and bullet wounds in their heads.



Although the identities of the army officers who commanded the attack are known, they have not been disciplined by the army or indicted by civilian courts. A lawyer for ANIS is quoted as saying that judges are afraid to pursue the case. "If they touch the army they will be threatened or killed." ANIS leaders have met with two presidents of El Salvador, the chief of staff of the army, the attorney general, and the United States ambassador in an effort to bring the killers to trial. Both the United States embassy and the Salvadoran government's official Human Rights Commission have conducted investi-

gations which support ANIS's allegations.

Although much of the population of El Salvador is descended from the people who lived in the area before the arrival of the Spanish in the 1500s, membership in ANIS totals only about 8,000 people. Indian traditions have diminished widely since 1932, when the military crushed a popular uprising in the western part of El Salvador by massacring some 30,000 people. Indian communities were primary targets of the assault, and many Indians subsequently abandoned traditional customs in an effort to avoid further repression.



UPDATE ON GUATEMALAN REFUGEES IN MEXICO

The Mexican government has announced its intentions to relocate over 30,000 Guatemalan refugees (those still living in recognized settlements in Chiapas) to the state of Campeche and Quintana Roo on the Yucatan peninsula by the end of July. In fact, forcible relocation has already begun. On May 12, 1985, the Mexican army moved into the camp of Media Luna and rounded up and evacuated over 200 people. They were taken to Quintana Roo with none of the usual rest stops en route.

The refugees have consistently opposed relocation. Moving from Chiapas would mean abandoning the community and resources which have been painstakingly built over the past 4 years. Moving away from the border is a threat to their culture and identification as Guatemalans and as Mayan indigenous people. The move symbolizes a permanent integration into Mexican society and giving up all hope of returning to Guatemala. For more information please contact the Guatemala Relief Project, P.O. Box 7197, Oakland, CA 94601, (415) 261-5648.





IMPERIALISM AND INDIGENOUS PEOPLE

In 1966 the United States sent a special military force to Bolivia that included North American Indians. This secret mission used North American Indians to spy and infiltrate because they look similar to the Bolivian Indians. This special military force was instructed to hunt down Che Guervara and execute him. As a result, Che Guevara and many others were killed. Many Indian brothers from the United States are now being used in military activity in Central America. Furthermore, the Civilian Military Assistance (CMA), a private U.S. group, is organizing a team of American Indian Vietnam veterans to train some anti-Sandinista Miskitu Indians in Honduras. They will teach these Miskitu Indians demolition and weapons training techniques to fight the Sandinistas. Indian people who participated in these military actions often speak of their experiences in Bolivia and Central America and knowledge of their participation is widely known in the Indian Community.

This type of military tactic is nothing new for American Indians. Historically, the indigenous people of the American continent have suffered genocide from the invading colonists. In many cases the colonists were successful in annihilating tribes because they utilized Indian guides and scouts who supplied the conquerors with vital information about the tribes. The more information the conquerors obtained, the easier it was to obliterate these indigenous people. Perhaps without such vital information and assistance from these Indian spies and scouts, the colonists may have never conquered many tribes. The exact reasons why these "sell-out" Indians or traitors assisted the conquerors is not known. Perhaps their behavior resulted from the confusion that the imperialists intentionally created to fragment the tribes and conquer them. Or these "sell-out" Indians may have been seeking revenge by utilizing the colonial forces as a weapon against their enemies. Or perhaps they desired a reward that would improve their personal livelihood.

Today in the U.S., numerous Indians are recruited or voluntarily join the military. Many of these individuals end up in the combat portion of the U.S. military. These Indian youth are prospective candidates for the Central Intelligence Agency and other secret mercenary forces that specialize in killing people. For whatever reason, they enlist in the military, they are in general unemployed, young, and seeking opportunities to better themselves economically.

Sadly, this is the situation of contemporary Indians and has made many indigenous

people refer to the U.S. people (including Indians) as imperialists who come to their countries to kill and terrorize. We cannot deny this unfortunate title describing the U.S. relationship with other countries. However, many of us do not agree with the U.S. policies in Latin America and other regions.

Indians in the United States have always been the victims of imperialism, and also suffer the contemporary threat of being divided and conquered. The F.B.I. and other espionage groups that have undermined the indigenous people continue to be a threat to Indians in the United States.

If indigenous people are to maintain their tribal cohesiveness, traditional homelands, culture, and other essential values, it is a must to create solidarity with other indigenous people. We must counsel and educate youth about how indigenous people are manipulated by the military to obliterate other indigenous people. Hopefully, through a better understanding and awareness, such oppression and bloodshed will be eliminated. History has revealed to us how indigenous people were obliterated and quickly assimilated into the mainstream culture by the use of Indian scouts and spies. If this "sell-out" behavior does not cease, we will lose everything we have, from the lands we occupy to the culture, and lives of many people.

--James Muneta



PERU

Peruvian Indians are in the midst of a major crisis that is reason for renewed solidarity with their struggle against ethnocidal forces. As a nation, Peru is suffering under extreme inflation, and the effects of devaluation that the government has imposed in an attempt to pay off an international debt of over \$13 billion. Indian people who represent more than half the population, and who most often suffer from poverty are hardest hit by this extreme economic situation.

The International Monetary Fund representing the interests of industrialized European and North American nations, and multinational interests, began making high interest loans to Peru in 1976. These loans are often intended for "development" projects, which often mean roads cutting through indigenous homelands and sacred areas for government and private industry access to timber, minerals, and petroleum.

Another face of development has been the government policy of encouraging Quechua-speaking Indians from Andean mountain villages, whose land has been taken from them, to settle in colonies in the jungle to the east of the Andes. Government officials in Lima do not respect the fact that these jungle areas are the territories of sixty different



Justice Chavez and her baby. Photo: F. Lobo

over 2,000 disappeared and presumed dead in the past four years. Most are Quechua Indians. International loans to Peru have paid for much of the Peruvian military buildup. Currently the Reagan administration is asking Congress to approve an increase in military assistance to Peru from its current level of \$8.8 million to \$74 million in 1986. Reagan's push to increase military aid is ominous and does not point to a future where the killing of Indians will stop.

One of the results of the violence in the highlands and the lack of food is that many Indians are fleeing to the cities of the coast, particularly Lima, to live with relatives who have settled in the squatter settlements there. Over half the population of Lima now consists of migrants from the highlands, and the vast majority of these people are Indian. Life in the squatter settlements is always a struggle for survival, and now with more and more people fleeing from the armed violence in the highlands, it is even more difficult for families to survive each day.

CISA, the South American Indian Council, which holds non-governmental organization status with the United Nations, represents a major organizing force among the approximately forty million Indians of South America. The CISA office is located in Peru (Apartado Postal 2054, Lima 100, Peru) and publishes the bulletin Pueblo Indio (subscription \$12) which gives information regarding the Indian situation in Peru and throughout South America.

Indian nations. When the government relocates highland Quechua Indians in colonies in the jungle, they see it as a means to "pacify" and "civilize" the jungle peoples, while at the same time placate the highlanders' need for land. The scenario is only too familiar: multinationals determined to extract natural resources no matter at what human cost; a national government with its back to the wall in debt to international banking interests becomes willing to compromise the land and the people; and Indian nations find themselves in a conflict in which the survival of all Indian people is threatened.

The war currently being fought in Peru between the Sendero Luminoso and government forces is a brutal conflict with more than 4,000 people killed and

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.

INTERVIEW WITH NILDA CALLANAUPA, QUECHUA FROM PERU

SAIIC was fortunate to be visited by Nilda Callanaupa, who was in the United States to participate in the Handweavers Conference held in San Jose. Nilda is a weaver from the community of Chincheros, about a day's walk from the city of Cuzco, Peru.

SAIIC: Do the people in your community use what is woven there?

NILDA: Yes, especially the mantas. The women use them all the time. Women use them daily. One wraps the baby; one is to keep you warm from the cold mountain air; and one is for carrying the baby or other things on your back. So women use three mantas every day. And each woman weaves her clothing.

SAIIC: Can you tell us about your family?

NILDA: My father was a peon on a hacienda. He had a small piece of land, but he had to work for a hacienda to be allowed to work his land. When Velasco became president in 1968, he reduced the size of some of the haciendas, and my father was fortunate to be freed of this system. He tells many things about life on the haciendas. He suffered terribly because of the hacienda owners. For example, my father had to work from six in the morning until six in the evening, and it was two hours to walk from home to where he worked, all of it up a steep hill. At night he returned home exhausted; he slept a few hours and had to return to work. And the best sheep and cattle went to the hacienda owner. He could just say, "This one and this one is for me." The situation was incredible under the hacienda system.



Agnes Tso, Navajo weaver and teacher at Hintil Kuu Co, the American Indian pre-school in Oakland, with Nilda Callanaupa (right). Photo: S. Lobo

SAIIC: What are the current issues that your community faces?

NILDA: Now the people from the city of Cuzco want to construct an airport in the valley where Chincheros is located. The business people of Cuzco want the airport constructed without giving any importance to the people of Chincheros. Our town and lands will be destroyed. But now more and more, we Indians are becoming organized, so we can fight and resist these things such as the airport. Before, the Indian people were like a kind of slave or employee who was worth nothing, who shouldn't ask questions or give opinions to those who were the bosses. But now this kind of organization has changed.

SAIIC: What has made this change?

NILDA: The young people are learning more year after year.

SAIIC: Perhaps there will be a better future?

NILDA: Yes, but who knows? Now with the economic situation, we don't really know what is going to happen. The devaluation is too much; it is incredibly exaggerated. In 1981 the sol exchange rate was 450 per dollar. Now it is 10,000 per dollar. It is an extremely grave problem. Every child who is born in Peru has debts from the time he or she is born. From the time he or she is in the womb, they have debts that can never be repaid by the time they die, no matter how hard they work. We have to work each day to repay these debts. It is an impossible situation.

SAIIC: Do you have a message for Indian people in the United States?

NILDA: Yes. It is a pleasure to give a warm greeting from a Peruvian Indian from the Cuzco area, from a very small community where there are many weavers and where we work growing corn and potatoes.



URGENT BULLETIN

The missionary Irma Cleusa, coordinator of the Regional Indigenous Council of Puru in northern Brazil, was found assassinated May 3. Indian leaders have accused local landowners of her death.



BOLIVIA

From Boletin Chitakolla (subscription \$10; send a bank order to Sr. Eduardo Genaro Conde Quispe, Casilla 20214, Correo Central, La Paz, Bolivia):

"Bolvian President H. Siles Suazo has indicated that national elections will be

called during the coming year. In Bolivia, with six million inhabitants, it is calculated that there are almost 3 million voters. Of these over one million are unable to vote due to the absence of polling places and voter registration in rural districts, which means that over one million Indians will not be able to vote. In spite of many problems, Indian political action takes many forms. There are currently 11 registered Indian political parties:

- MRTK: Movimiento Revolucionario Tupac Katari
- PI: Partido Indio
- MITKA: Movimiento Indio Tupac Katari (sector 1)
- MITKA: Movimiento Indio Tupac Katari (sector 2)
- MITKA-1: Movimiento Indio Tupac Katari-1 (sector 1)
- MITKA-1: Movimiento Indio Tupac Katari-1 (sector 2)
- FIAT: Frente Indio Amautico de Tawantinsuyu
- FINA: Frente Indio Nacional
- MRTK-LN: Movimiento Revolucionario Tupac Katari de Liberacion Nacional
- MRRK: Movimiento Revolucionario Restaurador del Kollasuyu."



Also from Boletin Chitakolla:

"It has been more than two hundred years since the wars of Indian liberation led by Tupak Amaru and Tupac Katari. A war of liberation ends when the cause of justice triumphs, or when the enemy totally destroys the people.

"Consequently, it is clear that the Indian war of liberation continues. Obviously we no longer live in the 1800's. There now exist new conditions at the national and international level. The forms of domination have changed, but the essence is the same: in this country there does not exist a truly free nation that is independent, proud of its past, and with political sovereignty. Tupak Katari wisely saw into the future when, before he was executed, he announced the triumph of the Indian cause: "Me alone you will kill, but tomorrow I will return, and I will be millions."



CHILE

The Huilliches (peoples of the south) live in the provinces of Osorno and the island of Chiloe in southern Chile. Before the arrival of the Spaniards and the subsequent formation of the Chilean state, this area was called Butahuillimapu, the big land to the south. For centuries, the Huilliches were subject to the Spanish crown, and

later to the Chilean state.

Last March, the Chief Council of Butahuillimapu met in San Juan de la Costa to discuss the current situation and take action regarding human rights. The outcome of this meeting was a statement condemning the eviction of many Huilliche families from the lands on which they had always lived. As they do not have legal titles to these lands, the military government sells them to large landowners or transnational corporations after evicting the Indian people living there. The Chief Council blames the government for these violations, demands an immediate end to the evictions, demands the recognition of Indian land, and demands the recognition and respect of the Chief Council, the traditional authority.

March 28 the Second National Assembly of the Mapuche Cultural Centers was held in Temuco. Representatives from the regions of Cautin, Malleco, Valdivia, Bio-Bio, Arauco, Concepcion, and Santiago participated. A new board of directors was elected. Some of the principal members are: President: Pedro Nancupil; Vice-president: Juan Lincopi; Secretary: Floriano Quinihual.

One of the forms of repression used by the military government of General Pinochet in Chile is that of placing leaders of opposing organizations in internal exile in far-away or desert areas for long periods of time. Last March, two Mapuche leaders, Rosamel Millaman and Jose Santos Millao, were placed in internal exile in northern Chile for a period of 90 days.

Once again, the Mapuche and Huilliche people need your solidarity. Please send letters expressing your concern over the continuous violations of Human Rights and the Ancestral Rights of Mapuche and Huilliche people to:

Sr. Coronel Miguel Espinosa G.
Intendente de la IX Region
Temuco, Chile

Sr. Ministro del Interior Ricardo Garcia Rodriquez
Edificio Diego Portales
Santiago, Chile

URGENT BULLETIN

SAIIC has just received word that Mapuche leader Rosamel Millamanco Treacananco was detained by government authorities May 28 in the community of Panquipilli. He is being held incommunicado. Please direct letters or telegrams to the Minister of the Interior expressing concern for his welfare and calling for his immediate release.



SOFIA PAINIQUEO

SAIIC recently sponsored a visit to the Bay Area by Sofia Painiqueo which gave her the opportunity to meet many people and to give a number of presentations. As a traditional Mapuche singer, and as one of the founders of the Mapuche Cultural Centers and AD-MAPU, she had much to say regarding her people's history and current concerns, including the following comments made on SAIIC's monthly radio program.

"We, the Mapuche people, are a nation, a nation within the Chilean nation. Speaking historically about our Mapuche nation, before the Spanish arrived we had a nomadic way of life. Our nation covered an area consisting of 32 million hectares. It extended from what is now the city of Copiapo to the Gulf of Reloncavi. This means that the Mapuches were able to move freely from north to south and east to west, from ocean to ocean.

"When the conquerors came, we had to fight a war, to fight 300 years of war, a cruel and bloody war. The men had to go to fight, to defend their land, to defend the liberty of their people.

"After those 300 years of war, after the Republic of Chile was established in 1810, the Mapuches have had to continue to struggle stronger and more permanently. They have had to struggle against the laws imposed on them, against the pacts and agreements that were made to maintain these laws.

"In any case, with or without laws, Mapuche land was seized. Their lands became smaller until reducciones (reserves) were formed in different parts of the Chilean



Sofia Painiqueo in Berkeley with Lisa Yankton.
Photo: S. Lobo

territory. The Mapuche people were reduced to small groups which diminished their strength.

"Under all the governments, though, we as Mapuches have been organized. But, sadly, no government has listened to us. We have fought continually and permanently for our rights to land and to be allowed to participate under the Chilean constitution.

"During our 400 years of struggle, there has only been one exception in which we did participate in a government. This was under the Allende government. This was a popular government, a democratic government. This is how the Mapuche people managed to make their own law. This is law 17,729, which deals with the defense of Indian land, or rather dealt, as it no longer exists.

"I also want to make something clear to avoid misunderstandings when I say that Allende 'gave' land to Indians in Chile. For us, the Mapuche, no government alien to an aboriginal people in the American continent has the right to give the land to Indians. The lands have always been ours; they always will be ours. We want nations in general to recognize that they live on Indian land, and they must respect Indians.

"After the Allende government came the coup. This is how our country fell under the rule of the military general, the current president, General Pinochet. This is also how law 2,568 was written and imposed on the Mapuche people. This law deals with the division of Indian lands. According to the government, this is the best law written for the Mapuches during their 400 years of struggle. For us, the Mapuches, this is the worst law.

"We have seen and are seeing the division of land, and personal titles of domain are being given. This makes [individual] Mapuches owners of their own lands. This law also states that those who wish to no longer be Mapuches may do so legally by changing their last name. And that's it. They are no longer Mapuche. For us, at the moment, our communities are divided. We cease to be Mapuches, even without changing our names. Divided, our forms of work and organization would no longer be the same. It would no longer be communal. There would not be a form of organization to defend our land in a united way. Each will fight for his or her own little piece of land.

"Where before we lived on a land covering 32 million hectares, today, with the division of the communities, we would not have more than three to four hectares per Mapuche family and each Mapuche family has 8 to 12 or more members. Where are we going to work, to produce, to raise animals?

"We think that due to the current economic situation facing Chile, we will not be able to pay our taxes, so within five to ten years, we will lose our lands. And we, the Mapuches will automatically be left without land. This means extermination of the Mapuche people. We will be left without land and will have to begin working for the big landholders in order to survive as individuals, no longer as Mapuches.

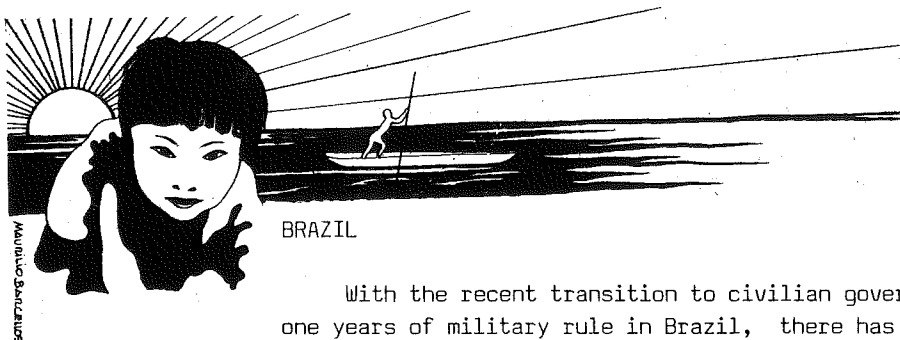
"We, the Mapuches, have existed by having land. And we will continue to exist if we have land. That is why the most important part of our



struggle has always been the domain of land. Land for us is Mother Earth, she which gives us life, the base of our existence, the base of our economy, and no people, no country, can continue to live without land. That is why we fight, for our land."



The Jornada sobre Discriminacion will be held in Buenos Aires, Argentina, July 19-22. It is sponsored by the Secretaria de Lucha Contra el Racismo of the World Council of Churches. For more information contact Yvone Quiroga, Cotagaita 1887, Ramos Mejia 1704, Buenos Aires, Argentina.



BRAZIL

With the recent transition to civilian government after twenty-one years of military rule in Brazil, there has been hope in Indian communities that administrators sympathetic to Indian concerns would be appointed to FUNAI, the government department for Indian affairs. However, according to the latest issue of Poratim (subscription \$15; send a bank order to CIMI/PORATIM, Edificio Venancio III, Sala 310, Caixa Postal 11-1159, CEP 70084, Brasilia, DF, Brasil), it now appears that an accountant who rose through the FUNAI bureaucracy during military rule will occupy the top position in the agency for the immediate future. Poratim suggests this reflects both the priorities of FUNAI, 75% of whose budget is consumed by the salaries of the agency's employees, as well as the slow pace of change that can be expected from the new government.

Another important issue on the horizon in Brazil is the apportionment of seats in the assembly which is to be elected next year to write a new constitution. Indian groups say they should be able to select Indian representatives to the assembly independently of the national political parties. They intend to promote the concept of Brazil as a

multiethnic federation where Indian nations can remain largely autonomous from other constituents.

Poratim also reports that 14 Indian groups have occupied a site in the state of Mato Grosso to block construction of a hydroelectric dam which will destroy a sacred waterfall of the Kayabi people. Work on the project began in 1983 with the construction of a road to the remote area on the Peixe River and barracks for some 3,000 workers who will build the dam. In 1984 preparation work was halted by lack of funds, and in March, 1985, Indians occupied the site in anticipation of renewed funding. They have expelled the caretaker left by the construction company, barricaded the road to the site, and burned one of the barracks. A commission has been established by the federal government to consider the Indians' demands, which include a permanent halt to construction of the dam, repeal of the law authorizing construction, and addition of the area around the waterfall to the officially-recognized domain of the Kayabi people.

The Kayabi and neighboring Apiaka people have resisted encroachment by non-Indians at least since the arrival of rubber prospectors in the early twentieth century. About half the Kayabi were relocated to the large Xingu reserve in the mid-1960s. Representatives of the relocated group joined in the occupation of the construction site and expressed their desire to return to their traditional home.

The dam will generate electricity for three small non-Indian settlements. Indians have suggested that a larger waterfall downriver from the Kayabi falls on a farm belonging to the governor of Mato Grosso would be a more appropriate site for the dam.

The Jornal Indigena (Rua Caiubi, 126; Perdizes 05010; Sao Paulo, S.P., Brasil), which is published by the Union of Indigenous Nations (Uniao das Nacoes Indigenas), also reports extensively on Indian groups in Brazil. The editors are Ailton Grenak and Alvaro Tukano.



DAYS TO REMEMBER

May 1, 1809

The pro-English governments of Brazil, Argentina, and Uruguay established the Triple Alliance and declared war on Paraguay to destroy the newly-formed Paraguayan state that was headed by Francisco Solano Lopez. Lopez had declared Paraguay a country that would stand independent in the face of external powers such as England and France. The armies of Brazil, Argentina, and Uruguay invaded Paraguay, defeated the Paraguayan army, killed Solano Lopez, and took a large portion of Paraguayan territory. In this tragic war hundreds of Mapuche Indians who were recruits in the Argentina army and many Paraguayan, Brazilian, and Uruguayan Indians died.

May 13, 1808

King Joao VI of Portugal declared a war of extermination against the Botocudo Indians of Minas Gerais and Goias which resulted in widespread massacres. Hostilities did not officially end until a century later with the establishment of the government's "Service for the Protection of Indians" in 1911.

May 18, 1781

This is the date of the execution of Tupac Amaru, who led the Quechua-speaking Indians of southern Peru in revolt against Spanish colonialists. In the main plaza in Cuzco, Tupac Amaru's tongue was cut out and his body was pulled apart by horses tied to his arms and legs. His family witnessed his execution and was then brutally murdered in the same fashion. Their heads were posted along the main roads to the city as a warning to other Indians.

May 29, 1980

The Guatemalan army massacred more than one hundred Kekchi Indians including five children in the town of Panzos, Alta Verapaz. More than 1,000 Indians marched on Panzos to obtain information from the Mayor on three missing Indian leaders as well as their land titles that had been promised by the government. When they arrived at the town square, they were met by 150 soldiers who local landowners had sent to Panzos from the military base at Zacapa. The troops fired on the crowd, killing more than 100, wounding 600, and sending others into the surrounding mountains.



On May 22 a group of over 30 people working on indigenous concerns using film, video, and still photography met in Berkeley to discuss the prospects of sharing resources and information. Nilo Cayuqueo of SAIIC spoke, stressing the need for indigenous people and others to find means to work together on concerns that effect all humanity. Alvaro Vasquez of the Asamblea del Pueblo Zapoteco in Mexico described the video work he and others in his community are carrying out. He urged all those working with indigenous people to thoroughly examine their motives and methods to assure both that people with a shared vision, regardless of race, work together and that the results of this work represent a positive effort for the goals of indigenous people. If you wish to obtain more information regarding the Zapotec video work, or if you wish to lend much-needed support, Alvaro may be reached at Apdo. Postal 1137, C.P. 68 000, Oaxaca, Oaxaca, Mexico. The next meeting of the group will be on June 19. For information about the time and place, contact Leanna Wolfe (415) 841-3563.



STATEMENT BY ALVARO VASQUEZ

The processes of communication among the Indian nations of this continent, now called "America," were broken with the European invasion that was initiated almost 500 years ago.

The sacred books (codices), the knowledge of our people, accumulated for thousands of years, were destroyed by fire, and by the incredible capacity for destruction by the colonials. All of those Indians involved in communication: priests, teachers, writers, translators, ambassadors and those in the theater, all were assassinated.

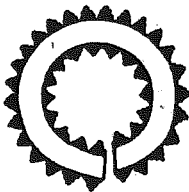
From this time, the destruction of our religion and our books and our writers has denied our existence; our voices have been quieted and are only heard in our communities and dressed as "myths" and "legends."

During the past 500 years, from the beginning of this massive genocide of Indians for the control of the land, this process continued. Our existence continues to be denied and our lands are taken through massive assassinations. This process continues as the order of the day. Nevertheless, almost nothing is mentioned in major communication networks (radio, television, film) nationally or internationally. In the name of the plan of nation states, the aggression and the silence continue. Our Indian nations are alive, although often cut into pieces by the borders of the nations formed by the colonials.

Our goal as Indian people is to break the silence of communication within the countries that our Indian communities have existed since the beginning.

SAIIC and the Comision de Relaciones de Asamblea de Autoridades Zapotecos-Chinontecas de la Sierra consider it necessary to reestablish communication among our Indian people, to know ourselves, and make ourselves known. Therefore, we propose to independent, non-government Indian organizations the following:

- 1) Create diverse means of communication among Indian communities;
- 2) Develop an interchange of information among the organizations that have initiated the process;
- 3) Develop the means of communication that currently exist in order to gain better diffusion among Indian people in sharing our experience;
- 4) Develop our traditional forms of communication and strengthen those that now exist;
- 5) Initiate investigation as to the most effective means of transmitting information that our people need (libraries, film and video archives);
- 6) Move ahead with discussion among non-Indian support organizations and strengthen our relations on a level of mutual and profound respect.



Alvaro Vasquez
Asamblea del Pueblo Zapoteco

AMAZONIA FILM

Rosaines Aguirre from Colombia and Glenn Switkes, members of SAIIC, who produced the film "The Four Corners: A National Sacrifice Area?" have recently left the United States for Brazil on a pre-production and research trip in preparation for their film "Amazonia," which will focus on the situation in the Northwest Region Project area (Polonoroeste). Recent Congressional hearings in Washington have questioned the World Bank's commitment toward controlling environmental damage and invasions of indigenous peoples' lands in the Polonoroeste area. The United States government plays an important role in deciding World Bank lending policies by virtue of the fact that it holds 20% of the shares of the Bank. International concern centers around a new road being built into the Guapore Valley, in Rondonia where the Brazilian government has plans to settle 10,000 migrant families with an even larger wave of spontaneous migration expected to follow. This will threaten several reserve areas, including two Indian Parks, and the territories of the Uru-eu-wau-wau and Urupa-in Indians.

FESTIVAL OF INDIAN FILMS IN MEXICO CITY

The First Latin American Festival of Indigenous Peoples' Films is being organized in Mexico City for September 5-8 by the Interamerican Indigenist Institute (Instituto Indigenista Interamericano). Super 8, 16mm, and 35mm films are being solicited throughout Latin America for screening at the festival. For more information, contact Instituto Indigenista Interamericano, Insurgentes Sur no. 1690, Colonia Florida, C.P. 01030, Mexico-DF.

NEWSLETTER

To receive the SAIIC Newsletter for one year, and to remain on our mailing list, please send a donation of \$5.00. If your mailing label has an "M", this will be your last newsletter until we have your subscription renewal.

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

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

TENGO CASA PROPIA

To order this book by Susan Lobo, published by the Instituto de Estudios Peruanos (1984), send a check for \$11.00. All proceeds from sales are for SAIIC projects.

Please make out all checks, which are tax deductible, to: American Friends Service Committee/The South American Indian Information Center, P.O. Box 7550, Berkeley, CA, 94707, U.S.A.



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