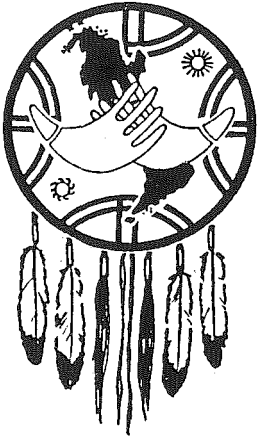


South and Meso-American Indian Information Center (SAIC)

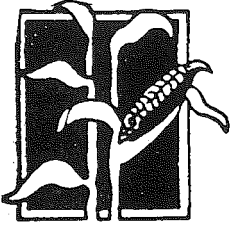
Mailing Address: P.O. Box 7550, Berkeley, CA 94707 USA
Office: 523 E. 14th St, Oakland, CA (415) 834-4263

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Fall, 1988 & Winter, 1989

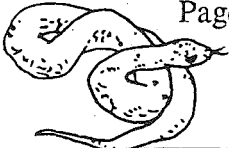


GUATEMALA :
The Widows of War
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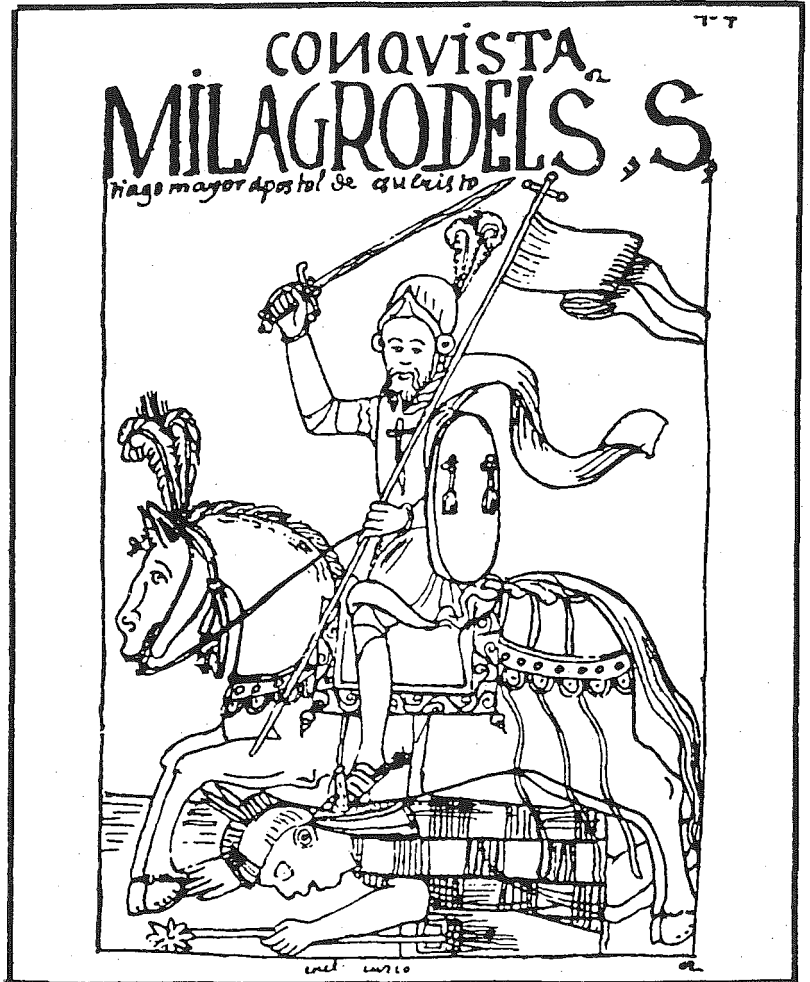


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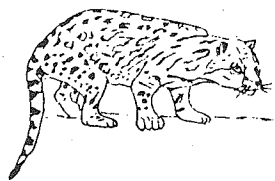


BRAZIL :
"No" to Xingu Dams
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Rediscovering our America

500 Años de Resistencia India



500 AÑOS DE RESISTENCIA INDIA



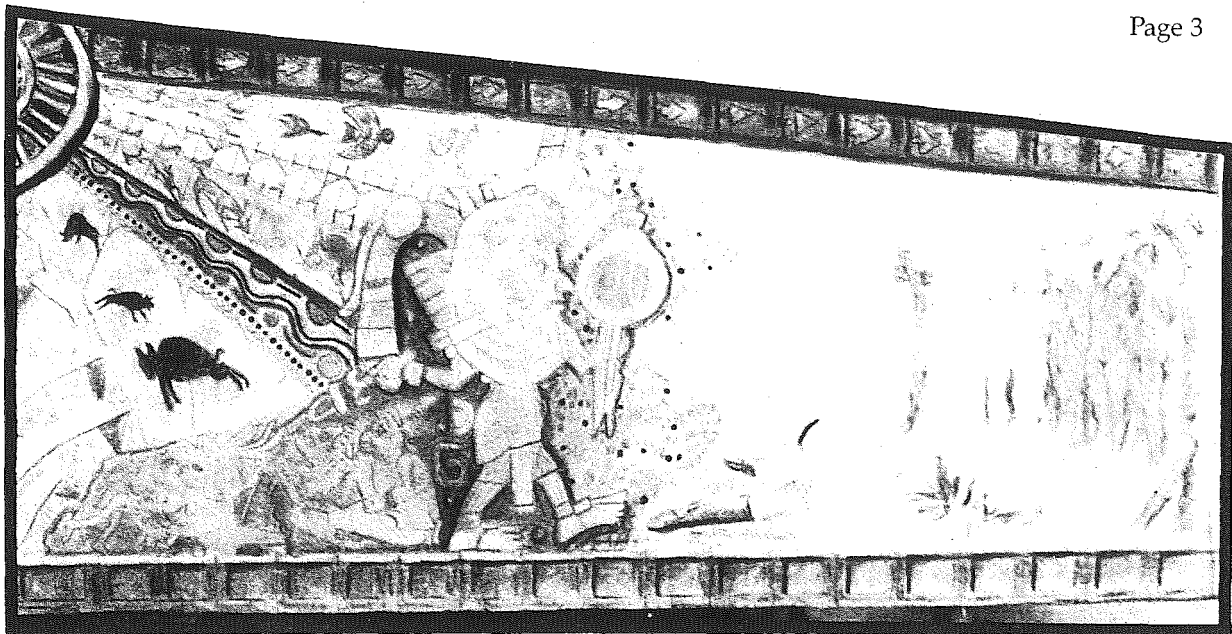
Esta edición del Boletín Informativo del Centro de Información Indígena de América del Sur y Meso-América está dedicado a los 500 años de resistencia indígena en su lucha por los territorios, la cultura, y por proteger La Madre Tierra. Las comunidades y organizaciones indígenas se preparan para el Quinto Centenario de la invasión Europea al continente americano, y el SAIIC urge a todos a reexaminar la historia de 500 años de colonialismo, y ver de que manera el neocolonialismo sigue negando nuestros derechos ancestrales. Esta es una oportunidad para el auto-descubrimiento, para intercambiar experiencias y expresiones.

Mientras que los gobiernos europeos planean celebrar el "descubrimiento de América" reencarnando la tal llamada "conquista" de las naciones indígenas, los 500 Años serán conmemorados de varias formas por los Indígenas—a través de la participación de los niños, las mujeres, y los hombres, a través de la tradición oral, contando las historias antiguas, ceremonias de curación, música, danza, cantos, artesanato, reinterpretación de los hechos, a través de la investigación sobre la situación actual de las comunidades indígenas, a través de la auto-demarcación de los territorios ancestrales, a través de libros, programas de radio, películas, haciendo llamados a los no-indígenas a un nivel nacional e internacional para que nos unamos en la campaña de auto-descubrimiento.

El SAIIC está trabajando con organizaciones indígenas de las Américas sobre la campaña de los 500 Años, y planea ayudar a organizar una conferencia internacional para discutir estrategias para las actividades sobre los 500 Años. Invitamos a cada uno de Ustedes, a unirse con nosotros en el "redescubrimiento de nuestra América," y a tomar acción inmediata dando apoyo al trabajo de las organizaciones indígenas en su mira hacia la construcción de la sociedad del future.

En esta edición, también queremos expresar nuestro sentimiento de pena por el asesinato de muchos indígenas cuyas vidas han sido cegadas por su lucha por la tierra y por defender los derechos humanos. No es con tristeza pero con una fuerza que aumenta cada vez más que guardamos su memoria con nosotros mientras seguimos adelante.





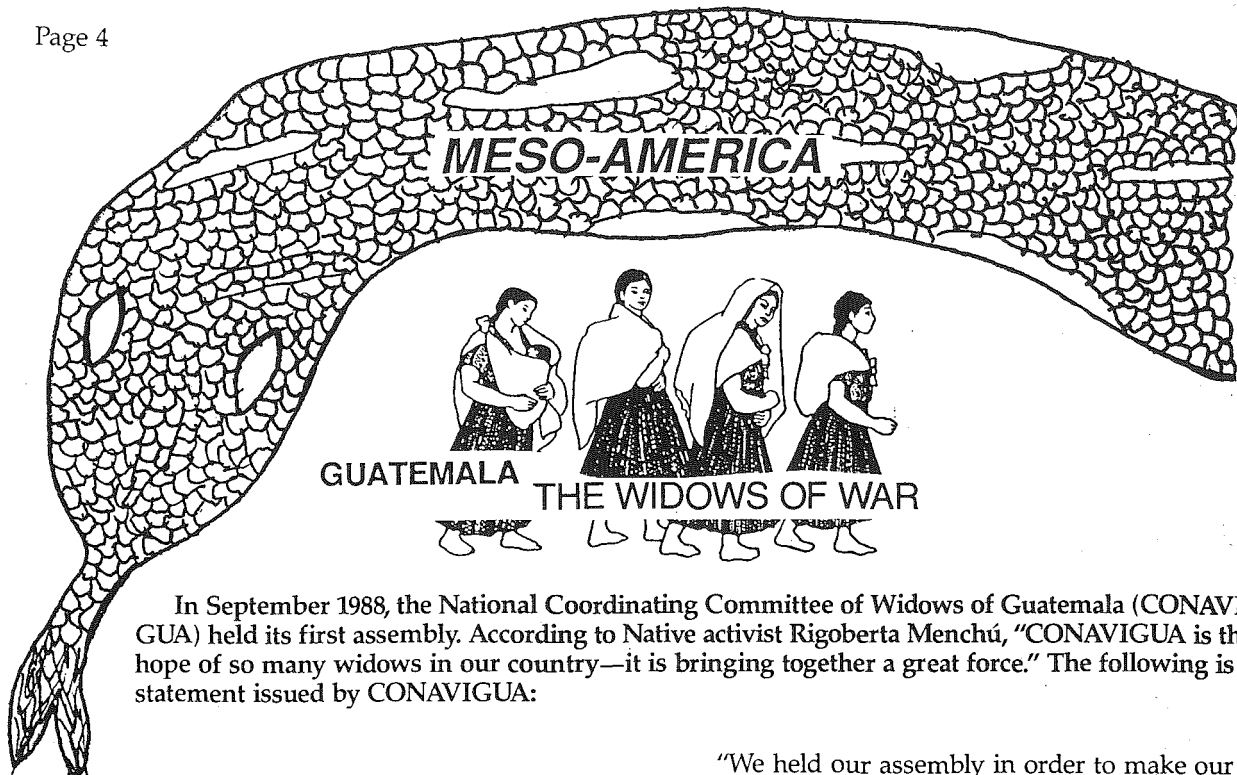
This edition of the SAIIC Newsletter is dedicated to 500 years of organized Native resistance, in the fight for land, culture, and to protect the Mother Earth. As Indian communities and their organizations throughout the Americas prepare to observe the 500th anniversary of the European invasion of the American continent, SAIIC urges everyone to reexamine the historical record of colonialism, and to take note of the ways in which policies of the "new colonialism" are still denying our ancestral rights.

While European governments plan to celebrate the "Discovery" of America by reenacting the "conquest" of Indian nations, there are diverse ways in which Native people will commemorate the 500 Years—through the participation of children, women, and men; through oral tradition, storytelling, collective memory, healing ceremonies, music, dance, song, handicrafts, reinterpretation of events; through the investigation of the current situation in Native communities, through the self-demarkation of ancestral territories, through books, radio programs, and films, reaching out to non-Indian people at a national and international level to join forces in our campaign of self-discovery.

SAIIC is working with Native organizations from throughout the Americas on the 500 Years campaign, and plans to help organize an international conference to discuss strategies for the 500 Years activities. We invite everybody to join with us in "rediscovering our America," and to take immediate action in support of the work of Indigenous organizations as they look toward the future.

In this issue, we also mourn the assassination of many Native people whose lives have been taken for defending their land and basic human rights. It is not with sadness but with ever-increasing strength that we keep their memory with us as we go forward.





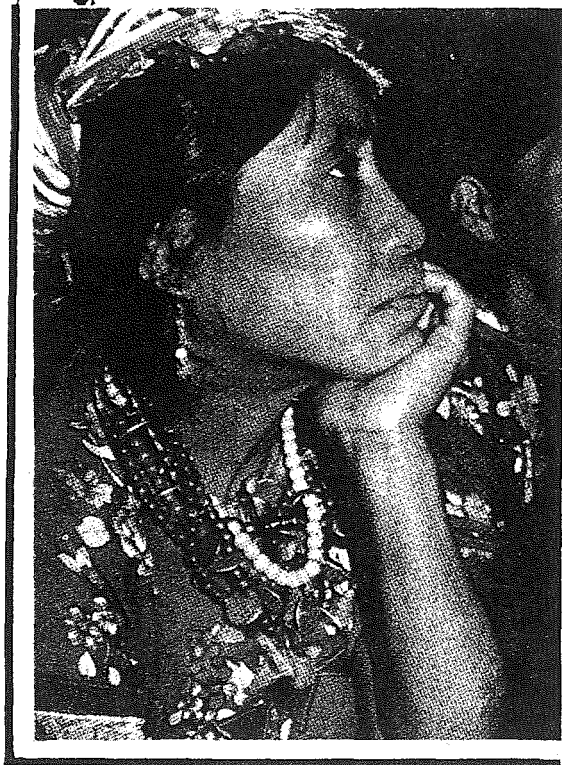
GUATEMALA
THE WIDOWS OF WAR

In September 1988, the National Coordinating Committee of Widows of Guatemala (CONAVIGUA) held its first assembly. According to Native activist Rigoberta Menchú, "CONAVIGUA is the hope of so many widows in our country—it is bringing together a great force." The following is a statement issued by CONAVIGUA:

"We held our assembly in order to make our voices heard, and to exercise our legitimate rights. The cruel history of repression which our people have suffered for the last five centuries has left many thousands of Guatemalans kidnapped, disappeared, tortured, assassinated, and massacred. Many others have died of illnesses formerly unknown, from pesticides which come from the United States and Europe, spread on large farms where coffee, sugar cane, and cotton are produced. (See following article.)

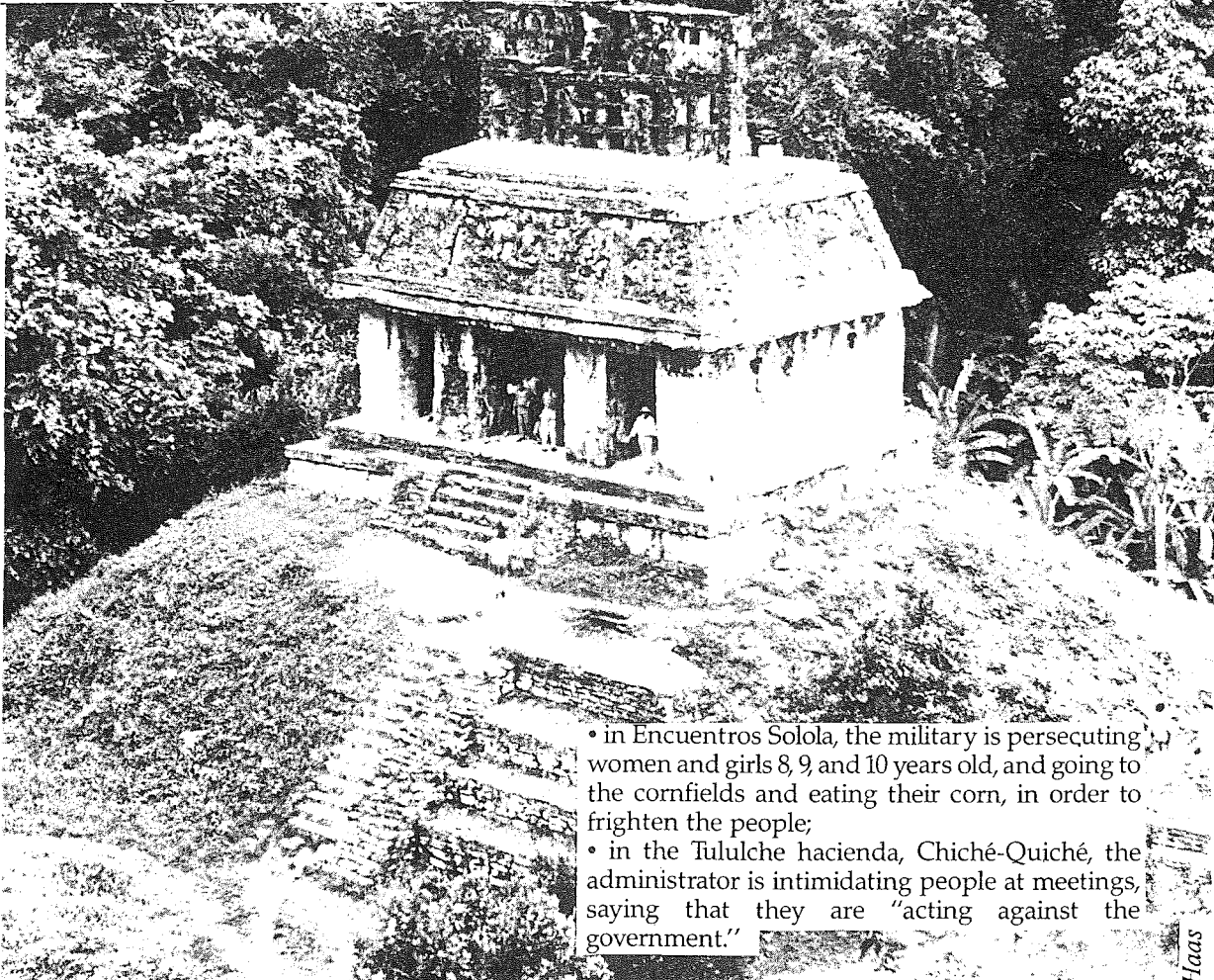
Thousands of women have lost their husbands, and when we return home to eat tortillas with salt and herbs it hurts and moves us to hear the cries of our children from so much suffering, seeing them with stomach aches, fevers, backaches, bellies swollen with malnutrition, and without the ability to buy them even an aspirin—These injustices and the love of our husbands who have been taken away from us by the repression and illness.

For these reasons, we have begun to talk among ourselves, uniting to think of what we will do, to look for solutions to alleviate our problems because each day our situation gets worse".



In the United Assembly of Popular and Union Action which took place last October, these widows took the podium to denounce the violent acts of which they are victims:

- in the town of Chucamán, in the state of Quiché, Manuel Us and Crispín Gómez, through innumerable threats, forced the dissolution of the Coordinating Committee of CONAVIGUA, declaring their actions illegal;
- in the town of Canto Carrizal in Quiché, the military chief, Sebastián Calel, is accusing the widows of being spokeswomen for the *guerrillas*, and intimidating them to not hold meetings;



- in Encuentros Solola, the military is persecuting women and girls 8, 9, and 10 years old, and going to the cornfields and eating their corn, in order to frighten the people;
- in the Tululche hacienda, Chiché-Quiché, the administrator is intimidating people at meetings, saying that they are "acting against the government."

The Widows of Guatemala call for "international and national solidarity at this critical moment, and support in writing letters, so that people will know about the Committee—CONAVIGUA—its struggles and its fighting, and if possible to join with us to find solutions for our situation."



Condemnation from a broad spectrum of Guatemalan society followed the torture and murder of 21 campesinos in El Aguacate, San Andrés Itzapa, Chimaltenango, on November 26th.

According to the *Comité Campesino del Altiplano (CCDA)*, there was strong evidence implicating the Guatemalan military in the massacre. The *Comité* thereby requests, in an open letter to the government of Guatemala and the International Community, that they:

- “be alert to any kidnapping and disappearance of any of the widows or children of the murdered, since armed men in plainclothes have been seen near their houses;
- restrain the military from reprimanding the widows, and telling them, “If you don’t say that the guerrilla did it, you’ll pay for it”;
- not permit the widows to be taken to other countries, even though they are threatened with death if they contradict the army;
- not permit politicians to profit from the pain and suffering of the widows for political gain—it’s an insult to use them as a way to gain sympathy;
- fix responsibility on the army and the soldiers for the death and kidnapping of campesinos in San Andrés Itzapa, since the army has publicly stated their intentions “to get those whose names are on the list.”

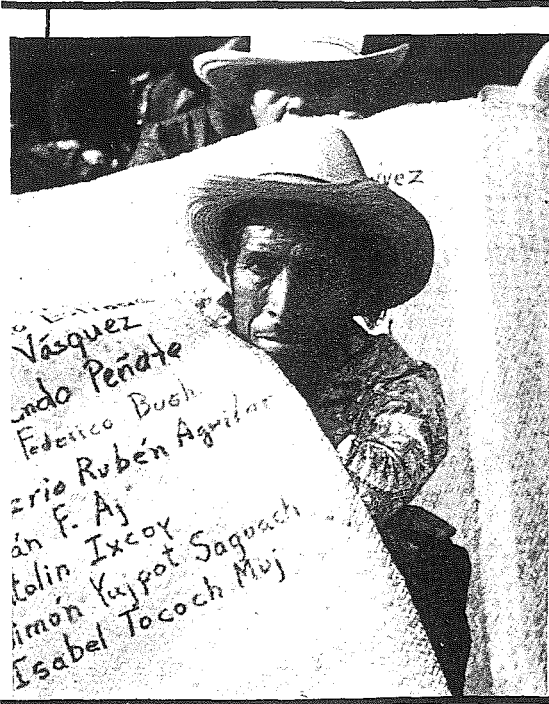
"FOR THE RIGHTS OF THE MARGINAL AND OPPRESSED"

A new Council of Ethnic Communities "Runujel Junam" (CERJ) has been formed in Guatemala "to defend the human and cultural rights of Indigenous communities in Guatemala, so that they may keep their Identity as the original and legitimate Representatives of the Guatemalan people."

In August, CERJ presented a protest to the Human Rights Commission of the National Congress, saying that those who wished to leave the "Voluntary Defense Committees" established by the military were being accused of being "Communists" and threatened.

The organization also plans to work for land rights, literacy, housing, and cultural values.

SOURCE : Consejo De Comunidades Etnicas, 5a. Avenida 3-13, Zona 5, Santa Cruz Quiche, Guatemala.



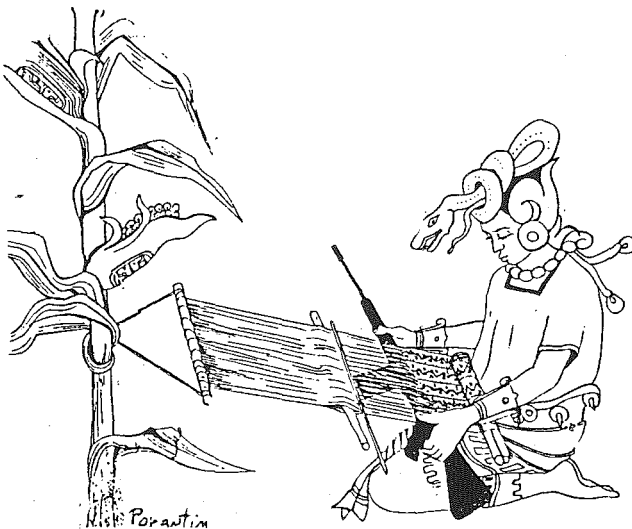
Families of the "desaparecidos," Guatemala.

© Rick Droz

PLANTATION WORKERS STRIKE

On January 23, 1989, 40,000 farmworkers launched a strike against the coffee, cotton, and sugar cane plantations of the southern coast of Guatemala. The strikers, coordinated by the Committee of Farmworker Unity (CUC), are calling for the daily wage to be raised to 10 *quetzales* (U.S. \$3.70) per day.

According to CUC, hundreds of workers have been fired for participating in the strike, and workers are being threatened and denounced as subversives by armed men in plainclothes, working for the plantation owners.



U.S. GOVERNMENT FUNDS SPRAYING OF DANGEROUS CHEMICALS

A Guatemalan government program of aerial spraying of pesticides and defoliants is taking a fatal toll in Indigenous communities. Among the pesticides used is one containing ethylene dibromide (EDB), banned in the U.S. since 1984 due to its properties as a potential cancer-causing agent. According to Survival International, 14 Indian campesinos, including two children, have died from drinking contaminated water.

The spraying program has generated controversy. The government says spraying is taking place to destroy plantations of marijuana and opium poppies (though some highland areas are too cold for either to grow) and to control the northward spread of the "medfly" which damages fruit crops. Opponents say the use of defoliants and pesticides is part of a Vietnam-style strategy to terrorize the Indian population, and is concentrated in areas where guerrilla activity is strongest.

FOR MORE INFORMATION: Guatemala News and Information Bureau, P.O. Box 28594, Oakland, CA 94604.



INDIANS DEFY MILITARY, HOLD MEETING

From December 18th to 21st, the National Association of Salvadorean Indians (ANIS), held its World Indigenous Festival and Cultural and Spiritual Symposium in the war-torn country, despite harassment by the Salvadorean military.

According to ANIS, the indigenous peoples' organization had negotiated with both the army and the guerrillas prior to the meeting to ensure that Native representatives would not be impeded from travelling to the meeting site in Perquín, Morazán province. Though the guerrillas withdrew from the area, the army violated its agreement "to not have any armed presence in or near Perquín in order to avoid any civilian casualties," according to ANIS.

Instead, the Armed Forces set up road blocks at three-kilometer intervals and harassed those arriving for the conference. For this reason, the meeting was moved to Sonsanate, after delegates met with Indigenous people of Perquín to document "constant violations of individual human rights by the Salvadorean Armed Forces."





Esquino Lisco, Chief of A.N.I.S.



Salvadorean military harass delegates travelling to the A.N.I.S. conference.

Among the conclusions of the three-day meeting, which included the participation of Maya, Lenca, and Nahuat Indians from El Salvador and Native people from Mexico, Guatemala, Colombia, Perú, Canada, and the United States were:

- on Culture: "That Indigenous culture must be understood as a form of knowing and recognizing in Nature our own origin and essence, and that the harmony of our lives within Her permits the continuity of our people. Since Mother Earth is the origin of the Salvadorean Indian, the fact that we don't have land is a way of both doing away with our culture and of killing Nature and its expression of universal harmony. The White Invaders cannot justify their attack against Nature through the technologies of their supposed 'civilization,' since these were designed only to throw the natural order out of balance and prepare for their infamous invasion and resultant destruction".

- on Justice: "That justice is to follow that path of action which does not alter the Universal and Natural Order in an irrational and unbalanced way. In this invading culture, justice is a way of expropriating what belongs to those who work the land and make it produce, therefore the Indigenous peoples must demand the creation of laws for their own protection as well as that of their traditional ways of interaction with Nature".
- on Solidarity: "That world solidarity makes its presence actively felt among our invaded peoples through cultural, economic, political, and social support."

"We demand that all governments respect the Human Rights of the Indigenous Peoples, especially our Land, Life, and Ancestral Culture."





HURRICANE LEAVES DESTRUCTION IN ITS WAKE

Carlos Maibeth, Miskitu from Waspan, Rio Coco, and a SAIC member, recently returned from a trip to the Atlantic Coast, devastated by Hurricane Joan last October 22-23. Now, three months later, the impacts are still very much being felt.

Q: What was the purpose of your trip?

A: To witness the impacts of the hurricane up close, and to talk to my people—Miskitu, Sumu, Rama, and blacks to meet with them and share their pain.

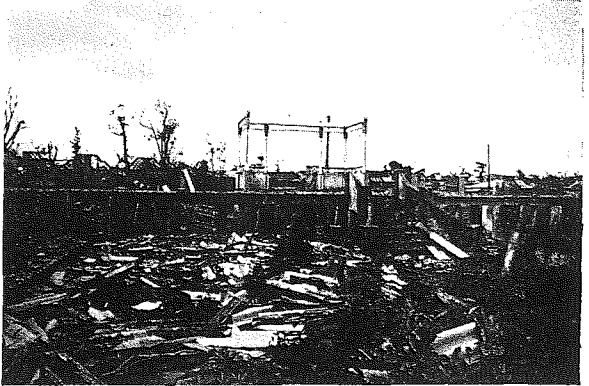
Q: How is the access to the Atlantic Coast?

A: It is difficult to travel from Managua to Bluefields for various reasons—transport is very limited, and the road was destroyed by the hurricane. The trip is now taking 16 hours by bus. It's hard to get a seat, because many people want to go either because they are from there or have relatives or friends there. Because there has been so much destruction, there is nowhere to sleep, and little to eat. You have to take many things with you, so you can go only for a short time.

Q: Can you describe the extent of the destruction?

A: Bluefields was hit by 150 miles per-hour winds, and more than 90% of the town was destroyed. Some of the concrete houses are still standing, but they are very weak. Nearly all the roofs were blown off. Wooden houses were totally destroyed, their posts knocked to the ground. The houses of dirt floors and wooden walls were swept away by the flooding.

In all, 322,000 people had to be evacuated. They were taken from Bluefields to Rama and to Managua. Some stayed, especially in Corn Island, where those who work in the fisheries didn't want to leave their houses, fearing looting. Old people who spent their entire life there didn't want to leave. Rescue missions helped old people, tying ropes to them so that the wind wouldn't blow them away, and helped to evacuate them. Luckily, only 121 people were killed. There was a lot of human solidarity—many young people risked their lives to help others. 182 were wounded, and 119 have disappeared.



Carlos Maibeth

150-mile-per-hour winds devastated Nicaragua's Atlantic coast.

Q: How were Indigenous communities affected by the storm?

A: The island of Rama Key was destroyed. But, people have good spirit for the future. My house was destroyed, but we are using what was left in order to construct houses that are smaller.

Agriculture was hardest hit. People grew bananas, rice, beans, sugar cane, and all this was destroyed. In agriculture alone, nearly \$100 million was lost. It was nearing the time of harvest, and all was lost. The exception was sugar cane, but the roads do not allow access to harvest the cane now. Bananas, an important export crop, were totally destroyed.

Another very important effect was the ecological destruction—animals like the jaguars and deer were killed or have disappeared from the region. *Cusuco* (armadillos) and monkeys also died, eliminating other sources of food. Birds also were affected by the trees falling. Lobsters have left for other areas of the ocean. Turtles, which were in danger of becoming extinct, are now nearly gone.

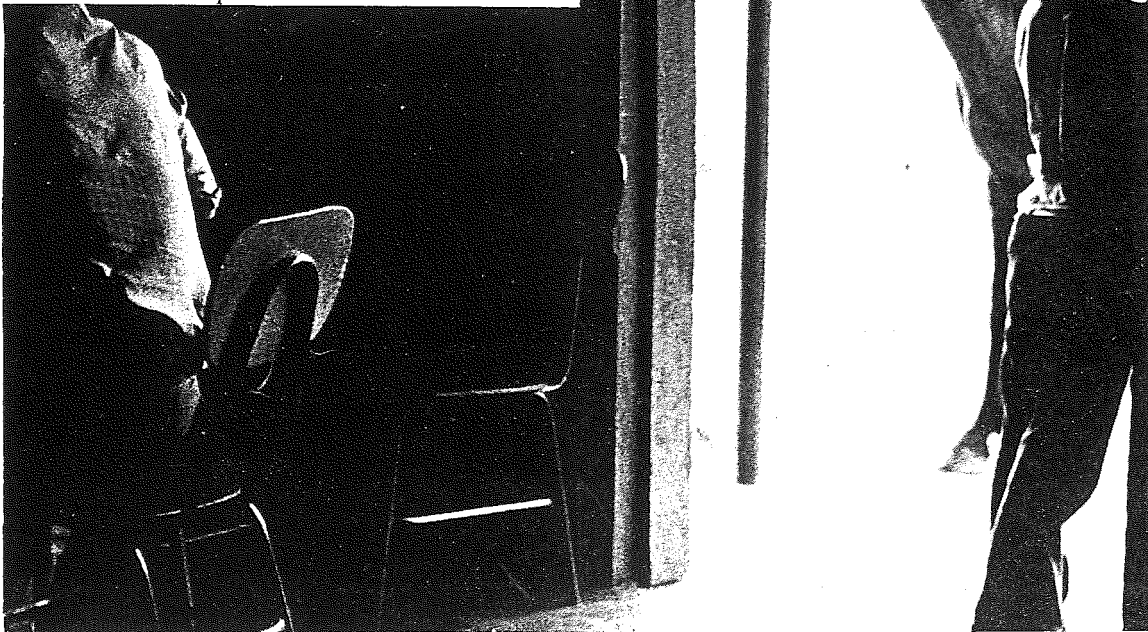
Q: How is the rebuilding going?

A: The government gave each family ten pieces of zinc to rebuild their roofs. Also, one of the first things the government did was to restore electricity with a generator, so that the people could have light to dance and celebrate Christmas.

Q: Is aid from other countries reaching the communities?

A: On the day I was in Bluefields, a boat arrived with supplies from people in the U.S. via Canada—clothes, food, tools, and medicines. Help has come from Europe. Also, a lot of aid from Cuba—powdered milk and medicines, and Cuba offered to re-construct a lot of houses. The U.S. government has refused to help. There is still lack of clothing, and while there is now food for a few months, afterwards there will be a serious shortage of food. Mosquito nets are also needed. Diarrhea is widespread due to contaminated water, so there need to be wells dug and projects to provide good drinking water. Malaria broke out caused by mosquitos breeding in the water.

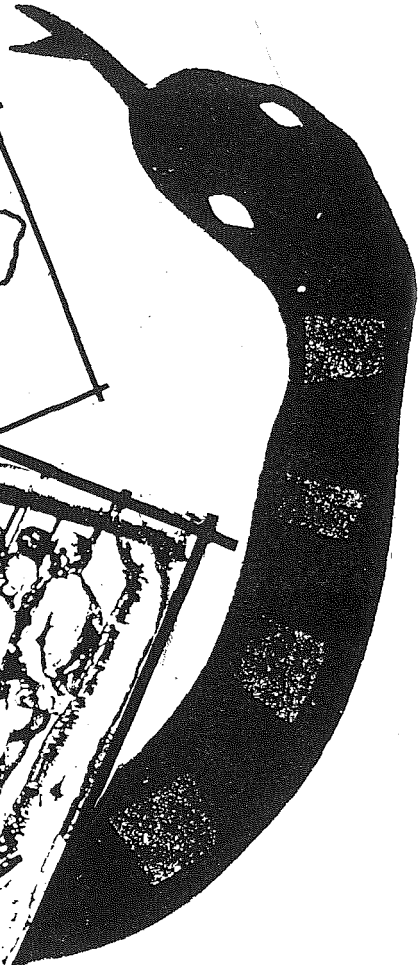
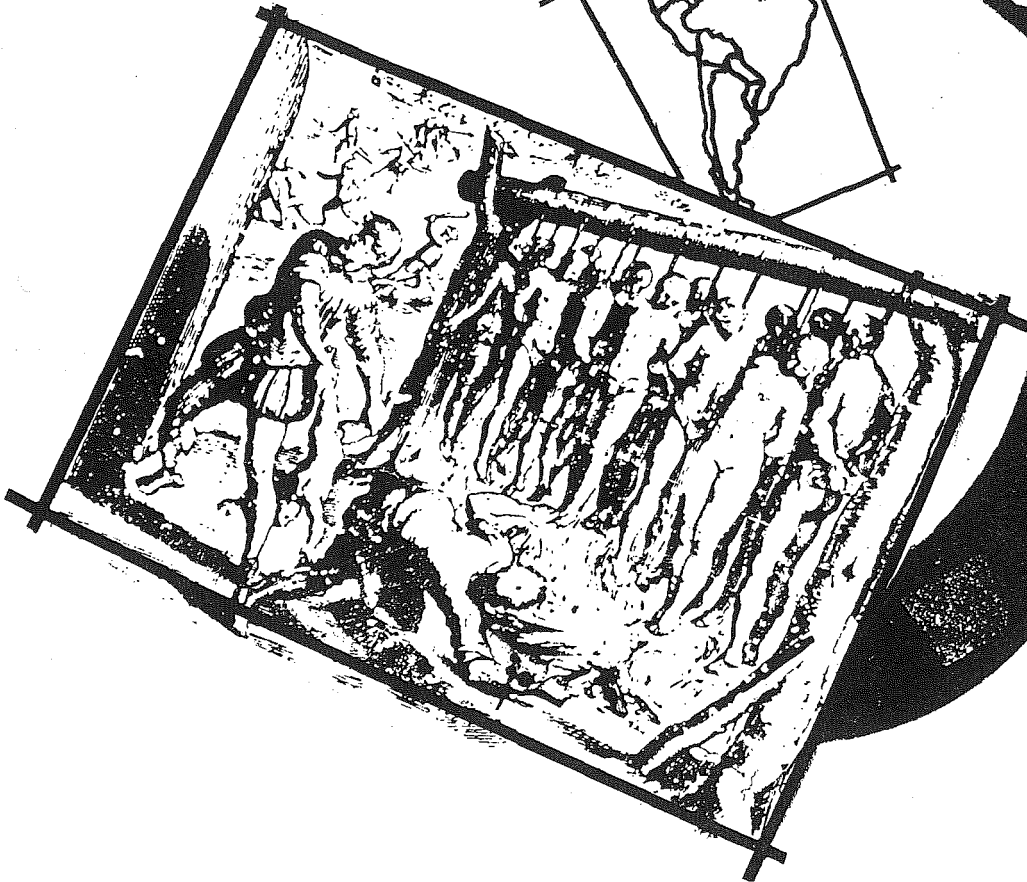
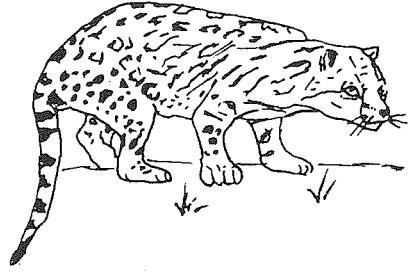
Technicians are needed to restore power, since material won't help without skilled workers.



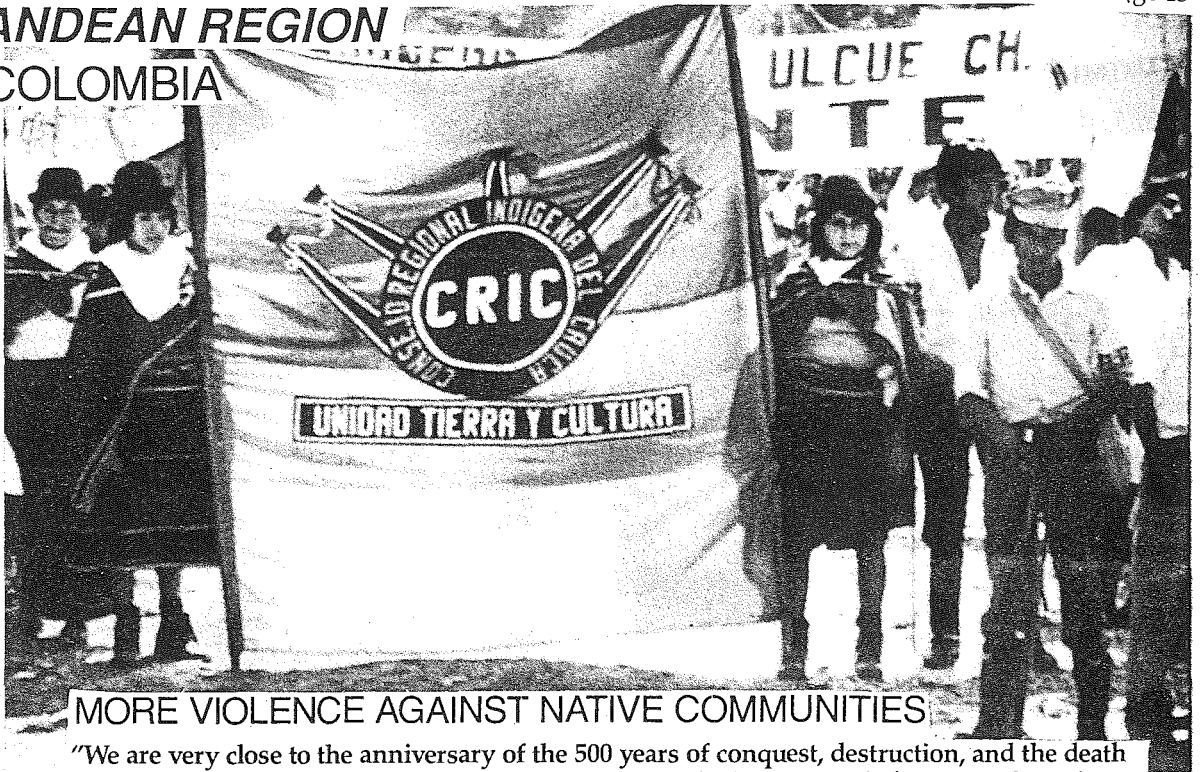
WHAT YOU CAN DO: Provide assistance by sending urgently needed money, materials and technical assistance. Inquiries can be directed and checks may be sent to Quest for Peace/Hurricane Relief, P.O. Box 5206, Hyattsville, MD 20782, or to Nicaragua Hurricane Relief, 1400 Shattuck Ave., Ste. 7-125, Berkeley, CA 94709. (415) 531-0779.



SOUTH AMERICA



ANDEAN REGION COLOMBIA



MORE VIOLENCE AGAINST NATIVE COMMUNITIES

"We are very close to the anniversary of the 500 years of conquest, destruction, and the death of our people. We the Indians haven't had any truce in the hard struggle for survival as ethnic groups for our life, land, autonomy, and the right to be recognized by the national society."
—editorial in "Unidad Alvaro Ulcué," newspaper of the CRIC.

Late last year, the Regional Indian Council of Cauca (CRIC) held its Eighth Congress in the area of Tierradentro with the participation of more than 4,000 Indian delegates from the department of Cauca. CRIC has long been one of the strongest Indian organizations of the Americas, and the resolutions of its Congress show that the delegates viewed problems affecting Indian people as symptomatic of deep-rooted problems in Colombian society.

According to CRIC, "the Indian movement does not dwell on its own issues, but it is also concerned with the rest of the Colombian people who have been suffering massacres, arbitrary detentions, and assassinations by the armed groups—whether military or paramilitary.

"Faced with these circumstances, the Indian communities see the need to create mechanisms for unity, to organize and confront the dirty war with which we live in this country. Equally important are the proposals presented for the peace plan through a national dialogue with the participation of the government, guerrilla, civic movements, political sectors, Indian and peasant organizations, and the private sector, to look for a way out without more bloodshed."

Among the resolutions of the CRIC Congress were:

- Commission for National Affairs: "It is not wise to enter into a general way, for this would bring more bloodshed to all sectors, and the social and economic consequences for the country would be disastrous. Although the popular sectors do not want war, they must be prepared to confront it, for the massacres are unjustifiable. An integrated program of agrarian reform must also be implanted.

• Commission for Development: "The elaboration of development plans should start at the level of the communities and zones looking at their specific conditions and characteristics with the direct participation of the *cabildos* (local organizations) and the communal companies and stores of the *resguardo* (Indian communal lands)." CRIC delegates also called for legalization of the *resguardos* and the enlargement of some territories; diversification of production; development of traditional techniques and the use of other technologies that help to increase production at low cost and that do not deteriorate the condition of the soil and water; expansion of other activities besides cattleraising, such as goat and sheep herding; acquiring a better knowledge of the mineral resources existing in the *resguardos* and the protection of these resources from outsiders by the *cabildos*, and to demand from the State the surface and subsoil rights as the property of the *resguardos*.

• Commission for Health and Education: "To develop and strengthen culture within communities, especially through working with children, creating bilingual schools and supporting traditional medicine, and studying the effects of media on the communities.

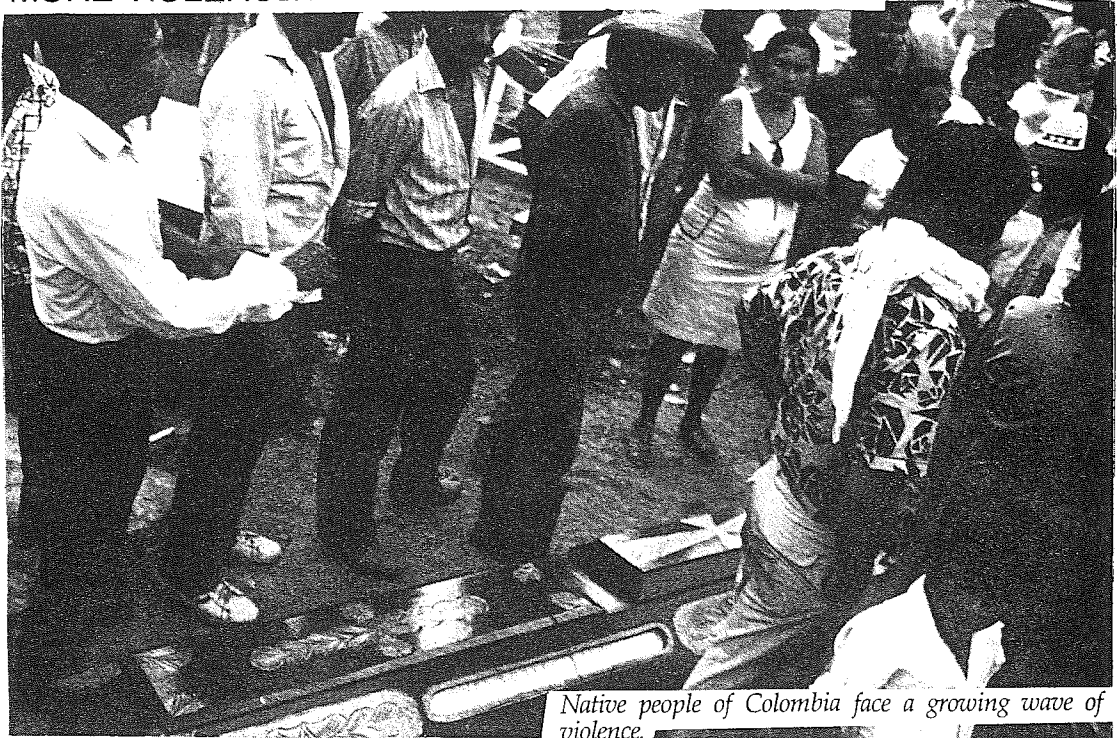
• Commission for Relations with the State: "To hold the government responsible for its negligence in the investigation of the assassinations of 180 leaders since the creation of the CRIC. These assassinations have, in effect, been legalized under the Statute of Antiterrorism by giving support to civil 'self-defense' groups."

MESSAGE FROM THE CHILDREN OF CAUCA

A message of hope for the future was communicated by the Indian children who also participated in the meeting:

"Compañeros: "We the children, representatives of the Indian regions of Tolima, Poblazón, Nariño, and the Indian and peasant communities of the Cauca department came together with the goal of exchanging ideas, tasks, and games with other children. We, too, want to learn of the situation that other communities are facing in the struggle to defend our rights, culture, land, language, and the traditions which start at childhood. We think that we should participate in all the activities our older people develop for the benefit of the communities because we are the future for continuing those struggles."

SOURCE: "Unidad Alvaro Ulcué," Apartado 516, Popayán, Colombia.



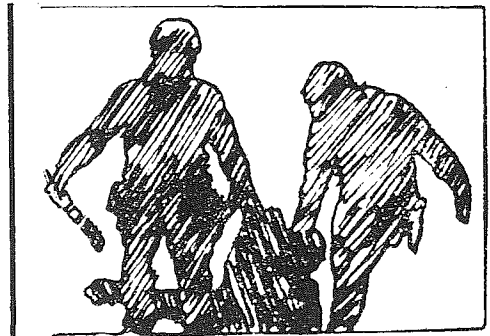
© 1989 Aguirre/Switkes/AMAZONIA

Native people of Colombia face a growing wave of violence.

The wave of violence and abuses against Native communities has increased in a country where life often hangs by a thin thread. The motives for assassinations are varied: to rob Indian land, to intimidate organizers, to intimidate Indians seen as collaborating with the guerrillas, and those seen as being informants for the army; or simply because they are Indians.

The following is a list of some of the Native people who were murdered in 1988:

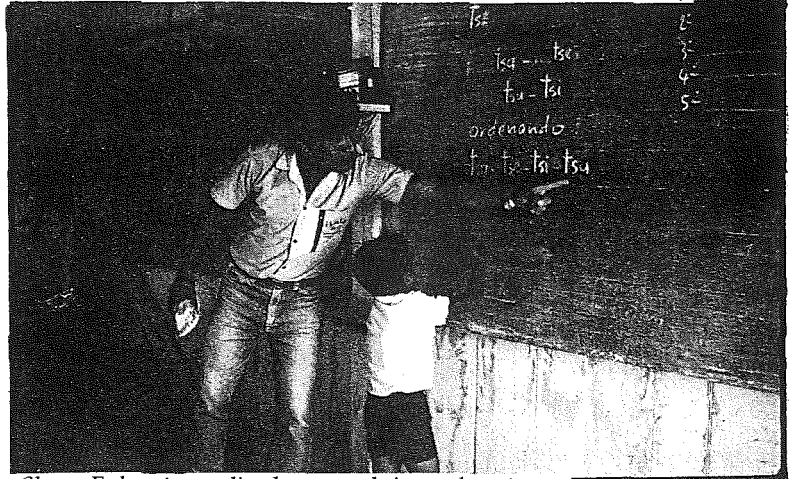
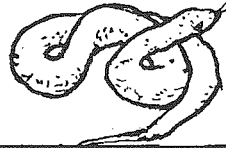
- Four Tukanos from the area of San José del Guaviare;
 - Five Emberas in Satinga;
 - Fourteen Native people in Casanare;
 - Twelve Indians in Araracuara;
 - Peliberto Moniel, Alfredo Muenta Ortíz, Luis Francisco Pérez Solano, and Ignacio Peñate Pérez from San Andrés de Sotavento;
 - Ramon Tote from Resguardo de Coconuco;
 - Graciliano Matos, Cubeo;
 - Emeterio Mesa Garabato, Alejandro Chirimi, Facundo Gambato from the Comunidad Réo Satinga, Costa Pacífica;
 - Plinio Ordóñez Orozco, Comunidad Indígena del Resguardo de Jambalo;
 - Hernando Camayo, plus five more Indian people from Parcialidad de las Delicias, Buenos Aires.
- POR EL DERECHO A LA VIDA!**





ECUADOR

BILINGUAL EDUCATION—CONAIE MAKES IMPORTANT GAINS



Shuar Federation radio classroom brings education to remote communities during the rainy season.

© 1989 Aguirre/Switkes/AMAZONIA

The Confederation of Indigenous Nationalities of Ecuador (CONAIE) and the Ecuadorian government have signed an agreement for a National Board of Indian Education, which will develop and implement intercultural bilingual education at a national level. The project was announced by Ecuador's Minister of Education and Culture, Arq. Alfredo Viera at the opening of CONAIE's Second National Congress in November.

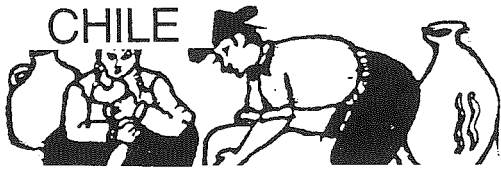
Under the agreement, CONAIE hopes to use as models those bilingual education programs that have already been developed by regional Indian organizations in Ecuador, with the goal of creating an educational system for Indigenous people that departs from that of the dominant white-mestizo society, and which strengthens the language and cultural identity of Native people. Luis Montaluisa of CONAIE was named the first national director of the Board.

At the Congress, CONAIE delegates stressed the need to maintain independence from the

Ecuadorian government, but to press for solutions in the areas of:

- Legal recognition of CONAIE;
- Defense and definitive legal recognition of the "natural settlements" of Indian nations in Ecuador, and a true application of the agrarian reform program for Indian people of the highlands;
- Recognition of the right of self-determination of Indian peoples;
- Expulsion from Indian areas of "pernicious and harmful" foreign religious sects, including the Summer Linguistic Institute (ILV), World Vision, and the Mormons, as well as political groups like Tradition, Family, and Property;
- Discussion of constitutional reforms and a new project of laws concerning Indigenous Nationalities;
- "Pushing ahead nationally and internationally the campaign against the celebration of the 500 Years of the invasion of the American continent."

CONAIE elected a new Board of Directors, including Cristobal Tapuy, President and Luis Alberto Macas, Vice President.



MAPUCHE COMMUNITIES™ UNDER MILITARY ATTACK

Last November 16th, 400 Carabineros from the Triguén base and the Fifth Military Region attacked six Mapuche communities in the Ercilla area. This was the second attack by the military, the first having occurred on October 31st.

The military forces issued a communique, justifying the attack by saying that some of the Mapuche illegally possessed firearms, and that some of the accused "planned to attack health centers and churches in the area."

Directors of the Mapuche organization Ad-Mapu held a press conference in Temuco, denouncing this and other violations suffered by the community at the hands of the military government. According to Ad-Mapu, the soldiers interrupted a meeting of the Mapuche communities, striking some of those present, and shooting teargas into the group. As a consequence of the attack, three persons were seriously wounded: Juana Montoya, 90 years old; Maria Clementina Torres; and a baby only a few months old. 14 people were also detained, but most were released a short time after, leaving only Luis Patricio Manquel and Francisco Huayquillal in custody. Two others, Alvaro Curinao and José Rubilar Jofre are unaccounted for, and it is feared that they now count among the "disappeared."

The Mapuches have been forced to struggle for survival and defend their ancestral rights since the military coup of 1973. Their strong resistance has prevented the government from enforcing various decrees which would divide their lands, traditionally held collectively, into individual parcels.

In the last plebiscite, organized by the military government to determine whether General Pinochet should continue in power until 1998, the people of Chile voted a resounding "NO", and the Mapuches participated in a march from the south of Chile to Santiago (435 miles) in the "Caravan of Happiness," organized by the opposition.



Mapuche women in traditional dress.

NORTHERN AYMARA AND RAPA NUI MEET THE MAPUCHE

From the 4th to the 6th of August, the First Encounter to draft a constitutional proposal on Indigenous peoples in Chile was held in Temuco. The meeting was organized by the Commission on Human Rights of the 9th Region, and included the participation of representatives of the Mapuche, northern Aymara, and the Council of Chiefs of Rapa Nui (Easter Island). Also participating were non-Indigenous organizations and the Bishop of Temuco.

The representatives discussed four major problems facing the region:

1. water shortages in the land of the northern Aymara, due to the new Water Code passed by mining companies in 1981;
2. lack of recognition of Easter Island territories, which the Chilean government claimed in 1933, arguing that these lands "didn't have owners." Currently, the Rapa Nui Chiefs' Council are claiming their territory through the island's judicial system;
3. the serious problem of the Mapuche, due to the division of nearly all of their communities, through Decree 2568 of 1979;
4. the lack of respect for the land rights of the Huilliche Mapuche people, which were recognized by the Chilean government in the last century.



CLORINDA GUALMES: ONE WOMAN AGAINST THE MILITARY



Following the military coup of 1976, Indian people in Argentina were subjected to widespread oppression, with large landowners conspiring with the military to displace Indians from their ancestral territories.

In Neuquén province, many families were evicted by the military so that they could extend their *estancias* (landholdings) and headquarters. One such *estancia*, called Pulmari, already consisted of 125,000 acres, yet the military wanted to further extend their lands, so they evicted one-third of the Mapuches from the community of Lonco Luan.

Clorinda Gualmes, like her ancestors, lives with her family in El Faldeo del Cerro Otto, close to the army base and ten kilometers from Bariloche. The military tried to chase her off her land on several occasions, but she and her family always returned.

Now, the Argentine army is trying to sue Clorinda and take away her land by judicial means, accusing the Gualmes family of illegally occupying the land. Elogio Frites, a Kolla Indian lawyer working in legal defense, says that "514 hectares (1,270 acres) belong to the Gualmes family forever, and laws 23302 and 14932 protect their rights."

"Only with my Courage and my Will"

Elizabeth Draper recorded the following statement by Clorinda Gualmes:

"My family has lived on my land for 100 years. I have a photo of my grandfather and his animals there taken in 1907. My father was the first wood and coal seller, my mother the first to make local cheese.

But now, I have been evicted three times. First, by the National Parks and then by the army. They say they need the land for maneuvers.

The last time was in 1983, on the 29th of July, at a quarter to 11 in the morning. It was snowing, when 40 soldiers came in and tore everything down. They left me without anything. Even my furniture was taken by the rain.

For over a month that winter, I had nowhere to go with my animals. I lived in a tent. I have pictures of it covered with snow. I hid my cows in the hills. The soldiers had wanted to take them to the market.

Now, I am on the same land. I came back by myself without anyone's help. Only with my courage and my will. I know that it is mine. Since then, soldiers have come two or three times to tell me they are going to practice on the shooting range. In all the years since I was born there, they have never shot around my house as they have in the last four or five years. The bullets would hit my house, or pass beside the corral. Now, they are bothering me so that I will get tired and I will leave. They haven't achieved this, yet.

I have filed three or four complaints against them, so they have stopped bothering me in this way. I have a big file of the notes I have written to the Ministry of Defense, Ministry of Interior, and other officials. But I never know when I leave my home what I will find when I get back.

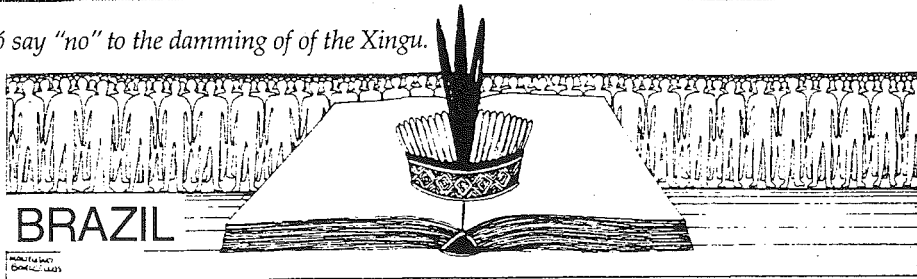
The Centro Mapuche came to find me when I was in the tent and I have been working with them ever since, as Treasurer of the organization."



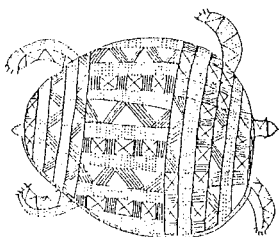


© Alex de Moura King

The Kayapó say "no" to the damming of of the Xingu.



**KAYAPO ORGANIZE
OPPOSITION AT
HYDROELECTRIC DAM SITE**



The Kayapó of the Xingú River region, incensed over the prosecution of two of their leaders by the Brazilian government, and wishing to take direct action to oppose a series of dams planned for the Xingú, convened a meeting February 21-26 to mobilize opposition to the hydroelectric projects. Kayapó organizers brought together nearly 1,000 Indian people from the Xingú region at the site of Kararaó dam, and they plan to establish a permanent settlement at the dam site in order to more closely monitor the surveying and construction activities.

One of the Kayapó indicted by the government, Bepkororoti (Paiakan), who was charged with for treason under the "foreigner's law" for criticizing the government's hydroelectric plans, recently visited seven countries, including the U.S., to enlist international support. The Kayapó have come out in opposition to a \$500 million loan to the Brazilian electric power industry under consideration by the World Bank, which would facilitate the construction of the Xingú Dams. In October, Bepkororoti's co-defendant, Kuben-i, was refused admission to the courtroom in Belém for appearing in traditional Kayapó dress and warpaint. The judge then ordered the two to undergo psychiatric testing to determine their "fitness" to stand trial. The charges were finally dropped in early February

Among the Native groups summoned to the meeting were the Arara, Parakanã, Xipaiá, Kuruaia, Arawete, and Asuriní, all of whom would be impacted if the dams were built. The date chosen for the meeting conformed with the Kayapó calendar, and the festival of new corn was concluded in Altamira, the site of the meeting.

Bepkororoti issued a call for international support for the Kayapó's initiative in defense of the rainforest:

"The forest is one big thing—it has people, animals, and plants. There is no point saving the animals if the forest is burned down; there is no point saving the forest if the people and animals who live in it are killed or driven away. The groups trying to save the races of animals cannot win if the people trying to save the forest lose; the people trying to save the Indians cannot win if either of the others lose. The Indians cannot win without the support of these groups, but the groups cannot win without the support of the Indians who know the forest and the animals and can tell what is happening to them. No one of us is strong enough to win alone—together, we can be strong enough to win."

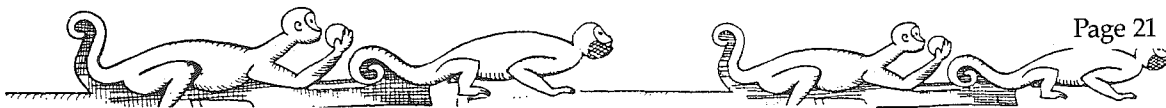
SOURCE: Ecumenical Center for Documentation and Information (CEDI), Av. Higienópolis 983, CEP 01238 São Paulo SP, Brasil. For more information on the meeting, and how you may assist the Kayapó in their effort, please contact SAIIC.



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Bepkororoti (Paiakan): "No one of us is strong enough to win alone."



"YANOMAMI LAND"—THE FARCE OF DEMARCATION

President José Sarney has taken an unusual action to open up for development lands which only two months earlier had been reserved for the use of the Yanomami Indians. Interministerial Decree 250, on November 18th, annulled a measure that had guaranteed the Yanomami "permanent possession" of a National Park and two National Forests carved out of their lands. Instead, the Yanomami will have "preferential," but not exclusive use of these ancestral territories.

The Yanomami are the largest Native group in the world still not in permanent contact with the national society. As the demarcation of their land, executed by the Brazilian military as part of their 'Calha Norte' program, now stands, the Yanomami could lose as much as 70% of their land. The government has recognized lands in the vicinity of Yanomami villages as 19 "Indian Colonies," but these offer little protection to the semi-nomadic Yanomami in the wake of an invasion by 40,000 gold panners and the presence of a large contingent of Brazilian soldiers in the border area.

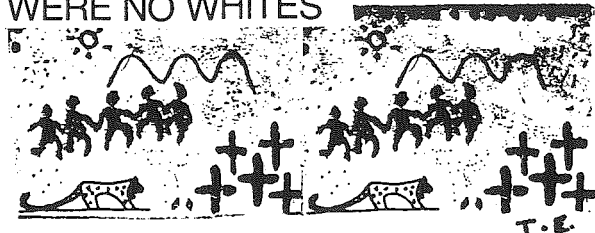
Many observers feel that the President's actions are designed to pave the way for larger-scale mineral exploitation in the area, which contains rich reserves of gold, uranium, cassiterite, and strategic minerals.

Already, rivers in the Yanomami area have been polluted by the gold miners, who use large quantities of mercury to purify the gold. The Yanomami have no antibodies to protect them against diseases brought in by the miners and soldiers, and health workers from the Catholic Church and the Commission for the Creation of a Yanomami Park (CCPY) have been expelled from the Yanomami area by the government.



Claudia Andujar

"IN THE BEGINNING THERE WERE NO WHITES"



Ivanildo Wawnaweytheri Yanomami, 34, speaks about the situation in his territory:

"In the beginning, when there were no whites, there were no planes, there were only Yanomami on the Earth. They say that the Yanomami have a god, and the white man has his god. And there came a time when the god of the white man made the Naba. Our god, Omama, lived with the Yanomami, instructed them. When the time changed, the Naba appeared, planes began to fly, and boats came on the river. It was at that time that the Naba began to appear, that he came into contact with the Yanomami. Until that time, no one suffered from diseases, the Yanomami lived well, always had plentiful food, the children did not suffer as they do today. The Yanomami began to become sad and Omama went away.

Now [my people] think that there will come a time when there will be no more Yanomami. And they are very worried. At Surucucu, where whites never before entered, any kind of ailment, even a weak flu, kills the Yanomami. They are very weak and I have already seen much sadness.

WHAT YOU CAN DO: Send telegrams to Pres. Sarney insisting that Interministerial Decree (Portaria) 250 be annulled, that the gold prospectors (*garimpeiros*) be expelled and the Yanomami be guaranteed their constitutional right to use of their lands. (Pres. José Sarney, Presidência da República, Gabinete Civil, Palácio do Planalto, CEP 70150 Brasília, DF, BRASIL—Telex 61 3117 PRDF) SOURCE: "Urihi," Commission for the Creation of the Yanomami Park (CCPY), Rua Manoel da Nobrega 111 3a. cj. 32, CEP 04001 São Paulo SP, Brasil.

YANOMAMI LEADER WINS U.N. AWARD



Davi Yanomami, winner of the U.N. Global 500 environmental Award.

Claudia Andujar

Davi Yanomami joins the late Chico Mendes as winner of the United Nations Environmental Program's Global 500 Award. He says, "With this prize I am stronger. In my tribe the Yanomami, we are backward, we are primitive; there everybody runs around naked. I was not born to live in the city. I was raised in the forest, and I never left my home where my parents were born and raised

I knew that the gold prospectors would come to my land, I knew all this. I knew the FUNAI would allow the gold prospectors to invade. The Indians asked the FUNAI to remove the gold prospectors and nothing happened. I am not against the gold prospectors. I am against gold prospecting, because it makes holes and ruins the rivers and the river channels. The Yanomami do not do that, cut the ground, cut the trees, burn the forest. We are not enemies of nature. The whites also suffer — the poor. Aren't they suffering? For they have no land to plant things on, no land to live on. Most of my relatives do not know I have won this prize. We are so spread out — it is hard to communicate. They will only know when I arrive. But I have other relatives who are very worried about me. The medicine men who work to protect me are very worried. Because I am an only son who defends the Yanomami people. So the medicine men are doing their work so that what happened to Chico Mendes will not happen to me. There are also warriors who are on my side, taking care of me. And that is what I had to say.

ACRE PROTECTION PLAN STILL INADEQUATE

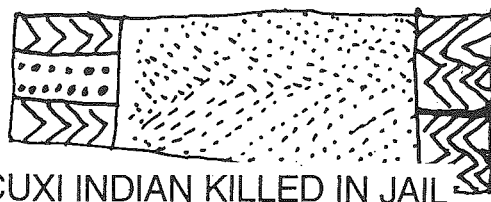
In 1985, the Interamerican Development Bank, yielding to protests that their plan to pave the BR-364 road from Porto Velho, Rondônia to Rio Branco, Acre would adversely impact Indigenous people, rubber tappers, and other people of Acre, created a "Plan for the Protection of the Environment and Indigenous Communities (PMACI)," to be designed and implemented before the road project was approved.

The latest version of PMACI, however, shows that the "national security" considerations of the Brazilian military have been placed above the concerns of the populations struggling for survival in Acre. In particular, the plan calls for the creation of "Indigenous Colonies," which UNI-Acre, the regional council of the Brazilian Indian movement, has flatly rejected, saying that it will continue to press for the complete, legal demarcation of Indian lands. The Brazilian military has ruled out recognition of large extensions of Indian lands in the border regions as a threat to "national security." (See Yanomami article above.)

WHAT YOU CAN DO: Send letters or telegrams to Enrique V. Iglesias, President, The Interamerican Development Bank, 808 17th St. NW, Washington, DC 20006, protesting the failure to incorporate the concerns of Native people into the PMACI.



"Acre will get money only after you demarcate Indian lands." "Who would think—Gringos with a heavy conscience."



MACUXI INDIAN KILLED IN JAIL

Velario Damasio Macuxi, 17, was found dead in his cell at the civil police station in the town of Normandia, Roraima, on October 23rd. Other youths held in the police station allege that they had been severely beaten by members of the police.

The Macuxi, of the savannah region of the northern Amazon, have suffered encroachment on their ancestral lands by cattle ranchers. Recently, the Macuxi have become more assertive of their land rights, and in 1988, SAIIC sponsored the visit of Gilberto Macuxi, one of the tribe's spokesmen, to the U.S. (See Summer 1988 newsletter.)

Amnesty International, which has launched a year-long campaign to denounce human rights violations in Brazil, says that a number of incidents have been reported where Macuxi Indians engaged in non-violent activities aimed at protecting their land were detained and abused by the police and army.

FOR MORE INFORMATION: Amnesty International, 322 Eighth Ave., New York, NY 10001.



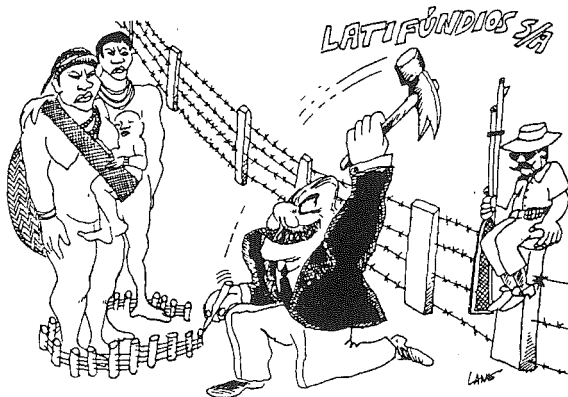


IN MEMORIAM: FRANCISCO MENDES FILHO (1944-1988)



Chico Mendes worked to forge an Alliance of the Peoples of the Amazon.

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On December 22, 1988, "Chico" Mendes, President of the Rubber Tappers' Union of Xapuri, Acre, was gunned down by an assassin hired by cattle ranchers. During his lifetime, Chico Mendes worked to forge an alliance between rubber tappers and Indigenous people of the Amazon, viewing both groups as common victims of the predatory destruction of the rainforest. Chico Mendes' work lives on through a new foundation in his name which will support the rubber tappers' struggle.

According to Chico Mendes, "I think this alliance that we are starting to bring into being as the alliance of the peoples of the rainforest is what I consider to be one of the most important steps forward in the struggle in defense of Amazônia.

For more than 100 years, the rubber tappers were used by their bosses here in Amazônia as slaves—used against the Indians, to massacre those Indians who were the legitimate owners of these forests. Today, an important awakening has taken place, where the Indian and the *seringueiro* have now discovered that they are not enemies—that it was those who caused this fighting who were the real enemies then—and that the real enemies today are those who are devouring and devastating our rainforests, and who want to finish off Amazônia."

Chico Mendes' work lives on through a new foundation in his name which will support the rubber tappers' struggle

WHAT YOU CAN DO: Donations may be sent to the Chico Mendes Fund, c/o the Environmental Defense Fund, 257 Park Ave So., New York, NY 10010.

ECUADOR



CONFENIAE PRESSES FOR HUAORANI LAND DELIMITATION



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The Confederation of Indian Nations of the Ecuadorian Amazon (CONFENIAE) is supporting the Huaorani Indians in an attempt to delimit and protect their territory from the encroachment of colonists and from the adverse effects of oil development. Together, they are cutting a survey line and making the boundaries of the approximately 7,722 square miles of traditional Huaorani territory, an area about the size of New Jersey. The Huaorani have been trying to secure rights to these lands, vital for the continued physical and cultural survival of their people.

Huaorani territorial integrity is threatened from two directions—first by the building of state roads bisecting their territory, and secondly by the building of oil roads into the more remote eastern part of their land.

The first incursion into the heart of Huaorani territory has been the building of roads which have brought the Huaorani into conflict with colonists seeking to establish land claims within the area with the support of the government's land titling institute (IERAC).

The most immediate threat comes from colonization along the Coca-Curaray road, which is being constructed as part of the national transportation system. The Coca-Curaray road has already nearly bisected a corridor of Huaorani territory—a stretch of land approximately 60 km. long that connects the already titled Huaorani Reserve (only one-third of traditional Huaorani territory) with a larger part of their land now located within the boundaries of Yasuni National Park.

The second danger to Huaorani territorial integrity is linked to the development of oil reserves on a lease granted to Conoco, an American oil company. Conoco has already drilled ten wells on Huaorani territory within Yasuni Park, and is considering putting four of these wells into production. They insist that they must build a road to install and service the pipeline needed to pump out the oil, and have already surveyed and marked most of the extension of the road. Once the route is known, colonists will inevitably follow the road to claim land the Huaorani say is theirs. CONFENIAE and numerous national and international environmental groups have vigorously protested the construction of a road for oil exploration within Huaorani territory.

In light of these developments, CONFENIAE is calling for:

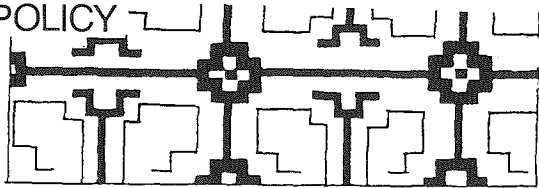
- topographic measurements of the Huaorani area with the participation of the regional federations of CONFENIAE;
- the new government of Dr. Rodrigo Borja Cevallos to proceed with the urgent legalization of the Huaorani territory;

- paralization of all oil activities within the Huaorani territory and Yasuni Park, examination of the terms of the oil contracts, and a new policy on oil extraction in the Amazon to be formulated with the participation of CONFENIAE;
- immediate action on the part of IERAC to prevent further invasions of Huaorani land by *colonos*;
- the suspension of all roadbuilding in Huaorani territory by the Ecuadorian Army Corps of Engineers until the lands are legally recognized, and until the problems with *colonos* and oil companies are resolved;
- the government to work with CONFENIAE on proposals for the integrated development of the Huaorani nation;
- the government to take responsibility for any serious problems that are caused within Huaorani territory;
- the National Board of Tourism to prohibit tourism in the Huaorani area, or else they will have to be responsible for any unfortunate circumstances that take place.

WHAT YOU CAN DO: Send letters or telegrams to Pres. Rodrigo Borja Cevallos, Presidencia de la República, Garcia Moreno 1043, Quito, Ecuador. Send a copy to CONFENIAE, Aptdo. 4180, Quito Ecuador.



AIDSESEP CALLS FOR CHANGES IN GOVERNMENT AMAZON POLICY



The Inter-Ethnic Association for the Development of the Peruvian Amazon (AIDSESEP) held its Thirteenth Assembly in September, 1988, and called for changes in Peruvian government policy to include Indian participation in designing Amazon development policies.

Among the themes discussed were those of land, natural resources and ecology, production and commercialization, social services, and organization. Consensus emerged on several key points :

- "to demand changes in the government's economic policies for the Amazon, so that development benefits our communities, and not the bosses and business interests"—to develop an urgent program for nutrition and medicine, with the funding for this project controlled by Indian representatives in order to avoid corruption;
- to develop a national plan for land titling for Indian communities, with AIDSESEP coordinating the self-demarcation of Indian lands.
- that international funds from development agencies be prioritized to "recognize, title, and increase the size of" Indian lands, "because we are the ancestral owners and the best caretakers of the Amazon".

Representatives of the 19 regional organizations attending the meeting in Villa la Paz, Chosica elected a new Board, consisting of :

President, Miqueas Mishari, Asháninka
 Vice-President, Roman Shajiam Sakejat, Aguaruna-Huambisa
 Vocals, Eli Sanchez Rodriguez, Shipibo and Raul Casanto, Shingari
 Treasurer, Oswaldo Manihuari Murayi, Cocama; and
 Secretary, Santos Adan Atsua, Aguaruna.

SOURCE : "Voz Indígena", Av. San Eugenio 981, Lima 13, Peru.



ASHANINKA INDIANS HELD IN SLAVERY

Among the most serious violations of the human rights of Indian people in Peru is the enslavement of the Asháninka people in the Ucayali, Tambo, and Urubamba River regions.

At the recent Congress of the Regional Indian Organization of Atalaya (OIRA), delegates called for immediate action on the part of the Peruvian authorities to stop these violations.

Delegates of the community of Diobamba stated that "Hernan Cagna, owner of the Fundo Nueva Luz has been exploiting more than 50 Asháninka families for more than 30 years through slavery and hard labor without payment, and with threats of putting people in the private jail he has built. Cagna has about 60 men working in the extraction of lumber in the Tahuania Creek, forcing them to work from 6am to 6pm."

Florinda Arenas Campos denounced the *patron* Victor Merino for raping her 15-year old daughter in front of her. Later, she said, Merino took the young woman to the Fundo Salvaje on the Ucayali River. In spite of Florinda's denunciations, no action has been taken by the authorities. She revealed that Merino has 20 Indian people working in his house as slaves.

There may be thousands of Indian people in the Atalaya region who are being physically mistreated or held in slavery, whose lands have been stolen. Some who protested have been murdered. According to OIRA, this is in clear violation of the Law of Native Communities and related government regulations.

SURINAM



INDIGENOUS PEOPLE SPEAK

(The following is from a statement by George Pierre, representing Caraiben and Lokono people of the Indigenous organization TUNA-SARAPA at the meeting of the Coordinadora of the Amazon Basin, June 1988.)

"Brothers and sisters, we come from the region of Guyana, north of the Amazon River and bordered by the Chinoco River, the Amazon, and Atlantic Ocean. In Indian communities, we are 8,000 Caraiben, 4,000 Lokonos, 2,000 Trios, 1,000 Aloekoejanas, 600 Wajarekoeles, and 300 Wamas. People in these regions are united by language, culture, religion, ways of life, and the struggle for land rights.

We live by practicing agriculture, fishing, hunting, and making crafts. The women cultivate *cassave* (manioc), *annanas* (pineapples), *pindas* (peanuts), *camotes* (sweet potatoes), our well known corn, and a variety of greens. Women do the ceramic work, weaving the hammocks and preparing various foods, such as manioc.

We men are responsible for the preparation of the land for cultivation. Hunting is also men's work. We take our sons with us, so that they can also learn. Handicrafts are the work of both men and women. The men weave baskets and bags, grind manioc, prepare arrows, and sew fishing nets. Fishing takes place in rivers as well as in the sea. We use floating nets one to two kilometers in length with boats we build, but which use out-board motors.

Women do the ceramic work, weaving the hammocks and preparing various foods, such as manioc. Many of our brothers and sisters also work in industry and administration, but we are really a minority. Some of us, with difficulty, opened small shops to sell food and various things, small transportation companies, and companies to treat fish.



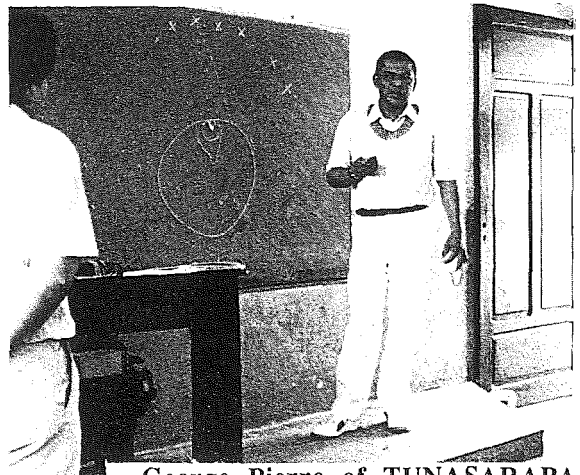
Civil War Brings Turmoil

"Our brothers and sisters lived spread out throughout the Surinam territory in 39 villages, of between 75 and 2,000 people. Between October 1986 and January 1987, 26 of these villages were totally sacked and burned, due to the civil war between the army led by ex-soldier Roni Brunswijk, and the army of Commander Colonel Desi Bouterse, leader of Surinam's military junta. During this civil war, we had opted for a neutral position, which created suspicion in both the rebel army and the junta.

8,000 Indians had to flee to French Guyana, Brazil, and to Surinam's capital, Paramaribo. Many other brothers and sisters fell into the hands of Brunswijk's army and were then tortured, raped, and killed. This civil war has been catastrophic for us. Since November 25, 1987, Surinam has had a democratic government.

Brothers and Sisters: In the hope that our health and true religion and medicinal force holds our work together. Jallalla!"

FOR MORE INFORMATION: Tuna Sarapa Suriname, Postbus 10497, 100IEL, Amsterdam Holland.



George Pierre of TUNASARAPA



NORTH AMERICA



NAVAJO, CHARGED WITH SPYING, REMAINS IN PRISON

Marine Sgt. Clayton Lonetree, originally from Big Mountain, Arizona, remains in military prison at Ft. Leavenworth, Kansas, accused of handing over top-secret documents to the Soviet Union. Human rights advocates charge that Sgt. Lonetree is a scapegoat to cover up a series of security fiascos at the U.S. Embassy in Moscow, where Lonetree was stationed, and that his arrest may have been arranged in retaliation for his family's activism to defend their land at Big Mountain.

Lonetree was court-martialed and convicted, although his defense attorneys were denied visas to travel to Moscow and conduct an investigation of the charges, and all of the service guards and embassy personnel who might have provided evidence to exonerate Lonetree were transferred to 19 countries in different parts of the world. Sgt. Lonetree faces 25 years in prison, but his conviction is now being appealed.

According to Lonetree's attorney, William Kunstler, "Never in my more than forty years of practice have I ever witnessed a more flagrant and unabashed effort to see to it that a defendant was denied every fundamental constitutional protection."

Lonetree's mother, Sally Tsusie, says, "I believe that because of what's going on at Big Mountain ... that they were just looking around for something to attack him with. I'm originally from Big Mountain and in 1980 I was arrested for interfering with fencing of the BIA. ... They filed eight charges against me which never went to court."

WHAT YOU CAN DO: Write to Sens. DeConcini, Inouye, and McCain of the Senate Select Committee on Indian Affairs, asking for an investigation into the circumstances of Sgt. Lonetree's arrest and conviction. Donations for Sgt. Lonetree's defense may be made to the Clayton Lonetree Defense Fund, P.O. Box 1380, Tuba City, AZ 86045. **FOR MORE INFORMATION:** Big Mountain Support Group, Box 9908, Berkeley, CA 94709.



THE RAIN AND THE POLLEN *WAVE FEEDINIHII* 88



"ONE ABORIGINAL FAMILY"

Aboriginal activist Pat Dodson, Chairman of the National Federation of Land Rights Councils, gave this report on the Aboriginal mobilization in observance of the 200th anniversary of the Europeans' arrival in Australia:

"About 15,000 Aboriginal people were in Sydney on January 26th, 1988—the largest protest by any one people in Australia's history. When we marched, the spirit of our forbears was with us. We all remembered Jandamarra, Pemulwuy, the Kalkadoon warriors, Arapie—all the heroes and heroines who died defending the land, the culture, the ceremonies. Those without a spirit or a heart to see would not have experienced, known, or appreciated this.

"We marched together as one Aboriginal family and we reasserted our nationhood. This was expressed by Central Land Council Chairman Wenten Rubuntja when he said 'Aboriginal people living along the coast where the white people took over first might not know their language anymore, but the Emu story and the Snake story go all over Australia and we are all descended from these stories, they come from the sea through our country, all over Australia.'

"On the streets of Sydney, we were like one great black snake and our presence was living proof of the 200-year-old lie that founded white Australia—the 'legality' that declared Australia an 'empty continent' or Terra Nullius.

"For the remainder of 1988 our struggle will focus on these self-evident truths—our fundamental demand for land, culture, and justice—and we will continue to build our theme: 'We have survived—we were always here, and we will always be.'"

SOURCE: LAND RIGHTS NEWS, P.O. Box 3321, Alice Springs, NT 5750, Australia.

MALAYSIA



TRIBAL PEOPLE ARRESTED IN LUMBER PROTESTS

Malaysian police have cracked down on Penan tribal people protesting the invasion of their lands by logging companies. In December and January, 128 Penans from Sarawak province were arrested under a new law that makes blocking a logging road an offense punishable by a two-year jail sentence, and a fine equivalent to U.S. \$2500.

So many of the younger Penan men have now been jailed that it is feared that the women and children left in the forest villages will face acute food shortages. The Penans are being held in small cells in the police stations at Miri and Marudi. Despite cramped conditions and inadequate facilities, they are reported to be in good morale.

The Sarawak Director of Forests, Mr. Leo Chai, has said that firm action against the Penan needed to be taken because they have been "stubborn" and "have to be taught a lesson." Some of the blockades have been torn down by police and re-erected by the Penan nine or ten times. 80% of the hardwoods logged in the Penan rainforest are exported to Japan.

FOR FURTHER INFORMATION: Rainforest Action Network, 300 Broadway, Suite 28, San Francisco, CA 94133.

Objectives and Goals of SAIIC

SAIIC's goals are to promote peace and social justice for Indian people:

(1) by providing information to the general public in the U.S., and to human rights and solidarity organizations regarding the struggles for survival and self-determination of Indian peoples of South and Meso America.

(2) by facilitating exchange and promoting direct communication and understanding between Indian people.

Telex/Electronic Mail:

SAIIC can be reached via Telex #154205417 (Attn: SAIIC) or by electronic mail via Peacenet (cdp: SAIIC).

SAIIC's projects and programs include:

- (1) publication of the newsletter and other special publications;
- (2) Indian visitors program;
- (3) human rights advocacy;
- (4) radio program;
- (5) project of support for Amazon Indians;
- (6) 500 Years campaign;
- (7) Central American Native support campaign;
- (8) public presentations.

Do you have time or skills you would like to contribute to SAIIC? Friends of SAIIC can assist with newsletter and radio show production, office work, fundraising, art, and with our visitors' program.

Newsletter

To receive the SAIIC newsletter for one year (four issues), please send a donation of US\$10 for addresses in the United States, Mexico and Canada or US\$12 for addresses elsewhere.

Publications

Working Commission Reports: Second Conference of Indian Nations and Organizations of South America. Tiwanaku, Bolivia, published by SAIIC, 1984. US\$2. Brazilian Indian Lands, 1989. US\$1.

Radio Show

One-hour tapes of SAIIC radio programs can be purchased for US\$8 each. Titles include: (1) Evaristo Nugkuag, Amazon Indians' Coordination/Indigenous Peoples and the World Bank; (2) Sofia Painequeo (Mapuche, Chile); (3) Francisco Mamani (Aymara, Bolivia); (4) Gilberto Macuxi, Brazil; (5) Amalia Dixon (Autonomy Commission of Nicaragua), Juan Salgado and Elasio Holmes (Kisan for Peace), Miskitu, Nicaragua; (6) Rigoberta Menchu, Guatemala.

The SAIIC radio program "South and Central American Update" is aired the third Friday of each month at 8:00 p.m. on KPFA-FM, 94.1 in northern California.

SAIIC's Newsletter is a quarterly publication.

Donations

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The Kayapó have learned video to document their struggle to protect the rainforest.

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