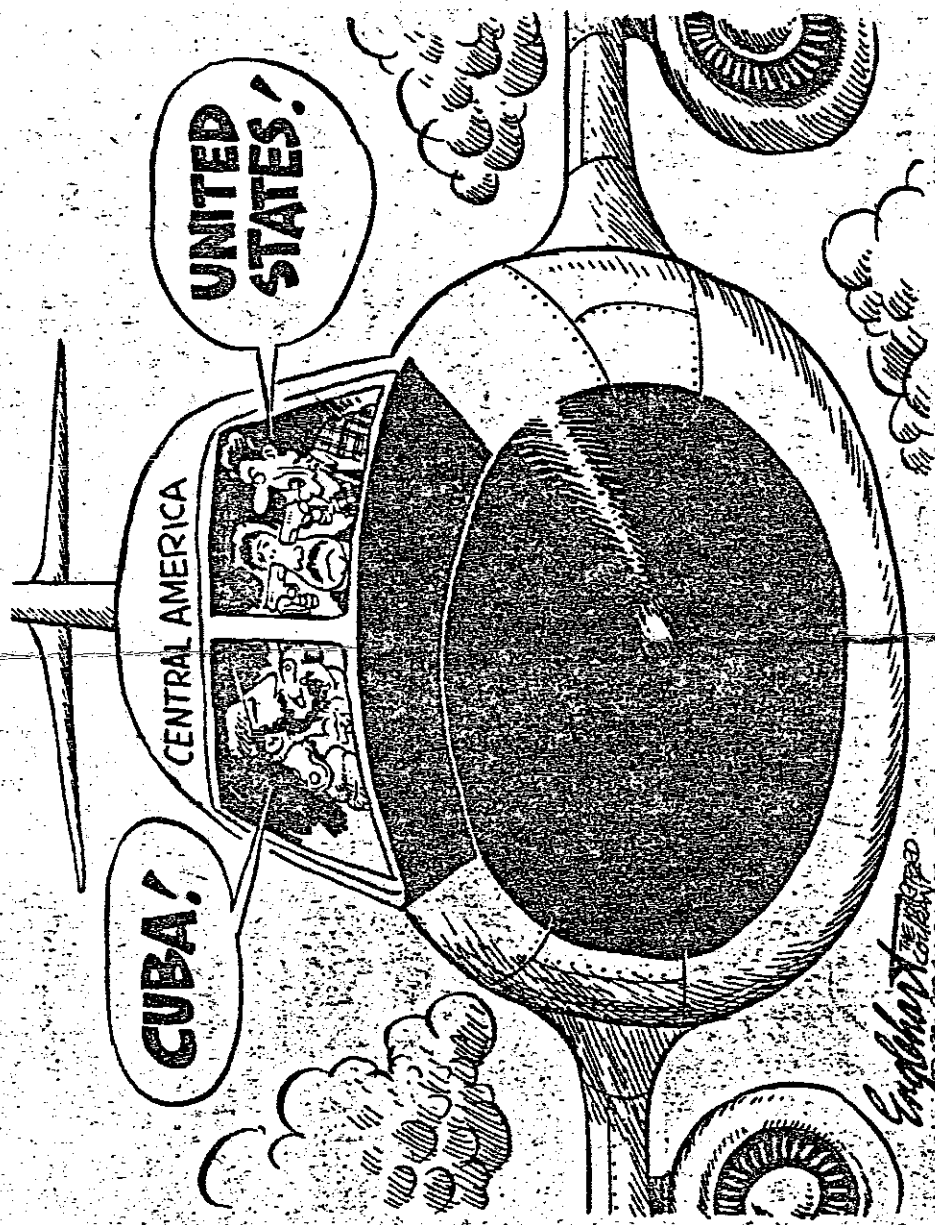


THE MEANING OF THE FLAG

The flag is divided in half by two horizontal bars. The top bar is green, while the bottom one is white with three wavy blue lines. A red vertical stripe, bordered in white, runs through the center of the flag. Accounting for one-quarter of the total area, this stripe, in turn, divides the horizontal bars in half. Located in this red stripe is the symbol of MISURASATA, (a canoe, paddle, and weapon), with two chain links above and below it, all in yellow.

The division of the flag into two horizontal parts represents the two most important elements of Aisuban Tasbya, outside of its people, -- the land and the water. The green bar symbolizes the land, while the water is represented by the three wavy blue lines. Three lines were chosen to designate, on the one hand, the three types of bodies of water: the rivers, lakes, and the Caribbean Sea, and, on the other, the three major indigenous peoples: the Miskito, Sumo, and Rama. The use of white symbolizes the peace and harmony among the indigenous peoples, and between them and Nature. Red, naturally, stands for blood, for the suffering and martyrdom inflicted upon the peoples of Aisuban Tasbya. The division of the horizontal bars, of the symbolic representation of the land and the water, into two equal parts by the red vertical stripe commemorates the tragedy of the overthrow of the Miskito Kingdom, and the partition and annexation of the land between Nicaragua and Honduras. This partition is further recalled by the two crest, or waves, that appear in the two sets of wavy blue lines. The red stripe, however, also unites the flag and thus symbolizes the reunification of the dismembered homeland. Within this stripe, the symbol of MISURASATA identifies the people of Aisuban Tasbya and their aspirations. Three objectives are represented by the two sets of chain links: the struggle to break the colonial bondage imposed upon the peoples of Aisuban Tasbya by the occupying powers of Nicaragua and Honduras, the historic process of forging an indestructible union of the indigenous peoples of Aisuban Tasbya, and the reunification of the partitioned lands that constitute Aisuban Tasbya. The color yellow symbolizes hope in the future.

For easier visibility and to enhance the distinctiveness of the colors, the green should be a Kelly Green, and the blue a light-medium shade.



UNITED STATES!

CENTRAL AMERICA

CUBA!

Engbert Henning
© 1973 CENTRE FOR POLITICAL ACTION

BACKGROUND INFORMATION & VIEWS

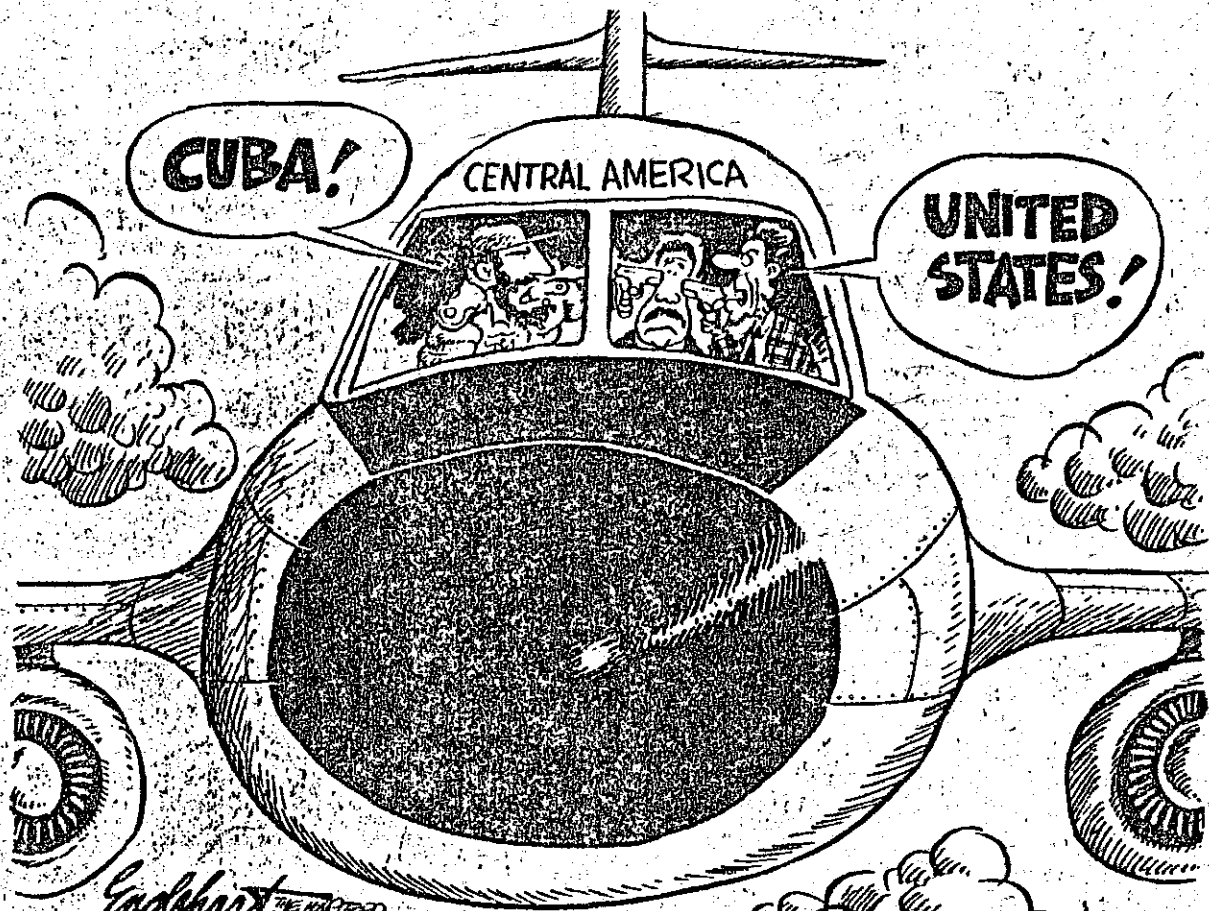
1983 - 1984

I HAVE DECIDED ON SILENCE, BUT ONLY BECAUSE I DIDN'T THINK MY WORDS WOULD MEAN ANYTHING IN THE UNITED STATES. Then, with an upwelling of anguish, he said, THIS IS A SECOND HOLOCAUST. HOW CAN ISRAEL, OF ALL COUNTRIES, SELL ARMS TO THIS GOVERNMENT!

--A missionary priest
in the Guatemalan mount-
ains near the Mexican
border

(Nicaraguan woman
speaks to crowd.)





Englehart THE WASHINGTON POST
© 1975 GLEN KEN SARGENT

BACKGROUND INFORMATION & VIEWS

1983 - 1984

I HAVE DECIDED ON SILENCE, BUT ONLY BECAUSE I DIDN'T THINK MY WORDS WOULD MEAN ANYTHING IN THE UNITED STATES. Then, with an upwelling of anguish, he said, THIS IS A SECOND HOLOCAUST. HOW CAN ISRAEL, OF ALL COUNTRIES, SELL ARMS TO THIS GOVERNMENT!

--A missionary priest in the Guatemalan mountains near the Mexican border



(Nicaraguan woman speaks to crowd.)

PAGE - 2

Jan. 18 '86

Pullman

Dear people,

I didn't get this mailed in time for a response to Pullman, so please disregard that last paragraph and instead mail enclosed card to my home address in Oregon. Devorah will then be able to notify me by telephone while I'm in the Seattle area in a week or so!

Last night I read several relevant articles, including the chronology, in the Late Summer '85 Akwesasne Notes.

Hope we can be in touch.

I'm enclosing the sheet I'm sending my piano tuning customers this month for your information.

Carry on!

Kindler



NO, it just can't have happened--

--and just 100 miles from where I grew up in Eastern Washington! The testimony I read today left me wishing slow torture death upon several guards at

better to
Reprint only the matter below dotted line.

①

②

the Walla Walla, Washington State Penitentiary, to avenge actual victims I never heard of before! Having seen myself as a confirmed pacifist, and for ten years a serious student and teacher of non-violent ways to end racism and resolve inter-personal conflicts, I wonder how can we begin to imagine the great and defeat angering to the ~~frustrated~~ **war** (our courts) sent this American Indian man to Walla Walla prison to prepare to (re-)enter white society. How could I expect anything but furious dismay and murderous intentions from my Indian 'brothers and sisters' everywhere? Yet I know they've had equal cause before for such feelings and somehow contained that inhumanity too and proceeded to strive for **JUSTICE**, over and over again.

About half of the gang of fifteen or so guards "WENT IN, **BEAT** **HIM**, HANDCUFFED HIM TO THE BARS, THEN LEFT" with their billy clubs and lead-lined gloves. A half-hour later they returned "JABBING THEIR CLUBS THROUGH THE BARS INTO HIS BODY. AFTER FIVE MINUTES, HIS DOOR WAS OPENED AND HALF THE GUARDS WENT INSIDE AND CONTINUED **BEATING** HIM. WHEN THEY GOT TIRED, THE HANDCUFFS WERE REMOVED AND HE WAS DRAGGED OUT INTO THE TIER, WHERE HE WAS **KICKED** AND **HIT** WITH CLUBS AND GLOVES AGAIN" then they took him to the strip cells--which became unlawful to place prisoners in, in 1970.

Physicians from outside the prison haven't been allowed to examine the incarcerated Indians--and clearly some of the battered men are there suffering month after month without treatment, without being allowed to make their injuries known to the resident medics! **"AN OFFICER NAMED NUGENT PULLED**

DOWN CARL [Harp]'S PANTS AND SAT ON HIS BACK AND SHOVED A NIGHTSTICK INTO CARL'S RECTUM. THEY LED US OFF SINGLE FILE OFF THE TIER, BEATING US AND MOVING US. I WAS SCARED TO DEATH LIKE NEVER BEFORE. THEY MUST HAVE SLAMMED MY HEAD INTO EVERY OBSTACLE THEY SAW AND THEY TALKED CRAZY TO US THE WHOLE TIME.... THEY BEAT US SOME MORE, CALLING US NAMES AND TELLING US IT IS NEW PRISON NOW, AND THAT THE OFFICER NAMED CROSS WHO DIED, LIVED THROUGH THEM."

Testimony not only comes from the letters sent to families by the inmates. The prison chaplain, Father Beh, and conscientious guards have reported on the depraved brutality inflicted on Indians by some guards. Prisoner Lance Hayes writes: "I PRAY THAT SOMETHING MAY BE DONE. I TRULY BELIEVE THAT IF I AM TO STAY HERE **I WILL DIE** IN THIS PRISON OF WALLA WALLA. So far there's one Indian dead and one guard dead. In August '79 all Indian prisoners in the whole facility were still segregated in an isolation unit called the "A" tiers.

Beatings are reported on at least these dates: May 10--the day after there was "A HOSTAGE SITUATION IN THE C.P. BUILDING," May 19, July 8--or soon thereafter in retaliation to destruction of property by inmates and three days after officers "HARTFORD, HOLTS, KALAN, AND ONE THEY CALL 'BEAR'" desecrated the entire sacred and personal belongings of many or all the Indians in the prison--even medication needed by heart patients!; July 13, July 15, July 18. The following guards are culpable: **"LT. TALBOT, PARLEY EDWARDS (PRESIDENT OF THE GUARDS UNION), PIVER (VICE PRESIDENT OF THEIR UNION), OFFICERS BENZEL, MORELAND, PONTILER AND MATTISON," along with "SIX OR SEVEN MORE GUARDS" for the beatings.**

Prison administrations have changed. In effect, the guards have taken over administration at Walla Walla. The Governor suspended the worst guards for two weeks' vacation with pay. Indian causes are repeatedly squelched by **DIXY LEE RAY**, State Governor and Attorney General Slade Gordon. The conditions and actions reported here aren't getting national attention, or weren't until reported by Wassaja a National Newspaper of Indian America published by the American Indian Historical Society, 1451 Masonic Avenue, San Francisco, Ca. 94117 (415-626-5235). See September '79 issue--especially pages 3 and 4.

WHAT'S GONNA HELP THESE MEN IN WALLA WALLA?

"I'M WATCHING A GOVERNMENT BEING BORN. WHERE PEOPLE HAVE JUST WHAT THEY NEED AND SHARE ANY EXCESS, A BROTHERHOOD GROWING BETWEEN PEOPLE OF DIVERSE CULTURES AND EVERYBODY CARING FOR EACH OTHER WEAK AND SICK. IT REAFFIRMS MY FAITH, THAT IT IS POSSIBLE. I CAN SEE IT."

Ray in Turner, early in May 1969

Indian rights? Reprint this material please. Also, money is needed at Washington State Penitentiary Native American Prisoner Support Group, 1818 - 20th #5, Seattle, Wa. 98122, phone 206-323-5658.



← my son, Asha, in our Southern Oregon flower garden last summer.

JANUARY 1986

Dear Piano Tuning Customers,

Between now and February 4, I will probably be contacting you about tuning and adjusting your instrument(s). My 6-year-old step-daughter Sarah will be with me. If your piano needs me lets do the work now. Payment can be postponed to suit your convenience, possibly with a post-dated check(s).

My charge is now \$40~~00~~ for 4 to 6 hours work, with a \$7~~00~~ "rebate" if 3 hours is enough. I'm open to trading. If you paid me less last time (--\$33 or \$25 or even \$15--) you may pay that amount again, if you find me a new customer. I'll call for appointment.

you may tell others that I have 14 years tuning/repair experience. I'm a third generation tuner. References available. My guarantee is the willingness to return, without charge, within 12 months.

a bit of NEWS

we spent Christmas at home, going to the river to collect heart-shaped rocks and visiting friends with home-baked goodies. We were invited to Phoenix to be with my sister where my parents were visiting, but we decided to make that trip in FEBRUARY when we can glean citrus fruit and peacans for the Nlatlajo people who are determined not to cooperate with the U.S. government. In 1976 the Congress decided to RELOCATE thousands of our continent's most self-sufficient farmers. We are working with our neighbors and friends to show different walks of people how to respond to this crisis, culminating this July in Arizona.

We look forward to our growing season with garden plans and barriers against the peacocks and deer that frequent our (rural) block. We travelled widely since last winter -- MARCH took me to Saskatchewan, Canada with wholesome food for my Cree Indian friends; and in OCTOBER I made my 7th trip there (with my family). JUNE and parts of May and July took us to New York, where Devenah's family lives, Boston and Washington D.C. where we camped out and I went to legislative offices and studied in the Library of Congress about Central America policy.
Kinder (Blueberry) Stout
535/Teheran
Williams, OR 97544

ANTONIO PERRONE
VIA SOLDINI 4
6830 CHIASSO
SWITZERLAND

Chiono, Nov. 25, 1989

Dear Friends,

I write for study because I desire

receive you:

INDIAN WAR AND PEACE WITH NICARAGUA

and other documentation and/or a bibliography

indications about the MISKITO-SANDINISTA

Conflict

thank you

Sincerely, A. Perrone

7/3/88

Please tell me how I may acquire
a copy of "Preliminary Findings of
the Right Wing Extremist + Anti-Indian
Network."

I was introduced to it by Sue Erickson
of the Great Lakes Indian Fish and Wild Life
Commission at a recent workshop.

Thank You!

Audrey K.

Audrey Karabinus
6434 N. Sacramento
Chicago, IL 60645

22 October 1987
Barcelona

Dear Rudy,

At this hour, a week from today, I will be on a Suplensa jetliner bound for Frankfurt and a connection home. These last days are almost like housecleaning -- purchasing the books and maps I've been eyeing for months, making last-minute dates with the friends I have made, shooting the photographs I never shot, & bidding a psychological farewell to one of the most beautiful cities I have ever known. When I first popped my head into the city, it was on the Ramblas, exiting the Liceo Metro Station, next to the Opera House. As you know, it was a virtual festival, a parade of rights, a tree-lined pedestrian

boulevard full of backpackers
and the latest european fashions
walking to and fro, busy
outdoor coffee shops, and
innumerable sideshows of
people swallowing swords,
walking on coals, disco-
secting, tarot-reading,
groups protesting nato,
pro-falangists and ad
infinitum. Now, the cafes
have folded up their umbrellas,
and stacked their chairs,
the backpackers have gone
home, brown leaves stir
underfoot as you walk
down a no less busy
Ramblas, but one of an
entirely different character.
School children and construction
workers are out in force
these days. Even the police

seem to be busier writing traffic tickets and patrolling the streets. As Barcelona gets on about its business of being a city, in the wake of a great summer carnival, I too, am getting on about my business in many ways.

Not only am I cutting the cord on my period for data gathering but I am coming to the point of making some important decisions, the product of a long period of reflection which you may have had some hint of while we were in Geneva. It is this which I want to write you about, and seek your counsel, or, at least, compassionate understanding.

I have a great admiration

for you, of which I should make no secret. Intelligence combined with passion, leading to action of the same kind, defines integrity, for me. It was this kind of integrity which I witnessed in both you and Prof. Nietschmann during the conference. Thus, to be associated with you both was an honor, and I especially prized the time you and I passed together in discussion. It was during those discussions that you won my trust and full support for your efforts, and why I feel at ease in writing you now about some of my deepest-felt sentiments.

I need to tell you these things because I am on the

threshold of making some enormously important decisions which will effect the course of my life.

In seeking to understand national identity, I spent a great amount of time observing myself and my own identity and made some important observations. Bearing in mind that I am to a large degree the society I live in, these are also observations upon Western society. The most important discovery I made was the massive degree of fragmentation there is ~~is~~ in my life. My passions find their expression in one place, intellectual activity in another, a sense of community somewhere else, and yet

(6)

again, physical exercise has its separate place, too. I reiterate that this is not unlike, and is, in fact, the same, as the society which engenders me -- body, mind, heart, spirit, community are all split asunder. Taking this observation deeper, I realized these contradictions, these conflicts, are the very basis of the conflict and violence we like to externalize (its in the newspaper, its out there, to not in me). This discovery, in turn, has led me to consider a more holistic approach to living, in which these contradictions are minimized -- in which all the elements requisite to the expression of my complete

identity are operative and coordinated. What that calls for is an examination of one's own history, and inner most passions. A test of the truth is that, it is always the same in macrocosm as it is in microcosm. Already you can, then, see the relation between this and national identity. To understand the Catalan people, their character, and the elements which make their identity ^{operative,} ~~operative,~~ I must understand their history, and their deepest passions.

With that in mind, I would like to offer you, not the details of my history, but some of the bold strokes so you can see

why I am considering some changes in my life right now, the kinds of contradictions I want to root out, and the direction I want to move in. All this, because it very much relates to our discussion about the Fourth World Journal, as well as my deeply felt desire to help put an end to the brutality and violence ~~we~~ which indigenous people are suffering. I envision such work as a way of coordinating my mind, passions, and need for self-expression. However, I would like you to understand why I have such a vision. That will permit a complete and deep understanding between us.

Despite my appearance as a geographer, or student of geography, I am not really a geographer at all. All my life, I have lived with only one goal: to so enrich my character with the various flavors of life, that I would have the wisdom and compassion to write literature which really matters. Every important decision I have ever made was considered in this light, and I have always chosen the road toward spiritual enrichment. If I thought it was with a place, I would go to that place. If I thought it was in a relationship, I would go with that relationship. If I thought it was in a

book, I would read that book. Ultimately, I have never chosen the road toward simple ego-gratification, although I know this is the hinge on which the world turns, and, least of all, have I sought material reward. For many, these latter two characteristics make me a very difficult person to understand. I have read many books, travelled to many places, and had many adventures, but I am not full of ego, ambition or material desire. It is true, I want to leave this planet a better place for my having lived upon it, but to die seeing that is enough, no recognition, no monument required.

When I started my university work, it was not for a career, a grandiose future, or psychological security. I was in fact giving up all that. I turned down a partnership in owning a travel agency, for the purpose of pushing the limits of my awareness. I actually started out as a philosophy major, and switched to geography when I saw the great need to ground myself on mother earth. Surely this is something you can understand in depth.

It wasn't the first time I gave up security for the sake of character, spiritual awareness, growth, or however you might phrase it. I have repeated this pattern

numerous times and, in it,
 you can see the outline of
 my identity. At 17, I gave
 up ownership of a prosperous
 magazine, in order to
 travel. At 19, I joined the
 Army, not to be in it,
 but to understand it. At
 21, I moved to Iran to
 become a radio broadcaster &
 news writer as I had been
 in the Navy. I gave that
 up under some pressure
 and returned to the United
 States and took assorted jobs
 till I found a great opportunity
 to travel & understand
 business operations through
 Montclair Travel.

Throughout all this my
 goal has never changed,
 the current always moving

and wisdom & compassion,
 the tools of a true writer.
 Sometimes, however, the eddies
 in a river take on a life of
 their own, and we forget
 the river is moving and
 where to. The experiences that
 enrich the mind and soul
 become like those eddies,
 until we see the current
 clearly again and flow on
 with the river. This is the
 point I am at now. I have
 awakened to the current,
 to my identity (which is not
 static, but a flow) just
 like in the 19th century
 when the Catalan people
 awakened to who they
 were. It was a rediscovery,
 a renaissance, but not
 the beginning of their identity.

I see clearly the contradictions in the institutionalization of myself through a university education. A free mind, a unity of heart and mind, complete self-expression, and community are not really possible there. By nature, scientific writing is dispassionate. You kill life, and then analyze it. To write passionately requires bucking the system. Self-expression is institutionalized and ~~then~~ ^{there} are tremendous pressures to conform. An academic mind is not a free mind but a tormented one, unless you are among the renegades like Barney, but even he can not escape certain conformities.

Thus, I think I can

accomplish much more outside
the system, than within it.

I am looking for those
alternatives that are true to
my character, and minimize
or extinguish contradictions
between ~~one's~~ my beliefs
and my activities, my
mind and my heart. I
want my talents and
intelligence to serve a goal
of promoting peace and
harmony among people. I can
only do that as I find
harmony within myself.

Again, my self & society are
the same. I have a vision
then, of working toward
both goals at once. \rightarrow (really a single
goal)

The microcosm and the
macrocosm will be the
same for me if I lend

my talents toward reducing conflict. I think you are a peaceful man seeking a peaceful means for doing that (it is the only way, truly - violence ultimately breeds violence). In that manner, I would like to cooperate with you, in any way I can. Knowing me better now, you can see if I fit into this or not. Either way, it is a pleasure to share my thoughts with you. I trust my sense about people, and I'm certain these words will not fall on deaf ears.

Sincerely, Rich Duggs

P.S. I enjoyed many fritas heladas (lemon, orange & coconut) in front of the fountain in your honor!

International Work Group for Indigenous Affairs (IWGIA) is an independent, international organisation which supports indigenous peoples in their struggle against oppression.

IWGIA publishes the IWGIA Documentation Series in English and Spanish. The IWGIA Newsletter in English and the IWGIA Boletín in Spanish are published in four numbers annually. The Documentation and Research Department welcomes suggestions and contributions to the Newsletters, Boletines and Documentation series.

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Please make your cheque payable to the International Secretariat, of IWGIA:

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sen, Mark Münzel, Aud Talle and Espen Wahle

Development Aid - Minorities - Human Rights: 10 assertions

By Michael Rediske and Robin Schneider

1. Many of the disputes taking place in the "third world" at present follow ethnic or religious lines-between neighbouring states as well as within nation states. Reference to social and class conflicts alone can often fail to explain the power relationships underlying the disputes. However, we can sometimes understand the conflicts if we take into consideration the consequences of colonial rule-which led to the preferential treatment of some ethnic or religious groups and to discrimination against others.

2. In the case of post-colonial nation states containing many ethnic groups, but dominated by élites composed of one or two groups, we can speak of internal colonialism. This internal colonialism and the internationally organized dependence of nation states are intertwined. On the one hand multinational companies have interests in the development of "peripheral" regions (such as tropical forest areas) and in the exploitation of their natural resources. The national governments on the other hand try to gain full control over their nation states' territories and work for the integration of "backward" areas to serve what they call "progress". Instruments which they use to integrate the state are the following: the control of local politics by central government; discouraging subsistence

Michael Rediske is a social scientist and a journalist living in West Berlin. Robin Schneider is a social anthropologist and a staff member of the West German human rights organization "Society for Threatened Peoples". This article was translated by Sarah Wayer.

production by the creation of an integrated national market and - on the ideological plane - the destruction, integration, or reshaping of autochthonous traditions and religious rites. Often these ends can only be achieved by the pacification of minorities, not only by preventing collective means of cultural survival (ethnocide), but also by banishing millions of people and physically eradicating whole peoples (genocide). The oppression and the pacification of groups can also take place where ethnic-territorial conflict is not involved, such as where caste systems uphold social dependence (as in some Asiatic societies).

3. International development policy which unquestioningly accepts the premises of the nation states of the "third world" supports internal colonialism and becomes its accomplice. Foreign development aid tolerates the destruction of cultures and the oppression or assimilation of minorities and obscures this with the semblance of humanitarian disaster relief or "help for self-help" projects. Food aid can use resettlement programmes in the fight against hunger for "want of an alternative" while resettlement itself can serve power politics against oppressed ethnic groups (Ethiopia). Roadbuilding, which integrates peripheral areas into the national economy, attracts a stream of new settlers and leads to the expulsion of the original inhabitants. Educational systems are - even when they incorporate the language of an ethnic minority - aimed at the assimilation of the cultural ideal of the "national language" rather than at strengthening the culture of the minority and making it equal. Even programmes of integrated rural development or decentralized health services can support internal colonialism when they originate in and are controlled by authorities of the central government.

4. The economic cooperation of donor countries, despite all professions of their policies being aimed towards basic needs,

self-help and human rights, are more than ever guided by their own economic interests, foreign policy and military considerations. The rights of minorities turn up on the periphery - if at all. They are only of interest when they can serve other political purposes.

For "third world" countries, the tendency towards export strategies and large multilateral projects reinforces - even for minorities in those countries - a fatal logic. The bases for this logic are: increasing integration into the world market, expansion of the national market, repression of local and subsistence production and the suppression of "unproductive" development projects. The rights of ethnic minorities or other negatively affected groups in the population are only included in these calculations when severe negative consequences are at stake: ecological disasters in the case of gigantic dams, an alarming decrease in domestic food production or a too forceful awakening of international public opinion. Minority rights are being made the subject of a political offensive in "third world" countries only when they can be used against recalcitrant governments, as in the case of the ethnic conflicts on the Atlantic coast of Nicaragua.

5. Over against the alliance between interests of the governments of industrial nations and internal colonialism of developing countries, collective minority rights must be explicitly asserted, but this will inevitably limit national sovereignty and the scope of power exercised by the domestic majority.

For ethnic or religious minorities, these collective human rights concern the following: decentralized control over natural resources; political self-determination at the regional, local and non-governmental levels; and the recognition of the right to be different, while enjoying equal rights with other citizens.

6. Development policy which is interested in rescuing cultures and protecting the lives and environments of ethnic or other groups peripheral to the national economy, has to support a decentralized development. In Spanish this is called "Etno-desarrollo" - ethnic self-determined development.

Foreign aid with this claim cannot formulate a universally valid concept of "development". It can only work generally to stimulate the forces of resistance of these minorities against changes outside their control. Furthermore, aid should support the development of these peoples' own economy, culture and social organization - whether these are themselves autochthonous and original or have already been reshaped by colonialism and capitalism.

7. Decentralized or ethnic self-determined development cannot be initiated from outside, and the strengthening of independent social organizations must not mean creating them out of nothing from the outside.

Of course, development projects which try to promote the poorest sectors of the population while circumventing domestic power structures or avoiding the use of community organization, are doomed to failure. Still, even such grass roots minority based organizations can only bring about self-determined development when they have already achieved a sufficiently strong position to ensure that outside support neither impedes nor manipulates their independence.

8. Independent indigenous organizations should not be idealized, however. Even with their full co-operation, a self-determined development which tries to minimize external influences, can only take place within narrow limits. As social movements of minorities, they are moulded, and in part determined, by the discrimination the minority has experienced

as well as by the possible strategies which the minority can make within the national political system.

These organizations are as different from one another as are the cultures they come from. For this reason they are of no use as models. Idealizing from outside and only wanting to see in them the autochthonous and the particularly characteristic aspects of a culture or a group transfigures their "two-facedness": their representatives, with whom our political support or development policy is concerned, are mediators between two cultures. Within their group they appear, as Mark Münzel has expressed it in the case of the Indian organizations of Mexico, "agents of modernization, as precursors of Westernization. On the other hand, for the outside world they represent the special interests of the Indians and so are thwarting Westernization" (Mark Münzel, "The two faces of the Mexican Indian Organization" Pogrom No. 112, 1985, p. 35). This role as mediator toward Western "donors" makes them in any case susceptible to the logic of a development policy which creates dependence and supports assimilation to western culture.

9. For the advocacy of collective minority rights, the same is true as for other areas of solidarity with the "third world": the ambivalence of every intervention - even the non-governmental or "alternative" one - forces us to consider the positive and negative consequences of each intervention precisely.

It is impossible to avoid having to evaluate critically grass roots organizations and consciously selecting support targets from among organizations which are often competing with each other - even in support given in the spirit of political solidarity. But solidarity with minorities, which in extreme cases (such as preventing genocide) must make use of an exclusively "advocatory" solidarity, runs the risk of no longer reflecting on

its own intervention and the choice of a partner to support.

10. With development projects for the benefit of, or including minorities, we should, in general, first assume that the projects will be harmful and reverse the burden of proof: we must ascertain why any project will fulfill an indispensable protective function, and whether development desired by the minority itself will not be prevented by this intervention from outside.

As far as sociologists or ethnologists are given an opportunity in development policy to indicate the detrimental consequences of a large project for autochthonous populations, they have to bare the burden of proof as opposed to planners who presuppose the economic success of the project.

In view of the outcome of foreign aid up to now - chiefly detrimental and to a large extent without effect - the burden of proving the "non-detrimental nature" of a project should be shifted to its supporters - specifically for projects dealing with minorities. It is not possible to establish lists of general "positive" criteria which would ensure the success of such self-determined development projects. Instead, criteria should be established for eliminating the conditions under which projects should in no cases be recommended.

Robin Schneider

3400 Göttingen, West Germany
Prinzenstraße 20a
Telefon 0551-56 312
April 28, 1987

Fourth World Journal
Center for World Indigenous Studies
Kenmore, Washington 98028
U.S.A.

Dear friends,

please send me a sample copy of your new journal.
I am a social anthropologist currently working on interethnic relations
in Nicaragua and preparing field-research in North-eastern Bolivia.

Thank you,

with best wishes,

Yours U. Schneider

October 20, 1986

File: 6200
RS: Joe

REC'D NOV 9 1987

World Council of
Indigenous Peoples
Stanford 1117, N.E.
Albuquerque, NM 87131

To whom it may concern:

I am a student at the University of New Hampshire and am interested in finding some information on the Inuit people of Northern Canada. Your organization was recommended to me by a professor of anthropology here at the university. It was suggested that you may be able to provide me with some literature or perhaps with the names of some other organizations to contact about the subject. I am specifically interested in the land rights dispute between the Inuit people and the Canadian government. Any and all information you have on the Inuit will be greatly appreciated. Also, your prompt response will be helpful as I would like to use the information in a paper that I am preparing.

Enclosed you will find a self-addressed, stamped envelope. Please use this to let me know if further postage will be necessary for mailing any information you have. Again your cooperation is greatly appreciated.

Sincerely,
Linda G. Harnden

Linda G. Harnden

c/o Barbour
Province Rd.
Barrington, N.H. 03825

enclosure

Cordillera People's Alliance

Room 314 Laperal Bldg., Session Road
Baguio City, Philippines 0201

December 2, 1986

Center For World Indigenous Studies
P.O. Box 911
Snoqualmie, Washington 98065
U.S.A.

Dear Friends,

Greetings from the Cordillera! This letter is an invitation to an international solidarity conference to be held in the Cordillera, Philippines in April 1987. The Cordillera People's Alliance (CPA), a cause-oriented federation of 130 indigenous people's organizations, is hosting the event.

We in the CPA feel that this is an opportune time for us to hold a solidarity meeting. Over the past ten years, our people have launched powerful campaigns and mass actions in response to attempts by the Marcos dictatorship to take over our ancestral homelands and subjugate our people. Most notable among our gains was the successful struggle against the four gigantic Chico River dams funded by the World Bank and the International Monetary Fund.

In February 1986, Ferdinand E. Marcos was ousted from power, and Madame Corazon C. Aquino took over as president of the Philippines — the result of years of anti-fascist struggle by the Filipino people and accumulated people's power. The new government has ushered in possibilities for the recognition of indigenous peoples' rights to ancestral lands and self-determination, but there is still the need to persevere in our cause for justice and a long-lasting peace.

The CPA is currently campaigning for the establishment of genuine regional autonomy in the Cordillera to ensure that the rights and welfare of our people are upheld and protected. To be successful, this campaign needs the broadest local and international support.

We see this conference as an opportunity for us to share with each other our experiences in the struggle for indigenous peoples' rights as well as to build areas of support and solidarity. We hope you will do your best to make it to our international conference.

In solidarity,

Joanna K. Cariño
JOANNA K. CARIÑO
Chairperson, Organizing Committee
International Solidarity Conference
in the Cordillera

INTERNATIONAL SOLIDARITY CONFERENCE IN THE CORDILLERA

R E S P O N S E F O R M

Date

Cordillera People's Alliance
Room 314 Lateral Bldg.
Session Road, Baguio City
Philippines 2201

I wish to attend the conference in April 1987.
Please send me additional information.

I will endorse your invitation to appropriate persons and organizations.

Please send invitations to the persons / organizations whose names and addresses are as follows:

_____	_____
_____	_____
_____	_____
_____	_____

I cannot attend the international conference.
Enclosed is a donation to your solidarity event.

Please send me more information about your campaigns.

Your Name: _____

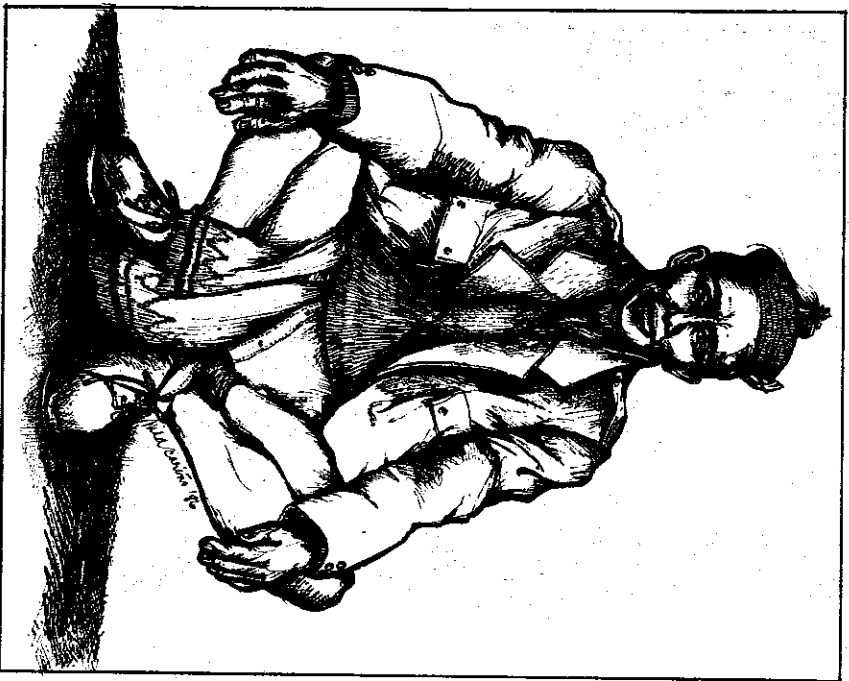
Organization: _____

Address: _____

International Solidarity Conference in the Cordillera

Date: April 1987

Venue: Cordillera, Philippines



65 ethnolinguistic groups who maintained the greatest links with their indigenous cultural heritage were defined as "cultural" or "national minorities".

Philippine Indigenous Peoples

The Philippines is a truly multi-cultural society. More than 85 distinct ethno-linguistic groups comprise its present population of 50 million people. The majority of all the linguistic groups in the Philippines are Malay and share many underlying patterns of similarity in their culture. There are also some racially distinct Negrito populations, who nevertheless share some economic and cultural traditions with the rest of the Filipinos.

The Creation of Philippine Minorities

The intervention of the Spaniards in the islands created sharp divisions between those ethno-linguistic groups who were colonized and assimilated by the Spanish and those who resisted or retreated from Spanish domination and retained effective independence. Through 350 years of Spanish colonial rule, it was the assimilated population composed of 20 or so ethno-linguistic groups which became dominant and became known as the Filipino "majority" within the colonial state. The remaining 60-65 ethnolinguistic groups who maintained the greatest links with their indigenous cultural heritage were defined as "cultural" or "national minorities".

The designation of these ethno-linguistic groups as "minorities" was based on colonial definitions and not on these peoples' own definition of themselves. The term encompasses a whole range of distinct people differing in numbers, economies, cultures and religious affiliation.

A Significant Part of the Population

The designation "minority" suggests that these peoples are numerically insignificant within the Philippines. Even conservative estimates fix their numbers between 6.5-7.5 million people or 12 percent to 16 percent of the island's population. They are comprised of the following main groups:

The Moro People: composed of 13 different ethnolinguistic groups. They now inhabit southwestern Mindanao, Basilian, Sulu and parts of Palawan. They are united by Islam and have been organized into sovereign political entities called sultanates since the middle of the 15th century. The Moro people under the Moro National Liberation Front are asserting their existence as distinct peoples with the right to an independent state.

The Igorot People: composed of eight major different ethnolinguistic groups inhabiting the Cordillera mountains in northern Luzon. They number close to a million people.

The People of the Caraballo Mountains: composed of three groups the Ialahan, Isinai and Ilongot people. They number around 130,000.

The Negritos and Agtas: composed of thirteen different groups spread throughout the country inhabiting the mountains and forested areas. Significant concentrations are found in the Sierra Madre mountains along the eastern

coast of Luzon, the Tarlac-Zambales mountains in central Luzon, and the mountains of Panay, Negros, Samar, Leyte and northeastern Mindanao. They total around 350,000.

The Mangyan Tribes: composed of six ethnolinguistic groups on Mindoro island, numbering around 123,000.

The Mindanao Hill Tribes or Lumads: composed of eleven distinct peoples with a total population of two million.

The People of Palawan Island: composed of five distinct groups with a population of 70,800 people.

Philippine indigenous peoples suffer the same problems common to many indigenous and tribal peoples throughout the world—colonialism, oppression and discrimination under the national state, non-recognition of ancestral land rights, expropriation of land and resources, government neglect and non-provision of basic social service, political misrepresentation, cultural exploitation and militarization. These problems are resulting in the rapid decimation and disintegration of indigenous populations throughout the world.

The common problems shared by indigenous peoples are a strong basis for uniting and coming together, to learn from each other, and to provide mutual support and solidarity.

The Cordillera Struggle

The Cordillera is the most densely populated mountain region in the Philippines. It is inhabited by almost a million indigenous people. Several ethno-linguistic groups comprise the Cordillera population, but they are collectively known as "Igorots", meaning mountain people. They are settled in widely dispersed villages along river valleys, near their terraced and swidden farms, pastures and hunting forest.

The Cordillera is divided into the provinces of Benguet, Abra, Mountain Province, Ifugao and Kalanga-Apayao, but these provincial boundaries do not correspond well between linguistically and culturally similar peoples.

Under the dictatorial rule of President Marcos, the Cordillera provinces were divided between the two lowland administrative regions. This resulted in increased resource exploitation and marginalization of the people. Government plans for the Cordillera included huge hydroelectric dams, logging concessions and infrastructure projects and all these threatened to displace whole communities and to deprive them of their land.

Strong resistance was put up by the Igorot people, leading the government to designate the Cordillera as a "critical area" with heavy militarization.

The Cordillera People's Alliance

The struggles of the Igorot people against encroachments by government projects has given birth to a strong Cordillera movement for self-determination. In 1984, the Cordillera People's Alliance was organized by 27 founding organizations. The CPA now has more than 120 member organizations.

The member organizations of the CPA include indigenous socio-political structures such as the clan, *ato*, *day-ag*, *ili* and *barrio*. CPA also has sectoral organization for farmers, workers, peace pact holders and village elders, urban poor, women, small scale miners, youth and students, professionals, *barangay* captains, government employees and the like.

The CPA is committed to advance the collective interests and welfare of the indigenous people of the mountain provinces. In pursuing this commitment, the alliance pledged itself to work for regional autonomy in the Cordillera. This means unifying all Cordillera areas and peoples into an autonomous region under a regional government with its own legislative assembly, executive branch and judicial system based on the rights and interests of the Igorot people and their diverse customs and traditions. The aspirations of the Cordillera people for regional autonomy is an assertion of the right to self-determination, an internationally recognized right of peoples all over the world. In addressing the special problems of the Cordillera people, the right to self-determination has six distinct features:

- The people's right to ancestral domain
- The people's right to own, use, manage and dispose of all natural resources within their ancestral domain prior to national and other constituencies
- The people's right to economic prosperity
- The people's right to maintain and develop their own culture
- The people's right to a life of peace and security
- The people's right to determine the form of their self-government and to uphold political systems already in practice.

The Cordillera People's Alliance is convinced that the native inhabitants of the mountain provinces can win genuine recognition of these rights only through a broad, united and militant struggle for self-determination in conjunction with the over-all Philippine struggle for national freedom and democracy. The Igorot people will have to organize and depend on themselves to assert, struggle and defend these rights.

The CPA also seeks to develop solidarity ties and linkages with various groups. The alliance has established a wide support network in the Philippines and abroad among indigenous peoples and minority groups, concerned Filipinos, human rights advocates and other supporters of indigenous rights.

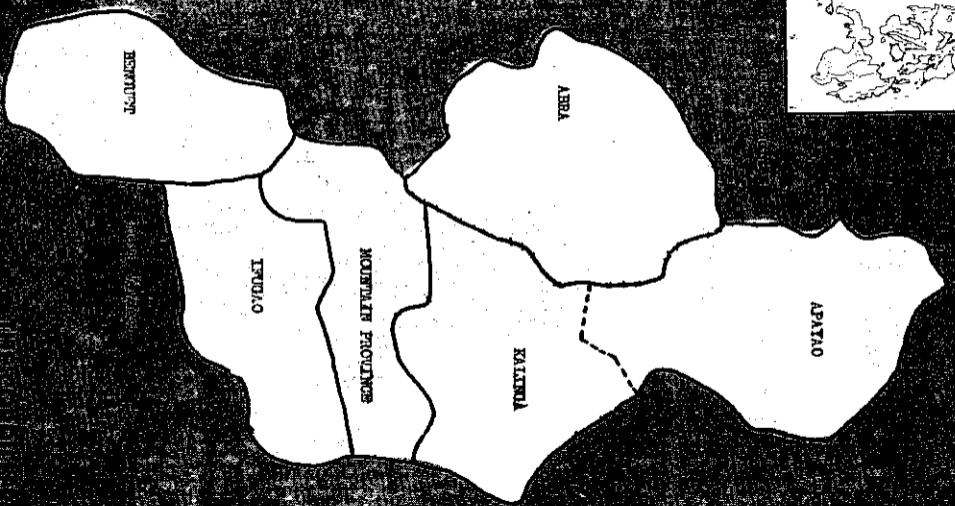
International Solidarity Conference In The Cord

This is an opportune time to hold an international solidarity conference in the Cordillera. For almost ten years, since the historic struggle of the Kalinga and Bon people against the construction of the Chico dams, international awareness, linkages and support has been growing for the Igorot people's struggle for self-determination.

The Igorot people's struggle is a rich experience about a people's growing awareness of their problems, painstaking organizing of communities and courageous determination to assert their rights against tremendous international interests and the military dictatorship of President Marcos.

Following the ouster of Marcos and the installation of a new government under President Aquino, the Cordillera People's Alliance launched a campaign for Cordillera Regional Autonomy as the structure of self-government and the promotion of Igorot rights and welfare. The CPA lobby at the Philippine Constitutional Commission was crucial to the approval of substantive provisions for a regional autonomous government in the Cordillera which will be instituted in the next two years. Genuine regional autonomy in the Cordillera can only be established with strong people's organizations active at every stage of the process, actually working for Igoro





Cordillera Peoples Alliance (CPA)

The Cordillera People's Alliance, or CPA, is a federation of cause-oriented organizations of the indigenous people of the Cordillera, a mountainous region of northern Luzon, Philippines. The Cordillera consists of the provinces of Benguet, Ifugao, Mountain Province, Abra and Kalinga-Apayao and border areas of adjacent provinces.

In June 1984, twenty seven Igorot people's organizations gathered in Bontoc, Mountain Province to found the Cordillera People's Alliance. This number grew to sixty by the time of its Second Congress the following year. Significant expansion has been made since then. The CPA now has more than 120 member organizations.

The member organizations of CPA include indigenous socio-political structures such as the clan, *ato*, tribe, *dap-ay*, *ili* and barrio. CPA also has sectoral organizations of farmers, workers, peace pact holders and village elders, urban poor, women, small scale miners, youth and students, professionals, barangay captains, government employees and the like.

Purpose

The Cordillera People's Alliance was organized with the aim of uniting the Igorots, the diverse people of the Cordillera — the Bontoc, Ibaloi, Ifugao, Isneg, Kalinga, Kankanaey, Tingguian, Bago, Balangao, Gaddang, Kalango-ya and other ethno-linguistic groups — for the defense of their ancestral domain and for self-determination.

The Igorot people need to unite on the basis of common history, culture, and current problems. They also share the same territory and ancestral domain — the Cordillera. Under the present situation, they face five main problems which they must overcome to survive as vital communities in their areas:

Socio-Economic Problems. The great majority of the people are poor; at least three-fourths of all households live below the poverty line. Marginal harvests cause food shortages, especially in the hinterlands. Children suffer from malnutrition and poor health and many die due to absence of medicine, doctors or hospitals. Only a number of schools and even teachers exists for elementary education and basic literacy classes. The lack of employment opportunities is forcing many to migrate to faraway places. In addition, the road system, albeit inadequate, needs much repair.

The Land Question. Many villages have been adversely affected by the construction of hydroelectric dams and geothermal projects and the operations of mining and logging corporations which have already displaced thousands of families from their homes and fields. Furthermore, the national government has classified 85 per cent of the entire Cordillera as forest reserve. Under the Revised Forestry Code, the people are not allowed to occupy, reside, farm, pasture, hunt or take away any forestry products in these areas. The Igorots have thus become illegal occupants, or "squatters," in their own land in the eyes of the law.

Discrimination. The Igorot natives have long endured a history of discrimination ever since the Spaniards labelled them as pagans and savages for resisting baptism and colonial rule. To this day, discrimination continues because the people have persisted in their distinct indigenous customs, rituals and artistic traditions. Often, movies, comics, radio, newspapers and even schools and other institutions spread the wrong idea that the Igorots are backward, ignorant, dirty, uncivilized, and primitive. Cordillera culture has also been exploited for commercial purposes, especially with the rise of tourism as a dollar-earning industry.

Political Misrepresentation. The government seldom recognizes, if ever, the Cordillera people's democratic

traditions like the *bodong ator*, *dep-ay*, *hidit*, *kalon*, *tanglong* and custom laws like the *pagta* in its present structure and decision-making processes. In addition, many Igorot government officials advance only the narrow interests of relatives and friends instead of the rights and welfare of the people they should be representing.

Militarization. The Cordillera is one of the most militarized regions in the country today because of the people's growing consciousness and unity in asserting their rights. And the military has committed numerous abuses and atrocities. Suspected as subversives or their allies, many villagers have been detained illegally, tortured, or "salvaged" (summarily executed), their villages strafed, bombed or turned into Vietnam-style hamlets. Many have fled to far-flung areas and justice has yet to be achieved for the victims.

The need, therefore, is for unity — in order to address these problems — and the Cordillera People's Alliance is an expression of that unity.

Programme

The Cordillera People's Alliance is committed to advance the collective interest and welfare of the indigenous people of the mountain provinces. In pursuing this commitment, the alliance pledges itself to work for regional autonomy in the Cordillera. This means unifying all Cordillera areas and ethno-linguistic groups into an autonomous region under a regional government with its own legislative assembly, executive branch and judicial system based on the rights and interests of the Igorot people and their diverse customs and traditions.

CPA affirms that the Igorots are Filipinos and that their particular struggle for justice and equality is a part of the Philippine struggle for national freedom and democracy. The aspirations of the Cordillera people for



CPA leading member Eduardo Solang talks to Constitutional Commissioner Roberto Concepcion during the successful job-by which resulted in provisions in the forthcoming Philippine Constitution on regional autonomy for the Cordillera.

regional autonomy is in fact an assertion of the right for self-determination, an internationally recognized right for all indigenous peoples all over the world as guaranteed by the United Nations and contained in the Universal Declaration of Human Rights and other documents of the international community. In addressing the special problems of the Cordillera people, the right to self-determination has six distinct features:

The people's right to ancestral domain. The Cordillera is the physical base of the Igorot people, the source of life from which springs their culture, economic systems and socio-political structures. The territory that belongs to the people include not only areas they actually occupy but also the entire breadth of land vital to their lives: the rice terraces and swidden farms, the pasture lands and hunting grounds, the burial sites and sacred shrines, the forests, mountains and waters, the minerals below and the sky above. Only by constituting the Cordillera ancestral domain into an autonomous region can a truly democratic government guarantee this perpetual and inalienable right of the indigenous people of the mountain provinces.

The people's right to own, use, manage and dispose of all natural resources within their ancestral domain prior to national and other constituencies. Further exploitation of these resources requires democratic consultation with the people from which approval must first be secured. Just compensation and a share in beneficial returns must accrue to the native inhabitants of the autonomous region. All existing and foreign-controlled industries must indemnify the affected communities for all past injuries and plunder of their natural wealth. Henceforth, conservation measures will be adopted to protect and improve the ecological system.

The people's right to economic prosperity. The key to an all-around development is the broadest possible participation of the Igorot people, from understanding its basis and implications, to choosing the alternative best suited to their needs, and to directing their own programs. Self-reliance, cooperatives, appropriate technology, and adaptations of indigenous forms of collective labor and group management to be encouraged in increasing production and developing the forces of production. The aim is to attain a standard of living adequate for the people's prosperity and well-being, including sufficiency in food production and ample services for health and nutrition, education, housing, road systems, transportation and communications and the like.

The people's right to maintain and develop their own culture. The Cordillera people are rich in indigenous rituals, customs and artistic traditions. Such cultural practices and beliefs deserve to continue so long as the people believe in their meaning and viability. Instead of vulgarization, artificial preservation and exploitation for commercial

purposes, the freedom should be guaranteed for the people to make appropriate and progressive innovations as are necessary for cultural development. Mass media, the schools and all other institutions involved in disseminating information and moulding opinion should be harassed to correct discriminatory ideas and attitudes regarding the Igorots; and at the same time aid in cultivating a proper knowledge and understanding of the Cordillera people and culture. Even as ethnic differences are recognized, the growth of a united Cordillera consciousness is to be promoted and Filipino nationalist culture appreciated.

The people's right to a life of peace and security. Militarization has only wrought havoc on the lives of the people who now demand the withdrawal of all troops and the disarming of all paramilitary units. A truly democratic government should heed the people's voice and also make amends by indemnifying all victims of military abuse. The supremacy of civilian authority over the military should be upheld as a primary principle in the governance of the region so that the people can freely exercise their rights and pursue their endeavors with neither apprehension nor fear of military intervention or repression.

The people's right to determine the form of their self-government and to uphold political systems already in practice. Custom laws such as the *pagta*, and traditional forms of leadership and decision-making such as the *bodong* (peace pact), *ator*, *dap-ay*, *hidit*, *Kalon*, and *tong-tong* still govern many aspects of the people's lives in the Cordillera. Village-level administration should therefore be adapted to these traditions just as structures between

Finances

To finance its activities, the Cordillera People's Alliance relies largely on its own resources and its thousands of individual members through membership and registration fees and contributions in cash or in kind. Solidarity and free volunteer services from supportive groups and individuals are welcome. CPA also accepts donations from sympathetic groups and institutions, including foreign organizations and agencies, so long as these do not in any way affect the integrity of CPA nor influence its policies and programs.

Membership

Any organization of the native people of the Cordillera in or outside the Cordillera region which upholds the purposes, programs and principles of the Cordillera People's Alliance can join CPA. Interested organizations or groups may contact any member organization or CPA branch office in their area or write for information to any of the following:

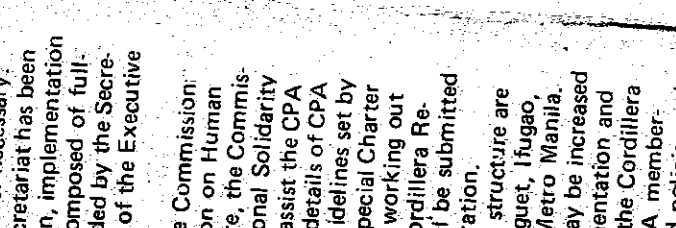
Cordillera People's Alliance
Atty. William F. Claver's Residence
(Behind the Provincial Capitol)
Bontoc, Mountain Province

Cordillera People's Alliance
Room 314, Laperal Building
Session Road, Baguio City

Cordillera People's Alliance
PT & T Building
Lagawe, Ifugao

Cordillera People's Alliance
2nd Floor, Pastoral Center
Bangued, Abra

Cordillera People's Alliance
c/o Atty. William F. Claver
St. Luke's Emergency Hospital
Dagupan, Tabuk
Kalinga-Apayao



representatives of peace pact holders, farmers, workers, urban poor, youth and students, women, professionals and other sectors with sufficient numbers and organization.

Representatives of the various CPA member organizations elect seven Cordillera leaders who, together with one representative each from the six branches, constitute the Executive Committee. This committee undertakes periodic evaluation of developments and status of planned activities so as to make adjustments whenever necessary.

Serving as CPA's nerve center, a Secretariat has been set up to handle day-to-day administration, implementation and monitoring of CPA activities. It is composed of full-time voluntary and support staff and headed by the Secretary General who is an ex-officio member of the Executive Committee.

In addition, five commissions — the Commission on Education and Culture, the Commission on Human Rights, the Commission on People's Welfare, the Commission on People's Action and the International Solidarity Work Commission — have been created to assist the CPA Council in planning and implementing the details of CPA programs in accordance with the general guidelines set by the Council. The alliance has also set up a special Charter Commission to consult with the people in working out a draft of the Organic Act creating the Cordillera Regional Autonomous Government which will be submitted to the first Philippine legislative for consideration.

At the base of the CPA organizational structure are its territorial branches in Abra, Baguio-Banguet, Ifugao, Kalinga-Apayao, Mountain Province, and Metro Manila. The establishment of the branches, which may be increased as need arises, ensures the effective implementation and coordination of CPA programs throughout the Cordillera and the democratic participation of the Cordillera organizations. The branches also recommend policies and programs to the Congress towards the attainment of CPA's objectives.

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The Campaign for Cordillera Regional Autonomy

**CORDILLERA PEOPLE'S ALLIANCE
Room 314 Laperal Building
Session Road, Baguio City
Philippines 0201**

International Activities

- 1. Speaking tour by representatives of the Cordillera People's Alliance in the Asia-Pacific, Western Europe and North America.**
- 2. Attendance at the meetings of the UN Working Group on Indigenous Populations and other international conferences.**
- 3. Letter and postcard campaign to President Corazon Aquino, the Constitutional Commission and other government ministries urging the establishment of a Cordillera Regional Autonomous Government and the recognition of indigenous peoples rights.**
- 4. Mobilizing and organizing of Igorots overseas to support the campaign for regional autonomy including resolution signing and other public activities on Cordillera issues.**
- 5. Establishment of support networks for the Igorot people's struggle for self-determination among indigenous peoples organizations, advocate organizations for indigenous peoples and among Philippines support groups and organizations.**
- 6. Media coverage and information dissemination.**
- 7. Financial campaign in support of the Igorot people's struggles.**
- 8. Messages of support and solidarity to the Cordillera People's Alliance and their present campaign for Cordillera Regional Autonomy.**
- 9. Visits to other indigenous peoples whenever possible.**

Major Events in the Campaign

1986

- April 24 Cordillera Day with the theme "Establish the Cordillera Regional Autonomous Government"
- April 29 Audience with President Corazon Aquino
- May to Drafting of a Charter for the Cordillera
- October Autonomous Regional Government
- June to Lobby with the Constitutional Commission
- September
- August Speaking Tour in the United States of America
- August 6 Public Rally for Cordillera Regional Autonomy at the Constitutional Commission
- August 21 People's Assembly for Justice
- September to Public Information Campaign and consultations on the Cordillera Charter and the new
- November Philippine Constitution
- October Tribal Filipino Week
- 5 - 12
- October to Speaking Tour in Asia Pacific
- December
- November to Speaking Tour in Western Europe
- December
- December 10 Human Rights Day

1987

- February Attendance of UN Sub-Commission on Human Rights Meeting and Indigenous People's Forum in Geneva
- Speaking Tour in Western Europe.
- April International Solidarity Event in the Cordillera
- April 24 Cordillera Day



University of Queensland

ST LUCIA, QUEENSLAND, 4067

UNIVERSITY LIBRARIAN
F. D. O. FIELDING, M.A., A.L.A., F.L.A.A.

UNIVERSITY LIBRARY

PAC:jt

7th April, 1987

Center for World Indigenous Studies,
P.O.Box 82038,
KENMORE. WASHINGTON. 98028
U.S.A.

Dear Sirs,

In November last year the following orders were directed to you:

Order NO. UG87-01488 dated 11.11.86
For: DEWAN, R.
Horrors of the Chittagong Hill tracks.
(Occasional papers/Center World Indigenous studies;4)

Order NO. UG87-01486 dated 11.11.86
For: MANYFINGERS, W.
Fourth world governance)
(Fourth world papers series)

Order NO. UG87-01487 dated 11.11.86
For: MENZIES, E. ed.
Indian war and peace with Nicaragua.
(Fourth world papers series)

Please confirm that you received the order and also indicate the likely date of supply.

Thank you for your assistance.

Yours faithfully,

P.p. Glenda Smith,
ACQUISITIONS LIBRARIAN,
Central Library.



University of Queensland
ST LUCIA, QUEENSLAND, 4067

UNIVERSITY LIBRARIAN
F. D. O. FIELDING, M.A., A.L.A., F.L.A.A.

UNIVERSITY LIBRARY

PAC:jt

2nd April, 1987

Centre for World Indigenous Studies,
P.O.Box 820381,
KENMORE, WASHINGTON. 98028
U.S.A.

Dear Sirs,

In October last year the following order was directed to you:-

AP87-00373 (10.10.86)
MANYFINGERS, W.
Fourth world governance.

Prepayment of US\$5.50 was made against your invoice no. 31706.5593.

Please confirm that you received our payment and advise me of the likely date of supply.

Thank you very much.

Yours faithfully,

PA Currie
ke. Glenda Smith,
ACQUISITIONS LIBRARIAN,
Central Library.



University of Queensland
ST LUCIA, QUEENSLAND, 4067

UNIVERSITY LIBRARIAN
F. D. O. FIELDING, M.A., A.L.A., F.L.A.A.

UNIVERSITY LIBRARY

PAC:jt

2nd April, 1987

Centre for World Indigenous Studies,
P.O. Box 82038
KENMORE WASHINGTON. 98028
U.S.A.

Dear Sirs,

Please refer to my order for the following:-

AP87-000548 T (14.10.86)
Fourth world journal
Vol. 1-18 (1972-1986)

In November I received Vol. 1, No's. 1-4 of my order supplied against your inv. no. 317065359; I did write to you at that time to request a report on the outstanding issues but do not seem to have received a response. Your advice regarding the likely date of despatch of the outstanding orders would be much appreciated.

Thank you.

Yours faithfully,

P. A. Curran

Rev. Glenda Smith,
ACQUISITIONS LIBRARIAN,
Central Library.