

E.
RESOLUCIONES DEL PRIMER CONGRESO DE
MOVIMIENTOS INDIOS DE SUDAMERICA

RESOLUTIONS OF THE FIRST CONGRESS OF
INDIAN MOVEMENTS OF SOUTH AMERICA

RESOLUTIONS DU PREMIER CONGRES DES
MOUVEMENTS INDIENS D'AMERIQUE DU SUD

RESOLUTIONEN DES ERSTEN KONGRESSES
DER INDIANERBEWEGUNGEN SUDAMERIKAS

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INDIAN COUNCIL OF SOUTH AMERICA
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A U T H O R I Z A T I O N

The Indian Council of South America authorizes the Indigenous Populations Documentation, Research and Information Center (DOCIP), Geneva, to produce the second edition (pamphlet size) of the Resolutions of the First Indian Congress of South America, held from February 27 to March 3, 1980 in Cuzco, Peru. Publication will be in four languages, 300 copies of each, Spanish, German, French, English. DOCIP will give the Indian Council of South America 20 copies in each language with a list of international organizations receiving copies from DOCIP.

Geneva, May 29, 1980

INDIAN COUNCIL OF SOUTH AMERICA
signed : Ramiro Reynaga, Coordinator

P R E S E N T A T I O N

The First Congress of Indian Movements of South America took place between February 27 and March 3 of this year in Ollantaytambo at the foot of the Incan temple-fortress of the same name, 90 kms north of the capital, Cuzco, Peru.

Five centuries after the "discovery" and destruction of the Tawantinsuyo country by the Spaniards, the village of Ollantaytambo, located in the Sacred Valley of the Incas, was the site of an Indian meeting. For the first time, hundreds of Indian leaders from Peru, Ecuador, Colombia, Venezuela, Brazil, Collasuyo (Bolivia), Chile, Argentina and Paraguay came together and were joined by delegates from Panama, Nicaragua, El Salvador, Guatemala, Mexico, The United States of America, Canada, Scandinavia, etc.

This political event was preceded by the FIRST INDIAN PARLEMENT OF THE SOUTHERN CONE, in Asuncion, Paraguay, in 1974, which had been very important at a regional level, and by the creation of the WORLD COUNCIL OF INDI-GENOUS PEOPLE (WCIP), in Port Alberni, Canada, in 1975.

Today the WCIP represents the Indian nationalities who since 1492 and until today bear the humiliation of being peoples suffering "social discrimination, racial segregation, psychological pressures, economic exploitation, cultural alienation and political oppression" caused by the europeanized castes called "national societies" that dominate in each of the countries mentioned above.

The FIRST CONGRESS OF INDIAN MOVEMENTS OF SOUTH AMERICA, apart from having reaffirmed the Indianist Ideology, succeeded in setting up the Direction of the INDIAN COUNCIL OF SOUTH AMERICA, whose seat will be in La Paz, Bolivia.

Following a five days' examination of the Indian situation on the continent, which took place far from the urban turmoil and from the mestizo domination over the true "sons of the sun", the delegates drew the conclusions presented in the following document.

Ollantaytambo, March 1980

PRESS COMMITTEE

COMMISSION ON INDIANIST IDEOLOGY AND PHILOSOPHY

CONSIDERING THAT :

the cosmic thought of life and of the world that surrounds us is the very basis to understanding the INDIANIST IDEOLOGY, which means : order in constant movement and the harmonious succession of opposites that complement one another;

the INDIANIST IDEOLOGY as the thought of the Indian himself, of nature and of the universe, is the search, the encounter and the identification with our glorious past as the basis for taking the decision of the destiny of the Indian peoples into our hands;

INDIANISM nourishes itself in the collectivist or communalistic conception of our Tawantinsuyana civilization based on the philosophy of equalitarian social welfare;

the Indian scientific conception defines Man as an integral part of the cosmos and the balancing factor between nature and the universe since the development of a creative life on earth depends on Man;

WE THEREFORE DEFINE OURSELVES AS FOLLOWS :

1. We, the autochtone peoples of this continent, call ourselves "Indians" because for centuries we were subjugated under this name and it is with this name that we will liberate ourselves. TO BE INDIAN IS OUR PRIDE and INDIANISM protects the Indian as author and protagonist of his own destiny. For this reason it is our flag of struggle and our slogan of continental liberation.
2. We the INDIAN PEOPLES are descendants of the first populations of this continent: we have a common history, an ethnic personality of our own, a cosmic conception of life, and as inheritors of a thousand year old culture, after almost 500 years of separation, we are newly united in order to be the vanguard of our total liberation from western colonialism.
3. We reaffirm INDIANISM as the central position of our ideology, as its vitalistic philosophy advocates the self-determination, autonomy and socio-economic-political selfmanagement of our peoples and because it is the only living alternative for today's world in its total state of moral, economic, social and political crisis.

4. We reject INDIGENISM because it corresponds to the ideology of oppression, since from its very origin it has served the racist interests of the governing (the State), the missions (religion) and anthropology (the social sciences).

5. We claim COMMUNALISM, the guiding principle of our ancestors, which is expressed in the "ayni", the "mink'a" and the "camayaji", the "yanapacu" and other collectivist forms which were practiced on the entire continent and expressed in the principles of justice of "ama suwa, ama llulla and ama qhella". These rules of conduct are completely different from and came before the capitalism and socialism of the West.

6. We refuse the POLITICAL TENDENCIES copied from Europe, as none of them have the intention of liberating us. The RIGHT WING in its different expressions is the oppressor of the Indian, and the LEFT WING in its different factions divides our peoples into antagonistic SOCIAL CLASSES. Both are a creation of the same dominating caste which hates the Indian.

7. We reject RACISM because its theory of the biological and permanent superiority of one human race over another is not proven and was the pretext used by the European invaders, and is still used by their descendants today, for exterminating us physically and as a people. WE ARE NOT RACISTS because we have never claimed TO BE SUPERIOR and we have never accepted TO BE INFERIOR to any people on earth.

8. We stand up, in memory of our Indian martyrs, to TAKE THE OATH

to restore our cities of stone,
to take back our political destiny,
to revindicate our historical personality,
to revive our centuries-old culture.

We proclaim our pride to be INDIAN PEOPLE.

Ollantaytambo, 2 March 1980

signed :

Camila Llanquinao
(Mapuche)
COORDINATOR

Marco Barahona C.
(Quechua)
RAPPORTEUR

Bernardo Fernandez
SECRETARY

POLITICAL AND ECONOMIC COMMISSION

I. INDIANIST AND WESTERN POLITICS

CONSIDERING THAT :

politics is the science and art of governing people and administering their institutions and natural resources for the benefit of those governed;

our grandfathers, experts in political science, governed the confederations of brother nations fairly and administered vast territories where no one robbed (exploited), no one lied, no one was lazy, everyone worked, no one begged and no one died of hunger;

the West (Europe) and the europeanized governments of these South American republics have tried and failed all the political strategies, but in spite of their incapacity to find concrete solutions, they still have the shamelessness to claim the right to command the destiny of the people;

Europe imposed on this Indian continent the system of private property, a religion of metaphysical values, social and racial discrimination, and a horrible anarchic society of antagonistic classes; in other words, committed a crime injurious to the physical integrity of our peoples;

WE RESOLVE :

1. To mobilize all the Indian nations in order to take a stand in the struggle against the West.
2. To reject the inhuman domination of the West, which since the European invasion of 1492 has imposed the cross and the sword and has only practiced robbery and treason, sown poverty, hunger and death besides the other wrongs committed against our peoples.
3. To proclaim before the world that the time has come to completely recuperate our territories, to re-establish on them our Indian councils and governments, to revindicate the memory of our heroes, to revitalize the Ayullu, the Calpulli and our own other forms of organization; that is to say the time of the Indian has come and it is the beginning of the end for the West in these lands.

II. TACTICS AND STRATEGIES

CONSIDERING THAT :

the war of political liberation, the recuperation of our historical personality and the revival of the values of our ancestral cultures will be a long and difficult process;

many peoples in the world who were put down by the European colonialists have freed themselves and are now masters of their own destiny; these are moving acts that justify the struggle for our own liberation;

the Indian people will win with their own tactics and strategies, and not by formulas dictated by Europe;

WE RESOLVE :

1. To allow each Indian nation to adopt its own tactics and strategies, allowing for two possibilities in accordance with the social, economic and political imperatives of the different countries :
 - a) When the Indian population is in the majority in any country, their immediate goal will be the takeover of political power,
 - b) When the Indian population is in the minority it will reserve for itself the right to decide its immediate action together with the leadership of other popular movements in that country, without however compromising its political autonomy and its ethno-cultural identity.
2. To urge our brothers and sisters - peasants, miners, factory workers, domestic servants, "z a f r e r o s" construction workers, students, university professors and professionals to become aware of and to join the organizations which are first and last for Indianism.
3. To denounce the paradoxical control of the Indian birth rate and the immigration plan of racist South Africans to form imperialist enclaves all over the continent; in other words, through foods and sterilizing vaccines the racist governments try to "avoid the birth of more Indians" and to release the "vital space" for their counterparts who are being expelled from Africa.
4. To demand the expulsion of evangelic sects, Catholic missions and lay groups who have been called "educators and civilizers" and serve as a spearhead for imperialist penetration into our communities.

III. GRASS ROOTS BODIES AND SUPPORT COMMISSIONS

CONSIDERING THAT :

our peoples vigorously maintain their deep ancestral roots in spite of five centuries of oppression, poverty, hunger and systematic death imposed on our lands by the West;

WE RESOLVE :

1. To once again employ the Ayullu base of social organizations with their own forms of struggle.
2. To create an International Juridic Consultant for the defence of the rights and guarantees of the autochtone peoples.
3. To reevaluate the importance of and promote Indian medicine among our peoples.

IV. ECONOMY

CONSIDERING THAT :

our peoples practiced a scientifically planned economy, i.e. all the members of the community participated in the different sectors of production and by right everyone received their fair portion, no one took more because no one had to have less, no one exploited, no one begged and no one died of malnutrition within our territories;

today in many areas on Earth as in ours, an unequal distribution of wealth is imposed and proportionally 15 % of the population monopolizes selfishly 85 % of the resources while 85 % of the population has 15 % of the remaining riches;

due to capitalist exploitation meant to satisfy the monstrous consumer society, some unrenewable natural resources are being exhausted;

the Earth is the Mother who provides the daily food and by means of an appropriate technology can provide sufficiently for an overpopulated and hungry world;

WE RESOLVE :

1. To let the natural right of ancestral property of the Land prevail in our favour, as we the Indians are its true heirs.
2. To promote appropriate economic activities which would allow the standard of living in our communities to be raised.
3. To demand a percental share in the income which States obtain through TOURISM, considering that its affluence results from the

desire to know Indian characteristics, from the commercialization of Indian art and from visits to the archeological sites that belong to our ancestors.

4. To require that the exploitation of natural resources located on communal lands be carried out by the Indian owners themselves, be it by right of occupation or by ancestral inheritance. This also requires the revision of the laws on adjudication priorities, which for the moment only benefit the non-Indians and the transnationals.

5. To establish, on the basis of international law, the legality of a reimbursement for the damages caused by 300 years of direct exploitation and 150 years of wrongs and prejudices by Europe and the United States of America to the socio-economic-cultural interests of the Indian people.

Ollantaytambo, 2 March 1980

signed :

Gaul Carnero M.

COORDINATOR

Ramiro Reynaga
(Quechua)

RAPPORTEUR

Gloria Marrero

SECRETARY

- 7 -

CULTURAL COMMISSION

I. INDIAN CULTURE

CONSIDERING THAT :

the Indian peoples of all times and in all places developed, maintained and practiced their own socio-cultural forms;

within the Indian cultural plurality, no culture was superior or inferior but on the contrary all were harmonious and complementary, given that our peoples had been organized in societies taking into account the universal harmony;

our cultures were not antagonistic or destructive, nor did they practice genocide or exclusion, as is the case for Western culture;

the European invasion and all forms of colonization have had and have an ethno-genocidal character of classic barbarism, of individualism and dehumanization;

simultaneous to the process of colonial domination imposed by the Western world, a process of resistance by the Indian cultures struggling for their full self-determination is taking place;

all of the above implies a dynamic opposition between Western model systems - in which exploiters and exploited, colonizers and colonized, discriminator and the discriminated against, etc., confront one another - and on the other hand the Indian cultures which are capable of an organization of life through authentic communities, alien to the contradictions of the first system;

WE RESOLVE :

1. To reject the colonialist-influenced academic classification which places the Indian people at a cultural level of barbarism whereas in Europe itself, while medieval barbarism was raging, our civilizations were flourishing in the entire American continent.

2. To urge all Indian peoples to revitalize, revive and consciously practice their own cultural values in their different forms.

II. INDIAN VISION OF THE UNIVERSE

CONSIDERING THAT :

we the Indian peoples have our own vision of the universe which expresses itself in an harmonious and dialectic conception of reality; this is far from the proselytizing and oppressing forms which characterize the Western world;

we the Indians have been aggressed and forced to give up our cosmic conception, endeavouring to deprive us of our relationship with the universe and to separate us from the reality to which we belong;

WE RESOLVE :

1. To reject the aggressive intrusion of foreign religious sects in our communities, as they are meant to impose theist and metaphysical beliefs to exploit materially with the promise of future compensation after death, to alienate us and to destroy our historical, social and human personality as well as our ecology.
2. To demand that the governments of our continent expel a number of sects and religious missions which have served as spearheads of imperialist North American penetration of our communities, for instance :
 - a) The Summer Institute of Linguistics for being an instrument of Yankee imperialist penetration of the Amazon region,
 - b) The evangelist missions which instead of sincerely helping, divide communities into opposing groups.
 - c) The Catholic missions and other sects that operate with veiled intentions,
 - d) Lay groups and volunteers of the imperialist penetration such as the Peace Corps, Friends of the Americas, etc.

III. INDIAN EDUCATION

CONSIDERING THAT :

if by education one understands the whole training of the man and the woman for the service of the community, the education imposed by the official Ministries of Education does not correspond to the character of our Indian being, nor does it take into account the basic needs of the population in general of the different countries;

official education is an instrument of domestication and depersonalization of Indian pupils, who are drawn away from the oppressive reality in which our people have to struggle;

official education serves Western models, which under the denomination of "civilization" lead to the systematic alienation of our Indian being;

the complex education system imposed in the different countries is subsidized by the scarce means of our brothers, through taxes and other contributions, while its alienating character promotes costly elements, foreign to and enemies of the Indian tax-payer himself;

WE RESOLVE :

1. To urge the heads of families to take the responsibility of the earliest part of the education of their own children, with clear consciousness of the discriminative reality in which destiny has placed them.
2. To require that elementary teaching be given in the mother-tongue, by bilingual Indian teachers, in order to avoid a psychological shock to the children. Little by little, the Indian languages will become the fundamental ones while Spanish will become a second language.
3. To denounce the fact that official education, be it public or private, is an agent of cultural alienation and domestication with a view to economic exploitation.
4. To condemn the attainment of millions in outside funding by governments and other groups engaged in education with the pretexts of "literacy, education, civilization" for the Indians, even though this has never produced results.

IV. NATIVE LANGUAGES

CONSIDERING THAT :

before the European invasion in 1492, our peoples had their own languages, technically and scientifically structured, whose idomatic forms maintained the relationship with the Indian vision of the universe;

the European invasions banished our languages from their true social-political importance by the official imposition of imported neo-latin dialects;

today in the different countries of the continent a discriminatory intent towards our languages persists with serious prejudice for those who speak them; they become non-verbal simpletons vis-à-vis the self-conceit of the heirs of the colonial invaders;

despite systematic agressions directed against them by the invaders, native languages - even though they had no written rules of grammar and are not taught in academies, have persisted as a full system of communication and transmission of culture through time and space;

WE RESOLVE :

1. To reject every form of ethnic aggression directed towards the destruction or distortion of the idiomatic riches of our own systems of communication.
2. To revitalize and dignify the intensive and extensive use of our languages as the natural means of communication of our thoughts and sentiments and the transmission of cultural values from one generation to the next.
3. To suggest that Indian linguists of every nationality objectively structure the writing, the phonetics, the syntax and the semantics of the languages with which our peoples communicate.
4. To require the official recognition of our native languages in order that their use gains respect and consideration on the part of the society which is discriminating against Indian culture.

V. ANTHROPONYMS, TOPONYMS AND INDIAN MONUMENTS

CONSIDERING THAT :

before the European invasion in 1492, within the lexical richness of our languages, the concepts of microcosm (man) as well as macrocosm (the universe) had their own denominations;

Pizarro (the conqueror) and Valverde (the priest), prototypes of the European invasion, offered the Inca Atawallpa pardon if he would adopt the Christian name of John; having done so, he was still accused of treason;

in the name of "Christians and the civilized" the dominant caste has come imposing on us a quantity of names of "saints and tyrants" of medieval Europe, which for us have no other significance than depersonalization and unconditional submission in times of peace; this garland of European names has no real meaning for us, whereas our names spring from nature and are meant to describe the characteristics of the object or the person;

foreign names of mountains, villages, cities, rivers, squares, streets have been introduced and have completely replaced the original ones, or by the more subtle addition of "saintly" names to the Indian names. Wayrapata, for example, which in Aymara means "the heights of the soft wind", becomes "Santa Maria de los Angeles de Wayrapata" (Our Mother of the Angels of Wayrapata);

the oppressor caste of our peoples in the South American countries never cease, in their Eurocentric effort to baptize everything they find in their path with names of their so-called heroes. They do not spare efforts to build costly statues in the cities, such as the equestrian

monument to Francisco Pizarro, destroyer of the Tawantinsuyo, in the Plaza de Armas in Lima, Peru;

WE RESOLVE :

1. To convince our peoples that they have the moral and material obligation to recuperate, restore and give vigor to the anthroponyms (names of persons) and toponyms (names of places), with all the depth of their meanings.
2. To stimulate our Indian historians to take the dust off the heroic actions of our peoples and discover the human values that this heroism makes evident, to liberate their people from European oppression.
3. To urge the governments to find the means necessary to know our true history, considering that a systematic and permanent aggression can be observed against our great Indian ancestors, distorting history and intentionally minimizing the heroic emancipatory acts of our greatest men.
4. To call on the Indian painters and sculptors of different autochthon nationalities of the continent to represent, on canvas or in stone, the expression of the thought and the everyday life of our peoples, as well as the spirit of the heroic resistance of five centuries to the brutal European invasion, under the leadership of our own heroes; their monuments should be placed in important passage places. For example, TUPAK AMARU should have his monument in Cuzco (Peru), TUPAK KATARI in the Collasuyo (Bolivia), LAUTARO in Arauco (Chile), CALFUCURA in Patagonia (Argentina), etc.

VI. ETHNO-GENOCIDE AGAINST THE INDIAN

CONSIDERING THAT :

before 1492, from pole to pole and coast to coast, our continent had been populated by a Confederation of brother nations, who were physically exterminated in the mines, the ranches and the workshops;

currently the republican governments of the dominating caste continue with brutal forms of systematic extermination of the Indian peoples;

the racist governments, in agreement with North American imperialism, use the most sophisticated methods of extermination of the Indian, such as poverty, malnutrition and death in inter-nation wars, massive sterilization by means of food and vaccinations provided by Caritas and other organizations, and planned immigration of South African racist settlers on Indian territories;

this aggression extends to the cultural values of our ancestors, such as the prohibition to use our languages, the alienation and sense of shame about our Indian person and place names, the prohibition of the practice of our religion and our medicine, etc.;

WE RESOLVE :

1. To condemn all the governments involved in different acts against the Indian people, and specifically for genocide in the following countries:
 - a) Bolivia - for the November 1, 1979 massacre of the Indians living in the marginal dwellings of different cities in the country.
 - b) Brazil - for "Far West" practices in the Amazon and for treating Indians as legal minors, which diminishes their human dignity, through organisms like the FUNAI (National Foundation of the Indian).
 - c) Chile - For decreeing the legal death of the Mapuche nation through Law No. 2568 of 1979, which destroys their communal life.
 - d) Paraguay - for having allowed the extermination of Indian nationalities in the Chaco and particularly in the east, and for exploiting - through tourism - the Maca Indian people, intentionally placed in a reservation (anthropological park) which is next to the zoological park of the city of Asuncion.
- 3) Others, like Guatemala and El Salvador in Central America, where the Human Rights and the guarantees of our peoples are constantly violated.
2. To refuse the food supplies from Caritas, the vaccines and other sterilizing drugs which bear the inscription "Aid from the People of the United States of North America", distributed by the racist South American governments who are trying to "avoid the birth of more Indians". "Aid" from imperialists cannot be anything other than poison for the poor peoples not of their race.

VII. RELATIONSHIP BETWEEN THE COUNTRY AND CITY

CONSIDERING THAT :

before the arrival of the Europeans, the cities accomplished a social function of administration, exchange of products, ceremonies;

a rational policy of popular distribution was applied, avoiding deplorable marginalization;

a form of social, familial and ecological balance was practiced between every and all geographical regions;

today, on the contrary, cities are centers of corruption for man

and woman, of social and racial discrimination against the Indian, and pollution of the atmosphere harmful to the health and the ecological system;

WE RESOLVE :

1. To ask the governments to elaborate a rational policy for the people and to provide the necessary infrastructure, in order to guarantee the autonomous and self-managed survival of our communities, and in order to avoid the migratory wave from the country to the city.
2. To demand the governments to respect the life and health of our people and to avoid the alteration of the ecological system caused especially by an irrational cutting of forestland, unlimited hunting of animals, by the use and abuse of chemical fertilizers in agriculture and by air contamination; the construction of the pesticide plant which stands on the Aymara Highlands (Peru/Bolivia) is a specific example.
3. To demand that the Governments decide the ways to become aware of our true history, because one can observe a systematic aggression against our Indian heroes, deforming history and intentionally minimizing the heroic actions of our ancestors.

Ollantaytambo, 2 March 1980

Signed :

Salvador Palomino
(Quechua)
COORDINATOR

Melesio Zamora
(Mataco)
RAPPORTEUR

Samuel Coronel
(Aymara)
SECRETARY

CONSTITUTIONAL ACT OF THE INDIAN COUNCIL OF SOUTH AMERICA

In the village of Ollantaytambo, under the jurisdiction of Cuzco, Peru, seat of the First Congress of Indian Movements of South America, at eight in the evening, on March 3, 1980, after the plenary sessions were over and the resolutions of the different commissions had been heard, it was decided that the central aim of the Congress was the creation of an INDIAN COUNCIL OF SOUTH AMERICA, whose headquarters was to be changed every two years, by rotation between the different countries.

The first Council is to have its headquarters in La Paz, Bolivia, the capital of the Aymara nation Chukiyawu-Kollasuyo, from 1980 to 1982.

It will be composed of two representatives of each member country, one regular and one alternate, whose functions will last two years.

In a room set apart exclusively for this use, the full delegation of each country met to deliberate and designate their representatives to the new Council.

The Council shall be the official voice of all the Indian people of South America, their guide and their defender.

It was authorized to draw up the statutes, taking into consideration the suggestions presented and to program immediate and long term work activities.

Argentina provisionally designates its regular and alternate delegates until the Indigenous Association of the Argentinian Republic officially announces its decision.

The delegates from Paraguay (Severo Flores and Alberto Escobar) abstain from participating in the Council until their organizations have pronounced themselves.

Upon suggestion of the members of the Council, it was proposed to the Assembly of Delegates that their brother Nilo Cayuqueo, Mapuche from Argentina, who has resigned from his post as General Coordinator for South America of the World Council of Indigenous Peoples, be elected as General Assessor of the newly formed Council, this motion being unanimously approved except for the abstention of the delegation of the IARA of Argentina.

The Council shall be integrated with the World Council of Indigenous People.

The Council is formed by the following delegates in charge and alternates :

<u>DELEGATES IN CHARGE</u>	<u>NATION</u>	<u>ALTERNATES</u>	<u>NATION</u>
Trino Morales (Colombia)	Chibcha	José S. Tapasco (Colombia)	Chibcha
Noeli Pocaterra (Venezuela)	Guajira	Lucila Clarin (Venezuela)	Guajira
Marco Barahona (Ecuador)	Quechua	Ampam Karakras (Ecuador)	Shuar
Daniel Matenho (Brazil)	Purixi	Renato Athias (Brazil)	
Salvador Palomino (Peru)	Quechua	Prosper Orozco (Peru)	
Ramiro Reynaga (Bolivia)	Quechua	Samuel Coronel (Bolivia)	Aymara
Melillan Painemal (Chile)	Mapuche	Mario Curihuentro (Chile)	Mapuche
Fausto Duran (Argentina)	Quechua	Melesio Zamora (Argentina)	Mataco

After entering into their functions, the delegates met in order to designate the following Executive Council of the Indian Council of South America :

- | | |
|---------------------------|-------------------------------------|
| 1. GENERAL COORDINATOR | Ramiro Reynaga, Quechua, Bolivia |
| 2. SUBSTITUTE COORDINATOR | Salvador Palomino, Quechua, Bolivia |
| 3. GENERAL SECRETARY | Marco Barahona, Quechua, Ecuador |
| 4. SUBSTITUTE SECRETARY | Trino Morales, Chibcha, Colombia |
| 5. TREASURER | Samuel Coronel, Aymara, Bolivia |
| 6. SUBSTITUTE TREASURER | Noeli Pocaterra, Guajira, Venezuela |
| 7. GENERAL ASSESSOR | Nilo Cayuqueo, Mapuche, Argentina |

A solemn ceremony took place, during which oath was taken, and the posts of the new Directive of the EXECUTIVE COUNCIL were confirmed by signature of the representatives of the different nations present.

THE ICSA IN THE INTERNATIONAL BODIES AND THE UNITED NATIONS

RESOLUTION

1. Considering that the participation of our organizations in international forums is of major importance in order to obtain economic and political support for our cause through the diffusion and the exchange of information with the world, and in relation to the international legislation which refers to our peoples, we refer, in the present RESOLUTION, to Convention No. 107, CONCERNING THE PROTECTION AND INTEGRATION OF INDIGENOUS AND OTHER TRIBAL AND SEMI-TRIBAL POPULATIONS IN INDEPENDENT COUNTRIES. (International Labour Conference Acts, 40th Session, Geneva, 1958).
2. We believe that this Convention, elaborated by oppressive governments, was meant to legalize the colonial oppression of the Indian peoples, given the following facts :
 - a) It was made by governments without the participation of representatives of the Indian peoples,
 - b) It does not consider in its articles the right to self-determination,
 - c) It seeks integration and assimilation, with total lack of respect for the dignity of every people and its right to freedom,
 - d) Its aim is the destruction of our culture, of our traditions and of our languages,
 - e) The mentioned Convention is contradictory in its different articles, allowing for wide interpretations and vague definitions.
3. We would like to make a few comments concerning this Convention, through the following examples :
 - a) Article 2, paragraph 3 states that "The primary objective of all such action shall be the fostering of individual dignity, and the advancement of individual usefulness and initiative." The article pretends to encourage dignity, as if the Indian people were lacking in dignity; it pretends to promote social usefulness, as if our people had no social organization to dignify them; and finally it seeks to promote the individual, which is contrary to the communal spirit of our peoples.

b) Article 4, paragraph (b) speaks of, "the danger involved in disrupting the values and institutions of the said populations unless they can be replaced by appropriate substitutes which the groups concerned are willing to accept shall be recognised;" This article seems to us extremely contradictory, in the sense that on the one hand it speaks about the danger of interfering with the values of our peoples, but on the other it allows their replacement by other values which correspond to the culture of the oppressor.

c) Article 7, paragraph 2 states, "These populations shall be allowed to retain their own customs and institutions where these are not incompatible with the national legal system or the objectives of integration programmes."

We feel that this article clarifies perfectly the spirit of Convention 107, because the legislation imposed by the colonizers does not contemplate the right to maintain one's customs and institutions and the objectives of the integration programmes are the destruction and the death of the Indian peoples.

d) Article 23, paragraph 2 states, "Provision shall be made for a progressive transition from the mother tongue or the vernacular language to the national language or to one of the official languages of the country." This article is a death sentence for our languages, fostering forced acculturation by imposing the language of the colonizer as another form of domination.

e) Article 24, paragraph 1 states, "The imparting of general knowledge and skills that will help children to become integrated into the national community shall be an aim of primary education for the populations concerned."

This article, as all the others, shows the evident intention of bringing about, at all costs, the disappearance of our peoples, by destroying the minds of our children, by disuniting our families and thereby the total community.

4. The articles quoted show clearly the objectives of this Convention, and we therefore reject it and consider it to be anti-Indian. We call upon the United Nations to elaborate a new law which takes into account our legitimate rights, with the full participation of our representatives.

Prepared by : NILO CAYUQUEO, General Coordinator for South America, World Council of Indigenous Peoples

with assistance of : MARIO IBARRA, DOCIP

CONDEMNATION OF THE GUATEMALAN GOVERNMENT FOR THE
MASSACRE OF BROTHER INDIANS

The FIRST INDIAN CONGRESS OF SOUTH AMERICA, meeting in Ollantaytambo, province of Cuzco, Peru, from 27 February to 3 March 1980,

CONSIDERING THAT :

the Government of Guatemala has committed a series of massacres against the Indian people of Guatemala, violating the most basic human rights, as in the case of the well-known MASSACRE AT CHAJUL in the Dept. of El Quiché and the recent murder of 27 brother Ixiles-Quichés in the Spanish Embassy on 31 January, 1980;

all these massacres are perpetuated against our brother Indians by the Army, the National Police, with the authorization and support of the Government of General Romeo Lucas Garcia;

the kind of treatment which has been applied, such as torture, burning of harvests and of farms, raping of women, sequestrations and massacres, are pure acts of barbarism and call for an immediate sanction;

WE RESOLVE :

1. To condemn and denounce the Government of Guatemala for its constant violation of human rights and its barbaric and genocidal intrusions against the Indian communities of the country.
2. To demand that the United Nations and the Organization of American States take immediate action by nominating a commission of enquiry to establish the seriousness of the violence of the Army, the Police and the para-police groups against the Indian peoples. This commission should also include Indian representatives.
3. To propose to all the democratic governments of the world that they should terminate their diplomatic relationships with the Government of Guatemala because of its openly criminal actions against the Guatemalan people in general and the Indian people in particular.
4. To ask all labor organizations of the world and the mass media (radio, TV, newspapers, etc.) to denounce and condemn the violence and the criminal actions committed against the Guatemalan Indians.

CONDEMNATION OF THE GOVERNMENT OF BRAZIL AND THE
POLICY OF ETHNO-GENOCIDE OF THE NATIONAL FOUNDATION OF THE INDIAN
(Fundacion Nacional del Indio/FUNAI)

The delegates of the First Indian Congress of South America, meeting in Ollantaytambo , Peru, from February 27 to March 3, 1980,

CONSIDERING THAT :

the Yanomami Nation, situated in the border area between Brazil and Venezuela presently suffers criminal aggression at the command of the Brazilian government which, under the pretext of the construction of the road "Perimetral Norte BR. 210" and the exploitation of the mineral wealth by the mining company "Vale do Rio Doce" in the same Indian territory, has launched a spectacular invasion aimed at the decimation of the Yanomami;

the racist government of Brazil, with no respect for the lives of the Yanomami Indians, has planned to reduce their traditional territory of more than 6,000 square kilometers to 2,000 square kilometers, appropriating all the mineral wealth (gold, diamonds, etc.) and all the hunting, fishing and cultivation reserves for the use of white settlers;

the FUNAI is an official indigenist body that considers the Indian to be a legal minor, incapable of defending his own rights. It has established a condescending tutorship and a ethno-genocidal paternalism over the Indian nations of the country and it places restrictions on the free passage of the Indian inside and outside Brazil;

WE RESOLVE :

1. To condemn the Government of Brazil and the autonomous government of the Federal Territory of Rorayma, which has jurisdiction over the Yanomami Nation and which, in order to favor its racist counterparts, has planned the expropriation of Indian territory, and the transfer of more than 17,000 Yanomami into a territory of 2,000 square kilometers.
2. To support the struggle unto death to liberate our brother Yanomamis from the invasion of the Brazilian "neo-Conquistadors" who have already caused the death of hundreds of Indians in unfair confrontations.

3. To demand that the Brazilian government respect the life of the Yanomami people, by creating the INDIGENOUS YANOMANI PARK in its own traditional territory, with a surface of more than 6,000 square kilometers, and the guarantee of a state law against any form of ethno-genocidal invasion by transnationals or criminal groups.
4. To condemn publicly the indigenist policy of the "FUNAI" which is not in any sense the "paternalist protector" of the Indian, but practices genocide and incarceration of the Indian.

CONDEMNATION AND REPROBATION OF THE "WILD LIFE" FILM COMPANY IN PERU

The FIRST CONGRESS OF INDIAN MOVEMENTS, meeting in Ollantaytambo from 27 February to 3 March 1980,

CONSIDERING THAT :

racist governments and "national societies", which discriminate against the Indian, have developed lucrative activities in TOURISM : tours and visits to archeological sites, sale of postcards, commercialization of Indian art (handicrafts), the income of which does not benefit the Indians themselves in any way;

the movie company "Wild Life", with the support of certain authorities in the country and with the protection of the police forces, has invaded the Aguaruna community of the Amazon, in order to make films to be shown commercially. These films show distorted and forced scenes of the private life of the Aguarunas.

RESOLVES :

1. To demand of the Government of Peru that it cancel all authorization and expel the movie company "Wild Life", guilty of dividing the community, trafficking in films and exposing in a criminal way the lives of our brother Indians, handling them as simple tourist
2. To protest because the same thing happens in all countries: we Indians are exploited touristically, with great earnings for the companies involved in this traffic at the expense of the Indians.

CONDEMNATION AND REPROBATION OF THE "NUEVA TRIBUS" RELIGIOUS
MISSION IN VENEZUELA

CONSIDERING THAT :

the Barbados Document, as well as those of other Indianist meetings, has rightfully denounced the intrusion of evangelizing sects and Catholic missions into the Indian communities of the continent. They are internationally organized by North-American imperialism, with the consent of the racist governments of all the countries in order to divide the communities, hamper their spirit of initiative and material progress, to control the Indian birth-rate, alienate the Indian congregation from its identity, monopolize the material wealth and exploit the people by means of donations, all this with only the promise of a celestial paradise after death.

WE RESOLVE :

To demand the government of Venezuela to expel immediately the "Nueva Tribus" mission which unscrupulously and without the consent of our Indian brothers, has invaded and catechized the GUAJIRA NATION.

Ollantaytambo, 3 March 1980

PRESS COMMISSION

WE ARE DIVIDED NATIONS, DOWN WITH FRONTIERS

Report presented by MITKA before the First Congress
of Indian Movements of South America

The National Council of Mallkus and Amaut'as of the "TUPAK KATARI
MITKA INDIAN MOVEMENT

CONSIDERING THAT :

the mosaic of small republics of Spanish origin, easy prisoners of the imperialist powers of the USA and Brazil, have committed in turn a crime in dividing our NATIONS, cutting off our territories and imposing FALSE NATIONALITIES to provoke hate among us and even fratricidal wars. Thus the MAYA NATION is controlled by Mexico and Guatemala, the GUAJIRA NATION by Colombia and Venezuela, the QUECHUA NATION by Ecuador, Peru, Bolivia and Argentina, the AYMARA NATION by Peru, Bolivia, Chile and Argentina, the TUPIGUARANI NATION by Bolivia, Brazil, Paraguay and Argentina, the MAPUCHE NATION by Chile and Argentina, etc.

RESOLVES :

1. To recognize that we the Indians of different States are considered as OUTCASTS of the so-called NATIONAL SOCIETIES, they trick us into believing that we are CITIZENS of this or that country, whereas, ignoring our culture (and our professional skills), they only take into account our ethnical character, they discriminate us racially and deny us the most elementary human consideration.
2. To restore the geographic, ethnic and cultural physionomy to our INDIAN NATIONS, circumstancially fractioned due to the COLONIAL REPUBLICS; to honor our customs, to recognize laws and documents issued by our authorities (for instance passports), to refuse to recognize the imposed territ. FRONTIERS and declare free transit for Indians of the same national Indian jurisdiction.