

IWGLIA

INTERNATIONAL
WORK GROUP FOR
INDIGENOUS AFFAIRS

CEDI - P. I. B.
DATA 09/10/87
COD. 74000004



Evaluation to NORAD on Indigenous project-work
in Central and South America

(March/April 1987)

By: Teresa Aparicio

Copenhagen, June 1987

Contains:

Introduction to the report	1
PART I - NICARAGUA	
Introduction	3
An Indigenous NGO	4
Visit to the Parliament	7
Conclusion	10
Recommendations	11
Remarks to recommendations	12
PART II - PERU	
Introduction	13
The South American Indian Council (CISA):	
Meeting with the Canadian Consul in Lima	14
Meeting at CISA/s office	15
Meeting with "CISA-2"	17
Meeting with AIDSESEP	19
Meeting in MICAELA BASTIDAS	21
Meeting with TEA	22
Conclusion	22
Recommendations	22
Remarks to recommendations	23
PART III - BRAZIL	
Introduction	25
Visit to the Yanomami	29
The work of CCPY/s medical team:	
Paapiu	30
Surucucus	30
Muajai	33

Demini 34
CCPY/s work and the Yanomami Park 35
Visit to CCPY/s office in Boa Vista 36
Meetings in Sao Paulo:
Meeting with CEDI 37
Visit to CCPY/s office in Sao Paulo 38
Meeting with Ailton Krenak (UNI) 39
A Feasibility study in Pimentel Barbosa 41
Meetings in Brasilia:
Meetings at the Parliament & Ministry of Interior ... 43
Meeting at INESC 45
Conclusion 48
Recommendations 50
Remarks to recommendations 51

PART IV - EVALUATION OF THE TRIP

General conclusion 52
The Scandinavian system of Development Help 55
General recommendations: feasibility studies,
briefings, evaluations 57
Specific recommendations 59
End 60
Tables 62

Introduction to the Report

The main objective of the trip to Central and South America was to evaluate NORAD-financed projects to indigenous organisations and groups. Some of these projects had been canalized through large indigenous organisations, such as CISA, MICAELA BASTIDAS and TEA. IWGIA, at the request of NORAD, had made evaluations of some of the projects, as well as canalized few projects, especially from Brazil.

The trip was made between the months of March and April, and we visited Nicaragua, Peru and Brazil. I stayed in Brazil for two weeks longer than Tore Toreng, the NORAD representative with whom I travelled, in order to look into several forthcoming project-applications, which IWGIA had been requested to examine. While I was in Brazil, I was requested to co-ordinate a feasibility-study by a Xavante indian group. This feasibility co-ordination was very useful, because it provided me with first-hand information on the problems some indigenous organisations and groups face, in connection with project-work.

In Peru we concentrated mostly upon the administrative situation of CISA, and we had quite a few meetings with different organisations and people on this issue. In Nicaragua I concentrated on the reason why indigenous organisations do not monitor projects in indigenous communities. It is mainly Church organisations who carry out project-work on the Atlantic Coast. We had very interesting meetings in Managua with state officials, who gave their points of view on the situation on the Atlantic Coast, and on the Autonomy project for that region.

The trip was a very rewarding experience, and an outstanding opportunity to look into the situation of the indigenous peoples in the three countries visited. It also gave me a

greater understanding as to how future project-work among indigenous groups and organisations could be improved.

In writing this report I have focused upon project-work, and in trying to work out general and specific recommendations for each of the organisations we visited, in an attempt to establish practical guidelines for IWGIA's future activities, in connection with projects.

I have divided this report up into four parts, which deal respectively with Nicaragua, Peru, Brazil and an Evaluation of the trip. Each of the first three parts start with an introduction containing general information on the situation of indigenous peoples in the country in question. At the end of the report on each of the countries, there is a conclusion and a set of suggestions as to how project-work could improve in the future. In Part four, I have made a general conclusion on the trip, and I have also tried to examine in detail each of the recommendations given in the report. Part four is also accompanied by four different tables, one in general, and one on each of the three countries. In these tables I have worked out, in a schematic way, which of my recommendations should be given priority, in each of the organisations, including forthcoming new applicants.

I wish here to thank NORAD for having given me the opportunity to accompany Tore Toreng on this trip. It has been a very rewarding and instructive experience which has enabled me to work with indigenous organisations and groups at close.

PART I - NICARAGUA

Introduction

In Nicaragua I had meetings with representatives of the Indigenous Peoples of the Atlantic Coast. Those meetings were all held in Managua since a visit to the Atlantic Region was, due to time shortage, not possible. Therefore, despite long talks with those indigenous representatives, as well as with other persons involved in the indigenous question in Nicaragua, I do not have a local-based impression of the situation on the Atlantic Coast, in relation to project-work.

Contrary to other countries in Central and South America, the indigenous participation in the canalization of projects dealing with indigenous communities in Nicaragua, is very limited. The only indigenous organisations existing today in Nicaragua -with the exception of the 'contra' groups- are: MISATAN -the Miskito Indians-, and SUKAVALA -the Sumu Indians-. Of these two, only MISATAN has in the past few years canalized a few, low-coast, projects connected to cultural activities.

Development projects in indigenous communities on the Atlantic Coast are being mainly run by Church organizations and, to a lesser extent, by a few non-indigenous NGOs. The reason behind this situation is, as we shall see, not a lack of interest in the management of projects by indigenous groups. Rather it seems that this situation is due to the deep and historical links between indigenous groups and the Church, most specially the Moravian Church.

One, if not the most important issue for indigenous peoples in Nicaragua today, is the project of Regional Autonomy for the Atlantic Coast, proposed by the Sandinists a few years ago. An important thing to bear in mind in this connection, is that the proposed Autonomy is not an Indigenous Autonomy,

but a Regional Autonomy. That means that the Indigenous participation in the future regional government of the Atlantic Coast is going to be shared with non-indigenous groups. The total population of the Atlantic region amounts to aprox. 282.000 inhabitants. Of these, 65% are non-indigenous groups, and the remaining 35% is composed of different indigenous groups (IWGIA sources).

One of the key issues which the Autonomy project presents, is the question of exploitation of natural resources in the Atlantic region. Since indigenous and non-indigenous groups have different views on, and different relationships to the environment, a rational, high-production level of economic development may run counter to indigenous modes of production. I will come back to this point at a later stage.

An Indigenous NGO

At the end of 1986, various indigenous leaders of the Atlantic region asked permission of the Minister of Co-operation, Henry Ruiz, to open an Indigenous Project Office in the House of Autonomy in Managua. The aims of the Indigenous NGO, as the leaders to whom I talked to called it, is to canalize projects to indigenous communities on the Atlantic Coast.

I visited the house of Autonomy and had talks there with Hezel Lao, a Miskito Indian and MP, who represents the Special Zone 1 of the Atlantic Coast to the Government; and with Gerardo Solari, likewise a Miskito Indian and General Co-ordinator of the Indigenous NGO. The Indigenous NGO is now functioning with Gerardo Solari and a full time secretary. The role of Hezel Lao is to support the indigenous question in general and the Indigenous NGO in particular when presented to the Sandinist Government.

A few months ago, the Miskito leaders asked Henry Ruiz for permission to obtain financial support from foreign countries. The permission has already been granted. However, the Indigenous NGO does not wish, at the present time, to deal with any projects until its infrastructure is built up and secured, both in Managua and on the Atlantic Coast. The Indigenous NGO which, as mentioned before, has at its disposal a small office in the House of Autonomy, is also able to use the infrastructure of the latter. The independent infrastructural model which the Miskito Indians have in mind, is the following:

An office in Managua which would take care of the administration of projects, fund-channeling, contact to the authorities, general secretarial work, such as final report writing to the financing bodies and up-to-date filing of all projects, etc. A file of all projects canalized by the Indigenous NGO will be kept in Managua, although all projects will be formulated, managed and supervised from the Atlantic region. That means that the office in Managua will be a sort of data-base for all information concerning projects. This will enable people to have a global view of project-work in indigenous communities. It was stressed to me that the responsibility of each project will lie within the branch offices of the Indigenous NGO in the Atlantic region, and within the community where the projects are functioning.

Since the Sandinist Revolution was established, the Atlantic region has been, in terms of political administration, divided into two zones: special zone 1 and special zone 2. The major towns in both zones are Puerto Cabezas and Bluefields respectively. The Indigenous NGO should open a small office in each of the two major towns. Due to the lack of infrastructure in the Atlantic region, because of the war situation, communication with Managua is made through those

two towns. The work and activities of the branch offices will be centered around projects within their geographical districts, and will help indigenous communities to formulate, manage and administer their own projects.

The Indigenous NGO will function with a Management Council and a Co-ordinator in each of the two zones, and one in Managua. The Council will be formed by Indigenous leaders who will be appointed by the indigenous communities. It will be this Council, in collaboration with the Co-ordinators, which will approve or disapprove future projects.

During my talks with the Indigenous representatives it was stressed that the Indigenous NGO does not wish to enter into a rivalry relationship with the organizations which are dealing with projects on the Atlantic Coast, i.e. CEPAD (a Church organization made up by different religious movements, such as the Evangelian Church, the Baptist Church, etc.); IDSIM (the Moravian Church); CEVIC (the Ecumenic Council of Churches), etc. The objectives of the Indigenous NGO is to promote indigenous self-determination through a full indigenous participation in project-work.

IWGIA's work and engagement in the indigenous question

The work of IWGIA, most specially IWGIA's publications, was considered as very important for the indigenous question. The fact that IWGIA has published articles from different points of views in connection to the indigenous question in Nicaragua, was not only understood but also appreciated. After I had explained to them the work of IWGIA in relation to the canalization of projects in South America and South East Asia, as well as IWGIA's engagement and support for the representation of indigenous peoples in the United Nations in Geneva, they saw this work as, at least, as important as IWGIA's publications. We discussed at length the question of

projects in indigenous communities run by non-indigenous organizations, not only in Nicaragua but also in other parts of the world. The Miskito leaders showed a great interest in the way IWGIA deals with projects which, in their opinion and as expressed by themselves, it supports and encourages indigenous self-determination without creating dependency bonds between IWGIA and the indigenous organizations.

Visit to the Parliament

I visited the Parliament together with Tore Toreng, who kindly invited me to participate in a meeting he had arranged with Ray Hooker, MP, and the representative to the Government of Special zone 2 on the Atlantic Coast. Out of the several issues we discussed, I will here only mention those ones which were connected to the indigenous question in Nicaragua.

Ray Hooker explained to us his vision on the Autonomy Project which he sees as primarily being based on political pluralism, mixed economy and self-determination -as he himself expressed. These three principles reflect, I believe, the fact that as already mentioned in the introduction, we are dealing here with a regional Autonomy rather than with an indigenous Autonomy.

The political pluralism refers to the different models on social organization which exist in the Atlantic region today. As we know, these models differ both among the various indigenous groups, and between them and the non-indigenous groups. Needless to say the differences are greater in the second case. The Autonomy project establishes that the totality of the population in the Atlantic region should be represented in the future regional Government according to population census of each locality. Thus, the indigenous peoples are going to be duly represented at the political

regional level, as well as at the level of the state Government, through whichever political links and channels which are to be established between the Regional government and the National government.

There is no doubt that the Sandinists are trying to solve the social question of the Atlantic region, while paying special attention to the different cultural settings of the indigenous groups. This last is an issue which, as we know, is being widely used by western powers, most specially USA, to bring the Sandinist Government into discredit. And, in this way, the willingness and good disposition of the Sandinists towards solving the indigenous question in Nicaragua, is being jeopardized by a political and economical external press, designed to destabilize Nicaragua and its sovereignty as a nation-state.

Mixed economy, within the context of the Atlantic region, refers to a variety of economic systems used by indigenous and non-indigenous populations. Such as, communal property, private property, mixed property and co-operative property. One of the problems which, in my opinion, could appear in a model of mixed economies is, that regional and national interests of high and intensive production levels could, theoretically speaking, run counter to the indigenous perception of environmental exploitation. Contrary to non-indigenous cultural patterns, indigenous peoples do not usually follow the system of high production levels or, at least, not in the same continuous and consistent way as is the case with non-indigenous groups. A prime example on this issue is mineral extraction as practised by indigenous and non-indigenous groups throughout the Amazon basin. In Brazil, for instance, indigenous groups dig gold in a marked non-intensive, non-extensive manner. This is based on their relationship to the environment which stems from an ideology of nature preservation and non-depletion of the natural

resources. While mining by non-indigenous groups is practised both in an extensive and in an intensive way, and it follows the economic motto of high production levels in order to maximize profit revenues. The ecological disasters and the destruction of nature in indigenous territories, as a result of mining enterprises by non-indigenous groups in the Amazon basin, is well known.

During our meeting with Ray Hooker, I mentioned to him the issue of resource-extraction in the Atlantic region and I asked him how this activity, due to the different conceptions on the issue held by indigenous and non-indigenous groups, was going to be carried out. Ray Hooker informed us that the question of natural resources and its exploitation on the Atlantic coast was still not solved.

The third concept mentioned by Ray Hooker, that one of self-determination, applies to all the different cultural groups living in the Atlantic region. This is also a sensitive issue and one of the questions here could be to reflect on, whether the self-determination of the majority could impinge on that of the minority. At any rate this question is going to depend on the way in which political pluralism and mixed economy are going to function. Given the different world-views of indigenous and non-indigenous peoples respectively, this may prove to be a rather difficult issue to solve to the satisfaction of all groups involved.

The last matter that was discussed during our meeting was the Indigenous NGO mentioned earlier in this report. I explained to Ray Hooker the conversations I had had with Hezel Lao and Gerardo Solaris, and asked his opinion in this connection. He believes that it is much too soon for the Indigenous NGO to build up an infrastructure. However he does agree with the idea, but he would like to see it implemented once the regional Autonomy of the Atlantic Coast has been established.

This will take more or less one year from now. Ray Hooker also pointed out that, in the last analysis, the ones to decide whether the Indigenous NGO will be necessary once the regional government functions, will be the people forming the future regional Autonomy in the Atlantic region, i.e. indigenous and non-indigenous groups. Since Henry Ruiz (the Minister of Co-operation), has already given an official permission for the Indigenous NGO to function and to receive funds from outside, I am inclined to believe that Ray Hooker gave us his personal opinion on this matter. An opinion which we should naturally take into account. However, there are also other high governmental officials involved with the indigenous question in Nicaragua, such as Tomas Borge, President of the Autonomy project before the Government; and it would be worth while to find out his opinion on this subject. I intended to arrange a meeting with Tomas Borge while I was in Managua. Unfortunately, he was travelling in the Atlantic region during that period.

Conclusion

The situation of the indigenous peoples of Nicaragua is, in many ways, better than that of other indigenous groups in Central and South America. For example, the open and on-going discussion which indigenous groups -including the 'contra' groups- are maintaining with the Government is quite unique in the indigenous world. Although this situation is not only due to the work of the Sandinist Government but also, and to a higher degree, due to the continuous engagement of indigenous peoples in demanding their right to self-determination. Indigenous peoples in Nicaragua have, so to speak, more 'elbowroom' to negotiate and formulate their demands than is the case with other indigenous groups; as well as a more open-minded forum to evaluate those demands. Meanwhile, the feasibility of indigenous demands should also

be seen within the social, political and economic situation which Nicaragua has unwillingly been thrown into, due to an external press and a forced and continuous war which is weakening and impoverishing the country. On the other hand, this situation should not be used as an excuse not to meet the just and inalienable rights of indigenous peoples to decide on and to form their own future.

The indigenous representatives to whom I talked consider the limited indigenous participation in the managing and administration of projects in their communities as a problem. They also believe that the time has come for them to have direct links with the funding agencies. And, in my opinion, it is also understandable that they wish co-operation, and not dependency, vis-a-vis organizations which are presently dealing with projects in indigenous communities. Given the discrepancies which seem to exist between different government officials, and given the lack of knowledge of project-work in the Atlantic region from a global perspective, it would be advisable to:

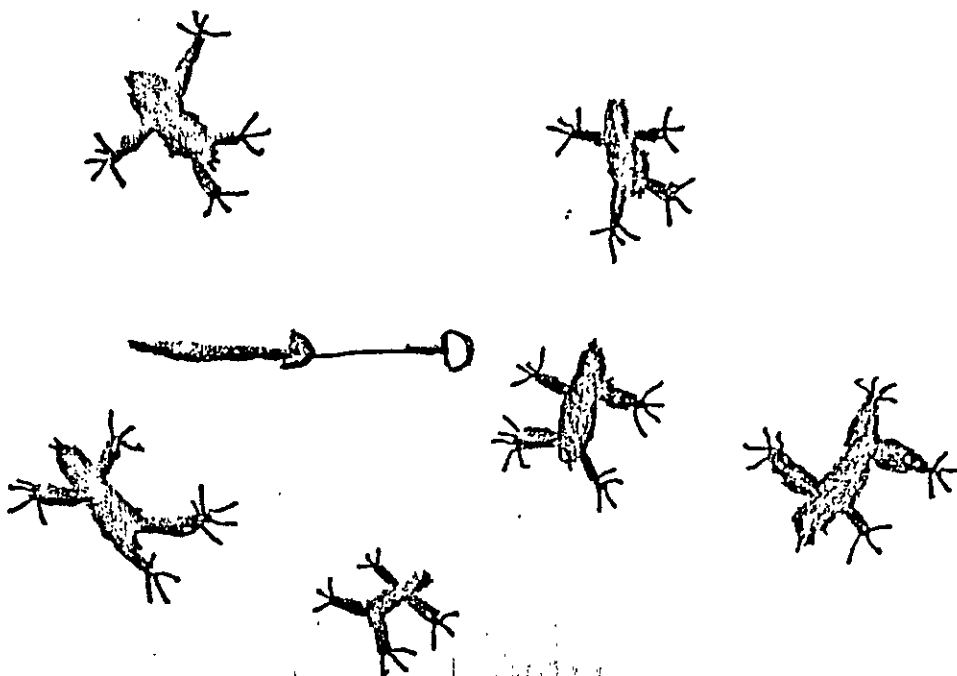
- a) Make a global evaluation of all organizations dealing with projects in the Atlantic region, as well as the type of projects with which those organizations are dealing.
- b) Look into the needs and wishes of the indigenous communities, as expressed by themselves, including the indigenous organisations which already exist.
- c) Find out which problems could arise from a greater indigenous participation in project-work,
- d) In case an application for the financing of the Indigenous NGO should reach NORAD or IWGIA, to make a feasibility study on the work and activities of the Indigenous NGO, as well as on the work and functioning of the other indigenous

organisations, taking into account the results obtained i a), b), and c).

e) In cases when indigenous organisations are not experienced in project-work, briefings on the funding agency's guidelines and expectations should be provided prior to the implementation of the projects.

Remarks to the recommendations

It would be advisable that the above mention recommendations be undertaken by professional people, preferably living in Nicaragua and with a good knowledge on the Atlantic Coast and on the indigenous question. Given the high porcentage of projects financed by Scandinavian state agencies in Nicaragua, it would not be difficult to find the convinient persons.



PART II - PERU

Introduction

Our stay in Lima was characterized by CISA's administrative situation on which we spent much of our time and effort. We had meetings, in this connection, not only with members of CISA, but also with institutions and other indigenous representatives who, in one way or the other, are affected by CISA's situation. However, we also looked into all other NORAD financed projects dealing with indigenous groups in Peru.

The situation of indigenous peoples in Peru in general has not improved during Alan Garcia's Government. And, specifically, the escalating violence against indigenous communities in the mountain region of Ayacucho, in Southeastern Peru, by both armed forces and the guerrilla movement Sendero Luminoso, has not eased up or been solved. The question on indigenous land-rights has deteriorated during the past year. Indeed, during our stay in Peru, the Alan Garcia's Government tried to pass a bill in Parliament which would have allowed the buying of indigenous lands by non-indigenous persons. As far as I am informed, AIDSEP was the only indigenous organisation who was very active in the Parliament in connection with this subject, and it succeeded in mobilizing support groups and political parties to protest against the bill. IWGIA, from the International Secretariat in Copenhagen, was also involved with this issue and sent a protest-cable to the Peruvian Parliament explaining the damaging consequences such bill would have for indigenous groups in Peru. I learned later on, that IWGIA's cable had been used by several MPs in the Peruvian Parliament to turn down the bill successfully.

The representativity of the different major indigenous

organisations in Peru is, in my opinion, unchanged. AIDSESP is still the major umbrella organisation for amazonian indigenous groups. While CISA collaborates more with mountain indigenous groups, although it has also canalized a few projects for indigenous jungle communities. Furthermore, CISA -as the regional office of the WCIP for South America- canalizes projects to several South American countries connected to the infrastructural reinforcement of indigenous organisations. And it has also canalized a few projects in several amazonian regions, for instance, in Venezuela. Besides AIDSESP and CISA, there are also other small indigenous organisations dealing with projects. In the following parts I will deal with each of these organisations, but first I will run through the main issues connected to CISA's situation.

THE SOUTH AMERICAN INDIAN COUNCIL (CISA)

Meeting with the Canadian Consul in Lima

The focusing on CISA's administrative situation seems to have started in the beginning of 1986 with several denouncements to the police on CISA's supposed funds-mismanagement. Those denouncementse were made by several indigenous persons. At the beginning of 1987, the then treassurer of CISA, confirmed the denouncements to the police. And he'also informed on this subject to CISA's main funding bodies: SIDA from Canada, and NORAD from Norway, and to the Embassies in Peru of those two countries.

Our first visit in Lima was to the Canadian Counsul in Lima, Mr. Guy Betanger. Mr. Betanger informed us that SIDA had recently finished an economical evaluation (not a financial audit) about SIDA's last payments to CISA through the WCIP in Cañada. The evaluation, which was made by a local Peruvian

administration agency, concluded that the accusations on funds-mismanagement could not be confirmed. The evaluation also concluded that CISA's administration system was not effective and that lots of improvements could be made in this connection. And it recommended that a financial auditing should be made as soon as possible. In view of these results, Mr. Betanger informed us that SIDA's position was to stop future funding to CISA until the auditing had been completed, afterwhich future funding-plans could be discussed. (SIDA finances 18% of CISA's activities through the WCIP). Mr. Tore Toreng agreed with the position taken by SIDA, and informed Mr. Betanger that NORAD would take care of CISA's financial auditing and would inform SIDA on the results, conclusions and recommendations.

Meeting at CISA's office .

We had a meeting with the members of CISA, in CISA's office, and discussed their administrative situation. The following persons were present during the meeting: Asuncion Ontiveiros (General Co-ordinator), Adriano Orozco (Administrator), Salvador Palomino (Director of CISA's magazine 'Pueblo Indio'), Eleuterio Ramirez (President of the Aini and Fada Federation of Ancash), Jorge Valiente and Ramiro Reynaga.

Asuncion Ontiveiros informed us that CISA was happy with the result of the administrative evaluation made in CISA, and that CISA's administrative department had already begun to carry out some of the changes suggested in the evaluation. As, for instance, that the administration of projects and CISA's general administration were now separated in order to facilitate future auditings. We were also informed that, since February this year, CISA has been recognized by the Peruvian authorities as an international organization placed in Peru. In practice that means:

a) that non-Peruvian citizens working in CISA may obtain a two-year permission to stay in the country; whereas up to now they were obliged to leave the country every three months for a few days and then return,

b) CISA can now have a bank-account in US\$, whereas up to now CISA's bank-account could only be held in local currency. Furthermore, since, CISA was not recognized as an international organization, it could not have a bank-account under CISA's name. Therefore, up to now, CISA's account has been in the name of Palomino Flores. CISA's members assured us that with CISA's new status, it will be possible to follow the recommendations put forward in the economical evaluation mentioned.

In connection with projects canalized through CISA, Asuncion Ontiveiros informed us on their working methods. When a project has been financed, CISA retains 50% of the funds until the first part of a project has been completed. When the first part of a project's accounts and reporting has been completed and accepted by CISA, CISA sends the remaining 50% for the finishing of the project.

Tore Toreng informed CISA that normally NORAD only finances projects canalized through Norwegian NGOs. However, indigenous organisations had a special status within NORAD guidelines of development help, and thus, NORAD was also able to finance projects directly to indigenous organisations. Meanwhile, if CISA's administrative system did not improve considerably, NORAD would be obliged to revise their support to CISA. Tore Toreng also said that NORAD was planning a financial audit of NORAD's support to CISA, from 1983 and up to now, as a follow-up of SIDA's economical evaluation. In connection with future collaboration between CISA and NORAD, Tore Toreng said that NORAD's wish was to develop a new

collaboration-model between the two organisations, thus avoiding similar problems to the ones CISA is presently facing. The model would be studied in collaboration with SIDA from Canada. Asuncion Ontiveiros expressed his agreement on the auditing and assured Tore Toreng that CISA would help the persons carrying out the auditing in every possible way.

Meeting with CISA-2

By CISA-2 I mean a group of indigenous representatives who have formed another CISA because of disagreements with the formal CISA. We had a meeting with them in the new MICAELA BASTIDAS's house (see under that organisation later on). The persons attending the meeting, who also were the representatives of CISA-2, were: Juan Lincopi (former treasurer of CISA); Melillan Painemal (Chile); Walter Flores (Paraguay); Juan Lekunkio (Argentina), and a representative of Bolivia. They informed us that the legality of their group would be discussed in CISA's next general meeting due in July/87.

It is difficult -if not impossible- to evaluate the position of CISA-2. However, This case is not new. A few years ago, during CISA's general meeting, which was held in Bolivia, another CISA was formed. However, the WCIP did not recognize the later as its regional branch for South America. As I see it, this issue will be -and can only be- resolved by the indigenous organisations in South America, which will hopefully attend CISA's general meeting next month.

I would like to make a distinction which may help to clarify this issue. I consider that CISA has several levels of work and activities. One of them is project-work, which will be cleared through the financial auditing proposed by NORAD.

Another level of work is CISA's political work at a international level, i.e. CISA's participation in the peace-talks which had been conducted in Nicaragua between the Sandinist Government and one of the 'contra' groups (the one led by Brooklyn Rivera). A third level is, CISA's representation in terms of indigenous communities and organizations which should be seen within the framework of CISA's status as a regional branch of the WCIP. In other words, CISA should not be considered as a type of indigenous organisation which can only function with a solid basis of representation. Thus, CISA can not be measured according to the number of organisations it represents, since the work and activities of that organization surpasses regional and national borders. It also surpasses the type of activities that are expected of an indigenous organisation which does not work at a international level. Finally, there is CISA's political network and co-operation with other indigenous organisations -both in Peru and in other South American countries. Included here is how other indigenous organisations evaluate CISA's work and political position as a branch of the WCIP. This last is purely a political issue which could be compared to any European parlamentarian system with its various political parties, ideologies, aims, and strategies. Thus, the different opinions put forward by indigenous representatives and indigenous organisations on CISA will, in the last analysis, depend on the political position of the organization evaluating CISA. I consider that project-work is detached from this last level, and that it should be evaluated as a level of its own. Although information on CISA's political position in the indigenous world, may also help to evaluate CISA's capability in project-work.

During our meeting with CISA-2, we received specific complains by Juan Lincopi, on CISA's administration of

projects. According to Lincopi, not all projects financed by NORAD through CISA have been carried out. He recommended us that a thorough investigation on all projects canalized through CISA, be undertaken.

Meeting with AIDSESEP

During our meeting in AIDSESEP's office we talked on AIDSESEP activities in the Amazonian region, and discussed the project on snake-serum which NORAD has financed. It was AIDSESEP's hope that we could travel to the region where the project is being implemented. However, lack of time and financial resources did not make that trip possible. Therefore, AIDSESEP had called the Director of the project to Lima in order to inform us of its development. The project has had some problems connected to the construction of the laboratory, where the crystallization of the serum is going to be carried out. It was intended to construct the laboratory at the site of the previous one. However, the indigenous communities of the surroundings did not like the idea of increasing the number of snakes in the area in order to attend to the necessities of the project. They therefore decided to place the laboratory in another area nearby. At that time AIDSESEP was not aware that any major change in the project should be communicated to NORAD. Thus, the construction of the laboratory was started at the new site. The first problem was, that the ground was not as level as the old site and a water pipe needed to be constructed in order to supply the laboratory with water. This additional expense was not included in the original project. Secondly, new official dispositions required a specific type of timber for the construction. In the original project, the timber to be used was the one from the region. With the new disposition, AIDSESEP was forced to purchase the timber in Lima and

transport it to the area. Since the snake-serum is to be sold both nationally and internationally, AIDSESEP could only follow the new disposition so that the construction would comply with all official requirements. All in all, the project has had some unforeseen expenses which has delayed the construction.

During our visit to AIDSESEP, Tora Toreng asked AIDSESEP to make a report on the state of the project, the expenses of the project up to now, and eventual needs, in order to finish the construction. Until the laboratory is completed, the crystallization of the snake-serum is being carried out in the old construction which is still functioning. The accounts and administration of the snake-serum project were presented by the administrator of AIDSESEP. He showed us the account-books of the project and we were able to run through the expenses, all of which were accompanied by the original invoices.

I received a very good impression of the people connected to the project. They were very enthusiastic and engaged in their work. Meanwhile, they were also worried due to the costs of the project exceeding the original budget, and because they did not know that according to NORAD's guidelines, any change in the budget should be asked for before-hand.

I come back to AIDSESEP's office a few days later, in order to discuss project-work with three Aguaruna leaders of different communities, who had travelled to Lima to meet me. We had a good meeting, where they talked on the necessities and needs of their respective communities, and I informed them of the way in which IWGIA canalizes projects. We also discussed IWGIA's publications and IWGIA's activities in various connections. They showed a great interest in IWGIA's work in general, and specially in IWGIA's publications in Spanish, which as they expressed, gave them a very good insight in the

indigenous question throughout the world. In the evening they prepared an excellent Aguaruna meal which I enjoyed very much.

Meeting in MICAELA BASTIDAS.

This organization owns two houses in Lima. The one situated in the old part of Lima has a dining-room for poor indian people living in Lima. Here activities connected to the project of providing service-work to young indian girls, is being undertaken. The other house is CISA's old office, and is bigger and more modern than the first. In the second house there is a printing office for their own material, but they also make photocopies and print booklets for the public, which is one of the ways of raising money for their activities. They are also preparing a shop for indian handicrafts in the basement of the house. Their intention is to buy handicrafts in the communities, and re-sell them in Lima. In that way, the communities will be paid a reasonable price for their work, and the profits of the sales in Lima can be used to finance other organizational activities.

MICAELA BASTIDAS is also engaged in one project which deals with providing housing for Indian people in the outskirts of Lima, in the so called 'new villages'. There the organization have organized groups of women in several villages who take care of the newcomers. In one of the villages where there was a lack of drinking water, MICAELA BASTIDAS financed new pipelines to provide the village with water.

I consider MICAELA BASTIDAS as an organization which runs very smoothly. The projects they are engaged with are practical and women-oriented, and the results obtained seem to me to be very good.

Meeting with members of TEA

Due to other meetings which were scheduled for me in Lima, I could only attend the last part of this meeting. Fortunately, one of TEA's representatives could speak English, and thus, there was no need for translation. Teresa Aguilar and Javier Lazo attended the meeting, and Tore Toreng run through the projects which NORAD has financed to that organization during the past years.

Conclusion

Activities connected to project-work in Peru with regard to CISA, have been disturbed due to CISA's administrative and political situation. As far as we were informed by CISA and by the indigenous representatives who participated at the meeting in CISA's offices, all the projects financed by NORAD through CISA had been implemented. However, the allegations by Juan Lincopi as to the contrary should be investigated. Hopefully, CISA's administrative re-structure will help the capability and know-how of that organization in relation to project-work. As mentioned before, AIDSEEP has had some minor problems with their first NORAD-financed project in relation to unforeseen expenses. I see that, as well as CISA's problems in relation to project-accounting to the funding agencies, as a need of informing indigenous organisations more thoroughly on the expectations and guidelines of the funding agencies. From that perspective, my recommendations are as follows:

- a) That the necessary amount for a briefing on the funding agency guidelines and report and accounting expectations, be set aside by the funding agency for indigenous organisations which do not have experience in project-work. The briefing could be undertaken on behalf of the funding

by some person of confidence who lives in the country where the project will take place.

b) That the first projects which an indigenous organisations applies for, are followed closely and periodically evaluated by the same type of person as indicated in a).

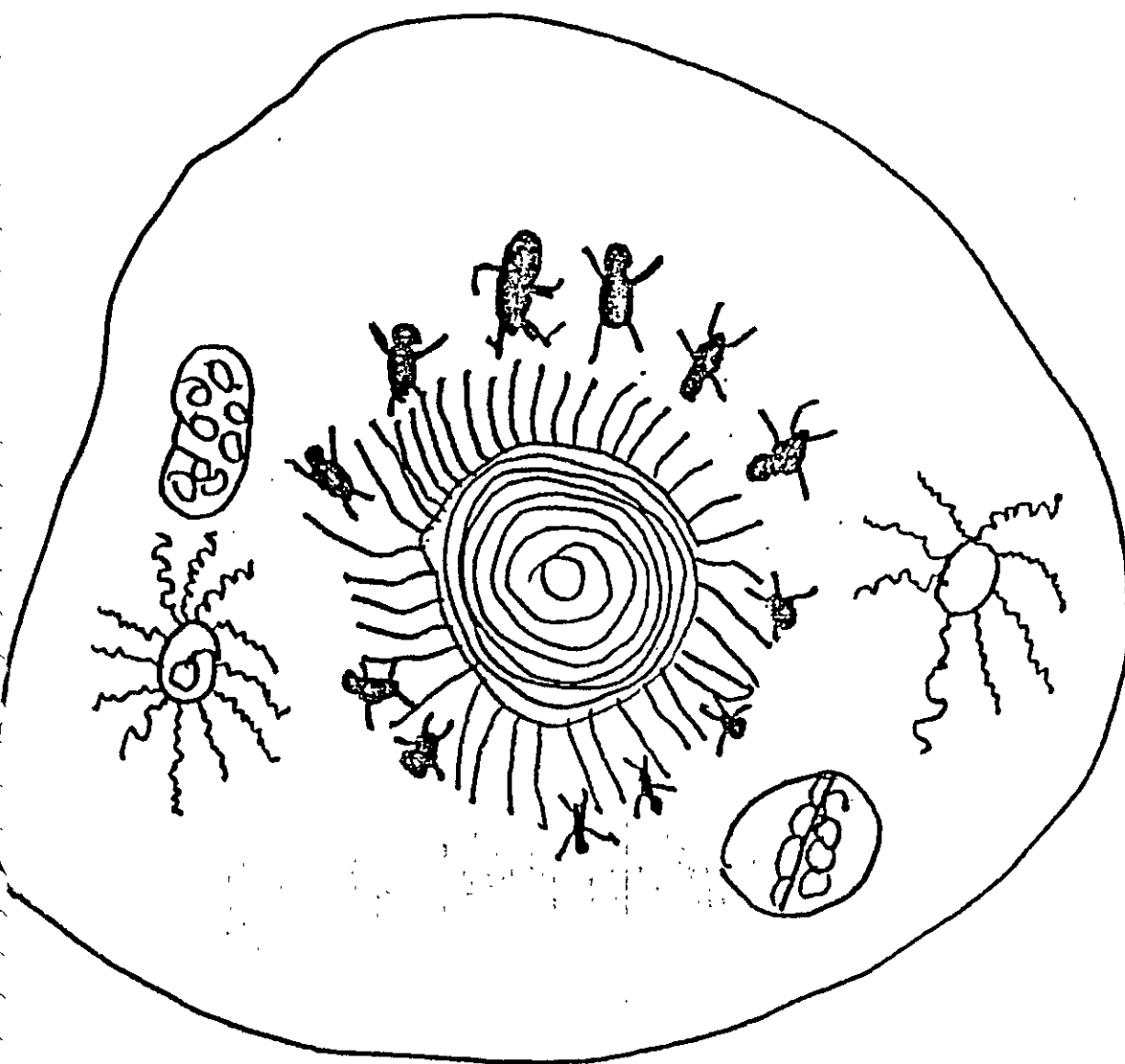
c) In case an indigenous organisation canalizes several projects, random evaluations of a few of the projects should be undertaken every 1 to 2 years by the funding agency, both in terms of administration and in terms of visiting the locality where the project is taking place.

Remarks to the recommendations

During our trip to South America, we had the opportunity to meet several persons who are in a position, and have the interest, in helping indigenous organisations in relation to project-work. I believe that the services these persons could render to the funding agencies would not be very costly. It would also benefit both the indigenous organisations and the funding bodies.

The necessity of pilot-projects or, as it is also called, feasibility studies, specially in relation to indigenous organisations without much experience in projects, should be given special consideration. And feasibility studies should also be followed up, at a later stage, by points a) and b). I will give a practical example of this issue in the next part on Brazil, where I co-ordinated a feasibility study in relation to a project which will be elaborated in the next few months.

I see a great need in finding an economic model which allows funding agencies to make some expenditures in relation to projects canalized through indigenous organisations. And I also see a need in drawing some practical guidelines through which evaluations, briefings, and feasibility studies could be included at the very first stages of projects.



(Yanomami drawing)

PART IV - BRAZIL

Introduction

Brazil was the last part of our trip to South America. Firstly, we visited several Yanomami communities in connection with CCPY's health-project among the Yanomami indians. Afterwards, we travelled to Sao Paulo, where we had meetings with institutions and indigenous organisations in connection with projects financed by NORAD. I spent two more weeks in Brazil than Tore Toreng in order to attend to several meetings with indigenous representatives from different parts of Brazil, with whom I discussed development projects which are being worked-out in their respective communities. I also spent a few days in UNI's office in Sao Paulo, to get acquainted with their activities regarding project-work. I also co-ordinated a feasibility study in a Xavante indian community, in the Matto Grosso region. Finally, I travelled to Brasilia where I had some meetings in the Brazilian Parliament, and in the Foreign Ministry. Those meetings were scheduled for both Tore Toreng and myself, unfortunately, they were postponed and Tore Toreng was not able to attend them. In the Parliament I meet with the Minister of the Interior, with the President of FUNAI (the national agency for the protection of indians), and with several politicians who support the indigenous question in Brazil. In addition, and while I was in Brasilia, I was invited to participate in a two-day meeting with the largest and most coherent support group in Brazil presently working with the new-drafting of the Brazilian Constitution.

The indigenous question in Brazil today is centered around the new re-drafting of the Brazilian Constitution. Up to now, indian lands have been relatively secure through a few constitutional bills which guarantee indian groups the occupation of their ancestral territories. However, according to the Constitution, indigenous territorial rights are provisional rights which can be withdrawn by the state. There are several

examples of indian groups, specially during the last decade, whom the government have re-allocated from their traditional territories in the name of national interests. Those 'interests' have invariably been connected to the exploitation of natural resources. Thus, the central question here is, whether the new drafting of the constitution will improve or worsen indigenous territorial rights. This is the issue towards which all indian organisations and groups, as well as non-indian support groups, are concentrating upon.

Parallel to those efforts in defence of indigenous rights, there are economically strong groups who are lobbying political parties and politicians in order to change the constitutional bills dealing with indian lands. The interest of these last groups is to get hold of indian lands -legally- and develop economic activities such as, mining, cattle-raising, extensive agriculture, etc. The government continue to be interested in the economic development of the Amazon region, with the help of international loans and concession-agreements with multinational companies -specially those operating with the extraction of natural resources in the Amazon. Needless to say, a constitutional change in connection to indigenous territorial rights, will make possible the achievement of those aims.

Another major problem which indian groups living in northern Brazil are facing, is the militarization of the international borders of that region; this (militar) project is known as 'Calha Norte'. The area to be militarized comprises 6.500 Km. of international borders, and the indian population of that area amounts to 50.000 persons. Due to the mineral richness of the areas included in the Calha Norte, it is feared that the project has other perspectives than the safety and vigilance of international borders. On the other hand, it has also been argued that the military presence in indigenous areas will prevent the illegal entrance of mineral

searchers (in Portuguese called 'garimpeiros') and settlers, on indian lands. I have been told that this is precisely the argument which military personnel are using when trying to convince indian groups to accept the Calha Norte project.

According to a confidential military document, which the Brazilian press got hold of few months ago, the militarization project is three-fold: a) the vigilance of waterways by the navy; b) the construction of airports and air-surveillance of the area by the air-forces, and, c) the patrol of the area by other military forces. The construction of military settlements has already started and, as far as I have been informed, the Yanomami indians, at least in one of the areas we visited (Surucucus), are being used by the military as cheap labour force. Thus, Indian representatives and support-groups in Brazil, ask themselves the question as to why the surveillance of international borders need to have such a wide range of military presence. To that, officials of the Brazilian National Security have answered that the Calha Norte project also aims to stop the smuggling of drugs into the country, and to prevent guerrilla movements (specially from Colombia) to operate in Brazil.

If we take into consideration the ideology of the Brazilian Government in relation to indian groups, which has always been -and still is-, the integration of indians into the national society, then, the Calha Norte project and the re-drafting of the Brazilian Constitution, are, at least potentially, the mechanisms through which the Brazilian Government could achieve its aim. The fact that Brazil now has a civilian government gives some hopes that indigenous rights will be respected. However, we should not underestimate the power of the Brazilian armed-forces which, as is the case in other South American countries (Peru, Colombia, etc.), has not been diminished when civilian governments come into power. An obvious example of this contradiction is the unclear relatio-

nship, and the weak political position vis-a-vis the armed forces of, for instance, Jose Sarney (Brazil), and Alan Garcia (Peru).

Finally, a problem which affects all indian peoples in Brazil, is the demarcation of their lands. The process of land-demarcation is long and it has to go through several entities: FUNAI, a Interministerial Group, formed by several ministries, and the President of Brazil, who has to agree on and sign all demarcations on indian lands. International campaigns and international press has indeed helped in speeding the demarcation of several indian communities. In addition, the World Bank has during the last 5 or 6 years contributed to the demarcation of indigenous communities affected by development projects (partly or wholly) financed by the World Bank. Few years ago, for example, the World Bank required the demarcation of several indian communities as a condition for a loan to the Brazilian Government. Furthermore, the World Bank also required that a fixed amount be put at the disposition of the indian communities affected by a particular project (the Carajas project) financed by the World Bank. It seems that lillle by little, the World Bank is reacting before the international protests against projects financed by the that Bank in indian lands. Obviously, the World Bank do not wish to suffer the embarrasment of giving loans to a country which do not respect indigenous territorial rights, any longer.

The organization of indian groups in Brazil is growing at a very quick rate, at both regional and national levels. Meanwhile, they need help in order to create a sound organizational infrastructure, and to became economically self-sufficient through the implementation of development projects in their communities. I will, in the following, deal with project-work and future perspectives in this connection.

Visit to the Yanomami

Accompanied by the Co-ordinator of the CCPY's interdisciplinary health project, Claudia Andujar, and by David Yanomami, a yanomami leader, we visited several Yanomami communities where we had the opportunity to observe the work of CCPY's medical team. The concept of 'interdisciplinary' here refers to CPPY's aims of collaborating with professionals other than medical doctors, such as, geologists, anthropologists and linguists. The communities we visited were: Paapiu, Surucucus, Mucajai and Demini. As previously arranged between CCPY, NORAD and IWGIA, flying transportations-costs to the different communities would be covered by NORAD.

The work of the CCPY should be seen within FUNAI's (the state agency for the protection of Indian groups) lack of possibilities of carrying out all of its medical-care work among the Yanomami indians. The work of the CPPY is thus not a replacement of FUNAI, but a supplement to FUNAI's medical activities. Meanwhile, the fact is, that the CCPY is the only one practising consciencious and regular medical-care among the Yanomami. Furthermore, it is the CCPY who, most of the time, provides the so called 'indigenous Posts' under FUNAI, with medical supplies. Normally, FUNAI has a medical-worker in the major indigenous areas under its jurisdiction as, for instance, in Surucucus. However, without medical supplies the work of the medical-worker is, needless to say, extremely limited. It is worth pointing out here, that the post of Surucucus actually had a very good supply of medicines provided by FUNAI. But equally important to point out is, that the Surucucus post is now the area where the Calha Norte project is being intensively implemented, and where the military presence is much higher than in any other area of the Calha Norte.

The work of CCPY's medical team

Paapiu

We spent most of a day in Paapiu, and there we meet Maria Aparecida (a medical dentist) who has spent over a year in the area. Carlo Zacquini (CCPY's field co-ordinator) whom, after seventeen years of living in the area, speaks fluent Yanomami, made all necessary translations during our visit. We observed Maria's work among a group of Yanomami who had dental problems. She was using a portable dental-equipment which belongs to FUNAI. Maria explained to us, that she works according to a medical plan elaborated by herself. In that plan it is included, not only the treatment of dental diseases, but also preventive medical work. She also explained to us, that the most recurrent dental diseases among the Yanomami, are due to a change in their traditional diet. For instance, the use of sugar, flour, etc. which the Protestant missions of the area introduced several years ago. There is usually another doctor living in Paapiu; namely, Ivone Menegole. However, she had contracted malaria the week before our arrival and she was recovering in Boa Vista, where we had the opportunity to talk to her on her medical work. Ivone is very interested in the relationship between western and indigenous medical-care. The later includes mythological and shamanistic perspectives which are included in the indigenous treatment of diseases. Thus, Ivone is particularly interested in collaborating with the Yanomami doctors (shaman) and is developing very interesting theories on the relationship between the two types of medical-care.

Surucucus

After having visited the Paapiu post where the atmosphere was relaxed and peaceful, it was a great shock to see how the militarization in the Surucucus has affected the life-style of the Yanomami indians living in that region. For instance, the traditional hostility among different Yanomami groups,

the re-distribution of goods, and traditional barter patterns, are becoming unequal. This can best be seen if we briefly look into a concept used by the Yanomami, namely, 'our whites'.

Embedded in the concept of 'our whites', is the monopoly of an indian group of the relationships between white people living in the area, and other Yanomami groups. This, in practice, means that the groups who are living near the post monopolize goods and services coming from the white people living in the area. Traditional barter is disturbed because the indians living near a post, have many more (desired) goods than other indian groups. And, thus, the conditions of any barter between groups living near and far-away from the post respectively, are unequal. The re-distribution of goods within a community living near a post, has also changed because, not only the quantity, but also the quality of a group's belongings, is not at the same level than the possessions of other Yanomami groups living far away from the post. Likewise, the traditional hostility among different Yanomami groups, in cases which involve groups living by the post, has also changed. For example, no Yanomami group will seek open conflict with a group living near a post because of the presence of white people there, but the reverse situation can take place. Future perspectives on how this process, which I have just described, will develop when the infrastructure of the Calha Norte project is completed are, at the very least, disturbing.

In Surucucus we met Marcus Pellegrini, one of CCPY's medical doctors who has been working in the area for about two years. According to Claudia Andujar, he speaks Yanomami fairly well. We visited the medical dependencies of the post together with Marcus, and he explained to us the health-state of the four Yanomami indians who were recovering there. One of the them, for example, had a tremendous swollen foot as a result of a

snake-bite, a very common accident in the area (Surucucus is the Yanomami word for cobra). Another recurrent disease, and one which is rapidly expanding among the Yanomami, is TB. Marcus explained to us that TB is one of the most difficult diseases to cure, because it requires a six-month treatment. Given the mobilization patterns of the Yanomami (intermittent nomadism), it is difficult to have them stay at one place during that period. We had the opportunity of witnessing the problems of a Yanomami couple due to the wife having contracted TB. Marcus advised them to stay in the Surucucus post in order for him to be able to complete the six-month treatment. However, the husband refused on the grounds that his wife could be stolen (women-stealing is a traditional pattern among the Yanomami) by the group living at the post. And, he added, if that should happen, because he was alone (i.e. without his group), he would not be in a position to prevent it.

Up to now, the doctor has been travelling together with a FUNAI employee to various Yanomami communities, located far away from the post. However, the later is no longer working in Surucucus and due to FUNAI's economic situation, the position is not going to be renewed. Travelling in the Surucucus region is very risky and even dangerous; mainly because of the many cobras in the area, but also because the different Yanomami groups wage war against each other (a traditional social pattern). There is also the problem that one person can not carry food and medicines for a trip from 7 to 10 days (which is the normal length of those trip). While we were in Surucucus, we had a meeting with FUNAI's Chief at the Surucucus Post. He was very impressed by the work Marcus Pellegrini was doing, and by the fact the he was travelling to other Yanomami communities, since Surucucus is one of the most rough areas of Yanomami country. But he also said that the doctor could not travel alone in the area and he urged the CCPY to find a suitable person (not necessarily a medical

doctor) to accompany him.

Mucajai

Working in the post of Mucajai are Gorete Selau (medical doctor), and her husband Ricardo Verdom, (a student of Anthropology who has had a small linguistic project among the Yanomami of that post). In Mucajai, we saw Gorette vaccinating a part of the Yanomami indians living there (the first part of the vaccination-programme had been conducted the week before our arrival.) The indians receiving the vaccination, including the children, seemed to be very confident in Gorette's work, and Ricardo helped her in controlling the names of the persons being vaccinated.

According to Gorete, the most common disease in the Mucajai region is malaria. Last year the CCPY made a interdisciplinary study on the spreading of malaria, and on a new type of malaria which is resistant to the usual medical treatment. The team was composed by Luis Bezani (a geologist), Marco Lazarin (an anthropologist), and Ivone Menegole (the medical doctor at Papiu). The report of the team concluded that the presence of garimpeiros (mineral searchers) in Yanomami lands, was the cause for the spreading and development of malaria. Gorete explained the process to us in plain terms. The garimpeiros enter in Yanomami territory illegally in the search for minerals. They carry medicines in order to be able to treat themselves when getting sick. However, they do not always finish the medical treatment and they go around with half-cured malaria. When a mosquito which carries malaria bites the person with half-cured malaria, the mosquito develops a resistance to the medicines used to cure malaria. Thus, there are now new types of malaria which can not be completely cured. One of the important points of the interdisciplinary team's report was, that it showed a link between the spreading of diseases among the Yanomami and the need of supporting the Yanomami indians in their fight for territo-

rial rights.

Demini

As Claudia and Tore had caught flu, they were not able to travel to Demini (flu can reach epidemic proportions among the Yanomami and they do not have a well-developed immunity against the illness. Therefore, the CCPY has made it a rule that people with flu, or suffering from any other type of disease against which the indians are not immune, may not enter Yanomami territory). I travelled there together with David Yanomami.

Demini is David's community and, according to the CCPY, one of the places where the health of the indians is best. David is one of the very few indians who is the Chief of an Indian Post, and he runs it extremely well. Compared to the other posts where we had been, the post of Demini was in very good condition: it was remarkably clean, the post implements (radio-transmitter, tools and so on) were in perfect order, the post-house had been painted, and even the landing-strip was in better condition than at other posts.

Unfortunately, the whole Yanomami group living in Demini had gone off hunting. David thought that they had been away for about three days which, in turn, meant that they would not be back for another few days, i.e. they had gone for about a 10 days hunting-trip. David showed me around in the village, and I also saw the gardens where the Yanomami grow their crops. He explained to me the situation of the Yanomami indians in general and he praised the work of the CCPY. David is a Shaman, so we also talked about how he saw the combination of western and indigenous medicine. That was one of the issues on which he most praised CCPY's health work among the Yanomami. He compared the latter to the medical-work of other institutions, i.e. the church, which, according to him, does not practice medicine from a holistic point of view, as the

CCPY does. I left Demini late in the afternoon and returned to Boa Vista, from where we should fly to Sao Paulo on the next day.

CCPY's work and the Yanomami Park

The idea of demarcating the Yanomami lands in a large continuous territory dates back to 1968. In 1979, the CCPY proposed to FUNAI the creation of a Yanomami Park. Juridically, the concept of park, and opposite to that of indigenous area, includes not only the protection of the Indian population but also the environmental protection of the area. That means, that the implementation of development projects which would have a negative effect on the environment is not allowed.

In 1985, the President of Brazil, Jose Sarney, accepted (after long years of national and international press) the creation of the Yanomami Park. However, the administrative implementation of the project, has not yet been carried out. As far as I have been informed, the reason for the delay is, first of all, the Calha Norte project. It seems that the military refuse to accept the creation of indigenous parks in international border areas. However, the interests of national and multinational mining companies, which during the last decade have tried very hard to obtain mining-concessions in Yanomami territory, must also play an important role.

The CCPY collaborates with Brazilian and international support groups (as IWGIA), in the issue on the Yanomami Park. Right now an extensive lobby-work in the Parliament for the implementation of the Yanomami Park is being undertaken by UNI, the CCPY, CIMI, CEDI, and other support organisations, all of which have hired a lawyer in order for him to follow changes in the new-drafting of the Constitution which could

affect the final administrative implementation of the Park.

Visit to CCPY's office in Boa Vista

While we were in Boa Vista, we visited CCPY's office there. Boa Vista is an extremely hot and arid area and day-temperatures can be very high. All hotels and offices are thus equipped with cool-air systems -all except CCPY's office. We were there a couple of times and, it seemed to me, that the heat in the office made working-conditions extremely difficult. When I commented on this issue to Claudia, she told me that for them it was also very difficult to work there. But, she added, the CCPY could not afford to set up a cooling system. In my opinion, the CCPY should install refrigeration in their office in Boa Vista, since a lot of the time they are working, not only during the day, but also until late at night (when it is also very hot). In addition, they also live there. Therefore, I strongly recommend that the CCPY gets the necessary funds to set-up a air-cool system in Boa Vista, so that the people working there daily, are at least able to do their jobs under minimum and basic conditions. (I would not hesitate to compare the situation of CCPY's office in Boa Vista now, to how IWGIA's office would function in the winter without any form of heating). I wish to point out that the CCPY has not asked me to make the above suggestion, which I have put forward on my own account.

MEETINGS IN SAO PAULO

Our meetings-schedule in Sao Paulo had been arranged by Claudia Andujar. Unfortunately, our flight from Boa Vista to Sao Paulo was one day delayed, and all our meetings should be re-arranged. However, and since I stayed longer than Tore Toreng, I was able to take care of them during the next days.

On the first day of our arrival, the CCPY had organized a splendid dinner at a restaurant, where we had the opportunity to meet informally with all the people with whom meetings had been scheduled. I will in the following deal with each of them separately.

Meeting with CEDI .(Ecumenic Center of Documentation and Information)

In CEDI we met with Carlos Alberto Ricardo, the Editor of CEDI's publications on indigenous issues; and with Robin Wright, an American anthropologist who collaborates regularly with CEDI.

It is said, that there are aprox. 5 to 6 thousand persons in Brazil working in indigenous communities, including missionaries, anthropologists, members of FUNAI, and support organisations. CEDI is in touch with aprox. 10% of these people. Furthermore, CEDI is also in touch with international organisations which support the indigenous question in Brazil.

The main activities of CEDI, in connection with Brazilian indians, are CEDI's publications -which are considered as the best in Brazil-. They include maps on indigenous areas, showing any non- indian presence (garimpéiros, settlers, mining-companies, etc.) on indian lands, and the juridical situation of the lands (i.e. demarcated, identified, registered, and so on); plus a file of photographs which is really impressive.

CEDI's information is widely used by indian groups, support groups, politicians, journalists and, increasingly, by the Ministry of the Interior (especially the maps).

The total budget of CEDI amounts to 700.000 US\$. Of that,

150.000 US\$ constitutes CEDI's yearly budget in connection to their indigenous programmes. The funds for the later are financed by OXFAM, NORAD, ECO (Holland), CFID (Canada), and a European organisation called 'Bread for the World'.

CEDI sends their applications directly to NORAD, and Tore Toreng was satisfied with the results of CEDI's projects financed by NORAD. The work and activities of CEDI are unique in Brazil, and it goes without saying that IWGIA supports the continuation of NORAD's support to that organization.

Visit to CCPY's office in Sao Paulo

Up to now, Claudia's apartment has functioned as CCPY's office in Sao Paulo. However, thanks to an additional grant from NORAD at the end of last year, the CCPY is now going to rent a three-room office. That will mean a tremendous improvement for CCPY's working conditions. NORAD also granted a salary-raise for CCPY members, since they were earning much less than people holding the same position in other organizations. For instance, CCPY doctors were earning less than the lower-paid doctors in Brazil. The salary-raise was thus a source of satisfaction for all of them. Finally, NORAD also granted the necessary funds for a life-insurance for those CCPY members who are working in the field. CCPY's administrator explained to us that, since the existing landing-strips in Yanomami territory do not comply with IATA's safety regulation, no insurance company would refund the CCPY in the event of accidents. Therefore, the CCPY has created a special life-insurance fund of its own.

We also discussed NORAD's position in connection with long-term funding. Tore Toreng advised the CCPY to try to find additional funding sources because, as he said, NORAD had a limited amount of years to fund on-going human rights proj-

ects. We all agreed that IWGIA will sound out the Scandinavian possibilities for additional funding. In my view, it is going to be difficult to find one single funding-source in Scandinavia, who would be willing to take over NORAD's funds to the CCPY. Several funding-sources would, I believe, be more feasible. I have already had some informal talks in this connection, with the Swedish Sami Council. While I was in Sao Paulo, I had the opportunity to have a telephone conversation with a doctor working for OXFAM, who assured me that OXFAM had it in mind to continue financing the work of the CCPY.

Finally, we talked about CCPY's work and its position vis-a-vis FUNAI. It was stressed to us that the CCPY did not consider itself as a replacement of FUNAI, but as a supplement to FUNAI's work. This is not always understood by CCPY's medical doctors whom, in their very understandable eagerness to help the Yanomami indians, would wish a development of CCPY's infrastructure.

The CCPY is not the only organization practicing medical-care among the Yanomami, although it is the only one who does it according to the cultural patterns of the Yanomami. There are four Church institutions working (and living) among the Yanomami. Those are: MEVA and NEW TRIBES (from U.S.A.), and several missionary posts pertaining to the CONSOLATA order (Italy). In case of epidemic outbreaks, FUNAI needs the help of all the above mentioned institutions, since FUNAI's capacity is very limited

Meeting with Ailton Krenak (UNI's General Co-ordinator)

Ailton Krenak gave us a very good account of the history of oppression that Brazilian Indians have experienced since the 17th Century. He also gave us a run down of the present situation of indian communities, which he summarized as

follows: "We are a People who do not integrate, we are a people who die".

The major indigenous problem in Brazil, according to Ailton, is the demarcation of indian lands. The major threats are the re-drafting of the Constitution, and the Calha Norte project. UNI is involved in activities around those issues, and Ailton travels regularly to the Parliament in Brasilia, in order to follow the re-drafting of the Constitution.

As mention in the introduction, I spent a few days in UNI's office where I had the opportunity to met the people working there. We also had some meetings where we discussed UNI's position in connection with projects in indigenous communities.

UNI does not wish to became a project-agency for the many indigenous communities in Brazil. However, UNI extends its help in the first stages of a project, as well as it gives administrative advice when needed. The aims of UNI, in connection with projects, is that each community or regional organization, should learn how to deal with their own projects.

UNI informed me that a Xavante indian community from the Matto Grosso region, was trying to formulate a project. However, they had some difficulties, as to how a project should be presented to IWGIA. Since I was travelling to Brasilia, which is close to Xavante land, we all agreed that I should visit the Xavante and look into their project. The costs of the trip from Brasilia to the Xavante community of Pimentel Barbosa, was not included in my trip's original budget. However, the CCPY offered to cover the air-expenses we had had accrued we visited the various Yanomami communities (which, should have been covered by NORAD). The intention was to travel to Pimentel Barbosa as cheaply as possible, and as I had the time to travel, I accepted the task.

UNI planned the trip and arranged the schedule.

A feasibility study in Pimentel Barbosa

I took a bus from Brasilia to Goiania, where four Xavante leaders from Pimentel Barbosa had come to pick me up. UNI had also arranged for me to meet Vanderlei Pereira de Castro, a sociologist who collaborates with UNI on different issues.

Mr. Vanderlei has a personal relationship with the Xavante, and he has been following their situation during the past few years. We had a meeting where the Xavante and Mr. Vanderlei explained the situation in Pimentel Barbosa to me, as well as the project that was being worked out in the community. Mr. Vanderlei and I agreed that I would visit him upon my return from Pimentel, in order to discuss my impressions on the project. The project deals with the sale of cattle, in order for the Xavante to become economically self-sufficient. Similar cattle-breeding projects in indigenous communities are taking place in Roraima (Northern Brazil), as well as in other countries in South America (i.e. Ecuador, Peru).

We left Goiania the next day, and arrived at Pimentel two days later. The trip was made as cheaply as possible, i.e. by bus. However, and as previously arranged, we hired a taxi for the last 400 Km. (from a small town called Xavantina to Pimentel) since no other transportation was possible.

Pimentel Barbosa is one of the largest Xavante communities, with a population of about 450 persons. The land of the community was demarcated in 1980, and it has 450 thousand hectares (most of it is savannah where the cattle grazes). About five years ago, FUNAI agreed to finance a cattle-breeding project in Pimentel, which included the necessary infrastructure for these kind of projects. As, for instance,

veterinary assistance; the assistance of a topographer to survey the best pasture-grounds, and to look into the carrying capacity of the soil (i.e. how many cows the soil can mantain); the construction of fences and salt-deposits, etc. However, FUNAI was only able to finance the buying of about 400 cows (originally the project was for about 900 cows). Some months ago, FUNAI informed the Xavante that, due to lack of funds, the project could not be completed. Thus, the Xavante are now in a situation where only half of a well-planned project has been implemented. And, needless to say, they need help to carry it out.

The Xavante showed me around, both in the village and in the surrounding area. In the evenings I was invited to participate at the men's council, where news and issues are usually discussed. The cow project had a priority in their talks, and I was invited again and again to talk about IWGIA and about NORAD and about other projects in indigenous communities. There was no doubt to me that all the village agreed as to how the cow-project should be elaborated upon and implemented.

The result of my meetings with the Xavante in Pimentel was, that the devolopment of their project would only be possible through a feasibility-study, with the help of an agronomist and a veterinary. The Xavante decided that a Xavante leader, Paulo Cipassé Xavante, would accompany me to Goiania, in order to make the necessary arrangements to carry out the feasibility study, in co-ordination with Prof. Vanderlei.

Back in Goiania, Prof. Vanderlei contacted an agronomist and a veterinary who were willing to do the job free of charge. The only expenses involved in the feasibility-study were travelling costs for the two experts. Those expenses amounted to US\$ 200. However, the two experts could only carry out the job right away, since they had other commitments latter on.

Thus, I decided to pay the US\$ 200 so that the Xavante could elaborate their project, on the basis of the recommendations given by the two experts, as soon as possible. Due to the lack of time, I could not meet with the two experts, but Prof. Vanderlei assured me that they were competent people, working at the University in Goiania, and very interested in the indigenous question.

MEETINGS IN BRASILIA

Meetings at the Parliament & Ministry of the Interior

Claudia Andujar travelled with me to Brasilia, and accompanied me to several meetings that had been arranged. We went directly from the airport to the Congress (the Brazilian Congress is formed by the Senate and the Chamber of Deputies), where we spent the whole day.

Our first meeting was with Senator Severo Gomes, who has been supporting during the cause of the Yanomami indians during the last few years. Severo Gomes explained to us that the interest in indigenous affairs among the different political parties, was very limited. Meanwhile, according to Severo Gomes, there are some politicians and Congressmen who are trying to push the indigenous question within their political parties. However, the economic interests in indigenous territories is so great, that any political work on indigenous land-rights was, he said, extremely difficult. In his view, this situation has become very clear with the re-drafting of the Constitution in Congress, where all political parties have to take a political position in connection to the indigenous question in Brazil. We also discussed the issue of the Yanomami Park. Senator Severo Gomes has had a few meetings with the President of Brazil, Jose Sarney, on this very issue. His impression was, that Sarney was interested in the

creation of the Yanomami Park, and the President even expressed his personal support for its implementation. According to Severo Gomes, the actual administrative delay in the creation of the Park, could be due to the Calha Norte militarization project.

During the meetings I had with R. Costa Couto (the Minister of the Interior) and with Romero Juca (the President of FUNAI) respectively; they both seemed to see a link between the Calha Norte project and the delay in the creation of the Yanomami Park. Both the Minister of the Interior and the President of FUNAI expressed their personal concern on the situation of the Yanomami Indians, and of the other indian groups affected by the Calha Norte. It was my impression, however, that neither FUNAI nor the Ministry of the Interior are able, or willing, to push this issue any further. FUNAI falls directly under the Ministry of the Interior, and it is there that mining-concessions and permissions for development projects in indigenous territories are granted. Thus, there is a contradiction in the overall objectives of the Ministry of the Interior: On the one hand, that Ministry (through FUNAI) should protect the interest and well-being of Brazilian indians. And on the other hand, it should protect the economic interests of the country. History has shown that the economic interests have always had priority, even when those interests have been against indigenous territorial rights. That is the reason why indigenous organisations and support groups in Brazil have, during the last few years, demanded that FUNAI should fall directly under the Presidency of Brazil. That request has not been granted, and there are no signs that this issue is going to be considered in the near future.

I explained to both, Costa Couto and Romero Juca, IWGIA's concern on the indigenous situation in Brazil in general, and on the Calha Norte project and the re-drafting of the Cons-

titution in particular. They were both extremely kind to me, and assured me that they were doing all they could to help Brazilian indians.

It goes without saying that no practical results should be expected from the two above mentioned meetings. However, I think it was important that an IWGIA representative had the opportunity to talk to these two state officials, and to remind them -personally- that the international community is closely following the plight of indigenous peoples in Brazil.

Meeting at INESC (Institute for Socio-Economic Studies)

I was invited to participate at a meeting organized by various support groups in Brazil. The participants at the meeting were: UNI (the Union of Indigenous Nations), CONAGE (the Brazilian National Co-ordination of geologists), ABA (the Brazilian Anthropological Association), CEDI, CCPY, and CIMI. Furthermore, there were two lawyers who have specialized in the indigenous question in Brazil, as well as some politicians and the people working at INESC, who deal with indigenous issues.

The purpose of the meeting was to find a common strategy on the question of the re-drafting of the Constitution; and to formulate a proposition to the Senate, on how indigenous rights should be expressed in the new Constitution. It was a two-day meeting combined with meetings at the Parliament with different politicians and political parties.

One of the issues discussed at the meetings was, indigenous territorial rights, including the sub-soil and waterways with regard to mining. Up to now, mining-concessions on indian lands have been granted without any form of consultation with the indian groups on whose lands mining-projects were to be

developed. The geologists present at the meeting, explained that North-American indians sign contracts with mining-companies without the intervention of the State. That model was considered by the geologists to be more progressive than the Brazilian one. A politician present at the meeting, Jose Carlos Saboya, argued that the problem lay in FUNAI's structure and use of concepts, such as 'assistance'. He said that as long as Brazilian indians are considered to be minors and in need of the assistance of the state, they will not be considered as fit to conduct and sign agreements with mining-companies, or any other development agency. The same politician proposed that the concept of assistance, in connection with Brazilian indians, should be banned in the new Constitution. Instead of assistance, he proposed that the concept of right should be used (i.e. right to health, right to education, etc.).

During the discussion that followed concerning each of the 'rights', which should be included in the group's proposal to the Congress, the politicians gave their view on the political space available and the support that should be expected within their parties. The geologists helped with definitions as to how territorial rights should be disclosed and formulated. The lawyers turned each of the articles of the group's proposals into juridical terms, and advised the group on the juridical basis and consequences of the terms and concepts contained in the proposal. Finally, the indian representatives and anthropologists defined the specific needs and priorities of indian groups, as well as the specific changes they wished to see in the new Constitution, in connection to articles and bills concerning indian rights. Ailton Krenak, gave a very good analysis on how, in his view, the Brazilian state evaluate the presence of indian groups in Brazil.

According to Ailton, the Brazilian state sees indian lands as potential huge farms where development projects could be

implemented according to the ecological potential to be found in each of the areas. For instance, areas rich in game, fish or agriculture, should be used to provide meat, fish or vegetables and fruit to the whole region. Areas rich in minerals should be used for the extraction of resources with high profit revenues, e.g. gold. The 'workers' would be the indians, the 'owners' would be the regional states. The economic model to follow would be based on capitalistic principles of a maximization of the profits. The political framework would be based on the existing colonialist relationship between the state and the indians. The opposite of colonialism, said Ailton, is self-determination. And self-determination -he continued- can only be worked out on the basis of indigenous rights, including inalienable rights to land, life, culture, and the right to decide and form one's own future including the degree of interaction with the surrounding (non-indian) society. Ailton concluded his speech stating that, from the point of view of the Brazilian state, Brazilian indian nations do not exist. The rights of Brazilian indians -he concluded- go beyond the Brazilian state: our rights are the rights which the international law provides for indigenous nations.

I would like to give a brief clarification on the differences between the concepts of nation and state, since the understanding of that difference is important to understand the point Ailton was making. According to the Webster's New World Dictionary, the concept of nation, is defined as: "a historically developed and stable community with a territory and with a common distinctive culture and language". While the concept of state, utilized also as nation-state, is defined as: "the power or authority represented by a body of persons politically organized under a government, especially an independent government in a territory or territories with defined frontiers" (sources: my report to IWGIA on the UN's 1985 meeting). Thus, according to the above given definitions,

there exist a Yanomami nation, and a Xavante nation. To describe the country of Brazil the concept of state should be used, as according to the definitions quoted, it is not required that a state has a population with a common culture and language.

After the meetings at INESC, some members of the group, including myself, went to the Parliament and met with different political parties, where the results of the meetings were presented and support for the group's proposals sought.

It was a very interesting experience for me, and a great source of inspiration to participate at the INESC meetings, and to learn how support-groups with different backgrounds and objectives, can effectively work together towards a common cause. I will certainly be able to use that experience when, in the future, IWGIA participates at meetings with other type of support-organizations (biologists, ecologists, etc.) -especially in Scandinavia.

Conclusion

In Brazil, we had the opportunity to meet with the most relevant organizations (both indigenous and non-indigenous), state officials, and individuals connected to the indigenous question. Those contacts were extremely helpful to gain an understanding of the situation of Brazilian indians, and they also gave us a general view of how indigenous issues are tackled at different levels (i.e. support-organizations, government, politicians, etc.). Some of the meetings were also a unique opportunity to extend IWGIA's network in Brazil.

Our visits to indigenous communities where project-work was either being carried out (the Yanomami), or where projects

were in the first steps of elaboration (the Xavante), gave us a very valuable insight on how project-work functions at different levels. As well as, it provided us with good background information for future project-work in Brazil. I will, in the following, deal with the work of the CCPY since the other projects which NORAD has financed in Brazil have already been discussed earlier.

IWGIA has been following CCPY's work and activities during the past few years, and has made an evaluation to NORAD in 1985. The impression I received of CCPY's work during this last trip, is one of consolidation. CCPY's interdisciplinary programmes have, during the last two years, been put into practice as a co-ordinated whole. For example in 1986 the CCPY co-ordinated the first Yanomami Assembly, in Yanomami territory, with the participation of support groups, politicians, anthropologists, lawyers, geologists, and representatives of indigenous organisations and indian groups. The fact that the Yanomami case has been widely published, both in Brazil and in the international media during 1986 and 1987, is partly due to the results of that First Yanomami Assembly.

Also in 1986, the CCPY conducted the first interdisciplinary research-programme which included medical doctors, anthropologists and geologists. The results of the team's report was an analysis on how diseases are being spread among the Yanomami through land-invasions. The interdisciplinary model used by the CCPY has gained a lot of interest in other organisations likewise dealing with medical programmes in South America.

The threats imbeded in the Calha Norte project, and in the re-drafting of the Constitution, have urged the CCPY to engage (together with other support-organisations) a lawyer-specialized in indigenous questions- to follow those two issues at the Congress in Brasilia.

CCPY's medical team seems to be more stable than the one I met in 1985. The CCPY has been able to engage young, dynamic and engaged young doctors whose interests are not only medical work, in the strict sense of the word, but also a cultural interest in the Yanomami society, which adds not only a human, but also a new scientific dimension to their work.

Finally, thanks to NORAD's additional grants, CCPY's infrastructure is now in a much better condition than before. The improvements have been: an office in Sao Paulo, normal salaries to CCPY members, and disease and life insurances for those CCPY members who are working in the field.

IWGIA strongly supports the continuation of CCPY's work, along the lines described above, and thus the continuation of NORAD's support to the CCPY. IWGIA will actively seek financial possibilities in Scandinavia in order to relieve NORAD of long-term funding. However, it is my impression that the task is going to take a lot of time and a lot of energy, and although IWGIA is more than willing to do it, given the lack of attention in Scandinavia (except in Norway) to fund projects specifically directed to indigenous groups, no immediate results should be expected. Taking into consideration that it is the very life of the Yanomami which is at stake, any financial cut to the CCPY would have dramatic consequences for the survival of the Yanomami people. Thus, it can not be overemphasized that, for the time being, the CCPY needs the continuation of NORAD's financial support.

Recommendations

My overall recommendation is that NORAD continues to finance the activities of CCPY, and the publications of CEDI, since as already mentioned, the work of both these organisations are unique and recognized as such, not only in Brazil, but

internationally. In connection with future project-work in Brazil, my recommendations are as follows:

1) That the necessary funds for briefings on the funding agency guidelines, reports on projects, and accounting expectations be provided by the funding agency.

2) Feasibility studies, or pilot-projects, should be undertaken prior to the elaboration of a project when necessary. For instance, in cases when indigenous groups do not have the necessary know-how on western techniques and on western ways of elaborating, processing and finishing a project.

3) That running-projects be periodically supervised and evaluated, both at the administrative and at the practical levels, especially when an indigenous group is not experienced in project-work.

Remarks to the recommendations

That the activities suggested on points 1), 2), and 3) be undertaken by professionals living in Brazil and known to IWGIA, or NORAD, as to be engaged and conscientious persons in connection with indigenous issues. I wish to point out, that in Brazil as in other South American countries, IWGIA has a wide spread network of professionals who are willing to collaborate with IWGIA in connection with projects in indigenous communities. The expenses of the activities mentioned for these recommendations, in connection with project-work, do not need to be high, as I hopefully have shown through my co-ordination of a feasibility-study among the Xavante. I strongly believe that if these suggestions could be followed, we would avoid many of the problems which we have witnessed in other South American countries, in connection with projects in indigenous communities.

PART IV - EVALUATION OF THE TRIP

General conclusion

One of the main subjects which I intended to examine during our trip to Central and South America was, the problems indigenous organisations and groups are facing in connection with project-work. My other interest dealt with the working out of a general set of recommendations based on the above, and aiming to improve the running and administration of projects in Central and South America. My interest in these two subjects was based on IWGIA's increasing involvement in project-work, as well as IWGIA's future plans of co-operation with NORAD in connection to projects in indigenous communities. Furthermore, since the objective of our trip dealt with evaluations on projects financed by NORAD, the opportunity to gather first-hand information upon which I could build my suggestions on future project-work, was very timely.

In this report I have made conclusions and suggested a set of recommendations for each of the countries we visited during our trip. Those conclusions and recommendations are thus specifically oriented to the country in question. However, there is a common denominator among them. Namely, the need of briefings, feasibility studies, and evaluations (which can be random, partial or total evaluations). I have suggested that these activities be examined at two levels: the administrative one (including accounts), and the practical one (i.e. the implementation process of projects). I have also suggested that those activities be undertaken by professionals living in the country in question, over and above the evaluations made by the funding agency. It is also very important for the latter to be continued, because they give a more global perspective of project-work in a given region (eg. South America), than the former.

As mention above, the specific needs in each of the countries we visited were not alike. In Nicaragua, for instance, there is a need for a global evaluation of project-work which should include all organizations working with projects in indigenous communities in the Atlantic region. And, in case indigenous organisations themselves send a request for financial help to IWGIA or NORAD, there would be a need for a feasibility study which should include the Government's point of view in this connection; as well as briefings on NORAD's guidelines and expectations.

Peru is the country which should be given special attention and help, in the near future. Fortunately, IWGIA's network in Peru is one of the largest, and it will not be difficult to find suitable persons to collaborate with IWGIA and NORAD with regard to project-work. Problems such as the ones faced by AIDSESEP with the project on snake-venom, could have been avoided I believe, if a feasibility study was made before the implementation of the project. On the other hand, AIDSESEP's administration of the project, in connection with accounting and reporting, did not present any problem.

Other indigenous organisations we visited in Peru, such as, MICAELA BASTIDAS and TEA, did not seem to have difficulties with the projects they were dealing with. However, it would be advisable to make random evaluations every one or two years, of a few of the projects canalized through these two organisations. This would enable NORAD to have a better understanding of all the projects canalized through other than the target groups of a project. Helena Salazar, a Norwegian lady who lives in Lima and who has been collaborating with NORAD during the past few years, has a good relationship with the people working in these two indigenous organisations and would be willing to help NORAD

in this connection.

With regard to CISA, random evaluations should be likewise undertaken, since this organisation canalizes quite a number of projects to indigenous communities and organisations in various South American countries, including Peru. A separate administration for each of the projects canalized through CISA would also be advisable. CISA, as the regional office of the WCIP for South America, deals with many other issues besides project-work, and separate accounts would make it easier for NORAD to evaluate CISA's activities in connection with funds provided by NORAD to that organisation.

The organisations dealing with NORAD-financed projects in Brazil have very good control on project-work, and on the expectations and guidelines of the funding agencies, which are followed with accuracy and consistency. Moreover, those organisations have a well-developed infrastructure and a good staff of professionals which, undoubtedly, contributes to the smooth-running of their activities. Meanwhile, forthcoming projects to be administered and implemented by the indigenous communities themselves, should be given special attention, due to the following; The National Indigenous organisation in Brazil, UNI, has different logistics in dealing with project-work, than other indigenous organisations in South America (eg. AIDSESEP, CISA, MICAELA BASTIDAS, TEA, etc.). To put it into a nutshell, UNI wishes that project-work in indigenous communities be undertaken by the communities themselves or by the relevant indigenous organisations of the area. However, UNI is willing to extend its help in connection with projects, when needed. The reasons behind UNI's point of view is not a lack of interest in project-work in indigenous communities, but a conviction that development-help can contribute to indigenous self-determination. Firstly through economic self-sufficiency, as a direct result of

development projects in indian communities. And secondly, through the increase of knowledge and know-how which the processing of projects by the target groups themselves involve. What is specifically needed in Brazil, in connection with projects to be managed by indigenous groups with little or no experience in project-work isø feasibility-studies, briefings (on funding agencies guidelines and expectations), and evaluations (especially partial and total evaluations).

As we have seen in this report, some of the indigenous organisations which have received financial help from NORAD, have had problems either with the implementation of projects, or with its administration. In my opinion, this situation should not only be ascribed to the lack of know-how of those organisations, but also to our own lack of information on their working capability. In other words, it is my impression that we have over-estimated the knowledge indigenous organisations have on western systems-of development help. I believe that an effort, from our side, to improve that knowledge, would be of great help to all parts involved. It is within this perspective from which the general and specific recommendations set forth in this report, on future project-work in Central and South America, should be seen.

The Scandinavian system of Development help.

The Scandinavian system for development help to Third World countries provides the necessary framework within which these general recommendations could be used. I do not think that there would be many objections as to the necessity to follow the recommendations suggested in this report, according to the specific situations and needs. However, the financial side may meet with hesitation. Therefore, I would like to explain briefly in which way the Scandinavian system,

in general, already functions with overall expenses related to projects, but not necessarily as a part of specific projects, in the recipient countries.

The Scandinavian system of development help to Third World countries usually follows a per capita income system through which geographical priorities are made. In practice that means that, theoretically, the poorest among the poor are given first priority (eg. Bangla desh, India, certain African countries, etc.). In practice, however, the indigenous peoples who are invariably to be found among the poorest of the poor, are not given any help when they happen to live within the boundaries of a country which, from a national point of view and according to the Scandinavian development guidelines, have a too high per capita income. The only state development agency in Scandinavia which has understood that problem, and who has been willing to do something about it, is NORAD.

DANIDA (the Danish State Agency for development help), is presently working out a programme which deals with extending help to specific groups in Third World countries surpassing DANIDA's per capita income roof (the so called 'poverty bags' model). IWGIA is presently hoping that indigenous groups be included in DANIDA's model.

There are two main ways of canalizing Scandinavian state help to Third World countries. One of them, is through Scandinavian NGO's and, increasingly, through well known NGO's from the recipient countries. In this case, State development agencies will work through the NGO's while retaining the decision-making power, especially at the economic level in connection with the financing of projects. The other way is when the state agencies themselves deal with projects, with previous common agreements between the

government of the recipient country and the state development agency in question (the so called bilateral model). In the latter, local-based offices in the recipient countries are usually established by the state agencies, in order to coordinate and monitor projects (in cases of large NGOs dedicated to project-work, the above is also applicable). The expenses involved with the running of these local-based offices, such as the rent of offices and apartments, salaries, travelling, feasibility studies, and so on, are covered by the state agency in question. The staff of these offices, especially in leader positions, is normally Scandinavian. Scandinavian state development projects are monitored and administered from these local-offices. (Although I am not going to deal with this issue, I wish to point out that in Scandinavia, there have been many criticisms on a (supposed) relationship between Scandinavian development help, and Scandinavian economic interests in the recipient countries. According to those criticisms, the well-developed Scandinavian infrastructure in the recipient countries should be seen in connection to the former.)

I have hopefully made my point that in the Scandinavian system for development help in Third World countries, there is a specific budget to cover expenses related to projects. And that these expenses are not necessarily connected to any specific project. The recommendations I have suggested in this report, should be thus seen within the already existing Scandinavian development model. Or, said in other words, it is my suggestion that NORAD establishes a special budget which should finance the activities put forward in the recommendations of this report, in connection to projects directed to indigenous communities and organisations in Central and South America.

General recommendations

The general recommendations put forward in this report are: feasibility studies, briefings, and evaluations. The later can be partial, total, random, regional or global.

Feasibility studies.

This type of research should be done when first-hand local information is needed, in order to plan the smooth running and implementation of a project. Specially in cases when applying organisations do not have much experience in project-work. It can also be the case that the implementation of a project present a lack of technical know-how on the part of the target groups involved in the project, in which case a feasibility study could prevent future complications. Or, if need be, a new re-drafting of the project could be suggested.

Briefings

I am thinking here of general briefings on the funding agency's guidelines and expectations. Meanwhile, and depending on the applicant organisation in question, different issues could be emphasized. For instance, administration, reporting back, etc. NORAD does usually draws up a contract with the applicant organisation prior to the financing of the project. This contract is signed by the two parts involved. However, in cases of new applicant organisations, there could be a need for a person to go through that contract together with the applicant organisation, in order to make sure that it has been understood correctly.

Evaluations

1) Partial and total evaluations.

These types of evaluations are intended for indigenous organisations and communities which need help during, and at

the end of a project. If a project presents any problems, it can be solved quickly and in time, through a partial evaluation. Final evaluations would be helpful for future projects by the same applicant organisation. In this way, we would be helping indigenous peoples, not only with financial help but also with know-how.

2) Random evaluations

I see the need for random evaluations when indigenous organisations canalize projects to several different communities. I do not consider random evaluations as a means of checking on the organisations canalizing the projects. Rather, I see them as a way to establish direct links between the organisation canalizing the projects, the target groups of the projects, and the funding agency.

3) Regional evaluations

As the name indicates, regional means an evaluation of projects in different communities within a given region, and which have been canalized through one single organization. It can also be the case, that one organisation deals with projects in a specific region (e.g. CCPY in Brasil, and AIDSESP in Peru). These types of evaluations are useful because the information one can obtain through them, is much wider (and for comparative purposes more useful) than in the preceding types of evaluations.

4) Global evaluations

This is a task primarily to be undertaken by the funding agency itself. Global, here, means inter-regional and international. For example, I consider our trip to Central and South America to be within that category. The information obtained through global-evaluations are obviously different than in the above mentioned types, and it can be processed and used at different levels. In table (I), I have shown

which of the recommendations, in my view, should be emphasized in each of the countries we visited.

Specific recommendations

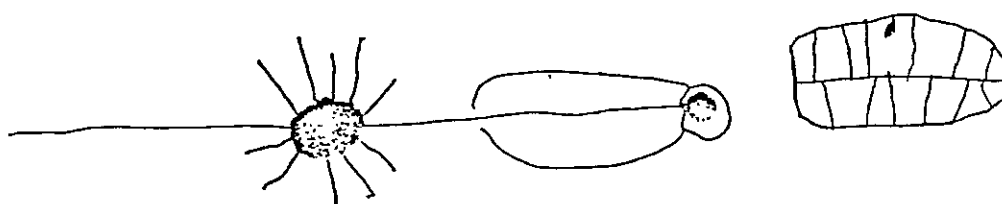
I have also made different tables which include the organisations visited in each of the countries. Table (II) (on Nicaragua), Table (III) (on Peru), and Table (IV) (on Brazil), show a common denominator. Namely, that forthcoming applicant organisations should, when and if needed, be helped with feasibility studies, briefings, and partial and total evaluations. In Nicaragua the immediate need is for a regional evaluation (the Atlantic Coast), including indigenous and non-indigenous organisations. In Peru, projects coming from AIDSESEP and CISA should, if need be, be evaluated through feasibility studies, and followed up by partial and total evaluations. Random evaluations would be advisable for CISA, TEA and MICAELA BASTIDAS, because these three organisations canalize a number of projects to different indigenous communities. In connection with AIDSESEP, if in the near future NORAD finances a number of projects in the jungle region through that organisation, future regional evaluations would be advisable. Finally, Table (IV) on Brazil, does not show any immediate need to follow any of the recommendations, except in the case of future new applicant organisations.

End

I have to admit that this report is longer than intended. However, I have found it necessary to examine at length the difficulties indigenous organisations were facing in connection with projects, and the way in which the implementation of projects in indigenous communities could be improved. Likewise, I also wished to make sure that, from a

theoretical point of view, the recommendations set forth on this report did not fall outside the Scandinavian guidelines for development help. And, finally, given IWGIA's increasing involvement in project-work, and IWGIA's future prospective of a higher co-operation with NORAD, I have though it useful to examine the different issues in detail.

The trip, as a whole, gave me a very good opportunity to examine closely how indigenous organisations function at different levels. It was also gratifying to hear positive comments on behalf of indigenous representatives for IWGIA's publications, and IWGIA's activities on projects. The trip also gave me a good general view of the situation of indigenous peoples in the different countries we visited. Personally, it was a great experience to work together with indigenous organisations, and to have had the possibility of travelling to some indigenous communities. Both of which have helped me to gain a greater insight and understanding of indigenous issues in general, and in particular on future project-work among indigenous groups.



(Yanomami drawing)

Table I - General recommendations seen within each of the countries visited.

V I S I T E D C O U N T R I E S			E V A L U A T I O N S				
	Feasibility studies	Briefings	Partial	Total	Random	Regional	Global
NICARAGUA	X	X				X	(X)
PERU	X	X	X	X	X	X	X
BRASIL	X	X	X	X			(X)

(X) = No immediate need

Table II - Specific recommendations/Nicaragua

ORGANISATIONS	EVALUATIONS					
	Feasibility studies	Briefings	Partial	Total	Random	Regional
INDIGENOUS NGO (forthcoming)	X	X	X			
Non-indigenous organisations						X
Forthcoming applicants (indigenous organisations)	X	X	X	X		

Table III - Specific recommendations/Peru

ORGANISATIONS	Feasibility studies	Briefings	EVALUATIONS			
			Partial	Total	Random	Regional
AIDSESP	X		X	X		(X)
C I S A	X		X	X	X	X
T E A					X	
M. BASTIDAS					X	
Forthcoming new applicants	X	X	X	X		

(X) = No immediate need

Table IV - Specific recommendations/Brazil

ORGANISATIONS	EVALUATIONS					
	Feasibility studies	Briefings	Partial	Total	Random	Regional
CCPY						(X)
CEDI						
UNI						
XAVANTE (forthcoming)	X		X	X		
New applicant organisations	X	X	X	X		

(X) = No immediate need