

# YANOMAMI

INSTITUTO SOCIOAMBIENTAL

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YANOMAMI

**Survival**

for tribal peoples

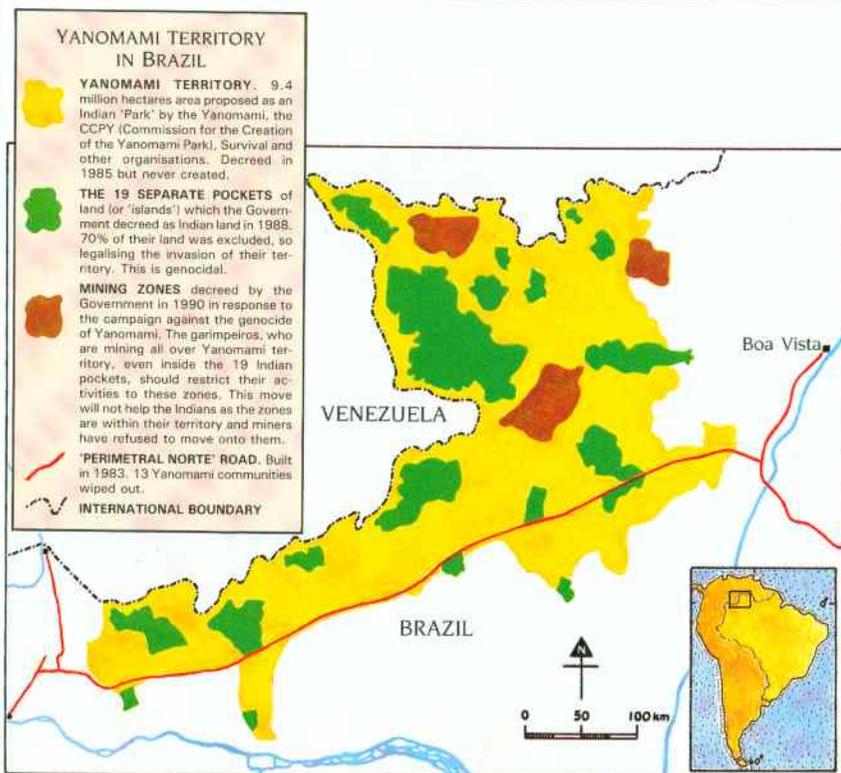


Survival Campaign

“Any discussion about the tropical forests should start by looking at . . . the remaining tribal people for whom the tropical forest has been their home for many generations. Their story . . . is one of which we must all be profoundly ashamed.”

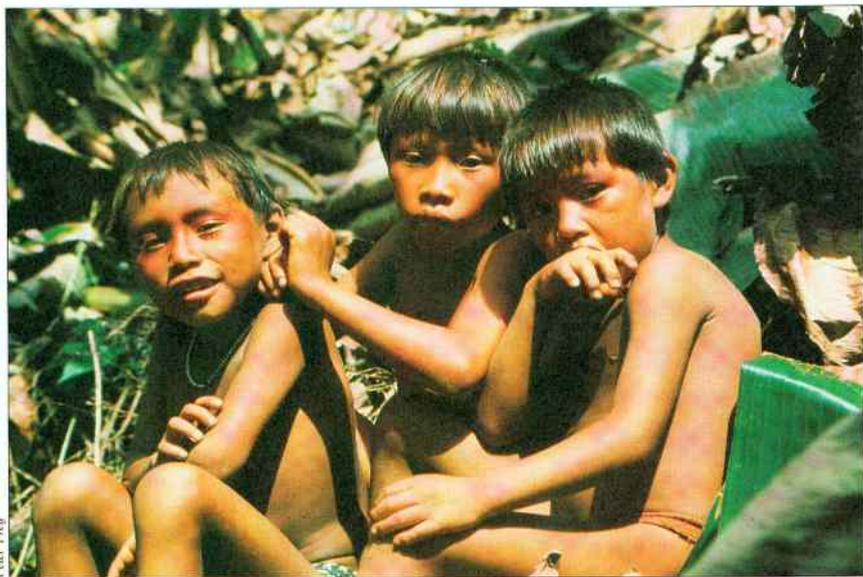
The Yanomami in Brazil are driven into extinction by measles, venereal disease or mercury poisoning following the illegal invasion of their lands by gold prospectors — even now, that dreadful pattern of collective genocide continues.”

PRINCE CHARLES  
1990



Border illustration from drawing by Davi Yanomami.

Up to 1,500 Yanomami Indians of Brazil have died over the last two years. Not from anything dramatic such as warfare or an earthquake, but simply from the effects of other people moving onto their land. It is the equivalent, in percentage terms, of 9 million people dying in the UK or 35 million in the United States. At this rate the Yanomami will be totally wiped out by the end of the century. But the destruction of the Yanomami is not inevitable. It can be stopped very simply by the Brazilian Government recognising Yanomami land rights — as it is bound by international and Brazilian law to do. This document exposes the problem, explains its origins and invites you to join the campaign to halt this tragedy. If *everyone* added their voice the solution would not be far away.



Peter Frey

Survival was born in 1969 out of concern at the worsening plight of South America's forest Indians. Much has changed since then. The continent's military rulers have been swept away. Peace has broken out in the Cold War. And some of the world's indigenous peoples have regained respect.

But the 9,000 Yanomami who live in the north of Brazil, near the Venezuelan border, are still in mortal danger. Shooting, invasion, disease. Poisoned rivers, casual

racism, greedy business interests. These and more threaten the Yanomami who have lived on this land for thousands of years.

With your help the long campaign to secure rights to their territory, with the removal of the gold miners from their land, can finally prevail.

This is one of the great humanitarian campaigns of the late twentieth century. Please read, reflect and act. Help save the Yanomami.

### THE CAMPAIGN

- THE LAND USED BY THE YANOMAMI SINCE TIME IMMEMORIAL IS *THEIR* LAND.
- THE GOVERNMENT MUST RECOGNISE THEIR RIGHT TO IT AS A YANOMAMI PARK.
- NO MINING OR OTHER DEVELOPMENT SHOULD TAKE PLACE ON IT WITHOUT THE INDIANS' AGREEMENT.







Charles Vincent

A helicopter pilot from the Brazilian air force rushes a sick Yanomami woman from the Hemosh community to Sucucus hospital. Previously unknown diseases have now been found in villages far away from mining activity, including the frequently fatal 'falciparum' strain of malaria.

#### LAND: THE PERMANENT SOLUTION

In the long run the most critical issue for the Yanomami is land. If the garimpeiros are removed, or the gold mines exhausted, there is nothing to stop new waves of prospectors invading Yanomami land, for diamonds, uranium or tin. Therefore, the creation of the Yanomami 'Park' (see map inside front cover) has been and always will be the single most important goal of Survival's campaigning. Of course this needs to be backed by Government will to keep outsiders out unless the Yanomami ask them in.

*The creation of the Yanomami 'Park' has been and always will be the single most important goal of Survival's campaigning.*

Successive Brazilian Constitutions — the most recent was prepared in October 1988 — have acknowledged the Indians' right to their land. But the reality is that Yanomami territory has been continually trespassed on.

This has meant that the fine sentiments of a Constitution have been at odds with what has happened on the ground, where officialdom has been tardy to delimit traditional tribal lands, and has never punished those who invade them.

#### GENOCIDAL PROPOSALS

The Yanomami occupy an area of some 36,367 square miles, or 9.4 million hectares. Both in 1978, and again in 1988, different Brazilian Governments sought to reduce this traditional area to around 3 million hectares, divided into 19 separate pockets or 'islands'. In 1987 the head of FUNAI actually resigned, refusing to sign such a 'genocidal' document.

An outcry inside Brazil by the CCPY, the Catholic Church and others, supported by Survival and other friends elsewhere, has not altered this proposal.

Obviously this stealing of land from the Yanomami and the splitting of their territory into small pockets, leaves the Indians totally vulnerable to disease and further invasion. The 19 pockets would be virtually impossible to protect. Even in 1978, before the gold rush, this proposal was criticised as genocidal.

#### THE KILLING OF A PEOPLE

Genocide is not a word that Survival uses lightly. But what else can be used to describe such a tragic situation: in 1500 some 5 million Indians lived in the area of modern Brazil. Now a mere 5% (250,000) remain.



Des Santos

**Road to nowhere: Yanomami refugees flee along the very road that pushed them off their land, the 'Perimetral Norte'. Its construction decimated 13 Yanomami communities by opening their land to colonisers who brought new diseases.**

## THE GENOCIDE CONVENTION

#### ARTICLE II

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

#### ARTICLE III

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

#### ARTICLE IV

Persons committing genocide or any other acts enumerated in article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

# THE CAMPAIGN

## IN BRAZIL

Several Indian and other non-government organisations support the Yanomami campaign. The main one is the Comissao para Criacao do Parque Yanomami (CCPY). Other important groups include the Brazilian Indian organisation, Uniao das Nacoes Indigenas (UNI); and the support groups, Centro Ecumenico de Documentacao e Informacao (CEDI), Acao Pela Cidadania, and Conselho Indigenista Missionario (CIMI).

## WORLDWIDE

Many non-Brazilian organisations have shown a long-term commitment to the Yanomami. They include: Amnesty International; Anthropology Resource Center (ARC); Catholic Institute for International Relations (CIIR); Gesellschaft fur Bedrohte Volker; Indian Law Resource Center; International Work Group for Indigenous Affairs (IWGIA); Medecins du Monde; NORAD; and Oxfam. Recently, environmental and rainforest support groups have given their backing.

## HIGHLIGHTS OF SURVIVAL'S CAMPAIGN TO DATE



- 1968 ● Dr Kenneth I. Taylor (later to be Executive Director of Survival's US Section) begins several years of field work with the Yanomami (Sanuma Group) in Brazil. He co-authors the first detailed project for a Yanomami Park, presents it to the Government and works on it for over a year. It is ignored.
- 1971 ● Robin Hanbury-Tenison (President of Survival) is invited by the Brazilian Government to look at the Indian situation. He visits the Yanomami and writes, 'a national park of Yanomamo has been proposed . . . the administration of the parks should be largely in their own hands.'
- 1972 ● Two Survival co-founders, John Hemming and Francis Huxley, are invited by the Brazilian Government. They visit the Yanomami and report on the Government's own proposals, 'We must express our astonishment and anxiety about the restricted limits proposed . . . (they) were hopelessly inadequate . . . To expose the bulk of this large tribe to land-grabbing by intruders is quite indefensible. This could well be a test case of Brazilian Government policy . . .'
- 1974 ● Kenneth Taylor organises a project to protect Yanomami threatened by a new road. The workers include Dr Bruce Albert (later a Survival staff member) who begins several years of field work with Yanomami. They are expelled by the Government in 1976.
  - Survival begins to fund a health care project with Yanomami in Venezuela.
  - Dr Marcus Colchester (later to be a Survival staff member) begins several years of field work with Yanomami (Sanema group) in Venezuela.
- 1978 ● Brazilian Government proposals to split Yanomami land into 21 separate 'pockets' prompt CCPY, Survival, IWGIA and ARC to step up the campaign.
- 1979 ● Survival begins to issue its members with **Urgent Action Bulletins** asking them to join letter writing campaigns directed at the Government. Survival has issued a new **Bulletin** on the Yanomami approximately annually since 1979.
- 1979 ● Survival calls for a meeting with the Brazilian and Venezuelan ambassadors in the UK.
  - Survival begins to get journalists to write about the Yanomami.
  - Survival co-publishes a detailed, 170-page book on land and health, *The Yanomami in Brazil — 1979*.
  - The disastrous Government project is successfully countered. An alternative scheme, a single 'Park', co-authored by Bruce Albert, is put forward by the CCPY. There is cause for optimism.
- 1980 ● For the first time, Survival (with two other organisations) makes a formal complaint against the Brazilian government to the Organization of American States (OAS). In 1985, the OAS condemns the Government and calls for a Yanomami Park.
  - Marcus Colchester works on a proposal for securing Yanomami land in Venezuela. It is well received but is shelved following political changes in 1983.
- 1982 ● Robin Hanbury-Tenison and Bruce Albert write a Time-Life book on the Yanomami. Victor Englebert donates his pictures to Survival's campaign.
  - Marcus Colchester begins advising the Venezuelan Government on health and education problems of the Yanomami.
  - The first step is taken to legally create the Yanomami Park, put forward by the CCPY and Bruce Albert.
  - Survival presents the Yanomami case for the first time to the United Nations.
- 1983 ● Survival works on a UK schools project. Children act out the Indians' encounter with intruders.
  - Antonio Perez produces a Yanomami art exhibition shown in Venezuela, Germany and Spain.
- 1984 ● Through its French Section, Survival assists in funding and organising Medecins du Monde in a CCPY vaccination programme; this goes on until the teams are expelled by the Government in 1985-7. Bruce Albert is consultant for a French television film on the medical programme.
- 1985 ● The Government takes further steps towards creating the Yanomami Park put forward in the 1970s. The proposal is once again shelved.
  - Survival presents the Yanomami case, for the first time, to the International Labour Organisation in Geneva (the body which wrote the international law on tribal peoples). Presentations made many times since.
  - Survival co-publishes a 104-page book, *The health and survival of the Venezuelan Yanomami*.
- 1986 ● Marcus Colchester is consultant for the BBC television film, *Mission to Majawana*, on Yanomami religion.
  - Survival co-publishes a 34-page booklet of *Teacher's Notes on the Yanomami*.
- 1987 ● Survival successfully appeals to the Venezuelan Government to stop organised tourism to the Yanomami.
- 1988 ● In response to the new gold rush and splitting up of Indian land into 19 'pockets', Survival coordinates demonstrations at Brazilian embassies in 20 countries. These are widely televised within Brazil. Demonstrations and vigils have been held many times since.
- 1989 ● Venezuela expels Brazilian miners from Yanomami territory.
  - Survival designs Yanomami campaign bags and posters for the cosmetic retailer, 'The Body Shop', in the UK and USA. The shop decorates one of its delivery trucks with Yanomami campaign slogans.
  - Survival co-publishes an educational pack, *Rainforests: land use options for Amazonia* featuring the Yanomami.
  - Survival is awarded the 'Right Livelihood Award' (the 'alternative Nobel prize') and invites the Indian leader, Davi Kopenawa, to Britain and Sweden to receive it — the first time a Yanomami spokesman has left Brazil. The trip generates a lot of media and public interest.
  - At the request of the Yanomami, Survival opens an emergency medical aid fund to support the non-governmental urgent health care programme.
- 1990 ● The international campaign forces the Government to open Yanomami lands to support organisations.
  - Bruce Albert works as consultant and interpreter with the Acao Pela Cidadania/CCPY medical teams which are integrated into the Government's emergency health programme.
  - Through its French Section, Survival collaborates with Medecins du Monde on a further medical programme.
  - Survival, with Oxfam and CIIR, makes a formal approach to the UK Government. The issue is raised in the UK parliament.
  - Prince Charles speaks out on the issue and meets the incoming President and raises the Yanomami.
  - During his world tour, Survival hands letters to the incoming Brazilian President in several countries. Embassy demonstrations are once more arranged worldwide and televised widely as Survival begins a continuing weekly vigil at the embassy in the UK.
  - Survival produces a slide set, video and further educational material on the Yanomami and places press advertisements on the campaign in several countries.

for the YANOMAMI

# WAYS of LIFE

## WHO THE YANOMAMI ARE AND HOW THEY LIVE



The Yanomami are one of the largest forest peoples of South America who still live traditionally. Their home is the Amazon rainforest, astride the hilly Brazil-Venezuela border. Like most South American Indians, they probably migrated across the Bering Straits between Asia and the Americas at a time when the two continents were still linked by dry land, perhaps 40,000 years ago.

**T**he threatened Brazilian Yanomami now number about 9,000. They are separated from the outside world by thick rainforest and streams difficult to navigate and today they are reached only by air. Indeed 40 years ago, at the time of the first invasions of miners and missionaries into their lands, they were one of the few isolated communities still to use stone tools.

**I**n clearings in the forest lie the Yanomami 'Yanos'. Under these huge doughnut-shaped houses sometimes up to 40 metres across, built of forest trees and thatched with palm leaves, live whole villages of 25-400 people. They are always located close to running water and flat land suitable for cultivation. In the centre of the Yano, the wide open space is a focus for dancing and ceremony. Around it, each family has its own 'hearth'. But each opens directly onto the centre and is separated from the next only by the supporting poles of the Yano and by the circle of hammocks that are hung around each of the family fires. The fires burn day and night and have become centres of family life. The Yano is a strong symbol of community life. When the Yanomami dream, spirits are imagined to circle down from their Yanos in the sky to the Yano on the ground.

#### TRIBAL FARMERS

Cultivation of crops accounts for about 80% of Yanomami food, grown in a series of 'gardens', usually about 5 hectares in size, which are cleared from the forest not far from the Yano. Because of the low fertility of the soil, gardens are abandoned after two or three years and new clearings opened while the gardens gradually regenerate into forest once more. More than half the gardens are given over to banana and plantain trees. Sweet potatoes and cassava are also great favourites of the Yanomami, as well as vegetables such

*It takes the Yanomami on average less than 4 hours work a day to satisfy all their material needs.*

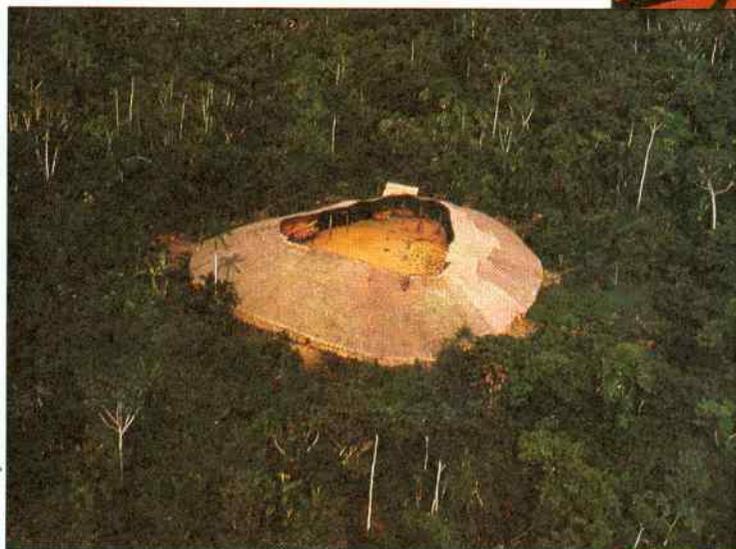
as corn and other sweet tropical fruits such as peach palm and papaya. In all, about 60 crops are grown, of which only 20 or so are for food. The rest are for medicine and religious ritual, or for making the various objects needed by the Yanomami in their daily life. Each family farms its own allotment. Although clearing the garden is men's work, it is the women who actually tend the crops. The area depends on the size of the family and is bigger if the family head has an important role in the village. For in Yanomami society it is incumbent upon a person of influence to give generously to the village and to its guests.

After a few years gardens become exhausted and the Yanomami will shift to new sites in order to allow the forest to regenerate. After 5-10 years it may be necessary to move to a whole new area and to build a new Yano, as weeding the garden sites becomes harder work than clearing a new one.

#### LIVING OFF THE FOREST

Hunting, gathering and fishing account for about 20% of Yanomami food but provide the bulk of proteins, vitamins and minerals. Fishing has always been of relatively lesser importance done with fish-stunning drugs or bow and arrow. The vegetable drugs dissolve harmlessly into the environment and fish which are not caught quickly recover.

Gathering the wild nuts and fruits of the forest and sometimes small creatures such as frogs and caterpillars, is traditionally the work of women. It is particularly important at the height of the rains when fishing is poor, gardens not yet ripe and hunting treks difficult. A particular favourite is honey, of which the Yanomami know 15 different kinds.



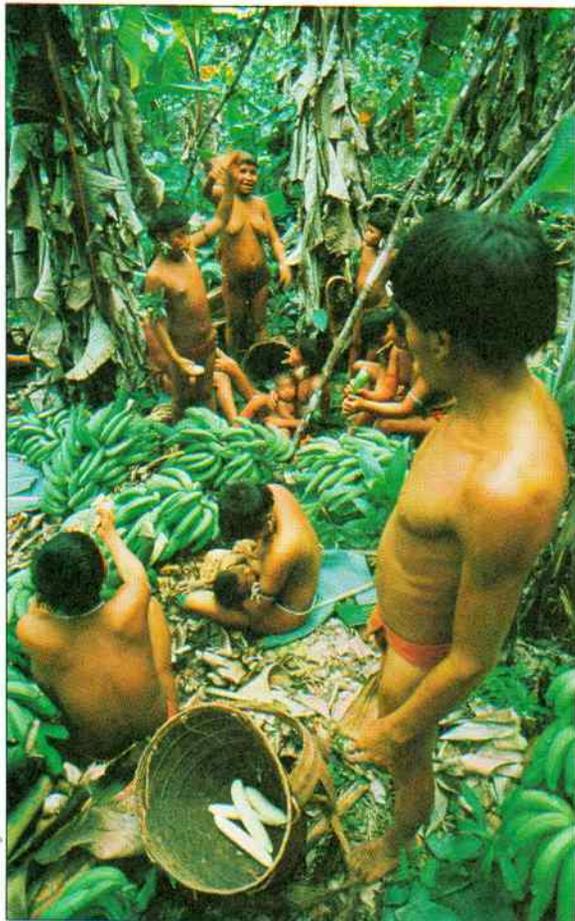
Victor Englebret

**A Yanomami Yano near the Toototobi river: about 20 families live at adjoining hearths around the circular building. By day, a deep shade creates a private space around the central communal plaza, which everyone helps to keep clean.**

Climbing to reach honeycombs or wild fruit is often a perilous business and is a job of the men. When an abundance of a favourite fruit is known to be ripe, whole communities will often set off into the forest together and camp there for several nights. Such temporary camps are sometimes undertaken simply for fun.

Hunting itself accounts for about 10% of Yanomami food, but amongst men it is the most prestigious of all skills. They hunt with large bows and arrows, often much taller than themselves. They go out most mornings, alone or in twos or threes. Skill at hunting is greatly envied and an essential part of wooing a partner.

No hunter will eat an animal that he has killed himself. Instead, it is distributed amongst his relatives and friends



Peter Frey

In a garden near the Yano, a family group collects bananas to take back to the village. The work is leisurely and the adults share the pleasure of holding the children.

in the Yano, notably to those who have either been unsuccessful or have not wanted to hunt; but also to the father and brothers of any girl that he may wish to win. Thereby, he maximises his prestige in terms of the two greatest Yanomami values, of sharing and equality. He will in turn receive meat from other hunters. Indeed, on occasions of village festivals and the invitation of neighbouring Yanos, whole bands of hunters will often set off together, perhaps staying away for several days in order to bring back a generous amount of meat for the guests.

#### A WELL BALANCED LIFE

Yanomami cultivation is not intensive, requiring only minimal clearing and weeding; and hunting and gathering, by its nature, requires only short bursts of activity. Typically of hunter-gatherers and shifting-cultivators, it takes the Yanomami on average less than 4 hours work a day to satisfy all their material needs. Despite the prestige to be gained from generous sharing of food, the Yanomami choose to limit the time they devote to repetitive tasks such as work.

Their tools and material possessions are few, simple but very effective. The arrival of steel tools has been welcomed insofar as they allow for a shortening of

working time, notably in the clearing of gardens. Intelligence and imagination are applied instead to the more leisurely observation of nature and to the development of elaborate ritual and ceremony. It is an attitude to life which has ensured a balanced and restrained use of the forest. Body-painting and the

### ANTHROPOLOGISTS — THE FIERCE PEOPLE?

One US anthropologist has made his name with a series of books and films, widely used in universities, which describe the Yanomami as 'the fierce people'. He focuses on Yanomami feuding and advances a number of theories trying to explain why they are so 'fierce'. As a result, the Yanomami are often cited as examples of man's innate aggression.

But is he simply wrong? Many experts think so and believe that he has greatly exaggerated Yanomami belligerence.

Survival includes a number of social scientists who have extensive personal experience of living with the Yanomami. They find these Indians a generally peaceful and fun-loving people, though feuds are not uncommon and do typically end in violence, as they can everywhere. Survival's own anthropologists find the sensationalist attention on Yanomami 'ferocity', promulgated by some anthropologists and some missionaries, to be both false and to the detriment of the Indians and their rights.

The Yanomami are neither saints nor savages. They are *people*.

feather head-dresses that are so prestigious amongst hunters, are perhaps the clearest reflections of the Yanomami's love for nature and for leisure.

#### A FREE CHILDHOOD

As well as planting and harvesting the gardens and gathering from the forest, a woman's main role is as mother and provider at the hearth. When a child is in the womb the mother is thought to provide the nourishment and energy and the father is thought to provide the spiritual force of the child. Indeed as a mother gives birth, the father may 'shamanise' in order to mark the child's spiritual entry into the world.



Victor Englebert

Hunters are afraid of vengeful spirits in their prey, so are careful not to hunt more game than they need.



Victor Enalébert

Her ears and arms bedecked with fragrant leaves, a woman concentrates intently on the task of painting a pattern on her husband's buttocks, using a stick dipped in dye from the flowering shrub, the urucu.

The early years of the child are marked by intense parental care. Until the age of about 3, the child is always physically close to its mother, carried in a sling on her back when she goes out to work. From the age of 3, the child is allowed almost total freedom from his or her parents; to form play-gangs with other children and to think and act for him or herself. From the age of 5, boys will start to accompany their fathers on their first hunting trips and girls will continue to accompany their mothers. The rest of their time is their own to do exactly as they wish. They move freely from hearth to hearth in the Yano, learning by observation and by playful imitation. They particularly enjoy splashing in the river and jumping from the trees on the banks. They learn to be individuals, and to exact vengeance for any wrong done to them; bite for bite and thump for thump. Through this, they learn also to be generous and to share.

The Yanomami recognise no 'chiefs' as such. The unspoken values of equality and sharing, and of vengeance for wrongs reduce the need for political control to a minimum. There are leaders, but their role is usually to make 'suggestions' about fairly minor matters of daily life. They can exercise no power over anyone.

Often the 'head' of a village is the man with the greatest number of sisters and daughters; for men will be keen to gain his favour in order to win their brides. But he must be generous in return and worthy of respect. The influence of his suggestions will depend on his intelligence, imagination and eloquence and his respect for the history of the village. Women

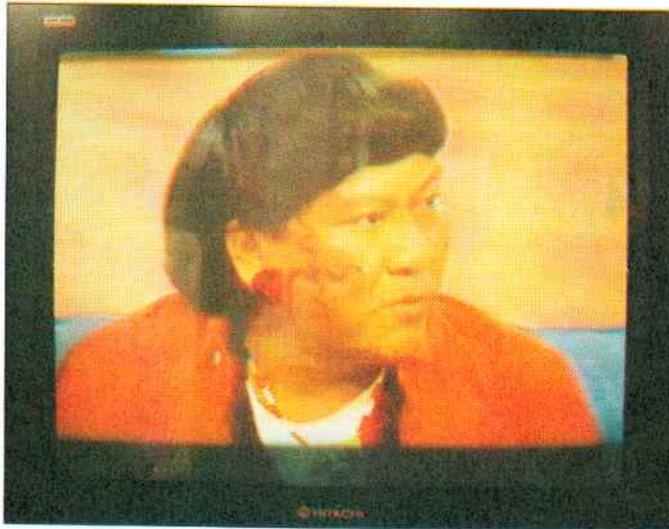
are important in maintaining agreements within villages.

To maintain good neighbourly relations, whole villages meet with one another and to exchange generous feasts. Festivities often last for several days, involving much singing and dancing; and visitors are welcomed into the hearths of their relatives and friends. They chat and joke; about hunting and feasts. The visit ends with exchanges of objects. Brothers-in-law may sit entwined with one another in the centre of the Yano, involved in 'trade-talk', giving free expression to their feelings.

#### A SPIRITUAL ORDER

For the Yanomami, the world of everyday life is part of a larger spirit-world which they treat in the same way as they do one another. Thus, when they garden or gather or hunt, taking from nature, they are incurring a debt; arousing the vengeful spirits of dead plants and animals. These attack the Yanomami in their dreams and are said to account for much illness. They can only be controlled by special song and dance by shamans (spiritual healers) which bring the aid of 'helpers' from amongst the creator spirits. These are imagined as little Yanomami, personifying the forces of nature in human form and circling down from their Yanos in the sky to drive away the disease-causing spirit. Such 'wariness' of nature is perhaps typical of many aboriginal peoples, in the Yanomami's case serving to express a sense of deep practical and emotional attachment to the rainforest which is their home.

ADDRESSED TO ALL THE  
PEOPLES OF THE WORLD  
FROM  
**DAVI YANOMAMI**



Davi Yanomami speaking on UK television (BBC 1) in December 1989 when he came to Europe to accept the Right Livelihood Award on Survival's behalf.

“The Government treats us like animals, it does not respect us. It takes our lands, on which we have lived for many generations before the arrival of the white man. The invasion of our lands is causing much suffering; our rivers, our forests are disappearing. The Government wants us to abandon our customs and our language, and does not want us to own our lands.

I am afraid that our children and grandchildren will suffer even more if we cannot fight to defend and save the life of our people. I am doing all I can to defend my people. Many are dying of the white man's illnesses, against which we have no resistance.

The president promised that he would remove the 'garimpeiros' (prospectors), but he has done nothing. He does not want to allow our territory to have legal boundaries. Many of our people have been taught to drink 'caçaca' (cane-sugar brandy) which is lethal to them. The prospectors are taking over completely, they are building houses, killing our people and acting as if they owned our land.

We would so much like white people to understand why the preservation of these hills is so important to us. We want white people to help us defend our lands, to work side by side to preserve our way of life.

I, Davi Kopenawa Yanomami, want to help white people learn how to make a better world together with us, for our mutual benefit. ”

Davi Yanomami is 34 years old, born in the Yanomami territory; he learned Portuguese from the missionaries. He worked for 10 years as an interpreter for FUNAI, and also with health teams in various Yanomami villages. He is the head of the FUNAI indigenous post in Dimini. Since the invasion of the Yanomami territory in 1987 by the gold and mineral prospectors, Davi Yanomami has distinguished himself in the defence of the territory of his people and in his struggle with the Federal authorities to create a Yanomami Park and to oust the prospectors. He has since received many death threats.

omawë yoaawë sho hokotoyoma a  
nohipërema yoaawëni yuri pë kaa pë  
ha hokotoyoma a tararema. a taa ha  
kōrarinë, omawëni a huxvërema,  
kama yahi ahami a kēi kōkema.  
hokotoyoma raharariwë thëëpi kuoma.  
rahorariwë omawë a nohi wënipoma,  
pë thëë s teano hushureiha.

An example of the Yanomami language. It was first written down by anthropologists and missionaries.

# HERE'S HOW YOU CAN HELP ...

**YOU** can positively help the Yanomami campaign by becoming a member of Survival. The more members we have, the stronger our voice. As a member you can choose to participate actively by joining our urgent action letter writing campaigns.

**YOU** can also help by sending us a donation. Your contribution, however small, will ensure the campaign is sustained and properly coordinated.

**YOU** can also make an important contribution by:

- signing our petition and obtaining as many signatures as you can.
- writing to the President of Brazil and the Governor of Roraima expressing your concern. (Addresses: Exmo Fernando Collor de Mello, Presidente da Republica, Palacio do Planalto, 70.160 Brasilia DF, Brazil and Palacio do Governador, Boa Vista, Roraima, Brazil). Future **Urgent Action Bulletins** will also cover this.
- writing to your own Government or elected representative and telling them about your views on the Yanomami question.
- getting schools to write to teachers and pupils in Brazil to say how you feel about the plight of the Yanomami. Ask the Brazilian Embassy in your country for addresses.

## MORE ABOUT SURVIVAL INTERNATIONAL

Survival International is a worldwide movement which helps tribal peoples protect their lands, environment and way of life from destructive outside interference. It stands for their right to decide their own future.

Founded in 1969, it campaigns for justice and an end to genocide — educates about the value of their cultures — and funds their most urgent needs.

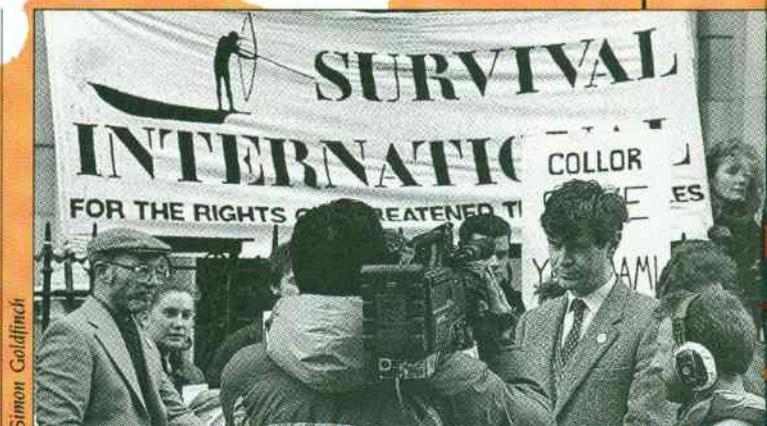
Survival is its members. They come from over 60 countries and are coordinated from offices in France, Italy, Spain, the UK and the USA. They work on Survival's campaigns which are financed by their donations.

*'Survival International is the broadest, longest-serving and most effective campaigning organisation working with tribal peoples. It has had much success in fostering public awareness of the importance of traditional peoples' knowledge for the future of humanity, as models of sustainability and survival rather than relics of the past.'*

(Right Livelihood Award citation, on awarding Survival the 'alternative Nobel prize', Sweden 1989)

Survival concentrates its efforts on campaigning for the rights of tribal peoples rather than seeking publicity. Its successes are therefore often little known. Over the last 21 years there have been many. We have prevented dam building projects in India and Guyana, saving the lands of 4,500 and 10,000 people respectively; we have persuaded Scott Paper to pull out of a project in Indonesia, thus preserving the forest homes of 15,000 people; and our campaign against logging has created a stir of embarrassment with the Malaysian Government.

Survival is independent of all Governments and political parties and is not funded by any. It has consultative status at the United Nations and other major international organisations.



Simon Goldfinch

Survival has regularly mounted vigils outside Brazilian Embassies all around the world. Here London staff are interviewed by Brazilian television.

### OTHER CAMPAIGNS

The Yanomami campaign is just one of dozens run by Survival International all over the world. These are some examples of our other campaigns:

In **Canada** we are helping the Innu Indians stop NATO war training bases on their land.

In **Malaysia** we are helping the tribal peoples of Sarawak oppose devastating logging. When they object they are imprisoned.

In **Ecuador** we are campaigning on behalf of the Waorani Indians who are being invaded by oil companies.

In **India** we are helping the tribal peoples of the Narmada valley who will be flooded out by useless and vast dam building projects.

**MEMBERSHIP**

By becoming a member you will be joining the thousands of other people around the world who believe that the role of Survival International is more than ever a necessity if individuals and nations are to become aware of 'hidden' issues, and peoples such as the Yanomami are to have a voice on the world stage.

**YES I WOULD LIKE TO BECOME A MEMBER**

(subscription details below)

**I WOULD LIKE TO MAKE A DONATION  
TOWARDS THE YANOMAMI CAMPAIGN AND  
ENCLOSE A CHEQUE/POSTAL ORDER FOR £/\$ .....**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

POST CODE \_\_\_\_\_ TELEPHONE \_\_\_\_\_

Life member £150 or US \$300  
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**BOOKS, PACKS AND PICTURES ON THE YANOMAMI**

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Robin Hanbury - Tenison, **Aborigines of the Amazon Rainforest: the Yanomami** (Time Life Books, Amsterdam, 1982). Sympathetic, non-academic text with stunning colour photographs by Victor Englebert. Price £9.20/\$US18.40.

**BOOKS — For Teachers**

• **Rainforests: Land-Use Options for Amazonia** (OUP/WWF, in assoc. Survival International). Teacher's notes and student book suitable for 15 (plus) year-olds. Rainforest economy, agriculture, deforestation and development options. Includes a chapter on the Yanomami. Prices: Student book £4.95 (p&p £0.65 UK, £1.20 overseas) / \$US12.00 (p&p incl), teacher's notes £10.95 (p&p £0.65 UK, £1.20 overseas) / \$US22.00 (p&p incl).

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• **Survival International 'Junior Pack'**, including specially designed colour material on tribal peoples, Survival and ways in which children can become involved. Full of fun ideas. (Available free of charge).  
• Virginia Luling, **Threatened Cultures** (Wayland, 1989). A well-illustrated introduction to threatened cultures around the world and what they are doing to fight back, including reference to the Yanomami of Brazil. Price £6.95 (p&p £0.75 UK, £1.25 overseas) / \$US14.00 (p&p incl).

**DOCUMENTS**

\* Alcida Ramos, Kenneth Taylor and the CCPY, **The Yanomami in Brazil** (SI/IWGIA/ARC publication, 1979). Document concerning problems associated with the creation of the Yanomami National Park. Price £1.00 (p&p £0.65 UK, £1.25 overseas) / \$US4.50 (p&p incl).  
• Marcus Colchester (ed.), **The Health and Survival of the Venezuelan**

**Yanoama**(SI/IWGIA/ARC, 1985). Focuses on the approach of medical assistance projects. Price £1.50 (p&p £0.40 UK, £0.75 overseas) / \$US4.75 (p&p incl).

**SLIDES & EXHIBITIONS**

• **Slides:** Yanomami Slide-Set, comprising 12 colour slides on the Yanomami and the threats which they face. Accompanied by explanatory notes. For sale only, price £4.99 (p&p £0.65 UK, £1.20 overseas) / \$US10.00 (p&p incl).  
\* **Photo Exhibition: Aborigines of the Amazon Rainforest:** the Yanomami. 19 colour photographs by Victor Englebert (each 19cm by 45cm) with text by Robin Hanbury-Tenison. Hire by arrangement with Survival, at a cost negotiable from about £30.

**OTHER GOODS**

\* **Poster:** Colour poster of Yanomami children at play in a communal roundhouse. Price £2.50 (p&p £0.50 UK, £1.00 overseas) / \$US4.50 (p&p incl).  
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• **Film: Appeal from the Rainforest.** Short video of the visit to Europe in 1989 by Davi Yanomami, the first time a Yanomami leader has left Brazil.

**KEY**

\* Available from Survival International **UK office** (310 Edgware Road, London W2 1DY, Tel: 01-723 5535). Cheques payable to 'Survival International'.  
\*\* Available from Survival International **USA office** (2121 Decatur Place NW, Washington DC 20008, Tel (202) 265 1077). Cheques payable to 'Survival International'.

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# YANOMAMI

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*"I am Yanomami the son of my people. We want to live as you live, because we are people too. We want to live on our land, we want to live in peace. If this Government does not resolve our problems I think all my people will die.*

*"Let us all — French, English, black, white, all the nations of the world — work together to live better, for a better life for our sons and grandsons. We are here to keep our land pure and clean."*

DAVI YANOMAMI, 1989



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