

A Piece on Peace



*A Right to Know Zine Series
@ SFSU*

*Zine number 2
<http://righttoknow.sfsu.edu>
2010*

PEACE
PAIX
PAZ
PACE
FRIEDEN
VREDE
MIP
MÍR
RAUHA
BÉKE
FRED
FRIDUR
BARIŞ
POKÓJ
HEDDWCH
EIPHNI
MIER
MIR
TAIKA
MIERS
RAHU
PACI
SITH
RONGO
AMANI
PAQE
DAMAI
Nabad
HÒA BÌNH
ALAAFIA
UDO

A Piece on Peace

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Introduction

The Right to Know Zine Series is a part of the larger Right to Know web-based project at San Francisco State University. Go to <http://righttoknow.sfsu.edu> and take a look at our exciting social justice and human rights initiatives at SFSU since 2008. We've used interactive maps, theater of the oppressed, and video-making to communicate knowledge about environmental justice and health equity to communities in the San Francisco Bay Area, in California, and beyond. This very first Right to Know Zine Series was developed by Anthropology and Human Rights students at SFSU, class of 2010, and released at Pegasus Books in Berkeley, CA, on May 7, 2010, during the 7th Annual SFSU Human Rights Summit - Survival Rx: Knowledge for Health Equity. Printing of the six zines that compose this first series was a courtesy of the SFSU Bookstore, on campus, to which we are very grateful. For special orders, contact Mariana Ferreira at marianaf@sfsu.edu.

Zines have been used all over the world to bring revolutionary topics to light at the speed of sound. Delight yourself with the creativity of our 30-plus artists and authors, and the striking stories we've chosen to tell in word and in print about achieving peace in the world, clean water, good food, and health equity for all. We grab materials at hand, using photo-journalism, drawings, cartoons, and collage to advocate for the human rights of peoples worldwide. Wander your way through, and indulge in the wisdom of our storytellers, and the multiple opportunities available out there for you, too, to create a better and more humane world for everyone.

In peace and solidarity,

Mariana Leal Ferreira & Nathan Embretson
Berkeley, May 17, 2010

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The Xavante

The Xavante live on six reserves in the Brazilian state of Mato Grosso. The tribe is remarkably prominent in the Brazilian media. However, the Xavante are generally portrayed in the media as a group of belligerent, self-serving hoologans through the continual coverage of their negative interactions with FUNAI, Brazil's national indigenous bureau. As a consequence, the Xavante are presented as social outsiders in the capital city of Brasília and the bane of FUNAI. This narrow-minded coverage overlooks the desperate situation of many communities.

For instance, health care is precarious in most Xavante communities, and virtually nonexistent in some. Although the Xavante have had higher birth rates in recent years, they have an extremely high proportion of infant and childhood deaths. Only 86 percent of children survive to 10 years. In most cases, death is the result of a treatable illness or poor sanitation. Moreover, gastrointestinal disease and respiratory infection account for a significant proportion of childhood deaths. In a number of communities, human waste (plastic, batteries etc.) enters water supplies that are then consumed by community members.

Furthermore, dramatic changes in the Xavante diet, the result of sedentism and FUNAI development schemes, have also caused malnutrition and related health problems. A recent study in a Sangradouro community determined that 22 percent of children under age 10 had an energy-protein deficiency while 74 percent had anemia. FUNAI's "Xavante Project," which brought mechanized rice to all Xavante reserves in the 1970s and 1980s, created a nearly exclusive dependence on upland rice as the staple food. Meat and fish, the Xavante's principle protein sources, are scarce in most areas. Diet changes are also manifesting themselves in an alarming incidence of diabetes. Diabetes is aggravated by the recently acquired taste for refined sugar, a dietary novelty, and in some areas by alcohol-particularly in communities such as in Areões that are located close to Brazilian towns.

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The Xavante

The combination of poor health and geographic isolation is deadly for too many Xavante. Leaders' demands for vehicles may seem outrageous to those unaware of the circumstances in which contemporary Xavante live, however means of transportation are essential to survival. In addition, without trained health care providers in or near their communities, Xavante often must travel hundreds of miles to receive medical attention or even to obtain prescription medications.

Land rights are a constant concern for the Xavante, as Brazilian farm owners encroach on the land the Xavante inhabit. One of the most serious threats to Xavante land is posed by the proposed Hidrovia-Araguaia Tocantins canal system. This project would enable shipping on the Rio das Mortes, which borders two of the Xavantes' largest reserves. It would cause irreparable environmental damage to the river system, pollute its waters, alter wetlands and destroy food sources on which the Xavante rely. The Xavante reacted assertively to the Hidrovia and have thus far been victorious. They have networked with other indigenous groups and met with officials from FUNAI and IBAMA, Brazil's environmental agency, as part of a campaign that resulted in a federal court order, which currently prohibits work on the Hidrovia.

The Xavante have begun to establish independent associations and is seeking collaborations with entities that have no affiliation with FUNAI. In order to portray their tribe, their way of life and the challenges they face, the Xavante are using the latest technologies such as CD-Roms, the Internet and videos to reach the general public.

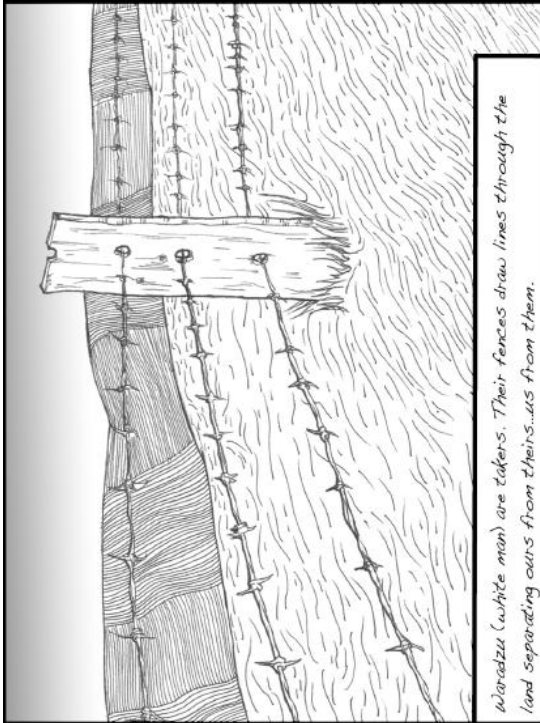
Source: Laura Graham, *Effects of Modernization on the Xavante*. Electronic document.
<http://www.culturalsurvival.org/ourpublications/voices/article/effets-modernization-xavante>, accessed April 26, 2010.

Dedicated to:

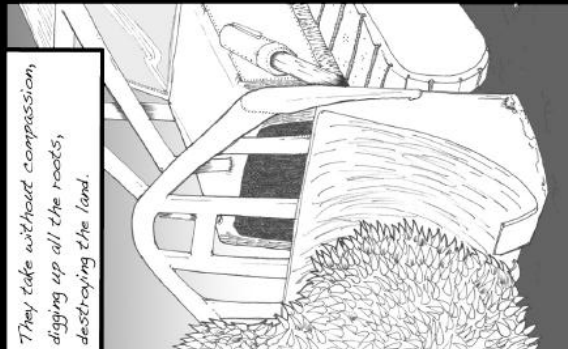
Joaquim Maradezuro and the Xavante, victims of human rights violations, Mariana Leal Ferreira, defender of human rights, & all those that chose peace as a means of empowerment.

Peace:

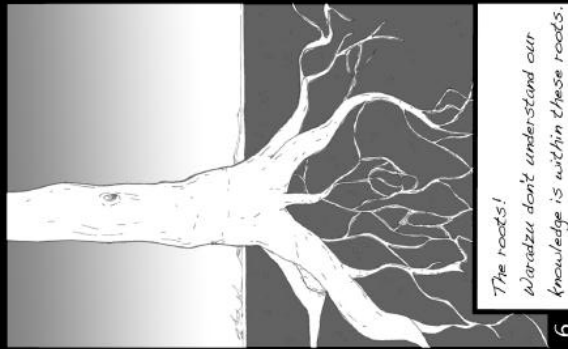
Peace is usually defined and understood as the absence of conflict but in reality our lives are filled with conflict, whether it is personal or social, economic or violent. So then, how can one understand peace? Peace can be understood as a powerful weapon to combat conflict. Opposed to a violent approach to conflict, peace offers a means to transcend beyond self-perpetuating, exacerbating consequences of violence. Peace empowers both individuals and groups; where violence is present power is absent.



Woradzi (white men) are takers. Their fences draw lines through the land separating ours from theirs...us from them.

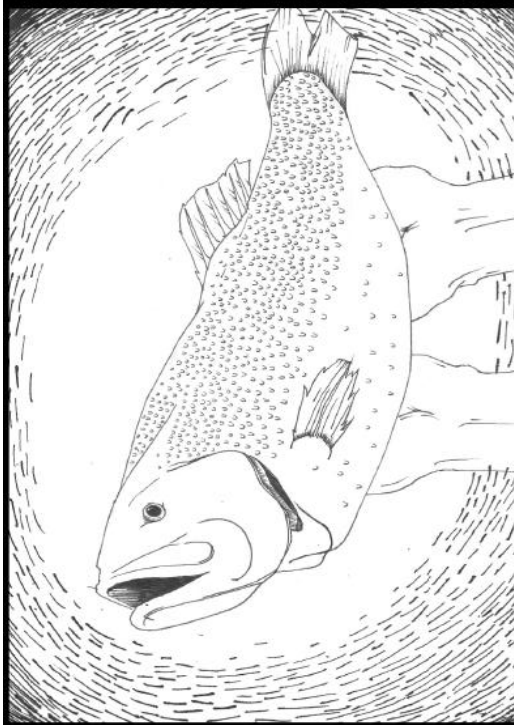


They take without compassion, digging up all the roots, destroying the land.



*The roots!
Woradzi don't understand our knowledge is within these roots.*

6



This fish will make a good meal for my family, but it is dangerous to fish here. Woradzi have even taken the river for themselves... they don't want Xavante here.

Declaration on the Rights of Indigenous People:

(See human rights glossary in back)

Article 26

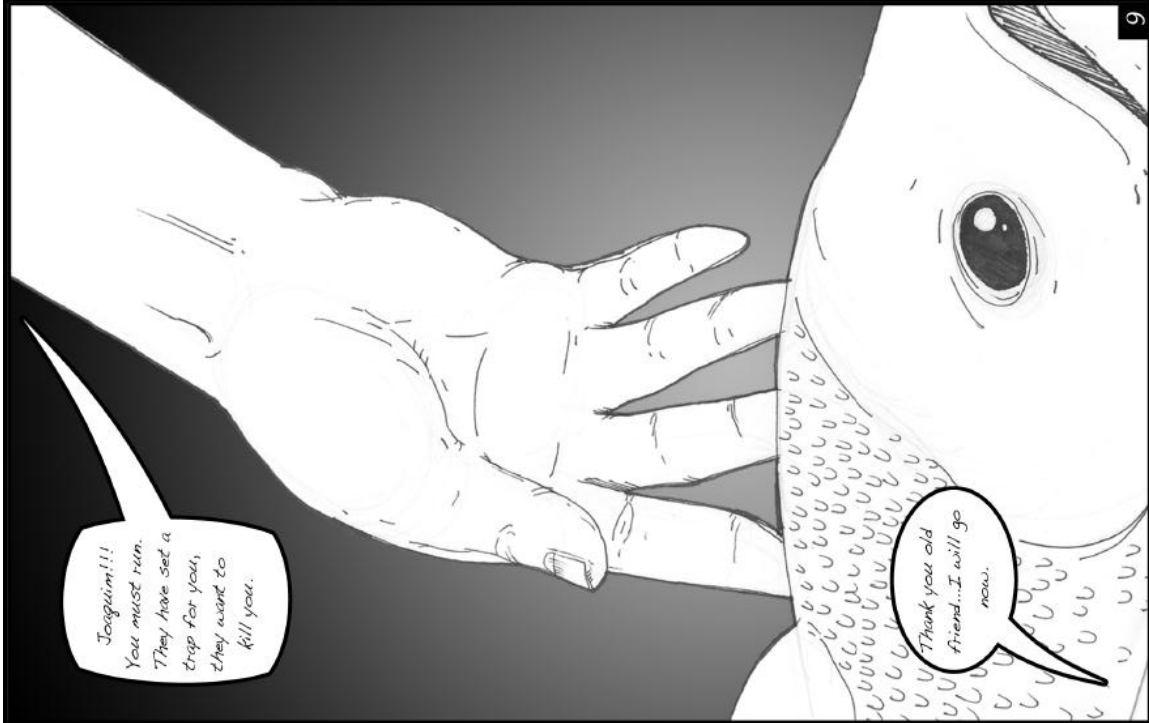
1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

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This land gives enough for all of us but they only want it for themselves. Even this one fish I will share with my friend on the farm.

8



*Josquim!!!
You must run.
They have set a
trap for you,
they want to
kill you.*

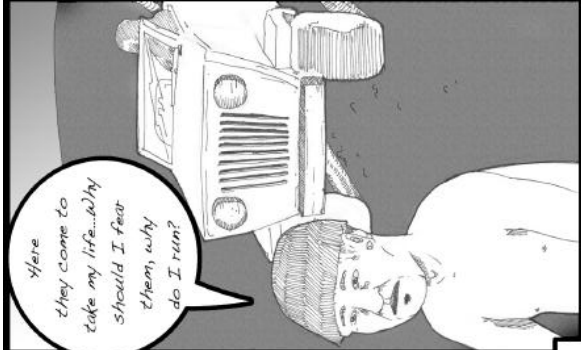
*Thank you old
friend...I will go
now.*

9

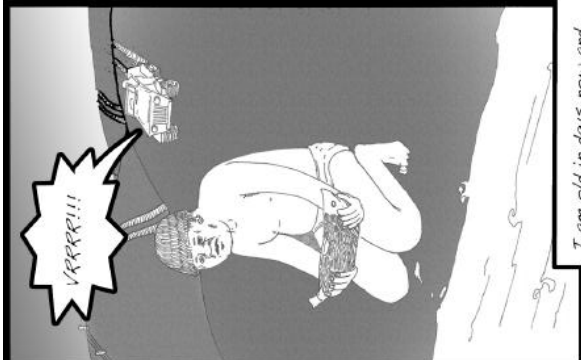


My village is worried because I never returned...my wife dreamt that I was covered in blood, red. It was soaking the Earth, everything was covered in blood.

Waradzu cannot take my spirit. I am still here, but on the other side, terra dos mortos, (land of the dead).

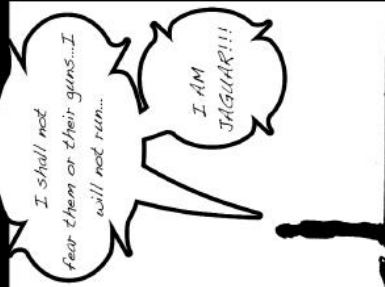


Here they come to take my life...Why should I fear them, why do I run?



VRRRR!!!

I am old in days now and cannot run as I used to. I

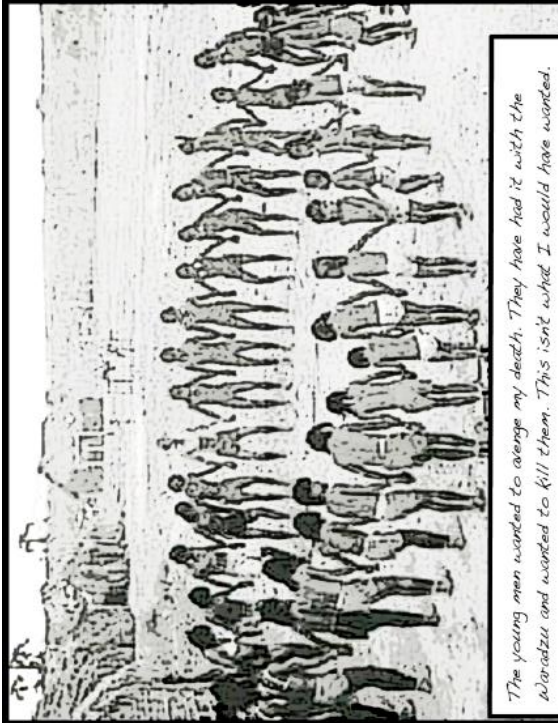


*I shall not fear them or their guns...I will not run...
I AM JAGUAR!!!*

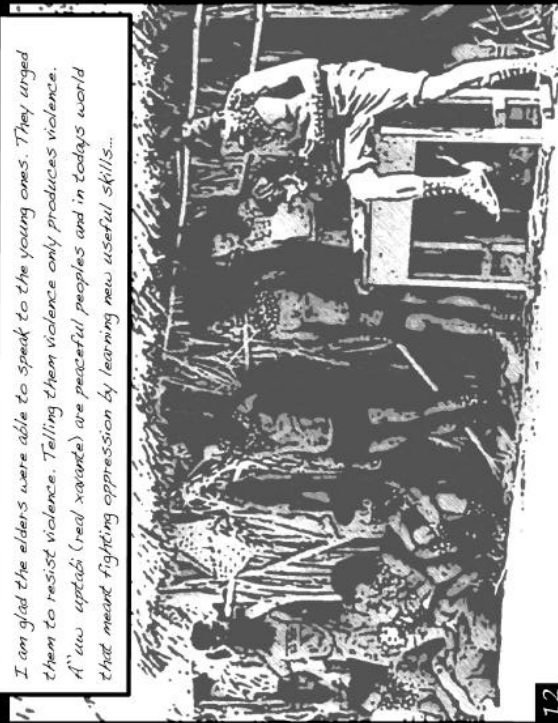
Declaration on the Rights of Indigenous People:

Article 7

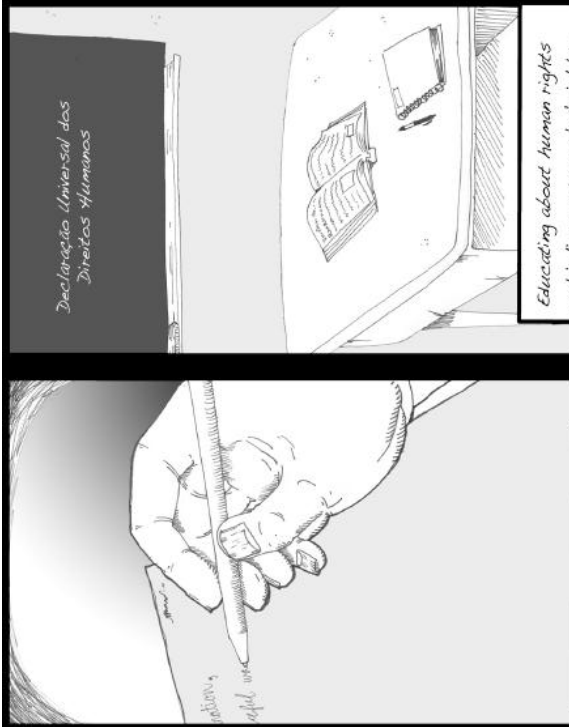
1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.



The young men wanted to avenge my death. They have had it with the Maradzu and wanted to kill them. This isn't what I would have wanted.

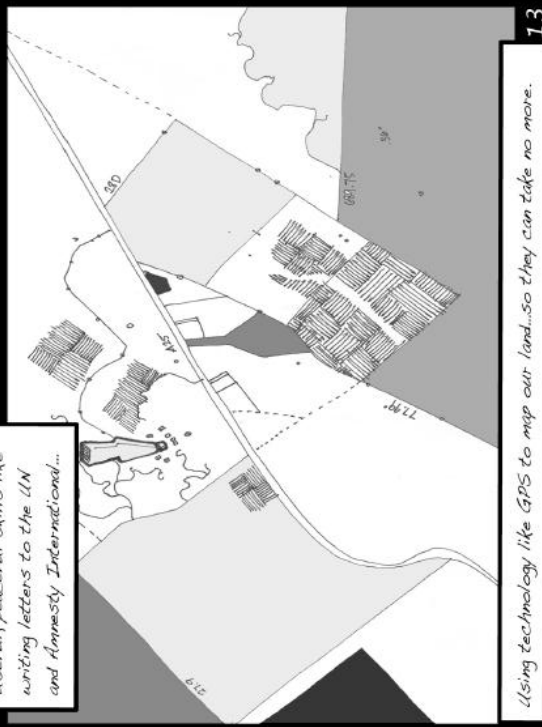


I am glad the elders were able to speak to the young ones. They urged them to resist violence. Telling them violence only produces violence. A'aw aptach (real xavante) are peaceful peoples and in today's world that meant fighting oppression by learning new useful skills...



Declaração Universal dos Direitos Humanos

Educating about human rights and indigenous peoples' rights...

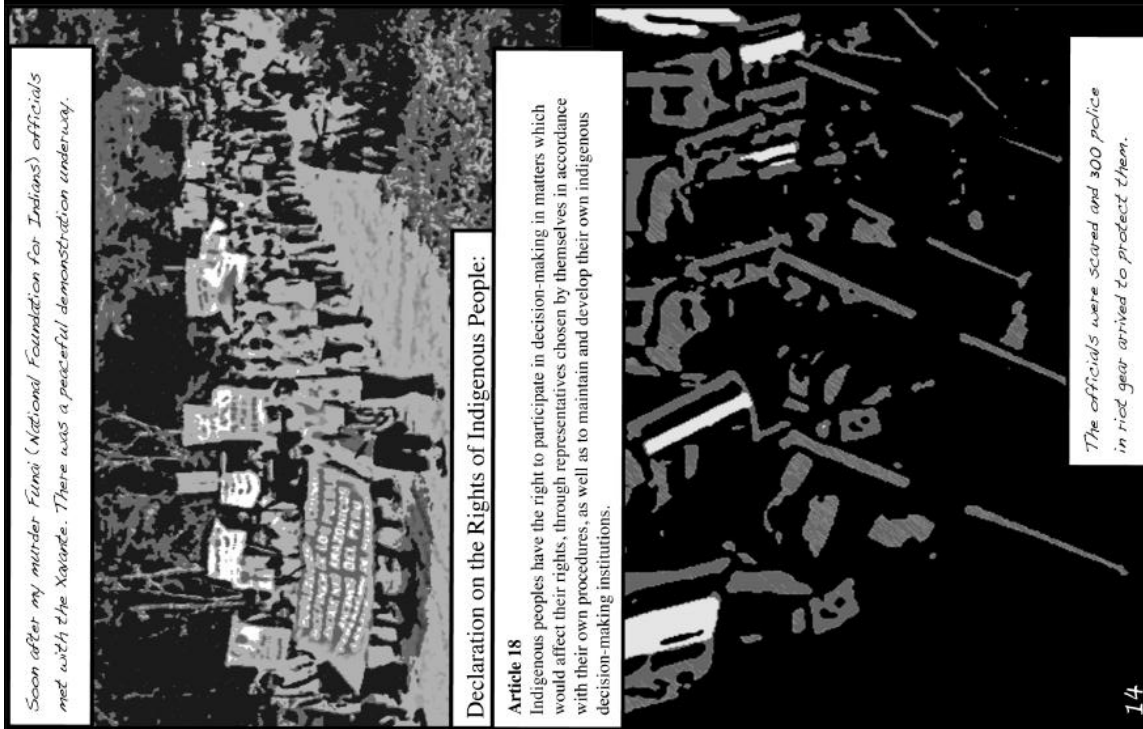


Useful, peaceful skills like writing letters to the UN and Amnesty International...

Using technology like GPS to map our land...so they can take no more.



Tensions were high as the crowd faced off with the police...Some women, carrying their babies approached the police...



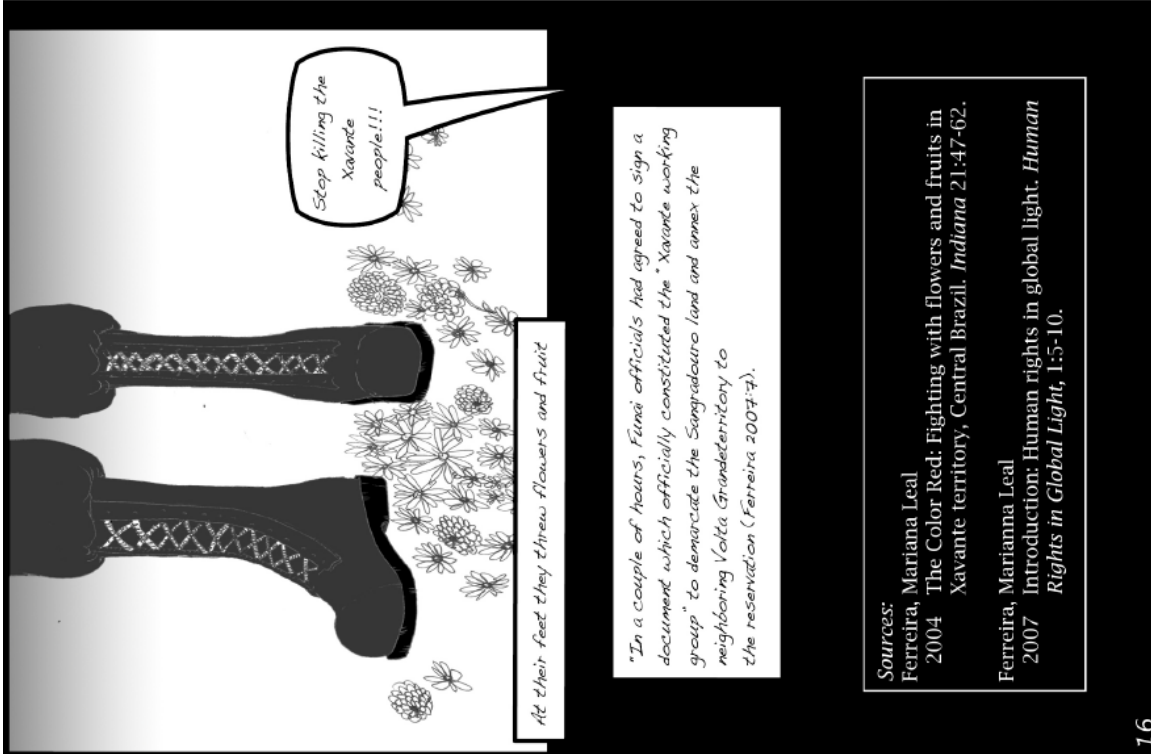
Soon after my murder Fúnci (National Foundation for Indians) officials met with the Xavante. There was a peaceful demonstration underway.

Declaration on the Rights of Indigenous People:

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

The officials were scared and 300 police in riot gear arrived to protect them.



Resources

Human Rights Summit at SFSU
<http://humanrights.sfsu.edu>

Right to Know at SFSU
<http://righttoknow.sfsu.edu>

The Cultural Conservancy
 In the spirit of inter-species harmony
<http://www.nativeland.org>

Ella Baker Center for Human Rights
<http://www.ellabakercenter.org>

Greenaction for Health and Environmental Justice
<http://www.greenaction.org>

Amnesty International
<http://www.amnesty.org>

Human Rights Watch
<http://www.hrw.org>

Human Rights Resource Center, U of Minnesota
<http://www.hrusa.org>

International Indian Treaty Council
<http://www.treatycouncil.org>

Pedagogy & Theater of the Oppressed
<http://www.ptoweb.org>

United Nations Human Rights Page
<http://www.un.org/en/rights>

United Nations Information Centers
 sorted by geographical region & language
<http://accra.unic.org>

Human Rights Glossary

Codification, Codify: The process of bringing customary international law to written form.

Declaration: Document stating agreed upon standards but which is not legally binding. UN conferences, like the 1993 UN Conference on Human Rights in Vienna and the 1995 World Conference for Women in Beijing, usually produce two sets of declarations: one written by government representatives and one by Nongovernmental Organizations (NGOs). The UN General Assembly often issues influential but legally Nonbinding declarations.

Human Rights: The rights people are entitled to simply because they are human beings, irrespective of their citizenship, nationality, race, ethnicity, language, gender, sexuality, or abilities; human rights become enforceable when they are Codified as Conventions, Covenants, or Treaties, or as they become recognized as Customary International Law.

Indigenous Peoples: People who are original or natural inhabitants of a country. Native Americans, for example, are the indigenous peoples of the United States.

International Covenant on Civil and Political Rights (ICCPR): Adopted in 1966, and entered into force in 1976. The ICCPR declares that all people have a broad range of civil and political rights. One of the components of the International Bill of Human Rights.

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Human Rights Glossary

Natural Rights: Rights that belong to people simply because they are human beings.

Self-Determination: Determination by the people of a territorial unit of their own political future without coercion from powers outside that region.

Universal Declaration of Human Rights (UDHR): Adopted by the general assembly on December 10, 1948. Primary UN document establishing human rights standards and norms. All member states have agreed to uphold the UDHR. Although the declaration was intended to be Nonbinding, through time its various provisions have become so respected by States that it can now be said to be Customary International Law.

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Take Action NOW!

Many human rights organization such as Amnesty International, Human Rights Watch, Global Exchange have websites from which you can take action to protect human rights and make a change.

Join millions of people around the world in effective, independent organizations fighting to respect and improve human rights in our societies. Take action on the various human rights campaigns such as ones to free prisoners of conscience, abolish the death penalty, stop violence against women, and ensure that every person enjoys full human rights. Take action online, write letters and emails demanding change and upholding the principles of the Universal Declaration of Human rights created 60 years ago.

The *utöparne* turns red, like blood. By Marlito Nö' rö' re.



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