Summer/Fall 2006 (Vol. XIII No.1)

Yachay Wasip 'Simin'

The Voice of Yachay Wasi

RUNASIM! (Quechua) is the Inka language still spoken by the descendants of this ancient civilization. The Inka empire was called TAWANTINSUYU (the Four Quarters) and extended from modem Colombia thru Tierra del Fuego. The Four Quarters are: North East: Antisuyu, SouthEast: Qollasuyu, SouthWest: Kuntisuyu and Northwest: Chinchaysuyu. Yachay Wasi means House of Learning in Quechua.

Indigenous Sacred Sites

by Marie-Danielle Samuel

Yachay Wasi organized a panel discussion **"Sacred Sites and the Environment from an Indigenous perspective"** on 19 May 2006 as a side event of the fifth session of the UN Permanent Forum on Indigenous Issues. The United Nations Environment Programme hosted the event at United Nations Hqrs in New York City.

Speakers were Parshuram Tamang. member of the UN Permanent Forum on Indigenous Issues (UNPFII), John Scott, Secretariat of the Convention on Biological Diversity, Ina McNeil, Lakota Nation, USA, Luis Delgado Hurtado, President of Yachay Wasi, Andrea Carmen, Exec. Dir., International Indian Treaty Council, Mildred Gandia Reyes, Taino, Puerto Rico, Albert DeTerville, Saint Lucia, ALDET CENTRE and Mililani Trask, Hawaii, former member of UNPFII.

Meeting opened with a musical number performed by William Luna, composer/singer from Cuzco, Peru who is well known in South America. This was his first trip to USA. He was invited by Yachay Wasi to observe the fifth session of UNPFII. He sang the *Huayno* Valicha, traditional song popular in Peru, composed in the Andean village of Acopia, birthplace of Yachay Wasi co-founder and president Luis Delgado Hurtado. Panel was moderated by Marie-Danielle Samuel, Yachay Wasi Main Rep. to UN. Eliane Lacroix-Hopson, co-founder of Yachay Wasi, attended the meeting. *(see photos on page 7)*

UN Radio covered the event, showing that the issue of Indigenous Sacred sites is of interest to the media. A short segment was aired on August 10. Luis Delgado Hurtado was also interviewed on May 24 by Spanish UN Radio on sacred sites in Peru, specifically Machu Picchu. Segment was broadcast on May 30. "Mauna Kea, Temple under siege" produced by Na Maka o ka 'Aina In Hawaii was shown at various times during UNPFII session.

Previously on 15 May 2002, Yachay Wasi had coordinated, on behalf of the NGO Committee on the International Decade of the World's Indigenous Peoples, a Panel Discussion entitled **"Cultural Heritage and Sacred Sites: World Heritage from an Indigenous perspective"** which took place at New York University during the historic First session of the UN Permanent Forum on Indigenous Issues. This event featured speakers from Indigenous Nations, UNESCO NY Office & World Heritage Centre, Office of High Commissioner on Human Rights and Secretariat of Convention on Biological Diversity. Discussions revolved around the proposed World Heritage Indigenous Peoples Council of Experts (WHIPCOE) which was not approved by UNESCO World Heritage Committee at its meeting in Helsinki, Finland in December 2001.

Sacred sites case studies from 33 world Indigenous nations were given at the seminar and included in a report.*(cont. pg 3)*

Human Rights Council adopts the Declaration on the Rights of Indigenous Peoples

during his inaugural session in June 2006 by a roll-call vote of 30 for, 2 against and 12 abstentions. Declaration must now be adopted by the UN General Assembly at its 61st session before end of year.

SOME MUSEUMS STORIES...

by Eliane Lacroix-Hopson

Museums are landmarks of countries' cultures, tell tates of peoples.

Recent press articles about museum antiquity holdings attracted attention to the dubious ways some of these objects were obtained or purchased.

The most outrageous remains the "Elgin marbles" in the British Museum in London, England.

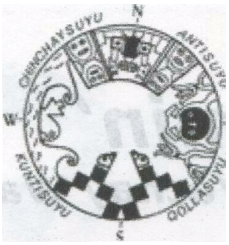
Thomas, Earl of Elgin (1766-1841) was British Ambassador to the Ottoman Empire in Greece when, around 1801-05, he managed to detach several of the huge carvings from the Parthenon and send them to the British Museum. For some 200 years. Greece lamented the loss and kept asking for the return of their stolen properties to no avail.

As reported in Yachay Wasip 'Simin' Fall 2005 issue, Peru is still asking for the return of Machu Picchu's relics in Yale Peabody Museum's possession since 1911. The Museum Directors downgraded Machu Picchu's history to justify their own dishonesty.This history was evoked since February 2006, when Philippe de Montebello, Director of the Metropolitan Museum of Art in New York City, decided to return the magnificent wine vessel known as the Euphronios Krater to Italy, along with other objects, in exchange with the loan of several objects to be displayed.

Purchased for $1 million in 1972, after years of dubious explanations, the NYC Museum finally recognized that the krater had been looted.

Italy also pressed charges against curators of the J. Paul Getty Museum in Los Angeles who are now on trial in Rome, Italy, over several looted objects.

In the United States, since the 1990 Public Law 101-601 was enacted protecting burial sites and cultural properties of the Native Americans, Yachay Wasi Founders have been interested and at times, associated, with the various ways museums returned Native American Sacred Objects and bones to be reburied: an ongoing activity to this day as an August 10, 2006 New York Times article reports, *(cont. on pg 4)*



Yachay Wasip 'Simin'
a Publication of **YACHAY WASI, Inc.**

Yachay Wasi *means House of Learning in Quechua, the language of the Indigenous Peoples of Peru.*

Yachay Wasi, a 501(c)(3) non profit tax exempt Cultural and Educational Organization based in New York City and in Qosqo (Cuzco), Peru, is also a Non-Governmental Organization (NGO) in consultative status with the United Nations Economic and Social Council (ECOSOC) and associated with the United Nations Department of Public Information (DPI).

Long Term Projects in Acopia, Peru:

Centre Cultural Yachay Wasi, runasimi
Recovery of the Circuit of Four Lakes
Traditional textiles preservation & production
Raising of llamas and alpacas

Officers:

Luis Delgado Hurtado, Co-founder, President
Marie-Danielle Samuel, Co-founder, Vice President
Eiane Lacroix-Hopson, Co-founder, Treasurer
Olga Galindo, Tecnica de tejido (textile), Acopia
Sandra Ramos Delgado, Education, Youth, Cuzco
Julia Arce Calla, Health Issues, Cuzco
William Luna, Cultural Representative at large
Javier Balbin, IT specialist, Seattle, USA
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News from Yachay Wasi

In Cuzco:

Yachay Wasi welcomes the addition of dedicated members in its official roster:

Ms. Olga Galindo, an Elder in Acopia, expert in traditional weaving, who participates in Yachay Wasi Textile Project.

Ms. Sandra Ramos Delgado, a youth in Cuzco, who continues to assist Yachay Wasi in various activities and is the expert on Education issues.

Dr. Julia Arce Calla, Biologist and Dentist, will be in charge of health issues. She was invited in 2005 to observe the 4th session of the UN Permanent Forum on Indigenous Issues in New York City and had donated her services to the activities of Yachay Wasi in Cuzco for several years.

Mr. William Luna, famous composer and singer from Cuzco, who was invited and actively participated in the fifth session of UNPFII this year, will be cultural representative at large for Yachay Wasi as his career takes him around the world.

Mr. Javier Balbin, computer expert of Peruvian origin, residing in Seattle, USA, will assist with Information Technology issues.

Mr. Pablo Martinez, a youth of Paris, France, who has visited Cuzco many times, will inform on youth issues in Europe.

In New York:

On October 17, 2005, Luis Delgado Hurtado and Marie-Danielle Samuel attended a commemoration at Gracie Mansion, NYC, at the invitation of Mayor Bloomberg.

In November 2005, Marie-Danielle Samuel traveled to Paris, France for UNESCO 60th Anniversary celebration. She met with various sectors officers to further the interest of Yachay Wasi pending application for official partnership.

In March 2006, Ms. Katina Jones, past Governor of Rotary International District 9500 in Australia, and her husband Jeffrey, visited Yachay Wasi in NYC. Ms. Jones pledged the initial funding for a Rotary matchinq grant now in the final days of completion for the project Recovery of the Circuit of Four Lakes in the Peruvian Andes. Yachay Wasi president Luis Delgado Hurtado traveled from Cuzco to meet her.

In April 2006, Eliane Lacroix-Hopson and Marie-Danietle Samuel met with Mr. Jim Sniffen, United Nations Environment Programme Public Information officer in NY, to ask for collaboration for the 19 May event "Sacred Sites and the Environment from an Indigenous perspective". This resulted in the appreciated hosting of the event by UNEP. Mr. Sniffen facilitated also the showing of a film on a Sacred site in Hawaii during UNPFII session. This film was also shown repeatedly by Ms. Jan Arnesen, Chief, UN DPI Exhibits, near Indigenous Art Exhibit in UN Visitors Lobby. Yachay Wasi contributed 3 photos by Luis Delgado Hurtado and 3 Q'eros weavings to this 2006 art exhibit

Melting of Glaciers signals looming Water Crisis

Mountain glaciers, such as the Quelccaya glacier in the Peruvian Andes, are in retreat around the Earth, taking with them vast stores of water that grow crops, generate electricity and sustain cities and rural areas. Farmers say that over the past two decades they have noticed a dramatic decrease in the amount of ice and snow on their mountaintops. The steady supply of water they need to grow crops has become erratic.*(pg 5)*

Indigenous Sacred Sites *{from pg 1)* As in 2002, a Call was sent this year to world's Indigenous nations for Cases submissions on their Sacred Sites. 27 papers were received from countries including Guatemala, Nepal, Argentina, USA, Canada, China, Russia, Cameroon, Mexico, India, Tanzania, Ethiopia, Kenya, Saint-Lucia. Peru...

This event linked the protection of Indigenous sacred sites, a symbol of spirituality, to the Millennium Development Goal 7: Ensure environmental stability. From the United Nations Millennium Declaration, September 2000:

"We must spare no effort to free all humanity, and above all our children and grandchildren, from the threat of living on a planet lirredeemabfy spoilt by human activities.... We resolve therefore to adopt in all our environmental actions a new ethic of conservation and stewardship..."

This ethic of conservation and stewardship was integrated in the psychic of the first nations of this world who lived in balance with nature. Respect for their environment and the welfare of the seventh generations to follow were important parts of their spirituality.

Excerpts from a statement delivered by Secretary-General Kofi Annan in Machu Picchu. Peru, 12 November 2003:

"Here, amidst the peaks of *the Andes in P*eru *the enormous contributions of indigenous peoples to human civilization are everywhere on display — from the sacred ruins of the Inca empire to the crops that grow on the mountainsides. In the jungles of the Amazon too, indigenous communities have lived for millennia in harmony with the rainforest, and they continue to do so today.*

And, throughout Latin America, one sees the extraordinary diversity of indigenous cultures and the potential contribution their knowledge and values can make to poverty eradication, sustainable agriculture, and indeed to our concept of life. From here in Peru to the Philippines, and from the deserts of Australia to the ice-covered lands of the Arctic circle, indigenous peoples have much to teach our world."

Indeed, the world must listen to the voices of the first Nations who were able to live through centuries in harmony with the earth. Modern society, in one hundred years, has brought this earth to an environmental state of crisis.

TIME magazine, April 3, 2006, had a cover special report entitled:

"Global Warming, Be worried, be very worried. Climate change isn't some vague future problem..."

The Millennium Development Goals 7: *Ensure environmental sustainability* calls the attention of the international community to the problem the planet is facing.

Modem society must regain the awe and respect with which Indigenous peoples in past centuries regarded nature while they tried to understand it and protect it This was guided by an inner spiritual quality, which seems to be lacking in modem times as "anything goes" and awe and respect of the Creator and its creation have been lost This inner spiritual quality was expressed symbolically in spaces which Indigenous peoples consider having special power: Sacred sites.

Some conclusions: Recognition of Indigenous Sacred Sites around the world threatens the existing order:

- governments who may loose control of some of their territories and water resources;
- business and industries interested in mineral resources;
- the dominant Western society which labels ancient, so called "primitive", religions that it does not understand as "pagan". This concept is propagated in universities, museums and the media; by established religions which are based on man-made dogmas and history, on a lucrative clergy order and have lost contact with the Creator and His Creation.

The first nations of the world, Indigenous communities, kept their connection with the Creator through His Creation by respecting and preserving the Mother Earth of which they were a part. Their sacred sites were the spiritual and concrete symbol of this commitment

Science and technology have progressed rapidly over the past 150 years, contributing at times to the destruction of the Environment, modern term for Mother Earth.Harmony between science and religion must be restored, as it was in ancient times...

Yachay Wasi organized this event to bring attention to the following points:

The international community must consider the protection of the environment a spiritual duty, as demonstrated by Indigenous peoples.

Sites sacred to Indigenous peoples around the world must be respected and protected by the governments of modern countries where they are located.

Desecration of burial sites of Indigenous ancestors, including unearthing and display of their remains in labs and museums, must cease.

UNESCO World Heritage Committee must consult with Indigenous communities whose Sacred sites are on UNESCO World Heritage list on the best way to protect and promote these sites. Sustainable tourism around these sacred world heritage sites must benefit local Indigenous communities, replacing the current grand scale eco-tourism of benefit to foreign entities.

All documents involved in report are posted at
http://www.yachaywasi-ngo.org/SC06report.htm

Maori Chief to Chair World Heritage Committee

Native Maori and paramount chief of Tuwharetoa, New Zealand, Tumu Te Heuheu, was elected chairman of UNESCO's World Heritage Committee *(July 2006)* which he has served as New Zealand delegate since 2003.

The director of the World Heritage Center, Francesco Bandarin, stated that Mr. Te Heuheu will hold the post for one year. "It is the first time a person representing an indigenous population has been elected to chair the Committee and we believe this will add considerably to the work of the Committee," he said.

Mr.Bandarin also mentioned that the 31st session of the World Heritage Committee will be held in Christchurch, New Zealand in July 2007, in the hopes of increasing the presence of World Heritage-listed sites in the region.

This coming year may be an opportunity to increase awareness of Indigenous demands to have more control in their sacred sites listed in World Heritage sites.

New Zealand will leave UNESCO World Heritage Committee at the end of UNESCO General Conference in October 2007 when new members will be elected. Peru became a member in October 2005.

Current members are: Benin; Canada; Chile; Cuba; India; Israel;

Japan; Kenya; Kuwait; Lithuania; Madagascar; Mauritius; Morocco; Netherlands; New Zealand; Norway; Peru; Spain; Republic of Korea; Tunisia and United States of America. *By M. Samuel*

SOME MUSEUMS STORIES... *(from pg 1)* This article describes the ongoing relationship between several tribes and the Denver Art Museum as well as other museums which are still keeping Native American objects with tribes' approval.

The latest museums events attracted attention to Paris, France. From May 23 to July 2, 2006, the Petit Palais, a 19th cent glass exhibition space recently renovated, presented a show of Peru Pre-Columbian several civilizations which was a revelation as most people only think of Ihe Inca civilization which was the latest and lasted 100 years until 1532 AD.

15 Peruvian museums lent about 200 objects : potteries, textiles, jewelry, ponchos, headdresses, masks dated from 2000 BC to the 16th cent. AD. From the Chavin (5th-8th cent. BC) to the Paracas (600BC-300 AD,) the Nazcas (200BC-600 AD,) the Moche (to 700AD) with some pieces in between.

However, the Parisian big event was the June 20, 2006 opening of the new Musee du Quai Branly, in the vicinity of the Eiffel Tower and President Jacques Chirac's brain child which is arousing the international cultural factions.

French Presidents like to put their names on cultural landmarks. Starting with the 1970's Pompidou Museum, Pres. Mitterand is associated with the National Library, the Bastille Opera and the Louvre glass pyramid.

Pres. Chirac envisioned a museum of ancient cultures "...demonstrating the equal dignity of the different world cultures which have been attacked by European and other invasions." To underline this fundamental purpose, the June opening ceremony was attended by UN Secretary General Kofi Annan, along with Abdou Diouf, Secretary General of the International Org. of the Francophonie; 1992 Nobel Peace Prize Rigoberta Menchu Tum from Guatemala; the Prime minister of the Nunavut Inuit Canadian Federation and a large Aborigine representation from Australia.

As reported by the French magazine L'Exress (29-6-2006 issue,) in 2003, folllowing the Museum architect Jean Nouvel's suggestion, Pres. Chirac had asked the cooperation of Australian Prime Minister, John Howard, who agreed to a "partnership" project leading to large spaces decorated by several Aborigine artists over the entire museum. Three of these artists participated in the opening events and expressed their deep satisfaction at been part of this major project. Some Aborigine Tribesmen came to perform the Sacred Smoke Dance with didjeridoo sound to integrate spiritually the Aborigine contribution to the French museum.

However, this new museum is provoking a large controversy among cultural factions.

The $375 million structure built on columns over a large garden space along the River Seine, is an unusual design made up of box like rooms opening on spiraling ways and stairs leading to a very large exhibition space with a 40 feet totem pole from British Columbia.

This impressive realization shocking established ideas is compounded by the fact that much of the collection of 300,000 works from Africa, Asia, Oceania and the Americas come mostly from the beloved former Musee des Arts Africains et Oceaniens and 80% of the collection du Musee de l'Homme (Man Museum of Natural History.)

It is a worthwhile idea to have the many different cultures exhibited in one museum, and as the Musee de l'Homme has never been a tourist attraction, its collection was largely ignored. Furthermore, as Parisian museums are owned by the State, the French Government has the last word on French cultural developments, and as this project started 10 years ago, it has the approval of all political sides and considered to be an opening to the world as other countries will be invited to participate in cultural exchanges.

According to Alan Riding from the NY Times (International Herald Tribune June 21, 2006)"... for Pres. Chirac, it seems, the museum is a response to the new political imperative of rejecting ethnocentrism. Describing the opening as an event of great cultural, political and moral importance, he said the museum offered "an incomparable aesthetic experience and at the same time an indispensable lesson in humanity for our time."

Confirming this statement, a NY Times August 21, 2006 article "Immigrants Flock Proudly to New Museum in Paris" reports on the emotional response of the immigrant communities, often beleaguered in France, which are now recognized in their contribution to civilization.

Mr. Stephane Martin, Museum President, notes that a large segment of the visitors is "a new public coming because the Museum speaks specially to them..." and to their children.

UNEP supported Polar Expedition 2007-2008

Over the next two years, a team of scientists aboard the French schooner Tara, will sail the Arctic Ocean to study the consequences of global climate change in the polar ice environment

The Tara set sail July 11 from the Western French port of Lorient toward the North Sea. stopping at Oslo, Norway, Russian Terminal of Murmansk and at the Siberian Port of Tiksi, toward the North Pole.

The crew made up of 15 ecologists, experts in Arctic fauna and flora, sailors and medical personnel, plan to assess the current changes at the North Pole in order to improve the scientific capacity to simulate future changes and participate in the ACIA and DAMOCLES projects during the fourth International Polar Year, beginning in March 2007 under the sponsorship of the United Nations Environment Programme (UNEP.)

"ACIA" stands for "Arctic Climate Impact Assessment," a 2004 four-year scientific study by an international team of 300 scientists started this UNEP project. The European "DAMOCLES" is short for "Development Arctic Modeling and Observing Capabilities for the Long term Environmental Studies" now with the new Tara project These titles describe the importance of the ongoing scientific project.

For years the United States and other major countries denied the urgency of climate changes protecting their own ignorant and selfish ways of life. More recently spectacular collapse of the ice sheet shook television viewers and the audiences of "An Inconvenient Truth", Al Gore's film on global warming.

The melting of the Arctic and Antarctic ice sheets is a dramatic development frightening islands countries which will be submerged and right now the North Pole Indigenous Peoples and fauna are hopelessly under attack as peoples are tied to their fauna for food and livelihood.

On the other hand, the receding of the ice turns the Arctic region into a new economic power house for minerals, oil and gas extraction and shipping. Both polar regions are seeing increased interest from tourism and the fisheries industry. These developments have to be assessed by the United Nations to insure that the original populations profit from their own new resources.

Tara's progress can be followed on UNEP website www.unep.org and www.taraexpeditions.org

For DAMOCLES project, see www.damocles-eu.org

From UNEP press release, July 2006.

Inter Press Service News Agency. August 22, 2006

International Day of World's Indigenous Peoples

9 August 2006 - The United Nations marked the International Day of the World's Indigenous People with an event held in its Dag Hammarskjold Library auditorium.

"Indigenous peoples and the United Nations", a 2005 film by Rebecca Sommer for the Secretariat of UNPFII, was screened, It recalled, amid 30 years of progress and struggle of Indigenous peoples at the United Nations, the memorabile 1992 Human Rights Day launching of the 1993 International Year of World's Indigenous People, when Thomas Banyacya, latest of the four Interpreters named by the Hopi Elders, fulfilled his mandate in the UN General Assembly room: "To present the Hopi Prophecy of World Peace to the Leaders of the World meeting in the House of Mica",

Film was followed by a spiritual ceremony by Ms. Barbara James Snyder (Washoe & Paiute Nations from Nevada, USA). A panel discussion entitled "Indigenous peoples: human rights, dignity and development with identity" featured Q'orianka Kilcher, lead actress of the 2005 film "The New World". A descendant of the Huachipaeri and Quechua people of Peru, the young actress made a strong statement on her commitment as an Indigenous youth. *(see photo on page 6)*

The other highlight of panel was the participation of Ms. Romy Tincopa, Counsellor of the Permanent Mission of Peru to the UN. She recalled her participation in the Committee working on the Programme of Action for the Second Decade of the World's Indigenous Peoples, when a victory was won to include the "S" at the end of "Indigenous People(s)" in official references. Peru drafted the Resolution on the Declaration on the Rights of Indigenous Peoples during the first session of the Human Rights Council and pushed for its adoption by the Council, Yachay Wasi appreciates the increased commitment of the Government of Peru in Indigenous issues.

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Melting of Glaciers signals looming Water Crisis (from pg 2) Glaciers store an estimated 70 percent of the world's fresh water. Humans have long depended on the gradual and faithful runoff.

"The repercussions of this are very scary," agreed Tim Barnett, a climate scientist with the Scripps Institution of Oceanography in San Diego. "When the glaciers are gone, they are gone. What does a place like Lima do? Or, in northwest China, there are 300 million people relying on snowmelt for water supply. There's no way to replace it until the next ice age."

Politicians find the scientists' broader warnings easy to ignore amid the more immediate water problems posed by burgeoning populations, increased agricultural development and contamination of water source by mines. Some authorities acknowledge the looming crisis; others deny it.

At the local power company in Cuzco, "we are conscious that it will affect us a lot," said Mario Ortiz, a top director. What would it mean in the dry season if the glacier is not there? Ortiz simply looks down at his desk and shakes his head.

Washington Post - 30 July 2006

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Dr. Craig Morris, Senior VP and curator of anthropology at the American Museum of Natural History in NYC, passed away on June 14 at the age of 66. His colleagues called him a "towering figure in pre-Columbian archaeology". His research on the Inca culture took him to the heights of the Andes and down the Pacific coast. He collaborated on various related books.

Marie-Danielle Samuel met with him in the late 90's to inform him of YW “Inka Challenge” against desecration of Inka remains.

INTELLIGENT DESIGN?... (Follow-up)

by Eliane Lacroix-Hopson

My “INTELLIGENT DESIGN?....” article (Yachay Wasip Simin Fall 2005) attracted attention and responses. I received several thankful comments and congratulations, including from a long-time friend we know as a hard atheist.

It is not the first time that I reach an atheist.

Starting in the mid 70's, we participated in yearly Star Trek Conventions with a Baha'i table and material on religion and science. We were welcomed by the organizers as some people were trying to make a religion out of Star Trek and they were delighted to know that the Baha'i Faith already established Star Trek like spiritual principles since 1844: unity of mankind and countries; equality of women and men, etc... As Star Trek founder Gene Roddenberry, planned to write a book of his philosophy, we were able to inform him that 20,000 Baha’is were martyred for "his" philosophy in the 1850*s...

We met NASA scientist Jesco von Puttkamer and scientist Isaac Asimov, well known as science fiction writer. They were both associated with Star Trek television and films, and we became friends. They came to the Baha'i Center for yearly informative meetings on the Space Program and they participated in a major symposium on the subject which I organized in 1980 at Pace University, New York City.

Over the years, I had interesting exchanges with Isaac Asimov who was a celebrated atheist and President of the Ethical Culture Society, I finally prevailed when he recognized that as a result of our conversations he "graduated" from atheist to agnostic. I lost this friend in 1992, but I expect to meet him in the spiritual world in time...

My Fall 2005 article on Intelligent Design did not have the last word on the subject: the 21 December 2005 decision of Federal Judge John Jones, in Dover, PA, "Pennsylvania School District" established that "Intelligent Design" was "...a mere relabelling of "creationism" intended to get around the 1987 Judicial ban on teaching creationism in public schools and a "breathtaking inanity...". “Dover's students, parents and teachers deserved better than to be dragged into this legal maelstrom." *(Time mag., May 8, 2006.)*

However, the American Darwinism/creationism controversy has attracted derision in Europe for years and concerns elsewhere. A friend in Australia sent us an article: "Teaching of the Theory of Evolution needs protection" from the Journal of the South Australian Association of State School Organization, dated January 6, 2006, which takes the subject seriously as some personalities favored "intelligent design" and they are quite concerned at the teaching of science in the Unite States.

Still, the challenge continues in various States. In Utah: "Anti-Darwinism Fails..." The New York times 28 February 2006, reporting on a decision supported by the Mormon Church.
Consequently, I do not close my extensive file on the subject as our NYC Mayor Bloomberg called Intelligent Design "...creationism by another name." May 25, 2006, and on August 1, 2006, moderates prevailed on primary elections in Kansas School Board and protected science by a 6 to 4 majority.
We can expect the subject to be kept alive with fluctuating states elections between supporters of religion and science.

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FROM CUSCO .....

In May 2006, Peruvian librarians signed an agreement requesting UNESCO to declare Cuzco as **2009 World Book Capital,** on the occasion of the 400th anniversary of the edition of "Comentarios Reales by "El Inca" Garcilaso de la Vega. The request was signed during the First National Congress of public Libraries in Peru, held in the Imperial City.

In February 2006, UNESCO and Peru signed the first agreement for the creation of the **Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America** (CRESPIAL) to be located in Cuzco, Peru. To date, nine Latin American & Caribbean countries, including Peru, have ratified UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage.

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Scotland Yard reported *(NY Times 8/18/06)* that a priceless ancient Peruvian headdress had been seized. Made from an embossed sheet of gold, it is Mochica dating AD 700. It was looted in 1988 from a tomb in an archeobgical site in Peru and will be returned through diplomatic channels

****

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Email: monoadv@nyc.rr.com
NYC phone: 212-567-6447
Cuzco phone: (51)(84) 252618

RECOVERY OF THE CIRCUIT OF FOUR LAKES

Yachay Wasi ongoing environmental project "Recovery of the Circuit of Four Lakes" in the Peruvian Andes was featured at the 14th session of the United Nations commission on Sustainable Development (CSD-14) at UN Hqrs in NYC with an information desk on 9 May 2006 during a Partnership Fair. Project is registered as a Partnership for Sustainable Development with CSD with Yachay Wasi as lead partner.

Eliane Lacroix-Hopson and Luis Delgado Hurtado manning table (Photo by M. Samuel)

Fifth Session of the UN Permanent Forum on Indigenous Issues

14 thru 26 May 2006

Yachay Wasi, as it does every year, had invited members from Cuzco, Peru to observe the session. This year, William Luna, a composer and singer from Cuzco, renown in South America traveled to New York City for the first time. During his stay, he performed in various venues, including the closing ceremony of the session of the UNPFII.

Q'orianka Quilcher,
actress, at panel for International Day of World's Indigenous Peoples
9 August 2006
(see page 5)
(Photo by Miguel Ibanez)

SACRED SITES and the ENVIRONMENT from an INDIGENOUS PERSPECTIVE

19 May 2006
UNEP Conference Room, UNHqrs, NYC

William Luna, musician from Peru, performing

Luis Delgado Hurtado, Parshuram Tamang, William Luna

Speakers: Albert De Terville, Saint Lucia; John Scott, CBD; Ina Mc Neil, Lakota; Mililani Trask, Hawaii; Andrea Carmen, IITC

Audrey Kissing; Nadema Agard, Lakota; Lorena Banyacya, Hopi, daughter of late Thomas Banyacya; Marie-Danielle Samuel and Eliane Lacroix-Hopson, Yachay Wasi; Ina Mc Neil, Lakota, descendant of Chief Sitting Bull; Anne-Marie Gribnau, Yachay Wasi

60 IMPROVING THE PLIGHT OF INDIGENOUS PEOPLE

The United Nations has brought to the fore injustices against the 370 million indigenous people who live in 70 countries worldwide and who are among the most disadvantaged and vulnerable groups of people in the world. The 16-member Permanent Forum on Indigenous Issues, established in 2000, works to improve the situation of indigenous people all over the world in development, culture, human rights, the environment, education and health.

Page 48 *see www. un.org/un60/page_6.html*

A photograph by Luis Delgado Hurtado was featured again in a UN brochure "60 Ways the United Nations makes a difference" published by DPI for the 60th Anniversary of the United Nations. The 60th way: "Improving the plight of Indigenous People"

60 ways the
United Nations
makes a difference