

Unofficial translation from [original version in Spanish](#)

XINKA PEOPLE'S PARLIAMENT OF GUATEMALA  
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To the public, the Xinka People's Parliament of Guatemala states:

In July of this year, the “Asociación Internacional Caritá Política”, located in Rome, extended an invitation to the President and other members of the Xinka Parliament to participate in a meeting in Rome with Tahoe Resources and Minera San Rafael management, offering a “mediation service.” This invitation was shared with the communities located inside the Escobal project area of influence who decided to decline the invitation for various reasons, including the possibility that the meeting would be manipulated by the mining company and because “Caritá Política” does not take an impartial stance; its website openly publicizes “**the virtues of the Escobal mining project,**” **WITHOUT TAKING INTO ACCOUNT THE CONFLICT AND HUMAN RIGHTS VIOLATIONS** that Tahoe Resources and Minera San Rafael have generated in communities.

In response to our refusal of the invitation, a new invitation was extended on September 18, 2018, to go to Rome from October 2 – 4. This invitation was also declined by legitimate representatives of the Xinka People (community authorities elected via communities' own mechanisms), which is why the “Asociación Internacional Caritá Política”, Tahoe Resources and Minera San Rafael, decided to carry out the activity with people who lack the legitimate representation of the Xinka People, and, in many cases do not live in the Escobal project area of influence. These actions are intended to make people think that there are agreements between the mining companies and the Xinka People. The following people attended the activity:

- **Romeo Lima Espinoza** from the community of Taxisco, who with full clarity and certainty, we can confirm knows nothing about the reality surrounding the Escobal mining project in San Rafael las Flores given the community of Taxisco is located in the southern region of the department of Santa Rosa, more than 100 kilometers from the Escobal mine project;
- **Lorena Yesenia López Lima** (who passes herself off as an authority of the community of Ojo de Agua), was at one time part of the Xinka Parliament's Board of Directors. However, the community lost its affiliation and stopped participating [in the Parliament]. For more than eight years, we have not even heard from this person, which is why we are surprised that she has reappeared now as a participant in these types of activities. She does not live in Santa Rosa, which is why we would venture to say that she is unaware of the problems and the social conflict that the Escobal mining project has caused;
- **Edwar Esaú Gómez Cruz**, son of **Mr. Sebastián Gómez**, **IS NOT A PART** of the Indigenous Community of Santa María Xalapán as he would like people to believe. He is originally from the community of Miramundo, which is part of the Indigenous Community of Buena Vista Arayzapó. He is currently embroiled in conflict with this community because, together with his family, he has defied internal organizational structures and processes in order to pursue political ambitions associated with leading the municipal government of Jalapa. This family has been working for Minera San Rafael and recently attempted to deceive the Constitutional Court by making it seem as though the Indigenous Community of Santa María Xalapán is in favor of Minera San Rafael's Escobal mining project by submitting signatures from the water committees [to the Court]; the water committees were tricked into signing the document. This act was denounced and refuted by the Board of Directors of the Indigenous Community of Santa María Xalapán during a press conference in front of the Constitutional Court;
- **Héctor Antonio Arriaza Álvarez**, is someone we do not know at all;

- **Santos Latín Hernández**, from Jumaytepeque, was the first president of the Xinka People's Parliament of Guatemala, and the former president of the Board of Jamaytepeque. Currently he does not hold any position of authority in either of the organizations. It is relevant to clarify that for Xinka communities, a position of authority is not held in perpetuity, but rather falls under the principle of political rotation. Each office carries out its duties for time periods defined by our organizational system;
- **Ever Donaldo Benito Benito** was also the former president of the Parliament of the Xinka People and Indigenous Mayor of his community in the coastal zone of the municipality of Guazacapan. We can also assure with certainty that he does not know the reality of the mining project, and due to his actions and lack of interest in working for communities, he was recently removed during an assembly from his responsibility as Secretary, a position he held since January 14, 2018. At the same assembly he lost official recognition by the Parliament of the Xinka People, as his actions go against the values and principles of the Xinka communities, given that he responds to interests that are purely personal and politically partisan in nature, and, due to his lack of acceptance in the communities, wants to create parallel structures without ancestral legitimacy in communities.

This activity once again exposes the lack of ethics and seriousness of Tahoe Resources and the subsidiary Minera San Rafael to address the conflict they have caused with the repeated violation of the individual and collective human rights of the communities. With this activity, they attempt to project a false image at the international level, make it seem as though they have agreements with the Xinka People, with the promise of building cultural centers or reviewing the distribution of royalties; this situation concerns us because it could generate conflict in our communities which have historically been a united people who have maintained distance from organizations that lack legitimate authority in the communities.

We REMIND Tahoe Resources Inc. and their subsidiary Minera San Rafael that the defense of our Mother Earth has nothing to do with economics, but instead with our spirituality and cosmivision. It's not enough to recognize that in the past "mistakes" were made, when who we were was not understood or when our existence was denied, as they have said. They have committed atrocities and they have caused very large wounds which we feel deep in our bones, such as the 2013 State of Siege, and the false accusations that stigmatized us as terrorists, drug traffickers or members of organized crime, and the imprisonment without proof, the murders and the kidnappings of which we have been victims simply for demanding to be consulted and for our MOTHER EARTH to be respected.

It's completely perverse to carry out events with people who pretend to have roles that do not correspond to them in order to make the public and investors believe that they have support for their project. And it is even more perverse during this moment following the recent court order for a consultation process with the Xinka people who are within the area of influence of the Escobal project. This demonstrates that the mining company is not willing to respect a consultation process which is free and based on the principles of GOOD FAITH, respecting international human rights standards.

We call on the international organizations that do not know the reality of the Escobal project to be responsible and to not facilitate activities that only generate polarization and increase conflict in the region.

We would also like to thank the efforts of the Catholic Church of the Dioceses of Santa Rosa, Jutiapa and Jalapa, for their efforts toward respect for rights in our territories, and we hope for a commitment at the national and international level to guarantee full respect for human rights.

If there is the political will to support communities in the search for economic and sustainable development, that aligns with and fully respects our cosmivision and our own ways of organizing, we invite you to discuss and build with us economic development models that do not harm our MOTHER EARTH and that guarantee the continued existence of natural resources that, for thousands of years, our ancestors have preserved and protected from the ambition and greed of the few.