



TREATY COUNCIL NEWS

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1993 • The International Year of The World's Indigenous Peoples

Special Edition • Indigenous People's Voices

Rigoberta Menchú Tum, Nobel Peace Prize Laureate 1992



Rigoberta Menchú, Mayan Nation, Guatemala

*Address by Doña Rigoberta Menchú
on the Occasion of the Award of the Nobel Peace
Prize 1992
Oslo, 10th December 1992*

*Your Majesties, the King and Queen of Norway,
The Honorable Members of the Nobel Peace
Committee,
Your Excellency, the Prime Minister,
Your Excellencies, members of the Government and
the Diplomatic Corps,
Dear Guatemalan countrymen and women,
Ladies and Gentlemen,*

I feel a deep emotion and pride for the honor of having been awarded the Nobel Peace Prize for 1992, a deep personal feeling and pride for my

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William A. Means Addresses Special U.N. Session

*United Nations, New York, N.Y.
December 10, 1992*

*respectfully submitted by
William A. Means
International Indian Treaty Council*

**Hau Mitakuipi ampetu kile
chante' ma waste' napa chuzau.**

I want to give you a traditional greeting in one of the classical languages of the Western Hemisphere known as Lakota. The translation means, "Greetings my relatives, today is a good day, my heart feels good and I extend my hand in friendship."



William Means, Lakota

I come from the Oglala Band of the Lakota Nation. We are the people of the Black Hills in the upper Great Plains of what is now the United States. My nation's legal relation

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country and its very ancient culture, for the values of the community and the people to which I belong, for the love of my country, of Mother Nature. Whoever understands this respects life and encourages the struggle that aims at such objectives.

I consider this Prize, not as an award to me personally, but rather as one of the greatest conquests in the struggle for peace, for the Human Rights and for the rights of the indigenous people who, along all these 500 years, have been split, fragmented, as well as the victims of genocide, repression, and discrimination.

Please allow me to convey to you all, what this Prize means to me.

In my opinion, the Nobel Peace Prize calls upon us to act in accordance with what it represents, and the great significance it has worldwide. In addition to being a priceless treasure, it is an instrument with which to fight for peace, for justice, for the rights of those who suffer the abysmal economical, social, cultural and political disparities typical of the order of the world in which we live and where the conversion into a new world, based on the values of the human being, is the expectation of the majority of those who live on this planet.

This Nobel Prize represents a standardbearer that encourages us to continue denouncing the violation of Human Rights committed against the people in Guatemala, in America and in the world, and to perform a positive role in respect of the most pressing task in my country, i.e., to achieve peace and social justice.

The Nobel Prize is a symbol of peace and of the efforts to build up a real democracy. It will stimulate the civil sectors so that, through a solid national unity, these may contribute to the process of negotiations that seek peace, reflecting the general feeling — although at times not possible to express because of fear — of the Guatemalan society; to establish political and legal grounds that will give irreversible impulses to a

solution as to what initiated the internal armed conflict.

There is no doubt whatsoever that it constitutes a sign of hope in the struggle of the indigenous people in the entire Continent.

It is also a tribute to the Central American people who still search for their stability, for the structuration of their future, and the path for their development and integration, based on civil democracy and mutual respect.

The importance of this Nobel Prize has been demonstrated by all the congratulations received from everywhere, from Heads of Government

“The earth is the root and the source of our culture.”

— practically all the American Presidents — to the organizations of the indigenous people and of Human Rights, from all over the world. In fact, what they see in this Nobel Prize is not only a reward and a recognition to a single person, but a starting point for hard struggle towards the achievement of those revindications that remain to be complied with.

As a contrast, and paradoxically, it was actually in my own country where I met, on the part of some people, the strongest objections, reserve and indifference, for the award of the Nobel Prize to this Quiché Indian. Perhaps because in Latin America, it is precisely in Guatemala where the discrimination towards natives, towards women, and the repression of the longing for justice and peace, are more deeply rooted in certain social and political sectors.

Under the present circumstances, in this convulsed and complex world, the decision of the Norwegian Nobel Peace Prize Committee to award this honorable distinction to me, reflects the awareness of the fact that, in this

way, courage and strength is given to the struggle for peace, reconciliation and justice; to the struggle against racism, cultural discrimination, hence, contributing to the achievement of harmonious co-existence between our people.

With deep pain, on one side, but with satisfaction on the other, I have to inform you that the Nobel Peace Prize 1992 will have to remain temporarily in Mexico City, in a kind of wake - waiting for peace in Guatemala. Because there are no political conditions in my country that would indicate or make me foresee a prompt and just solution. The satisfaction and gratitude are due to the fact that Mexico, our wonderful neighbor country, that has been so dedicated and interested, that has made such great efforts in respect of the negotiations that are being conducted to achieve peace, that has received and admitted so many refugees and exiled Guatemalans, has given us a place in the Museo del Templo Mayor (the cradle of the ancient Aztecas) so that the Nobel Prize may remain there, until peaceful and safe conditions are established in Guatemala to place it there, the land of the Quetzal.

When evaluating the overall significance of the award of the Peace Prize, I would like to say some words on behalf of all those whose voice cannot be heard or who have been repressed for having spoken in the manner of an opinion, of all those who have been marginalized, who have been discriminated, who live in poverty, in need, of all those who are the victims of repression and the violation of human rights. Those who, nevertheless, have endured through centuries, who have not lost their conscience, the quality of determination and hope.

Please allow me, ladies and gentlemen, to say some words about my country and the Civilization of the Mayas. The Maya people developed and spread geographically through some 300,000 square km; they occupied parts of the South of Mexico,

Belice, Guatemala, as well as Honduras and El Salvador; they developed a very rich civilization in the area of political organization, as well as in social and economic fields; they were great scientists in the fields of mathematics, astronomy, agriculture, architecture and engineering; they were great artists in the fields of sculpture, painting, weaving and carving.

The Mayas discovered the mathematic ZERO value, at about the same time that it was discovered in India and later passed on to the Arabs. Their astronomic forecasts based on mathematic calculations and scientific observations were amazing, and still are. They prepared a calendar more accurate than the Gregorian and, in the field of medicine, they performed intracranial surgical operations.

One of the Maya books, saved from destruction by the conquerors, known as Códice de Dresden, contains the results of an investigation on eclipses as well as a table of 69 dates, in which solar eclipses occur in a lapse of 33 years.

Today, it is important to emphasize the deep respect that the Maya civilization had towards life and nature in general.

Who can predict what other great scientific conquests and developments these people could have achieved, if they had not been conquered in blood and fire and subjected to an ethnocide that affected nearly 50 million people in the course of 500 years?

I would describe the meaning of this Nobel Prize in the first place as a tribute to the Indian people who have been sacrificed and have disappeared because they aimed at a more dignified and just life with fraternity and understanding among the human beings. To those who are no longer alive to keep up the hope for a change in the situation in respect of poverty and marginalization of the Indians, of those who have been banished, of the helpless in

Guatemala as well as in the entire American Continent.

This growing concern is comforting, even though it comes 500 years later, to the suffering, the discrimination, the oppression and the exploitation that our people have been exposed to, but who, thanks to their own cosmovision - and concept of life, have managed to withstand and finally see

“Today it is important to emphasize the deep respect that the Maya civilization had towards life and nature in general.”

some promising prospects. How those roots, that were to be eradicated, now begin to grow with strength, hopes and visions for the future!

It also represents a sign of the growing international interest for and understanding of the original Rights of the People, of the future of more than 60 million Indians who live in our America, and their uproar because of the 500 years of oppression that they have endured, for the genocide beyond comparison that they have had to suffer all this time, and from which other countries and the elite of the Americas have profited and taken advantage.

Let there be freedom for the Indians, wherever they may be in the American Continent or elsewhere in the world because, while they are alive, a glow of hope will be alive as well as the real concept of life.

The expressions of great happiness by the Indian organizations in the entire Continent and the worldwide congratulations received for the award of the Nobel Peace Prize clearly indicate the great importance of this decision. It is the recognition of the European debt to the American indigenous people; it is an appeal to the conscience of humanity so that those conditions of marginal-

ization that condemned them to colonialism and exploitation may be eradicated; it is a cry for life, peace, justice, equality and fraternity between human beings.

The peculiarities of the vision of the Indian people are expressed according to the way in which they relate, first of all between human beings, through communication; second, with the earth, as with our mother, because she gives us our lives and is not a mere merchandise; third, with nature because we are integral parts of it and not its owners.

To us, mother earth is not only a source of economic riches that give us the maize which is our life, but she also provides so many other things that the privileged ones of today strive after. The earth is the root and the source of our culture. She keeps our memories, she receives our ancestors and she therefore demands that we honor her and return to her, with tenderness and respect, those goods that she gives us. We have to take care of her and look after mother earth so that our children and grandchildren may continue to benefit from her. If the world does not learn now to show respect to nature, what kind of future will the new generations have?

From these basic features derive behavior, rights and obligations in the American Continent for Indians as well as for non-Indians, whether they be racially mixed, blacks, whites, or Asian. The whole society has the obligation to show mutual respect, to learn from each other, and to share material and scientific achievements in the most convenient way. The Indians have never had, and they do not have, the place that they should have occupied in the progress and benefits of science and technology, although they represent an important basis.

If the Indian civilizations and the European civilizations could have made exchanges in a peaceful and harmonious manner without destruction, exploitation, discrimination and poverty, they could, no

doubt, have achieved greater and more valuable conquests for humanity.

Let us not forget that, when the Europeans came to America, there were flourishing and strong civilizations there. One cannot talk about a discovery of America because one discovers that which one does not know about or that which is hidden. But America and its native civilizations had discovered themselves long before the fall of the Roman Empire and Medieval Europe. The significance of its cultures form part of the heritage of humanity and continue to astonish the learned ones.

I think it is necessary that the Indian people, of which I am a member, should contribute with its science and its knowledge to human development because we have enormous potentials and we could articulate our very ancient heritage with the achievements of the civilization in Europe as well as other parts of the world.

But this contribution, that to our understanding is a recovery of the natural and cultural heritage, must take place based on a rational and consensual planification in respect of the right to make use of knowledge and natural resources, with guarantees as to equality both towards Government and society.

We the Indians are willing to combine tradition with modernism, but not at all costs. We will not tolerate nor permit that our future be planned as possible guardians of ethno-touristic projects at continental level.

At a time when the commemoration of the Fifth Centenary of the arrival of Columbus in America has repercussions all over the world, the revival of hopes for the Indian people claims that we reassert to the world our existence and the value of our cultural identity. It demands that we endeavor to actively participate in the decisions that concern our destiny in the building-up of our countries/nations. Should we, in spite of all, not be taken into consideration,

there are factors that guarantee our future: struggle and endurance; courage; the decision to maintain our traditions that have been exposed to so many perils and sufferings; solidarity towards our struggle on the part of numerous countries, governments, organizations and citizens of the world.

That is why I dream of the day when the relationship between indigenous people and other people is strengthened, when they can join their potentialities and their capabilities and contribute to make life on this planet less unequal.

"The whole society has the obligation to show mutual respect, to learn from each other ..."

Today in the 47th period of sessions of the General Assembly, the United Nations (UN) will institute 1993 as the International Year of the World's Indigenous Peoples, in the presence of well known chiefs of the organizations of the Indian people and the Continental Resistance Movement of Indians, Blacks, and other people. They will all formally participate in the opening of the working sessions in order to claim that 1993 be a year of specific actions to really place the Indian people within their national contexts and the mutual international agreements.

The achievement of International Year of the World's Indigenous Peoples and the progress represented by the preparation of the project of the Universal Declaration are the result of the participation of numerous Indian brothers, Non-Governmental Organizations and the successful efforts of the experts in the Working Group, in addition to the comprehensiveness shown by many countries in the United Nations.

We hope that the formulation of the project in respect of the Declaration

on the Rights of the Indian People will examine and go deeply into the existing contradictions between the progress in terms of international rights and the difficult reality that we, the Indian-Americans, experience in practice.

Our people will have a year dedicated to the problems that afflict them and, in this respect, are now getting ready to carry out different activities with the purpose of presenting proposals and putting pressure on actions. All this will be conducted in the most reasonable way and with the most convincing and justified arguments for the elimination of racism, oppression, discrimination and the exploitation of those who have been dragged into poverty and oblivion. Also, for those who have been doomed, the award of the Nobel Prize represents recognition and encouragement, and an objective.

I wish that a conscious sense of peace and a feeling of human solidarity would develop in all the people which could open for new relationships of respect and equality for the next millennium — ruled by fraternity and not by cruel conflicts.

An opinion is being formed everywhere about a phenomenon of today that, in spite of being expressed between wars and violence, calls upon the entire humanity to protect its historical values: unity in diversity. And this calls upon us to reflect about the incorporation of important elements of change and transformation in all aspects of life on earth, in the search for specific and definite solutions to the deep ethical crisis that afflicts humanity. This will, no doubt, have decisive influence on the structuration of the future.

There is a possibility that some centers of political and economic power, some statesmen and intellectuals, have not yet managed to see the advantages of the active participation of the Indian people in all the fields of human activity. However, the movement initiated by different political and intellectual

"Amerindians" will finally convince them that, from an objective point of view, we are a constituent part of the historical alternatives that are being discussed at international levels.

Ladies and gentlemen, allow me to say some candid words about my country.

The attention that this Nobel Prize has focused on Guatemala should imply that the violation of human rights is no longer ignored internationally. It will also honor all those who have died struggling for social equality and justice in my country.

It is known throughout the world that the Guatemalan people, as a result of their struggle, succeeded in achieving, in October 1944, a period of democracy where institutionality and human rights represented the main philosophies. At that time, Guatemala was an exception in the American Continent because of its struggle for complete national sovereignty. However, in 1954, a conspiracy that joined the traditional national power centers, inheritors of colonialism, with powerful foreign interests, overthrew the democratic regime as a result of an armed invasion, thereby re-imposing the old system of oppression which has characterized the history of my country. The economic, social and political subjection that derived from that part of the cold war, was what initiated the internal armed conflict. The repression against the organizations of the people, the democratic parties and the intellectuals, started in Guatemala long before the war started. Let us not forget that.

In the attempt to crush rebellion, dictatorships have committed the greatest atrocities. They have leveled villages and murdered thousands of farmers, particularly Indians, hundreds of trade union workers and students, outstanding intellectuals and politicians, priests and nuns. Through this systematic persecution in the name of the safety of the nation, one million farmers were removed by force from their lands; 100,000 had to seek refuge in neigh-

boring countries. In Guatemala there are today almost 100,000 orphans and more than 40,000 widows. The practice of "missing" politicians was invented in Guatemala, as a government policy.

As you know, I am myself a survivor of a massacred family.

The country collapsed into a crisis never seen before and the changes in the world forced and encouraged the military forces to permit a political opening that consisted in the preparation of a new Constitution, in an expansion of the political field and in the transfer of the government to civil sectors. We have had this new regime for eight years and in certain fields there have been some openings of importance.



However, in spite of these openings, repression and violation of human rights persist in the middle of an economic crisis, that is becoming more and more acute, to the extent that 84% of the population is today considered as poor, and some 60% are considered as very poor. Impunity and terror continue to prevent people from freely expressing their needs and vital demands. The internal armed conflict still exists.

The political life in my country has lately circled around the search for a political solution to the global crisis and the armed conflict that has existed in Guatemala since 1962. This process was initiated by the Agreement signed in this City of Oslo, between the Comisión Nacional de Reconciliación (National Commission for Reconciliation) with government mandate, and the Unidad Revolucionaria Nacional

Guatemalteca - URNG - (The Guatemalan National Revolutionary Unity), as a necessary step to introduce to Guatemala the spirit of the Agreement of Esquipulas.

As a result of this Agreement and conversations between the URNG and different sectors of the Guatemalan society, direct negotiations were initiated under the government of President Serrano, between the government and the guerrilla, as a result of which three agreements have already been signed. However, the subject of Human Rights has taken a long time, because this subject constitutes the core in Guatemalan problematic, and around this core important differences have arisen. Nevertheless, there has been considerable progress.

The process of negotiations aims at reaching agreements in order to establish the basis for a real democracy in Guatemala and for the end of the war. As far as I understand, with the goodwill of the parties concerned and the active participation of the civil sectors, adapting to a great national unity, the phase of purposes and intentions could be left behind so that Guatemala could be pulled out of the crossroads that seems to become eternal.

Dialogues and the political negotiations are, no doubt, adequate means to solve these problems, in order to respond in a specific way to the vital and urgent needs for life and for the implementation of democracy for our Guatemalan people.

It is necessary to point out, here in Oslo, that the issue of the Human Rights in Guatemala constitutes just now the most urgent problem that has to be solved. My statement is neither incidental nor unjustified.

As has been ascertained by international institutions, such as The United Nations Commission on Human Rights, the Interamerican Commission of the Human Rights and many other humanitarian organizations, Guatemala is one of the countries in America with the largest

number of violations of these rights, the largest number of cases of impunity where security forces are generally involved. It is imperative that the repression and persecution of the people and the Indians be stopped. The compulsory mobilization and integration of young people into the Patrols of Civil Self-defense, which to a great extent affects the Indian people, must also be stopped.

Democracy in Guatemala must be built up as soon as at all possible. It is necessary that the Human Rights be fully complied with, i.e., put an end to racism; guarantee freedom to organize and to move within all sectors of the country. In short, it is imperative to open the fields to the multi-ethnic civil society with all its rights, to demilitarize the country and establish the basis for its development, so that it can be pulled out of today's underdevelopment and poverty.

Among the most bitter dramas that a great percentage of the population has to endure, is the forced exodus. Which means, to be forced by military units and persecution to abandon their villages, their mother earth, where their ancestors rest, their environment, the nature that gave them life and growth of their communities, all of which constitute a coherent system of social organization and functional democracy.

The case of the displaced and refugees in Guatemala is heartbreaking; some of them are condemned to live in exile in other countries, but the great majority live in exile in their own country. They are forced to wander from place to place, to live in ravines and inhospitable places, some not recognized as Guatemalan citizens, but all of them are condemned to poverty and hunger. There cannot be a real democracy as long as this problem is not satisfactorily solved and these people are reintegrated to their lands and villages.

In the new Guatemalan society there must be a fundamental reorganiza-

tion in the matter of land possession, to allow for the development of the agricultural potentials, as well as for the return to the legitimate owners of the land that was taken away from them. And not to forget that this process of reorganization must be carried out with the greatest respect towards nature, in order to protect her and return to her, her strength and capability to generate life.

No less characteristic in a democracy is social justice. This demands a solution to the frightening indexes of infantile mortality, of malnutrition,

“It is not possible to conceive a democratic Guatemala, free and independent, without the indigenous identity...”

lack of education, analphabetism, wages not sufficient to sustain life. These problems have a growing and painful impact on the Guatemalan population and there are no prospects and no hopes.

Among the features that characterize society today, is the role of the woman, although woman emancipation has not been fully achieved so far by any country in the world.

The historical development in Guatemala reflects now the need and the irreversibility of the active contribution of the woman in the configuration of the new Guatemalan social order, of which, I humbly believe, the Indian women are already a clear testimony. This Nobel Prize is a recognition to those who have been, and still are in most parts of the world, the most exploited of the exploited ones; the most discriminated of the discriminated ones, the most marginalized of the marginalized ones, but still they are the ones that produce life and riches.

Democracy, development and modernization of a country are impossible and incongruous without the solution of these problems.

In Guatemala it is just as important to recognize the Identity and the Rights of the Indigenous People, that have been ignored and despised not only during the colonial period, but also in the republican one. It is not possible to conceive a democratic Guatemala, free and independent, without the indigenous identity shaping its character into all aspects of national existence.

It will undoubtedly be something new, a completely new experience, with features that, at the moment, we cannot describe. But it will authentically respond to history and the characteristics of the real Guatemalan nationality — the real profile that has been distorted for such a long time.

This urgency and this vital need, are the issues that urge me, at this moment, from this rostrum, to ask the national opinion and the international community, to show a more active interest in Guatemala.

Taking into consideration that, in connection with my role as a Nobel Prize Winner in the process of negotiations for peace in Guatemala, many possibilities have been handled; but, now, I think that this role is more likely to be the role of a promoter of peace, of national unity, for protection of the rights of the indigenous people in such a way that I may take initiatives in accordance with those arising, and thereby prevent the Peace Prize from becoming a piece of paper that has been filed.

I call upon all the social and ethnic sectors that constitute the people of Guatemala to participate actively in the efforts to find a peaceful solution to the armed conflict, to build up a sound unity between the “ladinos” (of Indian and Spanish descent), the Blacks and the Indians, all of whom must create within their diversity, the Guatemality.

Along the same lines, I invite the international community to contribute with specific actions so that the parties involved may overcome the differences that at this stage keep



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SPECIAL BULLETIN REGARDING GUATEMALA

On Tuesday May 25, 1993, after several weeks of protest by Guatemalan students, workers and other sectors of the population in response to recent actions by his administration, Guatemalan President Jorge Serrano Elias announced the imposition of martial law. In an early morning broadcast he announced a "state of emergency" suspending the Constitution (including freedom of the press and assembly), dissolving the Congress and Supreme Court, and suspending the functions of the Ombudsman for Human Rights. These measures were backed by the Guatemalan military, which has continued to maintain political control despite the election of civilian presidents in recent years.

Many Indigenous representatives from Nations around the world, including delegates from the IITC, were in Chimaltenango Guatemala at the time, attending the "First Indigenous Summit Meeting" hosted by Guatemala Indigenous organizations and coordinated by 1992 Nobel Prize recipient Rigoberta Menchu Tum (see next Treaty Council News for a report on the Summit). Rigoberta interceded with the international diplomatic community as well as Guatemalan officials to insure the safety of the delegates. The Summit continued until its scheduled conclusion on Friday May 28.

As a result of a unified outcry from Indigenous, human rights and grass roots organizations as well as various officials within the Guatemalan government, combined with condemnation of Serrano's action by countries around the world, President Serrano was forced to step down. An attempt to replace him with his Vice-President failed.

In a victory for Indigenous and Popular organizations and human rights advocates, Ramiro Carpio de Leon, the former Human Rights Ombudsman (who had been placed under house arrest by Serrano) was confirmed by the reinstated Congress as the new President on June 6th. One of his first actions was the firing of the Minister of Defense General Samoya for his role in the failed takeover by Serrano.

Despite this apparently positive outcome, the situation in Guatemala continues to be very unstable. Guatemala has an infamous history as a violator of human rights, especially in its brutal treatment of the Mayan Indians who constitute the majority of the population. Grave concerns remain over the ongoing actions of the military in outlying Indian communities out of sight of the international press and diplomatic community. There is also a renewed need to demand full political participation at all levels by the Indigenous Peoples of Guatemala, who have been marginalized and brutalized in their own lands since the coming of the Europeans 500 years ago.

Please contact the IITC or other involved organizations for updates. Continue to monitor the situation and to write the Guatemalan government as well as your own elected officials to insist that human rights and democratic principles be respected in Guatemala.

negotiations in a wait-and-see state, and thereby succeed, first of all, in signing an agreement on Human Rights. And then, re-initiate the rounds of negotiation and find those issues on which to compromise allowing for the Peace Agreement to be signed and immediately verified, because I have no doubt that this will bring about a great relief to the prevailing situation in Guatemala.

Ladies and gentlemen, the fact that I have given preference to the American Continent, and in particular to my country, does not mean that I do not have an important place in my mind and in my heart for the concern of other people of the world and their constant struggle for the defense of peace, of the rights to a life and all its inalienable rights. The majority of us, who are gathered here today, constitute an example of the above, and along these lines I would humbly extend to you my gratitude.

Many things have changed in these last years. There have been great changes of world-wide character. The East-West confrontation has ceased to exist and the cold war has come to an end. These changes, which exact forms cannot yet be predicted, have left gaps that the people of the world have known how to make use in order to come forward, struggle and win national terrain and international recognition.

Today, we must fight for a better world— without poverty, without racism, with peace in the Middle East and in South-East Asia (to where I address a plea for the liberation of Mrs. Aung San SuuKyi, winner of the Nobel Peace Prize 1991); for a just and peaceful solution of the Balkans; for the end of the Apartheid in the South of Africa; for the stability in Nicaragua; that the Peace Agreement in El Salvador be observed; for the re-establishment of democracy in Haiti; for the complete sovereignty of Panama; because all of that constitutes the highest aims as to justice in the international situation — a world at peace that could

provide consistency, interrelation and concordance with respect to the economic, social and cultural structures of the societies, that could have deep roots and sound influence.

We have in our mind the deepest felt demands of the entire Humanity when we strive for a peaceful co-existence and the preservation of the environment.

The struggle we fight purifies and shapes the future.

Our history is a live history, that has throbbled, withstood and survived many centuries of sacrifice. Now it comes forward again with strength. The seeds, dormant for such a long time, break out today with some uncertainty, although they germinate in a world that is at present characterized by confusion and vagueness.

There is no doubt that this process will be long and complex, but it is no Utopia and we, the Indians, now have confidence in its implementation.

“The struggle we fight purifies and shapes the future.”

The people of Guatemala will mobilize and will be aware of its strength to build up a worthy future. It is preparing itself to sow the future, to free itself from atavisms, to rediscover itself to build up a country with a genuine national identity to start a new life.

By combining all the shades and nuances of the “ladinos,” the “garifunas,” and the Indians in the Guatemalan ethnic mosaic, we must interlace a number of colors without arising contradictions, without their becoming grotesque nor antagonistic. We must give them brightness and a superior quality, just the way our weavers weave. A typical “guipil” shirt brilliantly composed, a gift to Humanity.

Thank you very much.



William A. Means
from page 1

with the United States is governed by a bi-lateral international treaty signed on April 29, 1868, which is similar to the other 370 existing bi-lateral treaties between the United States and Indian nations within its borders.

I send my greetings and wish to thank the Secretary-General of the United Nations, H.E. Mr. Butros Burtos-Ghali, the United Nations Undersecretary for Human Rights, Mr. Anton Blanca, the Honorable Representatives of the Members of the General Assembly of the United Nations, and to the Members and United Nations Staff of the International Year of the World's Indigenous Peoples, on behalf of the Indian people of the Western Hemisphere and the International Indian Treaty Council, a Non-Governmental Organization in Category II status with the United Nations Economic and Social Council, representing 98 Indian nations and communities throughout the Americas.

It is indeed an honor to address the General Assembly upon this momentous occasion when, for the first time in history, Indian peoples of the Americas, and Indigenous people throughout the world, stand before the Member Nations of this great body to bring our unique histo-

ry, our philosophical world view, and our own contributions to the development of world civilization, to the attention of the great nations which you represent. As our leaders have often stated, the only voice, the only color absent from this community of nations, is the Red Man of the Western Hemisphere.

Until this moment, we have had our place in world civilization determined by the so-called "modern," industrial nations and ranked according to their values, values which have placed indigenous people at the very bottom of the human family.

Today, the United Nations begins the process of knowing us, not through the distorted history of the colonizers, but by hearing our own voices, looking into our hearts, and coming to understand our humanity. Today, you begin learning the important past and potential contributions of indigenous peoples to the world.

Today, you begin the process of seeing indigenous peoples of the world, not as primitive and backward, but, rather, as human beings with our own dreams and aspirations, our own values systems, our own yearning for international recognition of our human rights, including the right of self-determination.

Just as the international community has recognized the right of self-determination for peoples in former colonies, the right of self-determination for indigenous peoples should now be recognized by the international community. In the case of the

indigenous peoples of North America, this self-determination is already addressed through existing bi-lateral treaties.

For years, indigenous people have been the mysterious minority populations scattered throughout the nations of the world, forgotten while the nation-states around them have been



racked by violence, dissension and bloodshed; that is, forgotten, until their natural resources are needed, which in turn means additional loss of land for indigenous peoples.

Might does not make right. Sovereign people of varying cultures have the absolute right to live in harmony with Mother Earth so long as they do not infringe upon this same right of other peoples. The denial of this right to any sovereign people, such as the Indigenous Nations, must be challenged by truth and

action. World concern must focus on all colonial governments to the end that sovereign people everywhere shall live as they choose, in peace, with dignity and freedom.

Former indigenous nations and tribes now strain against the artificial and temporary adhesive of colonial empires. Despite intense efforts at acculturation and assimilation by the great multinational forces and empires, the indigenous peoples of the world still cling to their own culture, origins and their indigenous roots. This has created a new tension in the world, where those who still maintain an attachment to these old multinational empires desperately try to hold together that which appears doomed to come apart.

This desperation and fear of a return to multiculturalism and, yes, even tribalism, grows from a fear of the unknown by those whom have had their minds washed clean of their own ethnic and indigenous histories. They have been trained to fear that which they have been taught is not important, is a part of their dark uncivilized past, that which must be erased in the name of modernization and western civilization.

Many nations, despite having indigenous blood flowing through the veins of the populace, move to eradicate their own links to their indigenous past by the eradication of any remaining living symbols of the same.

Certainly, these actions continue to pose a threat to the very physical and

cultural existence of the indigenous peoples of the world.

The International Year of the World's Indigenous Peoples is even more vital because of this continuing and very real threat. This sends a powerful message to those attempting to erase the indigenous identity in their own nations that, yes, indigenous peoples do have human rights and deserve the greatest protection, that indigenous people have more than just minority status within the geographical boundaries of the lands wherein they live.

We know and understand the earth, and we are humble in her presence, because we know, and have known for thousands and thousands of years, that we exist only with her sufferance. We know and understand humans and other living things on this earth, and we know that all living things are related, that the web of life is woven together, and that injury to one part of the web does injury to the whole. This is our world view, the sacred map that guides us through life. It is one of the many contributions that we are willing to share with the world, as a part of the international community and the family of nations.

A great Indian leader once said, "Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to men and animals. We cannot sell the lives of men and animals; therefore we cannot sell this land. It was put here for us by the Great Spirit and we cannot sell it because it does not belong to us. You can count your money and burn it within the nod of a buffalo's head, but only the Great Spirit can count the grains of sand and blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you; but the land, never."

As the attention of the United Nations is focused in the coming year upon the situation of the

indigenous peoples of the world, we ask and encourage the General Assembly to consider one or more Pan-Indigenous and Pan-Indian organizations be granted Observer status within the General Assembly and the United Nations system, so that we can play a constructive role in world peace and in international mediation, as well as contribute to the on-going protection and advancement of our own indigenous peoples throughout the world.

We are further requesting that the Members of the United Nations

**"Today, you begin
learning the important past
and potential contributions
of indigenous people
to the world."**

support a process that will lead to an International Convention for the Protection of the Rights of Indigenous Peoples. We call for this international process leading to international legal mechanisms because indigenous peoples are in particularly vulnerable positions that existing legal norms seem unable to protect. Furthermore, such legal mechanisms would send a message to some existing governments with records of human rights abuses toward indigenous peoples. Such legal mechanisms and expressions of international concern are critical to the survival of indigenous peoples.

The new spirit within the United Nations of international cooperation and action to secure human rights of ethnic populations is indeed promising, if such principles of cooperation and action are applied evenly throughout the world. We are hopeful that the same international cooperation and action will be forthcoming to protect the indigenous peoples of the world.

In the Americas there are over eighty million Indian People. In at least six

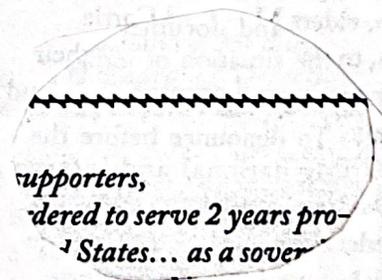
countries in Central and South America the overwhelming majority are Indian. As democracy spreads around the world it is inevitable that in the near future an Indian National will finally take its rightful place here in the family of Nations. Human Rights violations continue from North to South. The Rainforest of the Amazon basin, the lungs of Mother Earth, continues to be ravaged by industrialization endangering the lives of the entire human family.

As Indigenous Peoples still living on the land of our ancient ancestors we have the absolute right to self government, sovereignty, and independence. The industrial world must understand that our land, our Mother is not for sale, that the graves of our ancestors must not be desecrated and that we are all related.

In conclusion, I will paraphrase one of our great Indian leaders, Chief Seattle of the Sequamish Nation.

"You Europeans did not weave the web of life, you are only a single strand in it. Whatever you do to the web you do to yourself. Tribe follows tribe and nation follows nation, it is like the waves of the sea, it is the order of nature, and regret is useless. Your time of decay may be distant but it will surely come, for even your God who walked and talked with you as friend with friend, could not escape the common destiny. We may be brothers after all. We shall see."

Mitakuye Oyasin



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Mitakuye Oyasin



ELDERS SPEAK OUT AGAINST U.S. WAR

BUREAU OF LAND MANAGEMENT LAUNCHES WAR ON WESTERN SHOSHONE WOMEN

UPDATE: SHOSHONE ELDER CONVICTED

On March 4, 1993 Western Shoshone Nation elder Clifford Dann was convicted of assaulting federal officers on his sisters' ranch in Crescent Valley, Nevada. He was arrested on November 19, 1992 when he attempted to set himself on fire as part of an attempt to block the confiscation of Western Shoshone horses. Witnesses reported that Mr. Dann was rushed by federal agents, knocked down, injured and arrested. In the process, gasoline was splashed which brought about the assault charge. Prior to, and during his arrest, Dan had made no violent moves toward anyone. Mr. Dann stated, "By taking away our livelihood and our lands, you are taking our lives."

The struggle of Clifford Dann, his sisters, elders Mary and Carrie Dann, to stop confiscation of their livestock by the U.S. Bureau of Land Management has been going on for over 17 years. The BLM claims that the Dann's grazing land belongs to the federal government. The Dann family has used this land to graze their livestock for many years, and

the Western Shoshone Nation has never given up title to it. In fact, the land in question is specifically acknowledged as Western Shoshone land under the 1863 Treaty of Ruby Valley.

Initially, Mary and Carrie Dann, leaders of an extended Western Shoshone family, won in the courts. The land has never been transferred.

story of 19th Century conquest, but a present-day confrontation. The Western Shoshone regard their land as sacred and have never offered it for sale or surrendered it, and today they are fighting to protect it and their lives.

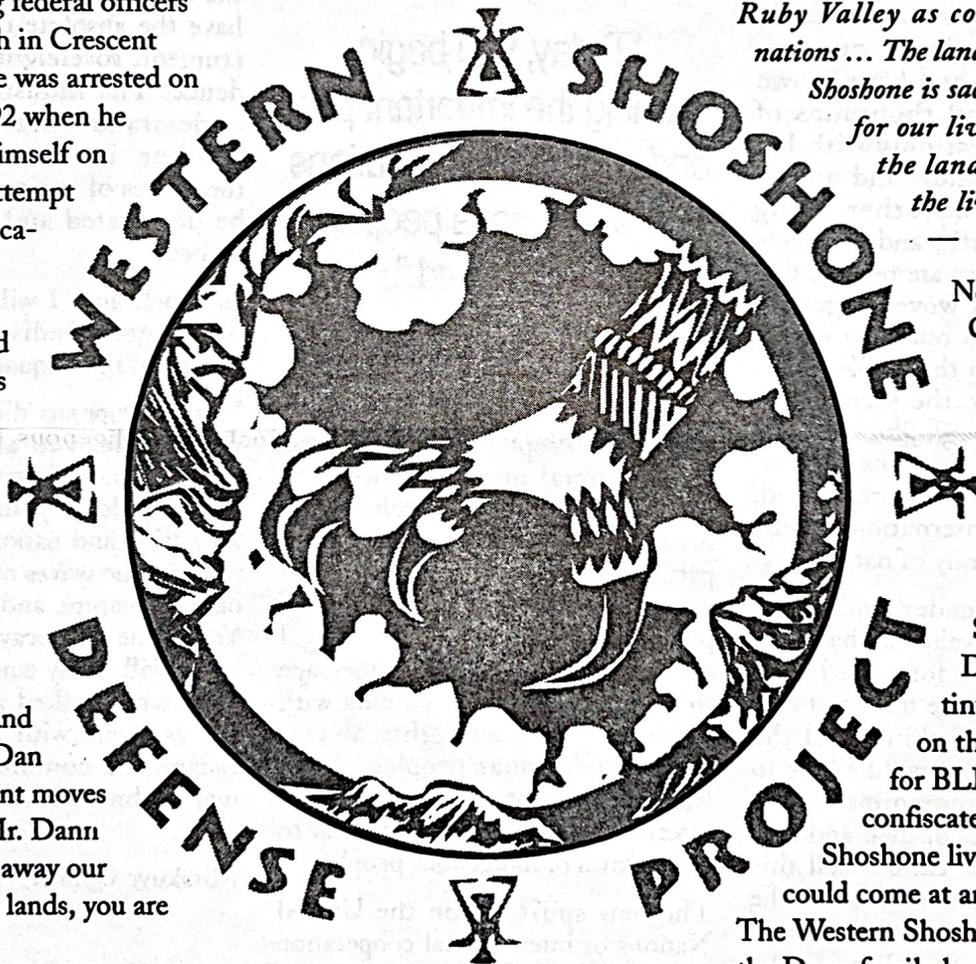
"What is at issue is the honor of the U. S. We are not a politically powerful people. We entered into the Treaty of Ruby Valley as coequal sovereign nations ... The land to the traditional Shoshone is sacred. It is the basis for our lives. To take away the land is to take away the lives of the people."

Nevertheless, Clifford Dann remains in custody without bail in Washoe County, Nevada, awaiting sentencing on May 17th.

Supporters of the Dann family continue to camp out on the land, preparing for BLM attempts to confiscate more Western Shoshone livestock, which could come at any time.

The Western Shoshone Nation and the Dann family have called for international support to help them protect their way of life, their Treaty rights, and their survival.

*Raymond Yowell, Chief,
Western Shoshone National Council*

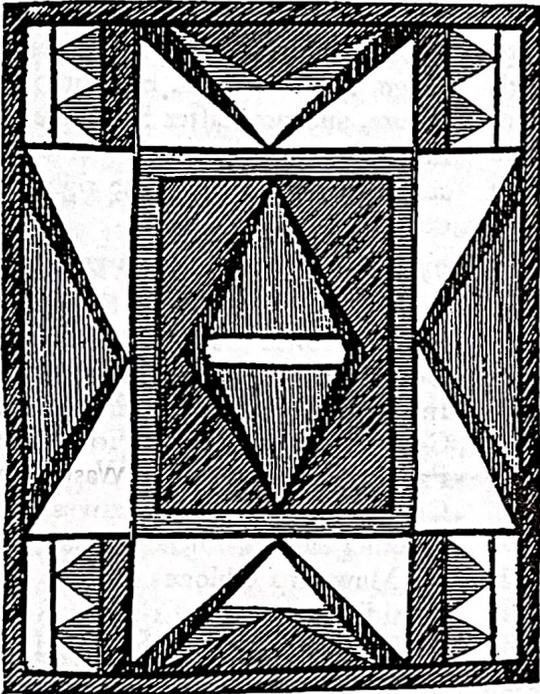


But in 1979 the courts rewrote history, picking an arbitrary date, 1872, (when the U. S. took Shoshone land) and paying them '1872' prices for it — money the people have refused, and which remains in the Interior Department coffers. Nothing happened in 1872, the taking of Shoshone land is not another sad

ON WESTERN SHOSHONE NATION

You have spoken out against the treatment of Kurdish people by Saddam Hussein. You have spoken out about the treatment of the Muslims by the government of Yugoslavia. Yet the United States has taken our land, has denied hunting and fishing rights, and now is taking away the livelihood of the Western Shoshone people. We intend to notify the United Nations that your government has violated our human and civil rights.

I have been authorized by the Western Shoshone National Council to inform you, the Chief Executive of the United States of America, of the serious violations against our people that your agents have committed. You have the executive power to stop this. Whether you have the courage to discipline your own bureaucrats and order them to honor the Treaty made between our two nations, remains to be seen.



Very soon it will be Thanksgiving Day. When you sit down with your family, will you have Shoshone blood on your hands? What will you tell your grandchildren about peace and freedom in this country? Here, in this isolated, cold wind swept valley, what will I tell the grandchildren of Clifford Dann? ”

Raymond Yowell, Chief,
Western Shoshone National Council



The U.S. Constitution states that treaties are the Supreme Law of the land. This, I hope, includes Indigenous Nations. These courts continue to treat the Western Shoshone 1863 Treaty of Ruby Valley as something different. It seems that the courts are dealing outside of the Constitutional guidelines on treaties, which states that only the U.S. president and senate can act on Indian treaty matters. Why are the courts outside of their jurisdiction? Do they mean justice or Just-us? It's your government Ladies and Gentlemen, we are the

minority of the minorities, yet we want our children to live in a democracy, not to be ruled by a dictatorship.

Let's listen to what we are asking for, let's live by rule of good law instead of "taking and encroachment." I will say to the people who live in what we know as Nevada, the Western Shoshone land has never been ceded or deeded to the U.S. So, the U.S. can't "take or encroach" upon our land and determine that this is extinguishment of Western Shoshone land rights.

In my life time, history claims that Hitler "took" over Poland without Polish people's blessing. This was known as dictatorship. The U.S. courts step outside the court's parameters, which constitutes "dictatorship." this is your constitution, protect it by insisting that it is followed, not trashed by the courts or others. ”

Carrie Dann

BULLETIN !!

On May 17, 1993, at a Nevada federal courtroom packed with supporters, Clifford Dann was sentenced to 9 months to a U.S. federal prison, fined \$5,000, ordered to serve 2 years probation, and do community service. He declared "I am a political prisoner of the United States... as a sovereign citizen of the Western Shoshone Nation, I have never accepted, and do not now accept this court jurisdiction over me." And Carrie, his sister added, "Clifford is a PRISONER of WAR."



14TH INTERNATIONAL INDIAN TREATY COUNCIL

RESOLUTION ON THE RIGHTS OF INDIGENOUS CHILDREN

Having heard the testimony of various delegates regarding violations of the rights of indigenous children, which include: the sale of children in the name of "adoption" to non-indigenous families; the use of indigenous children for medical experimentation and testing; the removal of indigenous children from their communities by federal and

b) their forced removal from families, communities, and therefore from their cultural roots

c) illegal adoptions

d) medical experimentation, and any other forms of abuses practiced against indigenous children

3) To concern ourselves more actively in the situations in which indigenous children are living and their effects (in schools, rural areas, cities, refugee camps, etc.), and to present possible solutions, through the implementation of a Special

Project of the IITC to begin 1993 "the International Year of the World's Indigenous Peoples" remembering that our indigenous children are the future of our Peoples.

Proposed by the Comite de U n i d a d C a m p e s i n a (Guatemala) and passed by consensus of the delegates

and members of the IITC Board of Directors, October 9th, 1992, in San Francisco, California.

MUWEKMA OHLONE RESOLUTION

WHEREAS, The 14th International Indian Treaty Conference at San Francisco endorses the efforts of the California Aboriginal Native American Nations, Tribes and Bands who are seeking federally-recognized title to their traditional lands through Congressional legislation for "landless" Indians; and

WHEREAS, the 14th International Indian Treaty Conference delegates are in support of the Muwekma

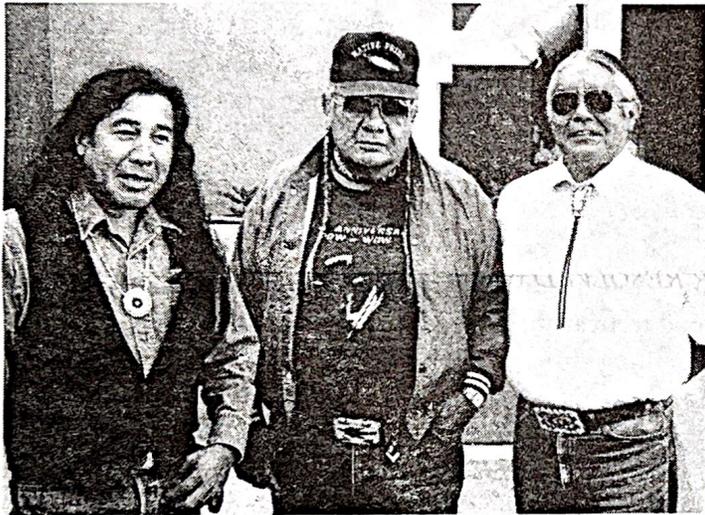
Ohlone People, as the aboriginal Native Peoples of San Francisco, in their efforts to re-claim the area now known as the Presidio in San Francisco as part of the lands to be returned to the Muwekma Ohlone People; and

WHEREAS, it is history that the Ohlone People were forcibly removed from their aboriginal communities and put in missions in the early 1800's, were enslaved as laborers, and robbed of their land, language, Indian names, religion and culture, and now, after 500 years of survival, are still actively pursuing acknowledgement and the right to exercise their sovereignty.

THEREFORE, BE IT RESOLVED that the delegates to the 14th International Indian Treaty Conference, representing many Indigenous Nations from North, Central, and South America, the Pacific, and Asia, call upon Congressional Representatives and all other elected officials to support the Muwekma Ohlone's claim to the Presidio as a part of the ancestral lands to be returned to them; and

BE IT FURTHER RESOLVED that these delegates support the Muwekma Ohlone and the thirty-two other California Indian Nations in their current efforts to seek "Federal Recognition" by the U. S. Congress; and that the formal recognition of the California Indian Peoples in this Quincentennial Year 1992 is an essential step in the development of a new and more positive relationship between the U. S. Government and Indigenous Peoples; and

BE IT FINALLY RESOLVED that, in this Quincentennial Year, the delegates to the 14th International Indian Treaty Conference join in the celebration of Survival for the Ohlone People of the San Francisco Bay Area, once declared extinct, and strongly support them in their



From left to right: Robert Cruz, O'odham - James Main Sr., Gros Ventre - Lenny Foster, Dine.

state governments; and the suffering caused by occupations and other acts by the military forces of various countries;

The 14th International Indian Treaty Conference *RESOLVES*:

1) To make efforts to collect information and documentation regarding the situation of indigenous children in each country.

2) To denounce before the appropriate national and international bodies each case that we receive regarding:

a) the theft, underground traffic and sale of indigenous children for various purposes

CONFERENCE, SAN FRANCISCO, AUGUST 1992



endeavors to secure their sovereignty, their cultural rights and their existence as a People into the future.

Passed by Consensus of the delegates and IITC Board of Directors, October 9th, 1992, in San Francisco, California.

RESOLUTION ON PT. HOPE AND BURNT MOUNTAIN, ALASKA

WHEREAS, the delegates to the 14th International Indian Treaty Conference have seen documentation and heard testimony clearly demonstrating that the United States government has knowingly subjected the lands, waters plants, animals, and Peoples of Alaska to nuclear experimentation, dumping, contamination and other such practices; and

WHEREAS, the existence of such practices, resulting in exposure of Alaska Indigenous Peoples and their lands to radioactive contamination without their knowledge or consent, have recently been reported in the public media, particularly regarding the "Project Chariot" nuclear experiment conducted by the U. S. government near the village of Pt. Hope and the Burnt Mountain nuclear-powered warning device located near the Arctic National Wildlife Refuge; and

WHEREAS, the responsible agencies continue to withhold documentation from concerned Indigenous communities regarding these and other past, existing, and/or planned activities involving radioactive or toxic contamination in Alaska.

THEREFORE BE IT RESOLVED that the 14th International Indian Treaty Conference vehemently denounces the policies of the United States of America and other colonial governments which allow governmental agencies, military, and private industries to contaminate

Indigenous lands, waters, Peoples, and subsistence resources with radioactive and toxic substances, and to perform radioactive experimentation on Indigenous communities in Alaska and elsewhere;

BE IT FURTHER RESOLVED that the 14th International Indian Treaty Conference calls for an immediate end to all such practices; and

BE IT FURTHER RESOLVED that the 14th International Indian Treaty Conference instructs the IITC to submit documentation on the Pt. Hope and Burnt Mountain sites to the United Nations and other appropriate international forums on behalf of the Indigenous Peoples of Alaska; and

BE IT FINALLY RESOLVED that the 14th International Indian Treaty Conference instructs the IITC to join with the Indigenous Peoples of Alaska in demanding that the United States, the State of Alaska, and all other involved agencies and officials fully disclose any and all information regarding the "Project Chariot" experiment and the Burnt Mountain facility; immediately remove all radioactive materials; and initiate full clean-up, restitution, and restoration in the affected communities and surrounding natural environments.

Passed by consensus of the delegates and the IITC Board of Directors, on October 9th, 1992, in San Francisco.



IITC Board member Hinewirangi, Maori Nation

RESOLUTION ON AOTEAROA

We, the participants in the 14th International Indian Treaty Conference hereby resolve that the IITC take action in support of:

1. Honoring of the Treaty of Waitangi, and demanding that the British Crown honor this Treaty, which was made between two Sovereign Nations
2. Restoration of "Rangatinanga" (Sovereignty) to Aotearoa
3. Reclaiming the name "Aotearoa," which was the original name given to their land by the Maori People
4. Honoring the status of the Maori People as "Tangata Whenua," the First Nation People of Aotearoa

Passed by consensus of the delegates and the IITC Board of Directors, on October 9th, 1992, in San Francisco.



UNITED NATIONS WORK UPDATE

STATEMENT BY THE IITC TO THE IUCN REGARDING THE DEVELOPMENT OF CRITERIA FOR THE PROTECTION OF ENDANGERED SPECIES.

As a Non-governmental Organization with Category II Consultative status to the U.N. Economic and Social Council and as a member organization of IUCN, the IITC has had considerable involvement in expressing Indigenous People's views regarding environmental protection before international community.

Our primary concern regarding the issue of IUCN's "Red List" categories for endangered species regards the process by which criteria are developed for such designation, in particular the assurance of full participation at every level and stage by the Indigenous People whose traditional homeland or subsistence use area is under consideration.

On many occasions we have seen Indigenous Peoples' warnings about environmental damages to wildlife posed by resource exploitation in their areas (such as the effects of timber clear-cutting on salmon or oil development on caribou) refuted by "scientific experts", only to be later verified when these species suffer drastic drops in population and become endangered.

The following points reflect some critical concerns regarding the perspectives and involvement of Indigenous Peoples in the development of criteria for endangered wild

plant and animal life, which we submit for consideration by IUCN:

1. There must be a recognition that environmental protection can not be considered separately from internationally recognized human rights basic to the survival of Indigenous Peoples such as the right to development, subsistence, self-determination and freedom of religious expression.

2. There must be a recognition that, like human beings, the plant and animal species have intrinsic survival rights independent of their usefulness to human societies.



3. There must be a recognition that the traditional Indigenous Nations of this world absolutely depend upon relationships with animal and plant species for their survival, as well as their physical, cultural and spiritual health, and therefore become endangered along with the animals and plants when the ecosystem in which they live are encroached upon, contaminated or destroyed.

4. There must be a recognition that the survival of all life forms are dependent upon each other, and that human survival will not be possible if the web of life continues to be destroyed.

5. There must be a recognition that

the Indigenous Peoples, because of their historical dependency and interrelationship with a specific ecosystem, are highly-qualified experts on the wild species in any given area, as well as effective management and conservation practices.

6. In light of all the above points, the traditional Indigenous Peoples of each ecosystem under consideration must be fully involved in all levels of decision-making, development of criteria and proposals for solutions regarding protection of threatened species.

Respectfully submitted to the International Union for the Protection of Natural Resources (IUCN), by the International Indian Treaty Council Information Office, March 4, 1993.

The World Conservation Union (IUCN) was founded in 1948 to promote international efforts to link development with protection of the environment. As of February 1993, members included 62 countries as well as 486 national and 47 international Non-governmental organizations representing a total of 117 countries. The IITC joined the IUCN in 1986, the first International Indigenous Organization to become a voting member. The IUCN is advisory to the United Nations Economic and Social Council, UNESCO, the U.N.'s Environmental program and other U.N. specialized agencies concerned with issues of sustainable development and environmental protection.

U.N. TREATY STUDY

The Treaty Study was commissioned by a U.N. Special Resolution in 1989 as a result of many years of work by the IITC and other Indigenous organizations to bring about recognition of our Treaties as valid international legal instruments. Its purpose is to determine the status under International Law of the Treaties and other Agreements which have been made between Indigenous Peoples and Nation States (countries), most of which have been violated by these countries. The participation of many Indian Peoples affected by Treaties and Treaty violations is vital for the greatest impact to be achieved from the Treaty Study. The IITC has agreed to provide technical assistance as requested to Indian Nations, Tribes, communities or organizations who would like assistance in completing this very important questionnaire.

To obtain a copy of The Treaty Study Questionnaire or for more information, please contact the IITC Information Office.

CONCERNS FROM THE INDIGENOUS PEOPLE OF ALASKA TO THE UNITED NATIONS

Patrick Kohler Sr. is an elder from Aleknagik village in Western Alaska, and is chairman of the Sovereignty Network Elders Council. Mr Kohler submitted the following statement to Ian Chambers, Director of the International Labor Organization, and chair of the second day of U.N. activities inaugurating the International Year of the World's Indigenous Peoples in New York City, December 1992.

Indigenous people have been coming before the U.N. for years to present documents and other evidence. They show this evidence to all the world proving fraud, murder, and acts of genocide, including the denial of our rights to utilize our own resources. What is the purpose of the United Nations, do we need to remind you of your responsibilities.

The U.N. does not work with the Veto power of the United States. Under no circumstances do the Indigenous people of Alaska come to the U.N. to ask for your help under your present system. We are putting you on notice of our demands for survival.

The policy of the United States, in the disguise of democracy and peace,

is to crush any real peace initiatives. We have personally witnessed evidence of hunger, homelessness, and deplorable conditions in the Dominican Republic, Guatemala, Nicaragua, Alaska, and the USA.

This U.N. claims to seek peace in the world, yet there is starvation, wars, and strife worldwide. This will continue as long as you have Nation-

States preying on and exploiting the Indigenous nations. The Nation-states are taking the huge profits they gain from exploiting the resources of Indigenous Peoples, and using it to oppress the political, economic, social, cultural, and educational systems of our people. It is through this exploitation that Nation-states evolve and come into power.

Despite the Genocide Act. P.L. 100-606, enacted 1988, which nullifies the State of Alaska's subsistence laws and regulations, we are still being harassed for subsistence activities. The Indigenous Peoples, on their homelands, will continue the struggle for their inherent rights regardless of your present system. If the U.N. does not change, it will never succeed in ending this struggle and secure peace in the world.



The Editor, staff, and Board of Directors of the IITC wish to sincerely thank the many volunteers who contributed their time, skills and efforts to produce this issue of Treaty Council News. Kathleen Daily (typesetting), Claude Moëns (Desktop Publishing), & Dick Bancroft (photo). We also wish to thank the donors and subscribers who continue to support our work, and make it possible for us to continue the publication of this newsletter. Please let us know if you would like to contribute articles, graphics, photos, etc., know of an issue which should be covered, or are interested in becoming a subscriber. Your support and participation in our efforts to provide information on Indigenous struggles would be greatly appreciated.

Treaty Council News is the official bulletin of the International Indian Treaty Council (IITC). IITC was founded in 1974 at a gathering of 98 Indian Nations in Standing Rock, South Dakota, hosted by the American Indian Movement (AIM). In 1977 IITC was recognized by the United Nations as a Non-Governmental Organization (NGO), Consultative Status, Category II in the United Nations Economic and Social Council.

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Andrea Carmen, *Yaqui*.

UPCOMING EVENTS

- June 14 - 24:* World Conference on Human Rights, Vienna, Austria
- June 27 - July 2:* Dr. Miguel Alfonso Martinez, Special U.N. Rapporteur visits Ketchikan, Alaska, to continue U.N. Treaty Study
- July 19 - 30:* U.N. Working Group on Indigenous Populations, Geneva, Switzerland
- August 12 - 21:* Peoples International Human Rights Tribunal, Hawaii; call (808) 595-6691
- August 24 - 29:* 15th IITC Conference in Hawaii (see back page)

15th International Indian Treaty Council Conference in Hawaii, August 1993

"The Ohana (Family) Council would like to invite the International Indian Treaty Council to hold its 15th International Indian Treaty Conference in the Hawaiian Islands, from August 24 through 31, 1993.

In the spirit of the Kanaka Maoli's observance of the 100th year of genocidal acts and aggression against the Indigenous Peoples of O Hawai'i Nei, we extend our invitation to all Indigenous Peoples of the world to gather here and share the stories of our common struggles and dreams..."

The dates for the IITC Conference itself will be from the evening of the 24th – through the 29th (the Ohana Council is planning some follow-up activities through the 31st.) The site will be a sacred area about 30 minutes from Honolulu. 1993 is of particular importance to the Native People of Hawaii because it marks the 100-year anniversary of the illegal invasion and annexation of the Sovereign Hawaiian Nation by the U.S., in violation of a Treaty of Peace and Friendship. The IITC Conference will focus international attention on the struggle of the Hawaiian Nation to assert its independence and self-determination.

Delegates representing Indigenous Nations, communities and organizations will have the opportunity to participate in Commissions addressing critical issues of concern such as freedom of religion, self-determination, children's rights, land and water rights, prisoners rights, health and environmental protection.

We sincerely hope that you will be able to join us for this historic gathering. Please contact the IITC Information Office for more information.



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