



TREATY COUNCIL NEWS

Newsletter of
The International Indian Treaty Council
2390 Mission St. Suite 301
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INTERNATIONAL INDIAN TREATY COUNCIL STATEMENT ON THE DEATHS OF INGRID WASHINAWATOK, LAHE'ENA'E GAY AND TERENCE FREITAS



*Ingrid Washinawatok El-Issa
1957 - 1999*

The International Indian Treaty Council is heartbroken and outraged beyond words at the brutal assassinations of Ingrid Washinawatok of the Menominee Nation and the Indigenous Women's Network, Lahe'ena'e Gay of the Pacific Cultural Conservancy International, and Terence Freitas, environmental activist. Our hearts and prayers go out to the families, friends and co-workers of these beloved individuals. They were, to the end of their lives, valiant warriors for peace, human rights and protection of the natural world.

Ingrid, Lahe and Terence were kidnapped on February 25th by armed gunmen in Uw'a Indian Territory of North Eastern Columbia. The kidnapers were identified by witnesses as members of the Fuerzas Armadas Revolucionarias de Columbia (FARC). On March 5th, their brutalized and bullet-riddled bodies were discovered across the border in Venezuela. There are no words to fully express the extent of our condemnation for those responsible for this reprehensible act.

Ingrid came to the IITC as a college intern

in 1978. IITC was able to secure a scholarship for her at the University of Havana in Cuba where she majored in the Spanish language. While studying in Cuba Ingrid met her future husband, Ali El Issa. Their son Maehki, now 14, traveled with Ingrid from his birth and is known and loved at the United Nations and by human rights organizations around the world.

After returning from Cuba, Ingrid worked in IITC's New York office for over eight years and continued to serve as a member of IITC's advisory council, as well as on the boards of many community and national-level organizations. Her bright smile, unforgettable laugh and sense of humor captured the hearts of all who knew her.

The Fuerzas Armadas Revolucionarias de Columbia (FARC), the largest armed revolutionary group in the country, has publicly accepted responsibility for the kidnappings and murders. The FARC leadership has expressed its commitment to conduct an internal investigation and sanction those found responsible, while at the same refusing to consider turning any FARC members over to Columbia or U.S. or the United States to stand trial for these crimes. There are many discrepancies in the various reports and statements which have been circulated as to how, why and at what level the decision to terminate the lives of the captives was made by FARC.

Although numerous kidnappings have been carried out by the FARC, the killing of captives has been rare. Hopes remained high among family members and friends that the three would be released unharmed up until the moment when the devastating news of their deaths arrived. IITC remains firmly committed to assisting the families in finding out the full truth about what occurred and bringing to justice those responsible for this heinous, barbarous act of violence.

Political violence is rampant in the region where the kidnappings occurred, and in Columbia as whole. More than 35,000 people have lost their lives in Columbia's 35-year old internal conflict. The role and involvement of the United States government in contributing to the climate of political

(cont. on pg 2)

"DECLARATION OF CONTINUING INDEPENDENCE BY THE 1st INTERNATIONAL INDIAN TREATY COUNCIL AT STANDING ROCK SIOUX INDIAN COUNTRY "

~June, 1974~

"A long time ago my father told me what his father told him. There was once a Lakota Holy man called Drinks Water, who visioned what was to be; and this was long before the coming of the Wasicus. He visioned that the four-legged were going back into the earth and that a strange race had woven a spider's web all around the Lakotas. And he said, "When this happens, you shall live in barren lands, and there beside those gray houses you shall starve." They say he went back to Mother Earth soon after he saw this vision and it was sorrow that killed him."

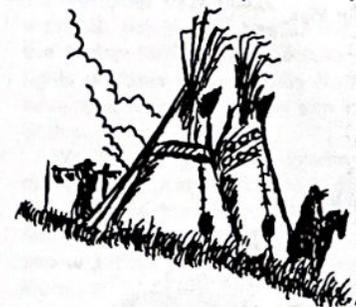
-- Black Elk --

Oglala Sioux Holy Man

PREAMBLE

The United States of America has continually violated the independent Native Peoples of this continent by Executive Action, Legislative fiat and Judicial decision. By its actions, the U.S. has denied all Native people their International Treaty rights,

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INGRID (cont. from pg 1,)

violence within Columbia must also be scrutinized if the entire picture is to come to light and justice served. US Attorney General Janet Reno was reportedly in Bogota the day before the bodies were found to finalize the transfer of over \$230 million from the US to the Colombian government for its so-called "war on drugs" program. This program is reportedly used by the Colombian government to wage military operations against the FARC and has been implicated in widespread human rights violations against the civilian population.

The ongoing role of US-based Occidental Petroleum in perpetrating violence in the area must be thoroughly investigated as well. The Uw'a People have successfully opposed oil development by Occidental on their lands, in part by building international support and awareness. The three slain activists were visiting and offering support to the Uw'a when they were taken captive.

The IITC calls upon the United Nations through its appropriate investigative bodies to assist in expediting the fact-finding efforts underway by the family members. UN involvement would minimize the possibilities for manipulation of what occurred to serve the foreign or domestic policy interests of the countries involved, and provide objective international oversight in this situation in which the human rights of the three victims were massively and brutally violated.

The International Indian Treaty Council has also called upon the Fuerzas Armadas Revolucionarias de Columbia (FARC) and the Government of Columbia to resume their Peace talks in honor of Ingrid Washinawatok, Flying Eagle Woman, a Great Menominee Indian Woman who was loved by Indigenous Peoples throughout the world. To use her death to undermine the Peace Process in Columbia would be a gross violation of her lifelong commitment to justice and human rights. The pursuit of peace is the only logical conclusion to this great loss.

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IITC LETTER OF SOLIDARITY WITH LEONARD PELTIER

Leonard Peltier Defense Committee
Lawrence, Kansas
February 4, 1999

The International Indian Treaty Council (IITC) was founded by the American Indian Movement (AIM) in Standing Rock, South Dakota, in 1973, and was the first Indigenous Non-Governmental Organization to be accorded Consultative Status by the United Nations Economic and Social Council, ECOSOC, in 1977.

For the past 23 years, the IITC has raised the issue of the arbitrary and unjust imprisonment of Leonard Peltier.

Since the beginning the IITC has presented numerous interventions on the unjust imprisonment of Leonard, primarily before the UN Commission on Human Rights under the agenda item, Arbitrary Detentions. In 1997 we forwarded a deeply moving letter from Leonard himself to the Commission, which was published and distributed to the member states, published as E/CN.4/1997/NGO/80.

On July 31, 1997, the IITC filed what is called a communication, a complaint with the United Nations Working Group on Arbitrary Detentions, whose mandate includes the examination of cases relating to the right to a fair trial.

In this communication we traced the history of Leonard's case, pointing out many of the lies and subterfuges that the United States government used to extradite and convict him. For example, Leonard was convicted on the testimony of an FBI forensic expert, who testified that a shell casing found in the trunk of the FBI agent's car came from a rifle in Leonard's possession. This was the only "direct" evidence of Leonard's guilt, and was later, after Leonard's conviction, admitted by the US government to be false and perjured testimony. The shell casing was in fact so damaged that the government could not tell what rifle it came from.

These and other uncontroverted facts were relayed to the Working Group on Arbitrary Detentions, as were the facts of his initial extradition from Canada, based upon a false affidavit and concealment of evidence helpful to the accused.

We have invited the Working Group on Arbitrary Detentions to visit Leonard in prison, and to investigate his case. We have followed up on the initial communication, in writing and on visits to Geneva, with the Working Group. A major obstacle with the processes of the UN is that before Human Rights investigators can visit

any country, they have to be invited by that country. The US has up to now refused to invite the Working Group with regard to Leonard Peltier's case.

There are many things that can be said of Leonard's case and the unremitting hostility of the United States government. We go into some few facts in this letter of solidarity on the 23rd anniversary of Leonard's unjust and arbitrary imprisonment because it is important to keep in mind the totally manufactured basis of his conviction and the animosity that the US has consistently demonstrated against him.

As we have pointed out at the UN before, and will continue to point out along with thousands of people and institutions from all over the world, as we continue the struggle for his freedom, Leonard Peltier is a political prisoner, in prison because he dared to defend the human rights and fundamental freedoms of his Peoples.

In Solidarity, for all our relations ~ ~ ~



"We entered into the Treaties in good faith. Our word is sacred to us, and so are these Treaties. The US government came to us, not the other way around. They asked us to lay down our arms and to live in peace and friendship with them in perpetuity. They said they would respect our traditional lands in return. We have held up our end of the bargain. When can we expect the same from them?"

*James Main Sr., White Clay Society
Gros Ventre Nation, Montana*

ple their International Treaty rights,
DECLARATION (cont. from pg. 1)

Treaty Lands and basic human rights of freedom and sovereignty.

This same U.S. Government which fought to throw off the yoke of oppression and gain its own independence, has now reversed its role and become the oppressor of sovereign Native people.

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 Native American Indian 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.

The International Indian Treaty Conference hereby adopts this Declaration of Continuing Independence of the Sovereign Native American Indian Nations. In the course of these human events, we call upon the people of the world to support this struggle for our sovereign rights and out treaty rights. We pledge our assistance to all other sovereign people who seek their own independence.

The First International Treaty Council of the Western Hemisphere was formed on the land of the Standing Rock Sioux Tribe on June 8-16, 1974. The delegates, meeting under the guidance of the Great Spirit, represented 97 Indian tribes and Nations from across North and South America.

We, the sovereign Native Peoples recognize that all lands belonging to the various Native Nations are clearly defined by the sacred treaties solemnly entered into between the Native Nations and the government of the United States of America.

We, the sovereign Native Peoples charge the United States of America with gross violations of our International Treaties. Two of the thousands of violations that can be cited are the "wrongfully taking" of the Black Hills from the Great Sioux Nation in 1877, this sacred land belonging to the Great Sioux Nation under the Fort Laramie Treaty of 1868. The second violation was the forced march of the Cherokee People from their ancestral lands in the state of Georgia to the then "Indian Territory" of Oklahoma after the Supreme Court of the United States ruled the Cherokee treaty rights inviolate. The treaty violation, known as the "Trail of Tears" brought death to two-thirds of the Cherokee Nation during the forced march.

The Council further realizes that securing United States recognition of treaties signed with Native Nations requires a committed and unified struggle, using every available legal and political resource. Treaties between sovereign nations explicitly entail agreements which represent "the supreme law of the land" binding each party to an inviolate international relationship.

We acknowledge the historical fact that Independence of the Peoples of our sacred Mother Earth have always been over sovereignty of land. These historical freedom efforts have always involved the highest human sacrifice.

We recognize that all Native Nations wish to avoid violence, but we also recognize that the United States government has always used force and violence to deny Native Nations basic human and treaty rights.

We adopt this Declaration of Continuing Independence, recognizing that struggle lies ahead – a struggle certain to be won – and that the human and treaty rights of all Native Nations will be honored. In this understanding the International Indian Treaty Council declares:

The United States Government in its Constitution, Article VI, recognizes treaties as part of the Supreme Law of the United States. We will peacefully pursue all legal and political avenues to demand United States recognition of its own Constitution in this regard, and thus to honor its treaties with the Native Nations.

We will seek the support of all world communities in the struggle for the continuing independence of Native Nations.

We the representatives of sovereign Native Nations unite in forming a council to be known as the International Indian Treaty Council to implement these declarations.

The International Indian Treaty Council will establish offices in Washington, D.C. and New York City to approach the international forces necessary to obtain the recognition of our treaties. These offices will establish an initial system of communications among Native Nations to disseminate information, getting a general consensus of concerning issues, developments and any legislative attempt affecting Native Nations by the United States of America.

The International Indian Treaty Council recognizes the sovereignty of all Native Nations and will stand in unity to support our Native and international brothers and sisters in their respective and collective struggles concerning international treaties and agreements violated by the United States and other governments.

All treaties between the Sovereign Native Nations and the United States Government, must be interpreted according to the traditional and spiritual ways of the signatory Native Nations.

We declare our recognition of the Provisional Government of the Independent Oglala Nation, established by the Traditional Chiefs and Headmen under the provisions of the 1868 Fort Laramie Treaty with the Great Sioux Nation at Wounded Knee, March 11, 1973.

We condemn the United States of America for its gross violation of the 1868 Fort Laramie Treaty in militarily surrounding, killing, and starving the citizens of the independent Oglala Nation into exile.

We demand the United States of Amer-

ica recognize the sovereignty of the Independent Oglala Nation and immediately stop all present and future criminal prosecutions of sovereign Native Peoples. We call upon the conscionable nations of the world to join us in charging and prosecuting the United States of America for its genocidal practices against the Sovereign Native Nations; most recently illustrated by Wounded Knee 1973 and the continued refusal by the United States of America to sign the United Nations 1948 Treaty on Genocide.

We reject all executive orders, legislative acts and judicial decisions related to Native Nations since 1871, when the United States unilaterally suspended treaty making relations with Native Nations. This includes, but is not limited to, the Major Crimes Act, the General Allotment Act, the Citizenship Act of 1924, the Indian Reorganization Act of 1934, Indian Claims Commission Act, Public Law 280 and the Termination Act. All treaties between Native Nations and the United States made prior to 1871 shall be recognized without further need of interpretation.

We hereby ally ourselves with the colonized Puerto Rican People in their struggle for Independence from the same United States of America.

We recognize that there is only one color of Mankind in the world who are not represented in the United Nations. And that is the indigenous Redman of the Western Hemisphere. We recognize this lack of representation in the United Nations comes from the genocidal policies of the colonial power of the United States.

The International Indian Treaty Council established by this conference is directed to make application to the United Nations for recognition and membership of the sovereign Native Nations. We pledge our support to any similar application by any aboriginal people.

This conference directs the Treaty Council to open negotiations with the government of the United States through its Department of State. We seek these negotiations in order to establish diplomatic relations with the United States. When these diplomatic relations have been established, the first order of business shall be to deal with U.S. violations of treaties with the Native Indian Nations, and violations of the rights of those Native Indian Nations who have refused to sign treaties with the United States.

We, the People of the International Indian Treaty Council, following the guidance of our elders through instructions from the Great Spirit, and out of our respect for our sacred Mother Earth, all her children, and those yet unborn offer our lives for our International Treaty Rights.

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THE UNITED NATIONS COMMISSION ON HUMAN RIGHTS

FIFTY-FIFTH SESSION

GENEVA, SWITZERLAND



The 55th UN Commission on Human Rights was held in Geneva Switzerland from March 22 - April 20, 1999. International Indian Treaty Council delegates participated for the entire 6-week session, presenting written and oral "interventions" (formal statements) on behalf of Indigenous Peoples' continued struggles against imposed development, racial discrimination, cultural destruction, arbitrary detentions, environmental degradation, religious freedom violations and the denial of their inherent right to self-determination.

IITC's delegation to the 1999 Commission consisted of three IITC staff members as well as representatives of Indigenous communities and organizations from Big Mountain Arizona, Alaska, Mexico and Guatemala.

IITC delegates also worked during the CHR to continue progress towards the adoption of the UN Draft Declaration for the Rights of Indigenous Peoples and for the creation of new bodies and mechanisms for the effective redress of violations of Indigenous Peoples rights, in particular a Permanent Forum for Indigenous Peoples within the UN system.

IITC called upon the Commission members to consider the implementation of recommendations emerging from the UN Study on Treaties, Agreements and Other Constructive Arrangements Between States and Indigenous Populations which was distributed in its unedited final text in July 1998, and will be discussed again at the WGIP in July 1999 when the report will be presented in its final form. Also of great significance to IITC's delegation was the report on Religious Intolerance in the United States submitted to Commission this year.

The 55th UN Commission on Human Rights adopted resolutions calling for a mid-term review of the International Decade of the World's Indigenous Peoples; a final workshop for states and Indigenous Peoples to discuss implementation of the Permanent Forum; and a fifth session of the Ad-hoc Open ended Working Group on the Draft Declaration for the Rights of Indigenous Peoples.

This year at the CHR, IITC as well as other Indigenous delegations emphasized the need for the Commission to establish a Special Rapporteur on Indigenous Peoples in order to provide more effective oversight on a variety issues impacting our human rights. IITC's delegates pointed out in an

number of interventions on various topics the urgent need for the UN to strengthen its capacity to respond to immediate crisis as well as ongoing situations in which the lives, lands and survival of Indigenous Peoples and communities are threatened.

Although the creation of a Special Rapporteur on Indigenous Peoples was not brought to the floor of the Commission for a vote this year, many countries expressed their willingness to consider this development at next years' session. Intensive education and outreach work on this issue by Indigenous Peoples as well as supporting organizations and governments will be required for a successful outcome at the CHR session in the year 2000.

Following are excerpt from many of IITC's oral and written interventions to the CHR's 55th Session covering a variety of regional issues and human rights concerns.

For the complete text of any of IITC's interventions to the 1999 CHR, or for copies of the CHR's final resolutions concerning Indigenous Peoples, please contact IITC's Information Office in San Francisco.

Agenda item 5: The Right of Peoples to Self-Determination and its application to Peoples Under Colonial of Alien Domination or Foreign Occupation (written intervention)

...A basic principle of international law is that human rights must be uniformly and universally applied. Without the equal application of international laws and standards, the fundamental integrity of international standard-setting itself is called into question.

H. Gros Espiell, the Special Rapporteur on the Right to Self-determination: Implementation of the United Nations resolutions, stated in his conclusions (UN DOC.E/CN4/Sub.2/Rev.1, 1980) that the right to Self-Determination is "a fundamental human right, the enjoyment of which is an essential precondition for the enjoyment of any other human rights or fundamental freedoms".

But Indigenous Peoples are forced to continue to struggle to achieve the recognition of the basic and fundamental right to Self-determination, both in day-to-day struggles for survival within the existing states, and at the United Nations itself. We are faced with defending this most fundamental and basic right contained in the current text of the UN Draft Declaration for the Rights of Indigenous Peoples even as we meet with states to discuss this Declaration at the sessions of the Open-ended Intersessional Working Group established for this purpose by this Commission.

...The United States, in particular, during the last Intersessional Working Group session, made ongoing attempts to challenge the applicability for Indigenous Peoples of the right of self-determination by attempting to redefine us as something other than Peoples in the text. Options which the US delegation put forth included a proposal, echoed by the Japanese delegation, that the term "Indigenous Peoples" in the text should be changed to "persons belonging to indigenous groups". This language may be acceptable terminology addressing the rights of minorities, but has no legal basis, no precedent in international law referring to the rights of Peoples.

Another wholly objectionable option which the United States presented during the session was to place an asterisk next to the word Peoples throughout the text, with a qualifying statement attached stating that "the use of the term "peoples" in the declaration has no implication regarding the right of self-determination or any other rights which may attach to the term under international law.

....We continue to observe that the universal application of Self-determination as the recognized right of all Peoples under international law is an essential underpinning for the peaceful co-existence of Peoples based on mutual respect, rather than the brutality of colonial domination and disenfranchisement that has characterized the past 500 years of Indigenous Peoples' existence.

"Indigenous Peoples have the right to self-determination. By virtue of this right they freely determine their political status and freely pursue their economic, social and cultural development".

Article 3 of the UN Draft Declaration for the Rights of Indigenous Peoples

Agenda Item 5: The Right of Peoples to Self Determination (oral intervention)

...Madame Chair, the IITC deeply values the efforts made by civil society, the Mayan People and the government of Guatemala to seek out viable mechanisms for negotiation, national consensus and agreements for resolving the structural problems suffered by a majority of the population of Guatemala.

With the signing of the Firm and Lasting Peace on December 29, 1996, an armed conflict ended and various Peace Accords were put into action. One result of the Accords was the establishment of the Commission for Historical Clarification and the completion of the Commission's work, the summary of which was presented publicly to the government, the Guatemalan National Revolutionary Unity, civil society and the United Nations on February 25, 1999.

The Report classifies the crimes committed in Guatemala as genocide, citing tortures, rapes and other sexual abuses against women and children as well as the violent deaths of 200,000 people and other deeds which contributed to the destruction of a major part of the social and communal fabric of the Mayan People in particular. The Report states clearly that the State of Guatemala took part in and was responsible for the aforementioned acts.

The Commission for Historical Clarification makes profound and viable recommendations by which the government and State of Guatemala can initiate a real and true conciliation in Guatemala.

Therefore, the IITC asks that this session of the Commission on Human Rights:

1) adopt the Report of the Commission for Historical Clarification as an official document of the United Nations and

2) urge the Guatemalan government to prioritize and fulfill the recommendations made by the Commission for Historical Clarification immediately and without qualification...

Agenda Item 6: Racism, Racial Discrimination, Xenophobia and all forms of Discrimination (oral intervention)

...Madame Chair, the IITC would like to cite four examples of patterns of environmental racism which is another form of racial discrimination that threatens Indigenous peoples quality of life. The US government and Multi-National companies take advantage of Native American peoples who are already disadvantaged at disproportionate levels in

the American society. We cite these examples to bring to your attention:

1. The protest and opposition of the Mole Lake Band of Sokaogan Chippewa to the proposed Crandon Metallic Sulfide mine which is within their tribal lands and would pose a great threat of contamination of their drinking water system and the wild rice beds which are central to their ancient cultural heritage.

2. The proposed attempt to bury long lasting and highly dangerous low level radioactive waste dump sites at Ward Valley, California eighteen miles from the Colorado River on land considered sacred by the Colorado River Indian Tribes.

3. The Proposed Geothermal Plant in the Medicine Lake highlands in Northern California which is a sacred area of ceremonial sites to the Pit River, Shasta, Modoc and Wintu Peoples. And,

4. The proposal of oil development of the coastal plain of the Arctic National Wildlife Refuge in Alaska, an area that is central to the Gwich'in culture and way of life.

...Though Native Americans represent such a small portion of the American public we must contend with this discriminating, blatant, cruel, demeaning misuse of our identity and image through beers, cigarettes, cars and mascots.

...My delegation would therefore make a recommendation for the Special Rapporteur on Contemporary Racism to consider an addition under item C. Questions relating to Indigenous Peoples that "Indigenous Peoples should be allowed to retain their dignity and not have their identity exploited for commercial and entertainment purposes" to be added to the formal recommendations for the adoption of additional National, Regional and International measures to combat Racism, and Xenophobia found in (E/CN.4/1999/1). Thank you all my relations.

Agenda Item 7: The Right to Development (oral intervention)

Madame Chairwoman, the International Indian Treaty Council recalls that the Declaration on the Right to Development, declares in Article I, that the right to development is an inalienable right in which all Peoples are entitled to participate. It states that fundamental to the right of development is the enjoyment of the right of the Peoples to self determination and full sovereignty over all their natural wealth and resources. For Indigenous wealth and resources.

For Indigenous Peoples all other human rights can only be realized if the human right to development of Peoples is observed

and respected.

We focus on issues of water, and cite example of the Yaqui Peoples of Rio Yaqui, Mexico, who rely on traditional small, subsistence farms as their major means of subsistence. A Presidential Decree in 1939, promised that their traditional access to water from the Rio Yaqui would continue in spite of two dams built on their traditional lands, blocking Yaqui traditional access. Today, Yaqui farmers must pay the equivalent of \$46 US dollars for permits to irrigate one hectare of their desert, arid land, a cost prohibitive to most small Yaqui farmers. This is, in effect, a denial of the right to development and a denial of the Yaqui Peoples' means of subsistence.

With reference to deprivation of water, not only are Indigenous Peoples being deprived of traditional access, they are deprived of water through its massive pollution. Walpole Island, unceded territory in the heart of Anishinabe Nation, is located between Ontario, Canada, and the state of Michigan in the United States, in an area, known as the Great Lakes region. This region contains one-fifth of the fresh water on this planet and cannot be considered merely a regional resource...

Tema 9: Las Violaciones de Derechos Humanos y Libertades Fundamentales en Qualquer Parte del Mundo (oral)

Senora Presidente, la situacion de los derechos humanos y libertades fundamentales en Mexico es grave e inquietante. Lamentablemente en mi hermoso y querido pais violaciones a los derechos humanos y las libertades fundamentales se producen regularmente sin que haya instancia eficaz ni voluntad politica para detenerlas.

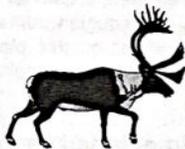
Las ejecuciones extrajudiciales o sumarias; la tortura y otros tratamientos crueles, inhumanos o degradantes; las desapariciones forzadas o involuntarias; las detenciones arbitrarias; las violaciones de mujeres — desgraciadamente — hacen parte de lo cotidiano.

...Senora Presidente, las mencionadas violaciones son particularmente numerosas en las regiones, municipios y/o ovedblos indigenas controlados militarmente en los estados de Chiapas, Oaxaca y Guerrero. Pero las violaciones son generalizados en todo el pais y las victimas — en gerneal — pertenecen a las capas mas pobres de la poblacion. Las amenazas de muerte y los amedrentamientos a las organizaciones sociales y de defensa y promocion de los derechos humanos y de las libertades fundamentales como asi mismo los

allanamientos, robos y destruccion de sus materiales ocurren con frecuencia. En las areas militarizadas cuando realizan operativos en las comunidades indigenas actuan conjuntamente de elementos del ejercito, policias y grupos paramilitares. Detienen y golpean a las comunidad sin respetar ninos ni ancianos; destruyen sembradios, roban comida, herramientas y todo lo que tenga algun valor. Matan y torturan, ademas amenazan con represalias para que la gente do denuncie lo corrido.

En estas areas — teoricamente protegidas por los militares — ocurrieron las masacres de AGUAS BLANCAS, Estado de Guerrero, el 28 de junio de 1995 donde hubieron 17 muertos; ACTEAL, Estado de Chiapas, el 22 de diciembre de 1997 donde hubieron 45 muertos; y EL CHARCO, Estado de Guerrero el 16 de junio de 1998 donde hubieron 11 muertos...

Agenda Item 10, Economic, Social and Cultural Rights (written intervention)



...The Gwich'in realized efforts by multinational oil companies, corporations and the State of Alaska to promote oil development and production on the coastal plain of the Arctic National Wildlife Refuge in 1988. The first Gathering of the Gwich'in Nation in over a hundred years was held June 5-10th 1988 in Arctic Village, Alaska. The Gathering was attended by the Gwich'in leadership and elders from each of the Gwich'in villages in Canada and Alaska. The people addressed the issue of the caribou and their culture's intrinsic link to the caribou. A standing resolution was passed "Gwich'in Nintsyaa" and the political arm of the Gwich'in Nation was created to specifically address the continuing threat to cultural existence. The cultural genocide of an existing thriving culture is at question.

We call upon the United Nations to formally recognize the potential devastating impacts of the US congress proposal to develop oil on the coastal plain of the Arctic National Wildlife Refuge and to implement effective mechanisms for international oversight and redress in situations where Indigenous Peoples cultures are threatened or impacted by the actions of multi-national corporations and non sustainable development...

Agenda Item 11, Civil and Political Rights Item 11(a) Torture and detention; and 11 (e) Religious Intolerance (oral)

...Madame Chairwoman, we also address

item 11(e), Religious Intolerance, and the denial of religious freedom rights for Indigenous Peoples in the United States, in particular the urgent human rights situation at Big Mountain, Arizona.

The International Indian Treaty Council recognizes the report of the Special Rapporteur on Religious Intolerance Mr. Abdelfattah Amor on his visit to the United States last year, E/CN.4/1999/58/Add.1, currently before the Commission. We thank Mr. Amor for his efforts to delineate the extent of the denials of religious freedom for Indigenous Peoples in the US which were presented to him throughout this visit.

These include the appropriation, desecration and denial of free access to sacred lands and ceremonial sites, forced removal and relocation, denial of religious freedom for Indigenous prisoners, removal of Indigenous children from their communities, impacts of the US/Mexico border and immigration laws, inadequate laws and legal protections, and a biased federal court system that consistently fails to recognize the religious perspectives of Indigenous Peoples.

We are, however, profoundly concerned regarding Mr. Amor's comments in paragraph 5, about the official obstacles, hindrances, attempts to take control, undermine and even "put off" his mission to the United States, which he encountered for the first time during this visit. We request that the Commission respond to this very disturbing information with a thorough investigation as to the source and implications of these attempts to undermine the work of the Special Rapporteur in this instance.

Madame Chairwoman, Mr. Kee Watchman, Navajo Dine' Elder, will conclude this intervention:

Thank you Madame Chairwoman. I am the spokesperson for the traditional Dine' (Navajo) of Cactus Valley/Red Willow Springs Sovereign communities at Big Mountain, Arizona.

I am also a plaintiff in the case of Jenny Manybeads v. The United States of America, et.al., pending in the US court since 1988 which concerns our forced relocation under a law the US Congress passed without our consent, resulting in violations of our traditional Dine' Indigenous religion. We presented testimony about these violations to Mr. Amor when he visited our community. The Special Rapporteur verified in his report that United States law and its court system including the Supreme Court remains blind to our international human right to practice our religion. It gives more importance to the economic interests of big business than to the religious freedom of Indigenous Peoples.

Today, the coal mining at Black Mesa continues to desecrate our sacred places, including burial sites. We are experiencing impoundments of our livestock animals, which are sacred to us and the basis for our survival and subsistence. People are being arrested trying to prevent the harassment of our elders who only want to continue their sacred way of life.

Madame Chairperson and distinguished leaders, the Dine' demand our right to practice our traditional religion as we have since time immemorial, as we were instructed by the Creator, and to protect our sacred places from desecration. We call attention of this Commission to the Special Rapporteur's comments in paragraph 83, calling "for the observance of international law on freedom of religion and its manifestations" by the United States at Big Mountain. The United States must be made to comply with its international human rights obligations...



Item 15: Indigenous Issues (oral intervention)

... The IITC continues to urge the United Nations member states to consider and respond to the concerns of Indigenous Peoples without hypocrisy or discrimination. We are Peoples and deserve to be accorded the same rights under International Law as all Peoples.

We recognize the progress that has been made by the United Nations and its representatives, notably the important work of the Special Rapporteur on Treaties, Agreements and Other Constructive Arrangements, Dr. Miguel Alfonso Martinez. His draft final report was made available last year and will be reviewed at the 1999 Working Group on Indigenous Populations in July. We request that the Commission begin to consider how it will respond to the study's final recommendations at its 56th session.

...The establishment of the Permanent Forum for Indigenous Peoples within the United Nations system to monitor such human rights violations, as well as other critical situations faced by Indigenous Peoples whose lands, lives, languages, cultures and

very existence are in danger of immanent extinguishment, is urgently needed.

...We also urge states to pursue with renewed commitment the work of the Ad-Hoc Intersessional Working Group on the Draft Declaration for the Rights of Indigenous Peoples created by this Commission. It is our view that the historic discussions taking place in these sessions represent significant progress towards the eventual recognition of Indigenous Peoples' rights by the world community.

...Madame Chairperson, we note that we have reached the halfway point of the International Decade of the World's Indigenous Peoples, and that a mid-point review of its successes and failures is planned for this summer. We ask that states take full responsibility for their failure to demonstrate the political will and commitment to support the implementation of the plan of action for the Decade

....To conclude Madame Chairperson, in light of all of the above mentioned concerns, the IITC urges the establishment by this Commission of a Special Rapporteur on Indigenous Peoples' Human Rights. The UN Secretary General has noted that no mechanisms now exist to insure the regular exchange of information and views between governments, Indigenous Peoples and the UN system. The establishment of this Rapporteur will insure that such an essential mechanism is put into place without further delay. Thank you. For all our relations.

Item 17 (a) Status of the International Covenants on Human Rights, and the Question of the Death Penalty (oral)

...In the past there have been requests made by Native Americans facing execution, but Native Americans facing execution were denied their last rites using traditional Native beliefs and practices.

The death penalty as applied in the United State poses some very severe problems for Native Americans facing capital punishment:

- 1) There is a lack of adequate financial resources to hire an attorney who is qualified to defend death penalty cases;
- 2) Once convicted, inmates are warehoused, and Native Americans on Death Row are not provided access to traditional practices;
- 3) Forcing individuals sitting on Death Row for the years long appeals process to run its course constitutes cruel and unusual punishment;
- 4) Lethal injection executions should be abolished as a form of the death penalty and is also cruel and unusual punishment.

...The National Native American Prisoners Rights Advocates Coalition and the Navajo Nation Corrections Project recommends that the Death Penalty in inhumane, barbaric and is a form of cruel and unusual punishment and should be completely abolished.

Agenda item 17: Promotion and Protection of Human Rights (d) Science and Environment (written)

Indigenous Peoples from around the world are currently involved in critical international discussions with states and within international treaty-making processes regarding the causes, impacts and solutions of the growing crisis of global climate change as well as the dispersion of Persistent Organic Pollutants (POPS).

Indigenous Peoples' day to day survival is based upon their subsistence ways of life in close relationship to the ecosystems where they have traditionally hunted, fished, farmed and gathered for their survival.

The cumulative effects of global climate change and the proliferation of POPS in air, waters, food change and human tissues have begun to have a devastating impact on Indigenous communities.

... Within the Great Lakes water basin that includes the political transboundaries of the United States and Canada, there have been marked increases in cancer, birth defects, diabetes, and immunological based disorders (e.g. allergies and asthma). Indigenous Peoples within the Great Lakes have reported residues of certain chemical contaminants in their tissue. Residues of these chemicals, such as PCBs, DDT, and dioxin are stockpiled in the blood, fat, and mothers breast milk of our Indigenous women - who are the first environment of our Peoples. POPs remain stockpiled in the sedimentation of riverbeds, on the land and bodies of our habitat, often without adequate remediation.

In Sonora, Mexico, high levels of multiple pesticides were found in the cord blood of newborns and in breast milk of the Indigenous Yaqui farmers.

... In many areas of North America we do not have access to chemical free plants that we use for healing our families. We have women basketweavers that are contaminated from persistent toxic substances. This situation effects Indigenous Peoples issues throughout the world...



Tema 19: Servicios Consultativos y Cooperación Técnica Dentro del Marco de Derechos Humanos (oral)

...La Comisión Para la Defensa de los Derechos Humanos de Centro América - CODEHUCA- y el Consejo Internacional de Tratados Indios -CITI-, deseamos aportar algunos aspectos para la discusión...

Cada día se hace indispensable la creación de espacios de fortalecimiento y potencialización de conocimiento de personas, grupos, instituciones y Estados en el manejo de asuntos relacionados con los derechos humanos y derechos de los pueblos indígenas, ubicado dentro del contexto del derecho interno e internacional.

Aquí cabría la acción urgente y necesaria de asistencia a los Estados en el fortalecimiento del imperio del derecho por parte de las Naciones Unidas y otras agencias especializadas. Sin embargo, esta acción sería inconclusa e incongruente, si solo se pontencializa a los Estados, y no a las sociedades y sus organismos, porque son los organismos de derechos humanos y derechos de los pueblos indígenas quienes promueven el respeto a los mismos ; y son ellos quienes hacen planteamientos alternativos en las formas de gobierno y el establecimiento de reformas del derecho nacional e internacional.

Es fundamental que existan equipos especializados por parte de la sociedades y de los Estados para generar diálogos, negociaciones, acuerdos y tratados, estableciendo mecanismos adecuados para la solución de problemas estructurales que agobia a la mayoría de países en el mundo y que son la causa de graves, sistemáticas, persistentes y reiteradas violaciones de Derechos Humanos como el caso de Colombia, México, Peru, Brasil, Ecuador, Paraguay, y otros países.

...Es imperativo que se establezca un relator especial para los asuntos específicos de los Pueblos Indígenas, porque vendría a complementar y profundizar muchos aspectos y áreas aún desconocidos por los gobiernos y los Estados. La figura del Relator Especial para Pueblos Indígenas no es visto no como oposición ni sustición al Foro Permanente de Pueblos Indígenas que está en proceso de establecimiento en Naciones Unidas.

Por ultimo señora presidenta, hacemos de su conocimiento que nuestras organizaciones de derechos humanos y de derechos de los pueblos indígenas necesitamos fondos para realizar proyectos de educación, promoción y defensa de los derechos humanos y libertades fundamentales, así como derechos colectivos en nuestros países... - - -

**THE UNITED NATIONS
INTERGOVERNMENTAL FORUM
ON FORESTS:
IITC CALLS UPON
GOVERNMENTS TO INSURE
GREATER PARTICIPATION BY
INDIGENOUS PEOPLES**

UN Intergovernmental Forum on Forests,
Costa Rica-Canada Intersessional Initiative
First Meeting of the Steering Committee
October 28-30, 1998
San Jose, Costa Rica

*IITC's recommendations as submitted to the
Steering Committee Co-Chairs:*

The International Indian Treaty Council would like to thank the governments of Costa Rica and Canada for inviting us to participate in the first meeting of their Joint Initiative's Steering Committee, as we hold that all international instruments and mechanisms dealing with forests must involve Indigenous Peoples and communities in all stages of discussion and decision-making.

We expect that this openness to participation serves as a precedent for all future activities of the Initiative -- including the Regional Meetings -- and that it reflects the recognition of Indigenous Peoples and local communities who live in, from and with the forests as integral, human protagonists within forest ecosystems. We hope that the participatory aspects of the Initiative will help prevent the advancement of the "silva nullius" (empty forests) doctrine that seems to guide much forest policy to date.

We are pleased that the Initiative formally recognizes Indigenous Peoples as necessary participants in its processes, and that it seeks "balanced and equitable representation" of participants. Indigenous Peoples' (especially forest-dwelling Peoples' and communities') involvement in this process is fundamental toward the management, conservation and sustainable development of forests.

Agenda 21 states that Indigenous Peoples "have developed over many generations a holistic, traditional and scientific knowledge of their lands, natural resources and environment," and acknowledges the need to recognize their values, territories, traditional knowledge and subsistence rights.

Their participation is also an important means by which they can join the world community in the "Partnership in Action" urged by the UN Decade of the World's Indigenous Peoples, as well as in the implementation of the UNCED commitments made by governments toward them as a Major Group.



Therefore, we recommend that:

1) In order for the Steering Committee to fulfill its stated mandate points to "define and be the guardian of a neutral, transparent and participatory initiative" and "identify background papers and other documentation required for regional and international meetings," it should ensure the distribution of, or at least identify, the following documents to the said meetings:

- reports from relevant meetings, including the Chairpersons Report of the IPF Intersessional Meeting of 1996 in Leticia, Colombia

- other products of post-UNCED activities as well as UNCED, including but not limited to Agenda 21, Chapters 11 "Combating Deforestation" and 26, "Recognizing and strengthening the role of indigenous people and their communities"

- relevant conventions and agreements, including but not limited to the CBD, ILO 169, Climate Change Convention and POPS Treaty

- other relevant documents, including but not limited to the Kari-Oca Declaration and the UN Draft Declaration on the Rights of Indigenous Peoples as adopted by the Subcommission for the Prevention of Discrimination and Protection of Minorities

2) In order for the Regional Meetings to honor the stated intent of the Initiative, host and financing governments should ensure the effective participation of those representatives that Indigenous Peoples and communities themselves choose to send to the Meetings; such actions could advance agreements by governments, as expressed in UNCED's Forest Principles, to:

2d) "... provide opportunities for the participation of interested parties, including local communities, indigenous

peoples... non-governmental organizations [and] forest dwellers... in the development, implementation and planning of national forest policies.

3) Representation of Indigenous Peoples at the Initiative's meetings should be open, i.e., not limited to ECOSOC or other Consultative Status NGOs, and (in recognition of the technical expertise of forest-dwellers) should include but not be limited to those Indigenous NGOs who have participated in IPF/IFF activities

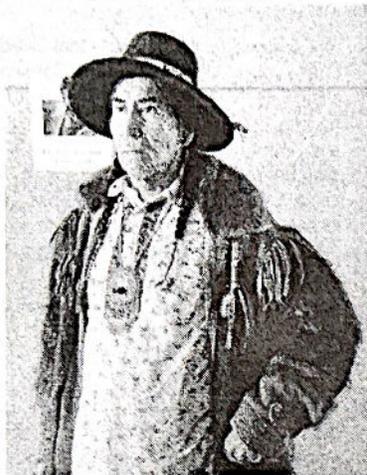
4) Adequate financing should be provided for the advance distribution of written materials to Indigenous participants whose first language is an Indigenous language so that they can be effective participants in and contributors to the analysis activities of the Meetings

5) Adequate financing should be provided for at least oral translation to Indigenous languages as needed by the Indigenous participants

6) Because they will send their experts to the Initiative's meetings (as will governments), Indigenous participants' input should be considered as having equal validity and importance to that of other experts, and be equitably reflected in the recording/reporting activities of the Meetings

7) The Initiative should include special attention to underlying causes of deforestation, a discussion toward which Indigenous participants in the Initiative would have much to contribute

8) In the interest of continuity and consistency, the same Rapporteur(s) should be present at each Regional Meeting. - - -

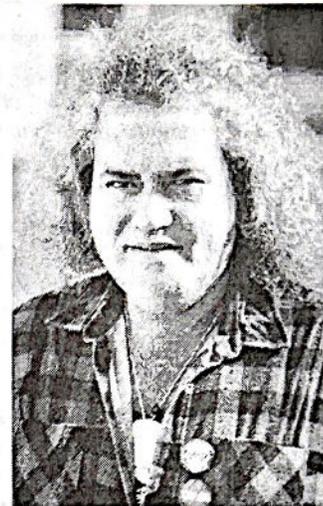


*Phillip Deere
Spiritual Leader
Muskogee Creek Nation*

*THE INTERNATIONAL
INDIAN TREATY COUNCIL
REMEMBERS AND HONORS
OUR FOUNDERS, BOARD
MEMBERS, SPIRITUAL
LEADERS AND STAFF WHO
HAVE GONE BEFORE US.*

*THEIR WORDS, VISION, AND
MANY EXAMPLES OF
SELFLESS DEDICATION TO
THE SURVIVAL AND DIGNITY
OF THEIR PEOPLES WILL
CONTINUE TO INSPIRE US AS
WE CONTINUE ON IN THIS
STRUGGLE.*

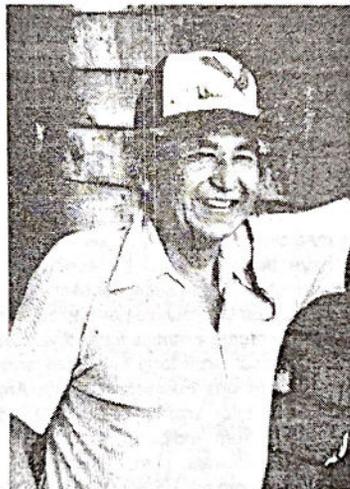
FOR ALL OUR RELATIONS.



*Kawaipuna Prejean
Hawaiian Nation*



*Ingrid Washinawatok
Menominee Nation*



*David Sohappy
Yakima Indian Nation, Columbia River*



*Matthew King "Noble Redman"
Headsman, Oglala Lakota*



*Bill Wahpepah
Sauk and Fox/Kickapoo*

Also...

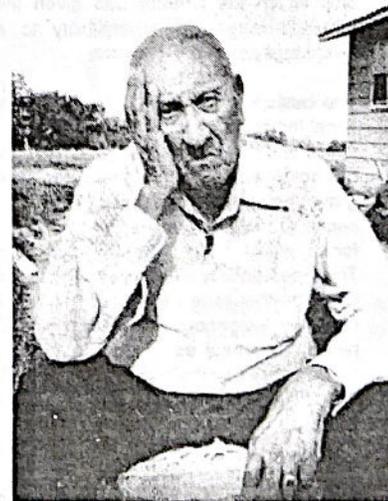
*Greg Zephyr, IITC Founder,
Yankton Dakota Nation*

*Anselmo Valencia Tori, Spiritual
Advisor and member representative,
Yaqui Nation*

*Thomas Banyaca, Hopi Traditional
Elder*

*Walter Bressette, Midwest Treaty
Network*

*...And all the other great ones
who have recently passed from this
world whose lives were lived
in service of their Peoples and
Mother Earth.*



*Chief Frank Fools Crow
Oglala Lakota*

"Indigenous organizations and Peoples from all regions of the world have joined in the call for an international moratorium on the patenting of life forms until the grave concerns regarding the spiritual, social, political, legal, health and economic impacts on their Peoples can be adequately addressed. The natural world, they continue to maintain, is not a

Following are excerpts from an article which the International Indian Treaty Council was requested to submit for publication in the April 1999 issue of UN Chronicle, the United Nations' quarterly magazine. Space limitations do not allow the entire article to be reprinted here. For a reprint of the complete text please contact the UN Chronicle in New York, or the IITC Information Office in San Francisco.

"CAN 'INTELLECTUAL PROPERTY' BE THEFT?"

In numerous Declarations and resolutions throughout the world in recent years, thousands of Indigenous Peoples, Non-Governmental organizations, coalitions, tribal groups and community representatives have consistently expressed opposition to the growing trend of patenting and commodifying medicinal and food plants used traditionally by Indigenous Peoples as well as the genetic heritage of animals and humans by multi-national corporations, scientists and government institutions.

Indigenous Peoples traditionally maintain that the spiritual, physical and cultural well-being of human beings is dependent upon sustaining a harmonious relationship with the living, sacred Natural world -- a relationship which the Creator has given Indigenous Peoples the responsibility to safeguard and protect.

The basic components of life, in the traditional Indigenous world view, have their own spirits and rights of existence. They cannot be sold, altered or manipulated without grave potential consequences to the essence of that life form and, in turn, to all life forms within its ecosystem and beyond. This perspective underlies the position taken on the issue of "Intellectual Property" by many Indigenous Peoples, which is especially adamant as it applies to the biotechnology industry's growing practice of patenting life forms.

Patents, at one time restricted to the protection of industrial processes and applications, are now applied to microorganisms, animal cells and genes, entire food crop

species, and the cell lines of human beings. Under United States legal doctrine, which has served as a model internationally, the "modification" or artificial reproduction of genetic or cell material can be interpreted as "creation" or "invention," allowing the patenting of slightly altered biological material, including cell lines "shuffled" from human genes. Under international "intellectual property" and patenting laws, an "immortalized" or slightly altered animal, plant or human microbial cell-line can be owned by an "inventor" such as a corporation, agricultural processor or biomedical company.

...There is a fundamental conflict in world views regarding the meaning and scope of ownership, collective vs. individual rights and basic relationships between human communities and the natural living world. "Intellectual Property" is a marketplace concept intended to create a legally enforceable monopoly so that an individual or corporation can derive exclusive economic benefit from certain practical innovations or physical "inventions" for a period of years. Such a concept is alien to traditional Indigenous Peoples, especially applied to that which cannot, intrinsically, be "owned" in the western sense.

...Indigenous ceremonial plants and plant medicines from many regions of the world have been patented for commercial use without the expressed consent or permission of the communities entrusted with their care, a recent example being Ayahuasca, a ceremonial plant long cultivated and used by Indigenous Peoples of South America. Estimates for total world sales of products derived from Indigenous Peoples' traditional medicines, plants and technical expertise approach US \$50 billion. Incredibly, even Indigenous Peoples' cell lines and genomes, harvested without prior informed consent, have been patented and are being marketed by international biotechnology companies in one of the fastest growing areas of the biotechnology industry.

...Effective international protections for Indigenous Peoples and communities in the rapidly expanding "intellectual property" regime are either non-existent or completely inadequate. Several international instruments -- including the Universal Declaration on Human Rights, Article 27, the International Covenant on Economic Social and Cultural Rights, Article 5(d), and ILO 169 Article 4, among others -- call for the protection without discrimination of property, which should also apply to the property of Indigenous Peoples. Yet the World Trade Organization and other international trade organizations engage in their activities and enter into their protocols without regard to such human rights or fundamental freedoms.

By failing to recognize Indigenous Peoples as Peoples within the meaning of Article 1

in Common to the International Bill of Human Rights, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESC), member states of the United Nations deny equal protection to Indigenous Peoples as afforded to all other Peoples of the world. One such purported right of "all Peoples" is the right to determine their own economic priorities, "to freely dispose of their natural wealth and resources."

Some of the most extensive discussions regarding the protection of Indigenous Peoples' traditional biological knowledge and ecosystems have taken place since 1992 in meetings of the Conference of the Parties (COP) to the Convention on Biological Diversity (CBD). Indigenous Peoples noted very early in these discussions, particularly in reference to Article 8(j) pertaining to in-situ conservation and the issue of "benefit sharing", that while the Convention recognizes Indigenous Peoples' contributions and traditional knowledge in this field, it lacks any corresponding mechanisms to safeguard the fundamental rights to protect this knowledge from unwanted commercial exploitation.

In May of 1998, COP 4 of the CBD established the "Ad Hoc Open-ended Intersessional Working Group" in order to address the implementation of Article 8(j) and related provisions of the CBD.

...From the perspective of Indigenous Peoples, sustainability and cultural integrity are integrally related. As discussions on intellectual property and the meaning and impacts of "benefit sharing" continue, Indigenous Peoples are unified about the need to implement international standards which would recognize their inherent right to self determination as a basis for the protection of their lands, resource and ways of life.

Central to this effort is the international initiative which seeks full adoption of the United Nations Draft Declaration on the Rights of Indigenous Peoples. Adopted in 1994 by the UN Working Group on Indigenous Populations and the Subcommission for the Prevention of Discrimination and Protection of Minorities, the Draft Declaration is presently under discussion within the Commission on Human Rights. The Draft Declaration includes the recognition, without qualification, of the right of Indigenous Peoples to self determination as the fundamental underpinning of all other rights and freedoms essential to their survival. ---

IITC MISSION STATEMENT

The International Indian Treaty Council (IITC) is an organization of Indigenous Peoples from North, Central, South America and the Pacific working for the Sovereignty and Self Determination of Indigenous Peoples and the recognition and protection of Indigenous Rights, Treaties, Traditional Cultures and Sacred Lands

OBJECTIVES

1. to seek, promote and build official participation of Indigenous Peoples in the United Nations and its specialized agencies, as well as other international forums.
2. to seek international recognition for Treaties and Agreements between Indigenous Peoples and Nation-States.
3. to support the human rights, self-determination and sovereignty of Indigenous Peoples; to oppose colonialism in all its forms, and its effects upon Indigenous Peoples.
4. to build solidarity and relationships of mutual support among Indigenous Peoples of the world.
5. to disseminate information about Indigenous Peoples' human rights issues, struggles, concerns and perspectives.
6. to establish and maintain one or more organizational offices to carry out IITC's information dissemination, networking and human rights programs.



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DECLARACION DE PROPOSITO DE CITI

El Consejo Internacional de Tratados Indios (CITI) es una organización de Pueblos Indígenas del Sur, Centro y Norteamérica y del Pacífico trabajando por la soberanía y la autodeterminación de los Pueblos Indígenas y por el reconocimiento y protección de los derechos indígenas, sus tratados, culturas tradicionales y tierras sagradas.

OBJETIVOS

1. Buscar, promover y fortalecer la participación oficial de Pueblos Indígenas en la ONU y en sus agencias especializadas, lo mismo que en otros foros internacionales.
2. Buscar reconocimiento internacional de tratados y acuerdos entre los Pueblos Indígenas y los Estados.
3. Apoyar los derechos humanos, autodeterminación y soberanía de los Pueblos Indígenas; oponer al colonialismo en todas sus formas, y sus efectos sobre los Pueblos Indígenas.
4. Construir solidaridad y relaciones de apoyo mutuo entre los pueblos indígenas del mundo.
5. Difundir información sobre derechos humanos de los Pueblos Indígenas, sus retos, luchas, inquietudes y perspectivas.
6. Establecer y mantener una o más oficinas de la organización, para poder llevar a cabo los programas de difusión de información, mantenimiento de redes y derechos humanos.

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***A Note to our Readers
and Subscribers:***

Due to limitations on IITC's personnel and funding resources, Treaty Council News has not been published regularly during the past four years. We regret the interruption in this important service, and thank our affiliates, supporters and constituents for their encouragement and requests for the reactivation of Treaty Council News as a quarterly publication. IITC will make every effort within our capacity to comply with this request.

Please accept this complementary copy with our regards. Thank you for renewing your subscription, which will cover the next 4 issues. If you have sent in a subscription to TCN in the last four years and have not yet received four issues, please fill in another subscription form (one can be found on the previous page of this issue of TCN) and check this on the form, or send us a note to this effect. This will assist us in bringing our records and mailing list up-to-date.

Your contributions will make it possible for us to continue regular publication of TCN. We appreciate your subscriptions, tax-deductible donations and volunteer time, and invite you to submit information, articles, artwork and suggestions.

Thanks for your patience and continued support.

~ IITC

**INTERNATIONAL INDIAN
TREATY COUNCIL
25TH ANNIVERSARY CONFERENCE**

~ JUNE 23 - 26, 1999 ~

**ROSEBUD EDUCATIONAL, CULTURAL
AND SPIRITUAL CENTER
MATO PAHA (BEAR BUTTE)
LAKOTA NATION TERRITORY,
SOUTH DAKOTA**

IITC would like to extend our heartfelt thanks to the Hunkpapa Treaty Council, the Hunkpapa Lakota Red Robe Women's Society, Wanblee Wakpeh Oyate, the Sinte Gleska Treaty Law Society, the Sicangu Nation (Rosebud Sioux Tribe) staff and the Lakota Nation community members, as well as foundations, businesses and individuals whose work and contributions have made this conference possible.

The final results and resolutions adopted at the Conference will be published in the next issue of Treaty Council News, and can also be obtained directly from the IITC. We offer our prayers for safe travel for all the participants coming from the four directions, and we look forward to seeing you there.



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