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The Bigfoot Ride: "The Beginning of a Time to Look Ahead"



Keri Pickell

Staff carriers, Arvol Looking Horse and Birgil Kills Straight

"The meaning of the Bigfoot Ride was to bring into focus the genocidal policies of the U.S. government, not only towards the Lakota People but all Indian people in this country. It also marked the ending to a time period, of the time of mourning over past atrocities, and the beginning of a time to look ahead towards our future survival, based on Black Elk's vision of the mending of the sacred hoop which represents all life."

—Norman Underbaggage, Oglala Lakota
descendant of a survivor and of a victim of the
Wounded Knee massacre, and a rider in the Bigfoot Ride.



story on back page

Guatemala: Massacre of Tzutujil Indians in Santiago, Atitlan

On December 2, 1990, after midnight, members of the military garrison at Santiago Atitlan fired upon a crowd of 1500 Tzutujil Mayan Indian people who were protesting the harassment of civilians from their village. There were confirmed reports of 11 dead and 19 wounded. Other sources claim 26 dead and 71 wounded. By December 4, 1990, three more wounded had died, bringing the confirmed total dead to 14.

The evening of the massacre, soldiers entered the village, robbing a store and kidnapping its owner. Relatives of the shopkeeper woke other residents by ringing the church bells. When villagers heard the commotion, a crowd of 1500 gathered in the town plaza and proceeded to the Panabaj army garrison to protest the incident, shouting "Leave us in peace!" A short time later, the army opened fire on the crowd.

The army claims that the crowd fired the first shots. Nevertheless, the commander at the garrison was immediately relieved of his post. According to Guatemalan Archbishop Prospero Penados, "...It is not very probable that the villagers might attack the garrison. They are a tranquil and hardworking people."

Within hours of the incident, vil-

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Gwich'in People continue the fight to save their future



"The Gwich'in have the inherent right to continue our own way of life; ...this right is recognized and affirmed by civilized nations in the international covenants on human rights. Article I of both the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights read, in part: "In no case may a people be deprived of its own means of subsistence."

—from the June, 1988 resolution passed by the chiefs and People of the Gwich'in Nation, in Arctic Village, Alaska

The Gwich'in are the northernmost Indian Nation in North America. The Gwich'in are Caribou People, depending on the Porcupine (River) Caribou herd not only for food, clothing and tools, but for their traditions and cultural identity. Their relationship with the Caribou is like the relationship of the Plains Indian Nations to the Buffalo — before the Buffalo were decimated. But the future of the herd, and the future of the Gwich'in Nation, is in great danger from the proposed oil development in the Caribou's calving and nursing grounds.

In June, 1988, the Gwich'in Nation held a gathering of the bands for the first time in over a century. They discussed at length this threat to their existence. Since that gathering, the Gwich'in have been working to educate the public about their situation and to defend their right to continue their subsistence way of life.

Since that time, national and in-

ternational indigenous organizations, environmental groups and church and ecumenical bodies have come out in support of the Gwich'in People's right to protect their traditional homeland and way of life from destruction by corporate greed.

The future of the Gwich'in People depends on the health of the Arctic ecosystem that supports the Porcupine Caribou Herd and numerous other spe-

cies. The heart of this ecosystem is the coastal plain of the Arctic National Wildlife Refuge (ANWR). This largely pristine wilderness area is the summer staging ground for thousands of migratory birds, and provides a home for muskoxen, polar bears, grizzlies, arctic foxes, snowy owls, and wolves among many others.

No single species would feel the

See GWICH'IN, page 11

The Exxon Valdez Oil Spill: Still Affecting Alaska Natives

The Aleut Village of Tatitlek on Prince William Sound is located only 3 1/2 miles from the site of the 1989 Exxon Valdez oil spill. It is the closest Alaska Native Village to the source of the 11 million-gallon spill. The impact of the spill had a devastating impact on Tatitlek's traditional subsistence way of life based on foods coming directly from the waters of the Sound.

It has been difficult, according to Tatitlek's Tribal Council President Gary Kompkoff, to explain to non-Natives what this has meant to the residents of his village, or why no other type of food can substitute for the subsistence foods they have depended upon since time immemorial.

Following is an excerpt from a letter Mr. Kompkoff sent to TCN expressing his thoughts about the continuing effects of the disaster nearly two years after it happened:

January 4, 1991

"The Exxon Valdez oil spill of March 24, 1989, since it's earliest stages, has been termed a disaster of catastrophic magnitude. Time has proved this description to be true. The people impacted by the spill still continue to be affected. The impacts upon the subsistence resources that our community depends on so heavily have

been great. There still remains a fear of contamination of subsistence resources, a fear of what the long term health effects will be on the people. In some cases, the harvest of various resources has dropped 90% due to the fear that people still have. Many people of the world do not understand that we PREFER these subsistence resources; our preference for these foods is what causes our reliance on them. Many, many studies have been conducted by the various federal, state and private agencies, but the people who rely on the resources being studied are not able to see the results due to ongoing litigation relating to the spill.

It remains very important that the residents of the State of Alaska, Natives and non-Natives, be involved in ensuring that disasters such as the Exxon Valdez oil spill do not happen again. One thing that this spill did prove was that complacency and lack of participation by the residents of the state, as well as by state and federal agencies and private industry, contributed to the making of this disaster.

*For more information contact:
Gary Kompkoff
Tatitlek Village Tribal Council
P.O. Box 171
Tatitlek, AK 99677*

Oil Companies Threaten Indian Communities and the Amazon Rainforest

The Texas-based oil company, ARCO (the Atlantic-Richfield Co.) is finishing an exploratory well on Amazonian Quechua Indian lands. By March, 1991, the year-long exploratory phase will conclude and commercial drilling is scheduled to begin. Meanwhile, the ARCO drill-sites are being guarded by heavily armed Ecuadorian Military units. This is taking place despite the fact that the Ecuadorian government signed an agreement with OPIOP (the Organization of Indian People of Pastaza) last year which stated that all Indian lands in the Sarayacu Region would be demarcated and legalized, and all work being done by oil

companies would cease until this happens. The agreement also stated that adequate environmental measures would be enforced in the exploitation of resources and that the Summer Institute of Linguistics (a Texas-based missionary organization) would be prohibited from operating in Ecuador. As of today, none of these agreements have been kept by the government.

The drilling is being done on Moretecocha Indian lands, near Sarayacu, in the Province of Pastaza, in the Ecuadorian Amazon. Pastaza is the most intact Amazon rainforest left in Ecuador. There has been very little colonization except near the capital of

Puyo. This is sure to change if commercial oil drilling begins. Several other oil companies also are finishing explorations and gearing up to drill in Pastaza, including British Petroleum and UNOCAL. They appear to be waiting for a \$100 million loan from the World Bank to begin commercial exploitation.

What is taking place in Pastaza is another example of what has occurred in rainforest regions throughout South America. First, valuable natural resources are discovered on Indian lands by North American or European companies. Next, the Summer Institute of Linguistics moves in to local Indian

See ECUADOR, page 11

Peabody Coal expansion threatens more Diné with relocation

"Our oral tradition teaches us that these sacred mountains and other places are to remain undisturbed... Our ancestors have preserved these sacred sites but some have already been destroyed by the mining so we are attempting to save those that remain. Mining cannot co-exist with traditionalism."

— Mary Gilmore
Forest Lake Diné Elder

At the end of January, 1991, four delegates representing the Forest Lake Diné' Rights Movement and the Sovereign Diné' Nation are planning to travel to Great Britain to meet with executives of the Newmont Corporation, which owns a major share of the Peabody Coal Company. They will continue on to the United Nations Commission on Human Rights in Geneva, Switzerland. At stake are the rights to go on living in their homes, to continue their traditional way of life and to protect their sacred sites. A complex has forced the removal of 21 traditional Diné' (Navajo) families from the Peabody leasehold. An addi-

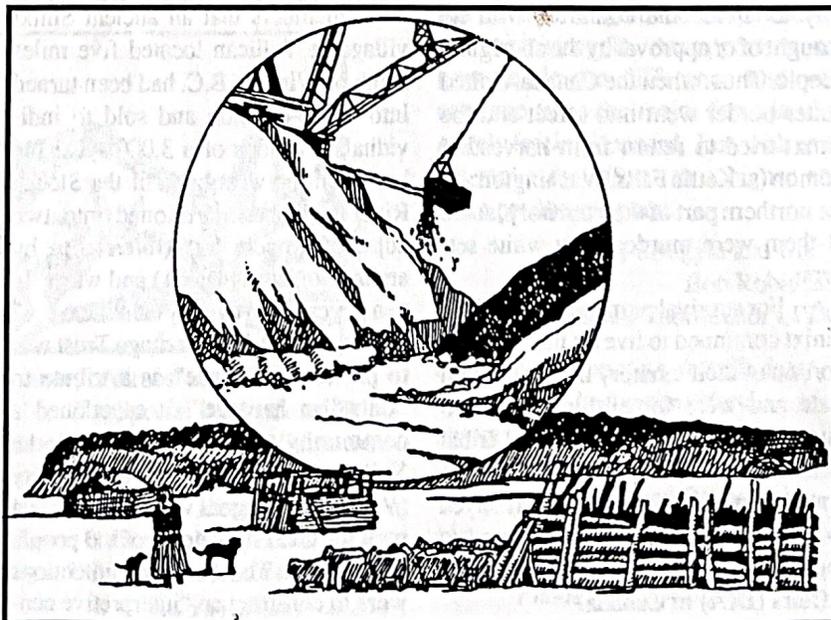
tional 11 families in the Forest Lake district will also face forced relocation if the company's planned expansion, negotiated in its 1987 leases, continues.

On July 6, 1990, over the protests of the traditional Diné families living in the area, U.S. Secretary of the Interior Manuel Lujan approved a permit for

Peabody Coal's Kayenta Mine to continue stripmining Black Mesa.

Lujan postponed his decision about a permit for Peabody's Black Mesa Mine, which opened in 1970, until further environmental and water impact studies are completed. Meanwhile, the Black Mesa Mine will con-

See PEABODY, page 21



European Parliament Sends "Fact Finding Delegation"

Mohawks Face Continued Violence

From January 13th - 18th, 1991, a five-member "fact-finding" delegation from the European Parliament met with representatives of the Mohawk communities of Kahnawake and Kahnésatake and other Canadian Indian leaders, as well as government representatives and legal experts to hear testimony about the continued violation of Indigenous People's human, treaty and land rights by the governments of Canada and Quebec Province.

Since 1987, 4 of the Mohawk Nation's 7 territories in both the U.S. and Canada have experienced armed



invasion, outbreaks of violence and continued threats, harassment and intimidation by U. S. and Canadian au-

thorities. The situation gained international attention last summer when members of the Mohawk community of Kahnésatake erected barricades to protest the town of Oka's plans to expand a municipal golf course onto a traditional Mohawk burial ground. The Quebec government called in troops which invaded Kahnésatake on July 11th. In response, the Mohawks of Kahnawake territory erected barricades and blockaded roads through their reserve. The resulting standoff lasted all summer, becoming a focus of international attention and concern.

See MOHAWK, page 18

Arrow Lakes Band fights Desecration in British Columbia

Not so long ago the Sinixt (sin aich'xt), a nation of indigenous people also referred to as the Arrow Lakes Band, Arrow Lakes Tribe, or Lakes were scattered by threat of disease and violence perpetrated by European immigrants.

Aboriginal territory situated in southeastern British Columbia and southward into the United States was stolen and divided by Great Britain and the United States. The governments established the 49th Parallel (1646) as a way to divide the countries with no thought of or approval by the aboriginal people. Thus, when the Canada-United States border went into effect and the Sinixt tried to return from harvesting salmon (at Kettle Falls, Washington) to the northern part of their territory, some of them were murdered by white settlers.

For survival purposes some of the Sinixt continued to live on the southern portion of their territory in Washington state and were forcefully assimilated into a U.S. presidential-ordered tribal system known as the Colville Confederated Tribes (1672). Other Sinixt stayed to the north and many were forced to register with the Department of Indian Affairs (DIA) in Canada.

In order to legitimize land theft and expedite development of aboriginal land, the Canadian government declared the "Arrow Lakes Indian Band extinct" (1956). This was done pursuant to Canadian law and with no regard for ongoing use of the land by Sinixt descendants who continued to traditionally visit and gather foods there.

Bob Campbell, a member of the Arrow Lakes Band and currently its Ambassador, researched the status of aboriginal land in 1966 and related to other members that an ancient Sinixt village at Vallican located five miles south of Winlaw, B.C. had been turned into a sub-division and sold to individuals. Portions of a 3,000-year old burial on the west bank of the Slocan River had been partitioned into two adjacent 10-acre lots (referred to by archaeologists as DjQj1) and was sold to a government agency called the B.C. Heritage Trust. The Heritage Trust was to preserve this "site" as a tribute to "Canadian heritage". It sanctioned a community organization called the Vallican Archaeological Park Society (VAPS) whose goal was to facilitate a park for the "enjoyment" of the people in the area. The Society's intentions were to construct an "interpretive cen-

ter" to encourage tourist trade as well.

During his fact-finding mission Campbell found that six skeletal remains had been removed from the Vallican site by archaeologists (1981) and taken to the provincial museum at Victoria, B.C. for study. The remains reportedly had been unearthed when the Canadian Ministry of Highways broke ground for construction of a bridge and road through the site. Pothunters who robbed graves also added to the disturbance of the burial grounds. Eventually Highways decided to reroute the road and construct a bridge to the south of the site.

In 1989 the Sinixt descendants in the U.S organized to retrieve the burial remains and to have a reburial service. They retained an attorney for this purpose and began to compile a membership list. They began a letter campaign to repatriate the remains and have met with denial on all levels for the past year.

Although Highways contended the road would not adversely impact the "heritage site", the Sinixt disagreed. Further, the 20-acre tract of land was not acceptable to the Sinixt as being an entire designated heritage site and they notified the Highways officials that they

See ARROW LAKES, page 18

Below is an excerpt from a recent letter from the International Leonard Peltier Defense Committee:



New Legal Campaign to Free Leonard Peltier

Dear Supporters, Sisters and Brothers,

Leonard's attorneys filed a Writ of Habeas Corpus on Monday, December 3, 1990, demanding that the U.S. Government release Leonard because he was not fairly tried and convicted. It noted that the government knew his case was tainted by the perception that he was the actual shooter rather than an aider and abettor. During Leonard's trial the government asserted and maintained at all times that Leonard was the shooter. In October of 1985, before a panel of Eighth Circuit Court of Appeals, the government made an admission that "they do not know, and cannot prove, who actually fired the shots which caused the deaths of Agents Cole and Willams." This statement clearly shows that Leonard should not have been tried and convicted as the principal.

The fact that Leonard was tried as the principal and not as an aider and abettor was key to the government's conspiracy to convict Leonard. To have openly tried Leonard as an aider and abettor, as Darelle Butler and I were tried, would not have allowed Judge Benson to rule out evidence that, when used in our trial, clearly demonstrated our innocence, and which would have

Some Good News for Leonard in Court

The LPDC reports a small but important victory in Leonard's legal battle. A federal judge in Topeka, Kansas has accepted Leonard's attorneys' petition to make oral arguments opposing the transfer of the Writ of Habeas Corpus case back to Fargo, North Dakota, as the U.S. government is requesting. Leonard's legal team will be presenting their arguments in Topeka District Court on February 4th. They will argue that the U.S. government succeeded in manufacturing a climate of fear in and around Judge Benson and the jury during Leonard's trial in 1977 and his subsequent appeal in 1984. Both of these procedures were held in Fargo.

Leonard's many supporters were very happy to hear that he will be able to attend the procedures. Many will be with on hand to greet him and offer their support. Please contact the LPDC for the latest developments.

clearly demonstrated Leonard's innocence as well. That the government made its decision after its analysis of our trial in Cedar Rapids supports this element of the government's conspiracy.

The Writ of Habeas Corpus represents Leonard's fourth effort through the U.S. Justice system to get a fair trial. We must rally around this effort, and use this opportunity to effect our greatest impact on this court system that has wrongly imprisoned Leonard, and that has created a threat to all of us and to our

future generations.

Senator Inouye, as everyone knows, is currently having talks with President Bush in regard to Leonard's case. We hope that Senator Inouye's influence will have a positive effect on the Writ of Habeas Corpus, as well as influence other avenues of release for Leonard.

It is at this juncture I want to express an urgency that we must collectively put ourselves forward with renewed effort and energy to accomplish our long sought-after objective of freeing Leonard Peltier, a man who not only has exemplified our many struggles, but has served as a symbol of inspiration to all of us in struggle. As supporters, you have made the difference and will continue to be the major force in ultimately freeing Leonard. Join with us as we move the efforts to a higher and more productive plane.

In Struggle and Unity,
Bob Robideau,
National Coordinator LPDC

International Tribunal on Political Prisoners



Rini Templeton

A prestigious international panel of experts in human rights and international law has found the U.S. government guilty of violating the human rights of political prisoners and prisoners of war. This history-making judgement casts some long-overdue daylight on one of this

country's dirtiest secrets.

The Special International Tribunal on the Human Rights Violations of Political/POW Prisoners in the United States convened December 7-10 at Hunter College in New York. For two days, Tribunal prosecutors called wit-

See TRIBUNAL, page 20

For more information or to find out how you can become involved, contact:

Leonard Peltier Defense Committee
International Office
P.O. Box 583
Lawrence, Kansas 66044
Phone (913) 842-5774

Indian Communities Organize to Fight Waste Contamination

Lakota Resist Giant Waste Plan

Indian lands everywhere are under attack by the toxic waste and garbage industries, and the Rosebud Lakota (Sioux) Reservation is one of the most recent targets. Residents of Rosebud are organizing to stop the proposal by the Connecticut-based company, RSW, for a giant waste dump. Despite the promises of jobs and money, many Lakota are opposing the project because it threatens to contaminate land, water and people, and because of the Lakota's traditional respect for the land.

A similar plan was recently defeated on the nearby Pine Ridge Reservation, following a grassroots campaign led by the Native Resource Coalition, a Lakota community and environmental organization. The Coalition and other tribal members convinced the Pine Ridge Tribal Council to reject the dump proposed by another company, AMCOR. Both RSW and AMCOR are subsidiaries of the O&G Corporation. Following the defeat of O&G/AMCOR at Pine Ridge, O&G/RSW approached the Rosebud Tribal Council.

The Lakota people on the Rosebud Reservation have formed the Good Road Coalition to oppose RSW, and to educate tribal members about the serious threat to the environment from the proposed dump. They hope to pressure the Rosebud Tribal Council to reject the waste dump, which would accept waste shipped to Lakota land from all over the United States.

RSW is proposing to build a landfill for solid waste (garbage) and ash from incinerators, including sewage sludge ash. Contrary to company claims that these materials are not hazardous, both the garbage and the incinerator ash contain dangerous chemicals and toxic metals which contaminate land and water.

Waste companies such as RSW

Continued next page,

BODE & HAINLINE

ATTORNEYS AT LAW
NORTH FLOOR, CONNECTICUT BUILDING
1150 CONNECTICUT AVENUE, N.W.
WASHINGTON, D.C. 20036
1202/4384100 FAX:1202/8787942

September 25, 1990

VIA TELECOPY

Leroy Clifford
Natural Resource Officer
Bureau of Indian Affairs
Pine Ridge Agency
P.O. Box 1203
Pine Ridge, South Dakota 57770

Dear Leroy:

As we have discussed, Bechtel Enterprises of San Francisco, California has requested Bode and Hainline to identify certain Indian tribes which may be interested in pursuing cooperative commercial ventures with Bechtel in order to develop large-scale industrial projects on tribal land.

Briefly, Bechtel is looking to enter into long-term relationships with Indian tribes which, like Bechtel, are committed to creating enterprises which will benefit both the tribes and Bechtel well into the 21st century. After taking into careful consideration Bechtel's parameters for identifying tribes with which it would prefer to explore possible ventures, I believe that Bechtel would be very interested in opening discussions with your tribe.

Bechtel believes that the economic and social circumstances of tribes could be substantially enhanced through commercially legitimate and environmentally sound industrial projects on tribal land. Bechtel believes equally strongly that such appropriate projects must be carried out under business arrangements and structures which fairly allocate to each participating Indian tribe a fair reward for its participation and contribution to the success of such ventures. I believe leaders of your tribe share this view.

Without limiting the range of projects Bechtel would consider, Bechtel is interested in appropriately locating solid waste, cogeneration, waste to energy and hydropower facilities.

I would certainly appreciate your help in putting together the Oglala Sioux and Bechtel in order to beginning discussions. I very much look forward to hearing back from you.

Sincerely,

Samuel W. Goodhope
Samuel W. Goodhope

Editor's note:

The above letter, reprinted just as it was received by *Treaty Council News*, is an example of one multi-national corporation's solicitation of Indian land for "development" projects. Although "solid waste" (i.e. a dump) and waste to energy (i.e. incineration) are specifically mentioned in this letter, in a conversation with *TCN* on January 22, 1991, Bechtel's legal counsel and liaison, Mr. Samuel Goodhope, stated that Bechtel is "absolutely not" pursuing a waste disposal or processing project with the Oglala Sioux Tribe at this time. Instead, he maintained that Bechtel's targeted project for the Pine Ridge Reservation is the "Mini Wiconi" water diversion project, which is still in the initial phases of planning and discussion.

While somewhat dismayed to learn that this letter would soon be made public, Mr. Goodhope assured *TCN* that Bechtel is interested in obtaining the "informed consent" of Oglala Sioux tribal members regarding any project it would undertake on the Pine Ridge Reservation. It is our intention that the publication of this letter will initiate such a process.

hope to avoid environmental regulations and scrutiny by locating dumps and incinerators on reservation land, taking advantage of the absence there of Federal EPA supervision and of adequate tribal environmental regulations. But Lakota activists see the RSW proposal as a threat to tribal sovereignty and to their traditional responsibility as caretakers of the land. The initial agreement between RSW and the Rosebud Tribal Council would give the company the sole right to decide what additional tribal land is needed for the project. This land could be used by the company without extra payments to the Tribe.

RSW was able to obtain initial approval from Rosebud tribal officials without the issue being discussed or voted on by the other tribal members. Many of the communities on the Rosebud Reservation are petitioning the Tribal Council to put the issue to a vote of tribal members in a special referendum. "We want to vote so we can stop our land and environment from being contaminated by out-of-state trash," explained Ron Vallandra, Rosebud resident and representative of the Good Road Coalition.

In the coming weeks, many Lakota people will join together for a meeting of members from all nine tribes of the Sioux Nation to create a Sioux Environmental Coalition, so that information can be shared and mutual support offered between communities under attack by toxic waste disposal schemes.

Note: A 28 minute documentary produced by Greenpeace, entitled "a Strand in the Web" documents the successful struggle of the Diné (Navajo) community of Dilkon to stop a proposed toxic waste dump. Contact Bradley Angel at Greenpeace: 139 Townsend Street, San Francisco CA 94107, (415) 512-9025

Bulletin: Another Tribe Says "No" To Waste

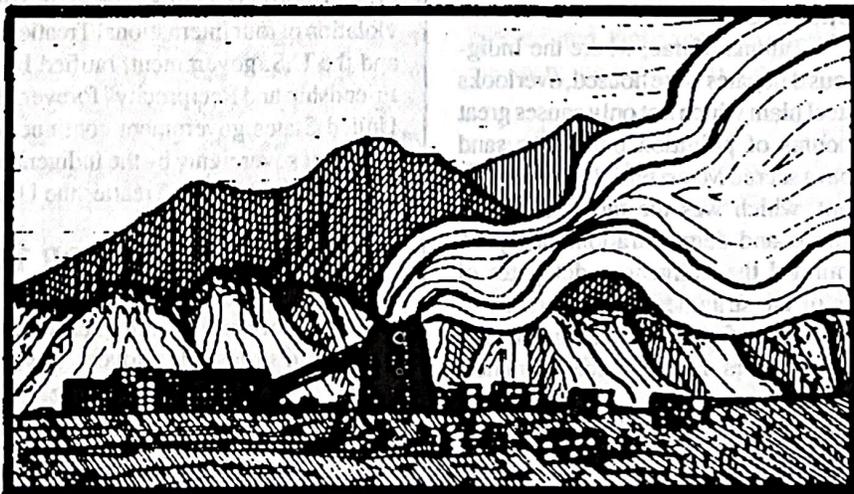
On January 30, 1991 the Kaibab-Paiute Tribal Council announced that it would drop its ongoing negotiations with Waste-Tech Corporation for a waste incineration project on the reservation, located on the Utah-Arizona border. The proposed project generated strong opposition from tribal members. One community-based group, the Earthkeepers, organized a major educational campaign directed at both tribal members and the Council, presenting the environmental and health dangers associated with projects of this type. Kaibab-Paiute Tribal members and the Council were also greatly concerned about aspects of the contract proposed by Waste-Tech which would infringe on the Tribe's sovereignty, such as restrictions on the Tribe's right to conduct site visits or to veto future types of waste disposal projects on Tribal lands.

Kaw Tribe Rejects Waste Incinerator

Respecting the wishes of tribal members, the Kaw Tribal Council in Oklahoma recently rejected a hazardous waste incinerator proposed by Waste Tech. The Kaw Council voted to stop the incinerator deal with Waste Tech in the face of growing opposition by Kaw tribal members as well as by Indians from other nearby tribes.

Waste Tech is one of the corporations that has spent the last several years trying to build five incinerators on Indian land, but has run into stiff resistance from indigenous people. Chickaloon Village in Alaska and the Navajo community in Dilkon, Arizona,

both have successfully resisted Waste Tech's attempts to build incinerators and dumps on Indian land. In Oklahoma, the incinerator was proposed on land over which several tribes share jurisdiction. Waste Tech got their foot in the door with the Kaw Tribal Council last year, but members of five tribes including the Kaw united in the Campaign for Sovereignty to stop Waste Tech. "This incinerator was a threat to our sovereignty, our land and environment," explained Carter Camp of the Campaign for Sovereignty. "The Kaw are the People of the Wind, and the Kaw decided not to poison the Earth with the wind."



1990 Nuclear Free and Independent Pacific Movement Conference



From October 31 to November 7, 1990, over 200 delegates and observers from 26 countries met in Aotearoa (New Zealand) to share information and discuss issues of vital concern to the Peoples of the Pacific and Pacific Rim Nations. The Nuclear Free and Independent Pacific (NFIP) movement has met every third year for the last two decades. This year, 45 resolutions were passed, and unity and solidarity was reaffirmed among the participants, who represented communities involved in the struggle against colonization and nuclear contamination of their homelands.

The Conference was hosted by the Maori People of Aotearoa. Meetings took place at various marae's on the North Island, Te Ika-A-Maui. The hospitality, traditions, dignity and respect for Mother Earth of the Maori hosts set the tone for the conference, and was expressed in ceremony, feasts, untiring effort and an openness of heart that will be long remembered by the participants.

Tahuna Marae, where the Indigenous delegates were housed, overlooks a steel plant which not only causes great amounts of pollution but mines sand from a sacred Maori burial ground. The plant, which was the target of Maori protests and demonstrations last year, reminded the Indigenous delegates of one of the struggles common to all — the constant fight to protect sacred sites and ancestors' resting places from desecration.

The theme of the Conference was "listen to the Tangata Whenua," the People from the Land. The ongoing struggles for independence of the Pacific Indigenous Nations was a primary fo-

cus of discussion. Testimony was given regarding: the Treaty rights and independence struggle of the Maori Nation; the liberation movements being waged by other "captive" Pacific Nations such as East Timor, West Papua, Tahiti, Polynesia, and Kanaky; and the self-determination and sovereignty movements of Indigenous Peoples in Hawaii, Australia and the Nations of the Americas.

The devastating effects of the "nuclear chain" on the Peoples of the

Pacific was another major focus of the discussions and testimony. Delegates presented testimony on the plight of radiation victims and Peoples whose homelands continue to be the targets of nuclear bomb and weapons testing, and on the impacts of military installations, uranium mining, nuclear power plants, storage and waste dumping on the Indigenous Peoples of Australia, Canada, the U.S., Japan and the Pacific Islands

The conference participants rec-

See NFIP, page 21

IN SUPPORT OF NATIVE HAWAIIAN SOVEREIGNTY

On January 13th, 1991 the Indigenous Peoples of Hawaii will commemorate 98 years since the armed invasion of their homeland by the United States at the 15th annual Hawai'i Loa Ku-Kike Kakou "All Hawai'i Stand Together" commemoration in Honolulu.

The 1893 U.S. invasion of the sovereign Hawaiian Nation was in direct violation of four International Treaties made between the Hawaiian monarchy and the U.S. government, ratified between 1850-1887, promising "Peace, Friendship and Reciprocity" forever. The State of Hawaii legislature and the United States government continue to ignore and deny the rightful, legal claims of sovereignty by the Indigenous People of Hawaii and to pretend that the legal and binding Treaties the U.S. signed with them no longer exist.

HONOR THE TREATIES!

For more information, or to find out how you can support the Native Hawai'ian struggle for Sovereignty, contact:

Kawaiipuna Prejean
He Hawai'i Iau
2004 Kalawahine Place
Honolulu, HI 96822
(808) 533-1425

Commentary: Guatemala, Tainted by the Blood of its Children

by Rigoberta Menchú

To understand our situation better, one must say that Guatemala is a country characterized by the systematic violation of the people's human rights and fundamental liberties, but that it also is a country with an endless blue sky, green mountains, and, more than anything else, with the ancient reminders of our ancestors, the Mayas, that always light the way and fuel the hopes of we who are struggling to build a more just, humane and dignified society for our children and grandchildren.

Guatemala's primary economic structure, the mini-latifundio, has made the unjust distribution of the land possible. 70% of the fertile land is in the hands of 2% of the population, while the vast majority of the people own small plots that are exhausted by overfarming; they don't even yield enough for the most meager subsistence. Many of our people can't even lay claim to this tiny plot of earth; they are forced to survive on whatever the road brings to them as they watch the children and the old ones die of hunger. For the farmers, the land represents the only road to economic survival, the fields from which they yank the family's daily tortilla. For the Indigenous people, the land is Our Mother Earth, where the roots of our Mayan culture are planted, our source of life. That is why the state of misery, hunger and death that weighs so heavily upon the Guatemalan people centers on the land. 62% of the economically active population is sub or under or unemployed. 80% of all city dwellers are illiterate as are 90% of those living in the countryside. The illiteracy rate for women, who are the principal victims of injustice, is worst of all: 95%. Half our people are homeless and our per capita income only covers 45% of our basic dietary needs.

Since 1954, Guatemala has been

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En Español, Pagina 15



Guatemala Massacre in Atitlan

from page one

lagers had collected 15,000 signatures on a petition demanding prosecution and punishment for the military personnel responsible, and the withdrawal of the army from Santiago Atitlan.

Santiago Atitlan has been the site of massacres and continuous murders ever since the army permanently occupied the town in 1978. Mayor Delfino Rodas is calling for a rapid investigation into the massacre and prosecution of those found responsible as well as the removal of the army garrison from Santiago Atitlan. Referring to the army base, he states that "Instead of protecting us, it is they who, under the effects of alcohol, become the assassins of the residents of this area."

Indian organizations in Guatemala are requesting that people throughout the world express solidarity with them by protesting this massacre and the continued repression of the Indian people of Guatemala by the government and military forces.

Please write letters, send Faxes,

telexes or call to:

- 1) Demand the prosecution and punishment of the military personnel responsible for the massacre.
- 2) Demand the respect of the villagers' petition to remove the army from Santiago, Atitlan.
- 3) Demand that the U.S. Congress withhold all U.S. aid to Guatemala until the villagers' petition is respected and those responsible for the massacre are brought to justice.

Address messages regarding prosecution of those responsible for the massacre and respect for the villagers' petition to:

Brig. Gen. Juan Leonel Bolanos
 Ministro de Defensa
 Ministerio de Defensa
 Palacio Nacional
 Guatemala, Guatemala
 Telex: 305-5321 RELEXT GU
 Telephone: 011-5022-21212 ext. 2226
 Fax: 011-5022-537472

Alaska Subsistence Struggle takes the Offense in Court



In October, the State of Alaska dropped the charges against 21 defendants arrested or cited at the July 30th Subsistence Fish-In in Kenai. The charges against the 10 minors also cited in the case were dropped at the time of arraignment.

Each defendant faced a maximum sentence of one year in jail and a \$5,000 fine for each charge of "illegal subsistence fishing." Most of those facing jail time were Alaska Native women, including several elders.

The Fish-In was organized by members of the Traditional Dena'ina Tribe and the Subsistence Women of Kenai. Representatives from Native villages throughout Alaska participated in the event, which called attention to violations of human rights carried out against traditional fishing and hunting Peoples by the State of Alaska, which has included harassment, intimidation, confiscation of gear and subsistence foods, arrests, fines and incarcerations.

The State of Alaska dropped the charges for "lack of evidence", a strange claim considering that the defendants admitted to placing an "illegal" subsistence drift net on the shore of Cook Inlet. The event was carried out in full view of many representatives of the media, and was televised on state and national television, so "evidence" was, in fact, plentiful.

Mary Ann Mills, a member of the Traditional Dena'ina Tribal Council and one of the event's organizers, believes the State backed down partly in response to the widespread support for the event, and partly because the defendants filed "motions of special appearance" at their arraignment, challenging the State's jurisdiction in Indigenous subsistence cases such as this one. "The State was going to have to prove it has jurisdiction over our fishing rights before going on with the prosecution," she explained. "They didn't want to have to face us in court over this issue, when they know that according to Federal, International,

and Tribal law, and even their own State Constitution, we are in the right. They also didn't want to have to respond to our charges of human rights violations."

After the charges were dropped, Mills and her co-organizers decided to go on the offense to challenge the State's continuing involvement in the destruction of Indigenous subsistence rights in Alaska. On December 17th, they filed a "motion of notification for lack of jurisdiction under special appearance" with the U.S. Federal Court in Anchorage, along with a "motion of notification of human rights violations" constituting genocide against Alaska Native Peoples, in violation of Public Law 100-606 (The Genocide Act, passed by Congress in 1988).

According to Mills, the motions touched on many issues crucial to Native subsistence rights and survival in Alaska, including health issues (such as the increase in diabetes, immune deficiency disorders and infant mortality when subsistence diet is replaced by commercial foods), the destruction of the culture, the usurping of jurisdiction from the traditional Native governments, and the racism of the Alaska Courts and Criminal Justice system.

In a letter to the Federal judge submitted along with the motions, the

Traditional Dena'ina summed up their position as follows: We must insist that the United States of America honor its International Treaty commitments in their "Trust Responsibility" to the protection of the Traditional Dena'ina Human Rights and Titles. The traditional Dena'ina feel that we are best suited to implement our own self-governance and our own self-determination in an effort to decide our own destiny."

For more information, contact:

*Mary Ann Mills
Subsistence Women of Kenai
P.O. Box 143
Sterling, AK 99672
(907) 262-5403*

*Sovereignty Network
HC04 Box 9880
Palmer, AK 99645
(907) 745-0505*

"The State of Alaska and its people shall disclaim any and all lands owned, occupied and/or claimed by Natives of Alaska, including fishing rights forever."

*— State of Alaska Constitution,
Article XII Section 12,
effective January 3, 1959*



GWICH'IN, from page 2

State of Alaska officials, coupled with the fervor for renewed oil development in Alaska expressed by Alaska's Congressional delegation, makes the need for broad-based support for the protection of ANWR all the more critical at this time.

Bills to protect the coastal plain of ANWR as a Wilderness Area — S 39 in the Senate and HR 39 in the House — will need tremendous popular support to pass. Legislators can best support these bills by signing on to them as co-sponsors. Even with many co-sponsors for these wilderness bills, a great deal of public pressure will be required to stop the passage of soon-to-be-introduced bills allowing the development of ANWR.

Once again, the U.S. Congress is in the position to decide the fate of an Indigenous People without having to listen to what the People themselves have to say or to consider what they need to survive. Once again, it is not the rights or point of view of the Indigenous People that are foremost in the public debate, but the money that can be made by exploiting the land.

WHAT YOU CAN DO

The Gwich'in chiefs have asked for public support to protect their homelands and way of life. Please talk to or write your legislators, asking them to co-sponsor or otherwise support S 39 and HR 39. Let them know that the survival of the ANWR ecosystem and the Gwich'in People are more important to you than a few months worth of cheap oil. Encourage your friends, organizations and elected officials to take action in support of this struggle to protect our Mother Earth and a Traditional People's way of life.

For more information contact:

The Gwich'in Steering Committee
P.O. Box 202768
Anchorage, AK 99520
(907) 258-6814

ECUADOR, from page 3

communities in order to undermine the Native culture and prevent the influence of Indian federations. Then, roads are built, and massive exploitation of resources and rapid colonization begins. National militaries are employed to insure that the process unfolds smoothly and objections are quickly silenced. This is how the Amazon rainforest environment and Indian communities are effectively destroyed.

Currently, indigenous organizations are actively working to prevent this from happening in Pastaza. These include OPIP, CONFENIAE (The Confederation of Indian Organizations of the Ecuadorian Amazon), and CONAIE (The Confederation of Indian Organizations of Ecuador). The Ecuadorian Military has been actively discrediting and harassing all of these organizations, calling them "extreme leftist, violent terrorists." The situation is critical and major violence may be carried out against the members of these organizations soon. These are strong Indian organizations working to protect their people and homelands from destruction. They are calling on the international community to support them in their struggle.

For more information contact:

SAIIC
P.O. Box 28703
Oakland, CA 94604

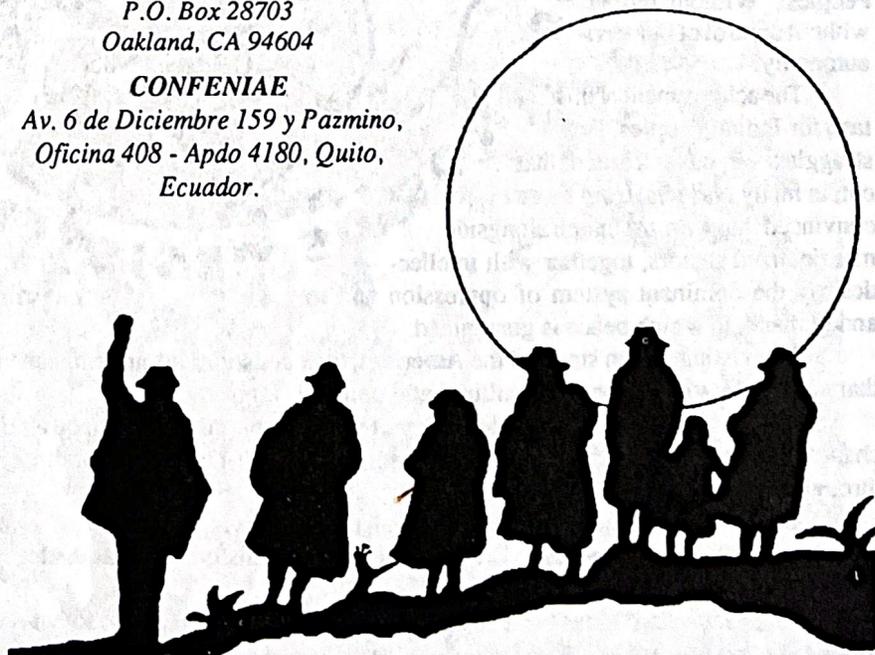
CONFENIAE
Av. 6 de Diciembre 159 y Pazmino,
Oficina 408 - Apdo 4180, Quito,
Ecuador.

Please write, call, send Faxes and telexes to ARCO, the World Bank, and President Rodrigo Borja of Ecuador, protesting this critical situation and expressing your solidarity with the Indian people of Ecuador. Please reprint this bulletin in your publications and pass it on to others. Your help is desperately needed!

President Rodrigo Borja
Palacio Nacional
Quito, ECUADOR
Telex: 393-223-75 PREREP ED
or 393-222-01 PREREP ED

L.M. Cook, Exec. Dir.
Atlantic-Richfield Co.
515 South Flower
Los Angeles, CA 90071
Tel: (213) 486-3511 or 486-2049

Barber Conable, President
World Bank
1818 H St. NW
Washington, DC 20433 USA
Fax: (202) 477-6391
Tel: (202) 477-1234





International "500 Years of Resistance"

On July 17-21, 1990, nearly 400 Indian people, representing 120 nations, tribes and organizations of the Americas, met for the first time in Quito, Ecuador to discuss their peoples' struggles for self-determination and to strategize for a unified Indian response to the 1992 Jubilee celebrations. The following is their joint declaration:

Indigenous Alliance of the Americas on 500 Years of Resistance Declaration of Quito, Ecuador July 1990

The Continental Gathering "500 Years of Indian Resistance," with representatives from 120 Indian Nations, International and Fraternal organizations, meeting in Quito, July 17-20, 1990, declare before the world the following:

The Indians of America have never abandoned our constant struggle against the conditions of oppression, discrimination and exploitation which were imposed upon us as a result of the European invasion of our ancestral territories.

Our struggle is not a mere reflection of the memory of 500 years of oppression which the invaders, in complicity with the "democratic" governments of our countries, want to turn into events of jubilation and celebrations. Our Indian People, Nations and Nationalities are basing our struggle on our identity, which shall lead us to true liberation. We are responding aggressively, and commit ourselves to reject this "celebration."

The struggle of our People has acquired a new quality in recent times. This struggle is less isolated and more organized. We are now completely conscious that our total liberation can only be expressed through the complete exercise of our self-determination. Our unity is based on this fundamental right. Our self-determination is not just a simple declaration.

We must guarantee the necessary conditions that permit the complete exercise of our self-determination; and this, in turn, must be expressed as complete autonomy for our Peoples. Without Indian self-government and control of our territories, there can be no autonomy.

The achievement of this task for Indian Peoples. However, through our struggles we have learned that we must march alongside the marginalized sectors, together with intellectuals, in many respects, from those of the dominant system of oppression and to destroy the dominant system of oppression and to construct a new society, pluralistic, democratic and humane, in which peace is guaranteed.

The existing nation states of the Americas, their constitutions and fundamental laws are judicial/political expressions that negate our socio-economic, cultural and political rights.

From this point in our general strategy of struggle, we consider it to be a priority that we demand complete structural change: change which recognizes the inherent right to self-determination through Indian People's own governments and through the control of our territories.

Our problems will not be resolved through the self-serving politics of governmental entities which seek integration and ethno-development. It is necessary to have an integral transformation at the level of the state and national society: that is to say, the creation of a new nation.

In this Gathering, it has been clear that territorial rights are a fundamental demand of the Indigenous Peoples of the Americas.



Our objective is a principal one, ever, through our struggles we have learned that we must march alongside the marginalized sectors, together with intellectuals, in many respects, from those of the dominant system of oppression and to destroy the dominant system of oppression and to construct a new society, pluralistic, democratic and humane, in which peace is guaranteed.

of Resistance" Organizing



Based on these aforementioned reflections, the organizations united in the First Continental Gathering of Indigenous Peoples reaffirm:

1. Our emphatic rejection of the Quincentennial celebration, and the firm promise that we will turn that date into an occasion to strengthen our process of continental unity and struggle towards our liberation.
2. Our resolute political project of self-determination and the attainment of our autonomy, in the framework of nation states, under a new popular order, respecting the appellation which each People determines for their struggle and project.
3. Our decision to defend our culture, education, and religion as fundamental to our identity as Peoples, reclaiming and maintaining our own forms of spiritual life and communal coexistence, in an intimate relationship with our Mother Earth.
4. Our rejection of the manipulation of organizations which are linked to the dominant sectors of society and have no Indigenous representation, which usurp our name for (their own) imperialist interests. At the same time, we affirm our choice to strengthen our own organizations, without excluding or isolating ourselves from other popular struggles.
5. Our recognition of the important role that Indigenous

women play in the struggles of our Peoples. We understand the necessity to expand women's participation in our organizations and we reaffirm that it is one struggle, men and women together, in our liberation process, and a key question in our political practices.

6. That we Indian Peoples consider it vital to defend and conserve our natural resources, which right now are being attacked by transnational corporations. We are convinced that this defense will be realized if it is Indian People who administer and control the territories where we live, according to our own principles of organization and communal life.

7. That we oppose national judicial structures which are the result of the process of colonization and neo-colonization. We seek a New Social Order that embraces our traditional exercise of Common Law, an expression of our culture and forms of organization. We demand that we be recognized as Peoples under International Law, and that this recognition be incorporated into the respective Nation States.

8. That we denounce the victimization of Indian People through violence and persecution, which constitutes a flagrant violation of human rights. We demand respect for our right to life, to land, to free organization and expression of our culture. At the same time, we demand the release of our leaders who are held as political prisoners, an end to repression, and restitution for the harms caused us.



Delegates to Quito Conference Address the press, speaking into the mike is a CUC representative.

Commentary :
GUATEMALA, from page 9

living through a deep economic, social and political crisis under the reign of consecutive military dictatorships. All of this has given rise to an internal armed conflict and the militarization of our communities, towns and villages. The internal war and the general crisis we are currently living through are undeniably linked to the true content of the 500 years of silence and oppression, the 500 years of denial and pillage of Our Mother Earth and all of the painful and unjust consequences of the so-called "discovery of America."

Due to the magnitude of the problems Guatemala is experiencing, we are convinced that there will never be peace or democracy unless there are concrete answers to address the causes of the armed conflict and current crisis. We will continue to fight for the future we deeply desire for the coming generations, especially when we are driven on by the atrocities committed against our people.

In Guatemala, civilians, Indigenous and mestizos alike, old people,

children, pregnant women and anyone that the army considers to be suspicious are murdered with complete impunity. This is how the army eliminates all real, imaginary or potential opponents to its antipopular policies. There are very few families that haven't seen their homes broken apart, filled with tears, with sadness and pain because a father, a mother, or some children have been taken away, tortured, "disappeared" or murdered by the government's repressive forces; or perhaps they have only been terrorized by the constant death threats and intimidation that have become the daily nightmare in our homeland.

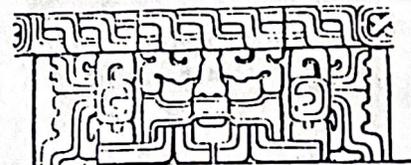
The worst thing is that the authorities have institutionalized repression, terror and intimidation and have completely freed the hands of those who are directly and indirectly responsible for the killings. With each day that passes, they add up the lost lives on charts, as if life itself were just another object to be put into numbers. This is how they condone the massacres and the murders: by saying that things have improved this year because there were fewer murders, fewer thousands of disappeared. We, Guatemalans, bear witness to the permanent mourning caused by the many massacres, the repression and the militarization of our villages, communities and towns that darkens the blue skies and gradually destroys an important part of our Mayan culture.

Our country has lost its civic character, and the negative consequences of this are enormous. At this moment, more than a million people within Guatemala have been displaced. Many survive on the agroexport farms by putting up with every imaginable sort of coercion, intimidation and humiliation; the landowners or bosses pay them slave wages for back-breaking work in subhuman conditions. There are about half a million orphans, deprived of their infancy and childhood because they saw their loved ones' blood come pouring out when they were so young. Terror is what they know, terror and the endless work they must do to survive. Daily, malnutrition and hunger claim many of these orphans' lives, while those who manage to survive

haven't the slightest guarantee for a decent, secure future. There are about one hundred thousand widowed mothers who have had to support from five to seven children by assuming the role of mother and father in a home destroyed by bloodthirsty repression. They have no work, no way to offer their children food, health and education. Of the approximate 250,000 refugees who survived sure death by escaping from Guatemala, the great majority hope that their rights will be respected when they return to their homes.

In the meanwhile, they are experiencing great deprivations, far from their country, their homeland, and their land that gives them life and hope. According to the statistics used by national and international observers, 50,000 people have disappeared and 100,000 have been killed in a country with a population of 9 million, 60% of which is Indigenous, of Mayan ancestry. For five centuries we, the Indigenous people, an important part of our Guatemala, have continuously suffered cultural oppression and racial discrimination that began with the so-called Spanish conquest in 1492. This situation has made the Indigenous people the object of the greatest injustices that this Central American country continues to experience.

In the midst of so much suffering, our organizations and our people have stored up rich and valuable experiences that light the way to our future. We have no choice other than to continue with our just cause, to continue until there is not a single death caused by the bullets of the army or its death squads who have taken the lives of the finest children of Guatemala.



Rigoberta Menchú Tum, member of the International Representatives of the Committee de Unidad Campesina (CUC) and of the United Representatives of the Guatemalan Opposition, serves on the Board of Directors of the International Indian Treaty Council.



Comentario: Guatemala: Empañada Por La Sangre De Sus Hijos

Para comprender mejor nuestra situación es necesario decir que Guatemala es un país caracterizado por una sistemática violación a los derechos humanos y libertades fundamentales de la población. Pero también, es un país con un permanente cielo azul, verdes montañas y sobre todo, lleno de memorias milenarias de nuestros antepasados, los Mayas, que siempre brillaron en los caminos y las esperanzas de los que hoy luchamos por la construcción de una sociedad más humana, justa y digna para nuestros hijos y nietos.

Su estructura económica se basa fundamentalmente en el minifundismo que ha permitido la injusta distribución de la tierra, al punto que 70% de las tierras fértiles se encuentran en las manos, de alrededor del 2% de la población, mientras que la gran mayoría cuenta con pequeñas parcelas gastadas por tanto uso, que ya no produce ni siquiera para la sobrevivencia, o simplemente nuestra gente ya no tiene un pedacito de tierra y le toca sobrevivir de lo que encuentra en su camino, viendo morir a sus ancianos y sus hijos de hambre. Para los trabajadores del campo, la tierra representa por un lado, la única sobrevivencia económica, donde

arrancamos una tortilla diaria para la familia y nuestros hijos y por otro lado, para los indígenas, la tierra es "Nuestra Madre Tierra", es nuestra fuente de vida, es donde está sembrada la raíz de



nuestra cultura Maya. Es por esto que la injusta distribución de la tierra constituye el eje central de la situación de miseria, hambre y muerte que agobia a la población guatemalteca. Existe un 62% de la población económicamente activa que está desempleada o subempleada. Un analfabetismo que alcanza alrededor del 80% en la ciudad, mientras que en el campo llega al 90% y

aún peor en el caso de las mujeres, que llega al 95%, ya que somos las principales víctimas de esta situación injusta. Nuestro país cuenta con un déficit del 50% de vivienda y se percibe un ingreso per cápita que sólo alcanza para cubrir al 45% de las necesidades básicas de alimentación.

De ese forma Guatemala vive una profunda crisis económica, social y política bajo un régimen de sucesivas dictaduras militares que ha dado origen al conflicto armado interno y una militarización de nuestras comunidades, aldeas y pueblos, a lo largo de las últimas tres décadas. No cabe duda que la guerra interna y la crisis en general que vivimos en la actualidad, tiene mucho que ver con el verdadero contenido de los 500 años de silencio, opresión, marginación, despojo a nuestra madre tierra y todas las consecuencias dolorosas o injustas del llamado "descubrimiento de América."

Ante la dimensión de la problemática que vive Guatemala es que estamos convencidos que si no se dan respuestas concretas y profundas a las causas del conflicto armado interno y la crisis existente, no puede haber

Continúa pagina 16

Masacre de Indígenas en Santiago, Atitlán

Santiago Atitlán es un pequeño poblado del departamento de Solola, habitado por los tz'utujiles. El pueblo tiene una historia de presión que coincide con la instalación de una guarnición militar en 1979. En octubre de 1980, Gaspar Cula Yats, el director de la Escuela Radiofónica "La Voz de Atitlán", fue secuestrado y asesinado; en 1982 el sacerdote estadounidense que trabajaba en la zona, Francisco Rother, fue asesinado; en 1983 hubo una masacre en la aldea de Cacaya que pertenece a la misma municipalidad; y apenas hace un mes, hubo una masacre en el pueblo mismo. El dos de diciembre a la una de la mañana, cinco mil ciudadanos llevando banderitas blancas marcharon

en orden y silencio a la guarnición para preguntarles a los militares por qué, tres horas antes, habían intentado secuestrar al Sr. Andrés Ajuchan. El alcalde saliente, Delfino Rodas Tobias, y el alcalde elector, Slavador Ramírez y Ramírez, se adelantaron para hablar con el comandante en nombre de todos los presentes. Sin dejar que se dijera nada, el comandante les dio el orden de fuego a sus soldados, quienes dispararon indiscriminadamente matando allí mismo a catorce ciudadanos e hiriendo más de veinte, uno de los cuales murió horas después en el hospital. Otras fuentes informáticas reportaron veintiseis muertos y 71 heridos.

Noticias de Guatemala clara que

los más importantes de la masacre de Atitlán es que el Ejército guatemalteco ya no puede recurrir a maniobras publicitarias para escabullirse, como lo hizo en el caso de la masacre de El Aguacate. Agrega la publicación que también es importante que los ciudadanos de Atitlán no se han dejado intimidar por las matanzas, pues no solo se enfrentaron al ejército pacíficamente el dos de diciembre, sino que, a pesar de las repetidas amenazas, se han comprometido a dar fe sobre los eventos ocurridos esa noche.

Asimismo, el pueblo guatemalteco se ha solidarizado ampliamente con Atitlán. El Arzobispo

Continúa pagina 17

Comentario, de pagina 15

democracia y paz en Guatemala, los pueblos seguiremos luchando por ese futuro que anhelamos para nuestras generaciones y sobre todo si a esto se rega los atropellos contra la vida de nuestros pueblos.

En Guatemala se mata con toda impunidad a civiles, indígenas y ladinos (mestizos), a ancianos, mujeres embarazadas a niños y todos aquellos que de cualquier manera ejército los considera sospechosos, enemigos o como posibles opositores a su política antipopular, en el futuro. Son pocas las familias que no han vistos sus hogares rotos, llenos de lágrimas, de tristezas y de dolor por un padre, una madre y unos hijos secuestrados, torturados, desaparecidos y asasinados por las fuerzas represivas del estado o, simplemente aterrorizados por las constantes amenazas de muerte y toda clase de intimidaciones que se ha convertido en una pesadilla cotidiana y comun en nuestra patria. Lo peor de todo es que las autoridades han institucionalizado la represión, el terror y la intimidación dejando en completa libertad los responsables directos e indirectos de la muerte, y cada día que pasa cuentan las vidas perdidas por números, como si la vida fuera cualquier objeto material que se puede cuantificar en números, legalizando así las masacres y la muerte, diciendo que de un año a otro, la situación ha mejorado porque fueron menos los milos de desaparecidos y asasinados. Los Guatemaltecos somos testigos del permanente luto, que causa las multiples masacres, la represión y la

militarización de nuestros aldeas, comunidades y pueblos que opaca nuestro cielo azul y destruye poco a poco, parte importante de nuestra cultura Maya. Nuestro país ha perdido su carácter civil y sus consecuencias negativas en la vida de nuestra población son enormes. En la actualidad existe mas de un millón de desplazados Internos que en parte, sobreviven en las fincas agroexportadoras viviendo toda clase de chantajes, intimidaciones y desprecio de los terratenientes o patronos, que los pagan un salario de esclavos y de hambre a cambio del duro trabajo en condiciones inhumanas; existen alrededor de medio millón de niños huérfanos que no tienen la oportunidad de vivir su niñez, su infancia y juventud, ya que desde temprana edad vieron correr la sangre de sus seres más queridos; se los impone en terror, el miedo y sobre todo el trabajo incansable para que pueden sobrevivir. Muchos de estos huérfanos, a diario pierden la vida por desnutrición, por hambre y los que logran sobrevivir no tienen ninguna garantía de un futuro digno y seguro; hay alrededor de cien mil viudas, madres que han tenido que salir adelante, con cinco a siete hijos, asumiendo el papel de madre y padre en un hogar destrozado por la sangrienta represión y sin fuentes de trabajo para ofrecer educación, comida y salud a sus hijos. Y alrededor de 250 mil refugiados que sobrevivieron de la muerte en Guatemala, la gran mayoría esperan que se respete la vida y todos los derechos elementales para retornar a sus lugares de origen, mientras tanto, están pasando por grandes sufrimientos, por estar fuera de su patria y sus tierras que los de la vida y la

esperanza. Según los cálculos manejados por los observadores nacionales o internacionales existen 50 mil desaparecidos y más de cien mil muertos, en un país con una población de 9 millones, de la cual más del 60% somos indígenas, herederos de los Mayas. Los indígenas, como parte importante de nuestra Guatemala hemos venido sufriendo a lo largo de cinco siglos la opresión cultural y la discriminación racial que comenzara a partir de la llamada conquista española en 1492. Esta situación ha hecho que los indígenas seamos los más afectados por las grandes injusticias que sigue viviendo este país centroamericano..

En medio de tanto sufrimiento, nuestras organizaciones y nuestro pueblo han acumulado ricas y valiosas experiencias que nos alumbramos el futuro y no tenemos ninguna opción más que continuar con nuestra justa lucha hasta que no hay en nuestro país ni un sólo muerto, por las balas del ejército y sus grupos paramilitares que destruyan la vida de los mejores hijos de nuestra patria.

Rigoberta Menchu Tun

Miembro de la Representación Internacional del Comité de Unidad Campesina - CUC - de Guatemala y de la Representación Unitaria de la Oposición Guatemalteca -RUOG-; y miembro de la mesa directiva del IITC.



Dominique Roger (UNESCO)

TCN would like to thank the South and Meso-American Indian Information Center, (SAIIC) for their assistance in providing information, translation, photos and graphics.

Gracias al Centro de Información de Indios Centro y Meso-Americanos por su información, traducción, fotos y gráficos.

"In the name of the peasants of Guatemala, thank you for this prize." Rigoberta Menchu Tún (Guatemala) accepts the United Nations Education, Scientific and Cultural Association Prize for Peace Education during a ceremony held at UNESCO headquarters in Paris on September 20, 1990.



Atitlan de pagina 15

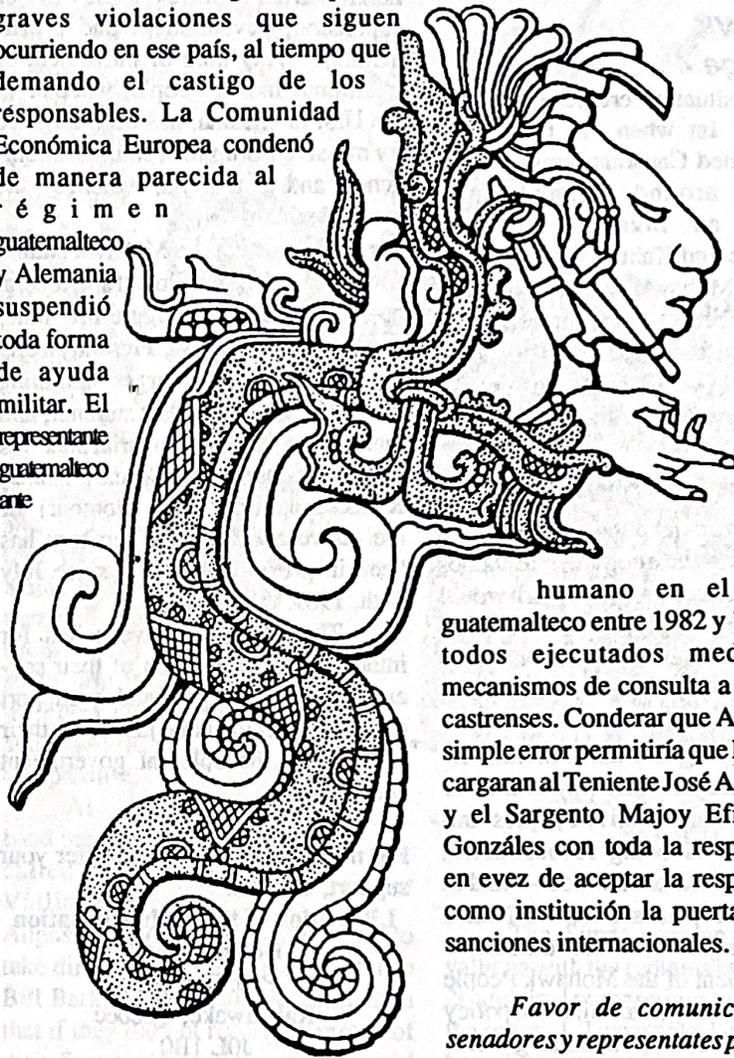
de Guatemala, Monsignor Prospero Penados del Barrio, junto con varias organizaciones cristianas, han condenado la atrocidad y han demandado el retiro inmediato de la guarnición de los alrededores de Atitlan. El Grupo de Apoyo Mutuo (GAM) demandó que los autores de la matanza fueran arrestados y juzgados por el crimen. El Comité de Unidad Campesina (CUC) lanzó un llamado a la comunidad nacional e internacional a no dejarse enganar por las informaciones mentirosas del gobierno y del ejército que se quieren lavar las manos acusando a los vecinos y autoridades locales. El Congreso de la República de Guatemala emitió un punto resolutivo en el que manifiesta que lo ocurrido en Santiago Atitlan:

“retratan de cuerpo entero la descomposición moral de la sociedad guatemalteca y en particular de las instituciones de seguridad pública, responsables y causantes directas de esa violencia.” El Consejo Nacional de Desplazados de Guatemala (CONDEG) afirmó que esta vez deben actuar con firmeza, para que se castigue a los jefes militares que son los verdaderos responsables de esta nueva masacre, además de exigir el retiro inmediato de los militares de la zona de Santiago Atitlan. Tanto el Consejo de Comunidades Etnicas Runujel Junam (CERJ) y la Asociación de Investigación y Estudios Sociales (ASIES) condenaron la matanza y apelaron al gobierno a garantizar los derechos humanos fundamentales y a lanzar una investigación completa del acontecimiento. El rector de la Universidad de San Carlos de Guatemala, a su vez expresó su preocupación “por las situaciones de violencia que solo demuestran intolerancia e irrespeto a los derechos inalienables del Hombre.”

La respuesta internacional ha sido muy crítica también. Quizás lo más sorprendente ha sido el regaño del representante a la ONU de los Estados Unidos, el país responsable en gran parte por armar y entrenar al Ejército de Guatemala. Thomas Pickering expresó

la insatisfacción de su gobierno por las graves violaciones que siguen ocurriendo en ese país, al tiempo que demandó el castigo de los responsables. La Comunidad Económica Europea condenó de manera parecida al régimen

guatemalteco y Alemania suspendió toda forma de ayuda militar. El representante guatemalteco ante



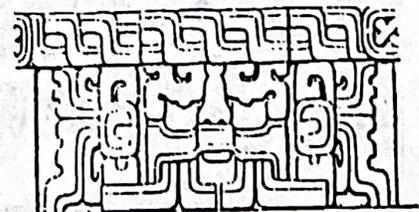
humano en el altiplano guatemalteco entre 1982 y 1984 fueron todos ejecutados mediante los mecanismos de consulta a los mandos castrenses. Conceder que Atitlan fue un simple error permitiría que los militares cargaran al Teniente José Antonio Ortiz y el Sargento Majoy Efraín García González con toda la responsabilidad en vez de aceptar la responsabilidad como institución la puerta a posibles sanciones internacionales.

Favor de comunicar con los senadores y representantes por medio de FAX, telex, carta o llamada telefónica exigiendo:

1. que se juzguen y castiguen todos los militares responsables de la masacre,
2. el respeto de la petición de los ciudadanos pidiendo que se retire la guarnición de Santiago Atitlan,
3. alto a toda ayuda a Guatemala hasta que se respete la petición de los ciudadanos y los culpables sean castigados conforme a la ley.

la ONU, Francisco Villagarán, respondió que “nuestro problema está siendo magnificado y distorsionado de mala fe”, además de expresar su “esperanza” porque la realidad de Guatemala “sea vista con objetividad y no distorsionada por prejuicio.” A su vez, los militares guatemaltecos enfatizaron que lo de Atitlan se trataba de un “error cometido por los oficiales y soldados del destacamento.”

Noticias de Guatemala subraya que la masacre no fue ningún error, sino parte de un plan sincronizado por los militares para intimidar y frenar la ola creciente de inconformidad. La masacre de más de 300 campesinos en Panzós, Alta Verapaz en 1978, La matanza de 39 campesinos y dirigentes populares en la embajada de España en 1980 y la política de tierra arrasada que acabó con más de 440 aldeas e incontables seres



MOHAWK from page 4

The situation erupted again on September 1st when at least 5000 heavily-armed Canadian army troops, encamped around Mohawk land, launched an invasion of both Kahnawake and Kahnasatake. A contingent of Mohawk warriors holding out in a Treatment Center on the Kahnasetake reserve agreed to come out and lay down their arms on September 26th, in return for the Canadian

James Bay Project an issue

Of particular concern at this time are plans for the monumental James Bay hydro-electric project which would flood Indian land and divert large amounts of water to be converted to electricity and then sold to utilities in the North Eastern U.S.

According to Mrs. General, "almost every major water way in Canada that flows through Native Peoples' traditional land is being reconstructed, flooded, diverted or dammed — and in each of these places there's a Native struggle going on". She sees the continued harassment of the Mohawk People in the context of the "termination policy of both the U.S. and Canadian governments" which has always viewed tradi-

tional Native Peoples as "in the way" of expansion, development and profit-making. "Any kind of movement of traditional Indian People, whether in the U.S. or Canada, has been targeted for massive disruption, counter-intelligence, and in the end, violence" she concludes.

Meanwhile, the Mohawk Nation continues to face provincial and federal opposition in their struggle for "independence and survival." Presently many are still in jail for charges stemming from the incidents of last summer, and many more will be facing trial later this spring. One Mohawk political prisoner, Kwakwirakeron (Arthur Montour) of the Akwesane Mohawk territory has been in prison in the U.S. since July 24th, 1989.

The Mohawks have called for international recognition of their sovereignty and land rights, and for support of their efforts to obtain justice for their warriors in the colonial government courts.

For more information or to offer your support, Contact:

**Liberation of the Mohawk Nation
Defense Fund**
P.O. Box 645
Kahnawake, Quebec
J0L 1B0
(514) 638-4750

ARROW LAKES from page 4

did not want the bridge and road built in that area. In the process the Sinixt's attorney announced their claim to aboriginal title. The officials ignored the Sinixt and solicited for bids to begin construction, saying that if they did not spend the \$1.2 million allocated for this project they would lose the funds.

A non-Union contractor, William Berg of William Berg Construction, Ltd. got the bid and on August 21, 1969 began moving heavy equipment to the Vallican area. On this same day Sinixt members arrived at Vallican and blockaded access routes to the proposed roadway and bridge site. They erected tipis and, along with local supporters, formed a human chain and temporarily delayed construction. During the first days of confrontation a Sinixt woman was injured when a construction worker climbed onto a skidder and purposely activated the brush blade. The blade struck her in the stomach as she stood near it to photograph the equipment. She sustained permanent internal injuries. The Sinixt refused to remove the blockade and the contractors called the Royal Canadian Mounted Police (RCMP); but since the Sinixt had not violated any laws no arrests were made. The Sinixt had hoped that they would legally stop the Highways people from destroying the land, but there was a delay in the application process to seek an injunction against Highways. Meanwhile, Highways obtained an interim injunction against the Sinixt. While final decisions were being deliberated, a temporary agreement was reached—the Sinixt agreed to allow the contractors to move equipment to the bridge site and the contractors agreed not to disturb the proposed road area to the north.

As bridge construction was taking place Paul Markin Construction, who sub-contracted with Berg, built a gravel pit north of the village site. The ancient burial ground extended to that area, but no one cared except the Sinixt and their supporters. Concerned community members called in a mining inspector

Continued next page



who found that Markin had no required mining permit and mining activity was ordered to stop. However, by that time the Sinixt had obtained an interim injunction against the private land owner, Tibor Molnar, for allowing this gravel pit. In response, the court allowed the company to continue to remove its existing pile of gravel.

With noisy excavation taking place to the north of the site and clamoring bridge construction taking place to the south, the Sinixt continued to occupy and blockade the proposed roadway waiting for justice to prevail. Instead, they lost in court on September 19, 1969 when the B.C. Supreme Court granted the Highways a permanent injunction. The Sinixt complied with the court order and removed the blockade. They moved their camp into the trees onto the 20-acre site and continued to occupy the site through the cold winter. The Sinixt are still occupying the site and are dependent upon contributions of food and supplies to continue their vigil. They plan to stay at the site as long as is necessary to return the ancestral remains to Mother Earth and protect the area from further disturbance.

Through the initial investigation by Bob Campbell and the 1989 Sinixt Blockade, a network of concern was formed which includes many members of the non-Indian community in the area who share the Sinixt's concern over environmental and human rights issues. Word has filtered out that the underlying motive of this particular road construction is to accommodate the corporations planning 1) further construction of pulp mills in the area and 2) clear-cutting of the timber off the surrounding mountains within Sinixt territory. The Celgar Pulp Mill at Castlegar, B.C., for example, is planning to expand its operation which will increase the truck traffic on the roads.

The Sinixt dismissed their legal counsel in 1989 and, while seeking international legal representation, have worked independently in trying to convince the museum administrators to return the remains.

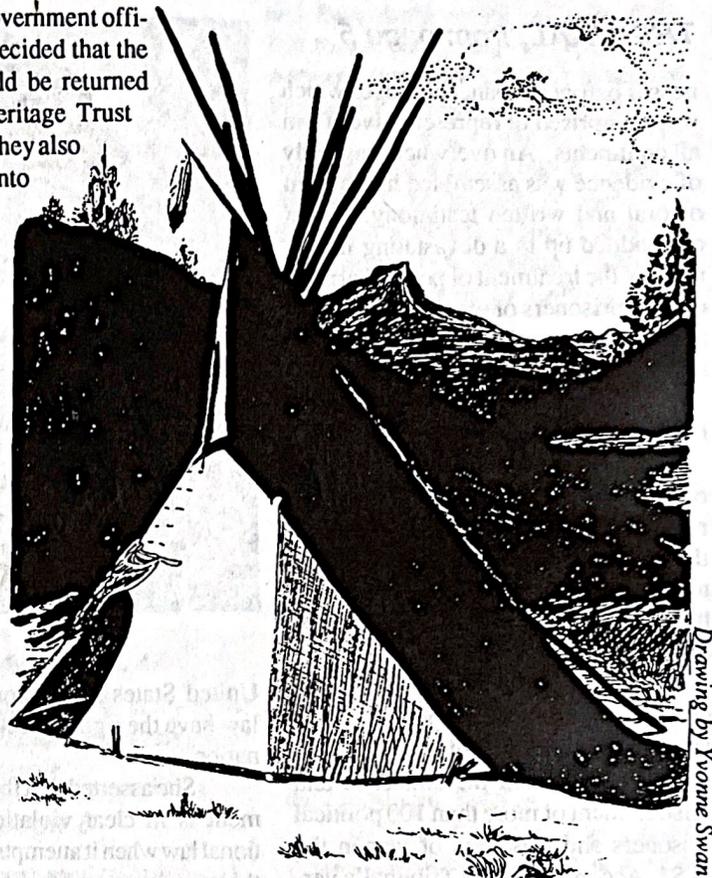
On March 28, 1990 the museum director, Bill Barkley, wrote a letter to the Sinixt stating that on February 9th

he and other government officials met and decided that the remains "should be returned to the B.C. Heritage Trust for reburial". They also wanted input into the reburial by the Sinixt, the Lower Kootenay Band, and the Shuswap Tribal Council. The Sinixt responded denouncing the decision and insisted that the remains be returned to them. They stood firm in their decision and refused to compromise.

At a band meeting called at Vallican on August 25, 1990, the Sinixt decided to take direct action. They sent a letter to Bill Barkley giving him an ultimatum that if they did not receive approval of their first request for the remains, and "proper notification by September 23, 1990", they would march on that day to Victoria to secure them. The letter was signed by Francis Romero, Hereditary Chief, and four other Sinixt members.

Sinixt members and supporters left Vallican on schedule, September 23, and arrived at the Royal British Columbia Museum at 2:00 p.m. on September 25.

They brought with them letters of support from other native communities and bands in British Columbia, and met with Barkley and other museum and government officials. Barkley agreed to give the Sinixt the remains and in a precedent-setting moment presented them with a Transfer of Title. Hereditary Chief Francis Romero presented Barkley and affiliated officials with a document acknowledging receipt of the remains.



Drawing by Yvonne Swan

The Sinixt caravan returned to Vallican with the remains on September 26 and final preparations were made for the reburial. Two weeks later, on October 13, the ancestral remains, wrapped in a Pendleton blanket donated by the Colville Confederated Tribes, and the related burial articles were solemnly put back in to Mother Earth. The Day's weather was ever changing from cold to warm, wet to dry, windy to calm, cloudy to clear, -- as though it were a testimonial replay of the ups and downs that confronted the Sinixt over the years. This was one battle, only a beginning. More burial sites need to be protected and there is much work to be done.

For more information on how to help, contact:

**Francis Romero,
Hereditary Chief
Sinixt Arrow Lakes Band
1022 So. 10th Street
Yakima, WA 98901**

TRIBUNAL, from page 5

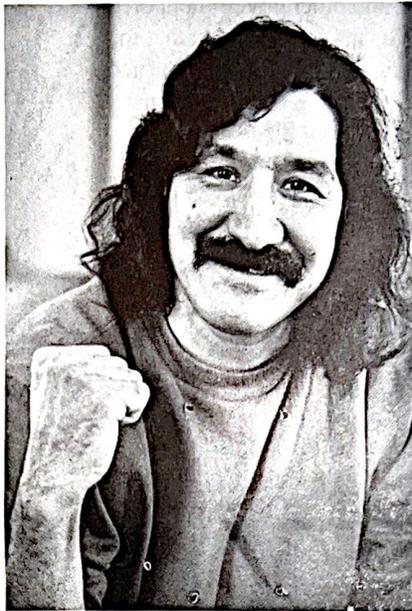
nesses before the panel of judges which was comprised of representatives from all continents. An overwhelming body of evidence was assembled in the form of oral and written testimony. It not only added up to a devastating indictment of the treatment of political prisoners and prisoners of war in the U.S., but a massive chronicle of the denial of human rights and outright genocide suffered by people of color throughout the history of the United States.

One panel member, Jawad Boulus of the Union of Palestinian Jurists, commented: "Despite all that I've seen in the Occupied Territories, I was still able to be shocked at the testimony I've heard about the treatment and sentences of political prisoners in this country."

The Tribunal was a pioneering effort to break through the wall of silence that the United States government has erected around the existence and mistreatment of more than 100 political prisoners and prisoners of war in the U.S.. According to the Tribunal's verdict: "These prisoners have been incarcerated for their opposition to U.S. government policies and actions that are illegal under domestic and international law." The illegal U.S. policies referred to include the denial of the rights to resist colonialism and militarism and to seek self-determination.

The Tribunal was sponsored and endorsed by 88 organizations in the United States. The public sessions in New York City attracted more than 1500 observers representing numerous states and countries. The Tribunal based its jurisdiction on the principles of international law under the U.N. Charter as employed in the Nuremberg trials after World War II, as well as in the Geneva Convention.

In an opening statement, Jan Susler of the People's Law Office in Chicago and one of the prosecuting attorneys, stated to the judges that many people in jail in the U.S. who are treated as social criminals are actually political prisoners or prisoners of war. These include many African-Americans, Chicanos, Native Americans and Puerto Ricans who are colonized people in the



United States and under international law have the right to seek self-determination.

She asserted that the U.S. government is in clear violation of international law when it attempts to criminalize their movements. Ms. Susler added that the U.S. has also criminalized the white anti-imperialist and anti-nuclear movements.

Among the witnesses appearing before the Tribunal were Bobby Castillo of the International Indian Treaty Council and Bob Robideau of the Leonard Peltier Defense Committee. They described the 500 year history of genocide against the indigenous peoples of this continent, and the continuing injustice of imprisoning Native Americans for defending their lands.

The panel members were astonished at the harsh sentences and other abuses imposed on political prisoners in the U.S.. They concluded that "the use of surveillance, infiltration, grand juries, preventive detention, politically motivated criminal conspiracy charges, prejudicial security and anonymous trial

juries deprive political activists of fair trials guaranteed under domestic and international law."

Panel member Yuki Tanaka, a Japanese professor of political science currently teaching in Australia, stated that, based on the testimony presented to the panel, the government's treatment of political prisoners makes it virtually impossible to see the United States as a model of democracy.

Other judicial experts on the panel included a representative from the Organization of African Unity, a member of the British House of Lords, and law professors from universities in Germany and Peru.

In summation, the panel called for the U.S. government to "release all prisoners who have been incarcerated for the legitimate exercise of their rights to self-determination or in opposition to U.S. policies and practices illegal under international law and to cease all acts of interference and repression against political movements engaged in those struggles."

The statement prepared by the judges will be published and distributed to members of the U.S. Congress, U.N. Missions and international human rights organizations. It will be presented on behalf of the prisoners to the U.N. Human Rights Commission in Geneva, the Organization of American States' Human Rights Commission, and at an international human rights conference scheduled for next year in Moscow.



PEABODY, from page 3

continue to operate alongside the Kayenta Mine even without a legal permit due to a suspension in both Denver and Flagstaff. Mrs. Kescoli and the other Forest Lake residents hope that the concerns of their families will finally be listened to at that time.

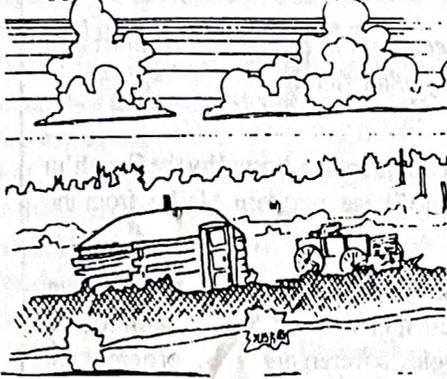
Evidence linking the proposed relocation of the thousands of Diné and Hopi peoples under the Hopi Navajo Relocation Act (PL-531) to Peabody's plans for expansion emerged last year. The Federal Government as well as the Hopi and Navajo tribal governments have always maintained that resource exploitation in Big Mountain and other areas partitioned by the Act was not the motivation behind the relocation efforts. But maps and documents obtained in 1988 reveal Peabody's apparent intentions to eventually expand into the Big Mountain area, which lies in the path of a major unmined coal seam stretching from Wepo to the Hopi mesas.

According to Diné activist John Redhouse, the Big Mountain relocation is a "part of Peabody's master plan" for mining the entire area, which must have been developed with at least the knowledge, if not the approval, of the Federal Government as well as both the Navajo and Hopi tribal governments. Redhouse concludes that "The people who live here are the major obstacles to Peabody's plans."

These plans, not yet formally approved, would provide for leasing an additional 54,637 acres of land from the Hopi and Navajo tribes. Another 300-500 million tons of coal would be extracted, mainly for sale to Japan. Even more families will face relocation as a result. Peabody has offered to "share ownership" of the project with both the Navajo and the Hopi Tribes, as long as the Tribes can assure Peabody that the company will not end up "bearing the brunt of any adverse publicity" regarding the forced relocation, a Peabody representative was quoted as stating during a 1988 meeting with Hopi tribal officials.

Like people of the Big Mountain Sovereign Diné Nation, the Forest Lake families have pledged "total resistance to forced relocation." But they are up

against powerful and wealthy opposition to their desire to continue living a peaceful, traditional way of life on their homelands. "Nobody is listening to us, to the people," Leo Begay concludes. "That's why we need some kind of support."



To find out how you can help, contact:

Dine' Bi Keyah
Box 1464 Kayenta, AZ

And please write U.S. Secretary of the Interior Manuel Lujan expressing your opinion on this issue.

NFIP from page 8

ognized the urgent need to develop effective strategies addressing environmental issue in the Pacific, specifically recognizing that the presence of nuclear and chemical weapons, radioactive and toxic wastes, and all aspects of the nuclear chain, endanger the life of Mother Earth and her inhabitants. It was reaffirmed that all manufacture, storage, transit and deployment of these deadly things, whether by land, sea or air, must be disallowed.

The participants also stressed that the political and economic independence of all Peoples is fundamental to attaining a nuclear-free Pacific. The ties between the political and social oppression of Indigenous Peoples in their own homelands and the denial of their right to choose a nuclear-free future were addressed by many of the presenters.

Resolutions passed at the 1990 NFIP Conference included those calling for:

1. Indonesia's withdrawal from East Timor, West Papua, and Maluku.
2. A condemnation of the French government's nuclear tests on Mururoa

and Fangataufa atolls, an immediate end to nuclear testing on Maori land, and a condemnation of the expansion of French Imperialism in the Pacific.

3. An end to the U.S.' illegal occupation of Kalama Island (Johnson Atoll) and incineration of nerve gas there, and a formal expression of outrage over the U.S. decision to transport chemical weapons to Kalama Island from Germany.

4. Support for the efforts of the International Indian Treaty Council in the upcoming treaty study mandated by the United Nations (in which the status of Treaties between Indigenous Nations and colonial governments such as the U.S., Canada and New Zealand will be scrutinized).

5. A recognition of the "1992: 500 Years of Resistance" movement of the Indigenous Peoples of the Americas, and an agreement to:

a) Hold support actions on October 12, 1992 to celebrate the survival of the Indigenous Peoples

b) To participate in an international economic boycott (by making no non-emergency purchase) on October 13, 1992

c) To endorse the declaration of 1992 as THE YEAR OF THE WORLD'S INDIGENOUS PEOPLES.

6. A reaffirmation of NFIP's advocacy and support for Hawaiian sovereignty and independence, and a recommendation that Hawaii be officially placed on the United Nations list of non-self-governing territories.

7. Diplomatic efforts to propose that the USSR arrange a "trade-off" of a Soviet nuclear military installation with a U.S. one of equal size (such as the proposed U.S. nuclear submarine test site in southeast Alaska).

Underlying the 1990 NFIP Conference was a feeling of urgency, a recognition that time may be running out, that immediate action is necessary to continue life and that complacency and apathy constitute a choice for death. The NFP and the Nations it represents acknowledge that now is the time to halt the destruction of our Mother Earth and of our Peoples. *Aloha and Kiara.*

The 13th International Indian Treaty Conference

Arctic Village, Alaska

To our Respected Elders, Representatives of Indigenous Nations and Communities, Organizations in Solidarity and Friends:

The 13th International Indian Treaty Conference, hosted by the Gwich'in Athabascan Nation, will be held in Arctic Village, northern Alaska, from the 5th through the 11th of August, 1991.

The Conference will be a traditionally run Indigenous gathering. There will be presentations by Indigenous representatives of many Nations on critical issues such as land and water rights struggles, sovereignty, freedom of religion and desecration, subsistence rights and protection of our environment from resource exploitation and contamination. Commissions on these and other vital issues facing Indigenous Peoples of the world will give all participants the opportunity to draft resolutions for submission to the General Assembly of the Conference.

1991 will be a critical year in the struggle of Alaska's Native Nations for their human rights, sovereignty and the protection of their traditional lands. The Gwich'in People have called for support for their efforts to prevent oil "development" plans in the Alaska National Wildlife Refuge (ANWR), the calving ground of the Porcupine Caribou herd which is the source of their subsistence, their culture and their overall survival.

In addition, the genocidal effects of the Alaska Native Claims Settlement Act (ANCSA) will come into full effect in 1991, and many traditional Peoples in Alaska will be facing the loss of their remaining ancestral lands. The IITC intends for this Conference to focus international support and attention on these and other issues critical to the survival of the Indigenous Peoples of Alaska.

In addition to the sharing of information and discussion of strategies for action ("1992" activities planning, for example), testimony and documentation will be gathered at the Conference for interventions to the United Nations Commission on Human Rights and the Working Group on Indigenous Populations.

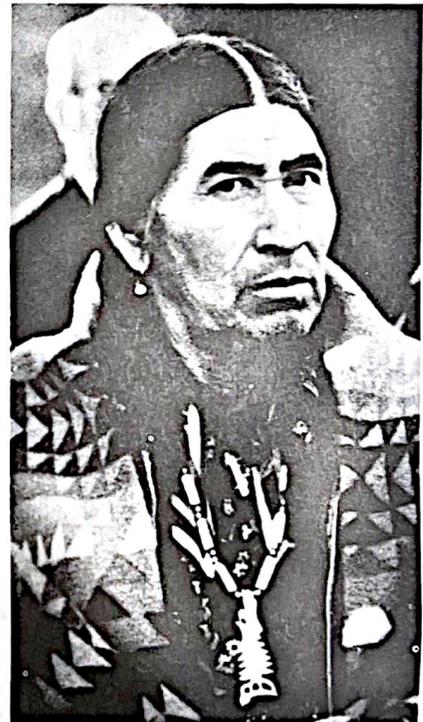
If representatives of your Indigenous Nation, community, or organization would like to send one or more delegates to the conference, please contact the IITC Information Office for a formal invitation and more information. Members of the press and observers of all Nations are also welcome. For planning and security purposes, we will need the names of all those planning to attend submitted to our office by July 15th, 1991. Thank you for your interest, and we hope to see you there.

— The IITC Board of Directors and staff.

Youth and Elders Gathering

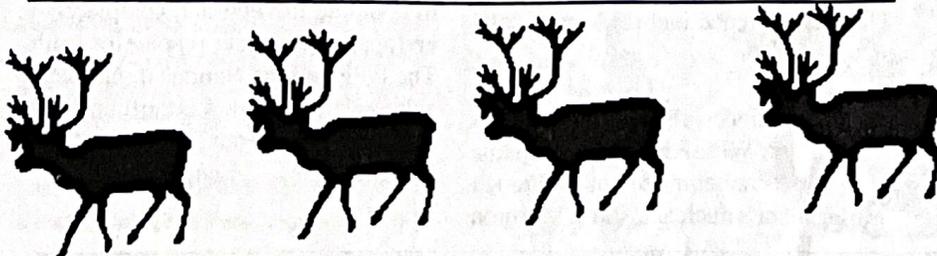
The 1991 Youth and Elders Conference, held at the Muskogee Round House at the home of departed spiritual leader Phillip Deere in Okemah, Oklahoma, will take place from June 19-22nd. For information, contact

Jackie Warledo,
1010 East 64th Place #C,
Tulsa OK 74136
(918) 742-2125



"If there is but one, any one, of my Indian children who wants to go back home, back to our tradition, I will take that hand, I will guide that hand home with me."

—Phillip Deere
Muskogee Creek
spiritual leader



IITC Position Statement on the Persian Gulf War

January 20, 1991

The Americas: 500 Years of Invasions

As American Indian People we well understand bloody U.S. aggression based on desire for control of natural resources. Our prayers go out to the Arab and other peoples suffering loss of life, and injury and destruction of their homes in the fatal bombings of Iraq. The U.S. policy of indiscriminate taking of life and crimes against innocent humans has not change since the massacre at Wounded Knee, South Dakota 100 years ago.

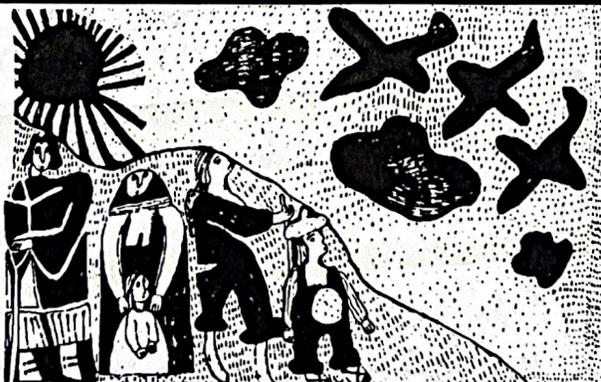
The International Indian Treaty Council (IITC) a U.N. Non-Governmental Organization (NGO) deplors the U.S. governments hypocritical use of the U.N. resolution 678 to launch its self-serving war plans. We have had our Indian Nations raped and divided by arbitrary political boundaries imposed upon us in the past. We anticipate the U.S. and it's allies will perpetrate such an imposed division of the Arab Nations of the Persian Gulf in an effort to better extract the mineral resources and profits they desire.

We are very concerned that the present Middle East crisis will be used to justify an acceleration of the attack on Indian lands an resources within this country as well. Already legislative bills to open up the Alaska National Wildlife Refuge (ANWR) for oil development have been re-introduced to congress using the war as an excuse. Such a development will destroy the way of life of the Gwich'in Athabascan people. Likewise, Peabody Coal Company proposed coal's expansion on Black Mesa, Arizona will devastate the lives of the traditional Diné (Navajo) families who will be forcibly relocated as a result. The IITC believes that while advocating for peace and dialogue in the Middle East, we must also advocate for an energy policy that is based on conservation and renewable resources rather that on destruction of land, Indigenous cultures and bloody wars of aggression.

The U.S. is applying a dual standard to decisions rendered by the U.N. and their specialized bodies. For example the U.S. was found guilty by the World Court in its decision of U.S. aggression toward the sovereignty of the Nicaraguan people and interfering in the internal affairs of another country. The U.N. also condemned the U.S. military invasion of Panama and questioned the amount of unwarranted civilian deaths during the attack by the U.S. military. In addition, the U.S. in its brutal attack upon Granada was found guilty, and liable for damages by the Organization of American States (OAS) of having bombed a hospital killing over 30 patients.

The IITC calls for an end to the conflict in the Middle East, a return of U.S. troops, and a new effort to re-initiate dialogue toward a peaceful solution in the Middle East which must include justice for the Palestinian people.

ALL MY RELATIONS.



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. 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 99 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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Keri Pickler

The Riders on the Bigfoot Ride to Wounded Knee

The Beginning of A Time To Look Ahead

On the 29th of December, 1890, at 9 A.M., the U.S. 7th Calvary launched an attack against Chief Bigfoot's band camped at Wounded Knee, South Dakota. More than 300 unarmed Lakota men, women and children were killed, destroyed by artillery fired into the camp or hunted down in the creek beds where they had run to hide. Their bodies were thrown in a mass grave.

This massacre has been referred to in U.S. history books as the last so-called "battle" of the Indian wars. It is remembered with sorrow and outrage by Indian people as a vivid example of the brutality of the U.S. government's

historical treatment of this land's original Peoples.

On December 28th and 29th, 1990, several thousand people, including descendents of the victims and survivors of the massacre, representatives of the Lakota and of many other Indian Nations, and supporters and media from all over the world gathered to remember and to commemorate the past at Wounded Knee on the Pine Ridge Reservation.

The gathering included a traditional "wiping of the tears" ceremony to bring the descendents out of their time of mourning in preparation for the sur-

vival of the next seven generations of their People. The ceremony was the culmination of a two-week-long horseback ride during which 300 to 400 riders braved temperatures of 70-below-zero to follow the 250 mile journey of Bigfoots' people from Sitting Bull's homeland at Standing Rock to Wounded Knee.



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