



# TREATY COUNCIL NEWS

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## Longest Walk Reaches D.C.

The Longest Walk reached Washington, D.C. on July 15, numbering more than one thousand Indians and thousands of supporters. The Walk began on February 11 on Alcatraz Island in California.

There were people from scores of nations, from almost every part of the United States. The main focus of the Walk was 11 congressional bills, but speakers at the rallies in Washington also talked about land and resources, human rights and political prisoners.

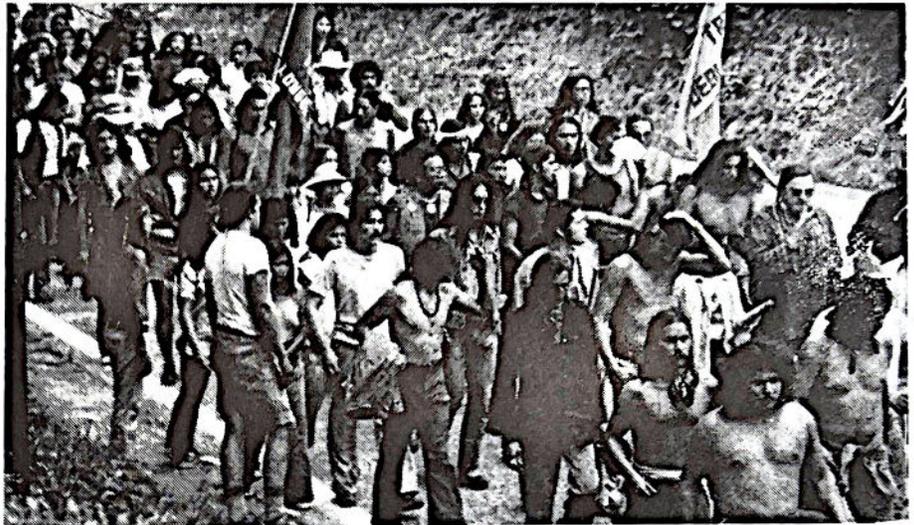
One of the Walkers said, "I have no desire to see the White House, to meet the President or to walk up the Capitol steps. Every step of the Capitol has meant some form of genocide for my people."

There were few surprises in how the U.S. dealt with a thousand Indians in Washington. President Carter was in Europe when the walk arrived, preaching about human rights in other parts of the world. Edward Kennedy tried to keep his image as a fighter for Indians but was shouted down when he defended his repressive Senate bill. The FBI closed its massive steel gates as the Indians held a rally that called attention to Indian political prisoners.

The Navajo, Lakota and Iroquois released a paper called "Hypocrisy and Outrage: Human Rights From a Native Perspective." It said in part, "The basic issue of human rights raised by the president is hypocrisy and an outrage when viewed in the context of the history and present conditions of our peoples . . . Our people are the most abused of all peoples in North America. We have the least self-determination of any communities in North America." It went on to say "We have no real rights in our lands, no rights to determine our way of life, no rights to our economic development. We are not even allowed to protect our communities against unfair actions by people who choose to invade our homelands."

The Walk also pointed out the absurdity of Carter attacking the Soviet Union about human rights when so many Indians have been framed and murdered and imprisoned for fighting for their people. Carter did not meet with the Indians but sent his Vice President, Mondale, who claimed to want to know "how we can do a better job." He didn't say a better job

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## Carter To "Review" Trust

The Treaty Council News has learned that President Carter is planning a major review of "the trust relationship with Treaty Indians." Carter met with Attorney General Griffin Bell, and Washington State's two U.S. Senators recently to discuss jurisdiction, land claims and the trust status.

In a letter written by Attorney General Bell in March to the two senators, he said the "problem" of land claims, favorable court rulings for Indians, and tribal jurisdiction were rooted in the trust relationship, based on treaties, themselves. He said "any alteration of that would be a most complex and controversial undertaking, involving not only the Executive Branch but the Congress."

It is the first time that the federal government has undertaken a study that would reexamine the trust relationship. Sources told the Treaty Council News that they expect increased terrorism by the FBI, which is under the Department of Justice, on reservations as a result of the new moves by the White House. The review has been placed under the direction of a very high ranking official with the Domestic Policy Staff of the White House.

This development can be seen as part of the whole Carter policy towards Indians, and that is part of his every policy, Last

year he passed the bill that created the Department of Energy. That bill gives the Department authority to call in the U.S. troops if needed "in carrying out their duties." It seems the only purpose for such authority would be against Indians and unions. Carter is also calling for doubling the coal production within ten years, and most of that coal would come from reservations in the west, especially the Northern Cheyenne and the Navajo. Carrying out these plans for stripmining coal does not require new legislation. And most of these plans mean the complete destruction of whole peoples.

U.S. policy has in fact never changed—it's always been to steal our lands by whatever means necessary. This has always been the case, no matter which president or Congress is in office. Sometimes that meant complete genocide, sometimes treaties, sometimes congressional acts like the IRA and the Relocation program.

The federal government can be counted on to be true to its policy, no matter what bills can be passed in Congress. The Cunningham Bill and similar proposed legislation use harsh language so that following bills, though with identical intent, seem reasonable. Only our resistance has a chance to make a difference. □

# Trying to See Clearly

By Jimmie Durham

We always say that we should think positively and talk and write about the good things. I believe that, but I also believe that if we really want to win back our lands and freedom we have to see clearly with the vision of warriors everything that is going on. That is what our ancestors did when they fought the U.S. Army to a standstill. They always thought strategically, and made sure their strategy had not left out anything. Only fools do not learn from mistakes.

And we only learn from mistakes by talking and thinking about those mistakes. That is not being negative, it is just being determined — determined to win.

Of course, people who are just using our struggle for their own gain — a fat salary somewhere, a new car, or even just being known as a "leader" — never want to learn from mistakes because they don't really want to win. Freedom for these people might make them into plain old folks instead of the big shots they think they are.

In an editorial just after the Geneva Conference I tried to say how the U.S. is more than ever trying to confuse us and keep us disunited. A lot of times we play right into their hands without even thinking about it.

For example, all the time we spent preparing for that conference and the years we spent building up our international network, very few people wanted to help. Instead they just complained that the New York office didn't stay in touch, as though a couple of people could stay constantly in touch with everybody in the Movement instead of vice versa.

But then after the conference everybody and his brother was jumping on the bandwagon. Now we have all sorts of people doing "international work," some, like the two survival schools in Minneapolis/St. Paul, just to get money for their own programs; others, like the Iroquois Confederacy, to get support for their own struggle at the expense of unity. And still others, like Celo Black Crow, just to be bigshots. Then nobody knows what each other is doing and we confuse our international friends. We also show them that we are not unified, and lose support.

That, my friends, is not the way Custer was defeated. At National Congress of American Indian (NCAI) meetings, people always make jokes about Indian unity as though it could never happen. And you hear people say "we are our own worst enemy."

To me the U.S. and the corporations that run it are our worst enemy, and we are not winning because we do not make

the commitment as warriors to see clearly and then act for our people. We do not make that commitment because the U.S. has very clever ways of confusing us and making sure we do not see clearly.

*"... if we really want to win back our lands and freedom we have to see clearly with the vision of warriors everything that is going on."*

But if we face that problem straight on, we can stop it.

I want to talk about the Longest Walk from the point of view of trying to see clearly. Anyone who reads this newsletter may have noticed that we had two different articles about the Walk. The one that seemed not to support it was written by me.

I didn't support the Walk at first for two reasons. One was, I thought the people who started it were just trying to make themselves important, which turned out to be pretty much true. The second was I thought it would take people's attention away from the real organizing work that needs to be done on reservations just to fight some bills that had already been killed while ignoring really dangerous bills like the energy bill. That also turned out to be pretty true.

Now, this is what I think we need to do:

1. Organize and unify ourselves on the community and reservation level. That should be around the issues of a) People's control of their own reservation, government funds and programs; b) Land and resources controlled by the people; c) Agricultural and economic development; and d) Commitment and discipline.

2. From that base, making a strong national organization of the people, directly and continually accountable to the people. Not just of elders and traditional governments of warriors, or anyone else, but to all of the people under the leadership of the traditionals and warriors.

3. With a strong national organization where people do what the organization needs them to do instead of doing whatever bright idea comes into their heads we

can fight repression and other attacks more effectively.

4. International work from a position of strength, speaking to the world with one voice, about real demands and real issues that the international community can support.

5. Making strategic alliances with other people in this country, especially Black, Chicano and white working people. (Even though that is not as easy as getting a few white liberals on your side.) White working people are pretty racist a lot of times, but they have some power because working people are the people that make the U.S. run.

Some people seem content just to rock along or work in some local program while forgetting the whole war, but I believe Russell Means when he says we have only the next few years to win or lose forever.

I can already hear some people say that in my five points I didn't even mention spiritualism. Well, I think I am probably as spiritual as those guys who go around spouting off about it all the time and not doing much work. That really bothered me about the Walk . . . what do they mean by a "spiritual Walk"? I think our religion is our business, and not any business of non-Indian people. I don't think it helps "promote understanding" or any such thing. It just gives useless hippies and other freaks a chance to cash in on our suffering.

*"It's easier to demonstrate in Washington than it is to do solid work on the reservations."*

No one ever heard Sitting Bull or Crazy Horse try to explain their religions to the whites, or make three hour speeches to non-Indians about spiritualism. Those guys just got it on, and that's what we have to do.

Maybe you don't agree with all of that, but what do you think then?

I just didn't see that in the Walk. People ignored organization and when they reached out to non Indians it was usually to freaks. They could have made alliances with coal miners, steel and auto workers, and farmers; instead they made alliances with hippies who just rip us off. They

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## Women's Organization Formed

The first planning meeting of the women's organization to be affiliated with the Treaty Council took place on June 3rd and 4th in San Francisco. The Indian women in attendance set the date for national founding conference—September 17th to the 22nd—in Rapid City, South Dakota. They also gave the organization a name: Women of All Red Nations (WARN).

Work is now going on to organize people to come to the conference, and also to get some funding. The women's organization will attend international conferences as well as do local and national work in Indian communities. The final day of the meeting WARN drafted the following statement of purpose:

"In following the Declaration of Continuing Independence in the First International Indian Treaty Council of Standing Rock in 1974, we, Women of All Red Nations continue to realize our struggle in this hemisphere is unique. Our land base is guaranteed through international treaties. Our culture and way of life has survived through resistance to foreign domination. Our fight today is to survive as people.

"Indian women have always been in the front lines in the defense of our people. Today we are targets of the colonial governments of the Western Hemisphere. Our young are being attacked through racist educational system of governments and churches. Our unborn are attacked through programs of genocide called sterilization. We value our young, for they are our very foundations of future generations. Only by throwing off the yoke of colonization with the strength of our spirituality will we survive as peoples, nations. We will work on local, national and international levels to obtain our goals of true liberation and freedom.

"We, the Women of All Red Nations will take our place and stand proudly with our sisters in the world in the common struggle for all basic rights."

The two main coordinators are Lorelei Means, of Porcupine, South Dakota and Chockie Goddard of San Francisco. Lorelei can be reached through the Lakota Treaty Council, General Delivery Porcupine, SD 57772, (605) 867-5429. Chockie can be reached through the San Francisco Treaty Council office. □

## "The Black Hills Are Not For Sale"



The Treaty Council has published a 20 page pamphlet about the sacred Paha Sapa, the Black Hills. It explains the current legal situation and why the Indian Claims Court cannot offer anything to the Lakota but a few dollars. It also says that the Lakota can seek the return of the Paha Sapa, by refusing to make a deal with the Claims Court and by getting world support. It is illustrated by Diane Burns with drawings and cartoons that explain the history of the Paha Sapa. The pamphlet costs \$1.50 and bulk rates are available upon request. All orders should be sent to the San Francisco office.

The International Indian Treaty Council was founded at the First International Indian Treaty Conference on the Standing Rock Sioux Reservation, co-sponsored by the Standing Rock Tribal Council and the American Indian Movement in June, 1974. Four thousand delegates from 97 nations directed the Treaty Council to work for international recognition of the sovereignty of Indian Nations. The International Indian Treaty Council has consultative status in the United Nations with offices at 777 United Nations Plaza, New York, NY 10017. Telephone: (212) 986-6000. The Treaty Council News is the official bulletin of the International Indian Treaty Council and is published monthly by the American Indian Treaty Council Information Center, 870 Market St., San Francisco, CA 94102. Telephone: (415) 434-4917. Staff for the Treaty Council News is Jimmie Durham, Lakota Harden and Paul Smith.

## October 12 — Day of Solidarity

At our Geneva Conference last year October 12, the date of the so-called discovery of America by Europe, was designated as "International Day of Solidarity with American Indians." Last year, there wasn't much time to get a whole lot together, but it was observed in many places. In Germany, for example, over 600 people marched carrying torches past the U.S. and Brazilian embassies to protest the genocidal policies of those countries. There were events in several U.S. cities as well.

This year the Native American Solidarity Committee and the Treaty Council are planning now for observances of October 12. Because it is less than two months away, people need to start thinking now about what we should do. Our struggle has received a lot of good publicity through the Longest Walk, and if we really work on it we should be able to educate a lot of people on our situation. The main demand is to have organizations and individuals to "support the Geneva Resolutions."

Demonstrations, rallies, seminars, fundraising, benefits are the kind of events we should be considering. We will have the support of the people all over the world this year and we should draw strength from that. As we said in the Geneva Report, "The International Day of Solidarity with American Indians gives people and organizations a chance to do well-planned, unified actions in solidarity with our struggle." We should make the most of it. □

## Longest Walk

(Continued from page 1)

doing what. Although Carter couldn't meet with the Indians, he was able to meet with two U.S. Senators and the Attorney General to discuss a "review" of the trust relationship with treaty Indians. (See article on page 1)

The Walk mainly talked about the bills in Congress, all of which are dead, but it also raised the charge of genocide and received a lot of favorable publicity. □

Money has never been as tight as it is right now. That is the reason for us not publishing in three months. We have always recognized that to survive we must become self-reliant and self-sufficient. Now we know that this must happen soon. Your subscriptions, orders for materials and donations are what keeps us going. Subscription rates are \$6 a year-U.S.; \$8 year-Canada; \$10 year-Foreign, libraries and institutions.

## Russell Means Faces Prison Term

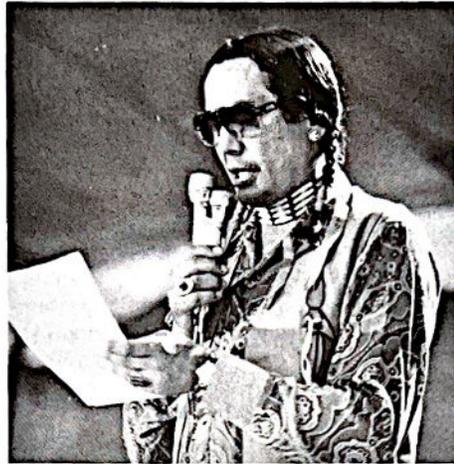
Russell Means has been ordered to report to South Dakota State Prison in Sioux Falls on July 27 to begin a four year sentence.

His lawyers say that the chances for last minute legal appeals are not too good. At this point he will have to stay in prison while his appeal is being heard, which could take many months.

His charges date back to April 30, 1978, when an armed SWAT team attacked unarmed Indian defendants and spectators in a Sioux Falls courtroom. Russell Means and others were convicted of riot and "injury to a public building" as a result of the police attack. None of the SWAT team, of course, were charged with injury to the Indians.

Since Wounded Knee in 1973, Russell Means has been a constant target of U.S. government repression. He has been arrested 12 times, tried in court 10 times, shot three times, and beaten by police on numerous occasions. He has been ordered by the courts to not have any contact with the American Indian Movement, a direct violation of his constitutional rights.

The attacks on Means have only increased as our international work, which he is a major activist in, has become more and more successful. It seems clear that all of the U.S. government's repressive agencies, the FBI, Department of Justice, local and state agencies, and the CIA are



*Russell Means speaking at the Third International Indian Treaty Conference in Wapala, South Dakota last summer.*

only going to increase the level of repression as our voices are finally heard in the world community. This means that solidarity is even more important, and is our only chance for getting our leaders out of prison. □

*Everyone should send letters and telegrams demanding that Russell be freed to work in his community while his case is being heard. Send letters to Gov. Richard Kniep and Judge Fred Nichol, both care of Sid Strange (attorney), 226 N. Phillips Ave., Sioux Falls, SD 57102.*

## Indians to Attend Youth Festival

As the TREATY COUNCIL NEWS went to press this issue, twenty American Indians from the U.S. were preparing to attend the Eleventh World Festival of Youth and Students in Havana, Cuba. Over 15,000 young people from all over the world will be in attendance. This is the 11th Festival, but it is the first one in which Indians will be really represented. The Treaty Council was responsible for choosing the twenty delegates. Next issue we will have a full report on what happened in Havana. □

### Art Show by Indian Prisoners

The Treaty Council and Incomindious [our European solidarity organization] is planning an art show by Indian artists in prison. All Indian artists who are presently in prison or even the county jail are invited to participate. We are looking for paintings, drawings, cartoons and some craft work.

Since it will be a travelling exhibition, works will not be for sale, although the Treaty Council is offering first, second

and third prizes for the best work on the idea of freedom.

If you need help getting paint, pencils, etc. please let us know.

The show will start in Zurich, Switzerland in October, so we will need all the work by August. We would also like a short biographical note about each artist. You can submit as many entries as you like. In some cases we can send someone to pick them up. □

## Treaty Council Visits Lebanon

Bill Means of the Rosebud Reservation travelled to Lebanon for the Treaty Council April 21 through May 2. He went with a delegation of ten people, including a representative of the Texas Farmworkers Union and some church people. While in Beirut, the capitol, they met with leaders of the Palestine Liberation Organization, including Yassir Arafat, and other people involved in the struggle for Palestine.

The PLO has observer status in the United Nations, and their leader, Arafat, addressed the United Nations in New York in November, 1974. They are recognized by most of the people of the world as the organization that speaks for the Palestinian people. □

## Trying to See Clearly

*(Continued from page 2)*

could have talked along the way about real issues; instead they just talked about their spiritualism and Cunningham, whose bill has been dead for months. So, that is what I think, and I think some "leaders" just used the Walk for their own ambitions and other people just jumped on the bandwagon. It's easier to demonstrate in Washington than it is to do solid work on the reservation.

Once I heard Phillip Deer talking about the Creek prophecy of people in redcoats leading our struggle. He said that that meant AIM—those red armbands. In other words, we are the people who will win our struggle, and prophecies are fulfilled only if we work. Movie stars, hippies, liberals, or whatever cannot do it. We must rely on ourselves, and that means seeing and thinking clearly, unity, organization, commitment, and discipline.

I'm really sorry to be badmouthing, but I think it's time we started really looking at what we are doing.

I know that sooner or later we are going to win, but I think we can make it sooner instead of later and save a lot of suffering. There is no easy way, and no miracles, but at least we can plan and act with the clear vision of warriors for the long struggle ahead.

What did the Walk actually accomplish? Well, it got some publicity for our situation, and that is very good. But all that talk about spiritualism and the talk about the bills, even, confused the public at the same time. The Walk drained a lot of time and money that could have been better spent. □

