



TREATY COUNCIL NEWS

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Continuing Struggle at Big Mountain

On April 17-19, 1981, the Big Mountain Independent Dine Nation hosted a gathering at Big Mountain, Arizona. This was attended by three hundred people representing different Indian Nations and non-Indian support groups.

During this gathering, the people of Big Mountain again voiced their opposition against the stock reduction and forced relocation that would be caused by Public Law 93-531. Statements were made by traditional governments of the Hopi and Papago, other Native representatives, and non-Indian support groups.

On April 20, the Joint Use Area (JUA) Commission ordered the Hopi and Navajo tribal governments to start implementing the stock reduction program. This was to be carried out by the JUA police who are in reality Navajo and Hopi police. Also, on April 20, an encampment was set up at the gathering site to monitor the stock reduction crews.

On April 26, stock was confiscated by the Hopi tribe and also on that day the Navajo tribe won a moratorium against the stock reduction from the JUA Commission. On May 8, more stock taken, this time in Hard Rock, Arizona. The stock crews are now being escorted by Bureau of Indian Affairs (BIA) police. Many efforts were made by encampment members to organize local communities to confront crews and stop the taking of stock. Because of the hit and run tactics by the stock reduction crews, community support continues to be hard to organize in these efforts. Still the stock reduction continues.

On May 20, 1981, a Senate Select hearing was held on the progress of Public Law 93-531. Present were the JUA Commission, Hopi and Navajo tribal governments, traditional people of Big Mountain, and Hopi traditionalists.

"... Total resistance to any effort or influence to be removed from our homes and our ancestral lands."

To obtain further information concerning the Big Mountain struggle, contact Larry Anderson (602) 729-5104. Letters of support and letters asking to repeal Public Law 93-531 should be sent to:



Diné and Papago Elders at Big Mountain.

United States Senate
Select Committee on Indian Affairs
6313 Dirksen Senate Office Building
Washington, D.C. 20510
Ph# (202) 224-2251

Senator William S. Cohen, Chairman
Room 1251
Dirksen Senate Office Building
Washington, D.C. 20510
(202) 224-2523

Senator Mark Andrews
Room 4239
Dirksen Senate Office Building
Washington, D.C. 20510
(202) 224-2043

Senator John Melcher
Room 1123
Dirksen Senate office Building
Washington, D.C. 20510
(202) 224-2644

Senator Dennis DeConcini
Room 3230
Dirksen Senate Office Building
Washington, D.C. 20510
(202) 224-4521

Senator Barry Goldwater
Room 427
Russell Senate Office Building
Washington, D.C. 20510
(202) 224-2235

Senator Slade Gorton
Room 127
Russell Senate Office Building
Washington, D.C. 20510
(202) 224-2621

Senator Daniel K. Inouye
Room 105
Russell Senate Office Building
Washington, D.C. 20510
(202) 224-3934

Elder and Youth Spiritual Conference

"We come together to strengthen 'The Sacred Hoop of Life' for the SURVIVAL of our unborn generations and our Mother Earth."

On June 17-20, 1981, there will be an International Indian Elders and Youth Spiritual Conference at the Muskogee Indian Round House at Okemah, Oklahoma.

Many people have forgotten their natural laws, the original ways that are sacred and their ceremonies. These things cannot be learned at a college of university.

This conference will provide the opportunity for the Elders and Youth to come together and continue the original instructions that were given by the creator. The conference is one way to bring people back to the Indian way of life and philosophy.

For further information contact Phillip Deere, Route 3, Box 75, Okemah, Oklahoma 74859, (918) 623-2234.

El Salvador

El Salvador is a nation struggling to be free. The only obstacle is the United States of America supported military forces and "government."

A majority of the people of El Salvador are affiliated with the F.D.R. (Democratic Revolutionary Front) and the FMLN (Farabundo Marti Front for National Liberation). The FDR is the umbrella organization of the movement to free El Salvador. It has members and support from people who walk many different paths in life including peasants, laborers, lawyers, doctors, the Catholic church, and small business people.

There are five million people in El Salvador, one of the poorest nations in the Americas. Most of the land is controlled by 2% of the population. As much as 75% of the children are suffering from malnutrition and one out of four children die before the age of five. The average life span of a Salvadorean is 46 years.

The struggle of the Salvadorean people is a struggle of freedom from hunger and poverty and for economic and political democracy.

El Salvador, the government, has been oppressing El Salvador, the People, for many years. In 1932, 30,000 Salvadoreans were massacred in a two week period simply for organizing for higher wages and better working conditions. The funds needed for this massacre were provided by the United States of America. Since that time El Salvador has been ruled by military dictatorships.

On October 15, 1979, a coup was staged in which "moderates" allegedly took power. In fact, it was just a front for the military. The "moderates" have no popular support. A reign of terror has been instituted since the coup and over 13,000 people have been murdered.

This bloody campaign has been carried out with the full support of the United States of America, who wished to protect its colonial interest. Over \$150 million has been given to the El Salvador government to buy arms and ammunition. This is taking place in spite of a United Nations resolution which "calls on governments to refrain from the supply and other military assistance to El Salvador."

The Salvadorean people should have the right to control their own nation. This can only take place if the U.S.A. and other foreign nations (Israel, Germany, France, Brazil, Venezuela, and Chile) withdraw their military assistance from the un-representative government of El Salvador.

For more information contact CISPES, 3410 19th Street, San Francisco, California 94110.

The International Indian Treaty Council would like to receive information on struggles of all Indigenous peoples.

To the Prisoners of War

The sacrifice made by Bobby Sands, Francis Hughes, Raymond McCreesh, and Patsy O'Hara, members of the Irish Republican Army, has saddened and inspired us. The sadness comes from the thoughts we have of the suffering that the families endured in supporting their sons and brothers in their efforts to gain Prisoner of War status from the colonial government of England. The inspiration comes from the courage and dedication these men had in bringing world focus on the struggle for freedom and unity in Ireland.

It is our understanding that the struggle against English imperialism has been going on since the 12th century. This resistance led to the formation of the Irish Republic in 1936. The colonial foothold remained in Northern Ireland, however, the IRA has been attempting to unify Ireland as one nation and to oust the English who have no right to be there.

As Indigenous people of the Western Hemisphere we understand what it means to be oppressed by a foreign power. We also understand and recognize what it means to resist this oppression.

It is our feeling that the English government has committed murder by refusing to grant the just requests of the hunger-strikers for Prisoner of War status. It is an act of colonial terrorism.

The struggle of the people in Northern Ireland against an imperialist nation is related to our struggle here in the Americas, and all Indigenous peoples throughout the world. We encourage peoples from these different movements to send us any information they can. The struggle for freedom is all of ours.

Japanese Walk For Peace

With deep concern over the crisis of human annihilation by a possible nuclear war, 168 religionists and peace workers from 58 countries assembled this April in Japan by the initiation of the Most Venerable Nichidatsu Fujii, head of Nipponzan Myohoji. In the opening plenary session, he addressed the people that, "The time has come for all, conscientious people to rise," and the initiation of a world wide peace walk has been declared.

More than 100 thousand people of Hiroshima and Nagasaki were instantly massacred by single atomic bombs. The preparation is now completed to over-kill humanity more than ten times by the development of nuclear weapons. The same hands that have been attempting to genocide the Indian people is now trying to annihilate the entire humanity. The robbing of Indian lands and destruction brought upon the earth and nature through uranium mining and milling is too terrible to see. We must appeal these situations to the world, the people and their conscience, and stop the hands which are developing and attempting to use nukes. For this sake, we must foster peaceful minds that completely deny any war based upon firm religious and spiritual belief—never ever to deprive others' lives.

Disarmament—nuclear disarmament—is the most urgent and prime task that rests upon our shoulders so that humanity may survive. In order to prevent the most possible occurrence of the next world war, and to eliminate the nuclear arms race that leads to it, it is demanded to change the dangerous nuclear war policies of the Soviet Union and the United States. Our movement to bring change is to combine all the religious and moral voices of all the peoples of the world who are subjected to be sacrificed.

During a period of eight months, we desire to walk through the American Continent with you, calling for the elimination of nuclear weapons towards the opening of the Second United Nations Special Session on Disarmament to be held next May at New York City. The walk will start from the West Coast.

We would like to call for your consideration on this matter.

*Nipponzan Myohoji
Reverend Yoshida
2674 South Vermont
Los Angeles, CA
213-735-7305*

Canadian Indian Nations Take Constitutional Issue to British High Court



Canadian delegation in front of Westminster in London.

The constitutional plight of the Canadian Indian Nations has recently come to a head in Great Britain where a delegation of twenty five (25) Chiefs, Councillors, and their professional people have served notice to the Imperial Government and the Crown of their intention to file a legal case in the British High Court.

The delegation arrived in London, England on May 5, 1981 one week after an advance team of technicians who went ahead to do the preparatory work. The delegates headed by Chief Sam Bull and Chief Frank Halcrow arrived in England for one week of intensive lobbying and to launch a major effort to win national and international support (especially at Westminster) for their stand against Prime Minister Trudeau's Constitutional Repatriation package.

This move to lobby the British Parliament directly came after months of fruitless and unproductive efforts of the Canadian Indian Nations to be included as equal partners in the Canadian Constitutional renewal process.

A token and very flagrant effort was made by the Trudeau Government to appease the Indian Nations by offering to include "Native" rights in his proposed "Charter of Rights." The Charter of Rights is a questionable part of an even more questionable Amending Formula in Prime Minister Trudeau's proposed re-

patriation package. This proposed process would leave the existence of Native Rights in the hands of a majority of the Provinces who have never had any jurisdiction or authority over the Indian Reservations.

If the Indian Nations succeed in gaining support and sympathy abroad, Canada's image will suffer considerably. Canada's Indian Nations live, as a rule, in conditions which are very different from those of most other Canadians—as statistics set out below attest. There would well be serious questions asked about whether the Indian Nations enjoy basic rights in Canada.

- Indians have a life expectancy ten years less than the Canadian average;
- Indians experience violent deaths at more than three times the national average;
- approximately 60% of Indians in Canada receive social assistance;
- only 32% of working-age Indians are employed;
- less than 50% of Indian homes are properly serviced;
- in Canada as a whole the prison population is about 9% Native, yet Native Peoples make up only 3% of Canada's population. In 1977 there were 280 Indians in jail per 100,000 population. In 1977 there were 280

Indians in jail per 100,000 population compared to 40 for the national average.

Faced with social conditions such as these, Indian leaders are determined to obtain a better future for their peoples. The rights they are now claiming are intended in part to guarantee protection of their identity.

The Indian delegation to Britain were faced with the very difficult task of educating the British MP's as well as the press that what they do now in the lobby process could very well determine their very existence as a race of people with special status in Canada.

A press conference was held at Westminster with various members of British media and MP's as well as the press that what they do now in the lobby process could very well determine their very existence as a race of people with special status in Canada.

A press conference was held at Westminster with various members of British media and MP's to reaffirm their opposition to Pierre Trudeau's unilateral repatriation of the Canadian Constitution. This was due to the fact that the Canadian Government has misinformed the public and the Members of Parliament in Britain that the repatriation package has Indian consent.

The court case that the Indian Nations of Canada have launched will be filed in the Chancery division of the British High Court. This petition deals with the unresolved issue of Rupert's Land, which covers about 50% of Canada's land mass. It is their strong conviction that the Imperial Government owes it to the Indian Nations involved, by the Sacred Trust, to refrain from repatriating the Canadian Constitution until all claims on Rupert's Land have been duly resolved. They will also at some point commence action in the Chancery division seeking a declaration of trust owed to the Indian nations by Great Britain which *must* be discharged prior to repatriation.

The Indian Association of Alberta along with the Union of British Columbia Indian Chiefs have been instrumental in spear-heading this action and there are very strong indications that various other Indian organizations throughout the country will be joining as plaintiffs. The legal case as well as a report of their findings and activities in Great Britain will be priority items on the agenda of the First Nations Conference in Quebec City, Canada, on the week of May 18th. The decision of the Chiefs on this issue will greatly determine the fruition of the delegation's activities in Great Britain. The In-

continued on page 4

dian Nations of Canada have a strong case, all they need is the chance to present it. Ian Brownlee, Q.C., (Queens Council) Professor of International Law at Oxford University and a very prominent lawyer in British Courts, will be pleading the case on behalf of the Canadian Indian Nations.

This issue has brought the survival of the Canadian Indian people to a historical crossroads which is best described in the words of Chief Sam Bull:

It is unfortunate that the original inhabitants of such a vast and rich country, which we agreed only to share, cannot communicate with the government of the day. We demand and we must preserve what little land we have left and our sacred rights. Rights that were perpetuated for us by our forefathers in the Sacred Treaties. For, whatever happens in the next short while could very well determine our very existence as Indian People in this country. Whatever happens the whole world has the right to know how Canada is treating the People who took them in and shared their land with them when they were lost at sea. We shall work towards that end. We have spoken.



SEVENTH INTERNATIONAL INDIAN TREATY COUNCIL CONFERENCE: 1981

We meet to develop "The Great Treaty of Friendship and Cooperation for the Survival of Indian Peoples of the Western Hemisphere." This Treaty will be developed at the conference in the commissions. A united front could be produced from this Treaty which would give much more strength and focus to our work at the United Nations and throughout the International community. Presently, there are many Indian Nations and organizations working independently in the International community and we Indians need to establish a basic understanding and respect among each other. We do not intend to create another Indian organiza-

tion but we hope to show the world that Indian nations are united around certain basic issues and after centuries of dishonor by colonial settler states in this hemisphere and around the world, Indigenous people are now prepared to create a Treaty that documents, for the non-Indigenous world, an understanding and respect for all life which has existed since the beginning time amongst our people. This Treaty could then be taken to various non-Indian national, international organizations for their formal endorsement and finally to individual governments and the United Nations for their approval.

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