



TREATY COUNCIL NEWS

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NINTH TREATY CONFERENCE

The Ninth International Indian Treaty Council Conference will be held June 12-15, 1983, at Phillip Deere's Round House in Okemah, Oklahoma. June 8-11 will be Phillip Deere's annual Elders and Youth Conference which is for indigenous people only. June 12-15 we will deal with specific issues related to the work of the IITC. Phillip Deere is a well respected spiritual leader. We hope that those people coming for the IITC conference will bring their children, youth organizations and respected elders to the Round House to exchange ideas and teach our young people the traditions and history of our people.

Each year at our conference, IITC attempts to establish our goals and objectives for the coming year. At the last two conferences our people talked about an International Treaty and a Covenant on Indigenous Nations and Peoples. At this conference we will examine and revise a draft copy of the Covenant and draft a Declaration of Principles for Protection of Indigenous Nations and Peoples for the August Meeting of the Working Group on Indigenous Populations in Geneva, Switzerland.

The IITC will also have a report from American Indians Against Desecration, an affiliate of IITC, working on the desecration and reburial issues throughout the Western Hemisphere. AID will also establish an International Commission to represent Indian people on this issue. Political prisoners and missing persons will also have a commission during the conference.

The 14th of June will be "International Solidarity Day" and many Indians, friends, and allies will address the conference on behalf of their people and governments.

We hope you can come early and participate in the Youth and Elders Conference as this is the traditional way of our people to recognize the creator and respect all of life for our children and the unborn generations.

Oklahoma City, Oklahoma is the nearest airport and is about a 50 minute drive from the Roundhouse at Phillip Deere's. If you are flying in, please call 918/265-2095 or 918/623-2234. Tulsa Oklahoma also has an International Airport and we can make arrangements to pick you up. Most of the people will be camping and we will provide at least one hot meal per day. If you wish to arrange a hotel room, please let us know because there are several in the area. IITC unfortunately has limited funds and will not be able to pay travel or lodgings. If there are any questions you can call 212/986-6000 in New York, or 415/441-7841 in San Francisco.



Phillip Deere

Treaties are the universal language of co-existence in the world today. It is for this reason that our case is so strong in the international community. It is for this reason that when we make charges against the United States and other oppressive governments of the Western Hemisphere, they can find no voice to answer us.

—Sixth International
Indian Treaty Conference

Amnesty International Appeal

Thousands of men and women are in prison throughout the world solely because of their political or religious beliefs. Others are held because of their colour or ethnic origin. These are Prisoners of Conscience—none has used or advocated violence.

None of these people should be in prison. The fact that they have been arrested and punished because of their beliefs or origins is an affront to humanity. They should be freed unconditionally.

We call for a Universal Amnesty for all Prisoners of Conscience

We believe that such an amnesty, backed by the United Nations and declared by all governments, is possible. It would give effect to the moral and legal principles of the Charter of the United Nations and the Universal Declaration of Human Rights.

We issue this call in the belief that there is an indissoluble link between human rights and peace. An amnesty for all prisoners of conscience would be an unparalleled act in the building of international confidence and the promotion of fundamental freedoms. It would advance respect for human rights everywhere, securing thereby the foundations for justice, freedom and peace.

This appeal extends to all those adopted as prisoner of conscience by Amnesty International and to those falling within its definition of such prisoners. The appeal will be presented to the President of the General Assembly of the United Nations and to all Heads of State.

For more information, contact International Secretariat, 10 Southampton Street, WC2E 7HF, United Kingdom;

OR

IITC New York— 212/986-6000

IITC San Francisco— 415/441-7841

Independent Diné Nation

"The Big Mountain Diné Nation is declaring independence of the area known as Big Mountain....Public Law 93-531 has divided the sovereign nation of the Diné and the Hopi....The livestock has been exterminated and therefore starvation exists among the traditional elders...There are continuous threats of relocation which disturb the hearts and minds of our traditional elders and weakens their health and longevity."

—Declaration of Independence
of Big Mountain

On April 23 of 1983, at a Gathering at Big Mountain, the Independent Big Mountain Diné Nation once more confirmed its original Declaration of Independence of October 29, 1979.

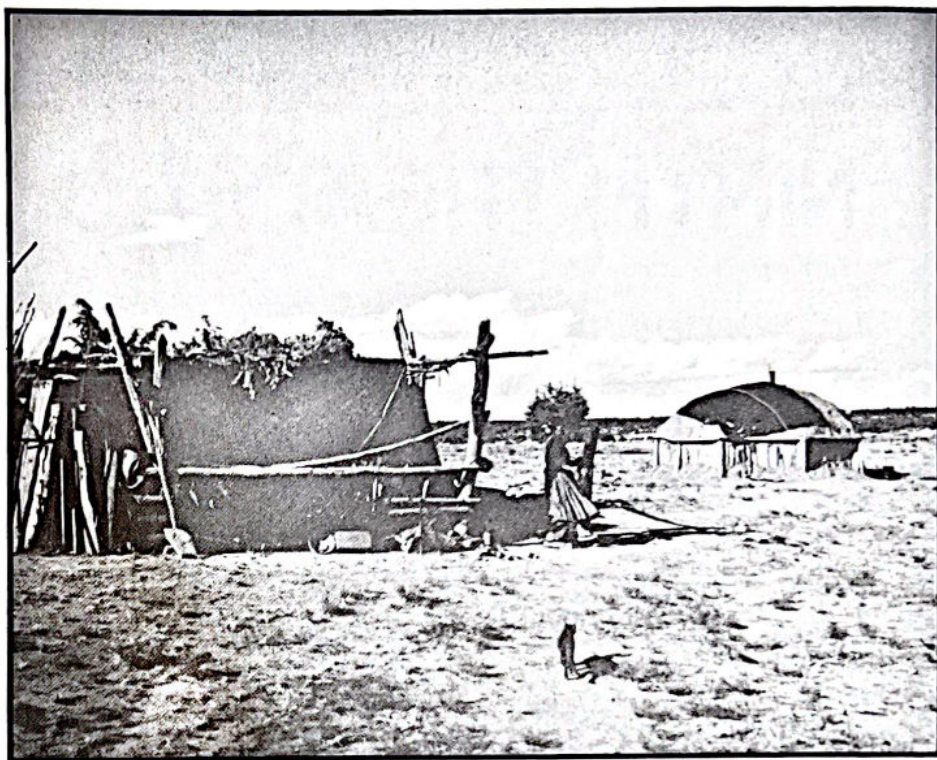
At this same Gathering, Elder Mae Tso, who lives just south of Big Mountain, told of her arrest two weeks earlier when she confronted a team of BIA and Hopi rangers. The rangers had confiscated her horses, supposedly for violation of grazing regulations. When Mae and her husband attempted to retrieve their livestock she was knocked down, arrested and jailed. That night in jail Mae suffered a heart attack and was transferred to a hospital. Since her release on bail, she faces federal and Tribal charges for assault on an officer.

Mae Tso has chosen to be represented in court by the Big Mountain Legal Defense/Offense Committee. Her arrest was only the latest in a series of incidents which have occurred since the election of a new Navajo Tribal Chairman last November, Peterson Zah.

The Gathering lasted four days and was held at the Big Mountain Survival Camp, which was established at a similar Gathering in 1981. As at previous Gatherings, the concern was the planned forced removal, by 1986, of more than 10,000 Diné (Navajo) from the Joint Use Area (JUA) in the heart of the Navajo and Hopi reservations. The removal is mandated by the 1974 Land Dispute Act, P.L. 93-531. The people of Big Mountain have been in the forefront of the resistance to partition of the lands and removal of the people.

The Gathering was opened by Big Mountain Elder Kee Shay, who welcomed friends and supporters and gave thanks and prayer for the Gathering. He also welcomed representatives from the Navajo and Hopi Tribes. Chairman Zah has assigned vice-chairman Jeff Begay to the Joint Use Area (JUA) situation, and Begay brought a Tribal attorney and two representatives of the Hopi Tribe. Kee Shay told the Tribal representatives that the people of Big Mountain had many concerns regarding relocation and livestock confiscation, and that it would be good if the Tribe could respond to those concerns.

Mr. Begay responded by thanking the people for letting him speak. He then talked of his suspicions of non-Indians. He said that he hoped that non-Indians would see that there is a "New Era", with both the Navajo and Hopi Tribes working together "in the clan



Big Mountain

way". He encouraged non-Indians not to bring old and suspicious thoughts into the situation. His apparent reference was to non-Indian attorneys who in the past have represented both Tribes, as well as to the non-Indian support groups and workers assembled on the land. Begay told the people of Big Mountain to work through their chapter representative, and he indicated that Chairman Zah would come to meet with the People of Big Mountain at a time and place of their choosing within the next two weeks.

Later in the Gathering when much of the community and the support network had come together, Kee Shay stated the concerns in greater detail:

"The people have come to a point where they realize the real motivation for the Law and relocation. Many people have been arrested, we are not permitted to repair our homes, there are grazing controls on our livestock. In the past when we tried to talk to the Tribe they wouldn't listen.

"So we issued the Declaration of Independence. It is still alive today and we have asked the Tribal representatives to recognize that statement.

"The Tribes' only answer so far is that it is all the White man's fault. We already knew that the problem was due to outside forces, but will they stand up to this position? Will they recognize the oppressor? What has Window Rock done? If they really take this position then they will bring change to our people.

"I ask myself these questions every day, and we only hear about the new relationship between the chairmen, the new

beginning. Many people see this relationship and they hope that those leaders will agree.

"Let me tell you, it is not that way. We should not call them 'our leaders'. If they recognize the People, then we are our leaders."

It was at this point in the Gathering that the Declaration, which had been presented to Tribal representatives the previous day, was once more put forth, read by Larry Anderson. Larry is a Diné from Fort Defiance, on the Navajo reservation, and is a board member of the International Indian Treaty Council. He has worked with Big Mountain since their request for his assistance in 1977.

The Gathering continued for three days during which the Elders presented their situations and testimony, and the support network met to discuss the coming year's work. Hopi traditional leaders were there to state and show their support for the Diné people. Much of the proceedings were videotaped. Prior to the close of the Gathering the Elders responded to Peterson Zah's offer to visit by setting the date for May 2, with the meeting to be held at the Survival Camp.

During the meetings much discussion focussed on the meaning of the "New Era" and the "new relationship" between the Navajo and Hopi chairmen. The Hopi Tribal Council has denied that there are any negotiations occurring. What does the Navajo Tribe intend to do about the crisis of the so-called "land dispute"? The Tribe won't say what solution it is working towards, but it has named several areas in which it and the Hopi Tribe have reached some agreement: there will be *no repeal of the Act*, the Tribe will support the



The Earth Only Endures



"Everything as it moves, now and then, here and there, makes stops. The bird as it flies stops in one place to make its nest and in another to rest in its flight. A man where he goes forth stops when he wills. So the God has stopped, the Moon, the Stars, the Winds, he has been with, the Trees, the Animals are all where he has stopped, and the Indian thinks of these places and send his prayers there to reach where the God has stopped and win help and a blessing."

—Old Dakota Wiseman, 1980.

Humanity faces the greatest threat to our continued survival from the rising militarism of the world, both east and west. We should consider the reason why human beings have ever made or used nuclear weapons; they never existed in nature. Entirely a human invention, it was inevitable that violence would become this dangerous threat of total destruction with the strained logic of limited nuclear war. In the world of animals, there exists no trust so they were born with sharpened fangs and claws to kill with. Humans are born with no tool to kill; with our minds we should create peace. True peace is more than the absence of war. Peace by intimidation is the rape of peace and war is merely the rapist with clothes on. Death is natural, murder is not, war is the legalization of murder by states. True peace is the presence of harmonious balance with all life.

Should we believe that the world needs more weapons to assure peace? Should we believe that the military needs an orbital laser satellite system, anti-ballistic missiles, newer and bigger tanks, faster airplanes, stronger nerve gas, a better MX missile, or new nuclear bomb factories? Where do the raw materials come from for this war-making? Look at the world's resource supplies and you shall see the greedy eyes of militarism intervening and causing disruption throughout the world. The world is in danger of being devoured in the interest of a fabricated need for national defense.

Some people think disarmament means getting rid of nuclear warheads. It is more than that. It means ridding ourselves of our consumer mentality, our industrial mentality. It means disarming the mind, and until you come to terms with that, you don't understand disarmament. The first bomb wasn't dropped on the Japanese, it was dropped on Indian lands in New Mexico.

It must be stressed that the utilization of non-renewable resources shows an organic relationship between expenditures on armaments and current economic and social development. The vastly increased military budgets represent a huge and growing diversion of human and material resources. The existing and planned military programs constitute a colossal waste of precious re-

sources which could be used to elevate living standards for all humanity, to the end of achieving economic and social progress. Perhaps the ancient Greeks were right when they declared that, "Those who the gods wish to destroy, they first drive mad." There can never be an equation between national defenses and Human Lives.

Peace can be achieved by the will of the people to eliminate nuclear weapons and isolate those who advocate war. There already exist enough weapons to destroy the world many times over, there already are sufficient amounts of nuclear waste to endanger the world for many lifetimes. We must deal with this problem; the creation of nuclear power is the most anti-natural act in the history of humanity. It has occurred during our life times; we all share equally in this act, created and perpetuated by the false power of violence. Do not be fooled or persuaded into believing that force is a mandatory requirement for peace. The sun is many times stronger than all the bombs ever created. True power is achieving balance moving in peace with all of the natural world. We must stop fear by trusting, we must stop hate by love, we must stop war by peace, and we must stop being anti-natural by merely being in a natural manner of existence. Very simplistic, but the most profound act that can ever be obtained by humanity. In the dialectical balance of the natural world the positive gold opposite negative uranium lies alone. We have the options of returning the gold or removing all of the uranium. It is doubtful that either will be realized, and we must begin to acknowledge the break in the delicate balance of life that has already occurred. We must attempt to put the world in balance regardless.

The Indigenous People are people of peace on earth, people who speak on behalf of all living things. The coal, the oil, and the uranium have no one to speak in their behalf, but the Indigenous People do. We know that the animals, the plants, were put here by the Great Spirit before he put humans here. We belong to the earth, it will always be here, this land cares for the people. If the land is gone, then the people will be gone, there will be nothing. We are destroying everything. We are making the earth uninhabitable. No one is powerful enough to destroy the earth, but some are stupid enough to destroy humanity or use up all the natural resources. The greedy are fighting amongst themselves. If the people would concentrate their knowledge on feeding and sheltering people, taking care of the unfortunate, they would truly become the protectors of earth.

The replacement of a spiritual way of life with an economic way of life is not adequate. Spiritualism is the highest form of political consciousness. The civilization of science, the light, has created a dualism in the world,

one that begins with doubt, that separates the mind from the body, and humanity from the earth; and it has made a great disequilibrium in the world today. Human beings no longer seem to view themselves as part of the natural world, but above it. The natural world is seen only as a means of deriving profit. We are enemies of nature—a way of life based upon greed. The Indigenous People have retained the original teaching given to them in the beginning, with our own natural laws, own natural ways of life; if we don't live by these laws we will be destroyed. This destruction may not be by death, but by other means which are naturally related such as paralysis, mental illness, or wandering away from the human race. Examples of this are pollution, cancer, violence, changes of weather and man-made destruction such as fires. It is the lack of spiritual life that is creating these things.

These natural laws apply to everybody. The Great Spirit says the Earth is everybody's Mother, she feeds all, comforts all when they are hungry or sick. If human beings do not take care of her, she will lose the ability to take care of human beings. We cannot live without the sun, earth, water, and winds. The Indian way of organizing all elements collectively and communally does not create inequality, but rather different positions and situations which complement each other. Humanity is an integral part of nature with a non-antagonistic approach—humanity's peaceful ideal.

The world cries out for a new way, a different economic order; it notes the absence of spiritual power in this time, seeks to put good into power, knows that evil has lost control and is desperate to maintain.

World War III will be a spiritual war over material matter. The evil shall seek shelter in the fallacy of material protection; those who are at peace in their hearts already are sheltered by everlasting life. There is no shelter for evil. All those who created division within life will be lost. We must free ourselves from any inhibitions about uniting into one great body of world humanity—red, white, black, and yellow blending all natural values into universal terms. Even if this noble attempt ends in failure, we must constantly seek to liberate the natural world. The world has not accepted the Indigenous system of moral value because a value system based upon relationship with all things is not efficient. But societies of human people must be responsible to each other. If their lives are to become meaningful, they must respond to the will of the people with its demand for peace and harmony on earth. We are all people of prayer, so send a prayer of hope to the Sun, stand in Peace upon the Earth, and live in harmony to disarm the continuation of past and work for a new and better path.

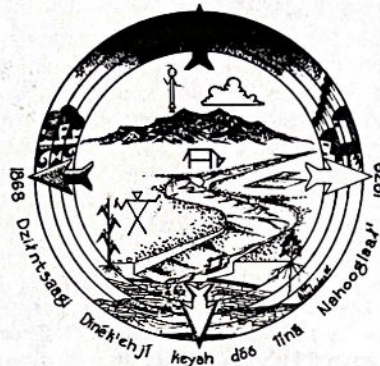
work of the Relocation Commission, the JUA should be "rehabilitated" with more roads, power lines, schools and health care, and the number of relocatees will be "minimized" (current Commission projections of the number of relocatees are close to 14,000 people). The main concrete proposal by the two Tribes is a 40 mile, \$50 million dollar road, the "Turquoise Trail", from Second Mesa to Kayenta and the Peabody Coal mine. In fact almost all discussion of livestock reduction and relocation has been re-directed, by the Tribe, into discussions of the Trail.

Zah's call of "minimized" relocations is a familiar theme, one which last year was used by the Relocation Commission to justify a re-drawing of the partition line in a way which would isolate Big Mountain from the remainder of the relocatees. The U.S. offered to leave the Big Mountain community in place if it would consent to the removal of the other communities of the JUA. The response of the people of Big Mountain at that time was clear:

"The People of this Nation have observed the so-called "progress" that the Navajo Tribal Council and the BIA have made by overlooking and manipulating the issues pertaining to P.L. 93-531.... therefore we are committed to complete and total resistance to any relocation and to any land exchange which involves the relocation of any of our people."
—July 22, 1982

Whatever the significance of the New Era, the mandate of P.L. 93-531, which the two chairmen have agreed will not be repealed, is clear: 1500 square miles of the JUA must be cleared of all Diné inhabitants by July of 1986. That Act also established the Relocation Commission for the purpose of implementing the removal. Over the past seven years the Commission has spent more than \$38 million dollars to remove 216 families. The Commission's own figures show another 2800 remaining before arrival of federal marshalls.

How does the Commission plan to complete its task? It has requested \$25 million dollars for 1983 and 1984 to support an escalated initiative against the people on the land. It is launching more teams of "social workers" and "counselors" in order to offer the people cash "rewards", new homes, "vocational" and "credit" counseling, and other forms of systematic brow-beating of the people, to coerce them into being "enumerated" and "applying for relocation". Persons unwilling to participate in "interviews" and "enumeration" are considered under the grazing regulations as ineligible for grazing permits, and thus



are denied their right to raise livestock even prior to relocation. No livestock means starvation.

"The U.S. Government has divided the Indigenous People by boundaries of politics, Euro-American education, modernization and christianity."
—Declaration of Independence

While the people ask the Tribe and the Relocation Commission about livestock confiscation and relocation, the Tribe continues to tell them to have hope and let the good relationship between the chairmen develop. On May 2, the date on which the Elders of Big Mountain invited Zah and Begay to their

community to discuss their concerns, the Tribe ignored the invitation and instead went to Teesto. At Teesto the Tribe and Commission pressured the people to make selections of lands to which they can be relocated.

There is in fact a new "relationship" between the two tribal chairmen, but its nature is not yet clear. One basis for the relationship is an agreement by the Navajo Tribe not to try to gain repeal of P.L. 93-531. Yet it is repeal of this Act which has been the main demand of the Diné and Hopi Elders since its passage.

The Tribe, especially Begay, is making strong and emotional appeals to the traditional people of the JUA, asking that they be given time and privacy to work out agreements. Begay calls the people as his family, his sisters and his grandmothers. In the meantime the real threat of livestock confiscation and removal from the land continues to hang over the People every hour of their lives. Mae Tso has been beaten, arrested and faces trial.

On April 23 the demands of the Declaration were once more put forth:

"We demand that the Navajo Council reconsider the sacred laws of the Diné for the protection of our sacred Mother Earth from the exploitation of the Natural resources and....

"We demand that the Navajo Tribal Council support congressional legislation in order to void and nullify all court decisions and administrative actions concerning the partition of the Joint Use Area, relocation of certain Diné residents in the affected area, livestock reduction and partition fencing....

"Further by these conditions the Big Mountain Diné Nation has stood in solidarity to combat injustice, genocide, racism and discrimination....

"Declaration of Independence has been declared, our last recourse, and if necessary Big Mountain will use its Sovereign right to dispose of any activities pertaining to federal fencing, land restoration, and other intents of Public Law 93-531."

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