



TREATY COUNCIL NEWS

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Justice Department Adds "Insult to Injury" In Sohappy Case

"They're basically asking David Sohappy to lick the boots of the people who have been trampling on Indian Treaty rights." — Tom Keefe, Jr.

David Sohappy, Sr. may be dying in prison, and the Federal Bureau of Prisons "seems eager to see it happen," according to his attorney Tom Keefe, Jr. Imprisoned after being convicted of selling 317 salmon to a federal and state undercover "sting" operation on the Columbia River in 1981 and 1982, Sohappy has spent the last sixteen months in custody.

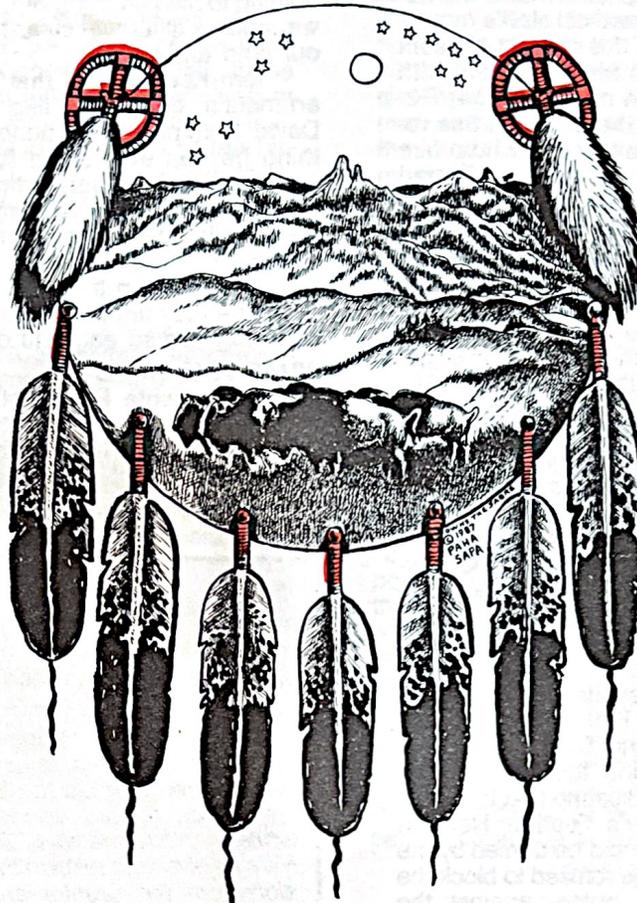
"First they dragged him halfway across the country to Sandstone, Minnesota, by way of California, Colorado, Oklahoma, Kansas and Indiana," Keefe recalls, "taking away his eagle prayer feather and subjecting him to a series of humiliating strip searches. They denied him an eagle feather that was sent to him at Sandstone, and let his blood sugar level go through the roof on the institutional diet. This man lived on salmon, roots and wild berries before all this began, and his health has been destroyed."

After being returned to Yakima tribal custody in the early spring, Sohappy, his son, and three other tribal members convicted in the "Salmonscam" were found "not guilty" of all charges in tribal court, but were returned to federal custody under intense pressure from Justice Department and BIA officials.

The fishermen were convicted under the Lacey Amendments of 1981, which were supposed to exempt and even protect Indian fishing rights. However, the only people to be imprisoned for so-called violations of the Lacey Act have been Indians. David Sohappy and his people are guaranteed the right to fish under the basic right to practice their traditional religion which revolves around the Salmon cycle. The 1855 Yakima Treaty with the U.S. government affirms this right.

Five members of the U.S. Senate, including Senator Daniel Inouye, Chairman of the Senate Committee on Indian Affairs, have publicly stated their support for presidential commutation of the balance of the sentences.

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Black Hills Bill Upholds Treaty Rights

"The Black Hills is the Heart of our home, and the Home of our heart."

— Mr. David Blue Thunder,
deceased Lakota elder.

The Paha Sapa (Black Hills) is the sacred center of the Sioux Nation (Oyate). The steller theology of the Sioux requires them to make annual pilgrimages to particular places throughout the Black Hills, for worship and ceremonies. The Sioux way of life reflects the fulfillment of unity with the universe.

The Sioux Nation has never voluntarily surrendered or agreed to accept anything of monetary value in exchange for title to the Black Hills or the right to practice their traditional religion.

The 1868 Fort Laramie Treaty stated in Article II that, "The United States agreed to 48 million acres" in what is now the Dakotas, Wyoming and Montana "for the absolute, and undisturbed use and occupation of

the Indians."

Only 6 years later, this Treaty was violated when an expedition led by Lieutenant Colonel George Armstrong Custer discovered gold in the Black Hills. The gold rush, with its influx of eager miners and settlers, came to desecrate the Black Hills causing great sadness and the destruction of the Sioux way of life.

In 1876, Congress forced the Sioux to relinquish the Black Hills and settle on reservations by threatening to cut off their meager rations, a situation the Sioux recall as "sell or starve." Resisters suffered severe consequences. Various massacres were carried out by the United States Cavalry, such as the massacre of Big Foot's band of defenseless men, women and children at Wounded Knee, South Dakota in 1890.

Since that time, Congress has continually passed various acts ap-

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David Sohappy

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When David Sohappy, Sr. was hospitalized in August, 1987 after suffering two strokes, supporters and family hoped that federal officials would see that he had been punished enough and release him. Sohappy's discharge summary from Spokane's Deaconess Hospital contains the notation "It is the medical staff's recommendation that this patient be sent home to be with his family and with his congregation of the Feather Religion. There is therapy with this religion that he believes will help him and is certainly not contraindicated medically...outpatient management of this problem outside of the prison would be more beneficial for this patient because of psychosocial, religious and therapeutic reasons."

An additional evaluation of David Sohappy, Sr. conducted by a physician hired by the federal officials brought a concurring opinion that he be given a medical furlough.

Instead, in early December, Bureau of Prisons officials attempted to move Sohappy to Terminal Island, California, to a prison hospital for "further medical evaluations." His attorney pursued a federal judge in Spokane to temporarily halt the transfer, and to schedule a hearing before allowing Sohappy to be taken from the state of Washington. Despite medical testimony indicating that the move would further undermine David Sohappy's failing health, and the testimony of tribal officials indicating that the practice of Sohappy's Feather Religion healing rituals would be denied by the transfer, the judge refused to block the transfer. Public outcry against the transfer has temporarily halted the Bureau's plans, but legally the transfer may be carried out at any time.

On December 18, Senator Inouye arranged a meeting with Senator Dan Evans (R.-WA), White House Chief of Staff Howard Baker and Attorney General Ed Meese, in an attempt to negotiate David Sohappy's release. The result of the Justice Department's deliberations were bitterly disappointing, as well as blatantly insulting to David Sohappy and all he stands for.

On December 24, in a call to the Yakima Tribe, the Justice Department offered David Sohappy, Sr. his freedom, but at a price he could not accept. The government offered to reduce his sentence to "time served" if he was willing to repent and apologize in writing for his life-long fight on behalf of traditional fishing rights. The government "deal" would also require him to walk out of prison leaving the other fishing defendants, including his son David Sohappy, Jr., behind. David Sohappy responded to this "offer" in

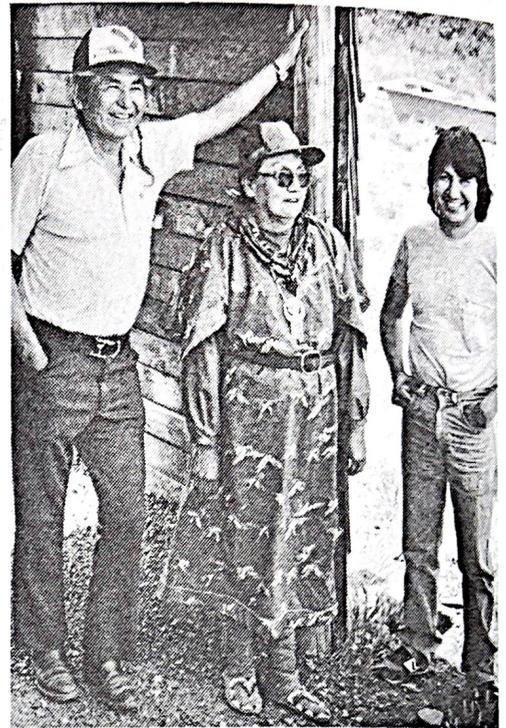
two words: "No Way." After another moment of thought he added, "It's the government who should be apologizing to me. Better yet, let them send a check to pay for all the fish they've stolen from the Indians."

Family and supporters responded even more harshly. This plea bargain is a disgrace," said David's wife of over 40 years, Myra. They've got nothing to plea bargain with, because we Indians still have clear title to all our land and water."

Tom Keefe stated that the government's offer was like "asking David Sohappy to renounce everything he has ever stood for — his fishing rights, his Treaty rights and his religion. Even if it costs him his life, David Sohappy will never violate his religion. The fact that the government would even make this offer tells me how little they understand about the man they are so eager to destroy."

WHAT YOU CAN DO:

Please write President Ronald Reagan asking that the sentences of David Sohappy, Sr. and the other "Salmon Scam" defendants be commuted.



David Sohappy with his wife and son at Cello Longhouse, 1985

Write to Senator Daniel Inouye, calling for an oversight hearings into the Lacey Act Amendments and their use against Indian fishing rights. □

The following statement on the traditional "Feather Religion" was formally drafted and approved for release by the Yakima Tribe's Cultural

The "Feather Religion" had its birth in the Yakima Indian Country, having been given to the Indian people by an Indian visionary whose white man's name was "Jake Hunt." He was given the religion through a vision from the Creator and was instructed to share it with his people.

The religion is based upon nature and its gifts to the Indian people. The use of native foods such as salmon, roots, berries and deer meat on a daily basis are essential to a true believer's spiritual and physical well-being. Water, drums, Eagle feathers and group participation must occur in the religious ceremony.

Healing, both spiritual and physical, are the key ingredients of this religion. The followers of a group possess the ability to heal. Many people at the present time seek the healing services of this religion, with healing resulting in many cases. Conversely, many Yakima people who have been deprived of this spiritual healing process have shriveled and died. This is what is occurring with David Sohappy. Without the practice of his religion and his native foods, he is withering. He must receive the healing from his fellow followers as a congregation in an environment conducive to feather religion practices. This can only be properly provided to him

Committee on December 15, 1987. David Sohappy is a religious leader of the Feather Religion.

in home surroundings. To continue to deprive him of the ability to receive this care will do him great harm.

One's belief of the creative powers of the Feathers Religion are a key to the restoration of health. Followers believe they will be cured and they are. On the other hand, Feather Religion followers believe that without the practice of their belief and use of native foods, they will become ill and possibly die. The effects of the Bureau of Prisons policy of depriving David Sohappy is obvious. This can only be reversed by allowing his participation, in his native tongue and with his fellow followers and healers, in traditional Feather Religion services and practices.

Also, it is the medical opinion of Bureau of Prison's medical staff in Spokane that:

"It is the medical staff's recommendation that this patient be sent home to be with his family and with congregation of the Feather Religion. There is therapy with his religion that he believes will help him and (which is) certainly not contraindicated medically." — Dr. David Schaffer.

Accordingly, both Indian and medical authorities agree, David Sohappy desperately needs and deserves to be returned to his home.

ALASKA ALERT: No to 1991 Amendments



"Their laws were made to satisfy one function — genocide. That's exactly what the '1991 Amendments' are — another form of genocide."

— Raymond Neakok, Inupiat Nation.

In November, 1987, the latest version of the "1991 Amendments" was passed by the U.S. Senate after Alaska Senator Ted Stevens lied to the press and his fellow Senators, telling them that there was "no dissension" among Alaska's Native Peoples over these latest amendments to the Alaska Native Claims Settlement Act of 1971 (ANCSA).

In fact, opposition to the "1991 Amendments" and to ANCSA itself runs deep among traditional Alaskan Natives. They reject the imposition of the ANCSA-created Corporations on their Traditional Tribal Structures, giving free reign to oil companies and other resource developers intent on exploiting Alaska's rich natural resources.

Another blow to traditional Alaskan Native Peoples came on December 22, when the House of Representatives voted to pass the "1991 Amendments."

The International Indian Treaty Council, in support of the traditional Alaska Natives, has taken the position that ANCSA is a genocidal piece of termination legislation, which violates the sovereignty and self-determination of Alaska Native People. The majority of Alaska Natives were never given the opportunity to vote for or against ANCSA. Many of the most traditional peoples, especially those who don't speak English, have never been fully informed of the implications of ANCSA in terms of the termination of their traditional land, hunting and fishing rights.

Likewise, the current "1991 Amendments" to ANCSA were never taken to the people in the villages, many of whom see the amendments as an attempt to finalize the provisions of ANCSA without fundamentally changing the nature of this Act.

In the words of one pro-sovereignty activist from south-central Alaska, Mary Ann Mills, of the Athabaskan Kenaitze Tribe, "ANCSA was not done legally because there was no vote by the Tribal Members." She says, "if you vote for the '1991 Amendments,' if they go through, this will mean implied consent to the destruction of our traditional way of life here in Alaska." Mary Ann Mills concludes that, "the U.S. Congress or any other foreign government has no business, no right legislating away our way of life, without our consent."

Under the original terms of ANCSA, 1991 is the year when corporation stock issued to Alaskan Na-

tives in place of their traditional land rights can be sold on the open market. The "1991 Amendments" currently before Congress made additional provisions for stock transfers and reinstate the children born after 1971, excluded from the original "settlement," as corporate shareholders. However, these "1991 Amendments" do nothing to change the basic terms of ANCSA, which consolidates decision-making power over Alaska's lands, resources and future generations in the hands of pro-development, profit-making corporations.

Another well-known Native spokesperson, Raymond Neakok of the Inupiat (Eskimo) Village of Utkeavik (Barrow) in northern Alaska, recently agreed people should be asked to oppose the "1991 Amendments" to ANCSA. He told *Treaty Council News*, "ANCSA was passed without the consent of the owners of the land. Our people were against it." Raymond Neakok, who has been active in asserting his Nation's sovereign rights since 1966, stated that the Inupiat people "objected to the creation of the Corporations. We are not the product or the property of the white man. It's their way of stealing to put us under their regulations without our consent, to change our food, diet and our way of life without our consent, to take whatever they want without our consent."

Raymond Neakok maintains that "ANCSA came alive in 1968 when they found oil on the North Slope," his people's traditional lands. He says,

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BIG MOUNTAIN: Hard Times on the Land—Upcoming Battle in the Courts

"Our way of life is our religion, and our teaching. If we are relocated by force, we will all die slowly. The people would not be in balance with Mother Earth and Father Sky and the spiritual people. In every way, here we are connected to the land. We belong here."

— Mary T. Begay, Navajo elder

Once again the winter months have come to the people of Big Mountain and the many communities that are affected by P.L. 93-531. Despite the hard times winter brings, the resistance to relocation is "well and alive," in the recent words of one young Dineh woman, and reports from the land state that the families remaining on HPL stand strong in their resistance to forced removal.

As in winters past, the Elders and their families are in need of food and other provisions in the face of cold weather and the restrictions placed upon their self-sufficiency by the terms of the relocation act. For instance, the moratorium on construc-

tion prohibits them from repairing their hogans. The government policy of "relocation or starvation" through livestock reduction and unilateral stock auctions continues to threaten the way of life and principle food source of the traditional people.

For example, on December 1, 1987, the Bureau of Indian Affairs, Hopi Agency in Keams Canyon sent the following notice to a long-time resistor and Dineh elder:

*"Dear (name withheld)
On 10/28/87, employees of the Hopi Agency, Bureau of Indian Affairs observed 3 horses grazing in Range Unit XX, Hopi Partitioned Lands (HPL). According to our records and our Navajo brand book, this brand is registered in your name. These animals are on the above described land without proper authorization and are in trespass. If these livestock are not removed from the HPL within five (5) days from the date of receipt of this notice, they are subject to impoundment."*

This threat of livestock confisca-

tion in mid-winter is an example of the continual harassment imposed upon the people, with the goal of wearing down their resistance. And so the governmental campaign of intimidation continues.

In the name of "surveys" and "social work programs," relocation agents are out on the land pressuring families to sign up for relocation to the uranium-contaminated "New Lands." In addition, various letters and notices from the Relocation Commission, the BIA, the Navajo Tribal Council and the Hopi Tribal Council have been sent this fall to resisting families. Some letters tell them they are no longer "eligible" to graze their livestock on certain "range units." Others have threatened the demolition of structures used by the resistance to organize and protect the people such as the Sovereign Dineh Nation camp, Camp Anna Mae, and the new round house at Mosquito Springs. Some of the threatened

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NO-GO: Indian Freedom of Religion Reaches Supreme Court

"The GO Road represents an intrusion into the area that is the source of medicine and power essential for the spiritual life of our People — an intrusion into the living environment of the Spirit People." — Chris Peters, Yurok-Karuk.

On November 30, 1987, preliminary arguments on the "G-O Road" case, in which Indian freedom of religion stands against the interests of resource developers, were presented before the U.S. Supreme Court. As the first case of Indian freedom of religion to reach the U.S. Supreme Court, the G-O Road case is a landmark that will affect the ongoing struggles of Indians all over the country who are fighting to protect their sacred and ceremonial lands.

At issue is approximately 31,000 acres of wilderness lands in the High Country of northern California, an area which is sacred to the Yurok, Karuk and Tolowa Indian Nations. Chris Peters, a Yurok-Karuk and one of the original plaintiffs in the G-O Road case, explains the religious significance of the High Country in this way:

"When the Spirit People ('Woga') who lived on this earth before the human beings were put here left this place, they left many instructions for the human beings who would live here. Some of the Woga decided to stay here, to help the human beings. They took the form of the certain rocks in the High Country, and that is where they still live today. The spiritual power that gives our ceremonies their purpose comes from the High Country. This is where we establish our spiritual reunification, and where our medicine men and women get the power to conduct ceremonies which remake the world, destroy evil and heal the people."

The conflict over the G-O Road began in October 1976 when the U.S. Forest Service announced its Blue Creek Management Plan affecting the High Country wilderness lands of northern California. The plan included the construction of about 200 miles of roadway, and the harvest of 116 million board feet of lumber each decade, for the next eighty years. In addition, the plan called for completion of a road between the towns of Orleans and Gasquet, to make access to virgin timber areas easier and facilitate hauling of cut timber. The proposed Gasquet-Orleans (or G-O) Road would cut directly between Chimney Rock and Doctor Rock, the heart of the High Country's most sacred ceremonial sites.

The G-O Road case was heard

on March 14, 1983 in the U.S. District Court. The central issue was the completion of a 6.5-mile section of paved road through the Chimney Rock area of the High Country. Judge Weigle, who presided, decided on behalf of the Indians, and upheld their freedom of religion under the First Amendment. He stated that "the evidence established that the construction of the Chimney Road section and/or implementation of the management plan would seriously impair the Indian plaintiffs' use of the High Country for religious practices."

In this landmark decision, Judge Weigle decided further that the area considered sacred and used by the Indians encompassed an entire region rather than just a group of specific sites. He concluded that the religious use of the High Country was "central and indispensable" to the Indian respondents' religion, and that it therefore must remain in a pristine, unviolated condition. Another significant aspect of Judge Weigle's decision was that American Indian religions do not have to be comprehensible or accessible to non-Indians to merit protection under the First Amendment.

The Forest Service immediately filed an appeal. While the case was pending, the U.S. Congress passed the California Wilderness Act (P.L. 98-425-1984), creating the Siskiyou Wilderness. This act permanently set aside most of the Blue Creek Planning Unit Area, including the High Country, as wilderness, but exempted a 1200-foot-wide corridor for the G-O Road.

In June 1985, the Court of Appeals issued a judgment affirming the decision of the District Court. The Forest Service petitioned for a rehearing which was granted in July 1986. Once again, the Court upheld the religious freedom of the Yurok, Karuk and Tolowa Peoples, stating that "There is abundant evidence that the unitary pristine nature of the High Country is essential for the religious use."

On December 19, 1986, the Secretary of Agriculture, on behalf of the U.S. Forest Service, filed a petition with the U.S. Supreme Court to hear the G-O Road Case (Richard E. Lyng, Secretary of Agriculture, et. al. vs. Northwest Indian Cemetery Protection Association, et. al.). At the preliminary hearing on November 30, the following question was presented before the court:

"Whether the construction of a 6-mile section of road through an area of land on the Six Rivers National Forest and the logging of that same area impermissibly infringes upon the right of the Yurok, Karuk and Tolowa Indians to freely exercise their traditional religion

when the Indians have shown that the area is indispensable to their religious practices, and that the proposed actions would seriously interfere with or impair those religious practices, and that the government has failed to show an overriding interest."

Chris Peters wants to stress that the G-O Road case does not only affect northern California Indians, but is significant for all Indian People within the U.S. "In addition to being the first case of Indian freedom of religion to ever reach the Supreme Court," he says "it is the first time that the courts have recognized that Indian religions are tied to a land base."

Chris Peters recognizes that taking issues of Indian religion to court presents many problems and contradictions: "Many of our strongest people didn't want to participate in the case because they didn't want to have to explain their religion in court. This was something that we never did before — talk about our ceremonies and sacred sites to outsiders, but we decided to go ahead in order to save our sacred areas from destruction. It's definitely a contradiction for us as Indian people."

The Supreme Court's decision on whether to hear the case will come sometime next spring. Whatever the decision, Chris Peters and the other members of the "NO GO FUND" will continue to protect their sacred High Country. "It's an area that has been sanctified by powers much stronger than the Supreme Court," he says. "Whatever their decision, the land is still sacred."

WHAT YOU CAN DO:

The NO GO FUND organizers are asking supporters to write their Congressional Representatives, requesting an amendment to the California Wilderness Act of 1984, specifying that the corridor left for the G-O Road be closed. This would make a Supreme Court decision unnecessary.

They are also requesting that supporters of Indian Freedom of Religion write to their elected representatives, requesting that the Indian Freedom of Religion Act of 1978 be made stronger. At the present time, the IFORA permits access to sacred sites for Indian People, but does not mandate that these areas be protected from intrusion, desecration or destruction.

FOR MORE INFORMATION, or to make a contribution, contact:
The NO GO FUND
P.O. Box 240
Eureka, CA 95502
(707) 445-8369

Oklahoma Indians Continue Fight Against Kerr-McGee



In recent months, the Kerr-McGee Sequoyah Uranium Hexafluoride processing facility at Gore, Oklahoma has stepped up its production of "dilute ammonium nitrate fertilizer" (formerly known as raffinate), a direct by-product of the refinement of uranium "yellowcake" ore. As a convenient means of disposing of radioactive wastes and by-products, "dilute ammonium nitrate" has been in development since the mid-1970's.

This so-called "fertilizer" is currently being used in fields owned by Kerr-McGee in the Eastern Oklahoma counties of Muskogee, Haskell and Sequoyah according to Jessie Deer-In-Water, a co-founder of Native Americans for a Clean Environment (NACE). A total of 15 million gallons was spread over approximately 15,000 acres in the last year alone.

Kerr-McGee has given away hay grown in these fields (the Navajo Tribe accepted some last March). Several sources report that it is now being sold commercially, as are cattle raised on this contaminated hay.

Kerr-McGee's "fertilizer" project, including hay and cattle production and commercial sales of the "fertilizer" itself, was licensed by the Oklahoma State Department of Agriculture in August, 1986. The license was granted despite local outcry against this and numerous other acts of environmental contamination by Kerr-McGee's Sequoyah Facility, including ongoing leaking of radioactive wastes into the Arkansas River. NACE was organized in 1985 by members of the local Indian communities. The organization has been instrumental in bringing to public attention Kerr-McGee's history of blatant disregard for the health and safety of local residents and its own employees.

Jessie Deer-In-Water, has carefully researched the environmental
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INDIAN PEOPLE BEWARE: Toxic Waste Disposal Targets Indian Lands

"I would like to tell Tribal governments who are considering toxic waste dumps or incinerators to take as long as you can to make this decision. Here at Oneida we say that you have to make decisions based on the next seven generations. If the ground water gets polluted, that's sure going to effect the next seven generations. Jobs and economic development are important, I know. But, there are alot of other ways to do it that are much safer to the People and the Environment in the long run."

— Lloyd Powless
Councilman, Oneida Tribal
Business Council

In one year alone, 1983, United States industries produced more than 600 billion pounds of toxic wastes. Disposing of these by-products of industrial society is posing a serious problem as the amount of wastes increase each year.

In what seems to be a rapidly growing trend, companies disposing of toxic and city wastes are considering Indian lands in their search for disposal sites. Hoping to take advantage of the poverty-level reservation economies and the freedom from federal environmental protection restrictions, corporations such as WASTE MANAGEMENT INC., CHEM-WASTE and WASTE-TECH SERVICES are offering up to \$10 million a year to tribal councils around the country to accept disposal sites on reservation land.

However, these firms would have

to pay far more to open waste disposal facilities on off-reservation sites, if they could obtain permits at all. Non-Indian communities all over the country are staging major protests against such sites as the long-term health and environmental impacts of toxic waste burial and incineration become better known. And in at least one case, a Southern California waste hauler persuaded Colorado River Tribes to accept wastes in a landfill which would have been considered hazardous in California, but were classified as non-hazardous under less stringent federal rules applied on Indian lands.

The sums of money offered to Tribes may seem large by reservation standards, but they present a real savings to the waste disposers themselves. For example, the Orange County STEEL SALVAGE INC. of Fullerton, California is actively pursuing a San Diego County Tribe, offering them \$500,000 to accept 50,000 tons of PCB contaminated wastes. According to a September 26 article in the *Los Angeles Times*, the owner has been given a \$25 million cleanup bill, which would result in bankruptcy for the company if the reservation alternative does not work out.

But the long-term health and environmental effects may not be measurable in terms of dollars and cents. Greenpeace has conducted a major investigation into the effects of toxic waste disposal, incineration in par-
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Cancer-Causing Drug Given To Indian Women

In August 1987, the Indian Health Service admitted to a U.S. House of Representatives Subcommittee that IHS physicians prescribed Depo-Provera for use as a contraceptive to at least 35 Native American women, primarily in the states of Arizona, Oregon and Alaska. Depo-Provera has never been approved by the FDA for use as a contraceptive because studies show that it causes cancer in animals. In addition, Depo-Provera has been shown to have other serious side-effects, including severe depression, loss of hair, and dramatic changes in the moon (menstrual) cycle.

Norma Swenson of the Boston Women's Health Collective testified to the House Subcommittee that women who have taken Depo-Provera can remain infertile for up to one year after its use is discontinued. In fact, "many women have become permanently sterile following use of the drug," she testified.

Although patients must sign a consent form indicating they were informed of the potential side-effects, alternatives, and Depo-Provera's unapproved FDA status, the Congressional investigation revealed inadequate consent forms, recordkeeping and protocol on the part of the IHS. In addition, more than half of the Indian women given the drug were classified as "developmentally disabled" or mentally retarded, and were therefore unable to participate in the process of informed consent.

The Center for Constitutional Rights in New York City is interested in initiating a lawsuit against the IHS for its use of Depo-Provera on Indian women. They are looking for a plaintiff. If you or someone you know has been given Depo-Provera by the IHS, and are interested in participating in such a lawsuit, please contact Sarita Rios at the Center for Constitutional Rights at (212) 614-6464, or write to her c/o Center for Constitutional Rights, 665 Broadway, New York, NY 10012.

Government Plans to Legislate Economic Exploitation of Indian Lands

"These things, put together, form a frightening picture...the motivation to disseminate this information is simply a matter of Truth. Whatever you may be able to do to inform all Nations through your Organization of this impending legislation is understood to take greater and greater courage...no more needs to be said."

—Susun Green
Hopi Epicentre for
International Outreach

Under the guise of "economic self-sufficiency," the Reagan administration is carrying out a campaign to assimilate Indian Country into the U.S. economy. The Reagan Indian Policy foresees Indian reservations playing a role identical to that of other "third world" nations, whose cheap labor pool and natural resources are used to fuel the growth of the U.S. economy.

This plan was unveiled in 1983 and blueprinted in 1984 in a report by *The President's Commission on Reservation Economies*. This Commission was created by President Reagan in 1983 (Executive Order 12401) in order to "identify obstacles to Indian reservation economic development and to promote the development of a healthy private sector on Indian reservations."

The nine Commissioners that Reagan appointed include:

- A. **Robert Robertson:** Co-Chairman; Vice-President, Occidental International Petroleum Corporation (largest private owner of coal shale on the Colorado plateau).
- B. **Ross Swimmer:** Co-Chairman, Cherokee; Vice Chairman of the Council of Energy Resource Tribes (CERT). Currently head of BIA (Assistant Secretary of the Interior).
- C. **Daniel Alex:** Athabaskan; President of Eklutna Village Corporation, Inc. and ERCO, Inc.; President of the Alaska Native Land Managers Association; prime mover in the Alaska Native Claims Settlement Act (ANCSA).
- D. **Ted Bryant:** Cherokee/Choctaw; President of the American Indian National Republican Federation.
- E. **Dr. Manuel H. Johnson:** Assistant Secretary of the Treasury for Economic Policy; Adjunct Scholar with the Heritage Foundation.*
- F. **B.Z. "Bud" Kastler:** An attorney serving as Chairman of the Board of one of the state of Utah's major fuel suppliers and its subsidiary companies. Board Member of Mountain States Legal Foundation,* founder of Western Regional Council.
- G. **David J. Matheson:** Coeur d'Alene; Tribal Chairman of the Coeur

d'Alene in Idaho.

- H. **Neal A. McCaleb:** Chickasaw; Owner of an architectural and engineering firm, McCaleb and Associates, in Edmond, Oklahoma. Member of the Young Men's Christian Association and served four years in Oklahoma State Legislature as Republican floor leader in the House of Representatives.
- I. **Walter B. McCay;** Cherokee; An international entrepreneur, heads Agricultural Products, Ltd., and serves as an advanceman for President Reagan.

*Both the Heritage and Mountain States Legal Foundations are creations of Denver millionaire Joseph Coors, with an aggressive agenda of "free enterprise," "national security" and "energy independence." Both Coors and these "foundations" have a common interest in hastening the exploitation of minerals and energy resources in the West, a substantial proportion of which lie under Indian lands.)

These appointed Commissioners offered a list of 37 recommendations which have resulted in major pieces of legislation currently proposed before Congress. Key elements of the Commission's recommendations include 1) designation of Indian lands as "Indian Enterprise Zones," which are economic free-fire zones, exempted from environmental and other regulatory "obstacles," including labor laws; 2) elimination of the BIA due to its "interference" with business; 3) restructure of Indian governments to eliminate intrusion of Indian "politics" into economic development; 4) elimination of "sovereign immunity" defense used by tribes against suits by business; 5) replacement of federal "trust" responsibility

with minerals management and block grants (transferring most federal responsibilities to either tribes or to private businesses); 6) placing the Treasury Department in a role of primary financial overseer of Indian economic development.

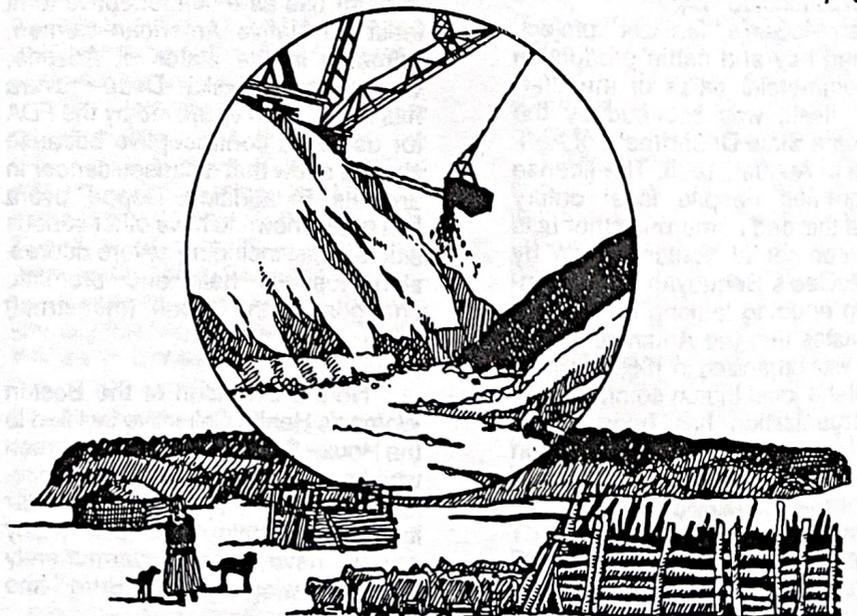
The Commission is straightforward that its goal is the complete social "transformation" of reservation life, in that Indian "politics" and culture are to be isolated from economic decisions. Furthermore, the policy promises jobs only as a side effect, specifically warning against anything other than profit-based decisions.

While Reagan's BIA pursues the Commission's recommendations aggressively, Congress has introduced more than a dozen bills implementing its policies. The three most significant bills are the "Indian Development Finance Corporation Act" (S. 721), introduced by Senator Daniel Inouye (D-HI), Chair of the Senate Select Committee on Indian Affairs, and the "Indian Economic Development Act" (H.R. 1759 and S. 788), introduced in the House and Senate by Representative Morris Udall and Senator John McCain, respectively, both of Arizona.

Udall's and McCain's bills establish Indian Enterprise Zones in which private corporations would be provided shelters from federal and tribal regulations, and at the same time provided substantial tax write-offs of payroll and capital expenditures. The tribes would also have to commit to protecting the businesses from tribal courts, taxes and politics.

Inouye's bill, S. 721, was introduced with a stated purpose of bringing to Indian lands the same "benefits" which have been visited upon other Third World "underdevel-

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"One Heart, One Mind, One Spirit" — Uniting the People of the Pacific

The 5th Nuclear Free and Independent Pacific Conference was held in Manila, Philippines, from November 5-15, 1987, "For the advancement of the Pacific Peoples struggles for self-determination and peace."

Founded in 1975, the NFIP encompasses the struggles of all Peoples who share the Pacific Ocean as their source of life.

Representatives of twenty-five countries and numerous Pacific support organizations attended to share information and strategies on issues of common concern. These included: the assertion of the sovereign rights of Indigenous Nations; nuclear contamination of homelands and waters by testing and waste disposal; land and sea-based nuclear armament build-up in the Pacific; RIMPAC war-games to be held in the Pacific; nuclear "development" such as reactors; militaristic intervention and terrorism by foreign governments; and the need to unify through action in order to protect and defend against these destructive patterns.

"We, the People of the Pacific, want to make our position clear. The Pacific is home to millions of people with distinct cultures, religions and ways of life, and we refuse to be abused or ignored any longer."

— From NFIP Peoples Charter

"We, the People of the Pacific, will assert ourselves and wrest control over the destiny of our nations and our environment from foreign powers, including the Transnational Corporations."

— From NFIP Peoples Charter

A vital component, the Indigenous Caucus, met from November 7-9th, at White Sands (Nasugby, Batangas) to discuss and form an Indigenous People's Statement of Intent. Presentations were made by representatives from numerous Indigenous Nations including: Kanaky (New Caledonia), Maori (Aotearoa/New Zealand), Aboriginies (Australia), Cordillera and Moro Peoples (Philippines), Native Hawaiians, Operasi Papua Merdeka (West Papua), Solomon Islands, Belau, Guam, Turtle Island (US/Canada/Alaska), Cook Island, Niue Island, Tahiti, Tonga and Western Samoa.

The Caucus defined areas of common struggle and stressed the importance of working together to achieve mutual goals of sovereignty.

A principle topic of discussion was the common bond of suffering shared by all Pacific Indigenous Peoples—North, East, South and West. The cause of this suffering was identified as the military occupation of Indigenous lands by foreign colonizing governments, which have brought with them the contamination

of lands, waters, food sources, and communities by all phases of the nuclear chain. The beginning of this chain was recognized as the uranium mining in Turtle Island and Australia.

Also emphasized in the discussion were the needs to focus on alternative economic development, maintain respect for the human rights of all peoples within our homelands, work to combat the effects of exploitation and oppression in our communities, and recognize as priorities the independence struggles of Kanaky, Tahiti-Polynesia, West Papua and East Timor.

As a result of the work of the Indigenous Caucus, the NFIP conference unanimously endorsed an International Solidarity Conference of Indigenous Peoples to be held in the last quarter of 1988, in Australia, to coincide with the year-long protest campaign against the Bicentennial Celebration of Australia.

"We wish to control our destinies and protect our environment in our own ways. The usage of our national resources in the past were more than adequate to ensure the balance between nature and humankind. No form of administration should ever seek to destroy that balance for the sake of a brief commercial gain."

— From NFIP Peoples Charter

The NFIP Conference passed twenty-six Resolutions and 5 Action Proposals. The following are excerpts from Resolutions and Action Proposals which were considered by the conference participants to touch on the most critical issues of current concern to Pacific Peoples.

ACTION PROPOSALS

* January 26, 1988—be declared an international day of mourning to commemorate the last day the Indigenous people of Australia were allowed the freedom of their land, 200 years ago. Support and recognition of Aboriginal claims of prior ownership of their land and urge action by the Australian government in 1988 to redress past abuses and inaction.

Also on January 26, 1988—people gather and protest outside of the Australia Embassy or Consulate in their area, supporting the just struggle of the Aboriginal Peoples against 200 years of oppression.

* The formation of a NFIP Economics Commission to work towards economic independence of the people of the Pacific—a crucial step toward independence and exercising sovereignty.

* Alaska be formally included in the Nuclear Free Pacific zone.

RESOLUTIONS

Kanaky

- Recognition of the inalienable right of the Kanaky People to self-determination and independence.
- Condemnation for the actions of France against the just struggle for national sovereignty by: militarization of Kanaky; judicial and police repression; massive immigration to Kanaky by the French in order to outnumber the Indigenous Kanaky People.
- Encouragement of the South Pacific Forum, the Non-Aligned Movement and the Committee of Decolonization (United Nations) to continue with their position of support for the independence of Kanaky.

Tahiti

- Support for the struggle for sovereignty of Tahiti-Polynesia People.
- Call for an end to testing of Nuclear Weapons by France at Mururoa and Fangtaufa, the effects of which decimate the Tahitian People and poison the South Pacific.

West Papua

- The struggle for independence of West Papua to be recognized as a priority by NFIP.
- Recognition of Operasi Papua Merdeka (OPM) as the representative of the W. Papuan resistance movement.

Fiji

- Endorsement of the rights of the Indigenous People of Fiji and a call for all parties to the current crisis in Fiji to work peaceably towards a consensus which leaves the Indigenous Peoples in full control of their land, culture and religion.
- A call for the human rights of all peoples to be respected and a condemnation of military coups in Fiji as a means of achieving political power and military dictatorship as a means of exercising political power.
- The conference also asked the controlling authority in Fiji to state its position on: (a) self-determination and independence for Kanaky, French Polynesia and other colonies; (b) French nuclear testing at Mururoa; (c) Port calls by nuclear warships; and (d) the goals of a Nuclear-Free and Independent Pacific Movement.

Belau

- Reaffirmation of NFIP commitment to the struggle of the Belauan people to maintain their constitutionally protected rights concerning their heritage of land and waters.
- Condemnation of the military and eminent domain provisions of the proposed Compact of Free Association (COFA) between the U.S. and Belau, and the process of its ratification which has not recognized the

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Urgent Message From Guatemala

In the past twelve years, more than 50,000 Guatemalan Indians have been killed by the military of that country. The Guatemalan military claims it is waging a war against "communist subversives." In reality, this war is a genocidal attempt to wipe out the Indigenous Peoples of Guatemala, which make up over 65% of the population. Its goal is to take their traditional lands for industrial and agribusiness development. Any protests have been met by brutal repression, including the massacre of entire villages.

Since 1985, a U.S.-backed civilian government has been in power in Guatemala, led by Christian Democrat President Vinicio Cerezo. Cerezo promised in his campaign to rectify the human rights situation in Guatemala, but the military attacks and repression against the civilian population have continued. Today, more than one million Guatemalan Indians are being held under direct military control in institutions called "model villages," "civilian patrols" and "development polls." These so-called "model villages" are concentration camps where Indian people are forbidden to practice their culture or religion, denied their traditional clothing and their language. In the "development polls" and "civilian patrols," Indian people are forced to work on military construction projects and participate in military campaigns.

Repression against the communities in resistance, who are refusing to enter the concentration camps, takes the form of military invasions, aerial bombings and bombardments with toxic chemicals.

On November 4, 1987, Treaty Council News received the following message from the Guatemalan Church in Exile, an internationally respected voice for the human rights of the Guatemalan people.

The incidents described below occurred in and around the Indian communities of Nebaj, Chajul and Playa Grande in the northern region of El Quiche:

During the period of 20 September through 30 October 1987, and continuing through the present date, the Guatemalan Army has committed violent acts against the civilian communities:

1. Artillery shelling and bombing and strafing by airplanes and helicopters have caused extensive destruction of villages in the area. On September 26, the bombs killed 2 villagers and wounded 2 others in Tisumal, in the municipality of Nebaj.
2. On September 27, Army mortar shelling of another Nebaj community, Xeucalbitz, left 13 people massacred. Army troops threw a three-year-old girl into the Sumal river, where she drowned.
3. On October 4, the Army troops destroyed 20 houses, one village chapel, 90 sheets of tin roofing, and dozens of acres of crops in the communities of Los Angeles, San Francisco, and Nueva Concepcion, in the municipality of Playa Grande, in the Ixcán region.
4. During the last two weeks of October, 1987, the government troops poisoned the San Carlos and Resurreccion Rivers in Playa Grande.

5. Today, the Army continues to violently dislodge the peasant communities in these areas, where 5,000 soldiers supported by airplanes and combat helicopters are unleashing offensive actions against the civilian population.

The Guatemalan Church in Exile has received this information directly from the affected communities and the pastoral workers who live and share this difficult situation. The Guatemalan communities request that the people of faith, and all those who work for the respect of human rights throughout the world, pressure the government of Vinicio Cerezo to cease immediately the new wave of violence against the civilian population in northern El Quiche.

These acts of violence contradict the efforts now being made by the governments of Latin America and the Central American presidents to find a political solution to the conflicts in the region, which include the establishment of a real democracy and lasting peace in Guatemala.

Please respond to the call from Guatemalan communities by expressing your condemnation of the Army's violence. Write to the following members of the Esquipulas II Verification and Follow-Through Commission:

Sr. Javier Perez de Cuellar
Secretary General of the U.N.
United Nations Plaza
New York, NY 10017

Sr. Joao Baena Soares
General Secretary
Organization of American States
1889 F Street, N.W.
Washington, D.C. 20006



Report from the U.N. Working Group On Indigenous Populations

In early August of 1987, representatives of the International Indian Treaty Council made the annual journey to Geneva, Switzerland to participate in the fifth session of the U.N. Working Group on Indigenous Populations. Included in the delegation were indigenous representatives from the Pacific Islands, the U.S., Canada and Central and South America.

The Working Group was founded in 1982 to develop international standards for the protection of indigenous populations and to review developments of the relations between governments and indigenous populations. The Working Group is part of the U.N. Commission on Human Rights. It reports directly to the Subcommittee on Prevention of Discrimination and Protection of Minorities.

The Working Group on Indige-

nous Populations is now by far the largest Working Group within the U.N. system, and each year participation increases. This year, over one hundred delegations, representing Indigenous Peoples from nearly every continent of the world, participated. More than twenty U.N. member states (countries) participated as observers throughout the 5-day session on the Working Group.

This year, the Treaty Council submitted a Declaration of Self-Determination of Indigenous Peoples. This document will lay the groundwork for recognition of the rights of Indigenous Nations, groups, and peoples by the countries and governments of the world.

In addition, the IITC presented an oral intervention to the Working Group addressing self-determination

issues and struggles involving Indigenous Peoples of the Western Hemisphere.

Guatemala was a focal point of the Treaty Council oral intervention. The IITC documented the effects of the modern-day holocaust being waged against the Indian peoples of Guatemala.

In addition, the IITC intervention addressed the denials of self-determination suffered by the Mapuche Indians of Chile, the Yanomami's of Brazil, and Indian peoples of Paraguay. The denials of Treaty Rights, Territorial Land Rights, and the Right to Self-Determination of various Indigenous Nations within the United States were also cited. Specific cases mentioned were the White Earth Reservation Land Settlement Act of 1986, which arbitrarily expropriated 200,000 acres of

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South American Indians Call for Mobilization Against 1992 Celebrations



From November 9 through December 8, 1987 three leaders representing Indian Organizations of Central and South America visited various cities and Indian communities in the U.S. The representatives participating in the tour were: Blanca Chancoso (Quichua Nation), member of the National Directorate of the Confederation of Indigenous Nationalities of Ecuador (CONAIE); Maria Lucy Traipe (Mapuche Nation), Coordinator of the Women's Department of AD-Mapu of Chile; and Amadeo Ramos (Nahuat Nation), Vice President of the National Association of Indian Peoples of El Salvador (ANIS).

During their visit to the San Francisco area, these representatives met several times with staff of the International Treaty Council Information Office. Blanca Chancoso requested that *Treaty Council News* translate and reprint an article from the newsletter of CONAIE, calling for international support in opposition to the planned celebrations of the 500th anniversary of the landing of Columbus. In her public presentations, Blanca stressed that the Indian People of the Americas see the coming of Columbus as the beginning of an invasion, not a "conquest" as it is commonly called. "We are still fighting for our lands and our rights, we still have our cultures, our religions and our languages; our ancestors knew how to fight and resist...so no one can say that we have ever been conquered," she said on many occasions.

Of the 9 million people living in Ecuador, 4 1/2 million are Indians. The Confederation of Indigenous Nationalities of Ecuador (CONAIE) held its first National Congress in November, 1986. It represents the Quichua, Shuar, Chachi, Huaorani, Tsachila, Siona, Secoya, Cofan and Awa Indian Nations of Ecuador. Although CONAIE is 1 year old as a national confederation, several of the organizations participating have been in existence for many years.

Treaty Council News wishes to thank Blanca Chancosa, Maria Lucy Traipe and Amadeo Ramos and their organizations for sharing much valuable information about the struggles of their Indian Nations. We wish to thank the *Confederation of Indigenous Nationalities of Ecuador*, the CONAIE newsletter, in particular for its contribution of the following article, a declaration made at the first National Congress of CONAIE:

**THE FIRST CONGRESS OF CONAIE,
IN RESPONSE TO THE PLANNED
CELEBRATION OF THE 500th
ANNIVERSARY OF THE SPANISH
INVASION OF OUR CONTINENT**

CONSIDERING THAT :

1. The Indian Peoples of the Americas are the descendants of cultures that are thousands of years old, constituting Nations with their own political, social, economic and cultural structures and forms of organization;
2. On this basis, the coming of Christopher Columbus to America, rather than representing a conquest, was the beginning of a colonial invasion which implanted a system

- of oppression, exploitation, racism and the removal of the riches from the Indian lands of this continent;
3. In spite of these colonial and neo-colonial systems of oppression, the Indian Peoples continue resisting and continue to survive;

WE DECLARE THAT:

1. We reject the planned celebration of the 500th Anniversary of the Discovery of America promoted by the Spanish Government together with the colonial governments that are dependent on the capitalist system; since the celebration of this event reaffirms the policies of neo-colonialism and demonstrates the dependency of the countries of the

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NATIONAL MOBILIZATION Confederation of Indian Nationalities of Ecuador CONAIE

MOVILIZACION NACIONAL
CONFEDERACION DE NACIONALIDADES INDIGENAS DEL ECUADOR
CONAIE

12 de Octubre día de la invasión colonialista
1492 inicio de la destrucción de los pueblos indios
No a la celebración de 500 años de crimen contra la humanidad
1992 año de la Autodeterminación de las Nacionalidades Indias.
500 años de resistencia y lucha!!!

*The 12th of October—the day of the colonial invasion
1492 began the destruction of the Indian Peoples
No to the celebration of 500 years of crime against humanity
1992 the year of Self-determination for Indian Nations
500 years of resistance and struggle!*

Black Hills

Continued from page 1

propriating portions of the Black Hills. These acts have profited the federal, state and local governments as well as private landowners and developers, who have exploited the rich mineral, timber, water and fishing and hunting resources. All such acts are in direct violation of the 1868 Fort Laramie Treaty.

For over one hundred years following the illegal appropriation of the Black Hills, the Sioux have continually persevered in their struggle to have their treaty rights honored. The Sioux have been in litigation with the United States Courts for approximately 67 years, trying with very little success to use the courts in the fight against ongoing violations of their religious and land rights.

In 1973 the occupation of Wounded Knee, South Dakota was an attempt by traditional and Indian activists to focus world attention on the continuing violations of the 1868 Fort Laramie Treaty, and the lack of justice for Indian Peoples within the United States.

When the International Indian Treaty Council was formed by Indian people in 1974, the Fort Laramie Treaty was selected and cited as one of the most clear-cut examples of the United States' violation of International Law regarding Indians. The Treaty was used to open the door for Indian Nations of this hemisphere to address the United Nations Commission on Human Rights. The violations of this Treaty have been raised consistently in such international forums ever since.

Finally in 1980, the United States Supreme Court itself affirmed that the Black Hills had been taken illegally, upholding the finding of the Court of Claims. It concluded that a "more ripe and rank case of dishonorable dealings will never, in all probability, be found in our history."

In March of 1987, as a step toward righting this long-standing injustice, Senator Bill Bradley (D-NJ) introduced a bill to restore 1.3 million acres in the Black Hills to the Sioux Nation. Congressman James J. Howard has introduced companion legislation, H.R. 1506, in the House of Representatives. Currently there are ten co-sponsors in the House of Representatives.

The preamble to the Black Hills Act states that its purpose is to "reaffirm the boundaries of the Great Sioux Nation; to convey federally held lands in the Sioux Nation; to provide for the economic development, resource protection and self determination of the traditional Indian Religion in the Sioux Nation; to preserve the sacred Sioux Nation from desecration; to establish a wildlife sanctuary;

and for other purposes..."

Some specific provisions of the Black Hills Act are as follows:

1. **Establishment of the Sioux Park, in the area to be transferred.**

The Sioux Park will consist of all lands currently under the jurisdiction of U.S. Park Services, "which shall remain equally accessible to all persons" with the exception of:

a) **Religious Ceremonial Sites;**

"such land within the Sioux Park which are traditional religious or ceremonial sites shall be identified by the Sioux and shall be excluded from public access to the extent necessary to preserve their primary religious uses and integrity."

b) **Sanctuary areas;**

"any lands within the Sioux Park that are designated by the Sioux as a wildlife and wilderness sanctuary for living things which have a specific sacred relationship to the Sioux."

2. **Exemption of certain lands.**

Transfer of land exempts Mt. Rushmore and any lands privately owned by non-Indians.

3. **Provisions for Monetary Compensation.** Funds will be provided to the Sioux Nation for management of these lands by the United States Federal Government.

4. **Establishment of a Sioux National Council.**

The Sioux National Council will be responsible for "managing and governing" the re-established area including exerting jurisdiction over mineral, grazing and timber permits, as well as all hunting and fishing activities.

5. **Specification that lands under the jurisdiction of the Sioux Nation will be managed "in accordance with the traditional principle of 'respect for the earth.'"**

The means of selection and the constitutional governing of the

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United Nations

Continued from page 8



land from the White Earth Anishinabe Nation, and the struggle for self-determination and religious freedom represented by Yellow Thunder Camp in the Black Hills.

Three important and specific resolutions were generated by the Working Group this year and were later endorsed by the U.N. Subcommittee on Prevention of Discrimination and Protection of Minorities which met immediately afterwards. The first was a resolution that the Chair of the Subcommittee will delegate one or more members of the Subcommittee to attend and observe U.S. Congressional Hearings regarding the Big Mountain relocation of Hopi and Navajo Peoples. For the first time, the United States is under the direct scrutiny of the Subcommittee because of alleged violations of the rights of Indian Peoples. Needless to say, the delegation representing the government of the United States was not pleased with the decision, which passed by consensus.

A second important new initiative adopted by the Subcommittee but vigorously fought against by the delegation representing the U.S. Government provides for a Special Rapporteur (investigator) for Indian Treaties. The resolution received 15 "yes" votes and two abstentions: the U.S. Government expert and the Canadian Government expert. This resolution must be approved by both the Commission on Human Rights and the Economic and Social Council of the U.N., so Indian People will have to work hard to maintain this important victory.

The final new initiative from the Subcommittee is the adoption of a resolution requesting that 1992 (the 500th anniversary of the arrival of Columbus) be designated the International Year of Indigenous Populations. The resolution talks of 500 years of the continuing struggle of Indigenous Peoples to maintain their human rights. The Commission on Human Rights, the Economic and Social Council and the General Assembly of the U.N. all have to approve this idea. It is hoped that a declaration on Indian Rights can be adopted by the General Assembly in time for 1992.

Following is the Declaration on Self-Determination of Indigenous Peoples which the IITC submitted to the 1987 Working Group.

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Report From First Global Radiation Victims Conference and Indigenous Uranium Forum

"The theme of the first Indigenous Uranium Forum, 'Uranium, Leave It in the Ground,' will now be the focus of our worldwide collective resistance. It is our stated purpose and ultimate goal to build a nuclear-free Indigenous world for our children. For it is our responsibility as Indigenous people to ensure that our actions will prove safe and beneficial to those that follow us and we must strive to protect all the unborn from now to the Seventh Generation of our descendants."

— From the Final Report of the Indigenous Uranium Forum, New York City, September 26-29, 1987

From September 26 to October 3, 1987, delegates from all over the world gathered in New York City for the historic First Global Radiation Victims Conference. The first four days of the conference were devoted to an Indigenous Uranium Forum, where Native Peoples from North America, Australia, Scandinavia, the Pacific and Asia spoke about the contamination of their lands, waters, and community members by all stages of the nuclear chain.

Indian delegates from the U.S. Southwest and Australian Aborigine representatives talked about the effects of uranium mining which include increased rates of birth defects and cancer. A representative of Native Americans for a Clean Environment spoke of the effects of Kerr-McGee uranium processing activities in eastern Oklahoma. The Sami delegate, representing the Indigenous Peoples of northern Europe, spoke about the effect of the Chernobyl disaster on their traditional way of life. Native Pacific Peoples shared information on the effects of nuclear testing and waste dumping on the islands waters and Peoples of the Pacific.

As a result of the bonds of unity and the common goals of the Indigenous representatives to the Forum, a decision was made to create an ongoing

network that will "serve as an information, communication, and resource network for the Indigenous Peoples of the world." It was decided that "the focus of the Forum/Network will be to support all groups of people struggling to rid their native lands of nuclear radiation caused by nuclear testing, mining and production."

The delegates also agreed that the meetings of all future Indigenous Uranium Forums will be held on Indigenous lands and hosted by a local/regional Indigenous organization and/or tribal group. The suggested site for the next Forum meeting is the Grand Canyon (or Grandmother Canyon) in Arizona, which is threatened with uranium mining.

At the First Global Radiation Conference which followed the Indigenous Uranium Forum, Indigenous representatives met together with anti-nuclear activists, Hiroshima and Nagasaki A-bomb survivors, atomic veterans, downwinders, nuclear workers, scientists and lawyers from all over the world.

"We have come with our suffering, the loss of loved ones and of our land, the knowledge of right and wrong, the wisdom of desire to protect the Earth and to leave the uranium in the ground..."

The Earth is our mother. She is alive. And she is herself the source and provider of human life. But we have made her an Hibakusha (Radiation victim). Let us recognize our common family relationship, join our hands to heal the Earth, we may begin to heal ourselves."

— Exerpts from the final Resolutions of the First Global Radiation Victims Conference.

To obtain a complete copy of the Resolutions, for more information or to find out how you can help, contact:

Indigenous Uranium Forum
c/o Tom LaBlanc, Executive Director
210 Columbus Street, Suite 428
San Francisco, CA 94133
(415) 986-6004

NFIP

Continued from page 7

votes of the Belauan people.

- Expression of deepest sorrow to our friends Roman Bedor and Bernie Keldermans and their family for the politically motivated murder of their father on September 8, 1987.
- Condemnation of the U.S. government for failure to fulfill its UN Trusteeship responsibilities.

Philippines

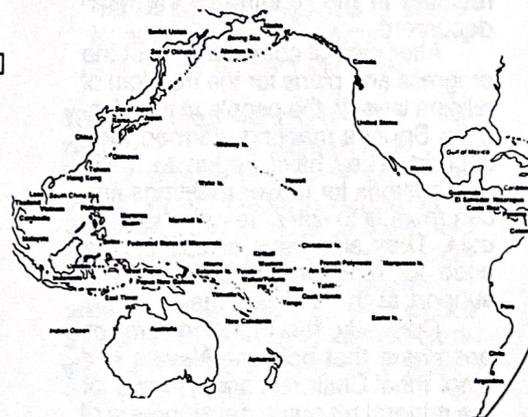
- Condemnation of the Aquino government for its failure to comply with its promise to Indigenous Peoples particularly the Cordillera and Moro peoples for genuine autonomy and self-determination and for its support to the CPLA responsible for the killing of Kaniel Ngayaan, the Cordillera Bodong association leader, last October 6.
- Immediate, absolute and unconditional implementation by the Aquino government of the nuclear-weapons-free provision of the constitution.
- Immediate and unconditional removal of U.S. military bases and other facilities in the Philippine territory.
- Immediate dismantling of all vigilante groups and other para-military units in the country.

"We firmly believe that an independent Pacific means a nuclear-free Pacific. We believe the only way to accomplish this is to join together in one mind, one heart and one spirit."

—Indigenous Caucus 1987

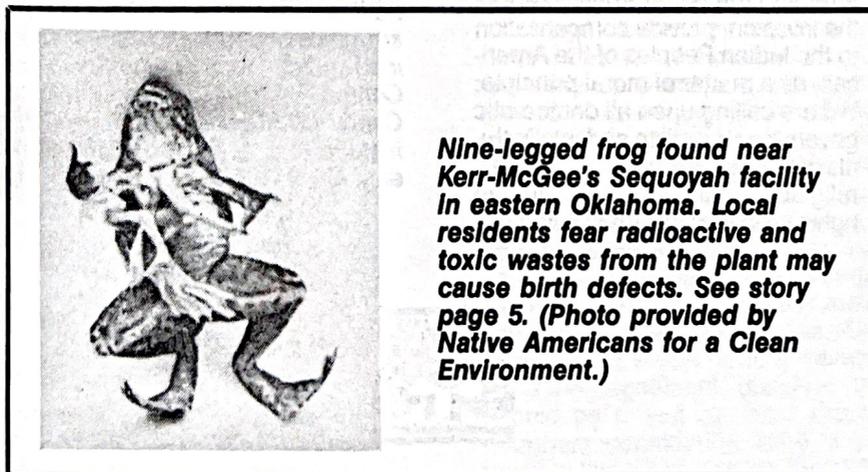
FOR MORE INFORMATION on NFIP work, contact Tawna Sanchez, who was selected by the conference as the regional (North American) representative to the NFIP Steering Committee, at the International Indian Treaty Council San Francisco office.

The Pacific Rim



URANIUM-

LEAVE IT IN THE GROUND



Nine-legged frog found near Kerr-McGee's Sequoyah facility in eastern Oklahoma. Local residents fear radioactive and toxic wastes from the plant may cause birth defects. See story page 5. (Photo provided by Native Americans for a Clean Environment.)

Big Mountain

Continued from page 3

structures have been built for ceremonial purposes. As of yet, no buildings have been destroyed, but the tactics of intimidation persist.

The hardship created by such government tactics falls in particular upon Elders who live alone. A call has been put out to the support network to provide material aid and supplies to augment the meager resources that have been left to these once self-sufficient families.

In a recent meeting at Mosquito Springs, these issues were raised to the Flagstaff Legal Office in order to spread the word of the critical situation on the land to the support communities.

At this meeting, the Legal Office staff presented to the people on the land the progress of the First Amendment freedom of religion lawsuit which, after months of painstaking preparation, is now in its final stages of development.

The basis of this lawsuit is that forced relocation and destruction of sacred land violates the religion of the people of the area, which is based upon a relationship that requires them to live on and protect their traditional land base.

The development of the lawsuit has included interviews with the people on the land conducted mainly by young Dineh paralegals. They have carried a major share of the workload in both the interaction with the Elders and in educating the lawyers about the implications of these issues from a traditional perspective. As in the case of the Go Road, it was difficult for the traditional Dineh people to describe the details of their sacred religious beliefs to be used in a court case.

Long and arduous interaction with other attorneys from related Indian struggles, such as the Yellow Thunder Camp legal team and the Center for Constitutional Rights, has resulted in the refining of the legal document.

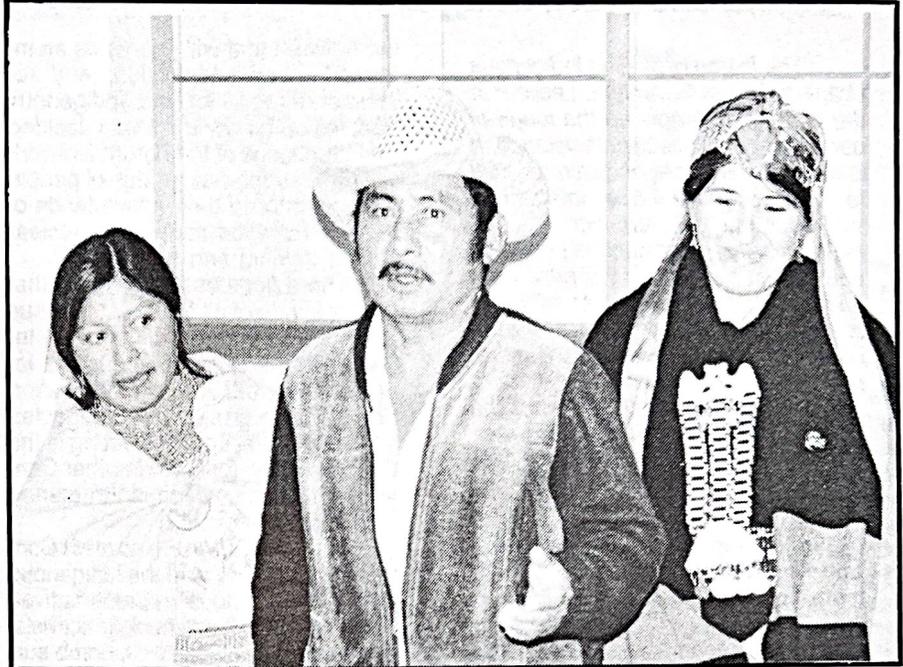
After careful consideration of the progress and plans for the freedom of religion lawsuit, the people at the Mosquito Springs meeting affirmed their support. They have begun to make preparations for prayer meetings and ceremonies to coincide with the filing date. They also have discussed the need for other Indian communities' support at this critical time.

Currently, the resisting families are aware that both the Navajo and Hopi Tribal Chairmen are planning for the mineral resource development of their traditional homelands. Another aspect of the support work has been the encouragement of a legislative strategy which would prevent such

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1992

Continued from page 9



From left, Blanca Chancosa, Amadeo Ramos and Maria Lucy Traipe on their visit to the San Francisco Bay Area in November

1. "Third World" on the interests of the powerful capitalist economies;
2. The planned celebration violates all principles of free self-determination, and is contrary to all norms of International Law;
3. The planned re-enactment of the invasion demonstrates a warlike and militaristic attitude, which constitutes an immoral and inhumane offense against the dignity of Indian Peoples; all together, these activities are a provocation against Indian Peoples;
4. We are demanding that the Spanish government suspend the promotion of this event, which represents a celebration of the anniversary of the genocide and ethnocide of the Indian Peoples of the Americas;
5. We are demanding that the Spanish government, instead of investing \$5 billion in the activities surrounding the 500th Anniversary of the invasion, provide compensation to the Indian Peoples of the Americas, as a matter of moral principle;
6. We are calling upon all democratic governments, artists and intellectuals, workers, campesino, students, religious, solidarity and human rights organizations, the United Na-

tions...and Indian organizations of the world to coordinate actions that will prevent the realization of this 500-year celebration, and to join together in a campaign of general protest in all the countries of the world by whatever means possible.

Decided at the First Congress of the Indian People of Ecuador, taking place in Quito on the 13th, 14th, 15th and 16th of November, 1986.

FOR THE LIBERATION AND SELF-DETERMINATION OF THE INDIAN NATIONALITIES OF ECUADOR

LONG LIVE THE CONSTITUTION OF THE CONFEDERATION OF INDIGENOUS NATIONALITIES OF ECUADOR!

FOR MORE INFORMATION on the 1992 activities, contact the Confederacion de Nacionalidades Indigenas de Ecuador, Casilla Postal 92-C, Quito Ecuador, or the IITC.

FOR MORE INFORMATION on the struggles of South and Central American Indians, contact the South and Central American Indian Information Center (SAIIC), the organizers of this historic tour, at P.O. Box 7550, Berkeley, CA 94707 USA. □



Economic Development

Continued from page 6

oped" countries by "international development institutions" such as the World Bank and Export-Import Bank.

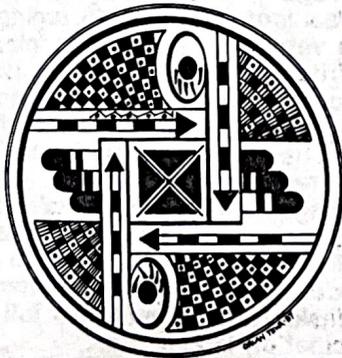
In areas like South and Central America, investment policies by such institutions as the World Bank and the Ex-Im Bank have resulted in genocidal consequences such as destruction of the rainforests. They have also acted "to stabilize friendly governments" and "to destabilize governments regarded as a threat to the U.S.," according to the Resource Center (Albuquerque) and the Environmental Project on Central America (EPOCA). The results of such policies throughout Central America have been massive uprooting of indigenous populations, destruction of the indigenous economy and culture, massive poverty and finally, civil war. They have resulted in the subjection of the population to U.S. wars of counterinsurgency, "pacification" and "low intensity conflict."

The bottom line of the Reagan Indian Policy as exemplified by the Presidential Commission on Indian Reservation Economies is the goal of assimilating Indian land, resources, and labor into the exploitative and environmentally destructive U.S. economy, while enforcing the isolation of such "economic development" from Indian culture, politics and spirituality. If such government-imposed corporate intervention is to be put in check, Indian people all over the country will have to get involved.

FOR MORE INFORMATION, on this critical issue, contact the Hopi Epicentre for International Outreach, whose thorough research has provided the basis for this article.

Hopi Epicentre for International Outreach

22 S. San Francisco Street, Ste. 211
Flagstaff, Arizona 86001
(602) 774-2644



kabtsimktwa

life that was given...

life that is...

life to be...

Toxics

Continued from page 5

ticular. They report that toxic waste incineration is considered potentially hazardous by the Environmental Protection Agency (EPA). A recent EPA report about the health risks of waste incineration warns that "the formation and release of products of incomplete combustion may...pose a significant risk to the public." The same report states that, "the human health risk from incineration of carcinogenic heavy metals, (such as chromium, cadmium and beryllium) may be significant." New highly toxic by-products of incineration, such as dioxin, may also be released into the air and water during the incineration process.

There are strong indications that Tribes may not be told the truth about the risks by the corporations that are approaching them to become dumping grounds for industrial and city wastes. Recently the Chickaloon Traditional Village Council in Alaska was approached by WASTE TECH INC., a BECHTEL subsidiary, who wanted to build a waste incinerator on Tribal lands. A council member was told that the facility would present no health or environmental dangers, and that the Tribal members could use the ash left after incineration as "fertilizer for their gardens." In fact, such ash has been classified by the government as hazardous waste itself, because of the presence of cancer-causing heavy metals.

Lloyd Powless of the Oneida Tribal Business Council, has been studying the effects of both existing toxic sites on Indian lands and the potential dangers of new disposal sites. He also cautions Tribal governments and members to "take a good, long look, and get your own studies done with all the information about the long-term health and environmental effects." Stressing the need for independent sources of information, he warns that "you cannot just go on what somebody tells you in their proposal to put in a dump or disposal site. They'll tell you it's not dangerous, but that's not true."

Lloyd Powless recognizes that most Tribes do not have the technical expertise or funds to conduct their own studies on the effects of toxic waste disposal facilities. He encourages Tribes and communities who need this type of information to contact groups and organizations who have expertise in this field. One such source of information on toxic waste disposal on Indian land is the American Indian Task Force of the Rural Coalition, of which he is a member.

One significant question that should be raised by Tribal Council members considering such a proposal is "who will monitor the site?"

The EPA, in the case of a solid waste disposal facility on the Pine Ridge reservation in South Dakota, stated that the law did not authorize or require it to implement solid waste management regulations on Indian lands. The EPA has maintained that it has no authority to enforce a prohibition against substandard dumps on Indian lands.

The tragic experiences of Indian communities such as Acoma, Laguna and Churchrock who were never told about the deadly risks of uranium mining, can serve as a warning today to Tribes considering toxic waste disposal sites on their lands. In the end, the responsibility falls on the People to monitor the decisions of their Tribal Councils closely, where the long-term health effects of the entire community and future generations are at stake. Tribal Councils should be encouraged to get all the facts available about the health and environmental effects of waste disposal facilities before making decisions based on purely economic grounds.

FOR MORE INFORMATION, contact:
Rural Coalition

American Indian Task Force
2001 "S" Street NW, Suite 500
Washington, D.C. 20009

Greenpeace
1611 Connecticut Avenue NW
Washington, D.C. 20009

or contact the International Indian Treaty Council if you need more information.

Black Hills

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Sioux National Council will be decided by a (3/4) three-quarters vote of all adult members of the Sioux Nation. But "the constitution of the National Council shall absolutely prohibit the sale or disposal of any lands or water rights acquired under this act and such lands shall not be sold or disposed of except in accordance with Article XII of the Treaty of April 29, 1868."

Your support is needed to help restore the Paha Sapa (Black Hills) to the Sioux Nation, to bring the dream of the Oyate (people) alive. We urge you to write to members of the Senate Committee on Indian Affairs and to your local representatives in Congress, in favor of the Sioux Nation Black Hills Act, Senate Bill #S.705 and House Resolution #H.R.1506.

FOR MORE INFORMATION contact:
Black Hills Steering Committee
P.O. Box 19
Manderson, S.D. 57756-0019
(605) 867-5546

NACE

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dangers of Kerr-McGee's "fertilizer" program. She reports that this substance not only contains radioactivity, but dangerous salts and heavy metals. These include cobalt, selenium, lead, copper, mercury, molybdenum, arsenic and several others. Many of these are known carcinogens (cancer-causing), and others have been implicated in birth defects and numerous other threats to life and health.

Another development recently brought to NACE's attention is the sale by Kerr-McGee of its Sequoyah facility to yet another uranium processing corporation, GA Technology (formerly General Atomics), based in San Diego, California. Jessie Deer-In-Water points out that changing owners is common throughout the nuclear industry, as a means of extending clean-up deadlines and avoiding public scrutiny when sloppy operating practices are brought to light. NACE has discovered that the new owners have received a government contract to build a breeder reactor to produce plutonium for nuclear weapons, but it is unknown at this time if they plan to build it in the Gore area or elsewhere.

The role of this Sequoyah facility in yet another link of the nuclear chain and its detrimental effects on Indian Peoples has been recently confirmed by NACE. Last summer, the Lakota Nation in South Dakota was able to defeat plans by Honeywell Corporation to test new weapons with radioactive armour-piercing shell casings. The proposed site for the tests was Hell's or "Thunder Eagle" Canyon, a site of great religious and historical significance to the Lakota religion in the sacred Paha Sapa (the Black Hills).

The base material for these casings, another waste by-product of the uranium refinement process known as uranium green salts, is also processed at the Sequoyah facility. It is then turned over to Aerojet Corporation for production of the shell casings, which are then passed on to Honeywell for testing. In addition, most of the yellowcake ore arriving for processing at the Sequoyah facility comes from Indian lands in Canada or the Four Corners area of the Southwest, where resulting contamination of land and water is widespread.

NACE is calling for letters of concern to be directed to the Oklahoma State Department of Agriculture, insisting that the Sequoyah facility have its permit immediately revoked for all activities related to the production, use, distribution or sale of "dilute ammonium nitrate fertilizer," including the donation or sale of hay and cattle raised in contaminated fields.

Jessie Deer-In-Water says that

new owner or old she doesn't expect much change in policy or procedure at the Gore facility. But that doesn't mean she is giving up hope. "I look at old sidewalks," she says, "and see how the grass and weeds are starting to grow up through the cracks, and I know that if we can just get them to stop then the Earth will be able to heal herself." Getting Kerr-McGee and others like them to stop is a fight that NACE and many other Indian communities are resolved to continue as long as need be.

FOR MORE INFORMATION, or to subscribe to NACE's newsletter (\$5 per year):

NATIVE AMERICANS FOR A CLEAN ENVIRONMENT

Route 2, Box 51-B
Vian, OK 74962
(918) 773-8184

Big Mountain

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development while calling for a moratorium from relocation. Support is being directed towards a Moratorium Bill, which would place an 18-month moratorium on relocation and provide for the participation of Hopi traditionals and Dineh Elders in reaching a just solution. This bill is expected to be introduced early in the next session of Congress by Senator Alan Cranston of California.

Such participation by the traditional people of the land must be guaranteed if recent discussions in Congress are any indication of the trend that will be taken without their input. For instance, a meeting of the Joint Insular and Interior Affairs Committee was held on December 9. It was called hastily without any notice given to the people most directly affected. The topic of discussion was primarily about appropriations needed for continuation of the current policy. However, many people were horrified to hear that a suggestion was made in this meeting for the Relocation Commission to become a permanent structure within the Department of Interior.

Other issues discussed included the possibility of lifting certain restrictions on development-related construction in the "Bennett Freeze" area, near Moencopi (housing restrictions would still be prohibited). The ongoing debate about land exchanges and "life estates" was continued. It was also decided that the Department of the Interior will no longer pay any attorney's fees related to the land dispute.

All of this talk is of serious consequence to the families whose lives have been affected and who continue to resist government efforts to remove them from their homelands. As winter

envelops the earth once again, the hopes and prayers of the People of Big Mountain and the surrounding communities go to the support of the lawsuit, the legislative effort for the moratorium of relocation and the much-needed material aid which comes from the many support groups. With all of these tactics and responses made necessary by the ongoing forced relocation program, the dream of the people on the land is still for sovereignty.

"The buttes have been here from the beginning, every one of them a sacred altar. The water, the natural spring, is a way of life as well as life itself. Our songs, our prayers, our livestock are our way of life. If we give up, where will we go, where will our children go and our grandchildren go? We want to make a place for them. We will continue to resist."

— Harriet Wilson, Navajo elder

FOR MORE INFORMATION contact: Support for our Future Generations P.O. Box 22134 Flagstaff, AZ 86002 (602) 525-9138 In Defense of Sacred Lands P.O. Box 1509 Flagstaff, AZ 86002 (602) 779-1560

Alaska

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"we were never even consulted. My people, especially the old people, can't understand what the hell they're talking about with these corporations of ANCSA. This corporation deal was forced on our people because somebody got bought."

Support the sovereignty and traditional land rights of Alaska's Native People. The "1991 Amendments" to ANCSA represent "the final nail on the coffin" of this genocidal Act. Write to President Reagan, 1600 Pennsylvania Ave., Washington, D.C. 20015, urging him to veto the "1991 Amendments." Write to your elected officials in Congress insisting that any and all legislation affecting the land rights in Alaska be initiated and supported by the majority of the Village members in Alaska's Native communities. Urge them to repeal ANCSA (P.L. 92-203), and to consider no new legislation affecting Alaska Natives until their full participation is assured.

FOR MORE INFORMATION contact: Alaska Rights Consultants Tribal Organization c/o Chickaloon Village Traditional Council P.O. Box 1105 Chickaloon, Alaska 99674 (907) 745-7184

Supreme Court Turns Down Leonard's Case: Call for International Solidarity

On October 2, the U.S. Supreme Court decided not to hear Leonard Peltier's appeal for a new, fair trial. The decision came as no surprise, given the history of the U.S. criminal "justice" system's treatment of the Peltier case, as well as the ongoing government cover-up regarding the events surrounding the case.

Even so, the decision was a disappointment for Leonard and his many supporters around the world. Leonard Peltier has now spent more than 12 years behind bars, despite international recognition that he was never permitted a fair trial or an adequate defense against government charges that he killed 2 FBI agents during a shootout in Oglala, South Dakota on June 26, 1973. He was given two consecutive life sentences, even though 2 other defendants, also charged with the deaths of the agents were acquitted on self-defense grounds at a separate trial.

Documents obtained through the Freedom of Information Act since the time of the original trial clearly show that the government suppressed and withheld critical evidence from Leonard's defense. This documentation demonstrates FBI fabrication of the key evidence which led to Leonard's conviction.

The Supreme Court's action will effectively let stand the 8th Circuit of Appeals' decision to deny Leonard a new trial. It also means that, in the eyes of the highest court in the U.S., the government can fabricate a case in order to get a conviction, and even if such fabrication can later be proved, that no new trial is in order. The Supreme Court reached this decision in spite of an amicus curiae ("friend of the court") brief in Leonard's support signed by 49 members of the U.S. Congress. Other amicus briefs were submitted on Leonard's behalf by the National Association of Criminal Defense Lawyers, the California Lawyers for Equal Justice, and St. John the Divine Cathedral representing many national and international religious leaders and denominations.

In the opinion of Leonard's attorney Bruce Ellison, the Supreme Court decision reaffirms the need for a serious, independent investigation into the use of the criminal justice system in the U.S. for political purposes by the FBI and other "intelligence" agencies. This investigation was called for in 1981 by Amnesty International, specifically citing Leonard's case.

Now that Leonard Peltier's legal options are exhausted within the courts of the U.S., Leonard, his at-

torneys and the Leonard Peltier Defense Committee have developed several strategies for the next phase of their efforts to gain his freedom. They are calling for an independent investigation, to be conducted by the Congressional Subcommittee on Civil and Constitutional Rights, chaired by Don Edwards (D-CA). This investigation would ideally not only look into the role of the courts and judicial system from the beginning of Leonard's case, but would also investigate the role of the FBI and its COINTELPRO program which was directed against the membership, leaders and supporters of the American Indian Movement in the '60s and '70s. Leonard's supporters believe that this investigation should not only cover Leonard Peltier's case, but look into the status of other political prisoners presently being held in U.S. prisons.

Don Edwards and his Subcommittee are also being petitioned to subpoena the 6000 pages in their entirety, and the 5000 pages in part, which constitute evidence that has never been released by the U.S. government to Leonard or his defense attorneys. The U.S. government has claimed that they cannot be released for "national security reasons" but calling for their release directly to a Congressional Committee should invalidate that argument.

The lack of legal recourse within the U.S. has increased the importance of international solidarity. Efforts are underway in Canada to re-submit the parliamentary bill that MOP Jim Fulton submitted last winter. Fulton's bill calls for Leonard's return to Canada on the grounds that the U.S. violated the Extradition Treaty between the U.S. and Canada by knowingly using false evidence to extradite Leonard. The primary evidence that was used to obtain Leonard's extradition were affidavits implicating Leonard, signed by a supposed eye witness to the shooting of the FBI agents. At Leonard's trial, the government admitted that this so-called eye witness, an Indian woman named Myrtle Poor Bear, was never at the scene of the shootout. Poor Bear herself said that her life and the lives of her children were threatened by FBI agents in order to force her to sign the affidavits. She was not permitted to testify for the defense by the judge presiding over Leonard's original trial.

Efforts are also underway to encourage the governments of other countries to submit official inquiries as to the status of Leonard Peltier to the U.S. Department of State, as well as to offer Leonard political asylum.

In addition, Leonard Peltier would like to be examined and treated by a qualified American eye specialist. Last summer he was finally allowed to be examined, after many months of public pressure, by a team of Soviet eye specialists. The specialists concluded that it was too late to treat Leonard's eye condition, which has left him legally blind in his left eye. Letters are requested to go to the U.S. Bureau of Prisons in order to allow another examination, which would provide a much needed second opinion and possible treatment.

Leonard Peltier, the Steering Committee of the LPDC, and the ITC wish to express their thanks and appreciation to all those who have stood by Leonard, and who have written or plan to write letters or telegrams in his behalf. Below are the addresses for letters most urgently needed at this time:

IN THE U.S. WRITE:

Congressman Don Edwards
Chairman, Congressional Subcommittee on Civil and Constitutional Rights
U.S. House of Representatives
2307 Rayburn Bldg.
Washington, D.C. 20515

Request an independent investigation and subpoena of withheld evidence. (Please send a copy to your own Congressional representatives.)

Norman Carlson, Director
U.S. Bureau of Prisons
320 1st Street, NW
Washington, D.C. 20534

Ask for independent medical treatment for Leonard Peltier.

IN CANADA WRITE YOUR MOP AND/OR:

Member of Parliament Jim Fulton
756 Confederation Building
House of Commons
Ottawa, Canada K1A-0A6

Urge resubmission of Jim Fulton's parliamentary bill to return Leonard Peltier to Canada.

OUTSIDE OF U.S.:

Write your own government, asking them to submit an official inquiry to George Shultz, U.S. Secretary of State, as to the status of Leonard Peltier's case. Also request that your government offer political asylum to political prisoner Leonard Peltier.

FOR MORE INFORMATION, or to find out how you can help:

LPDC
P.O. Box 10044
Kansas City, Missouri 64111

WRITE LETTERS OF SUPPORT:
Leonard Peltier POW 89 637-132
P.O. Box 1000
Leavenworth, Kansas 66048

U.N. Report *Continued from page 10*

Declaration on Self Determination Of Indigenous Peoples

WHEREAS, the International Bill of Human Rights declares that the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world;

WHEREAS, the International Bill of Human Rights, which is intended for the protection of all members of the human family, speaks principally to the protection of individuals from the power of the state;

WHEREAS, members of the world's Indigenous populations require recognition and protection as peoples as well as protection as individuals;

Be it therefore proclaimed that:

1. All Indigenous Nations, Groups and Peoples have the right to self-determination. By virtue of that right they may freely determine their political status and freely pursue their economic, social and

cultural development in conformity with their traditional customs and social mores.

2. All Indigenous Nations, Groups and Peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon principles of full and informed consent, mutual benefit and international law. In no case may any Indigenous Nation, Group or People be deprived of its own means of subsistence.
3. All Indigenous Nations, Groups and Peoples have the right to protect the environmental integrity of their territories;

It shall be unlawful for any state to undertake or permit any form of development within the territory inhabited by an Indigenous Nation, Group or People without the full and informed consent, freely given, of a majority of the inhabitants.

To Our Readers

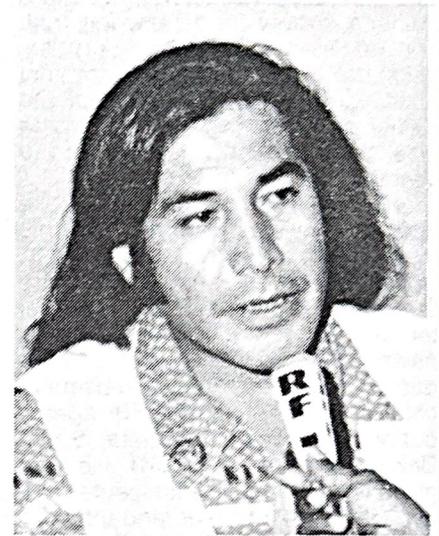
We hope that all of you are in good health and spirits for this coming new year. As you probably noticed, we did not publish a fall, 1987 issue. The reason was lack of funds for printing and mailing. We ask for your understanding and patience as we struggle to keep Treaty Council News coming out on a regular quarterly basis, which is our goal. You can help by remembering to renew your subscriptions on a yearly basis, and to encourage your friends, organizations, local and school libraries, etc. to subscribe. Donations to Treaty Council News are tax deductible, and always needed. In addition to our

subscribers and individual supporters, we wish to thank the Vanguard Public Foundation, the Resist Foundation and the National Community Funds for their contributions towards the publication of Treaty Council News this year. Progressive foundations such as these are currently under attack, both financially and politically, so help from this direction may be harder to get in the future. This makes the support of our readers even more important to us.

Once again, we thank you for your understanding and support. Our prayers are with you, your families and your work on behalf of the people and our Mother Earth.

Respectfully,
The IITC Staff

**Robert Cruz:
IITC Director
Of Information**



When the IITC Board of Directors and staff met in June, 1987, they enthusiastically selected Robert Cruz as the new IITC Director of Information. Robert Cruz is a Tohono O'odham, from southern Arizona. He has been a member of the IITC Board of Directors since 1981, and is a representative of American Indians Against Desecration. Robert is a welcome addition to the staff of the San Francisco Information Office.



The Treaty Council News is the official bulletin of the International Indian Treaty Council and is published by the International Indian Treaty Council Information Office

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