

WARRIOR

NO. 3, SUMMER 2007

ANTI-2010 OLYMPIX
ANTI-TREATY NEWS
AFN DAY OF (IN)ACTION
JOHN GRAHAM CASE
COUNTER-RECRUITING
KNOW YOUR ENEMY!
INSURGENT MEXICO
515 NATIVE GATHERING

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Introduction to *Warrior* No. 3, Summer 2007

Welcome to the third issue of *Warrior*, a magazine for Native Warriors & the Indigenous resistance movement. This special summer issue is packed with information intended to inspire & promote warrior culture, resistance, & fighting spirit, amongst our people.

Today, however, the collaborators in the Indian Act band councils are attempting to steal our thunder, posing as some kind of opposition force to the government (upon whom their salaries & careers are based). The proposed 'Day of (In)Action', called by the Assembly of First Nations (AFN), is a prime example. In response to this, Warrior Publications has called for a boycott of any activities associated with this day. This issue includes extensive discussion of the AFN's DOA, and the reasons for a boycott (including a letter from chief Terrance Nelson, who initiated it back in December 2006 with an AFN resolution).

While there is widespread support for 'action', it would be a mistake to think that the AFN are interested in any form of anti-colonial resistance. Their job is to assimilate our peoples & to extend government control. That many people are supporting the AFN's DOA only reveals the level of confusion & misunderstanding about what the AFN is and its real purpose (along with the band councils).

Along with this are articles on the BC treaty process & anti-2010 Olympics resistance, both of which are essentially concerned with defense of land & environment. There is also the case of John Graham, a former AIM member charged with the killing of Anna Mae Aquash and facing deportation to S. Dakota. This issue also covers Indigenous & social resistance in Mexico, as well as a call-out by the Zapatistas for an Indigenous gathering in Mexico, October 2007, to mark 515 years of resistance.

Previous issues of *Warrior* have attempted to serve as both basic propaganda as well as analysis of critical issues

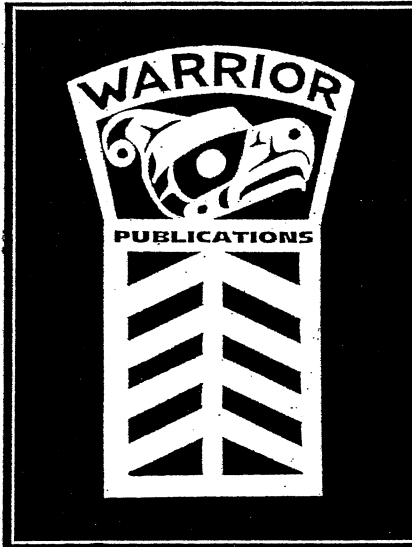
facing our peoples & movement. With this issue, however, the magazine has shifted to more in-depth analysis and less propaganda, meaning it's less valuable as an outreach & recruitment tool, but will hopefully be of greater use to resistance movement organizers.

Over the past year, Warrior Publications has produced a number of magazines focusing on specific themes, for example *No Olympics on Stolen Land* (articles & documentation on anti-2010 Olympics in 'BC'), *STORM* (a manual on leadership & public speaking/instruction), a *Warrior* riot & crowd control manual, a *Security & Counter-Surveillance* manual, a *Decolonization* manual, as well as a comic on Northwest Coast anti-colonial resistance (*War on the Coast*). If you'd like copies of these publications, send \$10 to Warrior Publications (contact through e-mail) and you will receive a package.

One of the main difficulties in this work is distribution. Virtually all public space & communications are dominated by the government, corporations, and/or band councils. This includes friendship centers, newspapers, youth centers, etc. Most of these institutions are hostile to the views & opinions expressed in *Warrior*. To better distribute this material, Warrior Publications relies on you & the resistance movement to make

copies and hand them out in your area. For this reason, *Warrior* attempts to use a layout style that is more easily reproduced through office xerox machines. It's not fancy, but it's practical. Perhaps one day, when computer geeks find the time, *Warrior* Publications will also be a web-site.

Finally, a plea for funding. In order to better carry out this work of communications, *Warrior* Publications needs money, the more the better. Publishing & distributing this material is both time-consuming and expensive. If you think it's important, make a contribution to the war effort. ♦



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Warrior Publications

Warrior Publications is published in occupied Coast Salish territory in the Northwest Coast of 'British Columbia'.

Purpose: to Promote Indigenous Warrior Culture, Fighting Spirit, & Resistance Movement.

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No Olympics on Stolen Native Land!

The 2010 Winter Olympics are to be held in Vancouver-Whistler from February 12-27, 2010. Contrary to government & corporate propaganda about the economic & social benefits of the Games, the Olympics are today a very real threat to Native peoples, the urban poor (many of whom are also Native), the environment, civil liberties, and basic human rights.

In the Downtown Eastside of Vancouver, one of Canada's poorest neighborhoods, over 500 units of low-income housing have already been lost since Vancouver won the 2010 bid in 2003. Hundreds of people have been evicted as landlords upgrade their hotels for the Olympic tourist market.

Along with this dislocation, Vancouver police and City Hall have begun criminalizing the poor through a project called 'Civil City', which aims at cleaning up Vancouver streets in preparation for 2010, through primarily 'law-and-order' measures to combat homelessness, panhandling, and drug use.

For the Olympics themselves, some 10,000 police, soldiers and security personnel are to be deployed. In March 2007, the Vancouver Police also unveiled plans to have 2 armoured vehicles by 2010. Already, anti-Olympics protests have been met with large deployments of police, including horse-mounted cops, riot cops, Emergency Response Teams, dog teams, and helicopters.

Despite being promoted as the 'Green Olympics', large tracts of land have been destroyed for the expansion or construction of highways, roads, ski resorts, & Olympic venues. Billions of 'public' money are also being spent on new bridges, port facilities, railways, as well as urban transit.

Most of this work is directly linked to 2010, to improve transportation & other infrastructure in preparation for the games. Some of it forms part of a larger strategy aimed at capitalizing on 2010 and related tourism and trade, especially with Asia-Pacific (the International Trade & Investment to 2010 Strategy, as well as the Asia-Pacific Gateway project).

All the expansion in transport infrastructure (highways, ports, railways, bridges, etc.) is meant to assist in greater resource exploitation, including ski resorts, mines, logging, natural gas, oil, etc. Since 2003, the BC government has been working to speed up the application process for these industries, making it easier for corporations to get projects approved. Premier Gordon Campbell has described these as "reforms to open up every sector of our economy". The result has been huge increases in mining, gas & oil, as well as ski resorts on stolen Native land.

Native Resistance to 2010

Despite millions of dollars pumped into Native communities to buy their silence & consent, Native & social resistance made a significant impact on 2010 this year. It all began February 12 with the unveiling of a 3-year Olympic countdown clock (donated by Omega, the 'official timekeeper' for 2010) at the Vancouver Art Gallery. Just as the event began, along with live CTV coverage (CTV being the official TV network for 2010), a masked Native stormed



Native Warrior Society & Stolen Olympic Flag, March 2007

the stage and grabbed the mic, shouting "Fuck 2010! Fuck your Corporate Circus!" before being arrested.

Protesters, including members of the Native Youth Movement (NYM), Anti-Poverty Committee (APC), and others, pushed up against police lines and threw projectiles (eggs & paint-bombs) at police, the stage, and a jumbo-sized TV screen. Government & corporate officials had to shout into the mics to be heard over the noisy protesters, seven of whom were arrested in total.

Two weeks later, on Feb. 24, Harriet Nahanee, a Native elder, passed away in a Vancouver hospital shortly after serving a 14-day jail term. She had been convicted of contempt of court for participating in a 2006 blockade of the Sea-to-Sky Highway expansion for 2010 (at Eagleridge Bluffs in N. Vancouver).

Then, on March 6, the massive Olympic flag that flew at City Hall was stolen, just as a delegation of International Olympic Committee (IOC) officials arrived for an inspection of the Vancouver Olympic Organizing Committee's (VANOC) work. Days later, as the IOC tour ended, the Native Warrior Society released a communiqué claiming responsibility for the theft. The statement included a photograph of three masked persons, with a warrior flag and photo of Nahanee, standing in front of the giant 16' by 25' Olympic flag. They cited Harriet Nahanee's death and anti-2010 opposition as their motivations.

On March 29, Vancouver police raided DERA's offices allegedly searching for the stolen Olympic flag (despite there being no connection between the Native Warrior Society & DERA). The cops claimed they had received a tip from a "reliable" source. After an hour, they left empty-handed.

Anti-Olympix organizers are calling for a Convergence of anti-colonial & anti-capitalist forces in 2010.

For more info & updates: www.No2010.com

Summer 2007 WARRIOR 2

BC Treaty Process Under Pressure

Band Rejects Treaty As Others Pull Out

Warrior Publications

Today, the BC Treaty Process is in danger of falling apart, with more bands withdrawing and others threatening 'direct action' if they don't get better deals. Meanwhile, the treaty process itself has been overtaken by the 'New Relationship' deal between Indian Act chiefs & government. What the f#@k is going on, you ask?

By December 2006, after 13 years and over \$1 billion in negotiations, 3 modern-day treaties had neared completion under the BC treaty process. The first to sign a final agreement were the Lheidli T'enneh, on October 29, 2006, at a widely publicized event in Prince George, BC. Government officials from Canada & BC were on hand, along with treaty commissioners, to witness the signing by Lheidli T'enneh band chief, Dominic Frederick.

This first agreement was followed December 8 by the Tsawwassen band, located near Vancouver, and then the Maa-nulth (on December 9), located on Vancouver Island (part of the Nuuchah-Nulth). These three final agreements, the fifth step in a six-stage process, represented great advances for the BC treaty process, which has yet to complete one modern-day treaty.

Although taking over a decade to reach this phase, the agreements are basically the same as that made with the Nisga'a band councils, back in the late '90s. The Nisga'a treaty was completed in separate negotiations, and has often been said to be a blueprint for the BC treaty process. This process, which involves federal & provincial negotiators, band councils, and the BC Treaty Commission, has come under increasing pressure for its failure to conclude even one treaty. Meanwhile, white lawyers, bureaucrats, technicians and negotiators have made millions (along with a few chiefs & councilors).

Government officials and pro-treaty Natives were therefore elated to have 3 final agreements signed. Proof, they claimed, that progress was being made & that modern treaties were the way to go. Then, on March 30, 2007, the Lheidli T'enneh voted against the treaty—the first to ever be voted on. Of 230 ballots cast, 123 opposed the treaty, with 111 in favour. Pro-treaty forces were stunned, calling it a "tragedy."

This rejection of the treaty process occurred at the same time that the Carrier-Sekani Tribal Council notified the government of their intention to withdraw from treaty negotiations. The Carrier-Sekani occupy land adjacent to the Lheidli T'enneh in the central interior region of the province. The tribal council, which claims to represent 5,000 members of the Nak'azdli, Nadleh, Wet'suet'en, Takla, Tl'azt'en, Saik'uz and Stellat'en bands, cited frustration with the treaty process & rising costs from negotiations (over \$18 million as of 2007). As well, they claimed that while talks went on, resources continued to be removed from their traditional territories.

Both the Lheidli T'enneh and Carrier-Sekani were among the first to sign up for treaty negotiations. The Lheidli



Laughing all the way to the bank: Tsawwassen band chief Kim Baird (left) signs deal with BC premier Gordon Campbell

T'enneh, located in and around the city of Prince George, were seen as one of the groups most likely to sign. As a result of their 13 years of involvement in treaty talks, the Lheidli T'enneh are now \$6 million in debt.

Although the Lheidli T'enneh rejected their treaty, and others have yet to be ratified, the final agreements show clearly the kinds of deals the government hopes to achieve. For anti-treaty opposition, which has existed since at least 1997 (when the Native Youth Movement first occupied the offices of the BCTC in Vancouver), these agreements provide a clearer set of issues around which to organize.

Money, Land & Resources

The final agreements provide cash, land, & access to natural resources. Most of the land comes from the provincial government, while money is provided by the federal government. Natural resources are in the form of access to (primarily) the fisheries & forestry industries, but also include minerals and hydro production. The band councils & their corporations are the legal entities through which the state will transfer these assets. Some of the money provided must be used to pay back millions of dollars loaned to band councils by the government for treaty negotiations.

The Lheidli T'enneh are a 320-member band located near Prince George in the central interior of BC. Their treaty was worth an estimated \$76 million, with over \$60 million to be provided in cash over a period of up to 50 years. The rest was in the transfer of land, natural resources (access to fisheries & forestry), and participation in new hydroelectric projects. The total land to be transferred to the band was 4,275 hectares, expanding its reserve land base from 677 hectares. About 1/3rd of this land (1,160 hectares) is located within the Prince George city limits.

they are the authorizing agent (providing leases, licenses, or permits) and which impacts a Native group's rights & title.

These court decisions have meant that many band councils are now in a stronger position to reject treaties and to challenge resource industries in their traditional territories, adding to greater uncertainty for corporations. This is true even though corporations are not legally responsible to consult & accommodate (the government is), and despite the fact that band councils have no power to veto a project.

To deal with this problem, the government established the 'New Relationship' to facilitate greater collaboration between corporations, governments, & band councils. This is seen as vital in terms of establishing 'economic certainty' prior to, or even in the absence of, negotiated treaties.

Soon after establishment of the 'New Relationship', the groups got down to business with several conferences organized by the First Nations Leadership Council, government officials, and industry executives from the mining, forestry, and energy sectors. Industry groups themselves organized their own 'New Relationship Business Group' to help out, which included the Council of Tourism Associations (COTA), the Business Council of BC, Mining Association of BC, Coastal Forest Products Assoc., BC Utilities Advisory Council, the Association for Mineral Exploration (AME BC), and the BC Salmon Farmers Association.

To underscore the business interests involved with the New Relationship, it is worth noting that Dave Porter, who sits on the First Nations Summit executive, and also on the board of the New Relationship Trust Corporation (set up to administer \$100 million provided by the government), is also a former official with the BC Oil & Gas Commission (which promotes & licenses the oil & gas industry). Also on the board of New Relationship Inc. is the executive Vice-Pres. of BC Hydro, Dawn Farrell.

Thrown into this mix of anti-treaty opposition are traditional hereditary chiefs. Although some are grassroots people who oppose treaties just as they oppose colonialism, some are also Indian Act chiefs & councilors seeking a better deal in negotiations. Still others are engaged in local power struggles with band councils and use the treaty process as leverage, appearing as an oppositional movement but really seeking to gain access to business opportunities.

Resistance is Vital to Survival

"They must give up their status as an Indian reserve & thus would begin paying taxes, like other Canadians, after an 8-12 year period. Most of their lands would also become "fee simple," meaning it would be subject to the same laws as all

real estate in BC... The same principle applies to the resources they obtain, from salmon to hydro-power sources & forests. All would have to be managed under prevailing provincial & federal laws."

Miro Cernetig, "Native Treaty Worth \$76 million," *The Vancouver Sun*, October 30, 2006

"It is the grassroots Indigenous Peoples, who have not been informed & often pressured to accept an outcome, who will have to live under these Final Agreements, and they must understand the devastating impacts these agreements will have on their communities and on future generations."

Art Manuel, "New Relationship or Final Solution," *First Nations Strategic Bulletin*, December 2006

Analysis of the final agreements signed by the Leidli T'enneh, Tsawwassen, & Maa-nulth in 2006 shows that treaties will mean:

- Loss of Land-Base (from reserve to fee simple property)
- Extinguishment of Aboriginal Title & Rights
- Greater Resource Exploitation by Government & Corporations (by achieving legal & economic certainty)
- Taxation (ending of tax exempt status after 12 years)
- Ending of *Indian Act* (assimilation as Canadian citizens)

Treaties are a clear danger to Indigenous peoples, culture, land & resources, and must be resisted. While providing short-term economic gains for some, modern-day treaties threaten present & future generations with dispossession of land & even greater impoverishment, including the loss of a genuine land-based culture & way of life. A crucial first step is education. Anti-treaty resistance is also a good way to learn the history of colonization in BC, and why there are no treaties in the province to begin with.

In addition, the BC treaty process is but one means by which government & business are seeking to assimilate & control Indigenous peoples, and to exploit our lands & resources. For 13 years, it has brought relative calm to the provincial economy by co-opting many band councils into negotiations. Today, even as the process comes under increasing pressure and is in danger of fragmenting, the vaguely titled 'New Relationship' is already established and has so far succeeded in uniting both pro- and anti-treaty groups into an officially mandated joint venture between government, industry, and band councils. ♦

Who the F#@k Are These Guyz?

BC Treaty Commission- coordinates talks between BC, Canada, and its band councils, in treaty process.

First Nations Summit- band councils in BC treaty process, also helps coordinate provincial policies & programs.

Union of BC Indian Chiefs- mostly interior bands not in treaty, another provincial org. for government.

BC Assembly of First Nations- band chiefs in BC, provincial org. for government.

First Nations Leadership Council- set up as part of 'New Relationship' to coordinate activities of 3 provincial Aboriginal organizations (Summit, Union, & BC AFN), with government & business.

What the F#@k Is:

Delgamuukw- A 1997 Supreme Court of Canada decision recognizing Aboriginal Title & Rights to land still exist.

Taku River Tlingit & Haida 2005- Court case decisions that government has duty to consult & accommodate bands for impact on their rights & title resulting from projects & industry.

AFN DOA: Day of ACTION, or Dead on Arrival?

By Warrior Publications, May 2007

“Act when it is beneficial, desist when it is not.”

Sun Tzu, *The Art of War*

The Assembly of First Nations (AFN) has called for a ‘National Day of Action’ to occur on June 29, 2007. The purpose of this is to pressure the federal government into providing more funding for Natives. Specifically, it is in response to the recent federal budget, which did not allocate enough funding for Native peoples, according to the AFN. They also want the \$5 billion Kelowna Accord to be honored by the Conservative government. All this, the AFN claims, is needed to alleviate poverty & suffering of Native peoples. For good measure, they threw in unresolved land claims (always a popular one with the Native crowd).

While Indian Act chief Terrance Nelson of the Roseau River band in Manitoba has called for 24-hour blockades of railway lines, AFN grand chief Phil Fontaine has been downplaying the call for militant action, saying that the ‘day of action’ is meant to consist of peaceful protests by Natives (and non-Natives) across the country. But he can’t control what individual chiefs & bands choose to do, he added.

Fontaine’s distancing from blockades and other actions may be due to government threats to cut funding to bands that do engage in economic disruption, such as blocking railways or highways. Ovide Mercredi, a former AFN grand chief & current band council chief, also released a statement saying direct actions would be counter-productive and lead to a loss of public support for Native peoples.

The AFN, which is comprised of Indian Act chiefs from over 600 bands across Canada, is especially vulnerable to funding cuts since it is a government funded organization.

Part of the band council’s & AFN’s ability to control Native peoples is to play the role of a false opposition to the government. This creates the illusion that they truly represent the interests of the people, and not the government that created & sponsors them. The AFN’s attempt to portray itself as more confrontational with government may stem from a recent rise in Native militancy, including the 2006 Six Nations land reclamation in Caledonia, Ontario.

At the same time, the AFN & chiefs really are engaged in a struggle with the government, not only for more money but also for power & authority. They use genuine Native resistance & the threat of an uprising as political leverage, promoting themselves as the ‘rational’ alternative for negotiated settlements that, if ignored, will lead to violence & chaos.

Sometimes, the chiefs and band councils even sound militant, advocating direct action and resistance. Recently, Fontaine opened up a meeting to discuss the day of (in)action by invoking the spectre of Oka, noting that Canadians showed the greatest support for Natives during this crisis. In the end however, they never really do anything, and certainly not in a way that challenges the colonial system. Last year, chief Nelson also threatened a train blockade on the same day, but backed out in the last minute.

According to Sun Tzu, before we make alliances we must know the strategy & intentions of any potential allies. In the case of the AFN, we already know what this is. It isn’t liberation or defending the land, it’s assimilation and



Fontaine’s favourite pose: signing his own paycheque

capitalism, which is all about oppression and resource exploitation.

It would be a mistake to engage in any actions on July 29, 2007, as this will only serve to legitimize the AFN and the Indian Act chiefs. If there are protests & blockades across the country, people here & around the world will think the AFN is strongly supported by Natives. Many Natives may even believe this.

As it is, because the AFN and band councils do not have widespread support, there will likely be little direct action taken, and only a handful of protests across the country. This is probably why Fontaine & the AFN have also distanced themselves from actions such as chief Nelson’s proposed train blockade. If next to nothing happens, everything went according to plan (peaceful protests). If there are blockades & occupations, then it will bolster the AFN’s ‘bargaining’ position with the government.

Either way, our struggle will not be advanced. Instead, it will only add to the level of confusion & misunderstanding perpetrated amongst our people by groups such as the AFN. Already, many well-meaning but naïve citizens & Natives alike have expressed support for direct action, apparently without knowledge of what the AFN’s role is. (for example, media-activist Naomi Klein).

Considering the recent history of Indigenous resistance in this country (i.e., Oka, Gustafsen Lake, Burnt Church, Six Nations, etc.) it seems revealing that of all things for the AFN to declare a national day of action around, it’s to get more money from the government! Not even the police killing of Dudley George at Ipperwash in 1995 moved the AFN to call for a day of action (instead, they appealed for silence & submission).

Some people say the AFN’s proposed DOA should be supported, because action is needed and so too is unity.

But we don't need the AFN or the band councils to organize us into 'action'. We know when it's necessary; people put their lives & freedom on the line when the time comes to do so. Not for money, but to defend our people and the land.

We do not need simplistic calls for 'action' for action's sake (or for more money): we need a resistance movement capable of taking action to defend our land & peoples. While unity is necessary, how can we unite with collaborators whose very purpose is to promote assimilation within our communities (and whose very existence is a form of division)?

In a struggle for liberation, we must make a clear distinction between ourselves and our opponent, including those who collaborate and act as neo-colonial agents for the enemy. We must not let our struggle be determined by traitors & sell-outs, Aboriginal capitalists with no principles but the accumulation of more wealth & power, the local agents for a corrupt & oppressive colonial regime.

In the Spirit of Total Resistance:

BOYCOTT AFN's 'National Day of (In)Action' ♦

Response to Warrior E-Mail on AFN DOA

Dear Warrior Publications:

Well I think for the most part the AFN day of action is more rhetoric than substance. I think the Phil Fontaine approach of negotiations for the sake of negotiations misleads our people to think that we can negotiate with the federal government that they will recognize our Aboriginal Title. It is clear from the BCTC Final Agreements that the federal government is fixed upon extinguishing our land rights. In fact negotiations under the BCTC will only cost money and put us in worse situation than if you were not negotiating.

I know from one letter I read that the Department wants one Indian band to pay back \$2.4 million dollars loan over five years at 4.297% interest which would mean that Indian Band would pay the federal government \$275 thousand dollars in interest. In fact if that Band went back into negotiations to try and avoid this loan collection their alternative would be extinguish their Aboriginal Title under the "Modified Rights Model". There really is nothing to negotiate because either way our poor Indian communities will loose by extinguishing their Aboriginal Title or paying interest for negotiating under a rigged BCTC Treaty Process.

It is clear that if there is to be a genuine negotiation process then the federal government will have to change its present non-recognition policy establish policy based recognition and coexistence but that is not going to happen without serious conflict. To think you can negotiate then AFN under Phil Fontaine's leadership should pick up the loans and the interest for all negotiations, if they fail. In fact if all BCTC negotiations fail then the interest on the \$289 million dollars would be \$33 million dollars over five years. This really just makes the federal and provincial governments the winners and our poor people the losers.

One thing I know is that the leaders who get paid from federal and provincial government money always threaten the government when they don't get more money, for

whatever reason. The government on the other hand threaten those leaders who they pay that if they do demonstrate their money will be cut off. This means that if activists went and blocked railways, roads and had sit-ins on this day, then the federal government would reduce, stall and possibly even quit funding for the AFN until they realized they needed the AFN as a friendly go-between indigenous activists and the federal government.

This is always the paradox for indigenous peoples taking political action because the government response to action is to start negotiations, which always never go anywhere. Indigenous activists think we are going to get results from action but actually all we get is money funneled to our representative organizations to buy peace.

In fact for every conservative, hang-around-the-Fort-Indian, you need an activist to generate the budget that the hang-around-the-Fort- Indian benefits from by using this money for their salary and travel expenses. but the conditions of our impoverished peoples never improve.

I think we need to think about action but to plug into the AFN strategy is a waste of time because Phil will use any action to justify his leadership. If you blockade he will say he never told people to blockade and that the

AFN is needed to keep the peace. If you carry on some kind of political action according to the rules of the AFN then they will just cash in your action for their own benefit. It really depends I guess on how much confidence and credibility the AFN has as activists. This should be spelled out if anyone does take action. The government will be watching the AFN Day of Action to see if the AFN has any community support, but nothing will really come of it.

I know from experience that demonstrations are needed. Unfortunately our road to freedom must be through prison. I know that Irene Billy and the activists around Sun Peaks were never visited by Phil Fontaine when he was in the Kamloops area. In fact he was meeting people who actually did not support action at Sun Peaks. Our demonstrations are badly needed to create a fundamental change government from not recognizing our Aboriginal to recognizing our Aboriginal Title. We do not need Demonstrations to get more money from the federal government. That kind of Demonstration will just make us more dependent upon the federal government not free and independent.

Arthur Manuel (a former Secwepemc band chief)♦



Natives' growing anger
Fontaine will fight for cash

Indian Affairs
 Jim Prentice
 Nations leader
 responsible for
 quences if the
 their heated ri
 a coming sun
 "baricades, block
 balacavas."
 Many First Nations

Nancy Karetak-Lindell, an
 Inuit, said it was the Tory
 government triggering the
 unrest. She said Prentice
 "doesn't respect" aboriginal
 people.
 "I don't think he actually
 cares about them. He does
 not listen to the people."
 Karetak-Lindell. "What

Letter from Chief Terrance Nelson Roseau River, Manitoba, Received: May 28, 2007

Dear Warrior,

You have every right to do as you please on June 29th, boycott the activities if you want.

I am elected by the people of Roseau River. Our full council has been elected in the last three elections without any changes. I answer to the people of Roseau River not only as an elected chief but also as a recognized Okijida raised to that recognition by two elder women in ceremony through our ancient Midewiwin spiritual teachings, I do not see myself as a warrior in the terms that the English language would define.

We put together an election code in Roseau River many years ago that took us out of the Indian Act elections. We do not need the Minister of Indian Affairs to oversee our Chief and Council elections. We have a Custom Council made up of 21 family representatives that appoints the electoral officers, calls the election and oversees the appointment of tribal members that act as the appeal committee. In our election code, we, not the government of Canada, took the steps of allowing every registered tribal member to vote regardless of residency long before any outside court decisions forced that on the other first nations.

Our Anishinabe Okijida from Roseau River supported the people of Grassy Narrows in their blockade. We were at Burnt Church, at Oka, at Caledonia with the Six Nations people during the police raid. Roseau River was the first non-Mohawk reservation to blockade in 1990 to support the Mohawks. Our Anishinabe Okijida has met regularly with as many warrior societies as possible since 1990 to ensure that we can carry out a national action if necessary in the event of widespread violence against our people.

Most of our Anishinabe Okijida are ex-police officers, ex-army, both Canadian and American special forces trained. Anishinabe Okijida has been in the fight for decades. Our Ojibway people make the back bone of the American Indian Movement. In the '70s over 65 AIM members died in Pine Ridge during the occupation and after the occupation. I sit as a recognized board of director on the National AIM Council in Minneapolis, the only AIM director that comes from the so-called Canadian side.

I was in Iraq in 1998 at the invitation of the Saddam Hussien Government. I saw first hand and video taped the deaths of children in hospitals. The UN said that 567,000 Iraqi children died during the first five years of sanctions.

We were at the occupation in Kenora in the '70s. The people I work with have been on the front lines for as long as anyone.

Before I was Chief, I brought in over \$400 million in Manitoba reservations through direct action. We never bothered to ask permission from governments when we brought in gaming machines and worked with the Mohawks on tobacco. We went toe to toe with the RCMP and the Canadian army. We shut down custom ports, rail way lines, protested the Queen's visit, Prince Charles, the Pan AM games and the list of what we have done over the last thirty years is too long to even begin reciting.

As I said, do what you want on June 29th, the goal for me is clear. I am fighting for Roseau River. I buried over

100 people in my community in unnecessary deaths, people who should not have died but did because of stupid bureaucracy and imposed poverty from outside our community.

Today my people in Roseau River are almost all Midewiwin, we don't have white priests burying our people, our Midewiwin leaders do the funerals. We have no youth suicides in our community. We had 13 high school graduates last year and the bar in town only operates one day a year because Roseau River people don't drink enough to keep it going.

I drafted the AFN resolution in December for the national day of action. There are many objectives. The first is to wake up our people as to how powerful they are. We are in every strategic location in Canada. There are over 30,000 miles of railway lines in Canada and over 50,000 miles of pipelines. If violence ever happens and I have made this very clear to the highest levels of government, there is no way for the army or police to protect the Canadian economy if we ever decide to strangle the economy of Canada.

I do not want to hurt the Canadian economy or bring war to these lands but I understand very clearly the frustration and anger of our young people.

I am not hiding. I am very public about my intentions. You can quote Sun Tzu all you

want but maybe if you are Anishinabe, you can start using our word for warrior. It is Okijida. It means a person of big heart.

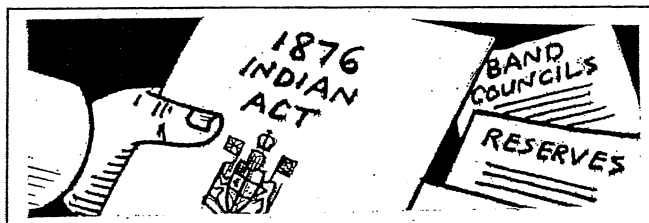
Two things I want from Government before Roseau River calls off the railway blockade. Legislation on the land claims process to speed up all land settlements for all our people and I want direct funding to the people. I proposed that Ottawa send the money directly to the people of Roseau River, bypassing the bureaucracy and even chief and council. Harper and Prentice said that \$16,500 is designated by Ottawa for every man, woman and child on reserve. For my community of 1,200 on reserve that is 20 million dollars. We get only 44% of that for our on-reserve population or if we count all 2000 tribal members we only get 25%. So, why not send 100% to the people directly.

The Railway blockade is the only thing the Government is interested in. The Railway blockade at Roseau River will be decided upon by the people of Roseau River not by anyone else.

I am not hiding. I don't give a shit if CSIS or the CIA get copies of this message. I put my life on the line many times. Jail doesn't scare me and I am not going to be a "warrior" hiding anonymously in the dark or on some chat line.

I am only one man, I can't fight for all our people. You have your people to fight for you. I will stand up for my people at Roseau River and I will try to help organize our Anishinabe people to stand together but if you want to boycott June 29th, it is your choice. Maybe you can tell us what plans you have that can replace June 29th because I have yet to hear any plans you have to help our people. I don't even know who you are. If you are standing for the people, maybe you can start by being public and willing to go to jail and to [put] your life on the line as the rest of us are doing. ♦

Chief Terrance Nelson



Warrior Publications Responds:

Chief Nelson,

Thank you for your response. Your work at Roseau River sounds most inspiring. I would note, however, that the custom band council you describe is authorized under the Indian Act, and that extending band elections to off-reserve members is hardly radical. Despite implying that these efforts somehow make you not an Indian Act band council, I assume you get funding from the government of Canada? That you are a member of the AFN indicates you are in fact an Indian Act band council chief.

Your resume of actions & accomplishments, although impressive, does not impress me. Nor does your attempt to 'bait' me into producing a similar resume of my own. I do not need to prove nor identify myself. As it seems important to you, however, I will say this: I too have been involved in many occupations, blockades and other direct actions. I have risked my freedom, serious injury & possible death in doing so, as well. So what? Let's stick to the issues, not individuals.

Showing our people how powerful they are sounds great. This was accomplished in 1990 during Oka, when all across the country, roads & railways were blockaded, bridges were burned down, offices were occupied, and electrical pylons toppled. I doubt the the AFN & band councils are gonna help us realize how powerful we are any more than that.

In fact, Oka occurred in spite of the AFN & band councils, not because of them. How ironic that whenever the chiefs want more money from the government, they raise the specter of another Oka. What about Oka (Kanesatake) in 2005, when real warriors burned the chief's house down & set his car on fire (while he fled to a hotel in nearby Montreal)?

People would feel a lot more empowered if sell-out band councils weren't constantly keeping them down, shutting them up, denouncing them, denying them jobs & housing, etc., whenever they stand up to defend the land. Or when they stand up to oppose their own band council involved in some shady dealing with corporations or government.

You mention over 65 dead AIM members in S. Dakota in the 1970s. How did they die? Most at the hands of a paramilitary force organized by corrupt tribal president Dick Wilson, with help from the FBI & US government. Why was the chief's house burned down in Kanesatake in 2005? Because he had brought in large numbers of outside police to repress opposition on the reserve.

These types of activities, along with enabling the government to impose its policies of assimilation & genocide, as well as rampant corruption, shows to me very clearly that the AFN & Indian Act band system are part of the problem, not the solution.

As mentioned before, of all things for the AFN to organize a day of action on, it's to pressure the government for more money. Although your resolution was passed in



NYM member arrested, occupation of Westbank band office, 1998

December 2006, the AFN made no mention of it until after the federal budget in the Spring of 2007. As you know, many resolutions are passed and little, if anything, occurs as a result. The proposed AFN DOA is clearly being used to pressure the federal government into providing more funding. Whether or not that was your intent, that's how AFN is using it.

Yes, many Natives are angry & frustrated. They're also colonized & confused. This state of confusion, which disables our people from seeing clearly the nature of our enemy or the struggle we are engaged in, is perpetuated in part by the band council system itself. Many are also angry & frustrated at sell-outs profiting off their oppression (and their lands).

Now you would have us carry out actions in support of these same collaborators, to give them legitimacy, as they fight for what... more money? Although your call for a National DOA appears genuine & sincere, it is a

mistake attempting to mobilize it through the AFN, which is only going to further confuse our people & the issues. You are either naive or a fool to think it will do otherwise.

A note on your bravado, chief Nelson. It's revealing that you "don't care" if CSIS, or the CIA, reads your letter, and that you fear neither jail nor death. To be honest, I don't think you need to fear of any of these either because, as far as I can tell, you're not doing anything but talking. Nothing wrong with talking, we need more of it, especially around critical issues such as actions & strategies.

In other parts of the world, where real liberation struggles are being waged, state repression is far more severe (because the resistance is far more substantial). People talking like this are routinely arrested, tortured, jailed, and killed. And everyone is very afraid. But the real resistance overcome their fears, and carry on. Not with bravado, but with intelligence & good security to defend not only themselves but their movement. I consider this a good example and one I try to replicate as a model to others.

In regards to alternatives, I have already indicated my belief that what is necessary is a resistance movement capable of defending our people & land. This movement exists today but is weakened, in part, by the neo-colonial role of the band councils (along with co-optation & repression by government).

Since Oka, I might remind you, the only act of armed defense has been that of Gustafsen Lake 1995, undertaken by grassroots Secwepemc, none of whom underwent any 'special forces' training, and all of whom were denounced by many band councils as 'renegades' & 'terrorists' (thereby enabling the RCMP to carry out lethal attacks). And now we're supposed to unite with these traitors?

As for my plans to help our people, I'll end with a quote by Sun Tzu, since you have so graciously allowed me to do so: "Let your plans be dark & impenetrable, and when you move, fall like a thunderbolt." ♦

In the Spirit of Total Resistance:
Boycott AFN's Day of (In)Action

Warrior-Publications@hotmail.com

Related News to AFN National Day of (In)Action

Train Sabotage & Blockades

On May 16, 2007, it was reported in corporate media that a video "primer on sabotage" was uploaded to the popular YouTube internet site, containing instructions on how to shutdown railway lines by wrapping thick copper around the rails, thereby triggering safety sensors that will delay (although not derail) passing trains.

The video showed night-time footage of a person wrapping a copper wire around railroad tracks. A preamble to the video stated: "At a time when money is more powerful than justice, governments need financial (dis)incentives to live up to their own laws."

Both Canadian National & Canadian Pacific Railway, along with the federal transportation

department, demanded that YouTube remove the video, posted by a group calling itself the Railway Ties Collective. The group appears to be non-Native acting in solidarity with Natives, saying in a statement "we who support Indigenous struggles...". A communiqué released with the video does not refer directly to the AFN's proposed 'day of action' on June 29, although it uses the same rationales, referring to Native poverty as well as the 2005 Kelowna Accords (a \$5 billion funding deal signed by the previous federal government, but not honored by the current Conservatives). The group even refers to CN Rail's theft of Native land for yards & tracks, as well as the removal of natural resources from Native territory by trains.

Fiona MacLeod, a Transport Canada spokesperson, stated in response to the video "We're obviously quite concerned about safety and the security of the railway network is a priority."

According to CN spokesperson Mark Hallman, the video "depicts illegal activity and it also displays dangerous behaviour." The next day, YouTube removed the video.

Meanwhile, CN is seeking a permanent injunction against Mohawks on the Tyendinaga reserve in eastern Ontario for blocking more than 50 trains last April 20, 2007, which caused an estimated \$100 million in losses and caused the diversion of more than 3,000 passengers during a 24-hour period. Last year on the same day, the Tyendinaga Mohawks blockaded the same tracks in response to the police raid on Caledonia.

During a speech to the conservative Canadian Club of Ottawa on May 15, Phil Fontaine, grand chief of the AFN, remarked on CN's proposed lawsuit against the Mohawks for economic losses, saying "I was really disturbed recently when I heard CN was going to start suing the people who were responsible for the obstruction in their ability to make money. But what the CN spokesman didn't say is that they occupy and possess all sorts of First Nations land" ("Chief's call for calm arrives with a warning," *National Post*, May 16, 2007). ♦

UPDATE (posted on Guerrilla News Network): May 16 – *The sabotage video was removed from Youtube "due to terms of use violations" after being viewed by over 6000 people.*

As reported here last month, a Canadian national day of action is coming June 29. First Nations across Canada are in revolt against the Conservative government. Phil Fontaine, the Grand Chief of the Assembly of First Nations, told CBC today that he can't stop people from acts of economic sabotage like blocking the Canadian National Rail lines. The natives are angry, Fontaine says.

Meanwhile, unknown individuals have posted this video manual for disrupting railways using an eight-foot length of copper wire. CN Rail is demanding Youtube remove the video, since the company stands to lose tens of millions of dollars from even a one-day blockade.

The short clip, titled "When Justice Fails – Block the Rails" features an

introduction with the history and rationale for the day of action, followed by night-time footage of a gloved individual connecting wire to railroad tracks. "Pushing the wire under the rails and wrapping it around is discreet," the text narration instructs.

A communiqué from the Railway Ties Collective reads:

A simple piece of copper wire, for example 8 feet of uninsulated stranded 3AWG ground wire (wiring for main service panels in a house, or science experiments) can stop thousands of tonnes of train traffic. The wire, laid across the tracks will mimic a blockage and trigger the electronic sensors telling the trains to stop. Covering the wire between the tracks will make it more difficult to detect. Consider some discreet non-traceable way of expressing your solidarity with indigenous struggles at the wire's location. By halting the freight and passenger rail service, we who support indigenous struggles for dignity and fairness will show governments that indigenous people in Canada are not alone.

The Conservative government is refusing to honour commitments to improve living conditions, employment and education on First Nations reserves. The latest budget fails to implement the Kelowna Accord, which was negotiated to address poverty on reserves and signed by the government in 2005. CN Rail lines run on land illegally expropriated from First Nations, and carry raw materials like timber and stone taken from unceded native territory, activists say.

Response to Update:

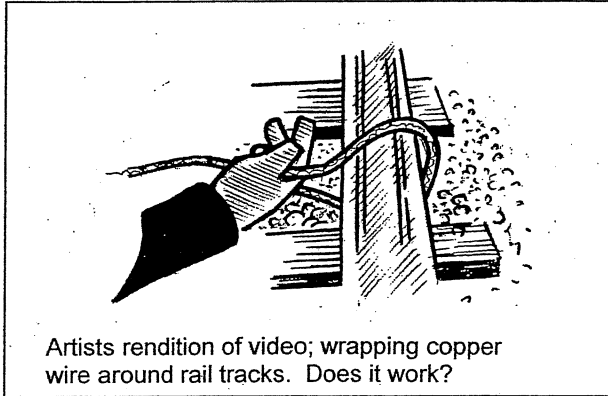
I think the only missing instructions were:

*Wear gloves.

*The wires will be less conspicuous if you feed them under the ties and then make loops around the metal tracks on either side, twisting the wire to itself to hold it in place. The harder the wire is to find, the longer the trains will be stopped.

*You'll see a set of 6 or so red lights turn on, somewhere up or down the tracks from your location.

*These lights indicate that your "blockage" was successful and that you need to get the hell out of there. ♦



Artist's rendition of video; wrapping copper wire around rail tracks. Does it work?

Prepare for summer of protests, chief warns

Manitoba band threatens rail blockade as Fontaine urges Ottawa to spend more

BILL CURRY *Globe and Mail*, May 15, 2007

OTTAWA — A renegade native leader in Manitoba is threatening widespread economic disruption, with a warning to CN Rail that he will attempt to blockade the rail line connecting Eastern and Western Canada next month. The warning, from Chief Terry Nelson of Roseau River First Nation, comes amid increasing tension over delays in settling land claims and what to do about them.

Phil Fontaine, the National Chief of the Assembly of First Nations, who does not support the call for the rail line to be shut down, will use a speech to the Canadian Club in Toronto Tuesday to urge non-aboriginals to join natives in a peaceful day of marching and speeches on June 29 to highlight the unresolved issue of land claims.

The speech, entitled *Canada and First Nations at a Crossroads: Confrontation or Negotiation?*, borrows the wording from a recent Senate committee report that predicts major trouble unless the federal government significantly increases its budgets. Mr. Fontaine also intends to draw attention to recently released Indian Affairs documents which he will argue provide proof from federal public servants that more money is needed to address poverty on reserves.

Mr. Nelson said his blockade plans are inspired by the argument that the rail company's access to traditional native land is based on a treaty that has not been honoured by Canada. "If [the rail companies] take a confrontational attitude and start throwing lawsuits around, clearly this could escalate and it will very likely end up in a month-long blockade," said Mr. Nelson, whose community is about 15 minutes from the U.S. border and 90 kilometres south of Winnipeg. "If the chiefs cannot deliver any hope for the first nation people, the people themselves will take action," Mr. Nelson said. "It is going to get out of control, very clearly."

Last month, the key CN line between Montreal and Toronto was shut down for about 30 hours by native protesters near Deseronto, Ont. That blockade ultimately triggered a lawsuit from CN and the arrest of one of the leaders. Monday, a spokesperson

for CN declined comment on Mr. Nelson's comments, but said CN urges all sides to resolve any outstanding issues.

Mr. Nelson is the only native leader to publicly call for a rail blockade as part of a "national day of action" on June 29, but until now, his comments suggested the blockade would not stretch beyond that one day. Mr. Nelson predicts corporate pressure on Ottawa to avoid a potentially devastating blockade will ultimately produce more gains than years of "passing out pamphlets" by previous native leaders.

He argues that Ottawa has not fulfilled its obligations to aboriginals under Treaty 1, which covers a large area in southern Manitoba. Natives unhappy with the outcome of the treaty signing argue that Ottawa was not honouring the promises made by officials during the signing. In the treaty, natives allowed non-aboriginals to use the traditional territories outlined by the treaty in exchange for help with education and items such as agricultural tools.

Although it was never specifically stated in the texts, treaty natives argue that they should also benefit from any commercial uses that take place on those lands. That is the main obstacle in ongoing claims that treaties have not been respected.

Ovid Mercredi, a former AFN leader who is now Chief of Misipawistik Cree Nation in Grand Rapids, has warned more militant chiefs in Manitoba that rail blockades this summer could turn the public against aboriginals.

"We have to give our people opportunity to discuss their displeasure but it need not be blockades," Mr. Mercredi wrote last month in an open letter to Manitoba chiefs. "It's good to have passion, but it's also good to have a strategy that's based on reason."

Indian Affairs Minister Jim Prentice has warned native leaders of financial penalties should he learn of federal money being used to plan blockades. ♦

CBC Forum on Native Blockades, May 20, 2007

Question: Is the Native community wise to resort to civil disobedience and aggressive protest to settle land claims over bilateral negotiations with the government?

E-mail responses to a CBC TV show that talked to Shawn Brant, a native activist who says this is the only way to get action from Ottawa on land claims; and John Beaucage, the Grand Council Chief of the Union of Ontario Indians, who says negotiations work better.

Comments Posted

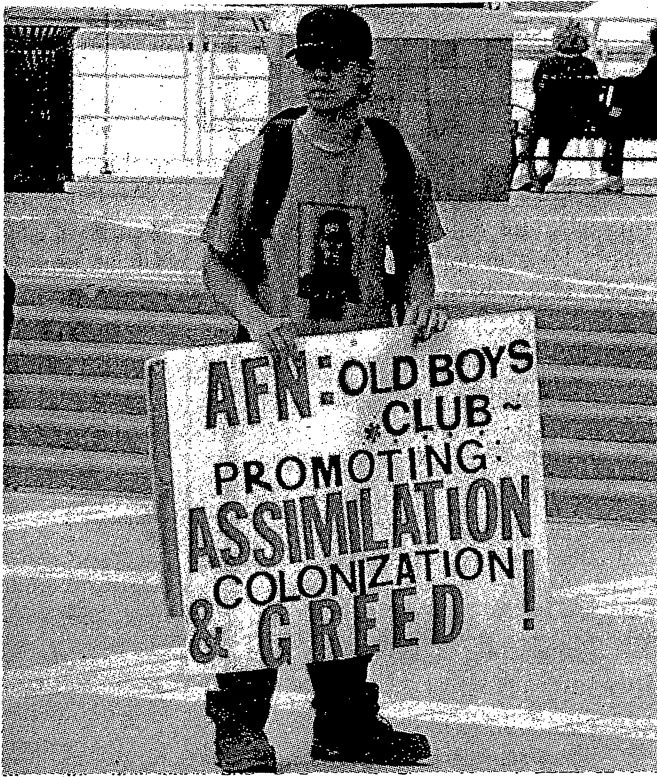
Negotiations don't work

♦ I don't think the question is disruption for its own sake vs. the wise path of negotiation. The fact is that negotiation results in an average 30 year wait-time once a claim has been accepted (so you can add a prior 500 years before that). And during that 30 year period, while those who have the patience and the restraint to refrain from blockading the rails "negotiate," the land in question is being turned into subdivisions, dams, or - as is the case with the Culbertson tract- literally trucked away by quarry operators so that by the time the Mohawks of the Bay of Quinte [Tyendenaga reserve] ever get the Culbertson what will they have won, really? A giant whole in the ground, massive piles of hazardous waste-illegally disposed and covered up by the quarry operators-and a tainted water source. Yay for negotiation. The value of disruption is that it forces the rest of us who do not have the indignity of living on miniscule reserves at the pleasure of the Canadian government to pay attention. We non-natives benefit from living on stolen land. So is it such a crime if we have to miss a train once in awhile and actually acknowledge the fact? Perhaps if there was any kind of

genuine effort to deal with native peoples as the sovereign nations that they have always been we wouldn't have an 'Indian problem,' but rather Indian neighbours. Posted by: aaron | May 20, 07 01:28 AM

Understands Frustration of Natives

♦ Hello, I was watching your show this morning and I am sure you will have many opinions to the positive or negative in regards to the Native Land Claims. Although I do not really think protests accomplish much, on Mr. Brant's face I saw the sheer frustration of a people. I saw the hurt and anguish. I felt for him. When I see the appalling conditions that some of these communities live in I am embarrassed as a 'White' person and as a Canadian. I think it is our greatest shame. The Native community has been dealt many hardships then most of us could never comprehend. I could not imagine my children growing up in such a paternalistic environment. Or to bury them. That being said my Husband is a Status Indian and I have seen the struggles he goes through from the sexist/biased Indian Act to the idea of a reserve. The whole idea of a reserve is forced confinement. Segregation. It is funny we could see the faults in South Africa for apartheid but we turn a blind eye to the suffering of Native children. There is more than enough land for everyone. We took their land. It is time that we gave back a little of what our ancestors swindled them out of. For those who think the Natives have no right to this they should really invest in a history lesson. What happened to them as a Nation sickens me. I understand the desperation bred out of hopelessness and I commend the Native community for being as peaceful as they have been. I know that I would not have been so forgiving. Dartmouth, Nova Scotia Posted by: Understanding.



Native youth at rally against AFN AGM, July 11, 2006

Agrees with Brant

♦ i think that the government should change the name "indian affairs" to aboriginal affairs. i also agree with the person who said that there are two ways to deal with a white person, point a gun at him or get in the way of him and his money. i also have the deepest sympathy for shawn brant coming up today and saying what is right. celine age 9 toronto Posted by: celine toeterman | May 20, 07 11:58 AM

Admits to Theft

♦ The wife and I enjoy your show. We are both wondering why the government, who was elected by us are going to do the honorable thing and settle the native claims? We or our ancestors were the ones who invaded their lands, brought our disease's, exploited them from A to Z. Isn't time to right the wrong, or is GREED still going to be the governing factor. Posted by: Gerry Hudson | May 20, 07 12:06 PM

Not Impressed with Grand Chief

♦ I totally support the blockades. I too am a First Nations & empathize with Shawn Brant especially his support & belief that the only way to get the blue collar, paternalistic, First Nations historically ignorant Canadians ("white man") to listen, is get between them & their money. Like earlier comments: Educate yourself on the TRUE history of the genocidal enforcement to break our people (called the "Indian Problem"). As for the Grand Chief ~ I've heard his type over & over again ~ but our water is still undrinkable, our children are getting sicker from the environmental rape, even as I see the oil & gas trucks pass my house here is Alberta (I live in the centre of the Cold Lake Oil Sands) ~ I see another way the gov't & non-natives are promising my people a solution out of our despair by giving us a few trinkets & mirrors for our land & dignity. The sad thing is ~ some of our Leaders are taking the bait. Part of me doesn't blame them because in one ear the companies are promising salvation & in the other ear they hear the children's cries of physical, emotional, mental, and spiritual starvation. I ask all people to stand with us! Ey-Ey & Maci Cho Posted by: Shannon Houle | May 20, 07 01:53 PM

The Heavy Stuff

♦ Part 1: I am not at all surprised to see that the opinions of both men differ. One difference is the reality that Mr. Beaucage as a chief holds power and is highly compensated, while Mr. Brant is speaking as a member from the community. Mr. Beaucage has a lot to lose if negotiations come to a halt; his job and his power. Mr. Brant has already lost a lot (two children) and is fighting for the sustainability of a people and their way of life. The definition of insanity is doing the same thing over and over trying to get a different result. In this case insanity is negotiation; if First Nations People continue to do the same thing they will get the same result; years of poverty, years of sickness, years of unemployment, years of high suicide rates, years of inadequate housing options, years of unsafe drinking water, years of assimilation, and years of colonization. The end result will be the loss of a people, its language, and its culture. My family had the privilege of participating this week in our first sweat as a family. To me it was a powerful reminder of what exactly is at stake; a peaceful, unified, spiritual and cultural way of life. With the loss of the earth (land claims) one of the sacred four elements has been taken away from its rightful owners. Without the restoration between the land and its people generations of First Nations people are being displaced from their culture and their way of life. The end result will be the loss of a people, its language, and its culture. Posted by: Deanna Ratt | May 20, 07 02:07 PM

♦ Part 2: From a human right perspective this is called genocide; specifically article 12 states: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks. Genocide includes inflicting on members of a group conditions of life intended to destroy them. To me taking away one's land and home, destroying or allowing to be destroyed their water, sitting back and allowing hundreds of youth to take their own lives, preventing critical medical care to communities, restricting government funding for housing, education, social and cultural initiatives is indeed the governments way of inflicting conditions intended to destroy First Nations way of life. My question is this: When there has been interference from government regarding the family, a way of life, and the destruction of their homes; where was their protection? First Nations Peoples are entitled to protection from such interference and attacks. Again, today where is the protection for First Nations Peoples regarding their way of life and sustainability? Now I ask this; why we are now questioning why Mr. Brant is taking action by protesting years of inaction by government to protect the rights of his family and First Nations Peoples. Why have we allowed him to be charged for exercising his right to protest this inaction? Tell me wouldn't a better solution be for government to return what was stolen from him and countless First Nations peoples, to return what is rightful theirs; their land, their honour, their reputation, and their dignity? Why doesn't government finally do the right thing? Let's try a new approach instead of continuing on the insanity. Here it is: Give back their land and provide financial resources to First Nations people for what was and is rightfully theirs. Posted by: Deanna Ratt | May 20, 07 02:08 PM

Arrest that Native!

♦ Once again, as the rivers flow, Chief Nelson is allowed to appear on national television and speak, "There are only two ways to deal with the white man. Pick up a gun or stand in the way of him and his money". Why is this man and people like him allowed to even have guns? Why is he not being arrested immediately? Any non-aboriginal using this language on television would be facing serious charges. His message to his children and people, without question is to kill "white people". There is no need for guns and road blocks. Just get rid of cowardly garbage like Chief Nelson. The notion of killing "white people" makes a very sad day for non-aboriginal people like myself who continue to embrace the fundamental indigenous value of this country - the indigenous people of First Nations. Posted by: Grampa | May 20, 07 02:17 PM

Arrest that Native Terrorist!

♦ I am shocked that more Canadians don't treat these NATIVE TERRORISTS like any other terrorists in the world. I say if you wanna pick up Guns then you will pay the consequences just like any other in this country. We have well trained Law enforcement people trained to deal with this stupid way of trying to negotiate. Lets look at facts. How much money has been given to these reserves? Where has all the money gone to? And why are they not reaping the benefits of being given money for education and living. Now they want more land. We have already seen what the first nations have done with free money. So lets give them more land to add to their unresponsibility. Posted by: Brad Giffens | May 20, 07 02:24 PM

Spell Checker

♦ There should be clarification on Mr. Brandt quoting Terry Nelson of the Roseau River First Nation. Mr. Nelson stated: "... There are only two ways of dealing with the white man. One, either you pick up a gun, or you stand between the white man and his money," Terry Nelson of the Roseau River First Nation told CTV Newsnet's Mike Duffy Live on Tuesday. "I prefer to stand between the white man and his money. And I think it's pretty darned clear that if I were speaking about the poverty of the First Nations, nobody would even care." Now that CBC has the proper quote there is a responsibility to air the correction. Thank you. Posted by: Wendy Merkley | May 20, 07 02:38 PM

Coffin Maker

♦ I'm of aboriginal descent, I live on a reserve and am status. (I hold a laminated card to prove it. lol). The issues surrounding native claims backlog is so disrupting and so stupid. The Indian and Northern Affairs Minister has found an excuse and continues to use that to put us in limbo. What he's really saying is, "This conservative Government is really interested in what you have to say now, but we will get to it in time!" Which will probably take forever! Clearly he doesn't want to deal with the issues presented to him by natives across Canada. The issue with the community called Kashechewan... Weren't they supposed to be moved to higher ground! I know that they were just told recently that this conservative government will rebuild or in the aboriginal dictionary, "BAND-AID" the current "flood prone site" and will be given hope and security. They're weary and are at unrest. You can't imagine what they go through every spring and all the trauma they have gone through. THIS WAS THE LAST NAIL IN THE COFFIN! The conservatives do not want to hear of their daily struggles and daily cries for help. What will they say to Canadians? They don't listen to this community, will they listen to you. Posted by: sinclair | May 20, 07 03:18 PM

A Man Named HONOR

♦ Hadeeh! Land Claims need to be done from a Nation to Nation perspective as Sovereign Nations. This usually starts with a general understanding to each other, respecting each other's Culture, and talk with HONOR. Don't forget your Ancestors or Kinfolk who went through this before you, they did it with HONOR. Posted by: Frank Alec | May 20, 07 04:28 PM [we need to find this HONOR guy...]

This Land Is Our Land

♦ Whose land is it anyway? Show me your ancestors bill of sale, no show? stolen lands! All along I have been saying "NO TREATIES FOR BEAR CLAN OF MAXAN LAKE" as they have stolen our lands and indigenous names to our sacred lands. So much money has gone through the hands of my band and the justice system. Yet my people live in poverty, are uneducated and imprisoned. Billions of dollars go to Canada's aboriginal peoples, 'Where is our share'. We have not seen one single penny. I have been made disabled by police brutalities, but I will not stop. My voice will always be heard, so long as I live on this earth. British Columbia is the only unceded territory in Canada. With all the broken treaties in North America, do you think this treaty will really be a modern day treaty? I believe that making treaties is another way of legally stealing our sacred lands. I don't believe in treaties at all. I want our sacred lands of Maxan Lake and the stolen traplines back into our hands of the

original Bear Clan families of Maxan Lake families. As our ancestors lived in the past, we want our own indigenous sovereignty recognized. Indigenous sovereignty has been our way of life for thousands of years before the government system came along. The government system has destroyed our way of life, our sacred lands, our Mother Earth, caused genocide to my own people of the Bear Clan families of Maxan Lake. Please, give us back Maxan Lake and our territory and traplines. The people who are involved in the illegal treaty process within my territory are not indigenous to this territory. As many of them were relocated into our territory by the governing system, only to make way for the illegal treaty process to go ahead. In turn this illegal process makes way for stealing our natural resources and contaminating our precious fresh waters and sacred lands. Posted by: Telquaa, Helen Michell | May 20, 07 05:54 PM

The Resolution that Started a Revolution?

Resolution No. 55
Special Chiefs Assembly
December 5, 6 & 7, 2006, Ottawa, ON
Subject: Support For National Day Of Action

Moved By: Chief Terrance Nelson, Roseau River Anishinabe First Nation, MB

Seconded By: Brent Wilson, Proxy, Rolling River First Nation, MB

Decision: Carried (6 Opposed, 3 Abstentions)

WHEREAS the property rights of Indigenous people in Canada have been continually denied by Canada which has refused to deal in a timely fashion with thousands of Indigenous land claims; and

WHEREAS continued denial of Indigenous land claims violates not only Article 17 of the United Nations Universal Declaration of Human Rights regarding the right to property but also many Canadian court decisions that recognize Aboriginal and Treaty rights to traditional territories; and

WHEREAS Canada voted against the proposed United Nations Declaration on Indigenous Rights in June 2006; and

WHEREAS Canada mines over 60 different metals and minerals including timber, oil, and water generating several billions of dollars in royalties for federal and provincial governments, while at the same time, Indigenous people's economic well being is found to be at Third World levels; and

WHEREAS in areas where treaties have been signed by Indigenous people, the treaty terms and conditions are not being respected or fulfilled by the Crown; and

WHEREAS in areas where treaties have not been signed by indigenous people, Canada has no legal access to resources yet continues to take all natural resources without regard to the property rights of the rightful owners; and

WHEREAS Canadian National Railway, Canadian Pacific Railway, Enbridge and other multi-national corporations have written to the federal government asking Canada to settle matters with Indigenous people so as to maintain the viability of their businesses; and

WHEREAS the failure of Canada has caused the Roseau River Anishinabe First Nation to call for a 24 hour railway blockade (4:00 pm Tuesday, June 29, 2007, to 4 pm Wednesday, June 30, 2007) to reaffirm the need for the Canadian government to establish a reasonable time-frame for settlement of indigenous rights; and

WHEREAS the Roseau River Anishinabe First Nation is asking for other First Nations to support a National Day of Action to demand action from the Canadian government.

THEREFORE BE IT RESOLVED that the Chiefs-in-Assembly support a one day National Day of Action and that the Assembly of First Nations establish a planning Committee to address critical issues, such as media relations, legal advice, and the safety and security of others; and

FURTHER BE IT RESOLVED that the Assembly of First Nations calls upon Canadians and the international community to respect the fundamental human rights of indigenous peoples to ownership and legal recognition of a rightful share of all natural resource wealth in Canada as recognized and supported by Canada in Article 17 of the Universal Declaration of Human Rights regarding the right to property; and

FINALLY BE IT RESOLVED that the United Nations and other countries demand that Canada not punish First Nations for taking such action to enforce their fundamental human rights. ♦

The Case of John Graham

Former AIM Member Charged with Killing Anna Mae Aquash Faces Extradition to US

In the 1970's, John Graham was an active member of the American Indian Movement (AIM). In 2003, along with Arlo Looking Cloud, he was charged with the 1975 killing of Anna Mae Aquash on the Pine Ridge reservation in S. Dakota. Aquash was a Mik'maq from Nova Scotia, Canada, and a hi-profile member of AIM who had participated in the 1972 occupation of the BIA headquarters in Washington, DC, as well as the 1973 siege at Wounded Knee. For many years it was widely believed that she had been killed either by the Federal Bureau of Investigation (FBI), or as a result of its counter-insurgency program (known as COINTEL-PRO). This belief was based on FBI death threats against Aquash, as well as an attempt to dismiss her killing as being that of an unidentified woman who died of exposure, despite FBI agents present who knew her and despite the fact that she had been shot in the back of the head.



Anna Mae arrested, 1975

Since December 2003, Graham has been under house arrest in Vancouver, Canada, fighting his extradition to S. Dakota. In February, 2004, his co-accused, Arlo Looking Cloud, was tried & convicted in a 4-day trial for aiding & abetting. He received a mandatory 25-year prison sentence. Looking Cloud was a long-time drug addict & alcoholic, vulnerable to police pressure & intimidation. During a video-taped interview with police, Looking Cloud is clearly intoxicated. He has since retracted his initial 'confession'.

The case has been controversial and divisive within the Indigenous community & movement. Graham's arrest was due to a collaborator, former AIM activist Kelly White, taking police to arrest him in an east Vancouver park. During the initial extradition hearing, Graham's identification & subsequent deportation order was based largely on evidence provided by John Trudell, another former AIM member (prompting an NYM boycott of Trudell's music & poetry career).

More recently, Bob Robideau, a former AIM member and co-accused in the 1975 shoot-out at Oglala, conducted a speaking tour in Vancouver allegedly on behalf of the Peltier Defence Committee, during which he repeatedly denounced Graham & alluded to a conspiracy of senior AIM members who ordered her execution, fearing she was an informant. This has been the same view promoted by Russell Means and Ward Churchill (both also involved with AIM). According to this theory, the Bellencourts of Minneapolis AIM are corrupt drug dealers, probably government agents, who had Aquash killed to protect their activities. This is also the view promoted by police & the FBI, and appears to be testament to the effectiveness of the FBI's COINTEL-PRO strategy of dividing and destroying resistance movements.

Since his arrest in 2003, members of the Native Youth Movement (NYM), grassroots community members, human rights groups, and others, have organized to defend John Graham and to oppose his extradition to the US. It should be noted that in 1976, Leonard Peltier was extradited from Vancouver based on fabricated FBI evidence presented to Canadian authorities. He was charged & convicted in the killing of the two FBI agents in 1975 and remains in prison to this day. Since Graham's arrest in 2003, Peltier has made numerous statements in support of his struggle to fight extradition and against the many informants and collaborators surrounding this case.

The following articles provide more background & context on this important matter.

For more info: * www.grahamdefense.org * www.freepeltier.org

Delivering A 'Framed' John Graham to US Courts

He faces a US murder warrant. New evidence suggests he's the victim of smears.

By Rex Weyler, Published: May 16, 2007, www.thetyee.ca
[Weyler is an award winning non-Native journalist in Vancouver]

On Thursday, May 17, Tutchone-Canadian John Graham, from the Yukon, enters a Vancouver courtroom to appeal his extradition to the United States on the charge of killing fellow activist Anna Mae Aquash 31 years ago. Graham says he has been framed by the U.S. to cover the government's own complicity in the murder.

Meanwhile, a week ago, a former UBC professor and Amnesty International veteran, Dr. Jennifer Wade, received a chilling letter from U.S. prisoner Leonard Peltier that lends credibility to Graham's story. In April, former American Indian Movement (AIM) member Bob Robideau toured B.C., claiming to represent Peltier and accusing Graham of the murder. The Peltier letter casts doubt on Robideau's claims.

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Background in Indian Country

In the 1970s, Graham from Yukon and Aquash from Nova Scotia traveled independently to South Dakota, where vigilantes had killed literally hundreds of traditional native leaders. Some 300 murders of native people in and around South Dakota's Pine Ridge Reservation, during a "reign of terror" in the 1970s, remain unsolved. The FBI arrested Aquash many times and urged her to become an informant. She later told AIM lawyers that agent David Price threatened that if she did not cooperate "you won't live out the year." A South Dakota rancher found her body on February 24, 1976.

Although she had been shot with .32 calibre bullet in the back of the head, an FBI pathologist reported that she died of exposure. FBI agent Price claimed not to recognize her, and the government buried her in a nameless pauper's grave after severing her hands [for identification]. When the body was later exhumed, the FBI story unraveled. Now, 31 years later, they claim AIM

ordered the murder and that Graham pulled the trigger. Naturally, many native leaders suspect dirty tricks.

Dark forces or goofballs?

In March and April 2007, Bob Robideau toured British Columbia. He claimed to represent the Leonard Peltier Defense Committee, but his public events appeared designed to denounce John Graham. Robideau repeatedly accused Graham of murder, claimed to know who "ordered the execution" and created unrest among local native groups. Robideau avoided established Peltier supporters and local First Nations groups. His tour was sponsored by the "Indigenous Rights Action Project" (IRAP), which has few, if any, actual indigenous members, and is linked to "Fire this Time" (FTT), a group with its own history of disrupting B.C. progressive organizations.

I attended a UBC "forum" staged by IRAP on March 30, 2007. Lyn Highway -- from the Vancouver Native Youth Movement and Anishnabeg Outreach program, which helps secure education and employment for aboriginal youth, confronted Robideau and IRAP representative Aaron Mercredi. She accused Mercredi of being a "dupe," and accused Robideau of being a "traitor to his people" and "a rat." She told Robideau: "You are a collaborator. You are working with the FBI. You are spreading divisiveness, suspicion and demoralization." Robideau shoved Ms. Highway against a wall, and Mercredi called the police, who arrested Ms. Highway for disrupting the forum.

I asked Robideau to explain on what evidence he accused Mr. Graham of murder. Robideau called me a "white man," true, and a "pig." He offered no evidence and ordered me to leave. I stayed and asked several more questions about his claims concerning Graham. Later, in an e-mail, I asked Robideau what he would say in his defence against Ms. Highway's accusations that he was a "rat." Robideau wrote that those "like you" at the forum, including Ms. Highway, "cast the shadow of guilt in your community over Graham. With individuals such as yourself I simply need to appear on the scene, and all of the work you accuse me of doing will be assured by you and the other screaming women."

Dr. Jennifer Wade attended the forum and reported, "Robideau had nothing new or interesting to say about Leonard Peltier. Rather, he seemed determined to prejudice Canadian opinion against John Graham, whose life hangs in the balance." Wade suspected Robideau of "misrepresenting his role within the Peltier defense team." She wrote to Peltier in his U.S. prison to ask him about Robideau.

Peltier's response, written on April 18 and received by Wade on May 10 is unequivocal: "Do I support Bob [Robideau] in his efforts to get John [Graham] railroaded into prison? Hell No! . . . if the truth be known he did not even know her. . . . You will notice Bob does not go and make these statements on Pine Ridge or anywhere in Indian Country. He would get his ass beat down bad! A dry snitch is just as bad as a snitch! And that is what he is doing, dry snitching, saying shit he has no proof of."

In prison jargon, a "dry snitch" refers to someone who is misguided, has been duped, or is serving the government's prosecutorial interests out of ignorance.

I phoned Aaron Mercredi of IRAP, who hosted the tour, and asked him about his relationship with Robideau. "I won't talk to you about this," he said and hung up. Wade believes Robideau's

tour was intended to prejudice the Canadian court case this week in Vancouver. Wade speaks from experience. She attended the extradition hearing of Leonard Peltier 31 years ago in Vancouver and raised the same concerns.

Fabricating evidence

In 1976 the U.S. successfully extradited Leonard Peltier from Canada using affidavits signed by one Myrtle Poor Bear from Pine Ridge. These affidavits were later proven, in a U.S. courtroom, to be fabricated. Poor Bear -- a destitute single mother, who suffered clinical psychosis and depression -- testified in court that FBI agent Price kidnapped her, held her in a hotel

room, threatened her children, and intimidated her into signing three false and self-contradictory affidavits. She told the court that Price showed her pictures of the dead Aquash and told her, "if I didn't do what they said, I'd be dead like Anna Mae Aquash." Nevertheless, on this "evidence" Canada sent Peltier to the U.S.

Justice minister at the time, Ron Basford, signed the extradition order on December 18, 1976. His boss, former solicitor general Warren Allmand acknowledged later

that the extradition was based on completely phony evidence and he formally apologized, first in *Macleans* magazine in 1979, and many times thereafter. Nevertheless, Peltier remains in a U.S. jail. He wrote in his letter to Wade, "It looks more and more every day that I will die in prison."

Due to similar phony evidence submitted by the U.S. in the Graham case, Wade wrote a letter to Warren Allmand this week. "Canada seems about to make another mistake by allowing John Graham to be extradited on May 17. Please do what you can to prevent this from happening to help make right the wrong that was done Peltier when you were Solicitor General for Canada in 1976."

Dead witness

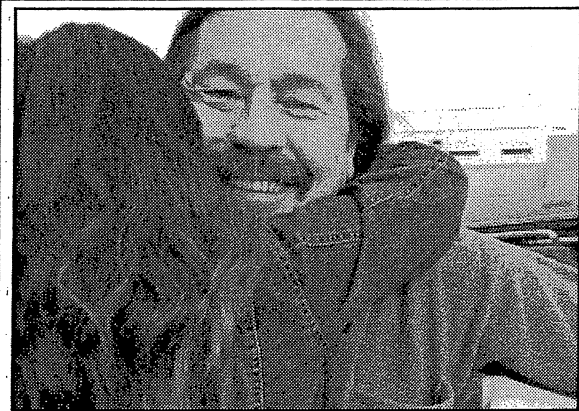
Graham's attorney, Terry LaLiberte has already shown in a Canadian courtroom that U.S. Attorney Robert Mandel, who filed the U.S. request to extradite Graham, presented spurious evidence. In a letter dated January 26, 2004, Mandel assured Canada that "the evidence. . . is available for trial."

For witness number one, Mandel told Canada that spiritual leader and elder Al Gates would testify that Graham was present at the murder. This is false. Mr. Gates had been dead for nine months when Mr. Mandel put his name forward.

Arlo Looking Cloud, the only alleged witness to Aquash's murder, says the FBI induced him with heroin and alcohol to give a false statement. He now insists he will not testify against Graham. A third witness, Frank Dillon, has denied making any incriminating statements against Graham, and claims Mandel's letter misrepresented him.

LaLiberte and Graham have said they would welcome a trial in Canada, where the fake evidence could be exposed. LaLiberte says he wants Mandel to explain in court the gaps, misrepresentations, and flaws in the extradition request. "In Canada," says LaLiberte, "I could drive a truck through the holes in this case."

Leonard Peltier believes, as he states in his letter: "He [Mr. Graham] will not receive a fair trial if he is returned."



John Graham with daughter after release on bail

The extradition agreement with the US

In the Vancouver courtroom on Thursday, LaLiberte will ask the court for a new hearing, based on a Supreme Court of Canada decision that suggests our extradition treaty with the U.S. conflicts with the Charter of Rights and may put any Canadian at risk. LaLiberte says that during Graham's first hearing, before Justice Elizabeth Bennett in December 2003, "Justice Bennett felt that the U.S. request for extradition was unsatisfactory, as we showed, but she also felt constrained by the extradition law since she had no authority to actually review the evidence."

Our extradition treaty gives the U.S. the authority to seize any Canadian citizen on the mere say-so of a U.S. Attorney. The U.S. is only required to deliver a summary of evidence, and case history has traditionally denied Canadian courts the right to investigate the evidence or confirm its accuracy. "However," LaLiberte points out, "the case law has changed. The Canadian Supreme Court has broadened the scope. An extradition hearing is no longer just a rubber stamp process."

Supreme Court challenges extradition treaty

In July of 2006, Canada's Supreme Court, with Chief Justice Beverley McLachlin presiding, expressed concerns that the Extradition Law, as it stands, may violate the Charter of Rights. In a case brought to the court by attorney Edward Greenspan, the court established a new test for judges when deciding whether or not an accused should be sent to the U.S. The court stated that evidence to extradite must amount to a case that could go to trial in Canada and potentially result in a guilty verdict. In common language: No dead witnesses, no intimidated witnesses, and no phony affidavits. The court ruled that "This may require the extradition judge to engage in limited weighing of the evidence."

Justice McLachlin also wrote that the extradition process must be "independent in appearance and in substance" and "must provide real protection against extradition in the absence of an adequate case against the person sought." John Graham and his attorney LaLiberte would welcome a new hearing under these conditions.

As Bertolt Brecht once remarked about the absurdity of the world: "In the contradiction lies the hope." ♦

Letter from Peltier on Robideau & John Graham's Extradition Case

To: Dr. Jennifer Wade Date Received: May 10, 2007
[address withheld] Vancouver, British Columbia, Canada

Dear Jennifer!

Please allow me to begin by apologizing for not responding to your letters, it was not [that] there is anything personal etc, ah, it's just that I have so much on my plate at times I don't know if I'm coming or going, and to even have the time to answer my friends becomes a hassle!

"Do I support Bob [Robideau] in his efforts to get John [Graham] railroaded into prison? Hell No! I'd be a goddamn hypocrite if I did. Because I know just about as much as Bob knows about Anna Mae's murder and that is not a goddamn thing. I know Bob is full of shit and that if the truth be known he did not even know her. He may have spoken a casual Hello or something like that, otherwise he did not know her.

What is his alternative(s)? Well, in his mind, which as far as I'm concerned is very small!, this keeps his name in front of the public and he has an issue to keep his name in Indian issues. You will notice Bob does not go and make these statements on Pine Ridge or anywhere in Indian Country. He would get his ass beat down bad! A dry snitch is just as bad as a snitch! And that is what he is doing, dry snitching, saying shit he has

no proof of. Hey, if he had real proof, he would have sold it a long time ago, because this is his real motive, \$ \$.

Bob got hooked up with B[arry] Bachrach while he was still living in Spain. He actually became Bob's lawyer more than mine. I told them repeatedly I did not want any involvement in what they were trying to do with John G. [Graham]. Finally last month I accepted Barry's resignation, and I'm waiting for Bob to do the same. Remember Jennifer, I am damned if I do and damned if I don't, and believe me that is one Hell of a burden to have to endure. So I have to wait for his [Robideau's] resignation. [small angry face drawn on original]

The government does not want the whole truth to come out about Indian peoples' struggles. Clear up to the current day & time, they have always denied their genocidal attacks and continue to do so today. And any Indian who works with them supports their claims [that] the genocide never happened.

Look, I don't know if John is guilty or innocent. What I do know is this: He will not receive a fair trial if he is returned, so we will not know any more than we know now what happened to her [Anna Mae Aquash]. I don't know how I can help. I cannot even help myself. It looks more & more every day that I will die in prison. Personally, I know the government was involved some how? This is how COINTEL works.

Well my friend, I need to end this. Please contact the director Toni of the L.P.D.C. We need to keep in touch. Take care.

In the spirit of Crazy Horse, [signed] Leonard P.S. Yes, I heard Harriet died. [Harriet Nahanee]

Leonard Peltier # 89637-132, USP Lewisburg, US Penitentiary, PO Box 1000, Lewisburg, PA, 17837 USA (as of Spring 2007) ♦

No 'rubber stamp'

John Graham's lawyers argue courts here have duty to question U.S. evidence

Suzanne Fournier, *The Province* Friday, May 18, 2007

Lawyers for aboriginal activist John Graham told the B.C. Court of Appeal yesterday his extradition order should be overturned because the rules of evidence around extradition hearings have changed. Graham, 51, has been ordered extradited to the U.S. in connection with the murder in 1975 of Canadian Miq'maq Indian Anna Mae Aquash in South Dakota.

Lawyers Terence LaLiberte and Greg DelBigio argued that a recent Supreme Court of Canada decision in the case of Shane Tyrone Ferras has "changed the rules" about the reliability of evidence a Canadian judge must consider before handing over an accused to the U.S. government. LaLiberte said the Feb. 21, 2005, decision to extradite Graham to the U.S. by B.C. Supreme Court Judge Elizabeth Bennett must be revisited because it came before the landmark July 21, 2006, Ferras decision, which he said changes Bennett's "very, very narrow interpretation of her role and jurisdiction."

Bennett said in handing down the extradition order that "the evidence in my view has been presented in a most unsatisfactory manner" but Canada's extradition law did not entitle her to question evidence from the U.S. The appeal court reserved decision. Graham is free under house arrest.

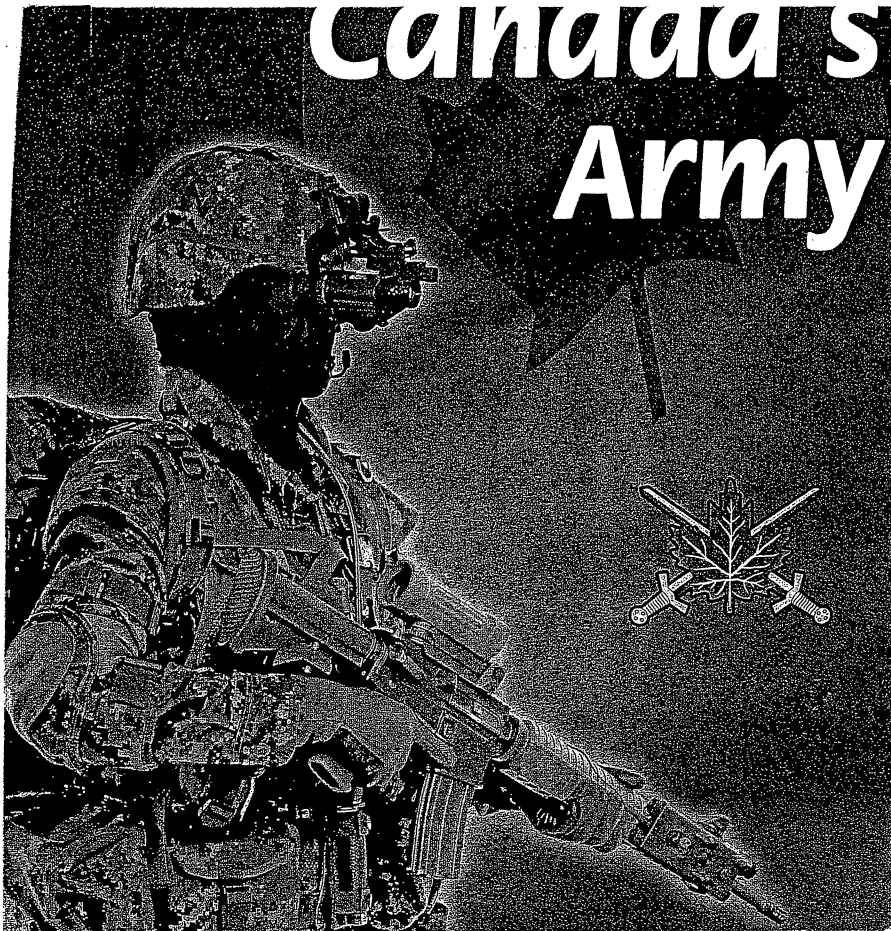
"Now the Canadian judges can't just rubber-stamp extraditions," he said, hugging his three-year-old granddaughter Rachel, her mother Chusia, 21, and his daughter Naneek, 29. His sons JT, 24, and Jimmy, 26, came from Calgary and Whitehorse for the appeal.

The U.S. claims that John Graham is actually John Boy Patton and that he shot Aquash in the back of the head and left her in a snowbank to die.

In court yesterday was one of Aquash's two daughters, Deborah Maloney, an RCMP officer from Nova Scotia. "I was 10 when I lost her and I remember everything about her," said an emotional Maloney outside court. "I came here to represent my mother and the 10,000 members of the Miq'maq Nation. It's been a very lengthy process but I feel satisfied with the process occurring, and that if there is an extradition, it will be just and lawful." ♦

Note: Deborah Maloney is an officer with the Royal Canadian Mounted Police.

Canada's Colonial Armed Forces Targets Native Youth: A mother resists the military's push to recruit aboriginal youth



The Canadian military is offering \$3,000 and the promise of a "cultural program" to attract recruits among native youth as young as 16 into a summer program in Wainwright, Alberta. Most of the focus is on teens in Western Canada and north-western Ontario. The program, named Bold Eagle, is said in promotional materials to offer "participants a taste of military life, with the option -- but no commitment -- to pursue part-time employment with the Canadian Forces."

When Laura Holland's two sons wanted to sign-up, she convinced them otherwise. Holland comes from the Wet'suwet'en Nation near Smithers, B.C., where she was born and raised, and she has lived in Vancouver since 1986. She was active in the formation of the Aboriginal Women's Action Network, does volunteer work in the Downtown Eastside, mainly with women and children, and is a member of the Vancouver Rape Relief and Women's Shelter collective. She assisted, at a community school, with forming and co-facilitating "Girlz Group" to address the realities of violence directed against girls.

ATTENTION All 'Borgs: Canadian Army Wants You!

Hi-Tech, part human, part machine—Cyborg stormtrooper (complete with digital camo.).

In a recent interview on Vancouver's Co-op Radio this is what Laura Holland had to say...

On where the military looks for aboriginal recruits:

"It was actually through the kids that I first heard about the military recruitment campaign. About two years ago. My sons and several of their friends had been approached at a community center and they'd also been approached at aboriginal day [June 21].

"I didn't hear about the program through the school itself until just recently. One of the employees at the school ... had been given some recruiting pamphlets and was convinced this was a good idea and started to distribute them to First Nations families."

On the powerful but skewed message in recruiting materials:

"I have a really difficult time just looking at the pamphlet because of the way it's set up. It's offering children as young as 16 money, of course. At the end of a two month summer camp you get paid \$3,000 -- that's \$1,500 a month. It offers military training, offers to teach young people how to handle artillery, military life. The program's called "Bold Eagle" and the cultural component starts in the first week, for four days. It teaches a lot of things many of us don't believe in. Multicultural killing is still killing! [apparently a pacifist]

"The way those pamphlets read there's very little that would stop any child as young as 16 from actually going into this program. All that's required is Grade 10. The kid needs to be physically fit and a Canadian citizen, have a high school transcript, social insurance card and a birth certificate. What they're offered is transportation to Wainwright, Alberta, and when they're there, they're offered military clothing, required equipment, meals, accommodation. It does say you don't have to commit to the military, but they strongly encourage graduates to continue with the Canadian Forces."

FIGHT FOR FREEDOM- NOT COLONIALISM! BE A WARRIOR- NOT A SOLDIER! DEFEND PEOPLE- NOT PROFIT!

Warrior-publications@hotmail.com

On pressures at home faced by teens:

"A couple years ago our community started to really feel a lot of the cutbacks, started to feel the pressures of not having any money. We saw many programs that were disappearing from the community. There was not a lot of training that was being offered to First Nations youth, and there weren't any programs specifically geared to First Nations that were free and accessible.

"A lot of the kids were hiding themselves, feeling more and more destitute; as they were getting older, hitting their teens and their late teens many kids were becoming homeless, many First Nations youth were beginning to hit the streets because they had no where else to go. A lot of these children also were just beginning to [leave] group homes and the foster care system."

On talking her sons out of it:

"At first I was really quite depressed. I was really afraid. I had to sit with my sons and have a conversation and ask them why they wanted to join the military. And of course they told me why. And it was out of desperation. What they were informed was they could get an education, have some training, have a job, have somewhere to be, somewhere to go.

"At the same time I had to say: 'Listen my son, this is who you are: You are a First Nations Youth and you have to understand why you were feeling so desperate and so destitute. You have to understand who put you in this situation in the first place. You have to understand your history.'

"So I needed to sit with my sons and explain to them things like the Indian Act. I had to explain to them this was used as a tool to control First Nations people, that this was meant to be a temporary tool to assimilate First Nations people. I also had to let them know there were very few rights that we had because of this Indian Act.

"So there is a whole history and a lot of information I needed to tell my kids so they could understand that what they were choosing was not the right thing and not for the right reasons. I had to explain that an education, housing and work -- those are the kinds of things the Canadian government has promised people in the first place. They shouldn't have to promise to go to war, they shouldn't have to kill or to die, in order to have housing or an education and a job."

On connecting dots with past service, and resistance:

"Because of their age, they at first hadn't really thought all that much about the role the military plays in Canada. What they remember because of their age is Gustafson Lake and they remember Oka. Those are the most recent events that they can recall. I had to talk to them about what roles the RCMP played there, and what role the Canadian Forces have played there also. So it was not just a matter of talking about war and the Canadian Forces. It was also talking about consciousness raising, about who they were, what side of the fence they're actually on.

"I also needed to remind them we have a long history of First Nations veterans that we honour as elders, who had gone to wars. But when they came back they didn't enjoy the same benefits as other war veterans. In fact, they had lost whatever rights they had had under the Indian Act.

"There were a couple of different things in play in the early 1900s. There was a war that was happening in South Africa. In the early 1900s there were men returning from that war -- the Boer war vets were returning. They were given different things like land and pensions and taken care of. At that same time First Nations people were being put on reserves and whatever rights they had was completely governed by the Indian Act. They didn't really have any rights.

"By the time the Second World War was happening, if a First Nations person was to go to war what they had to do first was enfranchise themselves as a Canadian citizen, because at that time First Nations people weren't considered Canadians. We weren't considered citizens. So if a man or a woman wanted to enlist that meant giving up whatever Indian rights that they were entitled to.

"Upon their return they didn't enjoy the same benefits, they didn't get pensions, or compensation, they didn't have land rights and they also weren't reinstated the Indian rights they had given up before they left. This had a profound effect on the women and children who were left behind because if a man had given up his status as an Indian in Canada it meant the whole family lost their status. And this had a profound effect on many of the following generations."

On life in an 'occupied country':

"The first thing that I want to do with my sons is explain our position here in Canada and what our reality is, what our lived experience is. I explain to them that this is an occupied country. So we don't want to contribute to the violence and oppression of women and children in other occupied countries -- because women and children are who are affected first and foremost." ♦ By Mordecai Briemberg, *The Tyee* Published: May 2, 2007, <http://thetyee.ca/Views/2007/05/02/BoldEagle/print.html>



KNOW YOUR ENEMY!

NEWS & UPDATES ON CANADIAN ARMED FORCES, 2006-07

CANADIAN FORCES IN AFGHANISTAN

Background

Canadian Forces have been in Afghanistan since November 2001, as part of the US-led 'War on Terror' that began shortly after 9-11. The initial deployment was comprised of Joint Task Force 2, Canada's 'elite' special forces unit, as well as snipers. Within months, the Taliban government was toppled & its forces dispersed, along with elements of Al-Qaeda. Despite six years of combat operations, Afghan insurgents continue to resist and to inflict casualties on foreign & government troops, particularly in the southern region.

Afghanistan forms an important part of the 'war on terror'; its alleged sheltering of Al-Qaeda was used as a pretext for military invasion and a prelude to the Iraq war. Now, it is characterized as a 'failed state' in need of Western European security & reconstruction (colonization). In the late 1990's, Unocal corporation sought to build a pipeline through the country, but failed to win over the Taliban. The country is also a major source of opium, which has flourished since the Western invasion began.

Historically, Afghanistan has been a strategic point for invading armies from Europe, the Middle-East, and Asia. Despite attempts by many empires, including the British in the 1800s, the region has never been successfully conquered. In the 1980's, Afghan tribal guerrillas defeated Russian forces that had invaded in 1979. This resistance was also supported by the US, which helped fund & organize certain elements, including Osama bin Laden & Al-Qaeda.

In 2003, a major deployment of some 2,300 Canadian troops occurred as the mission was transferred from the United Nations (UN) to the North Atlantic Treaty Organization (NATO, under the title of International Security Assistance Force, or ISAF). Along with Canadian troops, ISAF is also comprised of some 11,000 US soldiers, as well as British, German, & Dutch forces, for a total of approximately 20,000. Some NATO commanders claim as many as 15,000 more troops are necessary.

Since 2001, over 7,000 Canadian soldiers have served in Afghanistan, including units from JTF2, the Princess Patricia's Canadian Light Infantry (PPCLI), the Royal Canadian Regiment (RCR), the Royal 22nd Regiment (R22R), the Royal Canadian Dragoons (RCD), the Royal Canadian Horse Artillery (RCHA), and others.

These units, along with hundreds of reserve force personnel attached to them, rotate through Afghanistan on six month tours of duty. By the end of the 2009 deployment, the CF will have large numbers of its combat arms personnel (infantry, armour & artillery) with some level of combat experience in counter-insurgency operations. In addition, the CF is also acquiring new transport planes, helicopters, tanks, trucks, jeeps, and other equipment, as a result of this mission.



From 2003-2005, Canadian Forces were mostly limited to Kabul, the capital, where there was little combat. In 2006, they were transferred to the southern Kandahar region, where there has been far more fighting with insurgents and, as a result, many more casualties. In January 2006, a Canadian diplomat was killed & 3 soldiers badly injured in a suicide bomb attack. Combat increased in the spring of 2006 as NATO & government forces attempted to expand their control in the southern region, only to be met with determined resistance by insurgents.

Canadian Combat Casualties

As of May 2007, 50 Canadian soldiers had been killed in Afghanistan, many from Improvised Explosive Devices (IED's). According to the CBC *National* (November 7, 2006, when some 43 soldiers had been KIA); the average age of those killed was 29 years old, with a rank of Master Corporal, Sergeant, or Warrant Officer, and an average of 10 years military service.

The death of primarily Non-Commissioned Officers (NCOs) is especially hard for a combat unit due to their role as sub-commanders & squad leaders. They are more experienced, have more training, and are relied on heavily during tactical operations for communications & coordination. They can also develop strong bonds with their subordinates. These factors make a high rate of deaths among NCOs particularly demoralizing for a military force.

Especially disturbing for Canada (which has not suffered this type of combat casualties since the Korean war) were the March 2006 axe attack on Capt. Trevor Greene, and the death of Capt. Nichola Goddard, the first female KIA, in May 2006. Televised coverage of returning caskets & funerals became an issue after Prime Minister Harper attempted to ban media from such events in the Spring of 2006 as Canadian casualties increased.

Impact on CF of Afghan Mission

When the CF deployment to Afghanistan increased in 2003, the first issue that came under scrutiny was its impact on the capability of the CF, in particular the question

of over-extension of its ground forces. Some critics saw the mission as stretching the CF to its 'breaking point', with not enough time for recovery for units deployed on rotations, nor enough troops to respond to other emergencies (including natural disasters & domestic unrest).

As a result of this, and other international commitments, Canada increased funding to the CF by over \$12 billion, including expanding JTF2, establishing a new special forces regiment, acquiring new aircraft, vehicles, & other equipment, and increasing the CF to 75,000 (from its current level of 69,000). Despite this, the strain on the CF and its personnel remains a main concern, and has led to greater recruitment efforts, a lowering of entry standards, and a speeded up application process.

In response to the ongoing threat of IED's, and numerous attacks on armored convoys, in Afghanistan, the CF has deployed Leopard main battle tanks, beginning in 2006. This is the first use of Canadian tanks in combat since the Korean War. Although adding more protection & firepower, they are very hot inside and prone to breakdowns in the heat of summer, according to reports. Prior to this, the Iltis jeep was widely condemned for its failure early on to provide protection against land mines & IED's. After a deadly attack in 2003 on an Iltis, CF troops were ordered to conduct patrols in armored personnel carriers (APC's). Although providing more protection, Bison & LAV III APC's have also been destroyed or badly damaged by IED's. In 2007, the CF announced it would be purchasing used Leopard 2 tanks from Holland (which have air conditioning).

Improvised Explosive Devices are made from diverse materials such as dynamite, unexploded bombs, missiles, artillery rounds, etc., concealed along roadsides, in cars or on a person, and often detonated by cell phone or suicide bomber.

Along with deploying tanks & APC's, the CF has also acquired new, light armored, Mercedes-Benz Jeeps (G-Wagons, some with machine-guns mounted on roof), as well as some S. African Nyala armored jeeps (designed to counter mine threats), for use in Afghanistan. There are also plans to acquire new transport trucks with anti-mine protection. Troops have also been issued new body armor. Despite all this, IED's remain a primary cause of deaths & injuries (as they do in Iraq).

By 2006, Canada had spent over \$5 billion on its military deployment to Afghanistan, with a total by 2009 projected to be over \$9 billion. That year is scheduled to be the end of this current commitment of Canadian troops in Afghanistan, although in 2007 government officials & military commanders stated that this may need to be extended. ♦



G-Wagon, Light Utility Vehicle

LAV III PRONE TO ROLLOVER ACCIDENTS

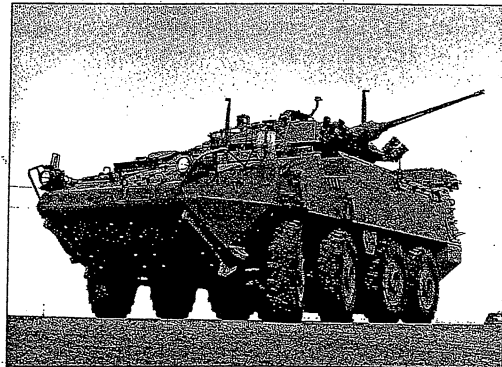
The LAV III is an 8 x 8 wheeled light armored vehicle first acquired by the CF in 2000 (LAV stands for light armored vehicle). It has a crew of 3 and can carry 8 combat soldiers. It has a 25-mm cannon, a 7.62 mm machine-gun, smoke grenade dispensers, as well as thermal imaging & night vision. It is mainly used to transport soldiers into combat and provide cover fire. Due to its armor & firepower, the LAV III is especially well-suited for counter-insurgency operations against lightly armed forces. According to CBC News, however,

"The vehicles are prone to rollovers on badly pitted or sloping roads because they have a high center of gravity. In the 6 years the LAV III has been in use ...Canadian soldiers have died and several others have been injured in a total of 10 rollover accidents."

(CBC News, March 2, 2006, www.cbc.ca)

These include accidents that occurred in Afghanistan in March, June, & November, 2006. On March 5, 2006, a civilian taxi crashed into a LAV III, causing it to roll over an embankment, killing two soldiers & injuring 6. In November, a soldier died when the LAV III he was riding in rolled over while on patrol. As well, in June 06, a Bison APC rolled over, injuring two soldiers.

Another armored vehicle based on the LAV III is the Coyote. It has a crew of 3 and is packed with surveillance gear, including infrared & thermal cameras as well as a ground radar system. The Coyote is a reconnaissance vehicle that can also provide cover fire for troops as it is armed with the same 25-mm as the LAV III. ♦



LAV-III, 8x8 Wheeled, with its 25-mm cannon

Data on LAV-III

Crew: 3 + 8
Wheeled, 8x8
Armament: 25-mm cannon, 7.62mm MG, Smoke
Length: 6.40m **Width:** 2.66m **Height:** 2.70m
Ground Clearance: 0.60m **Weight:** 16,329kg
Max. Road Speed: 99km/hr **Max. Range:** 500km
Fuel Cap.: 300litres **Fording:** 1.5m
Vehicle Obstacle: 0.6m **Trench:** 1.98m
Gradient: 60 % **Side Slope:** 30 %

CANADIAN SPECIAL OPERATIONS REGIMENT & JTF2

The new Canadian Special Operations Regiment (CSOR) became operational in September, 2006, with approximately 270 soldiers. The establishment of the CSOR was first authorized in December of 2005. In early August, 2006, the new unit held part of its selection training near Kamloops, BC. It will eventually have a strength of 750 soldiers, including elements from air & naval forces.

The CSOR is part of Canada's plan to field more special forces, along with Joint Task Force II (JTF2, an anti-terrorist/SF unit established in the mid-1990s), a special operations aviation squadron, and a new Canadian Special Operations Forces Command (CANSOFCOM) to oversee them. By 2010, CANSOFCOM will be responsible for some 2,300 personnel. These developments are in step with the US military's expansion of special forces as part of its 'War on Terror', which is in essence a counter-insurgency war:

"Special forces are seen by many in the military as providing a highly skilled & flexible way to respond to the threat posed by terrorists and insurgents..."

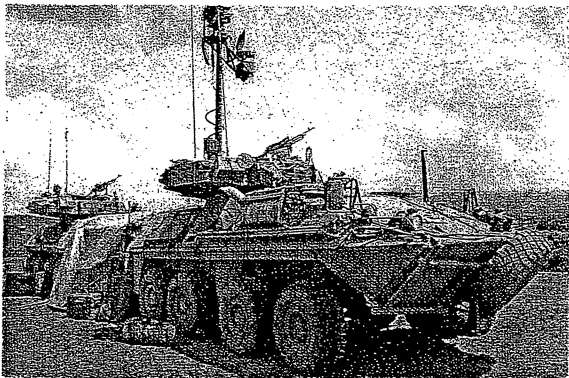
("Training to fight terror", by David Pugliese, *Vancouver Sun*, August 5, 2006).

The CSOR is to be based primarily at Canadian Forces Base (CFB) Petawawa, in Ontario. It will provide support to JTF2 as well as conduct its own operations (JTF2 is based at Dwyer Hill, near Ottawa, Ontario). In addition, JTF2 operators specializing in maritime operations, as well as elements of the CSOR, may be stationed at CFB Comox on Vancouver Island, BC. ♦

CF 'Counter-Insurgency'

Manual Refers to Native Warriors

In the spring of 2007, a draft version of a CF Counter-Insurgency manual made headlines when it was reported to refer to Native militants, including the Mohawk Warrior Society, equating them with insurgent groups such as Hezbollah & Hamas (two political-military organizations in Lebanon and occupied Palestine). Opposition Members of Parliament and the Assembly of First Nations condemned the inclusion of Native peoples in the manual, seeking to tarnish



Coyote, with its radar mast set up for surveillance

the government & to bolster their own credibility. As a result, the Department of National Defense announced that any reference to Native warriors would be removed from the manual, although the 2005 draft version has already been distributed to units for training & evaluation.

The paragraph referring to Natives states:

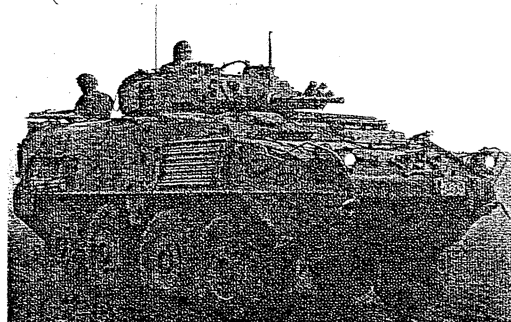
"The rise of radical Native American organizations, such as the Mohawk Warrior Society, can be viewed as insurgencies with specific and limited aims. Although they do not seek complete control of the federal government, they do seek particular political concessions in their relationship with national governments and control (either overt or covert) of political affairs at a local/reserve ("First Nations") level, through the threat of, or use of, violence" (Chapter 1: 11/15).



Nvala, Armoured Patrol Vehicle

The manual defines an insurgency as "the actions of a minority group within a state who are intent on forcing political change by means of a mixture of subversion, propaganda and military pressure, aiming to persuade or intimidate the broad mass of people to accept such a change" (Ch. 1, 1/15). Another definition included, used by NATO, defines an insurgency as "an organized movement aimed at the overthrow of a constituted government."

The manual is based largely on British counter-insurgency doctrine, and includes several quotes by Frank Kitson, a British officer with extensive COIN experience in Asia, Africa, and N. Ireland (author of *Low-Intensity Conflict* and *A Bunch of Five*). As a result, the writer(s) emphasizes the non-military aspect of COIN, including political, economic, psychological & cultural operations as being as important, if not more so, than combat operations, in defeating insurgent movements. This is because insurgencies themselves are not simply military matters, but involve the entire sphere of activities that comprise any society (including political, economic, psychological, etc.). ♦



LAV III

The 13th Anniversary of the 1994 Zapatista New Year's Day Rebellion

Warrior Publications, January 2007

From December 30, 2006, to January 2, 2007, several thousand Zapatistas and international delegates gathered in the town of Oventik, located near San Cristobal in Chiapas, Mexico, to mark the 13th anniversary of the 1994 Zapatista New Year's Day Rebellion. It was also the First Encounter of the Zapatista Communities with the Peoples of the World (although there have been many other gatherings, or *encuentros*, over the years).

Background: Who are the Zapatistas?

For those who do not know, the Zapatistas are an Indigenous insurgent movement based in Chiapas, the southernmost state in Mexico (Emiliano Zapata was an Indigenous peasant who became a leader in the 1910-19 Mexican Revolution). They are comprised mostly of Tzotzil, Tzeltal, Chol & Tojolabal peoples, the descendants of the Maya.

Despite being a major source of natural minerals, oil, timber, cattle ranching, hydro-electric projects, coffee, textiles, as well as a tourist destination for the Mexican economy, Chiapas is also the most impoverished region in the country. The large Indigenous population (over 30 % of the population) suffers from high levels of poverty, malnutrition, sickness & disease, even while vast amounts of natural resources are plundered from their traditional territories every day.

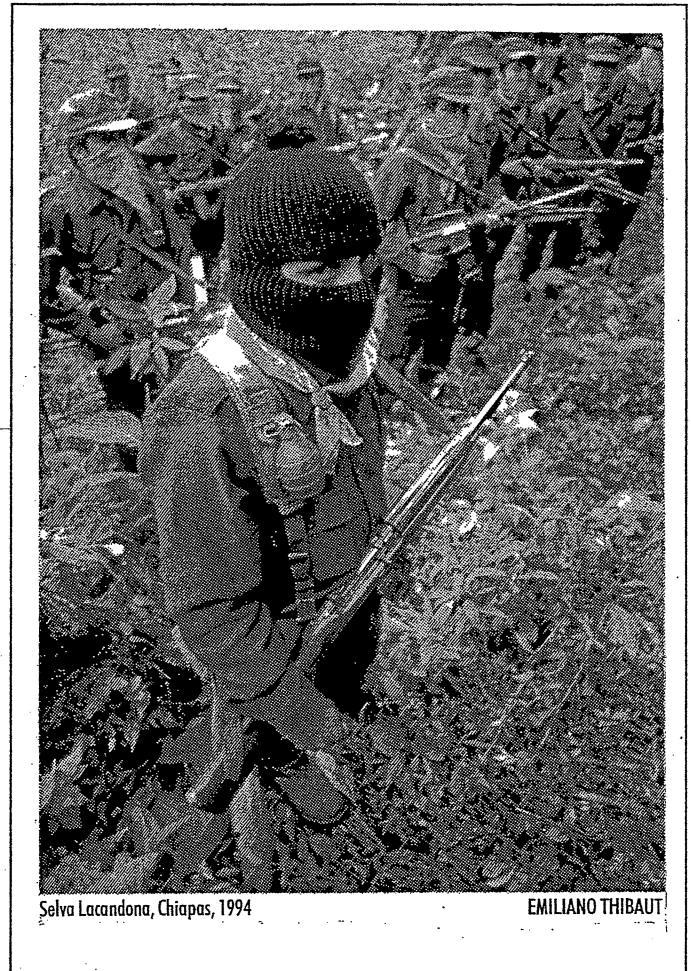
It has been this way for centuries, ever since the Spanish invasion & occupation back in the early 1500s. At the same time, so too has the people's resistance to colonization continued, with many rebellions as well as the day-to-day forms of struggle against government officials, ranchers, land-owners, bosses, & priests—most of whom have been white-skinned & non-Indigenous.

On New Year's Day, 1994, the most recent rebellion began when armed warriors from the Zapatista Army of National Liberation (EZLN in its Spanish acronym) emerged from the jungle and briefly took control of 7 cities & towns across the state, including Ocosingo & San Cristobal (cities with populations of 100,000 & 80,000 respectively). While gun battles occurred with police & military forces, this first offensive was low in casualties but had a major impact on Mexico. In the days following, the Mexican Army's counter-attack left hundreds dead, with some 15,000 troops deployed and fighter planes carrying out bombing runs.

The timing of the EZLN's attack was coordinated with the implementation of the North American Free Trade Agreement (NAFTA), and the Zapatistas were among the first to articulate a clear analysis and critique of capitalist globalization and its plan of neo-liberalism (literally, a 'new freedom' for transnational corporations to exploit people, land & resources without limits imposed by national governments). NAFTA also represented a major threat to Indigenous peasants in the region, particularly its requirement that Article 27 of the Mexican Constitution be removed thereby breaking up collective land rights held by Indigenous & peasant communities.

Although the Zapatista soldiers withdrew back into the jungles, they did not simply appear out of nowhere, nor did they disappear. Later revealed in press interviews, the Zapatistas had begun organizing & training ten years prior, in 1984. They had done this in secret, spreading their insurgent views, recruiting members, gathering resources, and expanding their organization.

Unlike many other insurgent movements in Mexico & Central America that operated in primarily Indigenous regions



during the 1960s-80s, the Zapatistas were almost entirely Indigenous as was their leadership (primarily the Clandestine Indigenous Resistance Coordinating Committee- CCRI). Although they had organized an army, the Zapatistas were also firmly based within the Indigenous communities of Chiapas (unlike many other previous guerrilla groups active in Mexico & Central America during the 1970s-80s). Also, unlike many others, the EZLN did not seek to seize state power and to impose a communist regime.

In an oppressive patriarchal society such as Mexico, largely the result of the Catholic Church's role in colonization, and where machismo is held up as a role model, the EZLN ensured that Indigenous women were promoted & accepted as genuine members of society & the movement, and not as second-class citizens. A Revolutionary Women's Law was part of the EZLN's

initial statements, and many women not only underwent military training but also attained positions of command & leadership.

In February 1994, the EZLN entered into negotiations with the Mexican federal government, achieved a cease-fire, and began debate over the development of Constitutional rights for Indigenous peoples (eventually signing the 1996 San Andres Accords, which were never fully implemented). In 1997, a massacre by paramilitaries killed 45 people in the Chiapas town of Acteal. In 1999, the EZLN launched the *Consulta* (Consultation), a broad campaign across Mexico to solicit direction & gain support for the Zapatista movement. In 2001, the Zapatistas organized the March for Indigenous Dignity, which drew support from millions of Mexicans, as part of its efforts to pressure the Mexican Congress to include Indigenous rights in the Constitution. The Zapatistas also organized several national & international gatherings in Chiapas over the years.

Although an armed force of several thousand fighters, the EZLN have maintained a defensive posture since 1994, carrying out no new offensives but engaging government forces in numerous defensive battles. Instead, the main focus of their efforts has been the Indigenous communities in Chiapas (a true insurgent movement):

"We, the Zapatistas of the EZLN, have devoted this time to our primary force, to the people who support us"

(*The Other Campaign*, p. 85).

Over the years, the EZLN has assisted many Indigenous communities in Chiapas in self-organization & achieving self-reliance. This has included establishing autonomous governance councils in many villages, towns and municipalities (autonomous because they are separate from the Mexican government system). A common slogan has been to "govern by obeying." Along with this has been the building of health clinics, schools, and collectives (i.e., weaving & sewing co-ops, coffee growers, etc.)—all without government support or funding. The leadership of the autonomous governments, health clinics & schools are rotated every 10 days or so, ensuring that corruption is minimized and that all learn how to participate in community self-organization. Overall, the Zapatistas have made significant steps towards achieving autonomy, self-reliance & self-determination, an inspiring model for Indigenous peoples in North America. According to a 2005 EZLN declaration:

"If you look at one of the government-sponsored studies, you will see the only Indigenous communities that have improved their living conditions—whether in health, education, food or housing—were those in Zapatista territory..."

(*The Other Campaign*, p. 85).

2005 La Otra Campana/The Other Campaign

After the 1994 uprising, the EZLN entered into negotiations with the government as well as the left-wing PRD (Democratic

Revolutionary Party, the main opposition party). Above all, they sought inclusion & recognition of Indigenous rights in the Mexican Constitution & political system. Following the 2001 refusal by the state—including the PRD—to implement these reforms, the Zapatistas saw little hope in working with the official political parties.

In June 2005, the Zapatistas released their Sixth Declaration from the Lacandon Jungle and launched the *Other Campaign* shortly after, a national effort to unify social resistance movements across the country and create new networks & models of self-determination. It calls for the unity & solidarity of all extra-parliamentary movements & organizations (i.e., those outside of the political parties), and in particular the anti-capitalist Left. It was timed to coincide with the 2006 presidential election campaigns leading up to the July 2 vote, although its vision & organizing extends far beyond this date. The declaration itself is a history & analysis of the EZLN, the Zapatistas, and current conditions in Mexico, that has received widespread interest & support across the country. The 6th Declaration and the Other Campaign appear to be the main guiding philosophy & strategy of the Zapatistas at this time.

The 2006-07 Gathering in Oventik

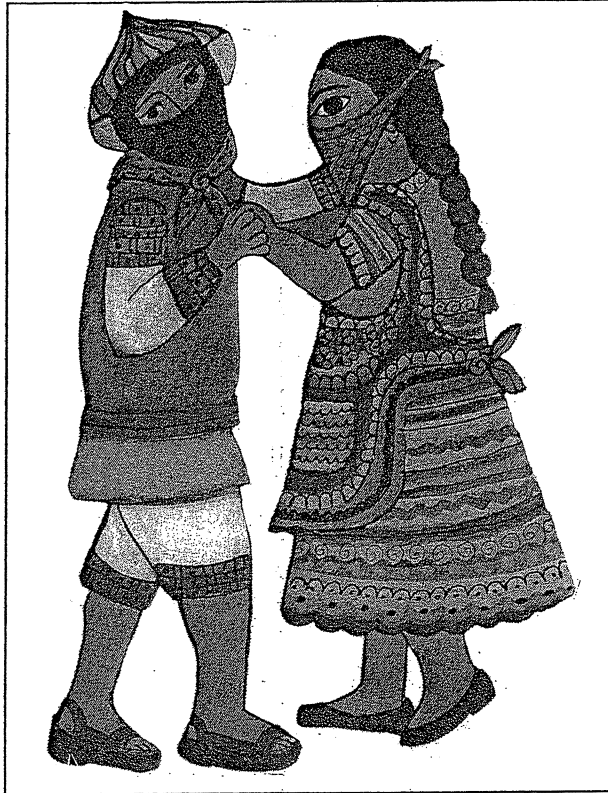
Oventik is one of the stronger Zapatista rebel communities and has been the site of numerous international gatherings. It is located about 1 hour drive from San Cristobal and is in rugged, mountainous terrain that is

colder & wetter than the low-land regions. At times, Oventik was shrouded in a heavy fog that made everything seem dream-like & surreal. It also rained several times, turning the ground into patches of slick mud.

Traveling from Mexico City to San Cristobal, and then to Oventik, we had expected to cross numerous military checkpoints, to be questioned & searched, etc. Instead, we did not pass one, nor was there any visible military presence in the area during the gathering. Traveling the highway, however, you cross many toll booths, at which there are usually soldiers posted.

Inside Oventik, several thousand people gathered for 4 days to attend workshops, listen to speeches, observe cultural performances, and celebrate the 13 anniversary of the uprising. Most of those attending were local Indigenous people & Zapatistas, people from across Mexico, groups of European radicals, and our delegation of Indigenous people from BC (including Native Youth Movement members, a *Redwire* staff member, WARRIOR Publications, and Secwepemc elder Wolverine). Many of the Zapatistas wore their ski masks, so there were usually hundreds of masked warriors in camp.

Although the gathering was promoted as an encounter with the 'peoples of the world', the main representation from outside Mexico appeared to be white European radicals from N. America & W. Europe. I didn't see any Africans, and just a few Asians. It seems that beyond Mexico, the primary support networks that have been established have been with white radicals. This, in turn, appears to be the result of the politics of the EZLN as well as the economic capacity of white radicals to not only travel to



Chiapas, but to also provide financial, technical & material support to the Zapatistas. Nor was there any significant representation from Indigenous peoples in Canada or the US (aside from us).

There were only 7 main workshops: Autonomy & Governance, Education, Health, Women, Communications, Commerce, and the Struggle for Land & Territory. They were almost all conducted by Zapatistas and comprised largely of reports from different towns & regions. They talked about the type of work they have accomplished and how they did it. After, there was time for questions & statements from others. There was no translation, but we had our own comrades to translate for us.

One of the main points I noticed was the Zapatista emphasis on training people to gain skills & experience, which they in turn pass on to others. For example, when they began establishing health clinics & schools, they sent people out for training and then began the process again within their communities. Because many of those who do the work do not get paid, communities support them by providing transportation, food, shelter, etc.

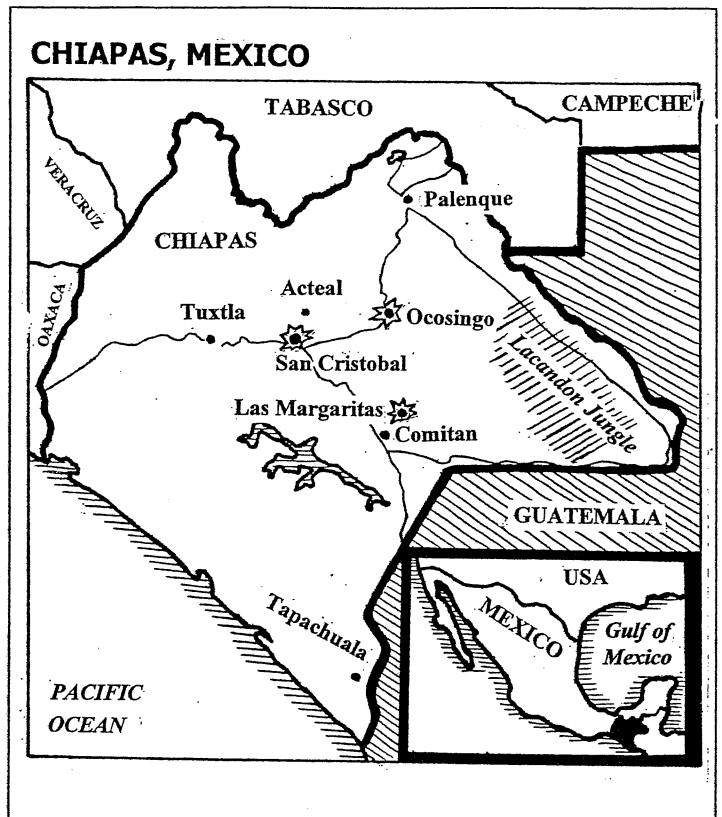
Oventik itself is a model of much of the work the Zapatistas have sought to carry out. In the market area, where the gathering was held, there is a main street running down to a large stage & open area. Along the street are small houses & shacks, many of which are co-operatives selling food, coffee, clothing, boots, literature & DVD's, etc. During the gathering, these co-ops were the main source of food for those attending the gathering, as there were no community dinners or kitchens. The gathering itself put thousands of dollars into the local economy (clever capitalists those anti-capitalists). Along with a school and health clinic, there is also a pirate radio station, *Radio Insurgente*, that broadcasts to local communities. The Good Governance Council also has a building on this street. Most of the buildings had murals painted on them, part of a rich & vibrant culture of resistance among the people.

On the night of January 31, a large celebration was held in the main stage area. Many speeches & performances occurred, along with statements from several EZLN commanders, including Subcomandante Marcos, Comandanta/es Yoland, Hortensia, David, & Lt.-Col. Moises. Whenever the commanders appeared, there was a large security force around him or her, clearing a path through the crowd and ensuring no one got too close. Later every night until 3 in the morning there was dancing (a traditional Mexican-Spanish folk dance of some kind). Despite the heavy discussions during the day, there was always a festive atmosphere.

Conclusion

Overall, the gathering was very inspiring & educational. I was able to see the strength & determination of the Zapatistas with my own eyes (which you can see in theirs). I was also able to witness their efforts to achieve autonomy & self-determination within their communities & territories. The Zapatistas are well organized, trained, disciplined, humble & respectful. They are a true Indigenous resistance warrior movement, and one that Indigenous people in North America can learn a great deal from. In October, 2007, the National Indigenous Congress, along with the Zapatistas, will be hosting an Indigenous gathering in northern Mexico. It will be the 515 year mark since the European invasion of the Americas in 1492, and a good opportunity for Indigenous peoples from north & south to meet.

To better understand the history & philosophy of the Zapatistas, it is recommended that you read the Sixth Declaration



from the Lacandon Jungle (The Other Campaign), which is now widely available on the Internet, and check out the following resources. ♦

Resources & Info

Websites

www.narconews.com
www.zmag.org/chiapas1/index.htm
www.chiapas.indymedia.org
www.ezln.org.mx (in Spanish, good graphics)

Books

The Other Campaign, by Subcomandante Marcos & the Zapatistas, City Lights Books, San Francisco 2006

Our Word is our Weapon; Selected Writings of Subcomandante Insurgente Marcos, edited by Juana Ponce de Leon, Seven Stories Press, New York 2001

Homage to Chiapas; The New Indigenous Struggles in Mexico, by Bill Weinberg, Verso, New York 2000

Rebellion from the Roots; Indian Uprising in Chiapas, by John Ross, Common Courage Press, Maine 1995

Films

A Place Called Chiapas, 1998, Dir. by Nettie Wild, National Film Board of Canada (NFB), 92 min.

Zapatista, 2001, A Big Noise Film, documents period 1994-98, interviews with Marcos, Tache, & Ana Maria, Noam Chomsky, music by Rage Against the Machine & others.

Zapatista Women, 1995, 30 min., Spanish with English subtitles. Interviews with EZLN women combatants & commanders.

Insurgent Mexico

"Mexico presents special concerns. It is vital to Mexican & US security that existing & incipient insurgent movements be examined, understood & resolved. This is an undertaking as complex & challenging as any in Latin America, which forms a backdrop to what may be happening in Mexico."

Dr. Graham H. Turbiville, "Mexico's Other Insurgents," *Military Review*, June-July 1997

Through a combination of electoral fraud, corruption, mass poverty & oppression, Mexico always appears on the verge of a political crisis. Following the July 2, 2006, elections, the Mexican government's enduring 'crisis of legitimacy' only increased as uncertainty over who won, along with widespread accusations of fraud, further polarized the country. This drama dragged on through a long, hot summer, stoked by the open revolt in Oaxaca against government authority. In the end, Felipe Calderon of the right-wing National Action Party (PAN) was declared *el presidente* by a very slim margin, neither resolving the conflict nor dampening charges of electoral fraud.

What makes this crisis so dangerous now (for the Mexican ruling class) is that it occurs at a time when many diverse social movements are unifying their resistance & becoming more combative. A primary factor in this has been the Zapatista Indigenous insurgency in the southern state of Chiapas, which began in 1994 and which has had profound effects on Mexican society. The most recent manifestations of this have occurred in large-scale revolts in Atenco & Oaxaca in 2006, involving tens of thousands in protests & street-fighting.



Zapatista Women Warrior cradles her M-16A2 carbine

Indigenous Mexico

The total population of Mexico is approximately 100 million. Of this, 12 million are estimated to be Indigenous (or 12 percent of the population). Others estimate the Indigenous population to be as high as 30 percent, with many being assimilated into the broader Mexican culture. The majority of the Mexican population are referred to as *Mestizo*, or mixed ethnicity of Indigenous & Spanish, who culturally identify as Mexican (although by our understanding, Mexico appears to be 90 % Indigenous, even if many are assimilated into the nation-state of Mexico). A small percent of the entire population is considered white, primarily descendants of the Spanish.

There are some 62 different Indigenous nations in Mexico, although the most well known are the Mexica (or Aztec) & Maya. The diversity in the landscape of Mexico is said to contribute to the many different Indigenous nations in the region. This land is comprised of mountainous regions & plateaus that cover more than 2/3 of the country, with the rest comprised of fertile valleys, forests and deserts.

The Zapatista Insurgency

On January 1, 1994, the EZLN emerged to capture 7 towns & cities across Chiapas, fighting with police & soldiers before withdrawing. Following this, the rebels did not carry out any new offensives, but instead focused on the base of their insurgency: their people. The EZLN have assisted Indigenous communities in Chiapas to build autonomous governing councils, schools, clinics, communications, & economic self-reliance. As a result, and due to the frequent public gatherings, mobilizations & campaigns carried out by the EZLN over the past 13 years, the Zapatista movement appears to have grown & strengthened (a claim of the EZLN in its Sixth Declaration, made in 2005). In fact, the insurgent spirit of the Zapatistas itself appears to have spread across many regions in Mexico (as well as internationally), a process that continues to this day.

The impact of the Zapatista rebellion has been felt throughout Mexico & contributed to significant political change. In 1994-95, the ruling PRI party (Institutional Revolutionary Party) was hit with the assassination of its primary presidential candidate & the exposure of major corruption within the party. In 1997, the PRI lost its majority control of the Congress for the first time in its history. In July 2000, the PRI was defeated in presidential elections, ending 7 decades of 'democratic' dictatorship.

Along with inspiring & mobilizing Indigenous peoples across Mexico, the Zapatistas have also served as a guiding light against neo-liberal economic policies that have hit many different social sectors throughout the country, including Indigenous campesinos, students, workers, & women. Some of the most important social conflicts that have occurred include the 1999 UNAM student strike, the 2006 rebellions in Atenco & Oaxaca, as well as the development of numerous guerrilla groups in the states of Chiapas, Guerrero & Oaxaca.

Atenco, 2006

Atenco is located near Mexico City and was the sight of conflict several years ago, in 1999-2002, when many residents fought to stop the construction of a new airport. The struggle at Atenco became a popular symbol of resistance throughout Mexico. In May 2006, Atenco once again became the scene of barricades & riots as heavy police repression was unleashed against the population. This recent conflict began on May 3, 2006, when police attempted to evict street vendors in the nearby town of Texcoco (20 miles east of Mexico City) from land where a proposed Wal-Mart is to be built.

In Atenco, the People's Front in Defense of the Land, first formed to fight the airport project, blocked the highway in solidarity. Hundreds of riot police were sent in to remove the blockade, but despite 5 attempts to clear it they were repelled by the people fighting back with batons, rocks, & Molotovs. This violence resulted in many people injured, one youth shot & killed, & scores of arrests. The people also took 11 police hostage, although most were later released.

The next day, at 6:30 AM, over three thousand police (mostly the Federal Preventative Police, PFP) invaded Atenco, violently dispersing barricades & crowds with batons, tear gas, & plastic bullets. Hundreds of people were injured, and after a few hours police gained control of the streets. They then began house-to-house raids, breaking doors & windows, attacking people and carrying out arrests, especially of movement organizers.

In the aftermath of these attacks, over 100 had been arrested, with nearly 200 more missing. At least 3 persons were killed. In addition, many women who had been arrested were sexually assaulted by police. By early evening, most of the police had withdrawn from Atenco, leaving a trail of terror & destruction in their wake. Many observers see the police repression at Atenco as being closely related to the struggle over the airport, which is seen as a project still sought after by business & government.

Oaxaca, 2006

Oaxaca is a state neighboring Chiapas. It is an estimated 60 percent Indigenous, with a population of some 3.2 million overall. Oaxaca city is the state capital and a main tourist destination. The conflict in Oaxaca city arose as a result of a teacher's strike that began on May 22, and which was joined by Indigenous & other people's organizations. They presented a number of demands, including better health, education, infrastructure, wages, etc., to the state government. The movement soon converged around efforts to have the governor—Ulises Ruiz Ortiz—removed from office. Ortiz was widely despised due to his coming to power in 2004 under a cloud of fraud & corruption, and because of his repressive policies once in office.



Cops abandon burning water cannon in Oaxaca, November 2007

On June 2, during federal elections and then one week later, on June 7, mass demonstrations of from 100-200,000 occurred in Oaxaca. Then, on June 14, Ortiz ordered the violent dispersal of a protest camp in the *Zocalo* (city center). Many people were injured by batons & tear gas, and pregnant women had miscarriages as a result. Later that day, thousands of people descended on the *Zocalo* & re-established the picket. A week later, the Popular Assembly of the People of Oaxaca (APPO) was established to coordinate the resistance movement.

The APPO, comprised of teachers, peasants, Indigenous, women's, workers, and many other groups, then organized more mass rallies involving as many as 1 million people. Radio & TV stations were taken over & government offices occupied. Against

this, the government repeatedly used its police & paramilitary forces to attack the movement.

On November 26, heavy fighting again broke out when a large force of police invaded the city to clear out the resistance. Many buildings & cars were set on fire, along with attacks on police who used water cannons, tear gas, baton charges, arrests, torture, rape, and assassination.

According to the National Human Rights Commission (the CNDH, & reported in *La Jornada*), since August 2006, some 20 people have been assassinated (many of whom were movement organizers), over 350 have been arrested, nearly 400 injured, with more disappeared. Along with raids on homes & offices has been the practise of street abductions carried out by armed & masked men (police), who then torture their prisoners for information before releasing them.

Guerrillas in their Midst

Mexico has a long history of guerrilla warfare, dating back to the time of the Spanish invasion (early 1500s), through to the 1800s independence struggle, to invasion & annexation by the US (1848), to the 1910-19 Revolution. During the 1960s & '70s, a number of armed groups appeared throughout Mexico, most notably in the states of Guerrero & Oaxaca, including the Party of the Poor (led by Lucio Cabanas, a former teacher) & the Revolutionary Clandestine Workers' Union Party (PROCUP). Although largely destroyed by Mexican military & police action by the late 1970s, this phase of guerrilla activity would contribute to the development of later struggles.

According to their history, the origins of the EZLN can be traced back to this period, when a few surviving guerrillas made their way to the mountains of Chiapas, where they began to meet Indigenous fighters & peasants. By the early 1980s, the basis of the Zapatista army had been formed, and thereafter began ten years of organizing, recruiting, training, and gathering of resources.

Following the 1994 Zapatista uprising, there has been a proliferation of new guerrilla groups in Mexico. In 1995, the Clandestine Armed Forces (FAC) announced its formation, along with the Liberation Army of the Southern Sierra (ELSS), both in Guerrero. In Oaxaca, the Clandestine Indigenous National Liberation Army emerged, claiming to operate in both the mountains & urban areas. While these & many other examples have remained apparently small, unknown, and not very active groups, a new guerrilla movement appeared in Guerrero in 1996 that was far more organized: the Popular Liberation Army (EPR).

The EPR emerged in June 1996, during commemorations for 17 campesino activists murdered one year earlier by state police at Aguas Blancas. Over the course of the next few months, the EPR engaged in several gun battles—including raids & ambushes—with police & soldiers. In August, the group carried out coordinated attacks in Oaxaca, Guerrero, Puebla, Tabasco, Guanajuato, and Mexico City, against police & government targets. The EPR claimed to have killed 41 government officials & police during these attacks. Their units operated in groups numbering up to 130 (company strength). EPR activity continued into 1997, even as it faced growing repression from the Mexican army & police.

During this same time, other guerrilla groups appeared, including the Guanajuato Revolutionary Army, the Revolutionary Army for Popular Insurrection (ERPI, an offshoot of the ERP), and the Armed Front for the Liberation of Marginalized People of Guerrero (FALPMG). In 2000, the Revolutionary Armed Forces of the People (FARP) appeared. Today, there are an estimated two dozen or more guerrilla groups in Mexico, with as many as 20 additional groups in Mexico City.

The primary areas for the proliferation of guerrilla activities have been the southern states of Chiapas, Guerrero & Oaxaca. These three states also have some of the highest ratios of Indigenous peoples and suffer the highest rates of poverty, unemployment, poor health, lack of infrastructure, etc. They also contain mountainous regions that provide better conditions for the establishment of guerrillas & base camps.

Context of Oppression & Resistance

Despite 13 years of neo-liberal economic policies following the implementation of NAFTA in 1994, most Mexicans continue to live in poverty, with as many as 70 million living at or below the poverty line. Along with rising costs of living, the government has also privatized many government & social services (an example of neo-liberalism). The effect has been to increase levels of poverty, even while the rich & middle-class have prospered.

In the northern border regions, rampant crime & violence associated with the drug trade has, in turn, been linked to government, police & military officials. Throughout the country, political corruption, poverty, & oppression has led many to become disillusioned & cynical towards the government, its courts & police, and the entire political establishment. The failure of the government to honour the San Andres Accords of 1996, which would have included Indigenous rights in the Constitution, along with ongoing electoral fraud, has led many to the conclusion that the avenues of legal & political change are closed.

At the same time, the Mexican military & police have carried out a 'dirty war' using torture, false arrests, disappearances and assassinations against members of the resistance. There are an estimated 500 political prisoners in Mexico today. The military & police have also received vast amounts of economic, technical & material aid from the US (under the pretext of a 'War on Drugs'). In addition, paramilitary groups comprised of ranchers, landowners, police & military personnel are active in many states & have been responsible for numerous massacres, assassinations, disappearances, & assaults. Despite its image of 'democracy', the Mexican government clearly uses terror & violence to counter political opposition & to repress social movements.

Mexico is today the United State's second largest trading partner. It is a primary exporter of manufactured goods & energy to the US. The state-owned PEMEX oil company is the world's fifth largest; and 80 % of Mexico's oil production goes to the US. Along with being a source of cheap manufactured goods & energy, Mexico is also an important source of agricultural products & illegal drugs to the US. Due to its geographic location, it is a primary transit route for export from Central & S. America (an important part of the proposed Free Trade Area of the Americas, FTAA, which includes new highways, airports & port facilities).

For these reasons, Mexico is of vital strategic interest to the US. In 1917, during the Mexican Revolution, the US stationed 35,000 troops along the border to prevent refugees—along with revolution—from spreading into the country. Today, mass illegal immigration by Mexicans has swelled their population inside the US by an estimated 12 million. Along with legalized Mexican immigrants & their descendents, this population is now a powerful political force within the US ('Latinos' & 'Hispanics', primarily from Mexico, Central & South America, now comprise an estimated 40 million people, or some 20 % of the entire US population). In May 2006, huge rallies against proposed changes to immigration laws drew millions of Mexican-Americans and included widespread high-school walkouts & strikes by Mexican immigrants, who are an important source of cheap, physical labour in farms & factories throughout the country. For these same reasons, Mexico is also of vital strategic interest to resistance movements in both the US & Canada, as well as internationally. ♦



CALL FOR A GATHERING OF THE INDIGENOUS PEOPLE OF THE AMERICAS Mexico, October 11-14, 2007

**515 Years of Indigenous
RESISTANCE**

Considering that 515 years after the first invasion of our ancestral territories, the war of conquest, the plunder, and capitalist exploitation have not altered their course, but rather have become a new war of extermination, a war designed for the destruction and utter plunder of all the original peoples of the Americas;

Considering that the long history of wars of independence and numerous revolutions that have taken place on our continent have not yet changed the condition of colonized people, nor have they allowed for a full recognition of our rights in the nation states that formed in the last two centuries;

Considering that despite a long history of domination, our resistance has sustained itself and that our people continue to live and struggle, and that this struggle has been encouraged by the uprising of the Zapatista National Liberation Front (EZLN) in the first days of 1994;

Considering that the strategies of the national governments of the Americas have always sought the division of our people through the establishment of borders, reservations, and legislation designed to fragment us and to neutralize our efforts of autonomy;

Considering that the strengthening and the unity of the struggles of liberation of the indigenous people of the Americas will be possible as our peoples meet and come to know each other;

Considering that for our people it has proven necessary that their struggles be made known world wide in order to be supported by all honest movements that struggle for a society effectively just, free, and democratic;



All indigenous communities, tribes, and nations of the Americas are called to *THE GATHERING OF THE INDIGENOUS PEOPLE OF THE AMERICAS*

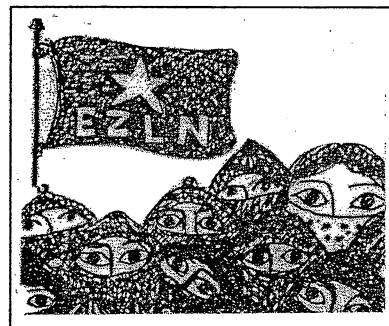
Which will take place the 11th, 12th, 13th, and 14th days of October, 2007 in the community of Vicam, Yaqui Territory, Municipality of Guaymas, State of Sonora, Mexico, to address the following...

TOPICS

- *1* The war of capitalist conquest in the indigenous communities in the Americas.
- *2* The resistance of the indigenous peoples of the Americas and our defense of mother earth, our territories, and our cultures.
- *3* Why do we, the indigenous peoples of the Americas, struggle?

ORGANIZATIONAL PRINCIPLES

- *1st Principal.* Delegates, observers, and communications media workers attending the Gathering will abide by the regulations of the Yaqui Tribe devised by their Traditional Authorities in order to govern their presence while in attendance.
- *2nd Principal.* All participating indigenous communities, tribes, and nations are invited to demonstrate their clothing, songs, dances, and other traditional forms of expression.
- *3rd Principal.* Authorities and Representatives of indigenous communities, tribes, and nations of the Americas are invited to participate as delegates with voice and vote.
- *4th Principal.* Individuals and members of social movements and civil organizations in solidarity with the struggles of indigenous peoples of the Americas invited by the organizing commission will be able to participate as observers.
- *5th Principal.* National and international communications media workers that are accredited by the organizing commission will be able to cover the event.
- *6th Principal.* All agreements adopted at the Gathering will be made by consensus of the participants and not through the method of voting.
- *7th Principal.* Organization of the Gathering, the national and international distribution of its publicity, as well as accreditation of participating delegates, invitees, and any unforeseen issues will be resolved only by the organizing commission in conformity with the Traditional Authorities of the Community of Vicam, Yaqui Tribe, The National Indigenous Congress (CNI), and the Sixth Commission of the Zapatista National Liberation Front.



***INFORMATION*:**

1. Office of the Sixth Commission of the EZLN, located on Zapotecos St. No 7 Col.Obrera, C.P. 06800 Mexico, D.F.
Telephone: (01 or 011) 55 67 61 42 36 Monday thru Friday, 10 AM – 8 PM., Saturday, 10 AM – 6 PM.
webpage: www.encuentroindigena.org e-mail: informes@encuentroindigena.org

2. Official Precinct Office of the Traditional Guard of the Yaqui Tribe, Vicam Station ,Colonia Yaqui, Municipio de Guaymas, Sonora, Mexico. Telephone: (045 or 001) 64 49 98 94 08.

3. Office of the Organization of Indigenous and Campesino Communities, de Tuxpan, Jalisco, in Nicolas Bravo, No. 65 , Tuxpan, Jalisco., Telephone: (01 or 011) 371 41 764 15 from Monday – Saturday, 10 AM – 8 PM. e-mail: comunidad_tuxpan@hotmail.com

Written - April 22nd, 2007 in Tohono O'odham Territory of the Tohono O'odham Nation, Sonora, Mexico.

Signed: Never Again, a Mexico Without Us ~ Liberty, Justice, and Democracy * Nde Cultural Historical Organization

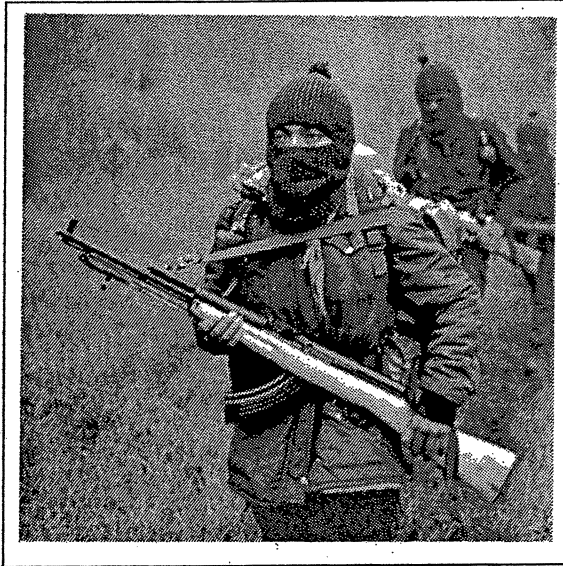
*"Tierra y Libertad" / Chicana Indigenous Organization, Tucson, Arizona * Native and Immigrant Indigenous Development Organization

*Michelle Cook (Dene Nation/Navajo) * Tohono O'odham Nation Mexico – United States * Traditional Authorities of Vicam Community, Yaqui Tribe * National indigenous Congress (Mexico) * Clandestine Revolutionary Committee, General Command of the Zapatista National Liberation Army (EZLN)

Zapatistas Select Yaqui to Host Intercontinental Summit in Mexico

Indigenous Representatives from All América, and the World, to Gather October 11-14 near Guaymas, Sonora

By Brenda Norrell, Special to *The Narco News Bulletin*, April 23, 2007



RANCHO EL PENASCO, Sonora, Mexico – Indigenous Peoples from Mexico and the United States met with Subcomandante Marcos and Zapatista Comandantes to establish the Indigenous Intercontinental Conference for 2007.

The Intercontinental gathering will be held in the Yaqui community of Vicam in Rio Yaqui, Sonora, on the northwest coast, Oct. 11 – 14, 2007. Comandante David, Mayan from Chiapas, welcomed the world's Indigenous Peoples to the intercontinental gathering.

"At this moment, we want to let the Indigenous Peoples of Mexico, Canada, the United States, Central America, South America and the whole world know what we are planning," Comandante David said in an interview here, speaking in Spanish.

"The object of this meeting is to meet one another and to come to know one another's pains and sufferings. It is to share our experiences, because each tribe is different."

Juan Chávez, Purépecha elder from Michoacan, said the conference would expose the treatment of Indigenous Peoples, organize resistance in defense of Mother Earth and ask the question, "What are we, as Indigenous Peoples, struggling for?"

The declaration for the Indigenous Intercontinental Conference, signed April 22, states that it has been 515 years since the invasion of ancient Indigenous territories and the onslaught of the war of conquest, spoils and capitalist exploitation.

Now, there is a new war of neo-liberal extermination, which continues the destruction of Indigenous communities. Despite the long history of domination, Indigenous resistance has kept Indigenous communities alive and fighting for survival. The Indigenous struggle was uplifted by the emergence of the EZLN, Zapatista Army of National Liberation, in the year of 1994.

The national governments of the Americas have always sought to divide Indigenous communities through the establishment of borders, reservations and legislation to fragment and neutralize Native efforts of autonomy. However, with unity and knowledge, the struggle for liberation will be strengthened. This struggle must be known to the world, so that all people who are honest in the fight for democracy and freedom will become companions in the struggle, the declaration states.

Marcos, speaking of the need to arise in defense of Mother Earth, told Indigenous gathered here of his recent trip to support the fishing rights of the Cucapa and Kiliwa Peoples in Baja California, Mexico. Marcos spoke of the assault on Indigenous Peoples in the Americas by corporations and governments.

Sharing concerns over environmental damage, hazardous dumps and the loss of languages, lands, traditions and culture were O'odham from Sonora, Yaqui from Rio Yaqui, Sonora, Mayo from Sinoloa and Raramuri from Chihuahua in Mexico. Coming from the United States were O'odham, O'otham, Navajo, Apache and Hopi.

The American Indian Movement provided security at the planning session, with AIM security guards around the clock at the entrance gate. Closer to the highway, there were up to a dozen vehicles of local and federal Mexican police and undercover officers.

Although Mexican police attempted to intimidate Indigenous Peoples by questioning them when they arrived, AIM security demanded the police halt the intimidation, which they did. While traveling in northwest Mexico, undercover police continuously followed Marcos and the Comandantes.

Marcos first came to Rancho el Penasco, south of Magdalena, in October of 2006, for the listening session with O'odham during the Other Campaign. Marcos and 10 Comandantes returned on April 8 enroute to the Cucapa Peace Camp to uphold fishing rights. Marcos and members of the Zapatista delegation returned for the Intercontinental summit planning session here April 21 –22. ♦



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