

# NARP NEWSLETTER



# RED POWER

EDITORIAL:

We must first apologize to our readers and subscribers for the long interval between issues of NARP NEWSLETTER. It was our intention to publish 6 issues yearly, one issue every 2 months. We felt that we would be able to carry out this task without too much trouble.

The big problem we have come up against is a financial one - we are very short of money. In the past 6 months, the cost of paper, press supplies, etc has risen at least 80%, add to this the increased cost of postal rates and you have the reason for the delay in publication! To give an example; it costs approximately 5 cents to produce one copy of the paper, with the higher postal rates, it now costs 5 cents a copy to mail. So that is the reason for the delay in publication.

Despite the financial burden, we felt it essential that we publish an issue before summer is on us. In order to make this issue financially possible, we have had to cut down on production costs by changing the format of the paper. There are no cartoons, pictures, or art work - just the type written word. Using this method has enabled us to produce this effort.

It is our intention to return to our regular format in the Sept - Oct issue, if we have sufficient funds to do so.

We wish to thank our readers for their many kind comments about NARP NEWSLETTER also for their many donations of money which has enabled us to carry on with our activities.

Thank you,

Editorial committee.

THE "BEOTHUCK PATROL"

Vancouver's "Skid Row" is the same as that found in any other Canadian City. - a human jungle of filth and corruption. It is the bottomless pit of this unconcerned society. It is the mecca of the drug addict, the pimp, the rounder, the drunk and the dispossessed. It is an empty endless life of Bay Rum, goof balls and beer parlors. There are no people there - just shells containing rejected human souls. This is Vancouver Skid Row, it is called "home" by many of our brothers and sisters.

This is the environment which is commonplace to most of our people who come to the city. In this "ghetto" our people are subjected to terror and harassment from the police and anybody else who wants to "push them around."

Members and friends of NARP recently formed the "Beothuck Patrol" to assist our brothers and sisters in the Vancouver Ghetto. We chose to name the patrol after the Beothuck people of Newfoundland who were slaughtered by the British in the 18th Century during their colonization of eastern Canada. (see issue #3 for story of Beothuck people)

The object of the Beothuck Patrol is to cover the skid row area to offer protection to our people from any and all persons who are obstructing or abusing them in any way. In otherwards, we tour the streets, alleys, beer parlors etc stopping intimidation of our people. We have never resorted to violence, we do however, defend ourselves and our people from the violence which is part of this way of life.  
(cont page 2.....)

The patrols are made up of squads of four men each. Under the direction of patrol captain, Tony Antoine, the squads tour the downtown area keeping in touch with our headquarters located near the center of skid row. Every incident witnessed by the patrol is recorded in the log book, as you can imagine, the log book is filled with instances of brutality and harassment of native people. The patrol has intervened on several occasions to prevent these situations from ending in arrest or injury to our people.

The reaction of the police to Beothuck Patrol has been anything but kind - the idea of the patrol obviously does not appeal to them. They don't want anybody looking around and exposing the way they "protect" the people.

We are in the process of preparing a leaflet for distribution to our people in the area which explains their legal rights to them. It explains what to do when questioned by the police, the rights of arrested people, legal aid facilities, and other facts pertaining to legal rights.

We plan to present a brief to the Vancouver City Council informing them of the Beothuck Patrol and its activities. The purpose for appearing is to ask them to call off the police and let the patrol continue without police interference.

The coming of summer has meant a slowing down of the activities of the Beothuck Patrol because of people leaving Vancouver for their homes, we plan to return to full scale operation in the fall.

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NARP NEWSLETTER  
Box 6152, Vancouver 8 B.C.

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ADDRESS \_\_\_\_\_

Please Enclose: \$1.00 for 6 issues  
\$2.00 for 12 issues

A chapter of the Native Alliance for Red Power has been formed in Ashcroft B.C. A group of brothers and sisters voted to join NARP on May 14, 1969.

One of their first actions was to protest a conference of IAB officials and their friends in Kamloops, B.C. The conference was held concerning the issue of - "Integration in B.C. Schools" The cost of getting in to the conference was \$35 bucks each!! Joyce Bobb, Narp spokesman issued the following statement. - "We are here to protest the \$35.00 entrance fee. This was a planned move made by the white power structure to prevent our people from attending this conference. Our people cannot afford to spend \$35.00 to attend a meeting! The white power structure knows this - thats why they are charging such an outrageous price."

For 3 days the Ashcroft NARP made themselves known at the conference. After 2 days of picketing, the embarrassed conference officials finally agreed to let them into the conference FREE. Sister Joyce informed them that they wanted ALL native people to come in free. After a stormy verbal exchange with the NARP brothers and sisters, the officials decided to allow all native people to enter the meeting FREE.

The Vancouver chapter wishes to congratulate Ashcroft NARP for a job well done. It was a fine display of militancy in front of these phoney white bureaucrats - it must make them very upset to know that the Red Power movement is growing stronger everyday!

FACTS WORTH KNOWING!!

From the information we have, it would seem that the RCMP (security division) are in the process of gathering information on NARP and all of its members..... very interesting!

If we may be of any assistance to you fellows, please do not hesitate to let us know!!!

## "ON THE ART OF STEALING HUMAN RIGHTS"

The following extracts are from a speech given by Gerry Gambill at a conference on Human Rights at Tobique Reserve in New Brunswick, in August, 1968. In this speech, he warned native people about how this society goes about taking away the human rights of native people. . . . .

"The art of denying Indians their human rights has been refined to a science. The following list of commonly used techniques will be helpful in "burglar-proofing" your reserves, and your rights.

**GAIN THE INDIANS CO-OPERATION** - It is much easier to steal someone's human rights if you can do it with his OWN co-operation.

SO . . . .

1. Make him a non-person. Human rights are for people. Convince Indians their ancestors were savages, that they were pagan, that Indians are drunkards. Make them wards of the government. Make a legal distinction, as in the Indian Act, between Indians and persons. Write history books that tell half the story.
2. Convince the Indian that he should be patient, that these things take time. Tell him that we are making progress, and that progress takes time.
3. Make him believe that things are being done for his own good. Tell him that you're sure that after he has experienced your laws and actions that he will realise how good they have been. Tell the Indian he has to take a little of the bad in order to enjoy the benefits you are conferring on him.
4. Get some Indian people to do the dirty work. There are always those who will act for you to the disadvantage of their own people. Just give them a little honor and praise. This is generally the function of band councils, chiefs and advisory councils: they have little legal power, but can handle the tough decisions such as welfare, allocation of housing etc.
5. Consult the Indian, but do not act on the basis of what you hear. Tell the Indian he has a voice and go through the motions of listening. Then interpret what you have heard to suit your own needs.
6. Insist that the Indian "GOES THROUGH THE PROPER CHANNELS." Make the channels and the procedures so difficult that he won't bother to do anything. When he discovers what the proper channels are and becomes proficient at the procedures, change them.
7. Make the Indian believe that you are working hard for him, putting in much overtime and at a great sacrifice, and imply that he should be appreciative. This is the ultimate in skills in stealing human rights: when you obtain the thanks of your victim.
8. Allow a few individuals to "MAKE THE GRADE" and then point to them as examples. Say that the "HARDWORKERS" and the "GOOD" Indians have made it, and that therefore it is a person's own fault if he doesn't succeed.
9. Appeal to the Indian's sense of fairness, and tell him that even though things are pretty bad it is not right for him to make strong protests. Keep the argument going on his form of protest and avoid talking about the real issue. Refuse to deal with him while he is protesting. Take all the fire out of his efforts.
10. Encourage the Indian to take his case to court. This is very expensive, takes lots of time and energy and is very safe because the laws are stacked against him. The court's ruling will defeat the Indian's cause, but makes him think he has obtained justice.
11. Make the Indian believe that things could be worse, and that instead of complaining about the loss of human rights, to be grateful for the human rights we do have. In fact, convince him that to attempt to regain a right he has lost is likely to jeopardize the rights that he still has.
12. Set yourself up as the protector of the Indian's human rights, and then you can choose to act on only those violations you wish to act upon. By getting successful action on a few minor violations of human rights, you can point to these as examples of your (conf.)

- devotion to his cause. The burglar who is also the doorman is the perfect combination.
13. Pretend that the reason for the loss of human rights is for some other reason than that the person is an Indian. Tell him some of your best friends are Indians, and that his loss of rights is because of his housekeeping, his drinking, his clothing. If he improves in these areas, it will be necessary for you to adopt another technique of stealing his rights.
  14. Make the situation more complicated than is necessary. Tell the Indian you will have to take a survey to find out just how many other Indians are being discriminated against. Hire a group of professors to make a year-long research project.
  15. Insist on unanimity. Let the Indian know that when all the Indians in Canada can make up their minds about just what they want as a group, then you will act. Play one group's special situation against another group's wishes.
  16. Select very limited alternatives, neither of which has much merit, and then tell the Indian that he indeed has a choice. Ask, for instance, if he could or would rather have council elections in June or December, instead of asking if he wants them at all.
  17. Convince the Indian that the leaders who are the most beneficial and powerful are dangerous and not to be trusted. Or simply lock them up on some charge like driving with no lights. Or refuse to listen to the real leaders and spend much time with the weak ones. Keep the people split from their leaders by sowing rumour. Attempt to get the best leaders into highpaying jobs where they have to keep quiet to keep their paycheck coming in.
  18. Speak of the common good. Tell the Indian that you can't consider yourselves when there is the whole nation to think of. Tell him that he can't think only of himself. For instance, in regard to hunting rights, tell him we have to think of all of the hunters, or the sporting good industry.
  19. Remove rights so gradually that people don't realise what has happened until it is too late. Again, in regard to hunting rights, first restrict the geographical area where hunting is permitted, then cut the season to certain times of the year, then cut the limits down gradually, then insist of licensing, and then Indians will be on the same grounds as white sportsmen.
  20. Rely on reason and logic (your reason and logic) instead of rightness and morality. Give thousands of reasons for things, but do not get trapped into arguments about what is right.
  21. Hold a conference on HUMAN RIGHTS, have everyone blow off steam and tension, and go home feeling that things are well in hand.

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CAN YOU HELP ???

NARP is in desperate need of financial help in order to carry on publishing NARP NEWSLETTER. We receive no grants from any Government Agency or any white liberal organizations. All our funds come from ourselves, and you our readers. CAN YOU HELP?

Send donations to: NARP  
 BOX 6152  
 Vancouver 8 B.C.

EDITORS NOTE

It has been our policy to print some of the letters we have received from our readers, but do to lack of space and other problems, it will not be possible to do so in this issue. We wish to thank the hundreds of readers who have taken the time to write their comments to us. It is our intention to again include the "Letters to the Editor" section in the Sept-Oct issue of the paper. So please keep your letters coming in.

## NARP EIGHT POINT PROGRAM

1. We will not be free until we are able to determine our destiny. Therefore, we want power to determine the destiny of our reservations and communities. Gaining power in our reservations and communities, and power over our lives will entail the abolishment of the "Indian Act," and the destruction of the colonial office (Indian Affairs Branch).
2. This racist government has robbed, cheated and brutalized us, and is responsible for the deaths of untold numbers of our people. We feel under no obligation to support this government in the form of taxation. Therefore, we want an end to the collection of money from us in the form of taxes.
3. The history of Canada was written by the oppressors, the invaders of this land. Their lies are perpetrated in the educational system of today. By failing to expose the true history of this decadent Canadian society, the schools facilitate our continued oppression. Therefore, we want an education that teaches us our true history and exposes the racist values of this society.
4. In this country, Indian and Metis represent 3% of the population, yet we constitute approximately 80% of the inmates in prisons and jails. Therefore, we want an immediate end to the unjust arrests and harassment of our people by the racist police.
5. When brought before the courts of this country, the redman cannot hope to get a fair hearing from white judges, jurors and court officials. Therefore, we want natives to be tried by a jury of people chosen from native communities or people of their racial heritage. Also, we want freedom for those of our brothers and sisters now being unjustly held in the prisons of this country.
6. The treaties pertaining to fishing, hunting, trapping and property rights and special privileges have been broken by this government. In some cases, our people did not engage in treaties with the government and have not been compensated for their loss of land. Therefore, for those of our people who have not made treaties, we want fair compensation. Also, we want the government to honour the statutes, as laid down in these treaties, as being supreme and not to be infringed upon by any legislation whatsoever.
7. The large industrial companies and corporations that have raped the natural resources of this country are responsible, along with their government, for the extermination of the resources upon which we depend for food, clothing and shelter. Therefore, we want an immediate end to this exploitation, and compensation from these thieves. We want the government to give foreign aid to the areas comprising the Indian Nation, so that we can start desperately needed programs concerning housing, agriculture and industrial co-operatives. We want to develop our remaining resources in the interests of the redman, not in the interests of the white corporate-elite.
8. The white power structure has used every possible method to destroy our spirit, and the will to resist. They have divided us into status and non-status, American and Canadian, Metis and Indian. We are fully aware of their "divide and rule," tactic, and its effect on our people.

RED POWER IS THE SPIRIT TO RESIST  
RED POWER IS PRIDE IN WHAT WE ARE  
RED POWER IS LOVE FOR OUR PEOPLE.  
RED POWER IS OUR COMING TOGETHER TO FIGHT FOR LIBERATION  
RED POWER IS NOW!

# The Meaning of AIM

(From a letter in the Rapid City Journal)

Things won't ever be quite the same again and that's what the American Indian Movement is all about. They are respected by many and hated by some but they are never ignored.

They are the shock troops of Indian Sovereignty. They intend to raise questions in the minds of a questions which have gone to sleep in the minds of Indians and non-Indians alike.

From the outside, AIM people are tough people. They have had to be. AIM was born out of the dark violence of police brutality and the voiceless despair of injustice in the courts of Minneapolis. AIM was born because a few who knew that it was enough, enough to endure for their selves and others like them who were people without power or rights. All people have known the indignity of jail, the long wait, the "no appeal" of the courts for Indians because many of them were there.

The AIM idea spread rapidly into the Great Lakes cities because other Indians knew the power of local Indian police watchdogs, of local legal aid, of a "place to stay" where you could hold up your head and feet.

And from the inside, AIM people are searching themselves. Many have returned to the old religions of their tribes away from the confused notions of a society which has made them slaves of their own unguided lives. AIM is first a spiritual movement, a religion's rebirth and then a rebirth of Indian dignity. AIM succeeds because it has beliefs to act on. AIM is attempting to connect the realities of the past with the promises of tomorrow.

They are people in a hurry because they know the dignity of a person can be finally broken or snuffed out by despair and a belt in a cell in a city jail. They know the deepest hopes of the old people could die with them. They know that the "Indian way" is not tolerated in America because it is not acknowledged as a decent way to be.

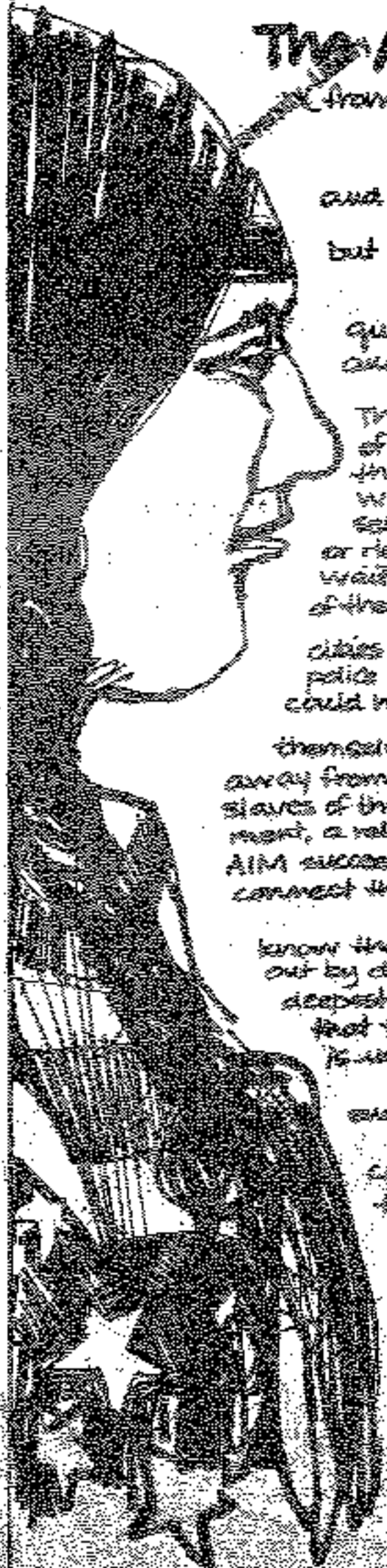
Sovereignty, land and culture cannot endure if a person is not in a peace.

AIM is not a new warrior class of this century, bound by the bond of a drum, who vote with their bodies instead of with their minds.

Their business is hope.

Kille Straight  
Ogle Sioux  
Rose Ridge, S Dakota

URBAN POLICY & PLANNING  
VERTICAL FILE



Lack of funds doesn't stop the need for information-flow  
the need for information to be given freely  
we print - and ask questions, later

We have been subsidizing the Movement and we ask  
that others help us continue this kind of support

→ We do not support prices - where those who don't  
have the bread cannot participate - we do no  
commercial work

Michigan State University  
Urban Policy & Planning Library

WOUNDED KNEE IS NOT OVER! - we need a better  
communications network to distribute news rapidly.



Done at the Unity Press, a cooperative where you learn to do your own  
printing. Two years of printing ONLY movement materials that do not deny  
access to those without money through prices or copyrights will end  
unless you receive \$50 (rent, phones, Conf. garbage) monthly in donations  
our ONLY funding - is this our last month? YOUR MOVEMENT.







## INDIGENOUS VOICE OF RESISTANCE

The newsletter of Indigenous Voice of Resistance is the result of the cooperative effort of the Indigenous Coalition in support of Point Conception. We want this newsletter to grow and provide a view of the Indigenous People's struggle to survive. We hope that by educating people of our concerns that we can come to one mind to resolve these issues and that we can generate an interest that will help us all create a better way of life upon our Mother Earth. We are trying to initiate a process that helps us maintain our support so this newsletter can grow and continue.

### California Indian Land Struggles

### Native American Political Prisoners & Prisoners Of War

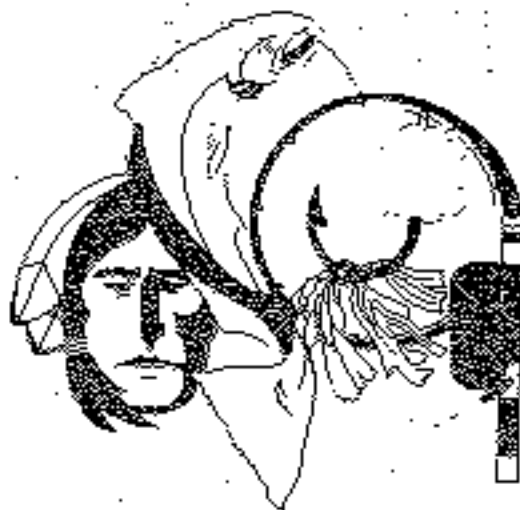
#### POINT CONCEPTION

#### LEONARD PELTIER

October 1 is the latest deadline in the struggle of the Chumash people to preserve the Western Gate at Point Conception, California. Recently, at Point Conception near Santa Barbara, the Chumash people established a spiritual encampment to preserve "The Western Gate" - sacred Chumash burial grounds. Here, according to the spiritual tradition of many Native peoples, the souls of Indian people pass on their

Leonard Peltier is serving two life sentences at Marion, Illinois Federal Penitentiary. Leonard was framed for killing 2 F.B.I. agents on the Pine Ridge Indian Country. He was there as part of a peace-keeping force there, invited by the Independent Oglala Nation, the recognized traditional leaders of the Oglala people. The charges came from a shoot-out when F.B.I. agents invaded a village near Oglala, South

way in and out of this world. They are fighting a ruling by the California Public Utilities Commission to allow the construction of a terminal to distribute highly explosive liquified natural gas at Point Conception. The Chumash see the destruction of the Western Gate as the ultimate extension of genocide, the most extreme form of westward expansion. They feel they must take a stand in California; and they intend to stay and to prevent any illegal attempt at seizure of their sacred lands. On October 1, the Point Conception encampment is inviting supporters for a spiritual gathering to help prevent Western L.N.G. from taking more destructive action.



#### PIT RIVER

The legitimate Pit River Tribe is holding a conference regarding its present occupation of P.G.&E. lands on September 29, 30 & October 1 on the Pit River in northern California. P.G.&E. is trying to claim 52,000 acres of land that belong to the Pit River Indian people. The legitimate Pit River Tribe's struggle for

their ancestral lands is now before the superior court in Redding, California.

Please send donations to:

Marie Lego, Secretary  
Legitimate Pit River  
Tribe  
P.O. Box 52  
Montgomery Creek, CA  
96065

## KLAMATH RIVER

Native People are once again forced to fight for survival. The Klamath River in the Northern part of California has a no fishing for Salmon Moratorium declared by the Department of the Interior. This seriously affects the Indian people in that area who have fished for centuries and survived from the Klamath River. Commercial fishing continues in ocean waters and goes seemingly unnoticed by the U.S. government. It is quite obvious that the gunboats and helicopters with 50 caliber machine guns are to impress, suppress and intimidate the Indian brothers and sisters.

These people need our help and support now! How can you help? Write letters, tell friends and neighbors. Help us develop awareness of Indian struggles throughout the land.

Write U.S. Senators:

Alan Cranston

S.I. Hayakawa





PELTIER, cont. from p. 1

Dakota, and the Indian people defended themselves from the shooting. Leonard Peltier is a victim of a U.S. government campaign to destroy all Indian resistance and especially the American Indian Movement. Leonard was an A.I.M. activist who had worked to support his people and his religion.

Leonard Peltier was convicted on the basis of false evidence. The judge did everything in his power to deny Leonard's right to a defense. When a key prosecution witness admitted her testimony was a lie that the F.B.I. forced on her, the judge refused to allow the jury to hear her.

The Eighth Circuit Court of Appeals in St. Louis has just upheld Leonard Peltier's conviction. The defense will

now go to a higher court to appeal the decision. Leonard Peltier's case is rooted in the 400 year history of Indian people's struggles to maintain their lands and religion and culture against the genocide and violence of the U.S. government. The Longest Walk was the most recent in a long series of forced marches Indian people have suffered, except this Longest Walk took a message to the American people that the Indian nations are sovereign peoples who will struggle to protect their sovereignty.

Hundreds of Indian prisoners have been taken by the U.S. government because they protected the land, culture and religion of their peoples.

#### RUSSELL MEANS

Russell Means, American Indian Movement leader, is currently serving 4 years at the S.D.S. State Penitentiary in Sioux Falls. He was convicted on charges from a 1974 trial of Native people in Custer, when a police TAC squad attacked the courtroom audience and caused a riot. Russell was on a hunger

strike for increased legal services in the prison until he was force-fed intravenously by prison authorities. On September 15, Russell Means was stabbed by 2 white inmates and he is recovering from the wounds. Russell needs our support as he faces the South Dakota racist prison system.

#### RICHARD MOHAWK

Richard Mohawk, American Indian activist was granted a 3 month delay in a extradition hearing held on September 19, 1978, from Illinois regarding past charges that he set fire to an abandoned Nike Missile base in that state. Mohawk's attorney asked for the delay to ask Governor Brown to refuse the Illinois extradition request. In May, the American Indian Movement leader was acquitted of charges that he and Paul Skyhorse, another Indian activist, murdered a taxi driver in Ventura, County.



Herb Powless is imprisoned in Terre Haute, Indiana for firearms charges, stemming from the confrontations at Pine Ridge. He was convicted not because the firearms were illegal but because he was purportedly a convicted felon. Prior to this Herb had received a full pardon on his earlier felony conviction, from the governor of the same state that convicted him again. Herb was no longer a felon, but he was a strong political leader in his own community. It is for this reason that he is now in prison.

Sid Welsh, an active member of the American Indian Movement in the Bay Area, is facing a new trial on charges of an explosive device in Riverside, California. On May 7, 1976 in Indio, Cal., Sid was found guilty by a racist court proceeding despite the fact that no evidence was produced. As an Indian, and especially an A.I.M. activist, the prosecution convinced the all-white jury that Sid could have possessed the alleged 2 blasting caps. On this shoddy basis, Sid faces 5 years to life. A motion for a new trial was made by the defense, and was granted because the jury was not given the proper instructions. There is now a stay of proceedings while Sid obtains P.B.I. and other documents.



## ROBERT ROBIDEAU

Robert Robideau was one of the defenders of the people in Oglala when the F.B.I. attacked the encampment of June 26, 1975. While in custody on related charges, Robert was indicted along with Leonard Peltier, Dino Butler and Jimmy Eagle for aiding and abetting the murder of the two F.B.I. agents who were killed. Bob and Dino were able to prove their plea of self-defense and were acquitted of the F.B.I. killings, but Bob still did not walk free. He had been convicted in Kansas on all 12 related charges. His co-defendants there received 3 years probation on the same charges but Robert Robideau received 80 years and is in Leavenworth Federal Penitentiary, for defending and supporting his people at the request of the recognized Indian government of the Independent Oglala Nation.

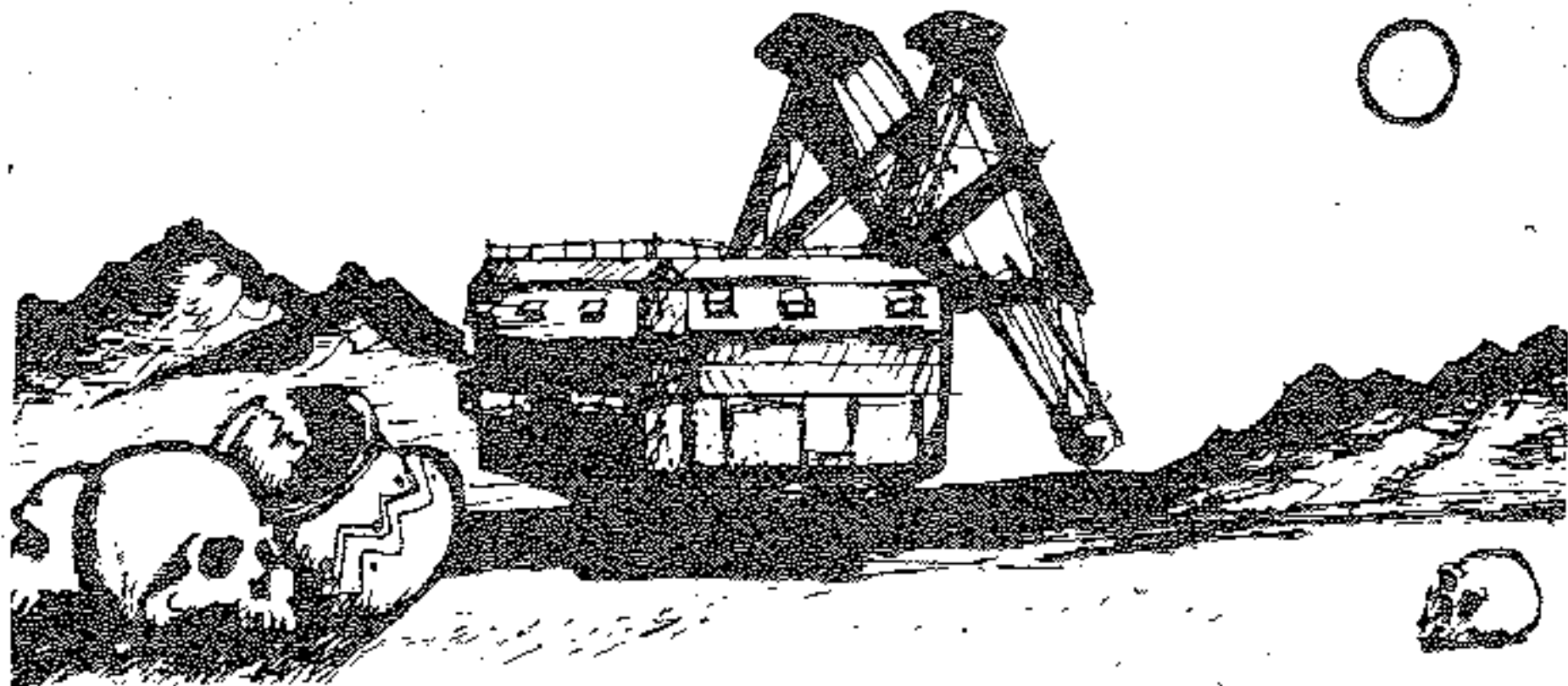


## CARLOS MONTES

Carlos Montes, a Chicano leader and ex-Brown Beret, is now facing frame-up charges in Los Angeles of arson, burglary and burning personal property. The charges stem from a 1969 demonstration against ex-governor Reagan. Carlos helped lead the historic Chicano Moratorium and the East L.A. High School Walk-outs. For the past 9 years, he has resisted government attacks on himself and all Chicano people.

Carlos Montes' next court date is set for October 17 in Department 132 at the Criminal Courts Building





**HELP DEFEND THE WESTERN GATE!!**

For further information call: (213) 385-8015

(213) 463-7965

Or come to our meetings  
Wednesdays at 7:00-9:00 pm  
at 1111 W. Washington Blvd.

## ABOUT AIM

(Following are the words of an American Indian Movement leader excerpted from the book Voices from Wounded Knee published by Akwesasae Notes in 1974)

The American Indian Movement was started by a group of men that had been living in an urban situation. Most of them had done time in correctional institutions and most of them were very bitter. They were put in there because of the pressure against Indian people in the cities. They knew the bitter frustrations of trying to exist in a society that would in no way accept them as human beings. They put together this movement to try to correct the things that are happening in the cities. Something had to be done.

The American Indian Movement worked in Minneapolis for its first year and people who found out what a tremendous help it was for the American Indian people started spreading the word of it. Of course, during its origin, the leaders of the American Indian Movement knew that there was something missing. They could go deal in the white man's courts, they could go advocate for Indian people in the poverty program and that sort of thing--but they still weren't helping the Indian people in the way that they wanted to be helped. The statistics didn't change for the Indian way of life.

At that time, some of the American Indian Movement leaders heard about a spiritual leader on the Rosebud Sioux Reservation named Crow Dog and they made a trip down there to Rosebud to visit with Crow Dog and see if they could gain some sort of spiritual direction that they had realized was so vitally missing.

And Crow Dog told them that if they were to be a true Indian organization, they had to have the spiritual involvement of our medicine men and holy people. And that is actually when the American Indian Movement was first born: because we think that the American Indian Movement is not only an advocate for Indian people, it is the spiritual rebirth of our nation. It carries the spirituality of our ancient people and of our elder people. So now the American Indian Movement relies very, very heavily on the traditional leaders and the holy men of the various tribes--to give them the direction they need so that they can best help the Indian people.

We realized that our involvement had to be with a total structure of Indian life across the whole nation. We had to begin advocating for Indians on the reservation and off the reservation--and in Canada and Mexico. Any place that there was Indian people, then we had to be right there to be their champion and fight for them, for their rights.

The American Indian Movement sees itself as a new warrior society for Indian people. There is a varying concept of warrior society. To white persons, the warrior is the armed forces. It's the guy that goes out there and fights and kills for his people. But the Indian people have never had hired killers. Warrior society to them means the men and women of the nation who have dedicated themselves to give everything that they have to the people. A warrior should be the first one to go hungry or the last one to eat. He should be the first one to give away his moccasins and the last one to get new ones. That type of feeling among Indian people is what a warrior society is all about. He is ready to defend his family in time of war--to hold off any enemy, and is perfectly willing to sacrifice himself to the good of his tribe and his people. That's what a warrior society is to Indian people, and that's what we envision ourselves as, what we idealistically try to be. I'm not saying that we are all completely selfless or any kind of saints. But we try, with the spiritual direction of our holy men, to get ourselves to the point where we don't have the avarice and greed that is so much a part of Anglo--of white--society in the United States.



We believe that the power of this universe is held within our peace pipe. It is a pipe of peace, a pipe that at all costs tries to guide us in avoiding any deaths by our own hands, any violence on the part of the American Indian Movement. And if anyone will check back into the history of the American Indian Movement, though we take a very strong stand for our people, we've never killed anyone. We have never had violence unless violence was perpetrated on us first.

### Goals of the American Indian Movement

The American Indian Movement was formed on July 28, 1968, with the idea of doing effective work among Indian people; it is Indian and thinks Indian. AIM will move in the direction that the people and its membership want it to move. AIM is merely a group of Indian people that choose to band together to improve the conditions in a society in which Indian people have to live.

All AIM officers and board of directors are elected publicly; they are the choice of the Indian people. All meetings are open to the public. AIM is completely separate from any federally funded programs. These are the main objectives and goals of AIM:

We, the Concerned American Indians, residents of this continent, organize to upgrade the conditions in which the Indian lives, and to improve the stereotype of the Indian.

Our main objective is to solicit and broaden opportunities for the Indian in order that he or she may enjoy full rights as a native of this continent.

#### SHORT RANGE OBJECTIVES

- a) To establish a program to better Indian Housing
- b) to establish a program directed towards Indian Youth
- c) to establish a program for employment of American Indians
- d) to establish a program to educate the dominate society in the area of Indian culture and its effects on Indians
- e) to establish a program to improve communications between the Indian and the dominant society
- f) to establish a program to encourage the Indian citizen in his or her responsibilities to the community.

#### LONG RANGE OBJECTIVES

- a) To generate unification within the Indian people
- b) to inform all Indian Americans of International, National, Local and Community Affairs.
- c) to encourage Indian Americans to become active in all community affairs
- d) to bring the economic status of Indian Americans up to that of the general community.

Indian people have tried to live by the countless rules, regulations, policies, and laws which were totally white oriented, but this system proved to be unresponsive to Indian people and their needs. In comparison to damages done at the BIA in Washington or at Wounded Knee, the psychological and physical damage to Indian lives is far graver. Some of these government laws adversely affect the American Indian in the area of water rights, land rights, mineral rights, fishing and hunting rights. If the Indian were materialistic the damages would toll in billions and billions of dollars. The news media is controlled by the dominant society; therefore their viewpoints only are expressed.

**WE HAVE OUR OWN SOCIETY AND WE ARE A SOVEREIGN NATION.**



## AMERICAN INDIAN MOVEMENT

704 UNIVERSITY AVE., P.O. BOX NO. 3677 • ST. PAUL, MINNESOTA 55101 • PHONE: (612) 227-0651

NATIONAL OFFICE • INTERNATIONAL OFFICE

WOUNDED KNEE LEGAL DEFENSE-OFFENSE COMMITTEE • NATIVE AMERICAN SPEAKERS BUREAU

POLICY STATEMENT

POLICY STATEMENT

POLICY STATEMENT

TO: All AIM Chapters

FROM: National AIM Office

It has become necessary to re-affirm our commitment and pledge of February 27th, 1973, regarding the sacred Paha Sapa of the Great Sioux Nation. Clearly what must be understood is that our position to protect, preserve and defend the treaty rights of tribal people of North and South America is irreversibly bound by the sacred pipe and medicine. To the people of the world, this land of the Great Sioux Nation is sacred and must never leave the possession of the original people. Those who violate the wishes of traditional people will suffer. Those who violate the natural liberties of the traditionals must pay the supreme sacrifice. And those who sell these wishes and liberties must forever carry the scars.

The following policy is therefore re-affirmed:

"The American Indian Movement is directed by spiritual guidance of the Great Spirit. This guidance has seen us through hard ways and has carried us through many dangers. Indian lives have been lost but not in vain, for us to continue our old ways. Many more will follow that path. To those who have gone before us we are committed, to those who follow we must set the same trail. So we make this decision. That AIM will use every necessary means at our disposal to fight for the repossession of the sacred Black Hills. There will be no compromise. No peace until the Paha Sapa rests with the original peoples."

**URBAN AFFAIRS  
VERTICAL FILE**

## THE AMERICAN INDIAN MOVEMENT

URBAN POLICY &amp; PLANNING

VERTICAL FILE

## 1. How? When? Where? did AIM start?

The American Indian Movement was founded on July 28, 1968 in Minneapolis, Minn. to unify the more than 20 Indian organizations which were then felt to be doing little, if anything, to change life in the Indian ghetto. As it became clear that most of these organizations treated Indians paternalistically, with little incentive to manage their own affairs, AIM, first called the Concerned Indian American (CIA), redirected its attention away from the organizations and toward the Indian people as the means to Indian self-determination.

A catalyst for AIM in 1968 in the city of Minneapolis was the pervasive police harassment of Indian people. While Indians represented only 10% of the city's population, 70% of the inmates in the city jails were Indian. To divert Indians from the jails, AIM formed a ghetto patrol, equipped with two-way radios which monitored the police radios. Whenever a call came over involving Indians, AIM was there first, and for 29 successive weekends prevented any undue arrests of Indian people. The Indian population in the jails decreased by 60%. And out of the patrol evolved the federally funded Legal Rights Center, where established attorneys donated up to 80% of their time to serve poor people.

## 2. Who founded AIM?

The cofounders of AIM are Dennis Banks, Clyde Bellecourt and George Mitchell, Chippewas of Minnesota. Banks is from Leach Lake Reservation and Mitchell and Bellecourt from White Earth. Banks now serves as national director, succeeding Vern Bellecourt, also of the White Earth Reservation.

## 3. How extensive an organization is AIM?

There are 79 chapters of AIM internationally, eight of which are in Canada. AIM has also developed ties with aboriginal organizations in Australia and with natives in Micronesia, and continues to grow on and off the reservation.

## 4. What is the structure of AIM?

Unlike other organizations and agencies dealing with Indian affairs, AIM uniquely begins with the people and pyramids to a national organization. It is the chapters which direct and dictate priorities to the national officers, who in turn create and guide AIM in the long-range strategy to meet those priorities. Each chapter is independent and autonomous. The current national officers are: Chairman, John Trudell; Treasurer, Larry Anderson; Secretary, Carol Stubbs; National Executive Director, Dennis Banks.

5. What are the goals of AIM?

From its beginning AIM identified three main forces destructive to the Indian people: Christianity, white oriented education and the federal government. To secure Indian self-determination and the right to be and think Indian, these forces must be eliminated from Indian life, along with the yoke of the Bureau of Indian Affairs.

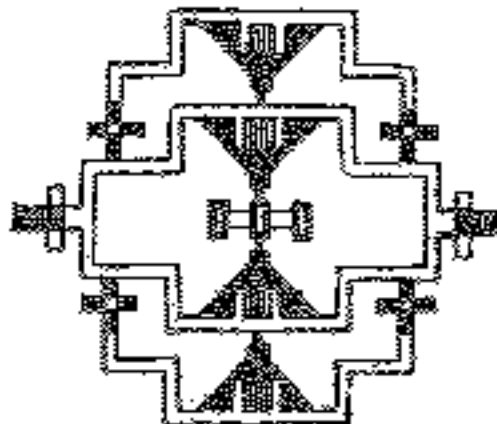
6. What has been the role of AIM in protest demonstrations around the country?

AIM has played the major role in Indian demonstrations over the last five years; AIM was in evidence in more than 150 demonstrations prior to November 1972 alone. Its role has been a peaceful one, to work within the system toward its goals, unless pushed by counterforces into a militant stand. Often AIM's presence is a direct response to a call from the Indian people, and AIM will shoulder the blame, deserved or not, for political actions by Indian people.

7. What is AIM's position on the traditional foundations of Indian life?

AIM is always first a spiritual movement. In the words of Kills Straight, an Oglala Sioux on the Pine Ridge:

...from the inside, AIM people are cleansing themselves. Many have returned to the old religions of their tribes, away from the confused notions of a society which has made them slaves of their own unguided lives. AIM is first a spiritual movement, a religious rebirth, and then a rebirth of Indian dignity. AIM succeeds because it has beliefs to act on. AIM is attempting to connect the realities of the past with the promises of tomorrow.



ALL INFORMATION CONTAINED  
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AM POLICE FILE 100-107000



# Tourist Boycott

## FREE

ALL



# Roam free in South Dakota

Going on 200 Years of  
Independence - Washington,  
Jefferson, Franklin, Lincoln.  
To seek a mountain of  
granite and the  
sculpting genius of  
Geyser, Badland,  
to assure the  
currency of their  
influence on  
American History.

Let the Free Phone Ring!

# 1-800-843-1930

For fast information,  
call this TOLL FREE number.



THE S.D. STATE DIVISION OF TOURISM ran this ad all over the U.S. From their ad, you wouldn't know Hounded Kage is in S.D., though they mention mass-murderer gen. Custer as an attraction. This ad cost \$\$\$, but they get it back - 1/3 of S.D.'s income comes from the tourist trade. Write for our boycott brochure--Attn. Box 3677, St. Paul, MN, 55101.



As a Slave in  
Prison,  
I'm equal to the  
white.  
And there are  
no slaves  
charge of talking  
just do's an inheritance of all Americans.  
92 years of Western History -

INHERITANCE OF ALL AMERICANS!?! WHAT ARE THEY THINKING OF!  
Brooding down on the woman and child here is Teddy R., the  
Great American Imperialist. THEIR "shrines" in OUR sacred  
Faha Sapa--by the Treaty of 1868, that's our inheritance!

--and you'd THINK they'd be ashamed of it!

CALL 'EM UP AND TELL 'EM HOW YOU FEEL ABOUT THIS. THEIR PHONE  
IS FREE. INDIAN PEOPLE AREN'T FREE IN SOUTH DAKOTA.....



# MARCH

# JULY 4

from KEYSTONE to MOUNT RUSHMORE



## FOR 200 YEARS...

SHRINE OF "DEMOCRACY"? U.S. BICENTENNIAL

A.I.M. will sponsor a non-violent march and ceremony at the place where U.S. leaders' heads mar Paha Sapa's sacred stone. The ceremony honors our Indian war dead and our 371 broken treaties, as the U.S. starts celebrating its 200th birthday. These Bills are ours by the 1868 Treaty--return Paha Sapa to the Lakota Nation!

We also honor our people's struggles to free our Nations. Release our warriors and drop charges brought by South Dakota's system of injustice.

NATIVE AMERICAN PEOPLE'S BICENTENNIAL

For more information;

AIM National, Box 3477,  
St. Paul 55101 (612)227-7085

Rapid City AIM, 807 Fairview St. Rapid City (605)348-5629



the USA has made war on our Nations. Before there was a USA, for nearly 300 years, the invaders attacked us.

1774--First U.S. Indian Treaty (with the Delawares)

1779--The "new nation" continues the invaders' policies; Pres. Washington orders Gen. Sullivan to wipe out the Iroquois. "Not to be merely overrun, but destroyed."

A few dates: 1713 Attack on S. Carolina Tuscarora

1814--Horseshoe Bend massacre (Creeks)

1832--Massacre of Black Hawk's Sauk Band (Illinois)

1832--Trail of Tears: Cherokee and other East Coast tribes removed to Oklahoma--3/4 die on the forced march

1862--Minnesota Santee Sioux uprising; 38 hanged.

1864--Col. Chivington's Sand Creek Massacre

1868--Gen. Custer massacres Sand Creek survivors

1868--Fort Laramie Treaty

1890--Wounded Knee massacre

1973--Wesley Sad Heart Bull slain

1973--Frank Clearwater and Suddy Lamont killed at Wounded Knee

1973--Pedro Bissenette murdered

### AMERICAN INDIAN MOVEMENT

## Organizational Model

Indian Community



School Board - parents, teachers, student representatives, tribal community & traditional people - bylaws and membership

Executive - Business Committee

Administration

Staff - Teachers, Parents, Volunteers



Indian community and student participation occur at many levels in the schools.

## Federation of Schools

The American Indian Movement is now beginning to form a Federation of Survival Schools. Since AIM opened its first Survival School, similar efforts have been started successfully in other states.

The latest addition is the "We will remember" Survival School, struggling to establish itself in Rapid City, S.D., with extensions to the Pine Ridge and Cheyenne River Reservations envisioned.

As funding programs are now established, Indian schools often compete against one another for limited funds. Through a federation, funding for all Survival Schools can be sought centrally, with technical assistance to each school in preparing its part of a unified proposal, and seed money for new schools a direct part.

A federation can also share the more important human and educational resources developed and discovered by the different Survival Schools.



"When the Indian has forgotten the music of his forefathers, he will be a dead Indian. When the memory of his heroes is no longer told in story, and he forsakes the beautiful white buckskin for factory shoddy, he will be dead. When from him has been taken all that is his, all that he has visioned in nature, all that has come to him from infinite sources, he then, truly, will be a dead Indian. His spirit will be gone, and though he walk crowded streets, he will, in truth be dead!"

"But all this must not perish; it must live."

--Chief Luther Standing Bear, 1933



## survival school system

What is a Survival School?  
Why we need more of them  
How AIM's schools began  
Organizational model  
School Federation

"I don't care, and I submit to you that it doesn't make any difference if conditions on the Pine Ridge Indian Reservation are good or bad... I don't care if the 1862 Treaty was violated or not by the United States."

--founded Inas Federal Prosecutor R.D. Hurd summing up the U.S. government case, St. Paul September 10, 1974



Lash Fyten 9



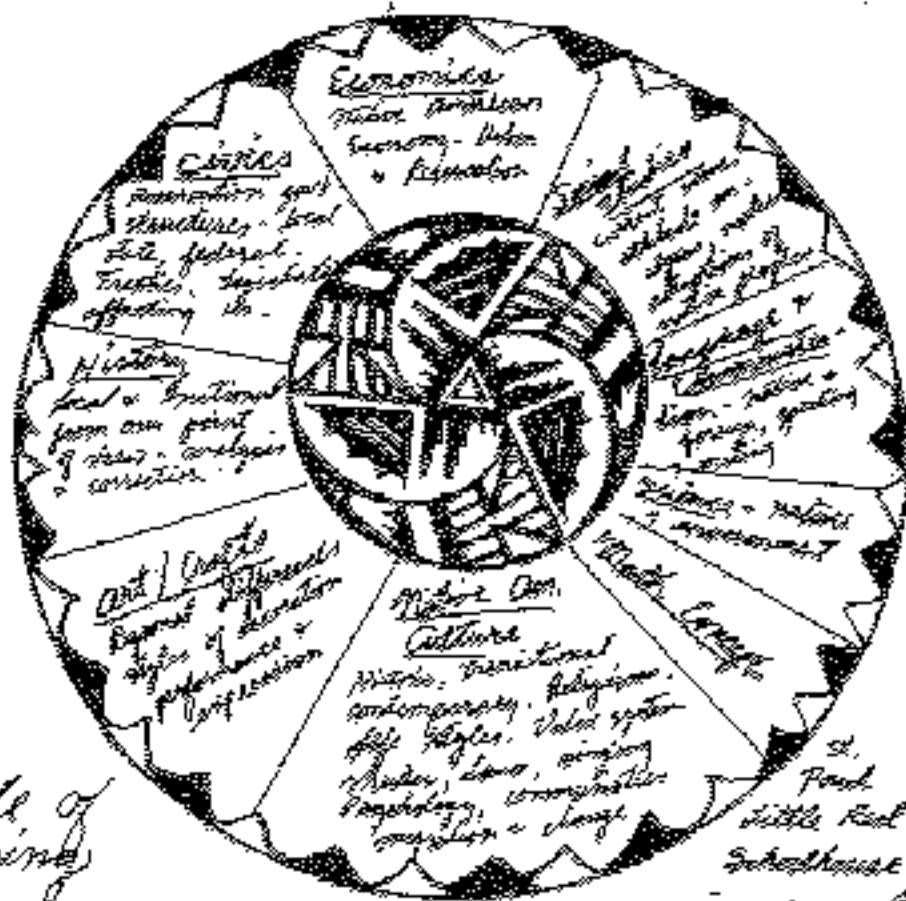
AIM Survival School

## What is a Survival School?

A Survival School stresses Indian participation and control. Self-confidence and Indian pride are built in the students by a Survival School. These are qualities they need to have to survive in a white-dominated world. Too, the Indian culture--a way of life, a history, and a heritage--can survive only through our children. Survival Schools help fill the gap left by the deliberate destruction of our traditional communities and ways of passing this on to our children. To regain our rights and sovereignty, our children must study such that is not taught in public schools--such as treaties--as well as some things taught so poorly that our children come to believe they cannot learn. Cooperation, traditional in Indian life, is stressed in learning.



*Circle of Learning*



I will be gone but I will always be near.  
I will be in the trees and the paths they walk.

I will be the breath they speak.  
But when they are ready  
I will be at their side once again--  
--from a poem by Tiger Jones  
Minneapolis AIM Survival School



*Black Crow Track*

*Jimmy Brown Jr*

## How AIM's schools began

A Minneapolis AIM member took his children out of the public schools because the schools were destroying the children. He was ordered to put them in school--and started the first Survival School instead. In June of 1970, the St. Paul Indian community established a school for Indian children. These first two survival schools were, in 1972, incorporated as non-profit corporations: Heart of the Earth School in Minneapolis and Little Red Schoolhouse in St. Paul. Indian community control and participation is insured by articles of incorporation and bylaws which structure the schools as shown on the chart. School offerings are developed and planned to meet the needs of Indian students and the communities they live in. Parents, volunteers, and traditional people join the teachers as school staff.

## Why we need more of them...

Most public schools are operated on principles of competition and individualism which are foreign to the traditional Indian values of cooperation, which place welfare of the community above individual status. "Standard" education of Indian people has been used as a conscious attack on our way of life since the 19th century. Our children are treated as dumb or delinquent--by conscious policy and unconscious racism. In texts, like this social studies book for 8-year-olds, they read things like: "Captain John Mason's little army attacked in the morning before it was light and took the Pequots by surprise. They killed nearly all the braves, squaws, and children, and burned their corn and other food. When other Indian tribes saw what good fighters the white men were, they kept the peace for years." They learn a travesty of history, not the reality; they learn to be ashamed of being Indian, instead of proud. Physical and mental survival of our children and of our culture, history, and way of life depends on our schools.





P.O. Box 3677  
St. Paul, Minnesota  
55101

WOUNDED KNEE LEGAL  
DEFENSE/OFFENSE COMMITTEE

## URBAN AFFAIRS

DEAR FRIEND:

### VERTICAL FILE

If we did not thank you for your contribution or petitions for the Sarah Pad Heart Bull Campaign, we apologize. Our small staff could not keep up with the large response. So, please consider this a "thank you" and an update. We still need your help, both financially and for the tourist boycott we are now working on, to free all Custer victims. Here's how things are:

**SARAH:** She was released on probation in mid-November, as a result of our successful Pierre demonstration Nov. 1 (where we turned in 7,000 petitions), and the many letters written on her behalf to the parole board. WKLD/OC is still trying to appeal her conviction, but has been stymied because although the trial of Sarah, Bob High Eagle, and Kenny Dahl was completed June 20, we STILL have not been given a transcript, and cannot go further without one. Very slow typists, apparently, in South Dakota; that's their excuse anyway.

**BOB, KENNY, JOHN CARLSON:** These 3 men are still in the S.D. Men's Penitentiary, Sioux Falls. Write to them there; write to Jeremiah Murchy, parole board chairman (Boyce-Greeley Building, Sioux Falls, 57101) urging paroles/pardons. There will be a rally at the Pen at 10 a.m. March 24, with a March from there to the courthouse where the next round of cases comes up for trial, starting that day. Try to be in Sioux Falls. These next cases are--

**"CUSTER '74" (SIOUX FALLS) CASES:** On April 30, 1973, during Sarah's trial, 26 armed riot police attacked 15 Indian spectators, who refused to stand up for Judge Bottom. The result of this police riot is 11 more cases--6 for alleged acts "inside" the courtroom and 5 "outside." The "outside" people are starting trial. They are: AIM leader Vernon Bellecourt, Yankton Sioux Indian woman Lois Tiger and her daughter Bobbie, and non-Indian legal workers John Concannon and Al Cooper. All are charged with "injury to a public building," and Lois faces an additional "inciting to riot" charge which could carry 3 years to life sentence. Lois is the mother of 6 children besides Bobbie.

**CUSTER '73 CASES:** 15 more people are slated for trial in S.D. State Court for charges arising from events of Feb. 6, 1973, when Indian people supported Sarah's effort to have her son's (white) killer charged and tried. These cases have been scheduled and postponed in bewildering fashion. Dennis Banks will probably be the first "Custer '73" victim to be tried (charges against him include conspiracy again). His trial is presently calendared for June, just as the tourist season gets rolling. Custer cases will be tried in Custer, heart of the Black Hills tourist area.

**WOUNDED KNEE LEADERSHIP CASES:** The U.S. government appealed Judge Nichol's dismissal of 5 of the 11 counts against Dennis and Russell. (They were also acquitted on 5 counts; 1 count was dropped before trial). The government should not have been able to appeal, because this violates the Double Jeopardy protection of the Constitution. This defense claim was upheld recently in the 8th Circuit Court of Appeals, St. Louis.

**NON-LEADERSHIP CASES:** As a result of a favorable appeals decision on the "Sturdevant and Jaramillo" case (which had been won before Judge Urbom on grounds that the U.S. military was illegally involved at Wounded Knee, and was appealed in violation of Double Jeopardy), the U.S. dropped about 20 of the remaining Wounded Knee cases. The WKLD/OC office for the 20 or so still going to trial has been moved to Council Bluffs, Iowa, P.O. Box 918, IA. 51501. However Judge Bogue has ruled that these trials will proceed 3 at a time, with some court actions in Iowa, some in Rapid City, S.D. This is an apparent effort to further exhaust the weary and broke defense, to cause confusion and extra expense as we move defendants, lawyers, files, witnesses, etc., back and forth nearly a thousand miles apart.

**FBI SPY:** We might yet win dismissal of all Wounded Knee and South Dakota cases on grounds of "invasion of the defense camp, violation of the confidential attorney-client relationship." AIM's security investigations revealed that Doug Durham, security officer for WKLD/OC-St. Paul, and an AIM member in charge of communications, organization, and money of the National Office, was in fact an "operative" (undercover agent) for the FBI the whole time. Durham was the only person, besides lawyers and defendants, who had regular access to strategy meetings of all the Wounded Knee, Custer, and South Dakota cases. He filed regular reports on these and other

matters, starting from March, 1973, in Wounded Knee. Durham has publicly admitted his role, admitted he violated the attorney-client relationship, and admitted he advised his FBI superiors (Minneapolis Special Agent Ray Williams) of this, as well as telling his handlers in Des Moines. Durham's disclosure is particularly important because the FBI was ordered to disclose names of any informants who "arguably had contact with the defense camp." They disclosed no names. Motions are being made to subpoena FBI head Kelly, area head Trimbach, Williams, and others. Records and reports are also being subpoenaed.

JUDGE NICHOL: The judge at Dennis and Russ's trial, who has been coordinating judicial assignment of other Wounded Knee cases, has disqualified himself from hearing any more Wounded Knee matters. The government argued that his actions showed prejudice (in favor of Wounded Knee Indian defendants), and, while denying this, Judge Nichol said "avoiding the appearance of prejudice" is important. Apparently he feels that he "appears" prejudiced to some because of his favorable rulings and criticism of the FBI. At this rate, the only "unprejudiced" judges will be those eager to convict, who think the FBI's record of using secret police, bribery, perjury, covering up rape, and suborning perjury is just fine. This is another example of "white justice toward Indians"--this strange idea of "prejudice."

RUSS MEANS: LATEST ATTACK. On March 10, Russ was charged with first degree murder. Rick Marshall was also charged. Dave Clifford was charged with offenses related to driving a car. Bond on Russ is \$20,000, on Rick \$20,000, on Dave \$5,000. The three were in a bar in scenic S.D., when a man was shot in the back. They moved back to get a look at what had happened, then, with many others, left. They were picked up on the road. Defense attorney John Connally reports that the prosecutor has admitted privately to him that "we have no case." But holding Russ in a S.D. prison endangers his life, and will hurt his defense in his upcoming Phoenix trial May 9, for charges relating to Wounded Knee.

HERB POWLESS: Herb is a co-defendant at Phoenix, along with Ron Petite and Gene Beavy Sumner. The same weekend that Russ was grabbed, there was an apparent round-up of AIM leaders in or near S.D. Herb Powless, AIM's Wisconsin State Coordinator, and 6 people riding with him, were picked up near Hot Springs. All 7 were charged with "criminal syndicalism," an old law often used against early union organizers and radicals, and held on \$50,000 bond each. Later, 3 young girls were released on personal recognizance (though they still face trial), but Herb and the other 3 men are still held on \$25,000 bond each. This same weekend, Bill Means and 4 riding with him were picked up in Denver on a trumped-up dope charge (none was found in their car). They were finally released after extensive FBI questioning.

BOND COORDINATOR: WKLD/OC has named Carl Nadler, of the Council Bluffs office, bond coordinator for all this. Loans are badly needed; it will be returned "when it's all over."

1868 TREATY HEARINGS: In late December and January, the treaty hearings were held in Lincoln, Neb., before Judge Urbom. In the end, he ruled against us--he did not drop all charges on grounds of the treaty. No one really expected this; what happened was more favorable than most did expect. In his opinion, Judge Urbom stated he, as a lowest court judge, could not go against a long chain of Supreme Court decisions, but he thought those decisions rested on incorrect legal analysis and ideas about Indians. His opinion stated he knew the decision would be appealed to the High Court, and he hoped the hearings material would provide a basis on which justices and government officials might reverse their bad precedents.

SOME GOOD NEWS: Ken Tilsen, of WKLD/OC, St. Paul, has recently filed a \$90 million class action lawsuit on behalf of Oglalas injured in the government's illegal military action at Wounded Knee. The suit charges conspiracy among many FBI, military, Justice Department and government officials--a historic first. Usually it's them charging us. Tilsen estimates it will cost \$15,000 in court costs to "keep this suit alive," which it is very important to do.

TO HELP MOVE ALL THIS ALONG, we desperately need financial assistance. Your donations are needed now, more than ever. Just because Wounded Knee has moved out of the headlines does not mean it's over...WKLD/OC needs your help. So does AIM. Our efforts continue, and so does government harassment of many different kinds.

YOU CAN HELP the South Dakota defendants--even if you've no money to spare--by writing some tourist boycott letters to officials and businessmen named in our boycott information leaflet. We'd like to see them flooded with such letters from all over the world, so please pass this on to your friends, media contacts, etc. Be SURE to send us copies of boycott resolutions that your group, union local, church, club, etc., might pass if you ask them to do so.

In the Indian Way, Migwetch,

FREE CUSTER VICTIMS TASK FORCE

NOTE: Make checks payable to American Indian Movement or Wounded Knee Legal Defense/Offense Committee. There are so many people to be freed that we have separate work committees ("Free Custer" used to be "Free Sarah"). Just because there are so many, it's best that checks go to more permanent organizations.

# Free Leonard Peltier!



FOR

IF

INDIAN

PEOPLE

DIE . . .

WHO

AMONGST

US

DESERVES

TO LIVE?



**FREE THE PEOPLE !**

# FREE ALL POLITICAL PRISONERS



Political Prisoners - U.S. Federal Penitentiary - Marion, Illinois

FROM THE LEONARD PELTIER DEFENSE COMMITTEE:

To the many concerned citizens and supporters who have struggled to free Leonard in his fight for freedom and the sovereignty of his people, we would like to communicate to you how Leonard continues to ask for your support in his up coming fight to win a new trial through the U.S. Eighth Circuit Court of Appeals in St. Louis, Missouri, on April 19th 1978.

We would like to ask that you support Leonard by having prayers and demonstrations in your city or community, with Native American direction from the Leonard Peltier Defense Committee. Information for such activities will be given through the following contacts: El Centro de la Raza - 329-9442 and Native American Solidarity Committee - 324-7738.

We would like to ask that any supporters that may wish to go to Leonard's oral arguments in St. Louis do so through their own sacrifices such as being responsible to provide your own transportation and welfare to and from St. Louis. Please stay informed by contacting your local Peltier Committee for further change of appeal dates.

**Leonard Peltier**

**Defense Committee**



# THREE POINT PROGRAM



AIM calls on all Indians, and our friends, to learn about, and work for, the Three-Point Program described in this position paper.

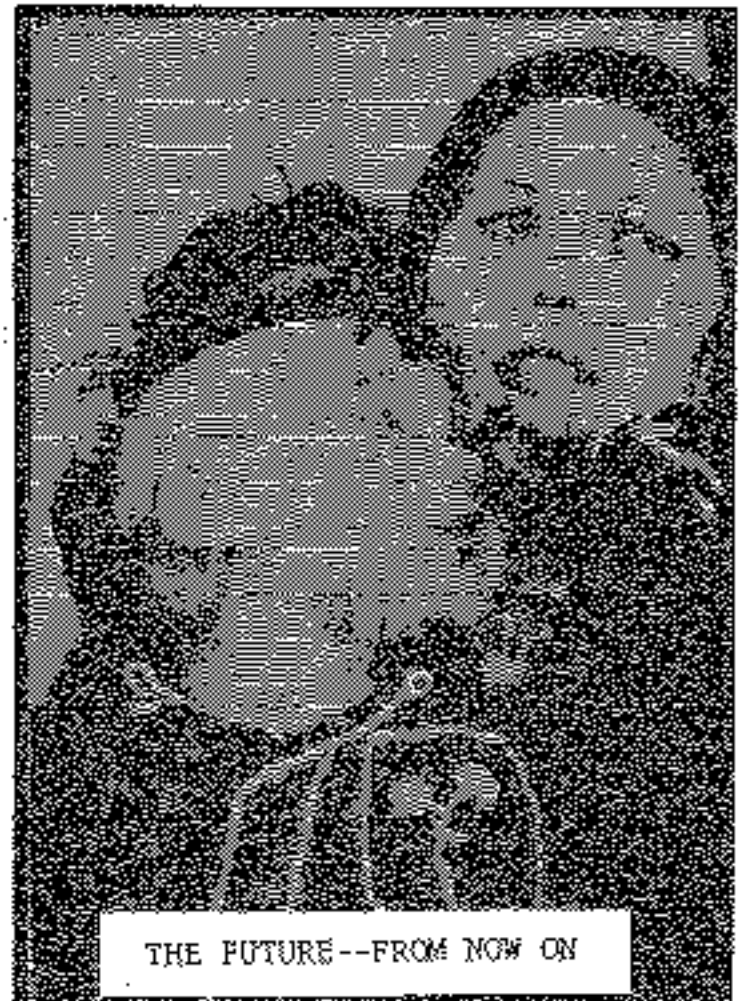
Wounded Knee II raised three important issues for Pine Ridge Reservation and all other Indians. These have been published nowhere--except in the indictments. The people who went to Wounded Knee asked that the government enforce their land and sovereignty rights under the Treaty of 1868; they asked for an independent investigation of the BIA's mishandling of Oglala rights and interests; they asked that the Pine Ridge Constitution (written under the Indian Reorganization Act of 1934) be ruled invalid, and that new tribal elections, free from violence and fraud, be held. Though these three points were agreed to be negotiated by the U.S. government, actually nothing has been done.

## THE PAST: 1890

Big Foot's camp. Wounded Knee Creek is in the foreground. A U.S. Army Signal Corps man took this photo for military intelligence purposes.

These three demands used ideas from the 20-Point program which the Trail of Broken Treaties Caravan took to Washington in 1972. The most important parts of this large program have been combined into this AIM 3-point program. The program outlines a strategy around which all Indians can unite for actions that solve some local problems, but move also toward larger goals.

AIM National Executive Director Dennis Banks has stated that building support for actions to make the 3-point program a reality is a major educational purpose of the Wounded Knee trials in St. Paul and South Dakota. This position paper explains the program. AIM would like to hear from people --Indians and non-Indians--who want to work on it.



THE FUTURE--FROM NOW ON

In August, 1972, at the late summer festival of the Rosebud Sioux, a number of people--some from Rosebud and some from AIM--discussed continuing failures of U.S. administration of Indian affairs. It was decided to go to Washington to sensitize both parties, during the election year, to the problems of Indian people. Active in the planning of the Trail of Broken Treaties Caravan were: AIM, The National Indian Brotherhood (Canada), Native American Rights Fund, National Indian Youth Council, National American Indian Council, National Council on Indian Work, National Indian Leadership Training, American Indian Commission on Alcohol and Drug Abuse. Endorsing the concepts of the caravan were the Native American Women's Action Council, United Native Americans, National Indian Lutheran Board, and Coalition of Indian-Controlled School Boards.

On October 23, 1972, the caravans stopped at AIM-St. Paul to draw up the 20-point program, which was ignored during our stay in Washington, and answered six months later by Leonard Garment, Nixon's domestic advisor, with a 37-page paper saying "No" to all our substantive points. This Three Point Program condenses the most important of the 20-Point Program's ideas. There will be some analysis-and-fact sheets available from AIM about each of the three points. Write or call AIM.

# THREE POINT PROGRAM



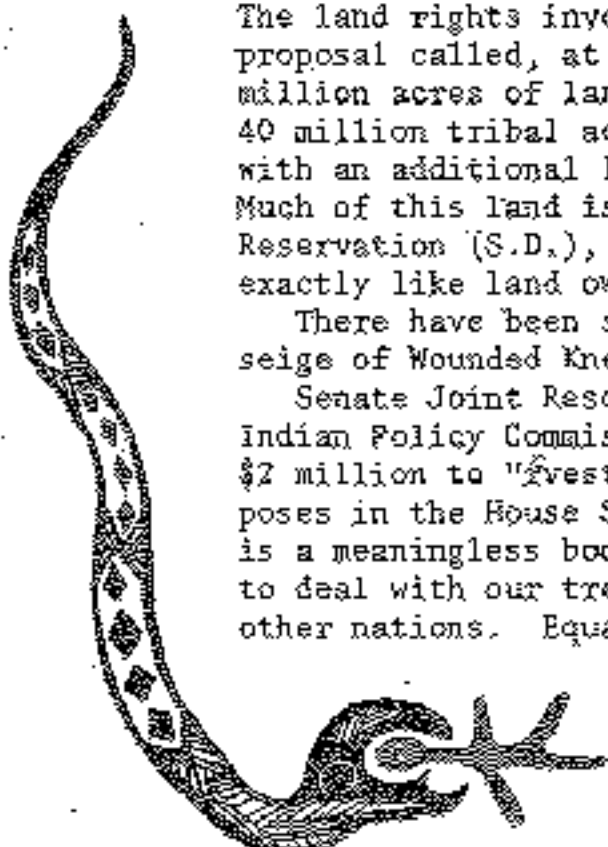
A Treaty Commission (The Senate Committee on Foreign Relations) should examine the 371 treaties the U.S. has made (and broken) with Indians. All treaty rights should be enforced. The Great Sioux Nation and other tribes should receive control of their treaty-determined land.

The land rights involved here for reservations are very large. The 1972 "Trail" proposal called, at a minimum, for restoration to Indian control of at least 110 million acres of land. Presently, the federal government holds "in trust" about 40 million tribal acres (much of it in use for mineral, park, and other interests), with an additional 10 million acres held "in trust" for individual tribal members. Much of this land is leased out, advantageously to white interests. On Pine Ridge Reservation (S.D.), Indian range land is leased for 80¢ an acre; this land is exactly like land owned by whites, which brings \$15 an acre.

There have been some attempts to quiet things down, particularly after the 1973 siege of Wounded Knee.

Senate Joint Resolution 133, "Providing for the Establishment of an American Indian Policy Commission" gives us another powerless body, which would spend \$2 million to "investigate," but have power to accomplish nothing. It now reposes in the House Subcommittee on Indian Affairs. Our position is that the AIPC is a meaningless body. The Senate Foreign Relations Committee is the proper body to deal with our treaties; this is the body which deals with the treaties of other nations. Equal status should be accorded to us.

The 1868 Sioux Treaty has become an issue--at Mount Rushmore, in 1970 and '71; at Wounded Knee, in 1973, and at the Wounded Knee trials, in 1974, where the defense has moved to dismiss the indictments on grounds that the treaty bars the U.S. from jurisdic-



diction on reservation land.

One response to the efforts to enforce the rights of this treaty has been a government "offer" to settle a 50-year-old claim based on it. The U.S. National Indian Claims Commission finds about \$102 million (or \$2,000 per person for about 60,000 Sioux) a fair settlement for 7.5 million acres of stolen land--including the Homestake Gold Mine, largest producer in the western hemisphere, and the sacred Paha Sapa--the beautiful Black Hills. However, old habits of cheating Indians die hard. By the time the U.S. government has finished taking deductions for "money spent on the Sioux," only about \$4 million is left. We don't want little bits of cash; we want our sovereignty on a land base which is ours by right and could support meaningful lives. Both sums are ridiculous, and in any case, unlikely ever really to be settled. A Sioux tribal attorney says he can see "no end to the litigation" without Congressional action.

We need a Treaty Commission, and it should get to work quickly. The sort of litigation which goes on forever is all too familiar. So is litigation such as the Minnesota Leech Lake and White Earth Chippewas have been involved in: to secure their hunting and fishing rights against Minnesota's attempts to use game conservation laws against Indian rights to hunt and fish their own lands whenever they wish. From Washington to New York, there have been many such incidents and cases; It should not be necessary for Indians to go to court to win rights they (supposedly) already have by treaty.



Repeal the Indian Reorganization Act of 1934 (Wheeler-Howard Act); it has been a major weapon used in robbing Indians of their land, setting up white-controlled governments on many reservations, and establishing tribal constitutions which offer no real protection against sale and wholesale lease-out of tribal lands.

Repeal of this Act will allow Indians to "organize" themselves the way they want to be organized, rather than imposing non-Indian forms on us. We should be free to choose our own forms of government, and exercise our independent sovereignty. We should certainly be free of governments which don't protect our lands.

On Pine Ridge, Russell Means' struggle to legally oust "democratically elected" tribal chairman Richard Wilson has been carried out in terms of this point. Means has said that if elected, he will work to abolish this Act, and to establish a "federation of communities," traditional form of government, like the old Nations. Despite terrorism and repression from federally-armed and supported goons, Means won the most votes at a recent primary election. At the general election Feb. 7, Means lost by a narrow margin. There were many illegalities--such as more votes cast than there were registered voters--which have led to several legal actions. (Wilson and the feds did the counting.)

On Pine Ridge, the struggle will continue. On other reservations, tribal council elections can be carried out in a co-ordinated strategy around Repeal--groups of people could run slates of candidates, using this idea, and the three-point program, as parts of their "platform." When we have organized our own power well enough to repeal the Act, we will have already "re-re-organized" ourselves the way we want to be. This is one way to end the discouragement of well-intentioned leaders, who win office on individual reservations as "reformers," only to find there is nothing they can do, really, without power to change the bureaucratic structures all are trapped in.

Off-reservation and non-Indian people can support Point 2 by seeking national legislative repeal of the Wheeler-Howard Act.



Remove the Bureau of Indian Affairs from the Department of the Interior, restructure it as an independent agency, controlled by and accountable to, Indian people; audit the BIA records and make reparations for the many crooked land deals; cancel BIA-sanctioned non-Indian leasing of Indian land.

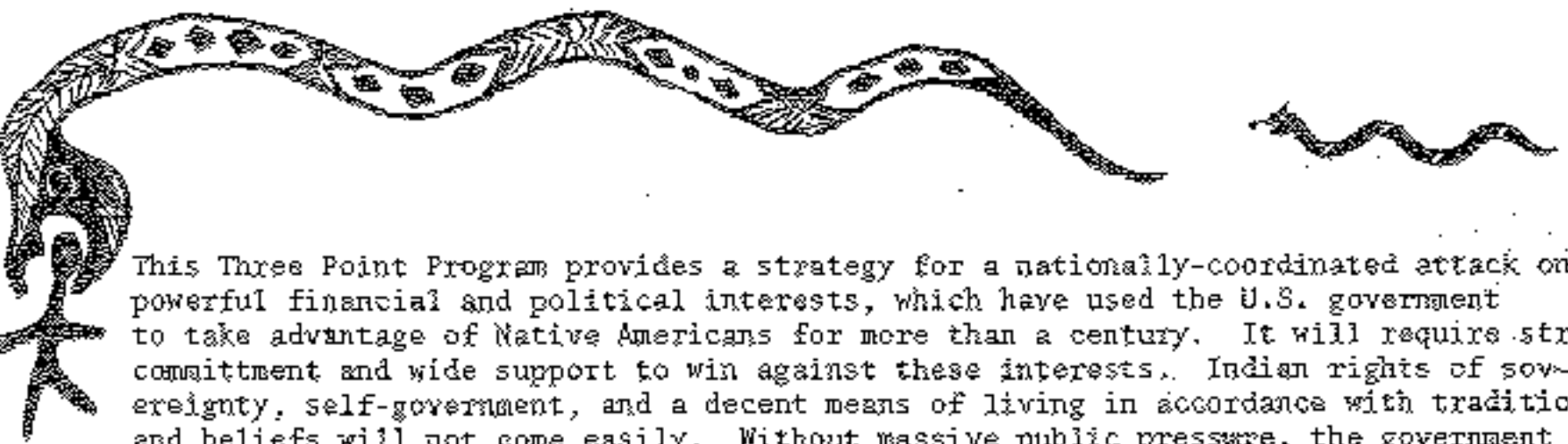
In apparent response to the "leasing" concerns of this, and the Trail of Broken Treaties programs, New Mexico Republican leader Congressman Manuel Lujan introduced H.R. 11748, a tricky bill which "transfers certain leased reservation land to jurisdiction of the State and political subdivision where the land is located." Not only does this still further (illegally) reduce tribal sovereignty, it also provides further possibilities for more land grabs.

The BIA should never have been located in the Department of the Interior. (Maybe that's better than its original location--the Department of War against us--but not much.) Interior serves oil, mineral, land trust, transportation, shipping, wood forestry, and energy interests; these usually conflict with Indian rights.

The BIA has a long history of corruption and mismanagement of our affairs. A tough, independent audit of BIA books and land rent records should be supported by all. Forced land sales and lease rentals arranged by the BIA should be examined, with returns and reparations made.

Pine Ridge data shows part of the reason why this needs to be done. As of 1969, the federal government was spending, through the BIA, about \$8040 a year per family, to "help the Oglala Sioux out of poverty." But median family income from all sources (employment, land rental, and federal) was only \$1910 per family--supporting many children and old people. Where did the rest of it go? The fact that there was about one well-paid bureaucrat per family gives part of the answer; kickbacks and corruption gives another part.

All Indians would benefit if this inept and corrupt agency were accountable to us. In our "analysis paper" on Point 3, we suggest ways in which the BIA could be restructured so this could happen.



This Three Point Program provides a strategy for a nationally-coordinated attack on powerful financial and political interests, which have used the U.S. government to take advantage of Native Americans for more than a century. It will require strong commitment and wide support to win against these interests. Indian rights of sovereignty, self-government, and a decent means of living in accordance with traditions and beliefs will not come easily. Without massive public pressure, the government will simply continue its present treatment of Indians, a continuing shame to all, and a continuing profit source to a few.

Legislative and court actions will surely be necessary to accomplish the program's goals. But they will not be enough, if there is no organized mass support. We should not forget that in 1830, the Cherokee Nation won a decisive victory, as the Chief Justice of the U.S. Supreme Court ruled that their Georgia reservation was their own, and they were sovereign on it. "John Marshall has made his decision, now let him enforce it," declared President Andrew Jackson. Jackson had the troops then--as Nixon does now--and he removed the Cherokee people under the gun. One fourth of the Nation died on the forced marches to Oklahoma--the Trail of Tears. Over-reliance on legalisms is foolish; if the law always gives way to power, Indian people must organize Indian power.



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