

Rich Griggs  
5663 Florence Terrace  
Oakland, CA 94611

(415) 547-1346

16 November 1987

Rudy Ryser  
Center for World Indigenous Studies  
P. O. Box 82038  
Kenmore, Washington 98028

Dear Rudy:

It was like inhaling fresh morning air to talk to you on the phone moments ago. My enthusiasm for the CWIS has been building everyday and by talking with you I could see how much my heart is in it. You are opening a door for me just as I was pulling another shut with a hesitant motion. The enthusiasm I once had for self-centered academic pursuits is behind me. My personal ambition has been replaced by more profound concerns brought on by the experiences of Geneva, Barcelona, and self reflection. I want to act on what I saw there. For me, that represents a powerful change in consciousness, which in turn has brought on a demand for a new milieu in which to operate. The appropriate environment for this new outlook, is one in which my thoughts and most passionate feelings are integrated into a single endeavor. It seems the systems of education and work in which I have been involved have been hell-bent on tearing mind and heart apart.

Working with the CWIS excites me. I don't see it as a job or something to do part time. I am preparing to give myself to it. The change in milieu is following the shift in consciousness. It will take a certain amount of time to free myself for the tasks ahead. It certainly seems rational to complete my thesis so as to receive my master's degree at the earliest possible date (this May). That is an intense effort, as I have only begun writing it in the last few days. Furthermore, I must be enrolled at the University during the coming semester in order to obtain the degree. That entails taking three classes. I chose: (1) Spanish 4; (2) Seminar on Regional Geography; (3) Computer Graphics for Geographers.

With the exception of the Spanish course, I can integrate some of my thesis and Fourth World Journal work into the courses. Certainly the material I edit can contribute to the materials I bring to a seminar on regional geography. I can do the computer graphics for my thesis as a final project in the computer class.

Regarding computers, I spoke with Don Bain, who operates the facility for the Geography Department. There is only one PC available for word processing on a first come, first serve basis. Don seems to feel that the PC in general, and wordstar, in particular, have been antiquated by advances in other lines. He recommended I get a MacIntosh because of its sophisticated programs, especially in graphics. Don added that if I use the PC, there are only a limited number of fonts available, and what shows on the screen will not necessarily print out on the laser printer (to which all the MacIntoshes are hooked up). He also says MacIntosh computer graphics can not be transferred to a PC although there are ways to translate word programs (MacLink?). I would appreciate your advice on this. ~~XXXXXX~~ Is the investment in IBMs or IBM compatibles so great that a MacIntosh would be a clumsy addition to the network? If I become proficient in doing maps and computer graphics on the MacIntosh (through Don Bain's course), would there be an advantage for CWIS if I owned a MacIntosh?

Rudy, if there is an advantage to my coming to Washington for a few days or your coming here for the purposes of planning and discussion, the appropriate time would be before January 19th when school begins. Please let me know if you think such a meeting would be worthwhile.

Please be aware that you have my fullest commitment and personal interest in this project. You have as well my attention and friendship. I would ~~like to~~ suggest that we make this relationship a personal one. Please take the liberty of expressing your feelings, beliefs, triumphs or struggles openly with me. I think the flight from being personal, as if impersonality were a solution rather than one of the problems we are dealing with, is an attempted escape from judgment and responsibility. Therefore, I welcome your judgments and like to take responsibility for what I think and what I say and what I do so that I can better myself. Far from holding myself back from judgment, I am available for communication at any level, on any subject, at any time. That, to me, is personal friendship.

Your friend,

  
Rich



DEPARTMENT OF GEOGRAPHY  
EARTH SCIENCES BUILDING  
BERKELEY, CALIFORNIA 94720

Mr. Armstrong Wiggins  
Indian Law Resource Center  
601 E. Street, SE  
Washington, D.C., 20003

August 11, 1987

Dear Armstrong,

Enclosed is a memo and information on a plan that would enable YATAMA and the three Indian nations to get international recognition that the Indian-FSLN war is distinct and therefore Indian participation in regional and "national" peace negotiations is essential.

This is a good opportunity. Get Steve's views. Brooklyn must be contacted soon. But this has to be kept confidential and out of view from the State Department and others.

All that really needs to be done is to go through the enclosed material and get YATAMA's consent to make a submission on behalf of the Indian peoples and their conflict with Nicaragua.

Steve could write up the submission.

This should be a top priority.

Sincerely,

Bernard Nietschmann  
Professor

cc: Jim  
Rudy

August 11, 1987

USING THE GENEVA PROTOCOLS AS AN INDIAN PEACE PLAN

Bernard Nietschmann

The Peace Plans

The Arias and Reagan Central American peace plans don't include Indian conflicts with Guatemala, El Salvador or Nicaragua. Both plans really concentrate on the FDN-FSLN war in Nicaragua. The plans seek to pressure the FSLN into democratic and military concessions by ending or reducing foreign military advisors and support. Somehow the Nicaraguan reforms are supposed to spill over into El Salvador and Guatemala and influence the government-insurgency conflicts in those states.

These are state plans to protect states. State and insurgency conflicts against Indian nations are ignored. Thus only wars against the state are considered to be worth negotiating a peaceful settlement. If states and insurgencies don't negotiate ending their conflicts against indigenous nations, then most of the wars in Central America will continue.

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THE CENTRAL AMERICAN WARS

STATE	INSURGENCY	NATION
1. Guatemala -----	URNG	
2. -----	URNG -----	Maya Nations
3. Guatemala -----		Maya Nations
4. El Salvador -----	FMLN	
5. -----	FMLN -----	Pipil Nation
6. El Salvador -----		Pipil Nation
7. Nicaragua -----	FDN/RN	
8. -----	FDN/RN --	Miskito, Sumo, Rama nations
9. Nicaragua -----		Miskito, Sumo, Rama nations

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The Arias and Reagan plans focus on only one of nine wars in Central America (# 7 ). The insurgency conflicts against states account for only one-third of the wars ( #s 1, 4, 7 ). The six other wars are bypassed.

With respect to the Arias and Reagan peace plans, YATAMA may wish to: 1) pressure to be included, 2) do nothing and hope to be included, 3) ignore them and prepare to soon return to the east coast during a cease-fire period to organize self-government and Indian militias, or 4) launch an Indian peace initiative.

An Indian Peace Initiative

The 1977 Geneva Convention Protocols offer a means for YATAMA to be recognized internationally as a combatant side in the Nicaraguan conflict. Furthermore, use of the Protocols would be an Indian peace initiative that would give visibility to the Indian land conflicts in Nicaragua and in El Salvador and Guatemala.

After World War II, the Geneva Conventions were developed to protect civilians, wounded combatants, prisoners, refugees, stateless persons in wars. But most of the wars since 1945 have not been wars between international states and so the Geneva Conventions did not apply to what are the two most prevalent wars: 1) armed conflicts between an insurgency and a state government, and 2) armed conflicts between a people and colonial or racist regimes.

On June 8, 1977, after several years of meetings, a United Nations Conference produced two new additions to the 1949 Geneva Conventions. Called Protocols I and II, their purpose is to extend international protection to combatants and war victims not covered in the Geneva Conventions. They also contain procedures that would help resolve conflicts between states and non-state sides.

In short, then, the 1949 Geneva Conventions apply to wars between international states, and the 1977 Protocols I and II apply to "internal", "domestic" and "colonial" wars.

Protocol I covers international conflicts "in which peoples are fighting against colonial domination and alien occupation and against racist regimes in the exercise of their right of self-determination" (Protocol I, Part I, Article 1, Paragraph 4). Most of the state vs nation wars would come under Protocol I. Protocol II applies to internal conflicts involving a state's armed forces and "dissident armed forces or other organized armed groups

which, under responsible command, exercise such control over a part of its territory as to enable them to carry out sustained and concerted military operations and to implement this Protocol" ( Geneva Conventions, Protocol II, Part I, Article 1, Paragraph 1).

In 1977, 100 states agreed to these protocols at the UN Conference. So far, only about 40 states have ratified them. They are "international law" but to my knowledge, no nation has yet implemented either protocol even though it is possible to do so. This is probably due to lack of knowledge about the protocols and their significance. At the same time, many states are strongly against the protocols, especially Protocol I. For example, the United States position is that Protocol I would give "terrorists" legal status. Reagan, Schultz, Weinberger, and the Joint Chiefs of Staff have spoken and lobbied against Senate ratification of Protocol I. Israel, France and the Soviet Union and many other states do not support Protocol I. Yet, it is international law. Protocol II could also be used although it would make a weaker case case for recognition of an indigenous nation as being distinct from simply a dissident anti-state group.

#### Implementing the Protocols

Attached to this memo is information relating to Protocols I and II, including an analysis that I wrote, a paper that Rudy Ryser wrote on them, a copy of the protocols, and news clippings

and a Pentagon report on the United States position.

YATAMA should use the Geneva Protocols as a means to introduce an Indian position in peace negotiations for Central America and for Nicaragua.

To do this, a submission on behalf of YATAMA should be made to the President of the Swiss National Council in Bern, Switzerland, identifying the Miskito, Sumo and Rama peoples as "non-state" parties to an international conflict. The International Red Cross should also be notified of the submission.

Of course, when the submission is made, YATAMA should also release information to the foreign ministers of Central American states, to the Contadora, to Arias, Wright, the State Department, and the press.

I believe that this is the best way for the Indian resistance to participate in negotiations to settle its conflict with Nicaragua. Otherwise, YATAMA will sit on the sidelines and the Indian struggle for land will be ignored or spoken for by non-Indians. In addition, YATAMA has the opportunity to use Protocol I to make visible the armed conflicts against other Indian peoples in Central America.



*Response: 29/PTA. LKW 2/25/88*

■ Political Research Associates

February 9, 1988

Center for World Indigenous Studies  
P.O. Box 82038  
Kenmore, WA 98028

Dear Sir/Madam:

We read recently in the Center for Democratic Renewal Weekly Update that your organization has published a report, "Competing Sovereignties in North America and the Right-Wing and Anti-Indian Movement."

Political Research Associates, formerly Midwest Research, is an independent research institute which monitors the activities of the political right-wing. We would like to order one copy of your report. If possible, would you mail the report to the above address and bill us? If pre-payment is required, please send us purchase information.

Thank you for your assistance.

Sincerely,

*Margaret Quigley*  
Margaret Quigley  
Archivist



DEPARTMENT OF THE ARMY  
SEATTLE DISTRICT, CORPS OF ENGINEERS  
P.O. BOX C-3755  
SEATTLE, WASHINGTON 98124

December 7, 1987

CENPS-SA-EO

Mr. Rudy Riser  
728 212th Place, S.W.  
Lynwood, Washington 98036

Dear Mr. Riser:

It is with great pleasure that I write this letter confirming your agreement with Mr. Oscar Eason to participate in our EEO/Human Resources Development Week program on Monday, March 28, 1988. We have planned the week of March 28 - April 1, 1988 to address various topics centering on the theme "Cultural Awareness - Realizing Equality."

We would be very pleased to have you be our keynote speaker at 1:00 p.m. dealing with the subject of American Indians. We look forward to seeing you as your presentation will be one of the program's highlights and will be well received.

Please call me at 764-3501 if you have any questions and also, so that we may discuss the program further.

Sincerely,

*Rosarita M. Espinoza*

ROSARITA M. ESPINOZA  
EEO Specialist, Planning Committee

*Response: 2113KSA2.LCW  
2/24/88*

February 2, 1987

Mr. Peter Schwarzbaur  
Weissgasse 9-12/2/1  
1170 Vienna  
Austria, Europe

My Dear Peter:

Thank you so much for your timely letter and we in turn send our best of greetings for a good year. Please forgive us for not corresponding with you sooner and I now take this opportunity to thank you and your lovely family for your most generous hospitality while we were in Vienna. You and your family, the acquaintances we made, the country, and the experience will be with us for the rest of our days.

And now for the matter at hand. Mr. David Sohappy has chosen to worship under a deviation of the original Seven Drum Religion of this nation. This deviation is also known as "Spinner" and "Feather" religion and some are known to go into a trance, which makes it of "spiritual" significance which is not the teaching of the original religion. I know this may sound confusing to you and others but time disallows a thorough explanation. To the logic of the uninformed there is an assumption that Mr. Sohappy is being persecuted for trying to exercise his religion and that he may be innocent of any crimes committed. I am afraid instead Mr. Sohappy may have found a way to exploit a valuable resource in the guise of a religion and because of national and international attention has eventually convinced himself of his innocence.

The Yakima Indian Nation is a sovereign nation and as such has the right to govern itself with laws which fit the culturally oriented peoples of the Yakima and which also coincide with Federal, State and International laws. We disagree that the Federal Government of the United States had the legal right to implement "Salmonscam" and we totally disagree with the harshness of the sentence imposed upon those convicted.

At the very beginning of this matter the Yakima Nation made a dilligent effort to have those who had violated tribal conservation regulations prosecuted by the Yakima Indian Nation in it's tribal courts. This effort on the part of the sovereign Yakima Indian Nation was resisted by both the federal prosecuting authorities and David Sohappy. Without the cooperation of the federal authorities the Yakima Nation was faced with the lack of evidence to bring action in it's tribal court to seek sanctions for violation of its fish management regulations. The entire investigation of the federal and state governments in this matter had been in the mode of an undercover investigation from which regulatory personnel of the Yakima Indian Nation were excluded.

The State's regulatory officials had access to the information and assisted in the investigation with the federal government taking the lead, before, but anticipating authorizing legislation which would permit this action. This action was taken in spite of the record the Yakima Indian Nation had taken in regulation of the fisheries in a satisfactory manner that had even been recognized by the federal courts as a basis of exclusive tribal regulation in certain areas. The federal authorities were also cognizant of the fact that David Sohappy denied that the Yakima Nation or anyone had any right to regulate him and mentioned this in the indictment filed in federal court against Mr. Sohappy. Their actions were directed as much towards bringing discredit on the Yakima Nation as it was to prosecute Mr. Sohappy.

When Mr. Sohappy was convicted and sentenced he then reversed his position and sought tribal involvement. He also sought the involvement of other interested groups such as AIM, some other National Indian interest groups and Amnesty International. Mr. Sohappy and his associates sought a confrontational mode. As a basis of this mode they based their claim on Mr. Sohappy being a religious leader who abhorred violence, but they and Mr. Sohappy sought resistance to Mr. Sohappy and others being removed from the Yakima Indian Reservation.

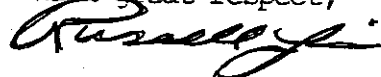
The Yakima Nation responded by seeking tribal prosecution of the violations of tribal law as can be seen by the attached resolution. The Yakima Indian Nation sought to establish its sovereignty to be the prosecutors of the violation of tribal law. Tribal authorities are still seeking to have Mr. Sohappy and his son returned for prosecution and is experiencing difficulties with the United States in this regard but are still optimistic that they will have these persons returned for tribal trial and that the federal government will furnish evidence gained in their undercover operation. At such time Mr. Sohappy can raise any question as to religious freedom he wants in the Courts of those who are better able to discern whether he has a legitimate claim or not. The Yakima Nation Judiciary should make determination and our tribal code provides special provisions towards the determination of such cultural questions.

We have protected the sovereignty of our nation in any prescribed manner and have been successful in the highest court of this land. It would be a travesty to jeopardize our sovereignty/existence by national and international groups to assume the Yakima are unwilling to assist one of their own innocent victims and allow religious persecution. We are instead trying to protect and preserve the Treaty of 1855 and to remind everyone that the right to take fish is a tribal right, not an individual right, and one that should be handled in our courts.

I hope to write again soon and send some pictures. I hasten to send this letter now because of the importance of the subject matter and in case you may have further questions.

My best regards to the supportive groups and to your lovely wife and child.

With great respect,



Russell Jim

January 20, 1987

Professor Richard Ulack  
Department of Geography  
University of Kentucky  
Lexington, Kentucky 40506-0027

Dear Professor Ulack:

Thank you for your letter about maps. We are putting together several maps that will be included in a book and later an atlas. It will take at least a year before these are available so you should go ahead and make the maps you are interested in. As you know the number of actual refugees in and from Southeast Asia is considerably higher than UNHCR figures. If you are going to do a map of "terrorists" recall that Rangoon refers to the Karen as "terrorists". That's a lot of terrorists, an entire people, in fact. Same for the OPM. And on and on.

Best wishes,

Bernard Nietschmann  
Professor

*Please type up  
The book*

UNIVERSITY OF KENTUCKY

LEXINGTON, KENTUCKY 40506-0027

COLLEGE OF ARTS AND SCIENCES  
DEPARTMENT OF GEOGRAPHY  
1457 PATTERSON OFFICE TOWER

January 16, 1987

Dr. Bernard Q. Nietschmann  
Department of Geography  
University of California, Berkeley  
Berkeley, California 94720

Dear Professor Nietschmann:

I, along with Dr. Gyula Pauer, the Director of our Cartography Laboratory, am in the process of gathering maps and other information for an Atlas of Southeast Asia which will be published by MacMillan in 1988. The atlas will be a four-color reference work to include maps and text. There will be a regional overview consisting of several chapters dealing with topics such as physical, cultural, and population geography. This will be followed by ten chapters, each devoted to one of the nations of the region.

I am writing this letter to you because it has been brought to my attention by the atlas editor at MacMillan (evidently through a librarian he talked with while visiting Berkeley) that you might have some maps or other information (completed by your students) that may be useful to our work. More specifically, the "Cartography Projects" handout for your students which I received suggests that projects may have been done which deal with topics which we hope to include in the atlas. Those topics include refugees, terrorism, and sea boundaries. If such work has been completed I would be most grateful if you (or your students) would consider allowing us to examine it for possible use. Naturally, anything that we would use would be subject to your approval and appropriately credited. I will look forward to hearing from you. Thank you.

Sincerely yours,

*Dick Ulack*

Richard Ulack  
Professor

**WORLD COUNCIL OF  
INDIGENOUS PEOPLES**



**CONSEIL MONDIAL DE  
PEUPLES INDIGENES**

**CONSEJO MUNDIAL DE PUEBLOS INDIGENAS**

13 February 1987

Mr. Rudy Ryser  
Chairman of the Board  
Center for World Indigenous Studies  
Box 82038  
KENMORE, Washington  
98028 U.S.A.

Dear Rudy,

Thank you for your letter of January 9. It was both welcome and encouraging. Both George and I, of course, welcome your continued commitment to strengthening the North American Regional Council. Your past experience and current initiatives are definite assets.

Your observations are well-founded and are generally in accord with other responses received, although I must concede that your response has been the most comprehensive. I do not foresee any opposition to your propositions and, in fact, they should provide a good basis for discussion at the meeting proposed to be held in Vancouver sometime between June 8-13, 1987.

In this connection, a tentative agenda, along with meeting dates and other related information, should be forwarded to interested participants by the end of March. In the meantime, we would appreciate your suggestions as to specific topics for the agenda.

Additionally, you will be receiving under separate cover a copy of my journal from the January-February 1986 trip to Nicaragua with Brooklyn Rivera, along with an extensive interview conducted with Mr. Rivera. I would like you to give some thought to the possibility of publishing one or both of these documents.

If there is interest in publishing the Journal of the trip, I will be able to provide photos. As well, I am having the taped testimony transcribed and they would be available as

.../2

Mr. Rudy Ryser  
Page 2  
13 February 1987

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appendices. A completed document as such would, I believe, prove to be a useful informational tool.

Keep in Touch.

Yours for Indigenous Rights,



CLEM CHARTIER  
President

CC/mm



"Contrariwise," continued Tweedledee, "if it was so, it might be; and if it were so, it would be; but it isn't, it ain't."

-- from Through the Looking-Glass, Lewis Carroll

ORTIZ, ROXANNE DUNBAR ( also: Roxanne Dunbar, Roxanne Amanda Dunbar )

Born: 1939 or September 10, 1938 in Oklahoma or San Antonio, Texas. She is either white, Southern Cheyenne or Lakota. She is either an Associate Professor or Professor of Native American or Ethnic Studies. She is either the editor or director of INDIGENOUS WORLD which is either a magazine or a newspaper. She is either a consultant for the International Indian Treaty Council or she does not work with the International Indian Treaty Council in any capacity. She is a scholar, writer, historian, Indian activist, Indian advocate, indigenista. She is either "trained in international law" or an "International Law Specialist." And, according to her modest self-appraisal, she has written "the best documented and thorough exposition and analysis of all the key questions and issues regarding the Miskitu and Sandinista relationship in print."

MOST RECENT ACCOLADE:

"If Miss Ortiz is an expert on Indian affairs, she should know that the correct word is Miskito not Miskitu."

--Rev. Charles Repole O.F.M. Cap. ( Our Lady of Montserrat Church, Stamford, Connecticut). Father Repole lived with the Miskito for 18 years and edited a 790-page English-Spanish-Miskito dictionary.

WHOLE EARTH REVIEW, March, 1985, p. 50.



DEPARTMENT OF GEOGRAPHY  
EARTH SCIENCES BUILDING  
BERKELEY, CALIFORNIA 94720

August 14, 1985

Dear Barney, Dino, Genja, Eddy:

Meeting all of you was the best of my Geneva trip. I learned much more about the struggle in West Papua, and I see the possibility of initiating additional international support and more favorable opinion.

As I mentioned, a first way would be to prepare a map that shows all in one place some of the major issues and problems. Maps have power and are frequently reprinted. Also, they need little translation into other languages. With this in mind, I've prepared a base map upon which should be sketched the most important events and problems in the conflict. This is only an initial map; once the information is placed on it by you, send it back and I'll redraw it professionally (not the hand lettering as on this quick one) and then we'll print up some copies.

The information that I need is the following:

1. the name of the place, date, and indicated location on the map for atrocities, massacres, village destructions, translocal settlements, etc.
- 2/ the approximate outlines of the transmigration settlement zones
3. the approximate locations of forestry, mining, oil, and fisheries -- names of transnational or "national" companies.
4. locations and events that you feel are important in the history of your peoples' struggle:
  - i.e. Aru Bay incident
  - murder of Arnold Ap
  - Jayapura flag raising
  - etc. etc.

Think of the map as a historical picture map of the West Papuan struggle for self-determination and the invasion of Indonesia

5. You may want to suggest another title for the map, and other categories that I may not have included.

All the best.. Please return the map as soon as possible.

Bernard Nietschmann  
Professor

WORLD COUNCIL OF  
INDIGENOUS PEOPLES



CONSEIL MONDIAL DE  
PEUPLES INDIGENES

CONSEJO MUNDIAL DE PUEBLOS INDIGENAS

February, 1987

Mr. Rudy Ryser  
Center for World Indigenous Studies  
Box 911  
Snoqualmie, WA  
98065

Dear Mr. Ryser:

Another year has passed without any movement on the part of the Nicaraguan government to recognize the legitimate rights of the Indian peoples of the Atlantic Coast to land and self-government (autonomy). The current unilateral attempts of the government Autonomy Commission cannot be viewed as an alternative to a true dialogue of peace which is possible through negotiations with the leadership of MISURASATA.

In order to assist you in the further analysis of this most critical situation, I enclose two documents. The document entitled "Journal of Trip To The Indian Villages of The Atlantic Coast of Nicaragua, January and February 1986" is a diary of my experience one year ago when I accompanied Mr. Rivera, General Coordinator of MISURASATA on a visit to some of the Indian villages which had suffered repression at the hands of the Sandinista government. There are italicized notes added where explanations were deemed necessary.

The document entitled "Interview with Brooklyn Rivera General Coordinator of MISURASATA" is in two parts. The first interview was conducted on April 30, 1986; with the second one on January 3, 1987, making the document current.

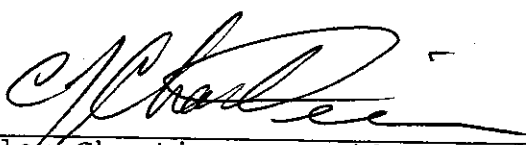
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The first part includes a substantial amount of information leading up to the repression as well as the situation encountered after the repression began. The latter part deals with the events which occurred after April 30, 1986, including the U.S. 100 million dollar aid package.

Hopefully this information will be of assistance to you. If you have any further inquiries please direct them to this address.

In the meantime, your support for the Indian peoples of Nicaragua and their organization MISURASATA would be greatly appreciated. Anything you can do to encourage the Sandinista government to re-open the peace talks with MISURASATA would certainly be helpful.

Yours for Indigenous Rights,



---

Clem Chartier, President

Attachments.

WORLD COUNCIL OF  
INDIGENOUS PEOPLES



CONSEIL MONDIAL DE  
PEUPLES INDIGENES

CONSEJO MUNDIAL DE PUEBLOS INDIGENAS

February 16, 1987

*Rudy Rysen,  
Centre for World Indigenous Studies  
Box 911  
Snoqualmie, WA 98065*

Dear Sir/Madam:

After a series of meetings, the organizing committee for the founding meeting of the North American Region of the World Council of Indigenous Peoples, have set a tentative date for the meeting. It will be in Vancouver for three days during the week of June 13, 1987 to coincide with the International Indigenous Education Conference.

The organizing committee is working on a volunteer basis and will be getting to the meeting on our own funds. Unfortunately, we have no funds for any persons interested in attending. However, we will have made accommodations for sleeping. We are quite interesting in any ideas on possible avenues for funding.

The agenda for the meeting will be drawn up by the end of March. We invite any suggestions as to what you would like discussed. We appreciate your support and interest in this founding meeting.

Thank you!

Organizing Committee,  
North American Region,  
World Council of  
Indigenous Peoples

# Kanien'kehaka Raotitiohkwa

## Cultural Center



Postal Box 750  
Kahnawake, Québec  
J0L 1B0  
(514) 638-0880

*Dec. 1986*

Friends,

Our newsjournal went out of business (Kariwaro'roks Newsjournal, Box 666, Kahnawake PQ J0L 1B0). I am now working at our Cultural Center and ask that you continue to send us materials for our use.

Please change our address, as we are closing our mailing address.

Thanks for your help and cooperation.

Sincerely,

Peter Blue Cloud, Editor

Jerry Taylor  
2323 McGee  
Berkeley, CA 94703  
(415) 841-6644

Rudy Ryser  
728 212th Pl. S.W.  
Lynnwood, Washington 98036

12 August 1987

Dear Rudy

Thank you for providing me with the opportunity to attend the Working Group meetings with you. I lost track of arrangements late in the week when my family showed up; if I owe you for anything please let me know. If not I hope that the assistance Rich and I provided was worthwhile to you and BQN.

My impressions are rather mixed. For all of the efforts that various people seemed to be putting in on the 22 or 23 point declaration in opposition to the 7 point one I noted that this whole issue was never taken up on the floor. I doubt that the working group will go with anything strong enough to be any good, and if they do the sub-committee won't, and even if they did the commission won't, nor the General Assembly and never the states. So its all over a mention anyway. (I enclose a bit of UN-ism I ran across: the introduction to Critescu's study of self-determination (which is a rather studied avoidance of the real concept); 7 years, 8 months and 20 odd days to produce a lot of fluff.)

There was a lot of sticky stuff at the meetings, honey and otherwise. A lot of people seemed quite caught up in it. I'm sure that the IWA, the IITC, and likely the ILRC and others will give a big play to their participation. Probably individuals, for good and bad, will play this same game, knowingly or not; thinking to themselves and telling others all they did for the folks when they were over in Geneva. The Roxanne types trying to get a grip on the fourth world, and those politicking for position in the WCIP, probably had some success and knew the limits of what they were doing.

I think that a lot of peoples and organization thought that they were getting somewhere by establishing an international presence and bringing their stories to world attention. There was a meeting of the Committee of Experts on the Transport of Dangerous Goods going on at the same time that will surely have more influence on the world and get more notice.

And yet this was the only game in town. There was a very noticeable difference between those who were speaking for the first time and those who had the confidence and clarity gained from earlier experience. I would think that there would be experience gained within a nation as issues to be presented were discussed. If a real forum for the world's nations were to come about this experience will be important.

I saw a difference on two levels between those who are closely involved with seeing themselves as nations and those who are not. Those who applied this term to themselves seemed to have dealt with most of their internal differences at home; where they should be dealt with on an everyday basis as a normal part of being a nation or any other type of human group. Others seemed to be held back by divisions that came with them due to their having no structure that was not too fragile, or too involved with one side of a

question. The quality of presentations also differed, with those who were more from a nation being clearer and more conceptual than those put forward by people who were more there as an organization.

All in all it was a hell of a learning experience for me even if I am still trying to figure out what it is that I have learned.

What ought we at Berkeley be doing on this? Such a question assumes importance with BQN's sojourn in Costa Rica approaching. There are many students interested in studying the fourth world and willing to help. BQN has sort of said (in his usual precise, timely and highly informative way) that I am supposed to carry the ball here while he is off sunning in the tropics. Not being a professor, with claims to an endless supply of pencils, pads and purchase orders, I need a little more to back me up. My idea is to set up a whatever (center, institute, etc.), print up letterhead, and then proceed to funding and projects. Having some type of framework within which to do things will help get funds, space, computer time, respectability and such things as getting students who participate academic credit for their time.

My feelings of what we should be doing follow my approach that it is not the point for people such as myself to try to be an advocate for the fourth world but to get the information together and let their advocacy of themselves come through. I would like to concentrate on getting information about the fourth world, and more particularly from the fourth world, available, first to the university here and then to a wider range. Right now the stuff that comes in disappears into someone's file cabinet. I would like to see more of it on the shelves and in the computer card catalog. I think that we could soon get to the point of being able to send out copies by mail. Also, information about information, a bibliography of the fourth world (have you seen the bibliography on self-determination that David Knight (geographer at Carlton University) put out?) and a "videography" of films on indigenous peoples and the fourth world (I am writing David Hyndman on this). From there it is a short step to publishing.

As to publishing: I am told that the Fourth World Journal is currently in Limbo and that you had wondered whether it could be produced out of Berkeley. If my nth hand information is correct: A. It would be an honor; B. It would get some important work done out of our place if we can swing it; and, C. It is just possible that we could not only get some kind of grant to do it but leverage that into help to get something more established here and vice versa.

I was told that we would have the tools to do such work here at the department. However the bottom of the University of California computer had a major drop-out when it came to light that the accounting methods of the person running the program were not based on a sound grasp of reality. Tales of 8 digit budget over-runs and no new equipment until the mess is cleaned up in a year or two. But even if we do not have it there is a chance of getting other funding to get it. The hard part will be the physical mucking about with keyboards and stacks of paper. The enthusiasm of two grad students will not keep it going for long.

Therefore, funding would be the key to success. What would be needed would be references and testimonials as to the value of the publication, not only in its current form but as a more widely distributed journal. Letters from indigenous leaders and academics (inter"nation"al would be good) with statements about its value to indigenous peoples and to academic research, all suitable for framing. Such a project needs some organic fertilizer in order to grow.

Beyond the problem of getting it to happen there is the issue of editorial control. Academic funding carries the danger of it becoming another academic journal. A clear set



of guidelines, a definite framework of control and efforts to ensure sufficient material would be important. The point would be for us to produce the thing, not direct it. (On the other hand if I wanted to be a printer I could get a job. My own inclination would be to see enough variety of views in articles and subscribers to be sure that each issue would make someone angry enough to submit their own views. Lots of letters and a short comments section that will allow in people who have something to say but aren't ready to write an article for a journal. Anyway, ideas are the easy part.)

I do not know what state 4WJ is in at the moment. If you have material for an issue and want Berkeley to get it out then Rich and I can move an issue out rather quickly by sweat, charm and deceit. I suspect that it will be important to get something out as soon as possible to keep up momentum. On the short term things can be arranged, on the long term I think we are going to need some kind of support.

Having gotten a lot of mileage out of my story of watching two Indians try to convince BQN that he needed a computer the tables are now turned as BQN has informed me that I need a better computer. Or at least a 1200 baud modem. Can you tell me what protocols or whatever you guys are using? I will try to get a Hayes compatible unit and scrounge some CP/M software for the present machine. Possibility of moving to MS-DOS, especially if prices keep going down. Am told you use a Kaypro MS-DOS machine; any good? What do they have in the way of ports and slots? I have a source for MS-DOS software if you have needs.

Your comments would also be greatly appreciated on what my own work should be getting into. I am embarked on a doctoral dissertation on the political geography of self-determination. I wanted to focus on the political organizations of indigenous peoples, but BQN and the other brutes actual pushed my into a much broader subject. Part of the reason for the broader approach is that writing more than five pages on self-determination in political geography would be a major advance for the field. It would not be wholly productive to get so far ahead of my discipline that I am off in the wilderness. So I have been delegated to produce a dissertation that enlarges political geography on a broad front and thus have the opposite problem from the left-hind-toenail syndrome that afflicts most dissertations.

The key to producing a dissertation that would be helpful to fourth world peoples as well as to my writing career is going to be contact with people engaged in the process of self-determination. Could you assist on this? I am in the process of writing a number of people to ask if talk with them and their peoples on this. It is a little difficult to know just what to say; I wind up sort of asking for permission in a rather general way. Perhaps the best help that I could get at this point is if I could talk to you at some point as to what should get into such a dissertation.

Should anything urgent come up feel free to call collect: (415) 841-6644.

Yours,

Jerry Taylor

## INTRODUCTION

1. In its resolutions 9 (XXIV) of 18 August 1971 and 9 (XXV) of 31 August 1972, the Sub-Commission recommended that the Commission on Human Rights should request the Sub-Commission on Prevention of Discrimination and Protection of Minorities to place on its agenda the item "The historical and current development of the right of peoples to self-determination on the basis of the Charter of the United Nations and other instruments adopted by the United Nations organs".

2. In resolution 10 (XXIX) of 22 March 1973, the Commission requested the Sub-Commission to place on its agenda the item

The historical and current development of the right to self-determination on the basis of the Charter of the United Nations and other instruments adopted by United Nations organs, with particular reference to the promotion and protection of human rights and fundamental freedoms.

The Commission invited the Sub-Commission to give high priority to this item at its twenty-sixth session, to examine it with a view to establishing the guidelines for a study on this matter, including the possibility of appointing a special rapporteur for the purpose, and to report on the results of its consideration to the Commission at its thirtieth session.

3. In resolution 5 (XXVI), adopted on 19 September 1973, the Sub-Commission requested the Commission on Human Rights to authorize the Sub-Commission to designate a special rapporteur at its twenty-seventh session, to prepare a detailed study on the subject. This initiative of the Sub-Commission was welcomed by the General Assembly in its resolution 3070 (XXVIII) of 30 November 1973.

4. On the recommendation of the Commission on Human Rights (Commission resolution 4 (XXX) of 20 February 1974), the Economic and Social Council authorized the Sub-Commission to designate at its twenty-seventh session a special rapporteur from among its members, to carry out the study (Council resolution 1865 (LVI) of 17 May 1974).

5. At its twenty-seventh session the Sub-Commission, by its resolution 3 (XXVII) adopted at the 706th meeting on 16 August 1974, appointed Mr. Aureliu Cristescu as Special Rapporteur for the study.

6. The Commission, by its resolution 3 (XXXI) of 11 February 1975, invited the Sub-Commission to ask the Special Rapporteur to submit his final report to the Sub-Commission at its thirtieth session, so that it could be placed before the Commission at its thirty-fourth session.

7. At its twenty-eighth session, the Sub-Commission considered the preliminary report submitted by the Special Rapporteur (E/CN.4/Sub.2/L.625). In decision 5, relating to its programme of work, the Sub-Commission decided that the Special Rapporteur should submit a draft report on the study at the twenty-ninth session of the Sub-Commission and his final report at the thirtieth session, in 1977.<sup>1</sup>

8. In resolution 3382 (XXX) of 10 November 1975, the General Assembly stated that it was keenly awaiting the conclusion of the study.

9. At its twenty-ninth session, the Sub-Commission had before it the draft report (E/CN.4/Sub.2/L.641) submitted by the Special Rapporteur.

10. The General Assembly at its thirty-first session, in resolution 31/34 of 30 November 1976, reiterated that it was keenly awaiting the conclusion of the study by the Sub-Commission of the historical and current development of the right to self-determination on the basis of the Charter of the United Nations and other instruments adopted by United Nations organs, with particular reference to the promotion and protection of human rights and fundamental freedoms.

11. By its resolution 2 (XXX) of 26 August 1977, the Sub-Commission, after having heard the statement of the Special Rapporteur and noted the important progress made so far in the drafting of the study, despite the vast documentation involved and the difficulty of preparing such a study of synthesis on a multi-disciplinary basis, and having noted also that owing to lack of time and technical facilities, the study could not be finalized for submission to the Sub-Commission at its thirtieth session, decided to examine the final report at its thirty-first session.

12. At its thirty-second session the General Assembly, in its resolution 32/14 of 7 November 1977, stated that it was looking forward to the publication of the study on the historical and current development of the right to self-determination on the basis of the Charter of the United Nations and other instruments adopted by United Nations organs, with particular reference to the promotion and protection of human rights and fundamental freedoms.

13. At its thirty-first session, the Sub-Commission had before it the final report on this subject, submitted by the Special Rapporteur (E/CN.4/Sub.2/404 (vol. I, II, III) and Add.1). By resolution 3 (XXXI) of 13 September 1978, the Sub-Commission expressed its thanks to the Special Rapporteur for his report; decided to transmit the report to the Commission on Human Rights for consideration at its thirty-fifth session; recommended that the report should be submitted to the General Assembly at the earliest possible date; decided to recommend to the Commission on Human Rights and to the Economic and Social Council that the report should be printed and given the widest possible distribution. By resolution 33/24 of 29 November 1978, the General Assembly took note of the study and expressed its thanks to the author. By decision 3 (XXXV), the Commission on Human Rights, having received the report, decided to recommend to the Economic and Social Council that the report be printed and given the widest possible distribution, including distribution in Arabic. Decision 3 (XXXV) of the Commission on Human Rights was endorsed by the Economic and Social Council in its decision 1979/39 of 10 May 1979.

<sup>1</sup> See E/CN.4/1180, annex II, item X.

**FROM:** Jerome E. Taylor, Managing Editor, Fourth World Journal

**TO:** Rudolf C. Ryser, Executive Editor, Fourth World Journal

**DATE:** 11 August 1988

**SUBJECT:** Resumption of publication of Fourth World Journal

Dear Mr. Ryser:

Well?

Sincerely yours,

  
Jerome E. Taylor

JT/fc





**La Course Communications Corporation**

1704 S. 14th Ave.  
Yakima, WA 98902  
January 16, 1987

Dear Editor:

Like most editors, we know that you are interested in reaching a broader subscriber market. We are creating a new vehicle to facilitate those needs. Your publication will appear in our new Native American Media which is scheduled to be printed this spring. The directory will be an attractive softcover staple-bound volume with color cover containing eleven separate information sections. These sections cover newspapers and bulletins, radio, television, news services, media associations, hemispheric native press, minority journalism programs, the Indian high school and college press, newspaper archive services, federal Indian information contacts, and a select bibliography on Indian communications.

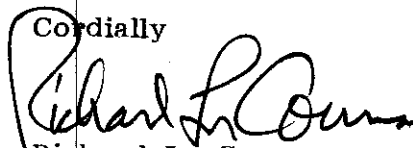
Each Indian publication, listed in the directory without cost to you, includes full mailing address, telephone number, and information concerning subscription and advertising rates, circulation data, and capsule description of the publication.

We invite you to review our attached list of contents for **Native American Media** and consider advertising your publication in this unique publication. Along with your free listing, you can also design and express the specific nature of your publication and reach our carefully designed market through your own presentation of your journalistic endeavors. We offer display advertisements in full page, half page, quarter page and eighth page sizes at established cost. Full page ads are \$250.00, and eighth page ads are \$35.00--the size of a business card.

Our new directory will be offered by mail circular to all other Indian media, a total of 900 Indian libraries, Indian studies programs in U.S. colleges and universities, national and regional intertribal associations, state Indian commissions, and private sector Indian organizations up and down the Americas. Our directory will also be offered by mail circular to county, state, regional and business libraries in all 50 states and the District of Columbia, major U.S. print and electronic media, principal establishment print associations, federal and corporate public information offices, state press associations, and the Indian offices of a variety of churches and foundations.

We have an advertising cutoff date of March 1 for all display ads to be published in Native American Media. Please send your ad copy and check to: LaCourse Communications Corp., 1704 S. 14th Ave., Yakima, WA 98902. If you have any questions, please call us at (509) 575-1893.

Cordially

  
Richard La Course  
Executive Editor

**WORLD COUNCIL OF  
INDIGENOUS PEOPLES**



**CONSEIL MONDIAL DE  
PEUPLES INDIGENES**

**CONSEJO MUNDIAL DE PUEBLOS INDIGENAS**

February, 1987

Mr. Rudy Ryser  
Center for World Indigenous Studies  
Box 911  
Snoqualmie, WA  
98065

Dear Mr. Ryser:

Another year has passed without any movement on the part of the Nicaraguan government to recognize the legitimate rights of the Indian peoples of the Atlantic Coast to land and self-government (autonomy). The current unilateral attempts of the government Autonomy Commission cannot be viewed as an alternative to a true dialogue of peace which is possible through negotiations with the leadership of MISURASATA.

In order to assist you in the further analysis of this most critical situation, I enclose two documents. The document entitled "Journal of Trip To The Indian Villages of The Atlantic Coast of Nicaragua, January and February 1986" is a diary of my experience one year ago when I accompanied Mr. Rivera, General Coordinator of MISURASATA on a visit to some of the Indian villages which had suffered repression at the hands of the Sandinista government. There are italicized notes added where explanations were deemed necessary.

The document entitled "Interview with Brooklyn Rivera General Coordinator of MISURASATA" is in two parts. The first interview was conducted on April 30, 1986; with the second one on January 3, 1987, making the document current.


.../2

The first part includes a substantial amount of information leading up to the repression as well as the situation encountered after the repression began. The latter part deals with the events which occurred after April 30, 1986, including the U.S. 100 million dollar aid package.

Hopefully this information will be of assistance to you. If you have any further inquiries please direct them to this address.

In the meantime, your support for the Indian peoples of Nicaragua and their organization MISURASATA would be greatly appreciated. Anything you can do to encourage the Sandinista government to re-open the peace talks with MISURASATA would certainly be helpful.

Yours for Indigenous Rights,



---

Clem Chartier, President

Attachments.

WHEREAS, the Confederated Tribes and Bands of the Yakima Indian Nation is a sovereign Indian Tribe pursuant to its reserved powers under the Treaty of 1855, and under its unwritten laws existing since time immemorial, and

WHEREAS, the Confederated Tribes and Bands of the Yakima Indian Nation has since time immemorial exercised regulations over its members in the exercise of treaty secured rights, and

WHEREAS, the self-regulatory right of the Yakima Indian Nation has been affirmed by the Federal Court in United States v. Washington, 384 F. Supp. 312 (W.D. Wash. 1974), and

WHEREAS, the Yakima Indian Nation exercises self-regulatory jurisdiction over its members on the Columbia River with regard to subsistence and ceremonial fisheries, and

WHEREAS, the Congress of the United States passed the Lacey Act, exempting treaty secured rights from its operation, and

WHEREAS, Lacey Act's reference to Indian rights was intended to aid and strengthen tribal jurisdiction over non-Indians violating tribal laws in Indian country, and

WHEREAS, the United States Justice Department and the National Marine Fisheries Services, under a claim of jurisdiction under the Lacey Act, conducted a "sting" operation against Yakima tribal fishermen resulting in prosecution of numerous tribal members in the federal courts, and

WHEREAS, the "sting operation" and the prosecutions did not comply with the intent of Congress in enacting the Lacey Act as it related to Indian people, and

WHEREAS, the Yakima Indian Nation in response to these prosecutions requested that the United States defer the prosecutions to the Yakima Tribal Court for prosecution under tribal law and the United States government refused, and

WHEREAS, the Yakima Indian Nation, pursuant to Article 8 of the Treaty of 1855, did not interfere with the process of the federal prosecutions, and

WHEREAS, the Indian Defendants in these federal prosecutions were not, in the opinion of the Yakima Indian Nation, afforded the opportunity to present a full and adequate defense based upon their treaty secured rights and rights to freedom of religion, and

WHEREAS, said defendants have been instructed to report to federal prisons on August 8, 1986 to begin serving sentences given them under these prosecutions which violated the intent of the Lacey Act, and

WHEREAS, the Yakima Indian Nation now intends to exert jurisdiction over its members under its self-regulatory power and prosecute said members in the Yakima Tribal Court, and

131 Purchase Street  
Apt. A-23  
Rye, New York 10580  
July 11, 1985

Mr. Rudolph Ryser, Director  
Center for World Indigenous Studies  
728 212th Place, S.W.  
Lynnwood, Washington, 98036

Dear Mr. Ryser:

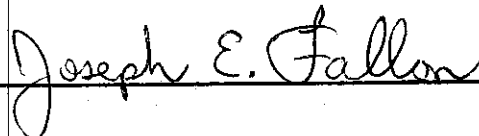
As always it was a pleasure to speak with you yesterday. I was delighted to hear that a letter to me from the National Congress of American Indians will be forthcoming. To learn, however, that the issue of the discrimination inherent in the use of the term "Spanish/Hispanic" as an "ethnic-racial" category will be on the agenda at this October meeting of the Congress was even more wonderful. I hope that the Congress will decide to go on the record as officially opposing this concept; a concept which does not designate an ethnic, racial, linguistic, or cultural community, but is a political term, that is, I believe, racist. A formal rejection of the term "Spanish/Hispanic" would help force the government of the United States to reconsider its official sanction of the concept.

As an expression of my admiration of the Miskito, Sumo, and Rama peoples, and in an effort to offer something "concrete", I designed an additional flag for Aisuban Tasbya. If an additional flag is ever thought to be necessary, and if new designs are accepted from outsiders, I hope that I would be honored by having mine considered. I hope you like what I have drawn. Enclosed is a copy of the flag I created and an explanation of its colors and symbolism.

Also enclosed is a photocopy of a newspaper article I mentioned, and photocopies of my correspondence with the Vatican regarding the establishment and use of a standard Indian language in Guatemala, Ecuador, Peru, and Bolivia. Again, I hope you find my position is well presented.

Thank you for all your kindness and assistance.

Sincerely,



Joseph E. Fallon



# Hispanos best experts on Latin American affairs

**By Antonio M. Stevens-Arroyo**

It is particularly annoying that the national media hardly ever consider Hispanos to be experts on Latin America. When there is discussion of the Middle East, a Jewish-American is invariably on hand to clarify issues, and blacks are scarcely discussed on television without a spokesman on camera.

But when it comes to Latin America, the "experts" who explain Latin Americans to the gringo public are almost always gringos themselves.

As a college professor, I know that no matter what our particular political leanings, we Hispanos have a special insight into the Latin American reality.

What we need, I think, is a kind of handbook so that Hispanos could explain themselves with clear, ready-made answers, much as the good nuns teach Catholics to defend their religion by instructing them in the catechism. The question-and-answer of the Latin American catechism might be used during a coffee break in the following way:

**Question:** Isn't U.S. policy towards Latin American based on the Monroe Doctrine?

**Answer:** The Monroe Doctrine stated that Europe should stay out of Latin America because the U.S. had stayed out of European politics and European military alliances. But since World War II and the subsequent creation of the North Atlantic Treaty Organization, the U.S. has been the most important force in Western Europe. The U.S. broke the Monroe Doctrine years ago. Besides, the Latin American nations never agreed that they needed the U.S. to protect them.

**Q:** But aren't these countries in Latin America backward nations that have had only brutal dictatorships ruling over them?

**A:** Until the 20th century, the inhabitants of the major Latin American cities were virtually the only voters. The political participation among these city dwellers was always very high, usually democratic, and based on excellent education in centuries-old universities. But Latin American constitutions had granted citizenship to the thousands of Indians living in those countries and had emancipated the black slaves at the moment of independence.

The "backwardness" of Latin America was based on the large numbers of blacks and Indians who were not able to participate in self-government in modern democratic terms. Starting with the Mexican revolution in 1910, Latin American countries have undergone violent change as the poor demand full rights.

**Q:** But aren't the same rich families always in charge in Latin America?

**A:** Yes, but the same is true when you compare some of the 50 states with Latin American countries more or less of the same size. The du Ponts dominate the politics and economy of the state of Delaware, the Rockfellers own the biggest banks in New York, and the Wallaces and Longs and the Bryds have dominated the politics of Georgia, Louisiana and Virginia for generations.

**Q:** Still, doesn't the United States have to protect its own back yard?

**A:** Latin America belongs to itself; it's no one's back yard.

**Q:** Don't you think the U.S. has to stop Communism in Latin Ameri-

ca before it takes over the countries nearest to its borders?

**A:** You and I know that, but you would have a hard time convincing Latin Americans that they have to be invaded by the U.S. in order to avoid being invaded by Russia. After all, the Soviets have never toppled any government in Latin America by military might. The U.S., on the other hand, has a lot of explaining to do for its frequent invasions (Mexico, Guatemala, Honduras, Nicaragua, Cuba, Puerto Rico, the Dominican Republic, Haiti, Panama and Colombia) and occupation of Latin American countries throughout history.

**Q:** I still say that Latin Americans are ungrateful after all the money in aid the U.S. has given them. Look at all the money they owe us.

**A:** The United States has taken 14 times more out of Latin America as profits from the business set up there than in money given as foreign aid. The reason Latin American countries owe money is because it was borrowed as a business deal, and that was no favor to Latin Americans. Do you feel grateful when the bank charges you 18 percent interest on your credit card loans?

**Q:** This is beginning to sound like you're anti-American.

**A:** There is a North America and there is a South America, and the majority of the people living in the Americas do not speak English. I'm trying to speak for ALL Americans — Anglo and Latino. That seems to me to be more pro-American than siding with just one country.

Antonio M. Stevens-Arroyo is professor of Puerto Rican studies at Brooklyn College of the City University of New York.

131 Purchase Street  
Rye, New York 10580  
December 19, 1983

His Holiness John Paul II  
00120 Vatican City, Europe

Dear Holy Father:

I've just read another newspaper article in which you again called upon the government of Guatemala to respect human rights, guarantee civil liberties, and return control of the country to democratically elected leaders.

Holy Father, how can democracy ever be installed in Guatemala as long as that country remains a "Rhodesian republic"? The American-Indians constitute the majority of the population of that country, officially estimated at 60%. Yet they are a "non-people" in their own homeland! Excluded from political, economic, and social power in a state which is reserved for the benefits and prejudices of the Spanish-speaking colonists. Perpetual victims of genocide, they are deserted even by the Church.

Contradicting the message and traditions of the Holy Catholic Church, the works of the Fathers of the Church -- especially, St. Cyril and St. Methodius, who brought the Gospels to the pagan Slavic tribes, including the Poles, in the Slavic tongue -- and the linguistic policy adopted by the Church for Africa and Asia today, the clergy in Guatemala, whether "liberal" or "conservative", supports the suppression of the Indian languages.

Instead of encouraging the development of a single, standard Mayan language -- as was done with Polish and Croatian, Chinese and Vietnamese, Arabic and Ibo -- the clergy forces Spanish on the American-Indians as the language of the Church, the "national" language of the state, and the sole avenue for advancement in both worlds.

The same conditions of racial oppression exists in Ecuador, Peru and Bolivia.

To justify the perpetuation of these colonial regimes, a myth has been advanced by the colonial establishment, secular and spiritual, that a "Mestizo race", a synonym for the Spanish-speaking colonists, now rules. This term, "Mestizo", is a racist invention designed to statistically reduce the embarrassingly large number of disenfranchised American-Indians who reside in these states. For example, if a full-blooded American-Indian adopts some article of Western apparel he or she is no longer classified as an American-Indian but as a "Mestizo". The meaning is clear. The American-Indian, his language, culture, even his very identity are viewed as inferior and must be effaced from the country.

Are not the American-Indians of these states entitled to exercise their right to self-determination as has Africa and Asia?

Will the Church give active moral support to the decolonization of these four "Rhodesian republics" of "Latin" America?

Will the Church reject Spanish, and instead use, encourage, and help standardize the American-Indian languages( i.e. Mayan, Quechua, and Aymara)?

Will the Church use and encourage the use of Indian surnames and reject the forcing of Spanish ones upon the American-Indians?

Holy Father, could you tolerate the imposition of Russian as the language of the liturgy and the "national" language of Poland? Could you accept a policy of forcing Poles to adopt Russian surnames? Are not the American-Indians deserving of similar respect?

Are not the American-Indians also children of God?

Did not Jesus Christ suffer, die, and rise from the grave for their salvation as well?

Holy Father I know that you are very busy, but I pray that this letter reaches you. The issue which I've raised is important. For the American-Indians its a matter of right. It is a matter of their cultural, linguistic and physical survival. The clergy in those countries have abandoned them. Only you can offer protection. Please support their right to independence and self-determination.

Sincerely,

---

Joseph E. Fallon

131 Purchase Street  
Rye, New York 10580  
December 22, 1983

Most Reverend Pio Laghi  
Apostolic Delegate in the U.S.  
Apostolic Delegation  
3339 Massachusetts Avenue, N.W.  
Washington, D.C. 20008

Your Excellency:

Enclosed is a copy of a letter which  
I have just mailed to our Holy Father.

I would appreciate whatever steps  
you can take to make sure that he receives  
this letter.

Sincerely,

---

Joseph E. Fallon

Wishing you a Holy and Happy Christmas  
and a Peaceful New Year.



SECRETARIAT OF STATE

FROM THE VATICAN, November 7, 1980

Dear Mr. Fallon,

I am directed to acknowledge the letter and enclosures which you sent to the Holy Father some time ago and I would assure you that the contents have been noted.

With good wishes, I remain

Sincerely yours,

Msgr. G.B. Re  
Assessor

Mr. Joseph E. Fallon  
131 Purchase Street  
Rye, NY 10580



UNITED STATES OF AMERICA

No. 1147/83/8

*This No. Should Be Prefixed to the Answer*

Mr. Joseph E. Fallon  
131 Purchase Street  
Rye, NY 10580

Dear Mr. Fallon:

This is to assure you that I have read with care your letter which you addressed to the Holy Father and enclosed in your note of December twenty-second.

You can be confident that efforts will be taken to see that it comes to the attention of the appropriate authorities in Rome.

Wishing you the very best in this holy season and throughout the new year, I remain

Sincerely yours,

Apostolic Delegate

3339 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D. C. 20008-3687

December 29, 1983



SECRETARIAT OF STATE

VATICAN CITY

February 6, 1984

Dear Mr. Fallon,

I am directed to acknowledge the letter which you sent to the Holy Father and I would assure you that the contents have been noted.

With good wishes, I remain

Sincerely yours,

Monsignor G.B. Re

Assessor

Mr. Joseph E. Fallon  
131 Purchase Street  
Rye, NY 10580



APOSTOLIC NUNCIATURE  
UNITED STATES OF AMERICA

3339 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D. C. 20008-3687

No. .... 2247/84 .....

June 13, 1984

*This No. Should Be Prefixed to the Answer*

Mr. Joseph E. Fallon  
131 Purchase Street  
Rye, NY 10580

Dear Mr. Fallon:

This has further reference to the letter which, on December 19, 1983, you addressed to the Holy Father regarding the situation of American Indians in some Central and South American countries.

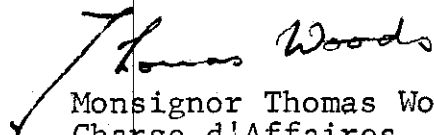
I have now been asked to confirm that your letter reached its destination, and that due note has been taken of the contents and observations which it contained.

As you made particular reference to Guatemala, I am authorized to assure you that one of the principal aims of the Church in Guatemala is that of the defense of the human rights of the Indians in that country, as well as the protection of their cultural values. This has been emphasized by the Bishops of Guatemala on a number of occasions. In this connection, the Church is making particular efforts in the areas of liturgy and catechesis.

Naturally, the somewhat troubled situation which exists in the country makes these efforts more difficult. Besides, along with Spanish, there are 21 other languages spoken in Guatemala, and it happens that the priests, the majority of whom are foreigners, do not always speak these languages. Finally, it may be noted, that the Ministry of Public Instruction is endeavoring to introduce a system of bilingual education in some areas.

Trusting that the foregoing will be of some reassurance to you, and thanking you for your concern, I remain

Very sincerely,

  
Monsignor Thomas Woods  
Charge d'Affaires, a.i.



JOSEPH W. RYAN  
2451 PERKINS LANE WEST  
SEATTLE, WA 98199

206-284-0708

MEMORANDUM

May 11, 1987

TO: Organizers of June 9th meeting in Vancouver, Canada

FROM: Joe Ryan

REGARDING: Rescheduling of June 9th meeting, attending June 10th meeting at Rus Rus, Honduras

An important and positive opening for MISURASATA to work in Honduras indicates that we need to reschedule our Vancouver, CANADA June 9th meeting. MISURASATA has finally received some space to work in Honduras and a general Miskito, Sumo, Rama and Creole meeting has been scheduled for June 10th at Rus Rus, Honduras. Brooklyn Rivera and other key leaders will be there. The purpose of the assembly is to establish organizational unity for the efforts for indigenous peoples rights in Nicaragua.

Such as an assembly has been sorely needed for some time.

MISURASATA is asking that Indian leaders attend the June 10 Rus Rus meeting as observers, similar to the participation in Bogata, Columbia and Mexico City during the MISURASATA/Sandinista negotiations.

Those of you who are able to attend the meeting in Rus Rus should contact Jim Anaya, who will help with arranging transportation within Honduras.

The North American meeting for supporters of MISURASATA still needs to happen. Perhaps the NCAI meeting in June in Portland, Oregon would be a good setting for this. Please let me know your ideas on this.

The WCIP meetings in Vancouver, Canada, June 10 to June 12, will proceed as scheduled. Let Clem Chartier know if you will be in Vancouver instead of Rus Rus.

Rec'd from  
Roxanne Dunbar  
Ortiz  
APR 1987

28 March 1987

Mary C. Enevoldsen, Director  
Thomas Jefferson Forum D.C.  
2805 Woodley Rd. NW  
Washington D.C. 20008

Dear Ms. Enevoldsen:

Thank you for your letter of 25 March and a copy of the brochure on the Forum.

Although your programs and line up of scholars in Native American issues appear good, I was quite disturbed by the description of myself which appears, and wonder what was the source of information?

First, I am listed as a Pueblo Indian, which, first of all does not exist as such, and, secondly, I have no such identity and provided no such information. I have published a book on land tenure in New Mexico, which is largely on the Indian pueblos of that region, which is not, by the way, listed among my publications (ROOTS OF RESISTANCE: LAND TENURE IN NEW MEXICO, 1680-1980), and which was an official publication of the 1980 All Indian Pueblo 500 year anniversary of their revolt against the Spanish. And I was formerly married to an Acoma Indian ("Pueblo"). In fact, I am not registered officially as a member of any Indian community. I come from western Oklahoma, the former Southern Cheyenne-Arapaho reservation. Although I am Indian-identified and accepted as such in the Indian community, my precise Indian background is vague, like many other Indian people in this hemisphere. I would prefer to be listed as from "western Oklahoma".

Other errors in the blurb on me, is I am listed as Associate Professor, and I am a full professor. Then there are minor publication listings, which do not include 6 published books and more than 100 articles. I have no idea what is meant by the statement: "Her numerous awards include United Nations recognition at Copenhagen in 1980 and Geneva in 1981". I have enclosed my resume so these errors can be corrected.

Sincerely,

Roxanne Dunbar Ortiz

CORDILLERA PEOPLE'S ALLIANCE  
Rm. 305, G.P. Shopping Arcade  
Mabini Street, Baguio City

June 7, 1989

Rudolph Ryser  
Center for World Indigenous Studies

Dear Friends,

Warmest greetings!

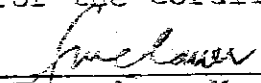
The Cordillera People's Alliance (CPA) is pleased to inform your office about our fourth regional congress which is to be held on July 2-4, 1989 here in Baguio City. The congress shall carry the theme "Strengthen Our Unities, Consolidate the Alliance for the New Challenges". Delegates from all over the Cordillera as well as Metro Manila are expected to attend.

The event is doubly significant as it shall not only serve to organizationally consolidate the alliance but it shall also serve as a venue for important issues to be discussed. Foremost of the issues to be acted upon is the Organic Act passed by Congress creating the autonomous region of the Cordillera. The CPA as one of the first advocates of genuine autonomy will discuss and come up with a united stand on this very important issue. The congress is therefore seen as another milestone in the continuing struggle for self-determination.

In this regard, may we humbly ask your office for financial/material support to help defray the expenses to be incurred to ensure the success of the congress. May we also request for a message of solidarity from your office/organization which will be read during the event. Indeed, the Cordillera people's struggle for self-determination will be successful with the full support of all sectors. Thus, let us once again affirm our unity for the struggle for national freedom and democracy.

Please channel all donations and messages to the above address. Thank you very much and looking forward to hearing from you soon.

for the Cordillera people,

  
Francisca M. Claver  
Secretary/Treasurer CPA

RCDD 5-23-1990  
ANRW 5-24-1990

May 21, 1990

The Center for World Indigenous Studies  
PO Box 82038  
Kenmore, WA 98028

I am writing in regards to a book the Center has published titled, "*Indian Self-Governance: Perspectives on the Political Status of Indian Nations in the United States of America*". Please send me a copy of this book or let me know how I may go about obtaining a copy. Also, I would appreciate some information about the Center. I live on Bainbridge Island, work on the UW campus, and work in this particular area, (Indian sovereignty), is my interest and career goal.

Thanks for your time and help,



Lisa Rey Thomas

Lisa Rey Thomas  
PO Box 10605  
Bainbridge Island, WA 98110

■ Political Research Associates

March 1, 1988

Rudolph C. Ryser  
Center for World Indigenous Studies  
P. O. Box 82038  
Kenmore, Washington 98028

Dear Mr. Ryser:

Thank you for sending me a copy of the Preliminary Findings of the Right -Wing Extremism and Anti-Indian Network Project entitled, "Competing Sovereignties in North America and the Right-Wing and Anti-Indian movement."

Please add me to your mailing list. I am very interested in receiving your upcoming detailed reports on the right-wing and anti-Indian movements.

Once again, thank you for your prompt response to my request.

Sincerely,



Margaret Quigley  
Archivist

582 Euclid Avenue  
Berkeley, CA 94708

May 14, 1990

Rudolph C. Rysler  
CWIS  
Box 82038  
Kenmore, Washington 98028

Dear Mr. Rysler:

Thank you very much for your letter and the booklet on Indian Self-Governance. After finishing it myself I will talk to a friend of mine in the Native American Department in Berkeley, and then finally I will give it to the United Nations library - East Bay Chapter. It was kind of you to send it.

Prof. Nietschmann has kindly consented to give a presentation to the United Nations Forum, I enclose the flier which we recently got out.

At some future time, if you are planning to be in the Bay Area perhaps we can arrange a special meeting to have a presentation from you.

With best regards,



Mrs. Jean Jenny



PRIDE FOUNDATION

February 13, 1990

Rudy Ryser  
728 - 212 Place SW  
Lynnwood, WA 98036

Dear Rudy,

I wanted to tell you again how much I enjoyed your presentation at the Hate Crimes Conference in January. Your work is very inspiring.

I would like to take you to lunch to talk further about your work, and about the Pride Foundation. I will call you in a few days to set up a time.

I look forward to seeing you.

Sincerely,

Jolly Steussy Baker, C.F.R.E.  
Executive Director

JSB:ktt

# Center for World Indigenous Studies

P.O. Box 911  
Snoqualmie, Washington

**JUST RELEASED! Indian War and Peace In Nicaragua.** You have received a copy of the first edition compliments of the Center for World Indigenous Studies. If you would like to order more copies for your friends or for general distribution, you may purchase a single copy at the usual cost or bulk copies ten or more at a 15% reduction per copy. If you purchase twenty copies or more you will receive a reduction of 20% off the price of each copy. Just clip the coupon, fill it out with the appropriate information, and make out a check or money order for the amount to cover the cost of your order. Please allow four weeks for a return on your order.

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Snoqualmie, Washington  
98065 U.S.A.



# SENSE INC.

## MEMORANDUM

TO : Rudy Ryser, CWIS  
FROM: Joe Tallakson, SENSE *JET*  
RE : Protocols I and II to the Geneva Convention  
DATE: August 13, 1985

Enclosed, as requested, is a copy of the November 1977 issue of International Legal Materials Vol. 16, No. 6 containing copies of Protocols I (page 1391) and II (page 1442) to the Geneva Convention. Signatures forthcoming.



Ethnologisches Seminar  
der Universität Zürich

Library

Freiensteinstrasse 5  
Telefon 01-257 20 27 (Sekretariat)  
- 257 20 77 (Assistenten)

CH-8032 Zürich, 13-January-1989

Fourth World Journal

P.O. Box 82038

Kenmore

Washington 98028

USA

Dear Sirs,

We are interested in the Journal

Fourth World Journal

year 1988 and year 1989

and we request you, to send us the available copies  
with invoice please.

Thank you in advance.

Yours sincerely

Ethnologisches Seminar  
der Universität Zürich  
Bibliothek  
Freiensteinstrasse 5  
CH-8032 Zürich

*L. Föllmi*

Mrs. Lilly Föllmi  
Librarian

From: Ramendu S. Dewan,  
c/o Dr. H.D. Locksley, Department of Chemistry,  
Salford University, Salford M5 4WT, England, U.K.

Date: April 27, 1987

Tel. 061-792 0736 (Home)

Dear Brother,

~~Hope that this letter will find you happy, healthy and in~~  
high spirit. I am glad to say that our campaign is gaining maximum  
momentum. All human rights groups are supporting our just cause and  
many humane countries are taking interest in the plight of the Jumma  
people. One of the great developments of our just struggle for survival  
is the involvement of American human rights groups, Congress men and press  
in it. The CWIS is playing a very important role in winning public  
support in America. The people of the CHT are most grateful to you  
and all officers of the CWIS for helping us in all possible ways.

I have requested a Chakma friend in Canada to pay my member-  
ship subscription (\$18) to your organization. He has sent the money  
on 20 February 1987. I am enclosing the money order receipt with this  
letter.

I shall keep you informed of all developments in the CHT. With  
my best wishes.

Yours

*Ramendu*

To

Rudolph C. Ryser Esq.,  
Chairman of the Center for World Indigenous Studies,  
P.O. Box 82038, Kenmore,  
Washington 98028,  
U.S.A.

# GESELLSCHAFT FÜR BEDROHTE VÖLKER

Menschenrechtsorganisation für ethnische, rassische und religiöse Minderheiten  
society for threatened peoples · association pour les peuples menacés · asociación para la defensa de los pueblos amenazados

Gemeinnütziger Verein

Bundesbüro:

Groner Str. 40

Postfach 2024

D-3400 Göttingen

## Äthiopien

### Zwangsumsiedlungen endlich stoppen!

Liebe Freundinnen und Freunde,  
Sehr geehrte Damen und Herren,

täglich hören wir von schweren Menschenrechtsverletzungen in Äthiopien. Geflüchtete Bauern berichten davon, daß Dorfälteste und Geistliche im Rahmen von Zwangsumsiedlungen verhaftet oder erschossen wurden. Frauen wurden vergewaltigt. Mehr als 50.000 Menschen haben nach Schätzungen von Menschenrechtsorganisationen bislang den Tod gefunden. Ein Ende der Leiden ist nicht abzusehen. Weitere Millionen Menschen sollen in den kommenden Jahren ihre Heimat verlieren.

Statt sich mit den Opfern zu solidarisieren und die Verletzung der Menschenrechte anzuklagen, schweigen zahllose Journalisten. Nicht anders verhalten sich die meisten Hilfsorganisationen. Karlheinz Böhm (Menschen für Menschen) wirft Kritikern der äthiopischen Regierung, die entschieden für die Einhaltung der Menschenrechte eintreten, Einseitigkeit vor. Böhm wird zu Unrecht zu einem Albert Schweitzer der achtziger Jahre hochstilisiert, doch niemand fragt nach dem Sinn seiner Projekte.

Die Umsiedlungen können die Hunger- und Dürreprobleme Äthiopiens nicht wirklich lösen. Im Gegenteil, anstatt die erosionsgeschädigten Provinzen im Norden zu rehabilitieren, verursachen sie neue ökologische und wirtschaftliche Katastrophen.

Die zwangsweise ethnische Durchmischung Äthiopiens hat vor allem ein politisches Ziel: die Nationalitätenkonflikte im Keim zu erstickten.

#### Beirat:

Carl Amery, München — Prof. Emir Kamuran Bedir Khan (†), Paris — Claus Biegert, München — Prof. Ernst Bloch (†), Tübingen — Pater Adriano Bonfanti, Verona — Gerard Challand, Paris — Dr. Ismet Cherif-Vanly, Lausanne — Claude Deffarge (†), Paris — Prof. Stanley Diamond, New York — Freimut Duve, Hamburg — Richard Erdoes, New York — Brigitte Erier, Bonn — Helmut Frenz, Holsbüttele — Prof. Helmut Goltzitzer, Berlin — Peter Grubbe, Lütjensee — Richard Hauser, London — Dr. med. Akanu Ibam, Enugu — Evaristo Nugkuag Ikanan, Lima — Prof. Robert Jungk, Salzburg — Dr. Donald Kenrick, London — Pastor Lothar Köhl, Dortmund — Marie Helene Laraque, Yellowknife — Johnny Mohawk, Akwesasne — Prof. Jürgen Moltmann, Tübingen — Jiri Pelikan, Rom (früher Prag) — Leonid Pijuschtsch, Paris (früher Kiew) — Luise Rinser, Rocca di Papa — Romani Rose, Oftersheim — Altbischof Kurt Scharf, Berlin — Prof. Karl Schiesler, Wichita/Kansas — Gordian Troeller, Hamburg — Prof. Ernst Tugendhat, Berlin — Birgitta Wolf, Murnau — Pastor Joachim Ziegenföcker, Hamburg

Als Menschenrechtsorganisation müssen wir Maßstäbe der Menschlichkeit durchsetzen, die weltweit gelten. Die Hilferufe der Opfer verpflichten uns, dabei auch manchmal gegen den Strom anzuschwimmen. Wie lange hat es gedauert, bis Europa von Pol Pots Völkermord in Kambodscha Kenntnis nahm ?

Doch diese Aufklärung kostet auch Geld. Bitte helfen Sie uns mit Ihrer Spende, damit wir diese Aktion für die Bauern Äthiopiens fortsetzen und verstärken können.

Mit herzlichen Grüßen

*Tilman Zülch*

Tilman Zülch  
Vorsitzender des Bundesvorstandes

*Ernst Tugendhat*

Prof. Ernst Tugendhat  
Mitglied des Beirates

PS: Unsere im Juli 1986 begonnene Kampagne gegen die Zwangsumsiedlung von 10.000 Navajo-Indianern trug mit dazu bei, diese Umsiedlungen in der USA bislang zu verhindern. Aufgrund des Drucks der Weltöffentlichkeit werden im US-Senat Gesetzesinitiativen vorbereitet, die den Vertreibungen die gesetzliche Grundlage entziehen sollen. In der Bundesrepublik haben wir unseren Protest gegen die Zwangsmaßnahmen mit der Übergabe von mehr als 10.000 Unterschriften an die US-Botschaft ausgedrückt.

Mit zahlreichen Presseveröffentlichungen haben wir auf die Lage der von einem Staudambau in Indien bedrohten Madia-Gond hingewiesen. Zahlreiche Organisationen wandten sich aufgrund unserer Initiative in Protestbriefen an die Weltbank und die indische Regierung. Mehrere tausend Unterschriften wurden bislang bereits gegen die geplante Zwangsumsiedlung gesammelt. Sie sollen Ende des Jahres der Indischen Botschaft übergeben werden.



# Volunteers For Peace, INC.

This summer an international group of 15 people will work and live for 3 weeks with the Squaxin Island and Makah Indian Nations as part of an international program promoting peace through cross-cultural understanding. This workcamp is being organized by Volunteers for Peace (VFP), the United States member of a UNESCO affiliated network of organizations which coordinates workcamps. By encouraging "people to people" exchanges, VFP promotes cooperation between nations through increasing respect for cultural differences. Workcamps provide a cheap form of travel, offering food and accommodations in exchange for work. Camps are organized locally, providing service to the communities they visit.

In the past workcamps have encouraged exchanges between Eastern and Western bloc countries to counteract tensions. But Third World and traditional peoples must also be involved in this process. The Squaxin and Makah workcamp will be the first one hosted by Native American communities. The camp's themes will be self-determination, cultural identity and international peace.

The workcamp will run for 3 weeks, from August 4-25. For the first 10 days, we will be living with the Squaxin Island people of Southern Puget Sound. We will work in their fish hatcheries and help landscape a park in their new housing development. Squaxin Island was only federally recognized as a tribe in 1965, and housing on the land was constructed in the last few years. The Squaxin are therefore in the process of reuniting their community and rediscovering their cultural heritage.

After a few days camping in the Olympic Mountains, we will travel to Neah Bay to join in final preparations for Makah Days. Makah Days is an annual celebration of the Makah culture, dating back to 1913 when a treaty was signed with the U.S. government. We will help prepare for the parade, traditional games and sports, dances and ceremonies, and salmon bakes.

During the workcamp we will hold informal discussions and presentations to explore the themes of the camp. Discussion topics will include: the history of the Squaxin Island and Makah peoples, the history of U.S.-Indian relations, Native American fishing rights, the ecology of the Pacific Northwest, education on the reservations, racism, the meaning of self-determination and issues of peace in different countries. To share the workcamp's themes with the larger community, we will hold 2 public forums, one in Olympia and one in Seattle.

So far workcamp participants will be coming from West Germany, England, Sweden, Denmark, Holland and the U.S. We hope people from Czechoslovakia and Poland will join us as well, along with several people from Latin America.

## HOW YOU CAN TAKE PART

Workcamps provide many opportunities for promoting greater respect and cooperation among people. There is much work to be done before August 4. We need help with organizing and promoting the public forums, growing food, finding transportation, planning and buying food, fundraising, organizing discussions and arranging a video-tape of the camp. We also invite people to join us for a day working with the tribes and to take part in the public forums.

For more information contact:

Bob and Fred Rose  
2401 Muirhead Ave.  
Olympia, WA 98502  
(206) 352-4182