



NEWS

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THE NEWS SERVICE OF THE UNITED METHODIST CHURCH

Thomas S. McAnally, Director
P.O. Box 320
Nashville, Tn. 37202 • 615-256-0530

10-21-34-71

Jan. 23, 1986

CONTACT: Frances S. Smith
New York 212-663-8900

NEW YORK (UMNS)--More than two years after the American Indian Treaty Council fell "significantly" behind in its rent, the council was evicted Jan. 22 from the Church Center for the United Nations here on an order from a New York City civil court.

The building is owned by the Women's Division of the United Methodist Board of Global Ministries.

The eviction order, the third proceeding against the treaty council, was issued by Judge Alice Schlesinger in the "tenant-landlord" court Dec. 10, 1985. Because of the Christmas holidays, the papers were not served until late on Jan. 14, giving 72 hours to vacate. When the council had not vacated by Jan. 22, its furniture was removed to a warehouse by a city marshal.

The court determined the treaty council, also known as the International Indian Treaty Council, should pay \$18,067 in back rent to the owner. According to Joyce Sohl, Women's Division treasurer, the council actually owes \$29,768.

The council has been a tenant at the church center since 1979, occupying 863 square feet of space. When the rent was not paid, the first court proceeding was brought in early 1984, resulting in the payment of some back rent.

A second eviction proceeding was brought in fall 1984. In court the treaty council said funds would soon be available and asked the Women's Division for additional time to pay. In a voluntary court agreement the council said it would make a series of payments the first part of 1985. Only the first payment was made and no rent has come in since.

Church center operating costs are shared by the tenants--religious, charitable and educational organizations--according to New York State laws governing non-profit buildings. Thus the failure of any tenant to pay rent means the other tenants must assume an additional burden, according to Barbara Campbell, acting deputy general secretary of the Women's Division.

The Women's Division, which previously granted funds to the treaty council to help with its program and rent, is no longer willing to subsidize the council's rent, salaries or program costs, Ms. Campbell said.

#

Seventh Generation Fund

P.O. Box 3245 • Flagstaff, AZ 86003 • (602) 526-6410

July 10, 1986

Rudolph C. Ryser
Center for World Indigenous Studies
P.O. Box 911
Shoqualmie, WA 98065

Dear Mr. Ryser:

We have re-scheduled our Economic Development Conference ("Investing in our People and Land: Community and Land-Based Economic Development") to September 8, 9, and 10, 1986. The location is still the Navajo Community College, at Tsaile in the cool ponderosa highlands of northeast Arizona.

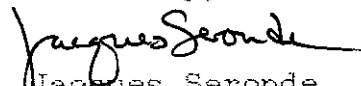
We have adopted an intensive problem-mapping and solution-building process for the Conference, to focus most of our time and energies on constructive action-oriented work. Descriptive materials on this process are enclosed.

The principal areas of concern to prospective Conference participants are Land, Community Organizing, Appropriate Education, Financing, and Marketing. Within each area are a large number of potential topics for discussion and problem-solving (see enclosed "conceptual maps"). At the outset of the Conference we will be asking all participants to prioritize their own concerns; a compilation and synthesis by Conference facilitators of these concerns will then structure succeeding problem-solving sessions.

You will be asked to participate in specific problem-solving sessions in your field, as such sessions are identified from the combined list of participants' priority concerns. There will be "flex-time" available in the evenings, for one-on-one and additional small group work. In view of the nature of the conference and the importance your role we ask you to come one day in advance, for a full day of pre-conference planning at Tsaile on September 7. Please confirm that this will be possible.

We are very grateful to you for your willingness to participate and to help with your expertise. Please let myself or Ben Jones at this office if you have any questions or need more information; official announcements will be mailed out to you shortly. Thank you for your concern and we look forward to working with you in September.

Sincerely,


Jacques Seronde
Program Officer

Enclosures: Problem-Solving Process Method
: Conceptual Maps

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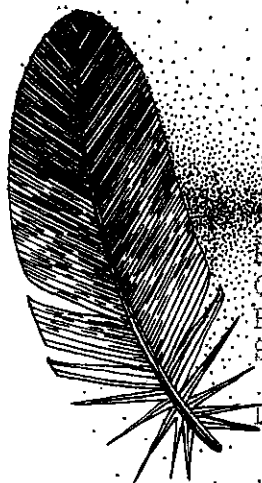
Reuben Snake
(Winnebago)

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Reno, NV 89505
(702) 322-2751

Economic Development
P.O. Box 3245
Flagstaff, AZ 86003
(602) 526-6410



Luebben, Hughes, Tomita & Borg

Attorneys

Thomas E. Luebben
Richard W. Hughes
Susan K. Tomita
Scott E. Borg
Lynn Cianci Eby
Elizabeth E. Simpson

P. O. Box 25686
Albuquerque, New Mexico 87125

201 Broadway, SE
Albuquerque, New Mexico 87102
(505) 842-6123

July 1, 1986

Affiliated with:

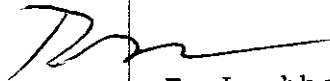
Carol Vigil
214 McKensie
Santa Fe, New Mexico 87501
(505) 982-4857

Joe Tallakson
Sense, Inc.
Investment Bldg., Suite 1033
1511 "W" Street, NW
Washington, D.C. 20005

Dear Joe:

Rudy Ryser suggested I send these materials to you in the hopes you can pass it on to a representative of the 20/20 program for consideration as a program piece.

Sincerely yours,



Thomas E. Luebben
Attorney at Law

TEL/asf

Enclosure

cc: Jerry Millett, Chief
Western Shoshone National Council

✓ Rudy Ryser

Duckwater Shoshone Tribe
Tribal Government Office
Duckwater, Nevada 89314

July 8, 1986

Rudolph C. Ryser
728 212th PL. S.W.
Lynnwood, Washington 98036

Dear Mr. Ryser:

Our office has contacted Mr. Lubbean in regards to your travel receipts for December 6 - 9, 1986. Mr Lubbean does not recall receiving your receipts, if all possible we still need those receipts in order to process your travel reimbursements properly, due to our audit practices all receipts must be attached before payment.

We are sorry and in hopes you understand the process and we will await your response.

Thank you.

Sincerely,



Kathy Millett, Bookkeeper Assistance
Duckwater Shoshone Tribe

cc: Thomas Lubbean
Virginia Sanchez

638 hearings

Cohville only Recipient
\$ 208.00

GTE SPRINT

950-0777

Cent =
MIDWEST!

GTE Sprint Communications Corporation
Post Office Box 974
Burlingame, CA 94011-0974

April 23, 1986

Authorization

- 41

R.C. Ryser
728 212th Place SW
Lynwood, Washington 98036

Account #: 002545622

Dear Mr. Ryser:

Your continuing use of SPRINT is important to us. We want to stay in touch in order to accommodate any change in your SPRINT call volume or calling needs.

For example, we contact those among our customers whose SPRINT usage shows an above average increase. Our report for April 18, 1986 shows that on that date, 7 calls were made to Canada and the United Kingdom from Detroit using your SPRINT authorization code. The above number is for a 24-hour period only.

We have been unable to contact you to confirm your International usage. Your authorization code may be in the possession of unauthorized individuals. If I have not made contact with you by May 5, 1986, it may be necessary to disconnect your code for security of the network.

Please call me toll-free by using your SPRINT local access number followed by my number which is 6099931.

We appreciate your cooperation and your continued use of SPRINT.

Very truly yours,

Janniett Lorenzini

Janniett Lorenzini
Service Security Analyst
GTE Sprint Security Department
(415) 375-5143

Robie Stom
324-8134

JL/mms



GTE Sprint Communications Corporation
Post Office Box 974
Burlingame, CA 94011-0974

May 29, 1986

R.C. Ryser
238 212th Place SW
Lynnwood, Washington 98036

Account #: 02545622

Dear Customer:

On May 22, 1986, you confirmed that the majority of calls charged on your Sprint authorization code on April 18, 1986, were not authorized by you or made with your knowledge.

With your concurrence, we have replaced your former code and advised you by phone of your new code which was effective May 7, 1986.

In May or June, you will receive your Sprint bill reflecting calls made on both codes. Please mark the calls which you did not make, if any, on the bill from your former Sprint code and return the bill(s) in the enclosed envelope. Payment is only required for the calls you made. **DO NOT** send us your payment. Make your payment as you would normally.

We appreciate your cooperation in maintaining the security of the Sprint Network.

Very truly yours,

A handwritten signature in cursive script that reads "Janniett Lorenzini".

Janniett Lorenzini
Service Security Analyst

JL/mms

Enclosure

Luebben, Hughes, Tomita & Borg

Attorneys

Thomas E. Luebben
Richard W. Hughes
Susan K. Tomita
Scott E. Borg
Lynn Cianci Eby
Elizabeth E. Simpson

P. O. Box 25686
Albuquerque, New Mexico 87125

201 Broadway, SE
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Santa Fe, New Mexico 87501
(505) 982-4857

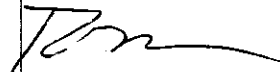
May 12, 1986

Virginia Sanchez
Duckwater Tribe
P.O. Box 27
Duckwater, Nevada 89314

Dear Virginia:

I spoke to Rudy Ryser today about various matters, including his trip reimbursement. He said he received the claim form from you, but that he sent his receipts to me some time ago for forwarding to you. I remember having received Barney's receipts for forwarding to you. I am assuming that I did receive Rudy's and did forward them to you. Do you have any record of them? I am enclosing a copy of Barney's request for reimbursement together with his receipts. If there is any way to pay Rudy and Barney, I would really appreciate it. With respect to Barney, since I did not have the National Council's commitment to reimburse Barney before he made the trip, I am willing to bear the expense if you will reimburse him and treat it as a payment to my billings. I'm sorry to make such a big thing out of it, but I did promise both of these guys that they would be reimbursed and I am trying to keep my promise.

Sincerely yours,



Thomas E. Luebben

cc: Bernard Nietschmann
Rudy Ryser

SENSE INC.

MEMORANDUM

TO : Rudy Ryser, CWIS
FROM: Joe Tallakson, SENSE *JET*
RE : Protocols I and II
DATE: August 14, 1985

Enclosed, for your reference, are the lists of signatores to Protocol I and II of the Geneva Convention.



@ 11:30 Tuesday April 8.

**NORTHSHORE
SCHOOL DISTRICT #417**

18315 Bothell Way N.E.
Bothell, Washington 98011

April 1, 1986

485-0417

Mr. Rudolph C. Ryser
728 212th Place Southwest
Lynnwood, Washington 98036

Re: Jon Murray Carl Ryser - grade 10

Dear Mr. Ryser:

Your request to have your son, Jon, attend Inglemoor High School instead of Bothell for the 1986-87 school year has been reviewed and a decision has been made to deny your request for several reasons. First, in our estimation the quality of education is consistent between high schools. Secondly, teachers in given academic areas compare favorably at all high schools. Thirdly, the music program at Bothell High School, under the direction of Mr. Aetzel, is considered one of the very best in the state.

Bothell High School offers a variety of course offerings suitable for all students, and, I am confident Jon will continue to flourish with the rigorous academic and music programs at Bothell.

Sincerely,

Dr. Al Cohen, Admin. Assistant
for Secondary Education

ARC:kh

cc: Mr. Haynes
Mr. Sorensen
Mr. Rasmussen

Inglemoor High School



Larry G. Smith
Vice Principal

Allen L. Haynes
Principal

Vicki L. Sherwood
Vice Principal

Dear

Jon Ryser

We are pleased with the response to our Honors English program and the outstanding quality of applicants.

After lengthy consideration including evaluation and ranking of written applications, recommendations, grade point averages and CTBS scores, the Honors English classes have been established.

Most applicants showed outstanding motivation and capabilities, and many applicants met the selection criteria.

We are pleased to inform you that you have been selected for the English Honors program and wish you success in your classes next year.

Sincerely,

Brian Herbison

Brian Herbison
Chair: The Inglemoor
Honors Selection Committee

Washington State University

Department of Anthropology, Pullman, Washington 99164-4910 / 509-335-3441

June 11, 1986

Rudolph C. Ryser
Center for World Indigenous Studies
P.O. Box 911
Snoqualmie, Washington 98065

Dear Rudy,

I have been following the Fourth World Journal with great interest. You are doing a fine job. I have been promoting it wherever possible. I hope the Center is going well.

As you will see from the enclosed, I would like to use the Nietschmann article on Indonesia in a new reader that I am preparing. I will need to cut the material on Bangladesh because of space limitations however. This article will be the only treatment of the Trans-Migration issue and I think it is very important to get it out to a wide audience. I think reprinting it would also be good advertisement for the Fourth World Journal and the Center. I will of course also contact Bernard for his approval, especially for the abridgement. I don't like cutting it, but I want to get in as many articles as possible, and expect to include some 37, but 6-7,000 words is my absolute maximum.

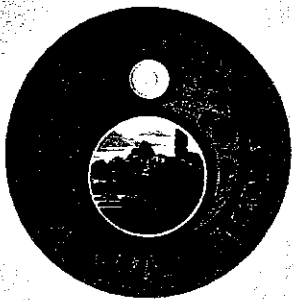
Incidentally, I plan to include my World Bank Policy critique in this collection.

Best wishes,

Sincerely,



John H. Bodley



WORLD CONFERENCE: INDIGENOUS PEOPLES' EDUCATION JUNE 9-13, 1987 VANCOUVER, CANADA

The World Conference: Indigenous Peoples' Education Committee

announces

INTERNATIONAL SYMPOSIUM ON COMMUNITY EDUCATION

June 3-7, 1986 at the University of British Columbia and at Robson Square Media Centre in Vancouver, B.C.

The Symposium is to be held in conjunction with the Pre-Conference Roundtable of June 4-6, 1986, which includes a panel of aboriginal people from the USA, Greenland, Canada, Alaska, Central America, Australia and New Zealand. The Roundtable will help develop the theme of the World Conference: Indigenous Peoples' Education to be held in Vancouver in June 1987.

The Symposium will consider concepts in Native Indian Education by:

- A review of three models of Band-controlled schools.
- A forum of indigenous educators from several countries.
- Application of concepts to particular interest areas.

Participants will receive a certificate from the Field Development Office, Faculty of Education, UBC.

REGISTRATION:

- Limit 150 participants
- Advance registration only by 23 May 1986.
- Fee: \$465 includes registration and accommodation at UBC.

Please apply by letter and include cheque made payable to the INTERNATIONAL INDIGENOUS PEOPLES' EDUCATION ASSOCIATION. Mail to:

Diana Phillips, Conference Coordinator
NITEP, Faculty of Education
The University of British Columbia
Vancouver, B.C. V6T 1Z5

For more information call (604) 228-4501

SENSE INC.

86-55

MEMORANDUM

TO : Joe DeLa Cruz, Quinault Nation
ATTN: Morishima/Ryser

FROM : Joe Tallakson, SENSE *J.T.*

RE : L.A. Times Addresses Tribal Sovereignty

DATE : May 30, 1986

Enclosed, for your review, is a copy of the front page 5/27/86
Los Angeles Times article: "Indians' New Powers Bring Gains,
Conflicts" by Barry Siegel.



University of Queensland

DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY
ST. LUCIA, QUEENSLAND, AUSTRALIA. 4067

PROFESSOR OF SOCIOLOGY
HEAD OF DEPARTMENT
JOHN WESTERN
PROFESSOR OF ANTHROPOLOGY
BRUCE RIGSBY

1st October, 1986.

Mr Rudolph C. Ryser, Chair
Center for World Indigenous Studies
P.O. Box 82038
Kenmore
WASHINGTON 98028. U.S.A.

Dear Mr Ryser,

Thank you for your letter of 24 September, 1986.

I am pleased that you are enthusiastic about receiving my ms on "diseased pigs" in West Papua for your Fourth World Journal. I feel confident I can produce a short ms of probably no more than 2,000 words and have it airmailed to you by the morning of Monday the 13th of October. I appreciate your prompting me to get out this ms straightaway, but due to the rush I do not anticipate I will be able to produce any Figs.

Another letter arrived from Barney encouraging me to proceed quickly with the ms and he also informed me about a special forthcoming issue on West Papua. I look forward to corresponding with you about this special publication and I most certainly would like to be a contributor.

All for now. I will get on with preparation of the ms in order to meet your deadline.

Yours sincerely,

A handwritten signature in cursive script that reads "David Hyndman".

David Hyndman.

THE **ANTI-SLAVERY**

SOCIETY FOR THE PROTECTION OF HUMAN RIGHTS

180 BRIXTON ROAD LONDON SW9 6AT TELEPHONE 01-582 4040

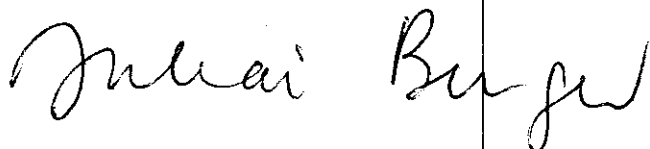
Rudolph C. Ryser
Centre for World Indigenous Study
PO Box 911
Snoqualmie
Washington 98065
USA

2nd June 1986

Dear Mr Ryser

I would be grateful for information about the Centre for World Indigenous Studies and the Fourth World Journal which it publishes. Would you consider an exchange of publications?

Yours sincerely



Julian Burger

GESELLSCHAFT FÜR BEDROHTE VÖLKER

Menschenrechtsorganisation für verfolgte
ethnische, rassische und religiöse Minderheiten

Gemeinnütziger Verein e. V.

association for endangered peoples · association pour l'aide aux peuples menacés
asociación para la defensa de los pueblos amenazados

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Center for World Indigenous Studies
P. O. Box 911
Snoqualmie
Washington 98065
USA

Bundesvorstand, Postfach 2024, 3400 Göttingen,

Telefon: 0551 755822

Redaktion Programm 55823

Postscheckkonto

Hamburg 297793 - 207

Göttingen,
(Archives)

7.2.86

Dear Sir, dear Madam,

We are very interested in your magazine and would like to get hold of one or two copies in order to see, if an exchange of our publications is desirable according to our special aims.

In a separate envelope we send you several copies of our magazine, which is published solely for German speaking readers.

Yours faithfully,


(Françoise Geiger)



The
University of
Lethbridge

4401 University Drive
Lethbridge, Alberta, Canada
T1K 3M4
403-329-2550

DEPARTMENT OF SOCIOLOGY

1984 08 08

Mr. Rudolph C. Ryser
728 - 212 Place S.W.
LYNNWOOD, Washington 98036
U.S.A.

Dear Mr. Ryser:

The University of Toronto Press has accepted your paper on aboriginal rights for publication in our anthology on aboriginal rights in Canada. This volume is scheduled for publication early in 1985.

In accordance with our agreement as stated in my November 4, 1983 letter an honorarium in the amount of \$250 is being forwarded to you for granting us permission to publish your contribution. Because of a slip-up in communications our Controller has sent the honoraria cheque to you directly, to an earlier address they had on file (Co Sam Co, 2322 - 2nd Ave., Suite 200, Seattle Washington, 98121). I hope it will be forwarded to you.

May I ask that you sign the enclosed supplementary form required by the University of Toronto Press and return it to me at your early convenience. Also, for our "List of Contributors" we require information on relevant past and present positions held, and your academic background (i.e. degrees earned, University, and year of graduation).

Your perspective represents a very valuable contribution to our book.

Sincerely,

Menno

Menno Boldt, Ph.D.
PROFESSOR

MB:ls

Enclosure

RECEIVED
AUG 15 1984

INDIAN LAW RESOURCE CENTER

601 E STREET, SOUTHEAST, WASHINGTON, D.C. 20003 • (202) 547-2800

November 26, 1986

Roxanne Dunbar Ortiz
Indigenous World Association
275 Grand View Avenue, Apt. 103
San Francisco, CA 94114

Dear Roxanne:

I just received your letter of November 11. You were responding to my letter of November 6, 1986 to Chockie Cottier. Your letter does not clarify whether you were writing only for yourself or whether you were responding for Chockie as well.

It is unfortunate that you do not take account of all of the work we have been doing for Indian rights in North America over the past years. We have been involved, for example, in lengthy legal battles for land rights for the Six Nations Iroquois Confederacy, for Alaska Natives, Western Shoshones and others. You must know about our work on the Hopi-Navajo relocation dispute. We have been fighting for Indian rights -- very frequently against the United States government -- in the courts, the bar, and in the public. We have written and spoken about Indian rights matters on countless occasions, and most Indian rights advocates are familiar with our work.

Perhaps you have been too embroiled in Nicaragua to have given attention to our work in North America. According to your letter you have spent a third of the last six years in Nicaragua and Honduras. Even when not in Central America, you have obviously spent much of your time working tirelessly on Nicaragua issues. We have not had the time or financial resources to take 20 trips to the region and spend two years there on the ground. Members of our staff have, however, taken several trips there, and we have extensive and regular contacts with Indians who are in Nicaragua, Honduras and Costa Rica. Our work in support of Indian rights in Nicaragua is based on sound information from many reliable sources. Our work is completely independent from the Reagan administration and every other government.

The description of your Nicaragua work in your letter makes us even more concerned about the source of funding for your work. Each of your 20 trips to Central America has cost about \$1,000.00 for the plane tickets alone. In addition, you have had to support yourself, your work, and your local travel while in Central America for two years. Your travel expenses have included at least one trip to Geneva, Switzerland each year, many trips to meetings around the United States and, on occasion, trips elsewhere in the Americas. Moreover, you have published the expensive, bilingual

Indigenous World journal and distributed your "Miskitu Packet" and the many other materials you have produced at considerable expense. It is difficult to understand how all of these expenses could be covered by your salary of \$2,500.00 per month from California State University.

You have raised money for relief efforts inside Nicaragua through "Project Renewal" which you began last December. You mention on page two of your letter that you donated some of that money to SUKAWALA, a Sumo organization in Nicaragua. You reported in Indigenous World that \$20,000.00 had been raised by mid-1986 and that your fundraising efforts were continuing. According to information we just received from Nicaragua, you donated \$1,000.00 to SUKAWALA. Is that information accurate? Do you intend to make a complete public accounting of the receipts and disbursements of all the Project Renewal money?

I want to underscore the central issue in our dispute with you: Your failure to be truthful about the suffering inflicted upon the Miskito, Sumo and Rama peoples by the Sandinista government. For example, after Dr. Bernard Nietschmann made his valuable report on the human rights abuses he documented by visiting Miskito villages, you denounced his report as "blatantly false". You wrote: "We can contradict with documentation his every allegation," and you added that you "regard as false all allegations of gross human rights violations in this situation." (The CoEvolution Quarterly, Fall, 1984.) No true advocate of Indian rights and human rights would assert such a position.

You have refused to answer two central questions which bear on this central issue of your credibility: 1) What is the factual basis for your claimed Indian identity? 2) What is your financial relationship to the government funded Corporation for American Indian Development and the Consortium of United Indian Nations? Instead, you have sent me a letter in which you first make a plea for personal pity and then turn around and resort to name calling. This is a poor substitute for the truth.

Sincerely,



Robert T. Coulter
Executive Director

RTC:msm

cc: Chockie Cottier
Corporation for American
Indian Development

NOV 24 1986

11 November 1986

Tim Coulter
Indian Law Resource Center
601 E St. SE
Washington D.C. 20003

Dear Tim:

I have just received your most recent communication, addressed to Chockie, with a cc to me. I note that your three page, single-spaced letter is marked, RTC:msm, meaning you had a secretary type it. I do not have a secretary. So I am typing my own letter. My salary is \$2500 per month at a state university, where I am ending my 13th year of teaching Native American Studies. In this letter you speak of federal funding and big-time funding which is beyond any means I have ever imagined, and I really wonder if you believe your own words.

More than anything I wonder what has become of you. I recall our working together on the 1977 international conference on Indians of the Americas that took place at the UN in Geneva, our cordial relationship, our common shock at US government manipulations, which mainly affected you and your then-organization, Institute for the Development of Indian Law, from which you subsequently separated. I recall meeting you in New York in the Fall of 1980 when you were trying for UN status for Indian Law Resource Center. You had done little work at the UN and were little known. I told you I would support you and I did. I was known and respected for my four solid years of UN lobbying and I spoke on your behalf. I don't know if it made a difference or not, but I do know I could have hurt your candidacy had I chosen to. It never entered my mind.

A few months later I went to the Miskitu region of Nicaragua and spent 6 weeks there, all along the border, Coco River, 8 months before the people were relocated. You, know, as well as I, that some of the Miskitus we met in Geneva and after stayed in Nicaragua and some left. I tried to maintain communications with all of them. My interest was to find a way to support the Miskitus in their historic demands for their rights. I have consistently maintained that objective.

However, on my return from Nicaragua in the summer of 1981, I tried to contact you, having found out that Armstrong Wiggins had come to work at ILRC. You would not talk to me and have refused since that time. Why?

And why have you refused to discuss the ISSUES, our differences on the issues, if you will? Are you that insecure, that you will only attack me, my character, my Indianness, my associations, yet NEVER discuss our differences, if, indeed they exist. If you truly believe, as you say in that letter, and in all your many communiques around the country concerning me, that I have HARMED the Indian cause in Nicaragua, you should sit down and talk with me about that. Surely, if that is so, you would have to assume that I am somehow on the wrong track given my past, long term work on behalf of Indian people. But you have not talked with me, in fact, have REFUSED to have a conversation with me about our differences, or even to give me a speech on your views and why you think I am wrong. I find this very peculiar behavior. And I find your campaign against me, now in its 5th year, equally peculiar, and wonder what is behind it. Is it not an old lawyer adage that when you have no credible argument on the issues, you attack the credibility of the witness? That seems to be the case here.

And why have you refused to travel to Nicaragua, or to Honduras, to try to find out the truth for yourself? I have, 20 trips in the past nearly six years, altogether more than two years of my life, wading around in the mud, running rapids, riding one-engine planes lacking spare parts, riding jeeps over mined roads in a war zone. I have paid my dues really trying to find out the truth, to check out all the allegations, and find the best way to support the Miskitus. I do not pretend to be perfect, nor to have absolute truth on my side. I do know my experiences and the complexities. You cannot say that for yourself. I have been detained and tortured and interrogated by the 5th batallion of the Hondurean military, on suspicion; get this, of aiding MISURA! Actually I was travelling with a MISURASATA representative, who, himself was under death threat by MISURA. Both our names had been announced on the contra radio in Miskitu to kill. Yeah, it's a hard life down there, and no fun to get malaria as I did. Why don't you try it?

You accuse me of having harmed the Miskitus and Sumus. You have tried to discredit our attempts to raise money for aid to them. Why is it that the Sumu organization, SUKAWALA, accepts the money we have collected for them? Why is it that the Miskitus desperately trying to reconstruct their lives welcome our meagre contributions of medicine and food? In fact they know, that it is the prolongation of the war, provoked and paid for by the United States, that is the source of their misery.

If the Miskitus really believe they must fight the Sandinistas in an armed struggle, so be it. However, I do not think that was ever necessary in order for them to gain the political goals they envisage. I believe their historic aspirations have been twisted and manipulated by the contra/CIA, with a good deal of help from Indian Law Resource Center. You say you are against US intervention, but do you lobby Congress and the White House to stop funding the contras? No, on the contrary, you lobby for Brooklyn to get the blood money. You never work against the murderous war that would not be taking place without US support. How dare you say I have harmed the Miskitus, when you have blood on her hands? You help prolong the war by your intensive lobbying, making absurd allegations against the Sandinistas, which you must know to be lies.

Your effort is a cheap shot. Having failed miserably in the past decade to move the US an inch toward recognition of Indian rights, you turn your attention to Nicaragua, an easier foe, and you even have the US on your side for once. You think you can achieve a legalistic precedent of an independent Indian nation. What a farce! Independent. An appendage of the US, another Indian reservation. Do you really want that fate for the Miskitu people? Following in Ronnie's footsteps, you stand tall by attacking a weak foe. What cowardice and duplicity.

Why don't you talk about or talk to the many MISURA and MISURASATA commanders and fighters who have made cease-fire agreements with the Sandinistas and have a power sharing arrangement with them? If you don't want to go there, I have 12 hours of videos, interviews with them, videos of peace negotiations you can look at. How do you explain those peace agreements? How do you explain the autonomy that is developing? What is your objective, your program? Why don't you explain it to me if it is so correct? Your only objective is the overthrow of the Sandinistas, a contra goal, a Reagan goal. It is true, that is not my objective. I have worked very hard during the past six years to help bring peaceful relations on the Atlantic Coast, and for justice for the peoples there. You have done everything in your power to disrupt the possibilities for peace.

You try to portray me as a fanatic Sandinista. You know that is a lie. You know very well where I stand on Indian issues. I have not spent 15 years of my life working exhaustively for Indian rights to accept such an absurd characterization of what I am about.

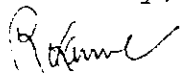
You seem to be in lock-step with the Reagan doctrine of privatization of government, setting up your little private FBI, witch-hunting, investigating, developing files, character assassination. In doing so, you have become utterly disgusting. If...

yourself, taking money from the government to do so, then you are simply a whore doing it free. Many, however, think you are a prostitute. Personally, I think you are a whore, looking for bigger returns later.

I do not know if you have any honesty or perspective left in you. I do not know what on earth has happened to your mind. A lot of people have got a little crazy under Reaganism. But you appear to be a loss, if not a detriment to Indian people. If there remains a glimmer of truth in you, I hope you will shake yourself out of this fanaticism you have embraced, and realize neither that Chockie and I, nor the Sandinistas are the enemies of Indian people. You should get back to challenging the real enemies of Indian peoples.

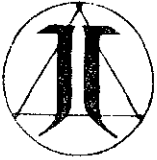
Finally, I want your threats to stop. You can send any file or any accusation you want to anyone. I cannot stop you. But stop sending them to me. It is just not working, Tim. You have been at it for five years, and it is a waste of your money and time. My reputation does not depend on what people think of me, but what I know of my own work, and in the end what others know of it. I am not a politician. I sleep very well at night.

Sincerely,



Roxanne Dunbar Ortiz

DRAFT OF A LETTER TO BE SIGNED BY MEMBERS OF AN AD HOC
STUDENT/FACULTY COMMITTEE TO EXAMINE THE IMPLICATIONS
OF THE CIA-SPONSORED TRAINING MANUAL TITLED
"PSYCHOLOGICAL OPERATIONS IN GUERRILLA WARFARE"



JOHN JAY COLLEGE OF CRIMINAL JUSTICE

The City University of New York
445 West 59th Street, New York, N. Y. 10019
212 489-5183

October __, 1984

The Honorable William Casey, Director
The Central Intelligence Agency
Executive Office of the President
Washington, D.C. 20505

Dear Director Casey:

As students and faculty of a college which has as one of its missions the training of young men and women who may one day be recruited to enter the Central Intelligence Agency, we are profoundly disturbed by the revelation that the C.I.A. has admittedly sponsored and paid for a teaching manual which trains insurgents in the assassination of persons - officials and private citizens - of a nation with which we are not at war.

The disclosures are particularly shocking in the light of an executive order which expresses forbids assassination and other forms of state-sponsored terrorism detailed in the training document. A number of these are especially repugnant to those who will one day be police officers, and whose lives will depend on the support and respect of the citizens they will serve.

Item: The document tells its students "how it is possible to neutralize (meaning murder) selected and planned targets, such as court judges, police and state security officials, etc." (The New York Times, October 17)

Item: The document suggests that when (an) "uprising occurs, professional criminals should be hired to carry out selective jobs," such as "taking the demonstrators to a confrontation with the authorities to bring about uprisings and shootings that will cause the death of one or more people to create a martyr to the cause" (Times, Oct. 17)

We, students and teachers of criminal justice, are not at all edified by the notion of recruiting professional criminals to encompass the death of gullible and innocent people, nor are we really impressed with the ethical or practical advantages of murdering other law enforcement officials and judges. Finally, we are painfully struck by the irony of the secret advocacy of such practices of state-sponsored terror on the part of officials who have so righteously, self-righteously, condemned them in public.

We would deeply appreciate an early response from you to our concerns.

Yours sincerely,

(Signatures follow)

5 June 1986

Dear Rudy,

Nothing yet on the IBM PC at school. The departmental secretary is trying to get IBM to bump up the memory but they won't call her back. The lowest price I have gotten for an extra 256K (generic memory board plus chips) is \$100; this may be low enough to not have to go through a UC approved vendor. I will keep trying . . . At any rate send down anything you want Barney to see and I will put it on paper for him. I would also suggest sending down the programs for him to write with. He seems resigned to getting a machine; it would be good to have the stuff here so that as soon as it comes out of the box he can get into the word processing program and get going.

The department computer has WORD, which, I think I recall, is modelled on the Wang word processor. I also think that Angelina has had some training on the Wang. Mayby, if all of this is true, the "in-house help facility" would be of some benefit to Barney in getting going.

We have PC-Dial (of which I know nothing) and Kermit, which is the UC communications program for PCs. Should you want anything that is on the computer here just let me know.

On other things . . . I am at the point of defining my Ph.D. research project. I have been looking at the political organizations of indigenous peoples as an interesting and, hopefully, useful area of study. The organizations I mean are those composed of representatives of communities--this seems to be an almost invariable characteristic of indigenous organizations.

There is certainly not a lot of material available on these groups, in my world that is. I use the term indigenous organizations as I have not seen another. Perhaps you would prefer nation. But is there some distinction between the nation that is the people and the land, and the organization, insitution or whatever that represents, embodies or brings the nation into focus?

How does a people be a nation? I would like to look at this question with an emphasis on what the people is doing, not necessarily on what individuals are doing within it. It strikes me as very intriguing, and perhaps significant, that the Indian Brotherhood of the Northwest Territories changed its name to the Dene Nation. I think there is something more here than just abandoning another people's geographic terminology or of merely keeping step with the current fashion in naming organizations. It would seem that the organization had changed its frame of reference from representing some or all of the Dene to being the Dene.

In Barney's recent seminar we spent some time trying to define what a nation is. One thing that I think we left out of our discussions is that there needs to be some embodiment of the nation for it to be more than a people and their land. Perhaps this is what the Dene recognized; that they needed to be more than just ethnically different from their neighbors; that they needed some means of being the Dene nation.

There is also the question of whether these organizations are solely political. We (from the outside) tend to see them only as being involved with political dealings with the non-indigenous world, with the state with which they

find themselves entangled. Only a looking shows that these organizations are much more than this, especially when they are traditional organizations that are still carrying out their age-old roles of governing a nation. The new organizations seem also quick to assume roles of providing services and developing 'programs' of economic development and cultural preservation.

Another reason that such organizations interest me is that they are one of the few cases of authentic 'grass-roots' political movements. It is very seldom that people (and peoples) do politics with their own hands.

At any rate, this is obviously leading up to asking you what comments, suggestions or cautions you might have on this. What kind of thing might be helpful? Especially valuable would be comments on the vocabulary I have used here. This is an important if often subtle thing.

Jerry Taylor

SENSE INC.

MEMORANDUM

TO : Rudy Ryser, CWIS
FROM: Joe Tallakson, SENSE *JET*
RE : Recent Articles of Interest
DATE: November 27, 1984

Enclosed, for your review, are copies of recent news articles of interest from major East coast newspapers. Note the top article from the 11/25/84 Washington Post reporting Riveria blocked from entering Honduras.

SENSE INC.

M E M O R A N D U M

TO : Joe DeLaCruz, Quinault Nation
ATTN: McMinds/Ryser

FROM : Joe Tallakson, SENSE *JT*

RE : Harvard Innovations Application

DATE : January 22, 1986

Enclosed, for your files, is the Harvard "Innovations in State and Local Government" preliminary application postmarked on January 21, 1986.

131 Purchase Street
Rye, New York 10580
March 14, 1985

Professor Bernard Nietschmann
Department of Geography
University of California-Berkeley
Berkeley, California 94720

Dear Professor Nietschmann:

Thank you for taking a few moments to speak with me the other day (I know how rushed you were and deeply appreciated your kindness), and for permitting me to send you the enclosed material.

Here are photocopies of two letters which I wrote: one to the Inter-American Commission on Human Rights of the Organization of American States, the other to Mr. Armstrong Wiggins at the Indian Law Resource Center.

When you find the opportunity I would very much like to know your views of the issues which I raised in each of these letters. In your opinion, do United Nations General Assembly Resolution 2625 (XXV) of November 4, 1970, the advisory opinion of the International Court of Justice on the Western Sahara dated October 17, 1975, and the advisory opinion of the International Court of Justice on Namibia rendered in 1971 have a relevance on the status of the former "Moskito Coast"? If so, can the issue be brought before the Fourth Committee of the General Assembly which deals with decolonization?

Isn't the denial of independence of the former "Moskito Coast" an issue which should elicit a condemnation from the states of Africa? Doesn't the annexation of the former colony violate a cherished principle of the member states of the Organization of African Unity -- the sanctity of colonial established borders? Therefore shouldn't Africa be a natural ally of the Moskito, Sumu, and Rama peoples in their quest for self-determination?

Looking forward to hearing from you, I remain

Yours truly,

Joseph E. Fallon

131 Purchase Street
Rye, New York 10580
September 23, 1984

Dr. Edmundo Vargas, Director
Inter-American Commission on Human Rights
Organization of American States
Washington, D.C. 20006

Dear Dr. Vargas:

Recently, at my request the office of the Inter-American Commission on Human Rights of the O.A.S. graciously sent me a copy of its official investigation entitled: Report on the Situation of Human Rights of a Segment of the Nicaraguan Population of Miskito Origin .

After having read and re-read this document several times, I felt compelled to write to you and express my deep disappointment with the regrettably unsatisfactory work performed by the commission. From the initial definitions adopted by this body to its concluding remarks, the report was replete with deficiencies and inaccuracies.

The title of the investigatory report, itself, was inappropriate and incorrect. Inappropriate in that the commission's "definition" of the Miskito, Sumo, and Rama peoples as "... a segment of the Nicaraguan population..." -- which in turn limited the very nature and scope of the crisis to be investigated -- was nothing less than the complete acceptance of the views repeatedly advanced by only one party to the dispute, the government of Nicaragua. Such prejudicial behavior by the commission at the very outset of an "impartial" inquiry deprived it of any claim to objectivity and credibility.

Incorrect in that this "definition" was a direct attack upon the unqualified right of the Miskito, Sumo, and Rama peoples to their ethnic identity. It denied the historical and contemporary reality that these peoples perceive themselves as possessing a separate and distinct "national" identity, the Miskito Coast, from the rest of Nicaragua or Central America.

Would the commission define the Algerian people during the 1954-1962 War of Independence as simply a segment of the French population of Muslim Arab and Berber origins?

During the period 1936-1941 were the Ethiopian people nothing more than a segment of the Italian population? According to the commission's views on ethnic rights, Tibetans, Irish, and Poles are logically Chinese, English, and Russian respectively with no legal or moral right to political independence.

The conclusion adopted by the commission that it "... believes that in the current status of international law the claim (of the representatives of the Miskito, Sumo, and Rama peoples) ... does not include the right to self-determination or political autonomy..." is absolutely false.

The right of the Miskito, Sumo, and Rama peoples of the Miskito Coast to self-determination and political independence is guaranteed by U.N. Resolution 2625 (XXV) of November 4, 1970 which supplements U.N.

Resolution 1514 (XV) of December 14, 1960 on the granting of independence to colonial countries and peoples. Resolution 2625 stipulates that the administering colonial authority does not have the legal right either to retain the colony OR to transfer it to a third party.

In this regard, the political situation of the peoples of the Miskito Coast is virtually identical to that confronting the peoples of the Western Sahara. Whereas Spain divided the Western Sahara between Morocco and Mauritania, Great Britain partitioned the Miskito Coast between Nicaragua and Honduras. The policies pursued by Morocco and Mauritania towards the Western Sahara were a duplicate of those implemented by Nicaragua and Honduras towards the Miskito Coast: advance territorial claims to the land, oppose the granting of independence to the territory, and hold questionable "elections" within the territory to justify annexation.

Therefore, in addition to U.N. Resolution 2625, the specific advisory opinion of the International Court of Justice on the Western Sahara dated October 17, 1975 must be considered in any discussion of the "problem" of the Miskito Coast and its peoples.

Finally, the political legitimacy of all five Central American states is based upon the right of secession -- first from the Mexican Empire and later from the Central American Confederation. The republics of Venezuela and Ecuador emerged as a result of seceding from the Republic of Greater Colombia. Bolivia opted-out of its short-lived (1836-1839) confederation with Peru. The Dominican Republic declared its independence from Haiti; Panama seceded from Colombia. Yet, when it comes to the peoples of the Miskito Coast to exercise this same right to self-determination and political independence -- to complete secession from Nicaragua -- the Inter-American Commission on Human Rights objects. Sadly, the commission is stating quite clearly to the world community that in its view all the peoples of the Western Hemisphere are not equal, and independence based upon secession from an existing state is the sole prerogative of the "Spanish".

Thank you for taking the time from your busy schedule to read this letter. I look forward to hearing from you and knowing your views on the issues which I've raised.

Very truly yours,

Joseph E. Fallon

131 Purchase Street
Rye, New York 10580
November 30, 1984

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

Dear Mr. Wiggins:

I hope this letter finds you well and the plight of the Miskito, Sumu, and Rama peoples much improved. Attached is a copy of the letter which I wrote to Dr. Edmundo Vargas, Director of the Inter-American Commission on Human Rights of the O.A.S., as you suggested.

After not receiving any form of acknowledgement by the middle of October, I telephoned the offices of the Inter-American Commission and was informed by Mr. Luis Jimenez that my letter was lost. He kindly advised me to mail him a copy of the original which I did immediately.

The other day, November 28th, I called Mr. Jimenez to inquire if the photocopy ever arrived and when I might expect a response. He told me that the Commission warmly welcomed my comments, but would not reply to me -- not even offering a standard acknowledgement. The Commission, I was informed, only communicates with the parties directly involved in a dispute, in particular with governments of sovereign states.

I hope that my letter to the Commission was of some value, and that you find the contents helpful.

There is one point that I would like to clarify in reference to U.N. Resolution 2625 (XXV) of November 4, 1970 and the illegality of the partitioning of any non-self-governing territory between its neighbors -- as what happened to the Miskito Coast. Even though the partition and annexation of the Miskito Coast between Nicaragua and Honduras took place a century ago -- a substantial period of time before the establishment of the United Nations or the present elaboration of international law regarding the right of colonial peoples to self-determination -- the act is still illegal and U.N. Resolution 2625 is still binding.

"A juridical right (i.e., the partition and annexation of the Miskito Coast by Nicaragua and Honduras) acquired under a prior system (i.e., pre- U.N. and U.N. Resolutions 1514 and 2625 on the granting of independence to colonial peoples) can validly subsist under a new system only if it is in conformity with the prescriptions of the latter on the matter (i.e., self-determination of non-self-governing territories)."

The International Court of Justice drew on this principle when it rendered its Advisory Opinion on Namibia in 1971 declaring South Africa's legal claim to that land based upon a League of Nations mandate as null and void.

Perhaps it is an extreme viewpoint, but as I told Dr. Bernard Nietschmann in a telephone conversation some months back, only complete

and total political independence can adequately protect, preserve, and promote the needs of the Miskito, Sumu, and Rama peoples.

The immediate and minimum need of these peoples is to have the government of Nicaragua, whether its allegiance is to the Right, or Left, to respect their identity and land rights by ceasing its policy of internal colonization. Such a request, however, must seek to permanently limit the power and privilege of the central government within a portion of its claimed "national territory". Neither Nicaragua, nor Honduras or any sovereign state will ever agree to such a restriction on its domestic powers.

Under the excuse of "economic development", "nation building", "national security/integrity", and "the constitutional right of any citizens to settle in any part of the country", Nicaragua, and eventually Honduras too, will doggedly pursue its program of internal colonization. Perhaps with some delay, perhaps with greater caution but pursued nonetheless. In this action it will be supported by other states following similar domestic policies and by a strongly held belief in many parts that international law cannot prohibit the "voluntary" movement of peoples within a state. Possessing a numerically larger population, the result of such a Nicaraguan policy will be the successful elimination of the Miskito, Sumu, and Rama peoples as they are known today. A sovereign country of "Aisuban Tasbya", however, would prevent that situation from happening.

This letter was to be short, but again I have been too "long-winded". I apologize for the length. Thank you for finding time to read this, as well the copy of my letter to Dr. Vargas.

Perhaps I am too naive, or maybe too cynical; but after reading and studying the fate of other ethnic groups I fear for the Miskito, Sumu, and Rama peoples. Added to this is the moral outrage I feel that these people were denied their legitimate legal right to self-determination. The result is a firm conviction that their freedom and future lay in political independence.

Wishing you and your associates a Blessed Christmas and Holy and Just New Year.

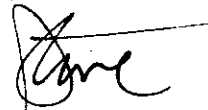
Sincerely

Joseph E. Fallon

INDIAN LAW RESOURCE CENTER

601 E STREET, SOUTHEAST, WASHINGTON, D.C. 20003 • (202) 547-2800
2/11/86

Someone who signed on as a sponsor of Roxanne Dunbar Ortiz'
"Project Renewal" sent me this. It was part of a packet which
included her September 1985 "A Nation Is Coming" piece, and
two clippings about Sandinista-Misura cease-fire accords.
This was sent to this person to convince him to co-sponsor
the project.



Steve Tullberg

THE MISKITU INDIANS OF NICARAGUA*

Historical Background

The situation of the indigenous peoples and ethnically distinct communities of eastern Nicaragua (called locally the Atlantic Coast or the Mosquitia) can be understood only within the context of the historical reality of 450 years of British and Spanish colonialisms and subsequent United States' dominance of the peoples and of the land in the region. Equally relevant is the process of the formation of the Nicaraguan state, and the present revolutionary government in relation to the peoples of the Atlantic Coast.

For two centuries, 1600-1800, Spanish and British colonial interests were in conflict in the Caribbean region, and the Atlantic Coast of Nicaragua formed the frontier between the two colonial powers. The indigenous peoples of the region were profoundly affected and transformed by being in the center of constant warfare, and themselves became parties as well as victims of the long-term conflict. The role of the Miskitu Indians in the region was similar to that of the Iroquois and other Indian peoples in North America who were enveloped in the competition for empire between the French and the British.

The separation between the eastern and western zones of Nicaragua was further reinforced by the establishment of the British protectorate over the Mosquitia from 1824-1860. However, the United States disputed British presence in the region and supported the formation of the unified Nicaraguan state which would include the Atlantic Coast. Therefore, in 1860, through the Treaty of Managua between Great Britain and the incipient Nicaraguan state, the Atlantic Coast was transformed to the "Mosquito Reserve", with Nicaraguan state sovereignty over the territory of the indigenous peoples of the region.

Concurrently, in 1849, the Moravian Church of Germany began missionary work on the Atlantic Coast at the invitation of the British. After two centuries of inciting the Miskitus to make war on Indian and other villages under Spanish control, the British decided to pacify the Miskitus. The congregational, democratic character of the Moravian church made it unthreatening to the communally organized indigenous peoples of the Atlantic Coast. But the evangelization of the peoples of the region brought about profound transformations in the social, cultural and economic structures of the native people, as well as in their relations with the outside world. The Moravians became influential in the structures of native leadership, and the native villages became closed communities developing an ideology of resignation to existing conditions. This state of mind, plus the new values of private property, made the indigenous peoples more susceptible to exploitation by foreign commercial interests. The indigenous peoples assimilated the Moravian culture, and Moravians continue to constitute an important influence on the peoples of the region. Since 1906, when the US Marines occupied the region, the Moravian mission has been directed from the US headquarters of the church in Bethlehem, Pennsylvania.

★ *Authored by Roxanne Dunbar Ortiz, based on material in the chapter, "The Miskitu Nation in Nicaragua", in Indians of the Americas: Human Rights and Self-Determination, by Ortiz, published by Praeger in 1984, and La Cuestión Miskita en la Revolución Nicaragüense, in Spanish, by Ortiz, published in Mexico by Editorial Línea in 1985.

A marked change in political relations between the Atlantic Coast and the Nicaraguan state was brought about by the central government's seizure of the Atlantic Coast region and the disolution of the Mosquito reserve in 1894. Called the "reincorporation" of the Mosquitia in Nicaraguan national history, it remains an event greatly resented by the peoples of the Atlantic Coast, who have ever since demanded a return to the regional autonomy they once had. The formal incorporation of the reserve, however, did not bring economic, political or cultural integration of the region with the rest of Nicaragua. Instead, the region became a typical marginalized sub-region, used for resource and labor exploitation carried out directly by foreign companies, mostly United States and Canada based. Gold mining, wood cutting, banana production, chicle gathering, turtle and lobster sales, and other boom and bust enterprises brought unemployment, cash dependency, silicosis, tuberculosis and other ills to the people of the region, and ecological disaster to the land, waters, resources and wildlife.

The organization of labor by the foreign companies greatly affected social relations in the Atlantic Coast region. The companies organized labor along racial lines, with varying status from top to bottom according to race and language, always with Miskitu Indians at the bottom. Management personnel was ordinarily North Americas.

In this atmosphere, and with generalized US dominance of Nicaragua, including the occupation by Marines, Sandino and his army carried on a war to oust the Marines from 1928 to 1932. The other target was the Standard Fruit Company, which was based in the Atlantic Coast region and was the company with the greatest number of employees in Nicaragua. One of the most important zones of war then was the heartland of the Miskitu people, the Coco River area of the Atlantic Coast. Sandino found a base among the miserable Miskitu workers, and they were led by a Miskitu general in Sandino's army, Adolfo Cockburn. The Sandino movement ended with the exit of the Marines and Standard Fruit, but also brought the establishment of the National Guard and the Somoza family dynasty.

During the 45 year Somoza dictatorship, unplanned extraction of natural resources with the use of cheap labor in the Atlantic Coast region continued up to the 1979 revolution, though a deep economic depression had set in and remained from World War II onwards. Though subsistence farming and fishing by the Miskitus continued, they sought markets for their produce to satisfy the dependency that had been created by a cash economy. Malnutrition and even starvation became common in the 1960s and 1970s, especially among the Miskitus in the Coco River region.

Population

The indigenous peoples and other residents of the Atlantic Coast of Nicaragua number around 250,000 (there has never been a formal census), or less than 10 percent of the total Nicaraguan population, but inhabiting half the national territory. The Miskitu people have a population of some 80,000 in Nicaragua, and there are at least 40,000 Miskitus indigenous to what has been Hondurean national territory since the international border was established at the Coco River in 1960. (During the past four years, some 25,000 Nicaraguan Miskitus have left Nicaragua for the Mosquitia of Honduras, but are expected to eventually return.) In Nicaragua, the Miskitu people are concentrated in the northeast quadrant, though there are Miskitu communities and population in the entire region, as well as in Matagalpa department.

Also in the northeast quadrant of Nicaragua are 10,000 Sumu Indians, who have been dominated historically not only by the foreign interests in the region, but also by the Miskitus, though their

precolonial roots are the same. Around 3000 Sumu Indians have left Nicaragua for Honduras in the past four years, and there are indigenous Honduran Sumu villages. Another Indian group, the Rama, were greatly reduced by colonialism, and, today, number only a few hundred and live on a small island near Bluefields in the south of the region. Also in that zone are found several Garifona communities. The Garifonas of Nicaragua make up the southernmost fragment of the Garifona people along the Caribbean coast of Central America from Guatemala to Costa Rica. They are an Indian-African people derived from rebellious Africans who were enslaved and Carib Indians on the island of St. Vincent, who were deported to the Central American Coast by the British in the 18th century.

In addition to the Indian populations in eastern Nicaragua are the English-speaking Afro-American people who refer to themselves collectively as Creoles. The Creole community developed from a number of immigrations of escaped African slaves, African slaves of British planters in the region, and more recent Jamaican labor immigrants. Their culture is similar to other English-speaking, Caribbean communities. The Creoles in Nicaragua number around 30,000 and are mostly concentrated in the city of Bluefields in the southern part of the Atlantic Coast, though there are significant Creole communities in the entire region, and intermarriage with Miskitu people.

There are also around 120,000 Nicaraguan, Spanish-speaking peasants in the eastern region, who have been migrating from the west during the past 40 years. They are concentrated in the area between the eastern and western zones of the country, but also dominant in the mining region. As small, private farmers, they do not function as a community in the manner of the other peoples of the region.

Following the 1979 Revolution

The very historical factors which separated the eastern and western regions and peoples of Nicaragua, determined that the revolutionary movement which came to power in July, 1979, had made little impact on the peoples of the Atlantic Coast. Though there were a number of zones in Nicaragua barely affected by the 20 year Sandinista movement, the Atlantic Coast was the only unaffected region distinguished by a number of distinct cultures quite different from the culture of the Pacific region, where the Sandinista leadership came from.

As for the new revolutionary government, lacking experience and understanding of the Atlantic Coast, programs were effected in the region that were unrelated to the regional and ethnic reality. Yet, initially, the new government recognized the right of the indigenous peoples to organize themselves and to select their own leaders to present their demands to the government. MISURASATA was thus founded in November 1979 in a meeting of the previous indigenous organization, ALPROMISU. Soon after, responding to the demand of the organization, literacy in the coastal indigenous languages and in English became a component of the 1980 literacy campaign.

Though intense conflicts would have developed had there been no foreign intervention and manipulation of the historic contradictions between the Pacific and Atlantic regions, it is also clear that the war that has raged on the Atlantic Coast for the past four years would never have occurred without the intervention. Of course, the intervention of the counter-revolution, supported by the US government, would not have been possible without linkage with certain interests already present in the region that favored the old regime.

In December 1981, following the exit from Nicaragua of several of the leaders of MISURASATA, along with numerous followers, attacks

by them on the Miskitu villages on the Coco River border with Honduras brought death and terror to the villagers. They began fleeing in all directions to escape becoming cannon fodder, the closest escape being to cross the river into Honduras. The Nicaraguan government made the controversial decision to evacuate the villages on the border to an area some 50 miles south, and refugee settlements, collectively called Tasba Pri, were established. The Miskitus who crossed the border into Honduras had no idea it would be so difficult to return as the border was militarized and relations deteriorated between the Honduran and Nicaraguan governments. The "Red Christmas" attacks on the Miskitu villages in December 1981, and continuing during early 1982, followed by Nicaraguan government evacuations of the villages, were accompanied by intense publicity in the United States.

During 1982 and 1983, massive kidnappings by contra Miskitu forces took place in the Atlantic Coast region, as well as attacks on Miskitu and other villages, bringing the evacuation of many more communities in the region. These events were publicized in the media and by some investigative groups as policy actions on the part of the Nicaraguan government to destroy Miskitu culture. A complex reality emerged in the Atlantic Coast region itself in which families were divided and personal loyalties and political affiliations became confused by the Nicaraguan security forces. Those who appeared to be helping the "contras" were arrested and many imprisoned under the state of seige. At the end of 1983, it had become clear to the Nicaraguan authorities that the vast majority of the coastal people who were implicated in the counter-revolution had been manipulated or were aiding family members enveloped in the counter-revolution. Therefore, the government declared a general amnesty for all Miskitus imprisoned or in exile, and several hundred Miskitu prisoners were freed. Hundreds of Miskitus have repatriated from Honduras since the amnesty. That juridical act by the Nicaraguan government marked a turning point in its comprehension of the nature of the counter-revolution on the Atlantic Coast, and since that time, efforts have been made to find means to resolve the historical problems and to respond to the authentic demands of the indigenous peoples of the region. This change in perspective was also marked by the establishment of regional governments in the region in mid-1983, and in mid-1984, a Miskitu leader, medical doctor, Myrna Cunningham, was appointed minister of the regional government in the heavily Miskitu populated northern region of the Atlantic Coast. The government then made an offer to negotiate with one of the smaller rebel groups made up of mostly Miskitus, MISURASATA, in August 1984, and negotiations began in December.

Negotiations with Brooklyn Rivera

Taking advantage of the Nicaraguan government offer for talks, Brooklyn Rivera, leader of MISURASATA, returned to Nicaragua in late October 1984, after spending three years fighting for the counter revolution. He travelled for ten days in the region, and at the end agreed to open dialogue with the Nicaraguan government. The meetings began in December in Bogota, with a number of countries and organizations observing. Following the first meeting, the government announced the formation of a national commission to study the question of autonomy for the Atlantic Coast.

In the fourth round of talks between the government and Rivera, in Bogota on May 25, 1985, following an April agreement for a mutual cease fire, Rivera walked out of the talks charging inflexibility on the part of the government. Rivera wants to negotiate the terms of autonomy for the Atlantic Coast, but the government rejects to negotiate

autonomy solely with MISURASATA, arguing that it does not fully represent all the sectors in the region. There are two other organizations, dominated by Miskitus, as well as Sumu and Creole organizations. The largest is MISURA, which was born in May 1981 when Steadman Fagoth, a founding leader of MISURASATA, joined the counter-revolution in Honduras, taking several thousand of his followers with him. MISURA has been the largest contra fighting force in the Atlantic Coast region and is based in Honduras. Rivera based MISURASATA in Costa Rica affiliating with ARDE from which he has subsequently distanced the organization. MISURASATA also has a number of factions, some of which operate as an unarmed opposition within Nicaragua, and whose members serve on the National Commission on Autonomy. Another Miskitu organization was founded in 1984, MISATAN, and has grown considerably in its influence. The organization is the principle body in charge of the present return of Miskitus to their original homes on the border. SUKAWALA is the organization of the Sumu Indians, founded in 1972, and reactivated by them in June, 1985. Both MISURASATA and MISURA claim Sumu participation, but, in general, the Sumus prefer their own organization.

Brooklyn Rivera has condemned the autonomy process taking place inside Nicaragua. However, the view of the government of many Miskitu people of the Atlantic Coast is that autonomy is a response to an historical demand and is a basic human right of the peoples of the region, and though MISURASATA has a right to participate in its development, the organization cannot be the sole determining factor.

Return to the Coco River

During June 1985, the first displaced Miskitu people from the villages of the Coco River border began returning to reconstruct their war torn homeland. It is expected that all who have been displaced within Nicaragua will be back in their native villages by the end of 1985. The government announced its willingness to support the return following cease fire agreements with the fighting forces in May and June. However, they cautioned that nearly all the communities had been destroyed by war and others had deteriorated from being abandoned. For example all boats were destroyed and the Miskitu people on the river traditionally depend up to 50 percent of their food self-sufficiency on fishing. Their food crops will be long in being restored because the jungle has reclaimed the fields and they lack tools. In addition to these basic limitations, there is a serious problem of transportation, both on water and land, to supply the villagers as they reconstruct their lives.

The Nicaraguan government, though poor and underdeveloped, would possibly be able to fulfill the requirements for the reconstruction of life on the Coco River if this were the only expensive emergency at hand. However, in the Pacific region and in the central mining area, contra attacks continue, causing massive displacement, food shortages and death. Some 60 percent of the Nicaraguan income must be devoted to the war. Yet, clearly, the willingness to allow the Miskitus to return to their traditional homeland is a gesture of good faith by the Nicaraguan government that favors a continued cease fire and the development of autonomy with the participation of MISURA and MISURASATA forces.

As of September, more than 5000 Miskitus had returned to their villages on the border. Some 12,000 Miskitus living in Tasba Pri, Matagalpa, and coastal towns as well as in Managua, are awaiting repatriation to their border villages. Once these villages are functioning minimally, it is expected that the 25,000 Miskitus who fled to Honduras during the past four years will return to Nicaragua.

view
destroyed
7
4
Miskitus

Five Rings Corporation

June 25, 1987

RUDOLPH C. RYSER
PO BOX 82038
KENMOR, WA 98028

Dear Friend:

In 1942, Felix Cohen, government administrator, attorney, and scholar, produced for the Department of Interior The Handbook of Federal Indian Law, a much-acclaimed work of high legal scholarship.

However, the enlightenment of the Handbook directly contradicted federal Indian policy of the early 1950's which sought the termination of all Indian tribes and the services and legal responsibilities implied. Cohen's book, which had concluded that the Indians indeed had a right to self-governance, was an embarrassment.

Consequently, the book was revised by the government to compliment its political views. The original edition all but disappeared.

Despite the passage of more than forty years, the original version of The Handbook of Federal Indian Law is of enormous interest and utility to Indian tribes, jurists, advocates, and scholars.

Its inherent value as one of the best existing analyses of federal Indian law is its own justification for preservation. The philosophical issues of research integrity and First Amendment rights only add to that justification.

Thus, Five Rings, a not-for-profit charitable organization, has undertaken to reprint this work in limited numbers and distribute them to select influential institutions and individuals. In this effort, we are deeply grateful to the

Page 2

University of New Mexico Press for preserving and providing us with page negatives.

Although this book is provided without charge, your tax-deductible contribution would be greatly appreciated and may be sent in the enclosed return addressed envelope.

Thank you.

Sincerely,

J. J. Badoud, Jr.
John J. Badoud, Jr.
President

INDIAN LAW RESOURCE CENTER
601 E STREET, SOUTHEAST, WASHINGTON, D.C. 20003 • (202) 547-2800

June 24, 1987

Dear Friends:

The United Nations Working Group on Indigenous Populations will be meeting in Geneva, Switzerland August 3-7, 1987. There will be an Indigenous People's Preparatory Meeting the week before, July 27-31, sponsored by Indigenous peoples organizations including The National Aboriginal and Islander Legal Services (Australia); the Indian Law Resource Center, the National Indian Youth Council, the Inuit Circumpolar Conference (U.S., Canada, Greenland), and others.

The Preparatory meeting will be held as it was two years ago at the United Nations building with simultaneous interpretation. The meeting is open to all Indigenous representatives. The purpose is to discuss strategy for united action and proposals in the meeting of the Working Group.

The last Preparatory Meeting resulted in an extraordinary degree of unity among Indigenous representatives. We were able to present a very strong position in the Working Group meeting.

This year the main subjects to be considered by the Working Group will be self-determination and the obligation of Indigenous governments to respect human rights.

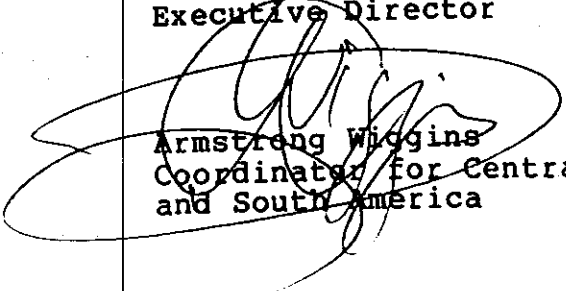
Please make plans to attend the Preparatory Meeting and the Working Group. The Preparatory Meeting is expected to begin at 10:00 AM Monday the 27th of July. Later that same week there is a separate conference of Non-Governmental Organizations focusing on Indigenous people's issues. This is also to be held in the United Nations building. It will be a very busy week.

Very best regards.

Sincerely,



Robert T. Coulter
Executive Director



Armstrong Wiggins
Coordinator for Central
and South America

KING 1090

NEWS/TALK RADIO

July 1, 1987

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

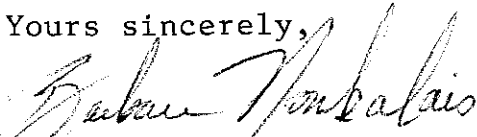
Dear Mr. Ryser:

On behalf of all of us here at KING 1090 Radio, I would like to thank you for being a guest on the "Jim Althoff Show."

KING 1090 is committed to presenting news, issues and opinions with depth and perspective. Your participation in this effort is deeply appreciated.

Again, thanks for taking the time to share your views, expertise and insights with our listeners.

Yours sincerely,

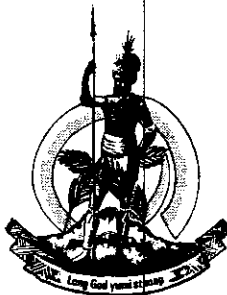


Barbara Nombalais
Producer
KING 1090

BN:bu

GOUVERNEMENT
DE LA REPUBLIQUE
DE VANUATU

BUREAU DU PREMIER MINISTRE



GOVERNMENT
OF THE REPUBLIC
OF VANUATU

OFFICE OF THE PRIME MINISTER

Our ref : JN/im/100/21

11 July 1984

Rudolph C Ryser
Director
Center for World Indigenous
Studies
728 212th Pl S W
Lynnwood, Washington
98036, USA

Dear Director,

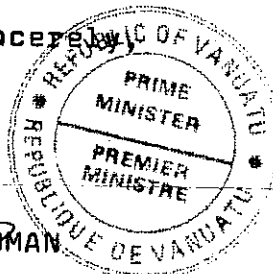
I have been asked to acknowledge receipt of your letter sent to the Prime Minister of Vanuatu concerning the Indians of Nicaragua.

While the Government of Vanuatu clearly understands and is concerned about the conflicts inside Nicaragua, it is however not in a position to take up your proposal. I am therefore to inform you that the Government of Vanuatu cannot act as a neutral third party in this internal conflict nor can it offer Port Vila as a neutral site for negotiations.

It is the view of this Government that unity between the different ethnic communities of Nicaragua should be encouraged within the country itself and not from the outside.

It is our hope that all sides concerned would be able to come together in Nicaragua and resolve their differences.

Yours sincerely,



J. NAJMAN

Private Secretary
to the Prime Minister

THE FORD FOUNDATION
320 EAST 43RD STREET
NEW YORK, NEW YORK 10017

RCVD 10/28/87

PROGRAM DIVISION
HUMAN RIGHTS AND GOVERNANCE PROGRAM

October 20, 1987

Mr. Rudolph C. Ryser
Center for World Indigenous Studies
P.O. Box 82038
Kenmore, Washington 98208

Dear Mr. Ryser,

Thank you for your letter of September 25, 1987.

In response to your request that the Foundation consider future support for the Fourth World Mitigation Project, I can only suggest that you contact our field offices in Jakarta (The Ford Foundation, P.O. Box 2030, Taman Kebon Sirih I/4, Jakarta, Indonesia), Manila (The Ford Foundation, M.C.C. P.O. Box 740, Makati, Metro Manila 3117, Philippines) and Dhaka (The Ford Foundation, P.O. Box 98, Ramna, Dhaka 2 - 1000, Bangladesh). They will be able to tell you if and to what extent your project corresponds to Foundation priorities in Indonesia, the Philippines and Bangladesh. You should know that our field offices support projects in the countries in which we work, rather than U.S.-based efforts relating to those countries.

We wish you every success in finding the support you seek.

Sincerely,



Stephen P. Marks
Program Officer

SPM/gg
5979M

THE FORD FOUNDATION
320 EAST 43RD STREET
NEW YORK, NEW YORK 10017

PROGRAM DIVISION
HUMAN RIGHTS AND GOVERNANCE PROGRAM

September 15, 1987

Mr. Rudolph C. Ryser
Center for World Indigenous Studies
P.O. Box 82038
Kenmore, Washington 98208

Dear Mr. Ryser,

Thank you for your letter of August 31 and for the information about the Fourth World Mitigation Project.

Unfortunately, the Foundation is not in a position to provide the funding you seek for this project. We receive many more meritorious proposals than we can possibly support with the limited resources available for international human rights work.

I know this reply is disappointing. Please understand that it does not stem from any reservation on our part regarding the Center for World Indigenous Studies or the approach you are taking to conflict resolution between indigenous peoples and states. It is rather the result of priorities and commitments in other areas.

We wish you every success in finding the support you need from other sources.

Sincerely,



Stephen P. Marks
Program Officer

SPM/gg
5698M

211-Richard



La Course Communications Corporation

919 Larson Bldg.
6 South 2nd St.
Yakima, WA 98901
(509) 457-3786
Oct. 22, 1987

Hemant Shah
School of Journalism
Indiana University
Ernie Pyle Hall
Bloomington, IN 47405

Dear Professor Shah:

It is with pleasure that I accept your invitation to be a participant in AEJMC's seminar in Portland, Ore., next July 2-5 on the panel concerning the mainstream press and native populations. Your listing of potential questions hits critical areas all Native male and female journalists have dealt with throughout their working years, whether working for the mainstream press in the U.S. or for Native media here.

And as the opportunity to travel outside the U.S. as Native journalists has been enjoyed by us, these questions are modified as one learns the situation (or, as Central American Indians says, the "reality") of the relationships between Native peoples and their non-Indian neighbors--the different histories, the separate cultures, the varying legal circumstances, even the variants on the meaning of the word "racism."

It has been my pleasure to make the acquaintance of Armstrong Wiggins, a Nicaraguan Miskito of the Indian Law Resource Center in D.C. and the organization MISURASATA. I have also read two books by Bernard Neitschmann concerning Native peoples, economy and ecology in eastern Nicaragua although I have not yet met him personally.

In view of the panel's focus, I wish to remind you that **Tomahawk** is a community newsletter for a single reservation in north central Oregon, and **Chemawa American** is a high school publication. It is highly unlikely that either publication has dealt with the panel's topic because of the regular reportage and readerships of each. This is meant not as criticism but as fairness to editors who should not be made to feel out of place in public discussions.

I am taking the liberty of suggesting additional potential Indian participants by reason of their present journalistic work and international focus. These are Jose Barreiro, international editor for the new national newspaper **Daybreak**, who is also editor of **Northeast Indian Quarterly** at Cornell University and a member of the Guajiro Tribe of Cuba; and Rudy Ryser, Executive Director of the Center for World Indigenous Studies, editor of **Fourth World Journal** and a member of the Cowlitz Tribe of Washington state. Their addresses:

Jose Barreiro
Northeast Indian Quarterly
American Indian Program
Cornell University
300 Caldwell Hall
Ithaca, NY 14853
(607) 255-1923

Rudy Ryser
Fourth World Journal
Center for World Indigenous Studies
P.O. Box 82038
Kenmore, WA 98028
(206) 672-4918

Enclosed as resumes of both of these individuals, as well as the same for myself.

I realize it is presumptuous to make these suggestions without meeting you beforehand. But the seriousness of the topic and the fact that those attending the panel are the educators of tomorrow's working crew of the U.S. mainstream media make me feel comfortable in shedding that reserve temporarily. This is an opportunity which should be met with utmost responsibility from "this side."

Thanks again for your invitation.

Cordially,



Richard La Course
Executive Editor



INDIANA UNIVERSITY

SCHOOL OF JOURNALISM
Ernie Pyle Hall
Bloomington, Indiana 47405
(812) 335-9247

October 8, 1987

Richard LaCourse
LaCourse Communication Corp.
919 Larson Bldg.
6 South Second St.
Yakima, WA 98901

Dear Mr. La Course,

I represent the International Division of the Association for Education in Journalism and Mass Communication. The organization has 2,000 members who are educators, researchers and professional journalists. Between July 2-5, 1988, we will hold our annual convention in Portland, Ore.

I am in charge of organizing a panel discussion on the relationship between the mainstream press and native populations. Professor Sharon Murphy suggested that I contact you and invite you to participate on the panel to provide your perspective on the issue.

As we envision it now, the panel would deal with indigenous populations in the Americas. It seems that your recent work "Native North American Media," would fit in very well with the focus of the panel.

Among the questions that can be addressed are:

- (1) How does the mainstream news media in the United States and in other countries cover indigenous populations in their own and other countries?
- (2) What issues are covered relatively adequately (if any) by the mainstream news media?
- (3) What issues is the mainstream media are missing or ignoring and why are they missed or ignored?
- (4) Where can people go to get the information that is not covered in mainstream news media?
- (5) What can mainstream news media do to improve coverage of indigenous populations and why should they want to improve?

These are some questions that I came up with. You may have some issues and questions you would rather cover. The only limitation is that we would like to deal primarily with the relationship between the news media and indigenous populations.

Several people have tentatively agreed to participate on the panel. Armstrong Wiggins, of the Indian Law Research Council, and Bernard Nietschmann from University of California may discuss the relations between the press and the Miskito Indians in Nicaragua. Patrick Daily and Beverly James may talk about Alaskan Eskimos and the press. I have also asked the editors of the Tomahawk, in Warm Springs, Ore., and the Chemawa American, in Chemawa, Ore., to participate on the panel. If you have any suggestions for other people or topics for the panel, please let me know.

A specific date and time for the panel have not been established yet. At this point we are just trying to get an idea of the people who may be interested in participating in the panel. Limited travel funds from our organization may be available.

I look forward to your reply or phone call. I can be reached at the following numbers: (812) 335-9240; (812) 335-1720; (812) 339-2074.

Sincerely,



Hemant Shah
School of Journalism
Indiana University
Bloomington, IN 47405

4

Center for World Indigenous Studies

Rudolph C. Ryser, Chairman of the Board

Fourth World Journal

Dear Friend:

The Fourth World Journal is not quite one year old, and yet it has already traveled to more than twenty countries. In December we will release the FWJ First Anniversary Issue. We invite you to join our readers in Canada, West Germany, Peru, Sweden, the Philippines and the United States by entering your subscription now.

We don't have plastic telephones, calendars or other trinkets to entice people to subscribe to our Journal.

All we promise is six issues a year containing some of the most original thinking published anywhere in the world. Now that may sound like hype, but can you think of a publication that offers solutions to apartheid and famine in Africa? The Fourth World Journal did.

In an early issue this year Jeanette Armstrong discussed a view of education common in Indian Country in North America. She emphasized sharing and discipline instead of coercion. Sione Tupouniua from Tonga offered economic and political alternatives for an independent South Pacific. Elders of the Stoloh Nation presented a vision of natural law that reached to the United Nations. The ideas are new and refreshing.

The Fourth World Journal is informative.

Did you know that Russians are a minority population in the Soviet Union? Did you know that Indonesia and Bangladesh invaded indigenous homelands with the support of the World Bank? And, did you know that the Maya Nations of Central America comprise more than 79% of Guatemala's claimed population? Did you know about the U.S. government's plan to break up Indian Nations? You were informed if you read the Fourth World Journal.

The Fourth World Journal is reasonably priced.

Six issues and 408 pages with an average of thirty articles each year costs only \$18.00. Fill out the enclosed Subscription card and send your check in the pre-addressed envelope today. If you can make a tax deductible contribution too, we would be most grateful. Thank you for your support.

Sincerely yours,


Rudolph C. Ryser

Richard Griggs
Dept. of Geography
501 Earth Sciences Building
University of California
Berkeley, CA 94720

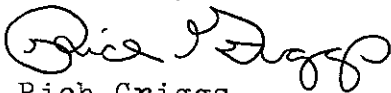
Center for World Indigenous Studies
P.O. Box 82038
Kenmore, Washington 98028

Dear Center Staff:

I would appreciate receiving your Fourth World Papers Catalogue. Also, I thought I had mailed you a subscription check. If I am not on your subscription list, I would appreciate knowing so I can be sure to subscribe. Can you also tell me at what price I may purchase all the back issues?

Thank you for your help.

Sincerely,



Rich Griggs

Phone: 256-7523
256-7249

Lillooet District Indian Council

Box 1420

LILLOOET, B. C.

VOK 1VO

April 02, 1986

Rudolph C. Ryser
Chairman
Center for World Indigenous Studies
P.O. Box 911
Snoqualmie, Wash
USA 98065

Dear Mr. Ryser:

RE: Your letter dated March 27/86

What I wanted to know is whether or not you have any reports on evaluations which contain within them descriptions of tests and measures which have proven useful in determining the quality of education available to Indian students. Here, in Canada, most people use the Canadian Test of Basic Skills to determine the level of achievement of all children in school. I'd like to know what other Indian people have used in their evaluation efforts. As far as I know, no tests have been designed for Indian people - all were designed for the majority population.


We plan to determine what the educational philosophies, attitudes, goals and objectives are of Indian people in order to ensure that our educational plan to improve the quality of Indian education does truly meet the needs and wants of Lillooet Indian people.

The Canadian Educational system is not meeting the needs of Indian people, we certainly would not mirror it - it isn't working well here for non-Indian people.

I'm very interested in knowing what the purpose of your Center is and what kinds of information you have there.

I, personally, am interested in pursuing a doctorate in social work or human services/development in the not too distant future. I'd like to study with and under Native Indian people. My personal goal is to develop Indian relevant social work curricula. Do you know of any institutions that might provide me with this type of (accredited) education at the doctoral level?

Yours truly



Marilyn Napoleon

Education Research Co-ordinator

Directeurs/Directors
Andrew T. Delisle o.c.
Andrew Tioteroken Delisle jr.
Gaétane Paul Courtois

O KWARO INC.

Amerindian Company
Compagnie Amérindienne

FILE: *26 May 86*

Kariwaro'roks Newsjournal
Box 666
Kahnawake, Quebec J0L 1B0
514-638-2096

Sekon Friends,

We are a native news journal, independent and just starting out. We wish to present a broad base of information to our Mohawk people here in Kahnawake. Of particular interest will be news of native/indigenous people worldwide, environmental news, and ideas and projects toward self-sufficiency. Hopefully we will become one base in a much needed resource network for natives and others dedicated to the future generations.

Kariwaro'roks (Gathering Reason) was begun by a few persons who saw its necessity. We began and continue on very limited funds.

We are asking you to put us on your mailing list. Not being able to pay subscription fees, we can offer only our dedication to educate our people to events and issues which affect all of us.

Please respond to this request. Let us think seven generations ahead in all we do.

Niawen,

Peter Blue Cloud
Aroniawenrate/Peter Blue Cloud, Editor

UNIVERSITY OF COLORADO, BOULDER

Educational Development Program



October 23, 1986

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

Dear Mr. Ryser:

I am in receipt of your correspondence dated 10 October 1986, and appreciate your suggestions concerning affiliating with the Center. As I am already a subscriber to The Fourth World Journal, and anticipate submitting materials for publication in it at some future point, I believe we should proceed directly to your point concerning a relationship with the Working Group on Land Rights and National Integrity.

Insofar as much of my work focuses, both factually and theoretically, upon questions of indigenous rights to territoriality and national integrity, and other factors you raise in your description of the Working Group, this seems an appropriate relationship for me to develop. Please consider me "affiliated" in this connection henceforth, addressing such questions as you wish to me for response, keeping me apprised of any Working Group meetings, and so forth.

For my part, I will make available the results of my work (both existing and projected) related to issues/questions of Working Group concern. I am also available for other Working Group uses/functions as needed or requested. Fair enough?

Thanks for the information and invitation. In hopes that this finds good health and all going well, I am,

Sincerely,

A handwritten signature in cursive script that reads "Ward Churchill".

Ward Churchill,
Director

WC/jas

freedom socialist party

seattle local, freeway hall, 3815 fifth avenue n.e., seattle, wa 98105 (206)632-7449

CALENDAR ANNOUNCEMENT

September 29, 1985

FROM: Freedom Socialist Party
Freeway Hall
3815-5th Avenue N.E.
Seattle, WA 98105
(206) 632-7449

CONTACT: Doug Barnes
Office: 632-7449
Home: 723-2482

For Release: Immediately

Do Not Use After: October 15, 1985

RE: PUBLIC FORUM

SEATTLE. Tuesday, October 15, 1985

INDIAN RIGHTS IN NICARAGUA. American Indian Movement leader Vernon Bellecourt and Freedom Socialist writer Yolanda Alaniz assess the struggle of native people for autonomy within revolutionary Nicaragua. Bellecourt will present a first-hand account of Indian negotiations with the Sandinista government. Tuesday, October 15, 7:30 pm at Freeway Hall, 3815-5th Avenue N.E., Seattle. Door donation \$2.00 (low income \$1.00). Supper at 6:30 pm. Sponsored by the Freedom Socialist Party. For childcare or rides call 632-7449 or 632-1815. Wheelchair accessible.

#

#

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FEDERATION OF SASKATCHEWAN INDIAN NATIONS
Indian Rights and Treaties Research

P.O. Box 4066

107 Hoddsman Road

Regina, Saskatchewan S4N 5W5

Telephone: 949-8100

June 27, 1984

Joe De La Cruz
President
National Congress of American Indians
202 East Street, N.E.
Washington, DC
20002

Dear Mr. De La Cruz,

The enclosed material has been forwarded to Tim Coulter as per your request.

Sincerely,

Anita Gordon
Director
Indian Rights & Treaties Research
FEDERATION OF SASKATCHEWAN INDIAN NATIONS

AG/eb

Encl.

RECEIVED

JUL 13 1984

ESTABLISHED BY THE
TREATY OF JUNE 9, 1855
CENTENNIAL JUNE 9, 1955

CONFEDERATED TRIBES AND BANDS

Yakima Indian Nation

GENERAL COUNCIL
TRIBAL COUNCIL

POST OFFICE BOX 151
TOPPENISH, WASHINGTON 98948

April 9, 1986

Rudy Reyser
Center for World Indigenous Studies
P.O. Box 911
Snoqualmie, WA 98065

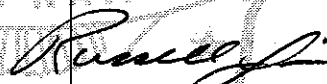
Dear Mr. Reyser:

Enclosed is some information that I thought would be of some interest to you.

We have requested the law firm, Harmon & Weiss notify the person for the TERRA organization to include you on the mailing list of materials.

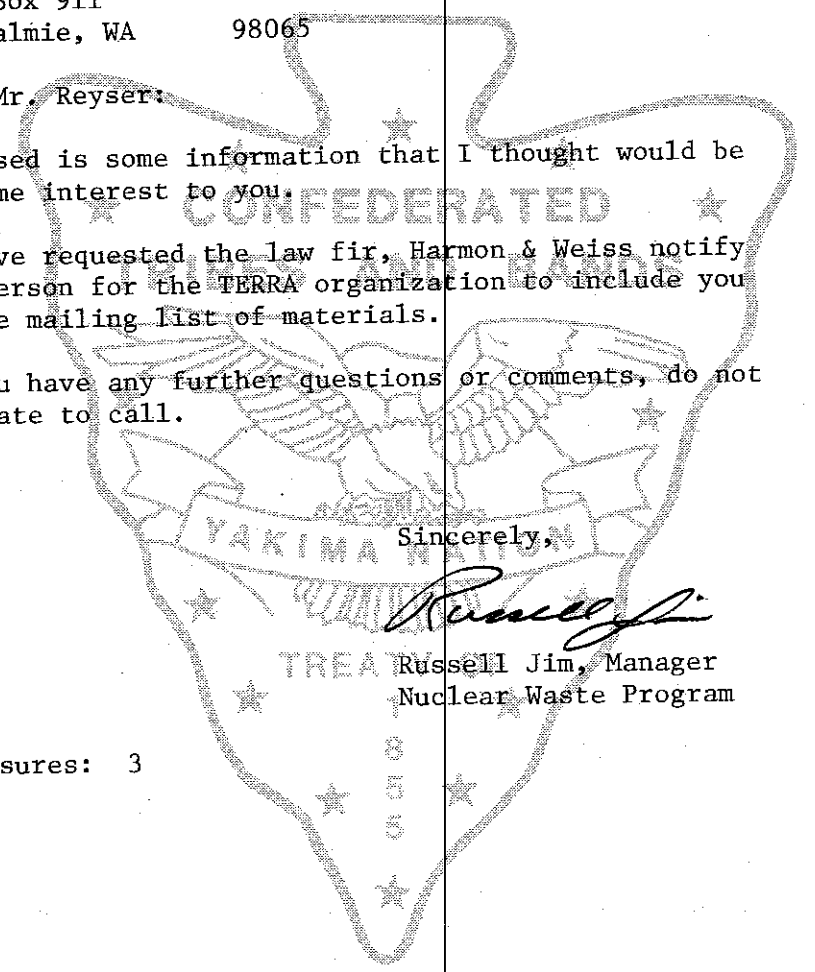
If you have any further questions or comments, do not hesitate to call.

Sincerely,



Russell Jim, Manager
Nuclear Waste Program

Enclosures: 3



ComDoc / DT 4-8

Date: Tue Apr 08, 1986 10:45 am PST
From: Dean R. Tousley / MCI ID: 225-6504
TO: * Yakima Indian / MCI ID: 261-6133
Subject: Tropical Forest Preservation

Dear Russell:

A paralegal at Harmon & Weiss, Rhonda Kranz, is an organizer of a new organization, TERRA, working to preserve tropical ecosystems. She brought me the following Action Alert and asked if I knew anybody in Washington State who might be willing to act on it. I know that you have been involved in international efforts to preserve indigenous cultures, that you have traveled to Latin America, and that you are without a doubt one of the most controversial forest preservers of all time, so I thought you might be interested. Apparently Sen. Evans is very important in this controversy. If you can think of anybody else in Washington State who might be of assistance here, pass this on or let me know. Rhonda will be sending you more information about TERRA.

Regards, Dean

ACTION ALERT--APRIL 7, 1986

Two bills that are critical to tropical forest preservation -- S. 1747 (H.R. 2957) Tropical Forest Bill and S. 1748 (H.R. 2958) Biological Diversity Bill -- could die in committee if they are not reported to the floor soon. These bills would direct AID (Agency for International Development) to support programs which put high priority on forest conservation and sustainable management and to commit 10 million dollars per year to develop projects to protect biological diversity in developing countries.

Senator Dan Evans of Washington State is the key to bringing the bills to the Senate floor for a vote. He chaired a hearing on the bills last month but has not taken further steps to ask the Committee Chair, Richard Lugar of Indiana, to bring them to the floor.

Interested groups should write to Evans and request their members to write to their own senators regarding these bills. It is especially important for people living in Washington State to call or send letters to:

Hon. Daniel Evans
Senate Office Building
Washington, DC 20510

Letters to Evans should thank him for holding the hearing and ask him to urge Senator Lugar to mark them up and report them out favorably as soon as possible.

For more information contact Rhonda Kranz, TERRA (Tropical Ecosystem Research and Rescue Alliance International), P.O. Box 18301, Washington, D.C. 20036-8391, phone (202) 667-3827.

Dear Dean:

Please inform Rhonda that I'm interested in the information about TERRA, and I look forward to receiving it.

I have sent a copy of the Action Alert to Dr. Karel Stoszek, 1637 Lemhi Drive, Moscow, Idaho, 83843 and Rudy Ryser, Center for World Indigenous Studies, P.O. Box 911, Snoqualmie, Washington, 98065. Would you please have Rhonda send additional information about TERRA to them also.

Regards,

Russell

Also I would like to have some kind of reaction from you what you think about the tour, because I do not want to do anything, which does not meet your wishes.

To sum up what I will do as the next steps is to contact the support groups in Munich (Association for Endangered Peoples) and Zürich (Incomindios) and urge them to set up presentations for you, similar to that kind of presentation, which you will give at the IUFRO conference. I also will have to ask them what financial contributions they would be able to finance your travel through Europe (to be honest their capacity is very limited - especially when four persons are to be expected) and for the presentation itself.

I would be very happy, if we could by you and your tour get some friendship relationship with the Yakima Nation.

Please answer soon. Write or call.

Yours sincerely



c Prof. Dusan Mlinsek
c Support Groups in Munich and Zürich

P.S.: The reason that I mentioned two addresses in the letterhead is that I am moving to another apartment at the end of July.

1180 Vienna
Austria/Europe
(222) 43-98-684

1170 Vienna
Austria/Europe
(222) 45-33-51 (private)
(222) 34-25-06/315 (office)

To
Russel Jim
Yakima Indian Nation
Nuclear Waste Program
P.O. Box 151
Toppenish
Washington 98948
USA

Dear Mr. Jim !

My name is Peter Schwarzbauer and I am presently working as university-assistant at the University of Agriculture in Vienna as a forester. I am also member of a support group for North American Indians.

The latter was the reason that I came in contact ^{J.A.} with Prof. Dusan Mlinsek, IUFRO president in Yugoslavia, who invited You for the IUFRO congress this September. Prof. Mlinsek has asked several universities (in Vienna - Austria, Munich - German and Zürich - Switzerland), if somebody might be interested to set up presentations for you in these cities.

The Austrian Support Group for North American Indians has a 6 years tradition now to set up presentations for different Indian delegates from North America. We so far did not have any personal contact to the Yakima Nation .

You may or may not know that there is a network of support groups for North American Indians more or less all over Europe, which hold annual conferences (this year in Luxembourg). So there are also groups in Munich and Zürich, which I will contact, if they are able to set something up for you.

To give you an idea what type of support work support groups for Indian Nations are doing in Europe I send you a description of our group, which I have written 2 years ago and which you find enclosed.

One specific point would make your visit here especially important. Though we have tried to emphasize the problem of uranium mining, milling and waste storage in the anti-nuke movement, still the people are not aware that the beginning of the radioactive chain - like uranium mining, milling and waste storage - is a big general problem insofar that radioactivity unavoidable is set free and endangers human beings, whole communities and the environment. As far as I understand from an article of the Lakota Times (I have subscribed to that paper since 1981), you would be able to stress that very point.

One big problem for your travel after the IUFRO conference will be the finances. European support groups are usually idealists with no financial background. Indian delegates are usually hosted in private apartments and not in hotels, for it cannot be afforded. So if you come with your family the only way to organise such a tour is on an almost "no cost" basis, which might probably limit somehow your expectations.

Prof. Mlinsek has called me today and we agreed that I will try to set up presentations for you in Vienna, Munich and Zürich and that I will do the necessary preparatory and contacting work. When you are here I will also try to set up an excursion for you in the the forest, which is used by our university to practically instruct the students.

In order to set up the presentations and to do the press work efficiently I would like you to send me some background materials about you, your work and your people. Fotos would be very much appreciated, if available.

CONFEDERATED TRIBES AND BANDS

Yakima Indian Nation

GENERAL COUNCIL
TRIBAL COUNCIL

POST OFFICE BOX 151
TOPPENISH, WASHINGTON 98948

August 7, 1986

Mr. Peter Schwarzbauer
Weissgass 9-13/2/1
1170 Vienna
Austria, Europe

Dear Peter:

Thank you for your kind invitation and offer to address support groups of United States Native Americans. Although my time and finances may be limited, let us see what we can accomplish during my visit to Europe.

I can provide you with materials for information and verbally supplement them, but as you are aware perhaps, I am but an employee of my Tribe and will be limited as to what statements I make regarding the politics of an issue. My good friend, Dr. Karel Stoszek has also warned against offending any delegate or country, so I must fashion my presentation to be generic.

I am quite impressed with the grasp you attain of the situations and problems faced by "Indigenous Peoples" that you describe in your article. Perhaps in such manners promoting understanding, we may accomplish an environment which will allow our future generations a more peaceful co-existence in this ever-shrinking world.

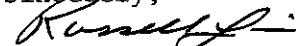
You mention the Indigenous Peoples of the third-world situations. For your information there is a book alluding to the fourth-world peoples, specifically the Native Americans living in abject poverty in the greatest developed country in the world. It is presently being rewritten by Mr. George Manual, a Shuswap Indian from Canada and founder of the "World Council of Indigenous People" of which I am a member. The title, "Fourth World, An Indian Reality", by George Manual, forward by Vine DeLoria, Jr., (Sioux Indian), Collier Macmillan, LTD., Copywrite 1974.

I am also a board member of the "Center for World Indigenous Studies," Seattle, Washington, and will forward them a copy of your material and my letter to you, and perhaps we can expand our dialogue to assist and inform more people.

I look forward to meeting you and your organization and feel fortunate to be asked to participate in the IUFRO Congress. There will be just two (2) of us instead of four (4) as originally planned. My brother, Kiutus Jim, Jr. and I will arrive in Frankfurt on Pan Am flight #72 at 7:45 AM on September 4th. To this point in time we do not yet know how or when we will get to Yugoslavia. I assume arrangements that have been mentioned will be made. We may be apprehensive, this being our first trip to Europe. I know you understand and hope you can see that we have an "Indian Guide". Our departure from Europe is planned at present for 11:00 AM, Pan Am flight #67, September 17, 1986.

Once again, thank you and we look forward to our trip.

Sincerely,



Russell Jim, Manager
Nuclear Waste Program

cc: Rudy Ryser
For your information,
Professor Dusan Mlinsek
IUFRO President, Yugoslavia

SENSE INC.

87-03

MEMORANDUM

TO : Rudy Ryser, CWIS
FROM : Joe Tallakson, SENSE, Inc. *JET*
RE : Title IV Center RFP 88-006 & Others
DATE : September 11, 1987

Enclosed, as we've discussed, is the Title IV RFP 88-006. I've also enclosed application kits for Bilingual Education and Basic Grants for Library Services for Indian Tribes to review.

Good Luck!

JT/sbt

Enclosures (3)

Joe Ryan
2451 Perkins Lane West
Seattle, Washington 98199

206-284-0708

URGENT ALERT

Sandinistas Bomb Indian Villages

Civilian leaders rounded up

You have been sent this information because we need your help to pressure the Sandinista Army to stop its current attacks on Miskito Indian villages in the Prinzapolka area.

According to information received by Pana Pana, for the past two weeks the entire Prinzapolka River valley has been the scene of Sandinista attacks on Indian villages. The attacks are reported to be taking place in the area from Prinzapolka to Limbaica to Makantaka. This is the heart of Indian territory.

This massive assault has included the BLI (elite, Green Beret-like troops under the command of Interior Minister Tomas Borge), Soviet made MI 24 helicopters ("flying tanks") and aerial bombing from "push-pull" aircraft. So far, at least ten Indian warriors who are part of MISURASATA have been killed.

Our reports also state that there has been a thorough round-up of civilian leaders throughout the area under attack, and that many villagers have fled into the bush. The location of arrested civilian leaders is not known.

PLEASE SEND TELEGRAMS PROTESTING THE BOMBINGS TO:

Daniel Ortega, President
Republic of Nicaragua
Casa de Gobierno
Managua, NICARAGUA

Carlos Tunnerman, Ambassador
Nicaraguan Embassy
1627 New Hampshire Ave., N.W.
Washington, D.C.

Please send copies of all correspondence to Pana Pana, General Delivery, Accord, N.Y., 12404, USA. Please also send a contribution to cover the cost of this mailing.

Center for World Indigenous Studies

Rudolph C. Ryser, Chairman of the Board

July 7, 1987

MR. JAMES ENNIS, Manager
Book Distribution Center
8827 22nd Ave. S.W.
Seattle, Washington
98106

Dear Mr. Ennis:

The Center for World Indigenous Studies, a research and educational organization, is interested in discussing the possibility that the Book Distribution Center may be interested in becoming a program under the administration of the Center for World Indigenous Studies. We would like to invite further discussions of this possibility.

We have conducted an on-site visit of your facilities and noted with interest the extent of positive assistance the Book Center provides Indian programs and Indian communities in the Pacific Northwest of the United States. In the light of the positive educational quality of your work, we are very interested in the possibility of a working association.

For your information, I have enclosed some descriptive materials about the Center for World Indigenous Studies.

I look forward to discussing a future association. Following our discussions, I expect to present a report on the outcome to our Board Directors for their formal consideration.

Sincerely,

- Signed -

Rudolph C. Ryser

Enclosures.



Northwest Coalition against Malicious Harassment, Inc.

625 East Haycraft
Coeur d'Alene, Idaho 83814
(208) 765-5108

October 27, 1987

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Anne MacIntyre
Montana Human
Rights Commission
Helena, Montana

Rudy Ryser
P.O. Box 82038
Kenmore, WA 98028

Dear Rudy:

On behalf of the NWCAMH Board of Directors and our convention committee, I wish to express our sincere appreciation for your great contributions to our first annual convention. It was an exciting time for us all.

You were so successful in presenting a much needed message to the delegates. We are a better organization with a much greater chance of success because of your assistance.

I do hope you are aware of the extent of your help for us.

May peace be with us all,

Tony Stewart
Chair
1987 Convention Committee



Cultural Survival Inc.

11 Divinity Ave Cambridge Mass 02138

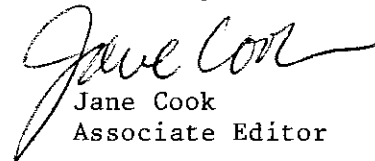
617-495-2562

April 16, 1987

Center for World Indigenous Studies
P.O. Box 911
Snoqualmie, Washington 98065

Do you have a clip service or file? I am looking for information on Lummi fishermen (including the dispute with the IRS), and the repercussions of the Boldt Decision during the past year. These would be of use in compiling information for the next issue of the Quarterly, focussed on indigenous fishing communities. Any information you have would be greatly appreciated a.s.a.p.

Sincerely,


Jane Cook
Associate Editor

Center for World Indigenous Studies

Rudolph C. Ryser
Chairman

Dear Friend:

You are invited to become a Charter Subscriber to a new publication produced by the Center for World Indigenous Studies — **Fourth World Journal**. I have enclosed a copy of our Charter Edition for your inspection.

If after reading our first volume you decide to subscribe, then fill out and send the enclosed order coupon with your check or money—order for \$18.00 (U.S.) and we will send you five more issues over the coming year. If, for some reason you decide that the **Fourth World Journal** is not for you then keep the Charter edition as a gift from the Center for World Indigenous Studies.

We hope, of course, that you will decide to subscribe and join our other readers in an exploration of ideas, viewpoints and perspectives not commonly available in conventional publications. **Fourth World Journal** is unconventional because contributors offer a view of the world from "the other side of the frontier" — perspectives from inside indigenous nations. Contributors discuss economic, social and political topics from their own unique perspective whether that perspective is an indigenous nation in central Africa, a band society in Canada or a tribal society in the South Seas. Contributors also include insightful observers who recognize the special character of indigenous nations.

Will you join in the dialogue between peoples of the Fourth World and the peoples of the Third, Second and First World?

FILL OUT THE SUBSCRIPTION COUPON TODAY AND ACCEPT OUR FREE OFFER!

Send your subscription request before November 30 and we will send you five more issues in the coming year and you will receive our special offer of a detailed map of "Indian—Sandinista Conflicts" illustrating the war between the government of Nicaragua and the Miskito, Sumo and Rama Nations.

This map contains the most up-to-date information about Nicaraguan resettlement camps where thousands of Indian people have been relocated from their villages. Villages that have been bombed and major battles between Indian warriors and the Sandinista forces are also depicted. This 22 inch by 17 inch map was specially developed for the Center for World Indigenous Studies based on on-site witness accounts and the personal visits of Dr. Bernard Nietschmann of the University of California (Berkeley).

Give the **Fourth World Journal** as a gift this holiday season. Simply write the name and address of your friends in the appropriate spaces provided on the coupon and enclose your payment for your subscription and the gift subscriptions with the subscription coupon. We will see that you and your friends receive all six issues of the **Fourth World Journal** beginning with the Charter Edition. Welcome to the Fourth World!

Sincerely,



Rudolph C. Ryser
Chairman of the Board

Enclosures.

601 E Street, S.E.
Washington, D.C. 20003
November 18, 1986

Ms. Kathy Engel
Executive Director
MADRE
853 Broadway
New York, New York 10003

Dear Ms. Engel:

Your recent fundraising material did not make clear whether any of your medical assistance is being provided to the Indians of Nicaragua's Atlantic Coast region. Would you please let me know whether you have solicited or earmarked any funds for those people. Thank you.

Sincerely,

Steven M. Tullberg

SMT:msm

DEC 01 1986



Steven M. Tullberg
601 E. Street S.E.
Washington, D.C. 20003

4 December 1986

MADRE

Joining hands and hearts with mothers and children of Central America and the Caribbean

853 Broadway, Rm 301
New York, New York
10003
212 777 6470

Dear Steven Tullberg:

MADRE is a project
of Women's Peace Network/WPN

Board of Directors

- Dr. Zala Chandler
- Marilyn Clement
- Mavi Cookley
- Rosa Escobar
- Anne Hess
- Monica Melamid
- Linda Richardson
- Elsa Rios
- Rosalba Rolon
- Vivian Stromberg
- Majorie Tuite
- Billie Jean Young

We are working with the people of the Atlantic Coast of Nicaragua, in the region of Zelaya Norte, where the largest concentration of Indigenous population live. Our first project was a \$10,000 contribution towards a maternal and infant clinic in the town of Siuna. We are on the Steering Committee of the Thanksgiving Peace Ship and Delegation and are making a \$10,000 commitment towards that shipment. And now we are in the process of deciding upon our next project in that region which very likely will be in Yulu, which is where the pilot autonomy project is.

Initial Sponsors

- Electa Arenal
- Julie Belafonte
- Vinie Burrows
- Dr. Jahneta Cole
- Blanche Wiesen Cook
- Claire Coss
- Alexis DeVeaux
- Francesca Farmer
- Dr. Gelya Frank
- Tammy Grimes
- Jane Harvey
- Elizabeth Harman
- Jacqueline Jackson
- Sonia Johnson
- Myrtle Lacy
- Isabel Letelier
- Audre Lorde
- Mary Lumet
- The Hon. Hilda Mason
Member, Council of
District of Columbia
- Betty Macias
- Joanna Merlin
- The Hon. Ruth Messinger
Member, New York
City Council
- Dr. June Nash
- Holly Near
- Dr. Roxanne Dunbar Ortiz
- Grace Paley
- Antonia Pantoja
- Bernice Reagon
- Sonia Sánchez
- Yolanda Sánchez
- Susan Sarandon
- Carlotta Scott
- Julia R. Scott
- Pat Simon
- Dr. Constance Sutton
- Alice Walker
- Joanne Woodward

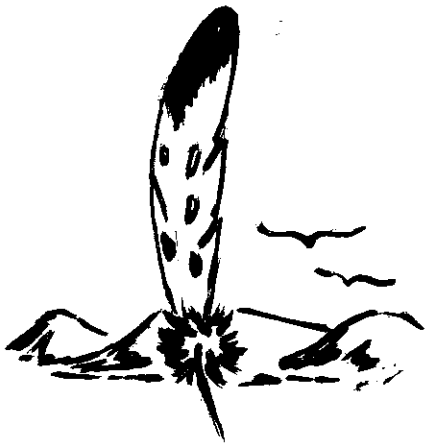
Please let me know if you need more information.

Sincerely,

Kathy Engel
Director

Staff

- Joanne Biaggi
- Kathy Engel
- America Ortiz
- Digna Sánchez
- Elise Swenson



WESTERN SHOSHONE NATIONAL COUNCIL
P. O. Box 66
Duckwater, Nevada 89314
(702) 863-0227

01 May 1986

Mr. Rudolph Ryser
Center for World Indigenous
Studies
P.O. Box 911
Snoqualmie, Washington 98065

Dear Mr. Ryser,

Enclosed is a travel expense statement for you to fill out and send back to us before we can reimburse your travel to Austin, Nevada, December 7, 1985.

Please attach a copy of your airline ticket to the form and write a brief justification for travel on the back side of the form. The reimbursement shall be processed as soon as the statement is received in our office.

If you should have any questions concerning this matter, please do not hesitate to contact me.

Sincerely,

Virginia Sanchez, Recording Secretary
Western Shoshone National Council

VS:ad

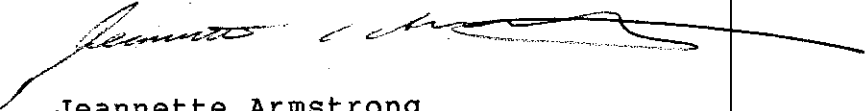
enclosures:

> "New Structures in Indian Education, A Research and
Development Strategy", dated 26 July 1984 (copy of
same enclosed).

I am also interested in receiving copies of information your
organization has in regards to traditional and indigenous
education.

Best Wishes in 1986,

OKANAGAN INDIAN LEARNING INSTITUTE



Jeannette Armstrong
Director of Programs

Enclosures
A16/9.17D

AICOM

301 South Geneva Street, G-2, Ithaca, NY 14850, (607) 273-0168

P.O. Box 71

Highland, MD 20777

(301) 854-0499

March 25, 1986

TO: Lou Ashike
Richard Bancroft
Faye Brown/Melvin Lee
Nk Butler
Richard La Course
Ron LaFrance
Oren Lyons
John Mohawk
Nick Meinhardt
Ed Nakawatase

The main congressional proponent of relocation is Sen. Barry Goldwater, who retires this year. Most other area congressmen support some kind of compromise measure, and many other congressmen are aware that the relocation is not working. Reps. Morris Udall (D-Az) and John McCain (R-Az), have introduced legislation aimed at a reasonable compromise.

It is proposed that a small but concentrated special project be designed and executed with the primary goal of influencing powerful members and committees in congress to help avert a potentially dangerous July situation by extending the relocation deadline for one year. Secondary goals would, of course, expand the objective of obtaining congressional attention to the disastrous failure of "relocation" generally as a policy relative to Indian people.

This project, which needs to be implemented immediately to be practical, considers approaching some 20 to 30 congressional member offices with delegations of elders and professional lobbyists urging them to back a

6. Lobby, lobby, lobby!!! Twenty-to-thirty congressmen lobbying over three-four weeks is a good goal.
 7. Assign information follow-up.
 8. Get out of town.
-

UPDATE

The Udall/McCain bill is in the Interior Insular Affairs Committee, a bit too cumbersome to go anywhere this term. A number of support groups appear to be acting to "resist" the inevitable pressure on the targeted families this summer. Ivan Sidney has threatened to move in on the Big Mountain homestead and start relocation himself with Hopi tribal police. Goldwater has suggested the Arizona National Guard might be mobilized to

Friends - Re Nates Article, P. 7
Issue Late Summer 1985
Judean Struggle for Aid & Justice
in Nicaragua.

Friends - Since 1971, about, at
which time I began to learn of the
various peoples struggles for survival
of themselves, and to save our
Mother Earth from pollution death,
I have been aware of an even
greater tragedy arising from this
situation - I've tried to picture
this in my sketch on front page here.
I am saying - The way for ~~the~~ all
Indians & Natural people to win
and, regain sovereignty to indeed to
take their proper positions as world leaders
and role models (for a population
now at death's door, literally, due
to ignorance) the way, the means,
in concrete reality, exists and has
existed for many hundreds of years
now - I refer to the practice of
Nichiren Shoshu Buddhism, in
which we chant NAM MYOHO - to the
RENGE-KYO

YET IF
is not
being
used, is
he
greater
tragedy)

2)

GOTTSON scroll, inscribed with concepts of universal enlightenment. I could go on for pages here, and how this has worked in our material AND

spiritual world for many natives & non-natives I've personally known, who have overcome anything you can name by this chanting. I spent most of the work I had put by to visit the Nakua of El Salvador, due to the Hoja's massacre Feb. '83, we chanted there in Sonsonate, the Nakua leaders & self to a little travelling GOTTSON & prodigal - results:

THE VERY NEXT DAY - Father Adrian Esquivel, who led our chanting, was called to 2 appointments. As one he was given full funding for Indian Center construction to quiet aid for legal, education, Com: amenity building, economics & refugee assistance of Nakua, given by CIO/AFI leaders from North America, in El Salvador office. Second call was to MAIA headquarters of murderous El Salvador Government Army Post, in San Salvador where a very long interview with 40 brass proved of mutual benefit and support to the Nakua. I accompanied him to both events, to at the Army Post I had to await outside the gates,

3)

In my own life, I have stuck to it since 1978, on a small acreage I was able to buy here, top farm land. I am building self-sufficient lifestyle to PROVE by actions, not words, to the machine age world - how we can live better, by harmony w/ Mother Earth. In city - born & raised, of a Ukraine Jewish family - I've had SO MANY obstacles - it has seemed impossible and insane, most of the time to try for this goal - such as - how to get &

keep a job (needing cash to start up all the self-sufficiency projects - fruit trees, grape vines, and all basic needs - food, transportation, medical, kerosene etc, until I can create self-sufficiency with no phone (I am at least, living without utilities) & how to dress up

properly for city jobs, washing up and of pails, & I tried to use pony transport, but it wasn't possible at present, no facilities in city to leave horses daily, tied riding pony in friends' yard one day - not practical, so I

Endless waste of time on conflicts
with my 2 machine-age minded
sons, and elderly father who's
mind had fogged up - father now
passed away - remains in urn in
little garden cemetery I'm trying to
create, behind the new fruit orchard.
1 son off on his own - 19 yrs old,
base son (16) a bit less argumentative
& destructive at present. I just
keep chanting every nite, 3 hours, I
study 3 AM - 3 PM prayers, I write
all the time, to help others at risk
to learn of this teaching & use it.
I have 3 story friends who are
MOCH upgrading in South Dak.
Ben, due to their chanting, me as a
good friend w/ Dennis Banks,
& will go to Geneva for 11 TC, when
he gets out - Gabriel White Bull
Nunk papa Sioux. I now have a
woman in Belgium who wants
to try Chanting - she's a leader in
a European Indian support

I have regressed to a 4x4 pickup
truck, till I can have empty time
& cash to build up a transpartation
team, plus need to find way to
earn cash on the land, rather
than go to city job - as I now do.
However by chanting, I've been able
to find a city job where I can work
it without a phone & seems I've
solved the dress-up problem, as I
am like now a door greeter, welcoming
people to a busy store, ~~so~~ altho
~~some~~ very attractive & wonderfully-
dressed women, dressed the job -
they have put me there. I al-
most fainted, really it is very
amusing - I still wish up from
pools & always will & probably
have some mud on shoes from
my irrigation ditches, - so a
proof that my chanting for cash
income has been answered by
getting my as have all my other
problems, which have been VERY
complex & severe constantly -
much family opposition, leaders &

85) group, but has a severe health problem which could easily be come fatal, & I know Chantley will heal her. By cooperation from my Buddhist friend in France the Belgians woman now has names of our Belgian Buddhist & said shed contact. I try to help a tribal ^{people} leader of the Western Cheyenne with his alcohol problem by other means he has asked me to, and I have 2 Navajo women who work as counselors to Navajo youth interested in Chantley, also 2 Anglo teachers out in Shiprock N.M. (Navajo) school system. Out here, I have over 1000 come all injuries, illnesses, weather problems, crazy people problems, family afforition. I am (5-6-00-27) plugging onward,

86) This year I have grapes on one vine, fruit trees made to three grasshopper invasion, I can climb onto the roof (for repairs & chimney cleaning with less fear) & I've gotten 3 pickups loads of good size tree trunks with my dpe sledge, a ~~new~~ wedge & crowbar, I don't use ~~power~~ chain saw, don't want to risk severe injury & want to step away from machine age reliance. One day I hope to regain opportunity to create pony & horse transport & MAINLY to be able to earn needed cash at home, so I can do MUCH more here daily. There are these many struggles (as a "Nation" of one natural person, myself) I have been able to re-legate quite a bit to Native struggles, due to living this life on the land. I know how it is to feel really hopeless knowing I don't want selection from the machine-age, knowing there is NO

9) will give great strength of spirit to Native peoples world wide. I've written to Dr. Bernard Neuchman to Jose Barredo to Dr. Kenneth Sarabia to this very bad Daniel Ortega to every one I could know of, to HANT to GONZON for native goals in La Miskito, in the whole area and they will win out. Never any response. I know who's ever gotten my letters or understood them, or not. A person wounded, or starving, in hiding, who chants, will find aid, a community appressed by military forces, will find aid, a group trying negotiations with the dishonest Sandinista govt, will find ways to win. Why don't they just try it - WHAT'S TO LOSE? They can still worship to Moravian church, (which is hard to see as a realistic connection for Native people, to me)

10) man got killed by drunken driver. I'm sure I've lived here this long, despite all I have not known, due to help from spirit world. My old cabin home is under huge old cotton wood trees. These come enormous branches once fell on weak old roof in a storm, so heavy & sand fell thru? broke not a piece of the roof? - protection from spirit world! How come bad storms never hit site here, always blow off to the side - protection. How come when people get very mean here, I would be very destructive, they get sick, get terrible headache, I have to go to sleep, or someone comes to pick them up for a trip or job - spirit world send these events. Spirit world wants to help Murawatsky, Brooklyn Rivera, I am SURE. Please just try contacting to GONZON, whoever who ever reads this letter and see if anything

10. They can still practice all Native religious beliefs. I myself chant to

WAKAN-TANKA (The Great Mystery)

of the Sioux. I wrote it on paper,

I put it on my Githon on altar,

I feel much help from spirit world

so many times. I feel all those

Native people who have died in

massacres are standing by, waiting

to support. There is much they

can do, from the spirit world.

A "top-brass" archeologist was just

ready to dig up an ancient Indian

hill just over the fields here from

my home. Strangely, the local man

and after handling all financial de-

tails was killed by drunken driver.

New project is closed - no one else is

in position to gain the financial support

from local wealthy donors. I am sure

the spirit world people of that hill did

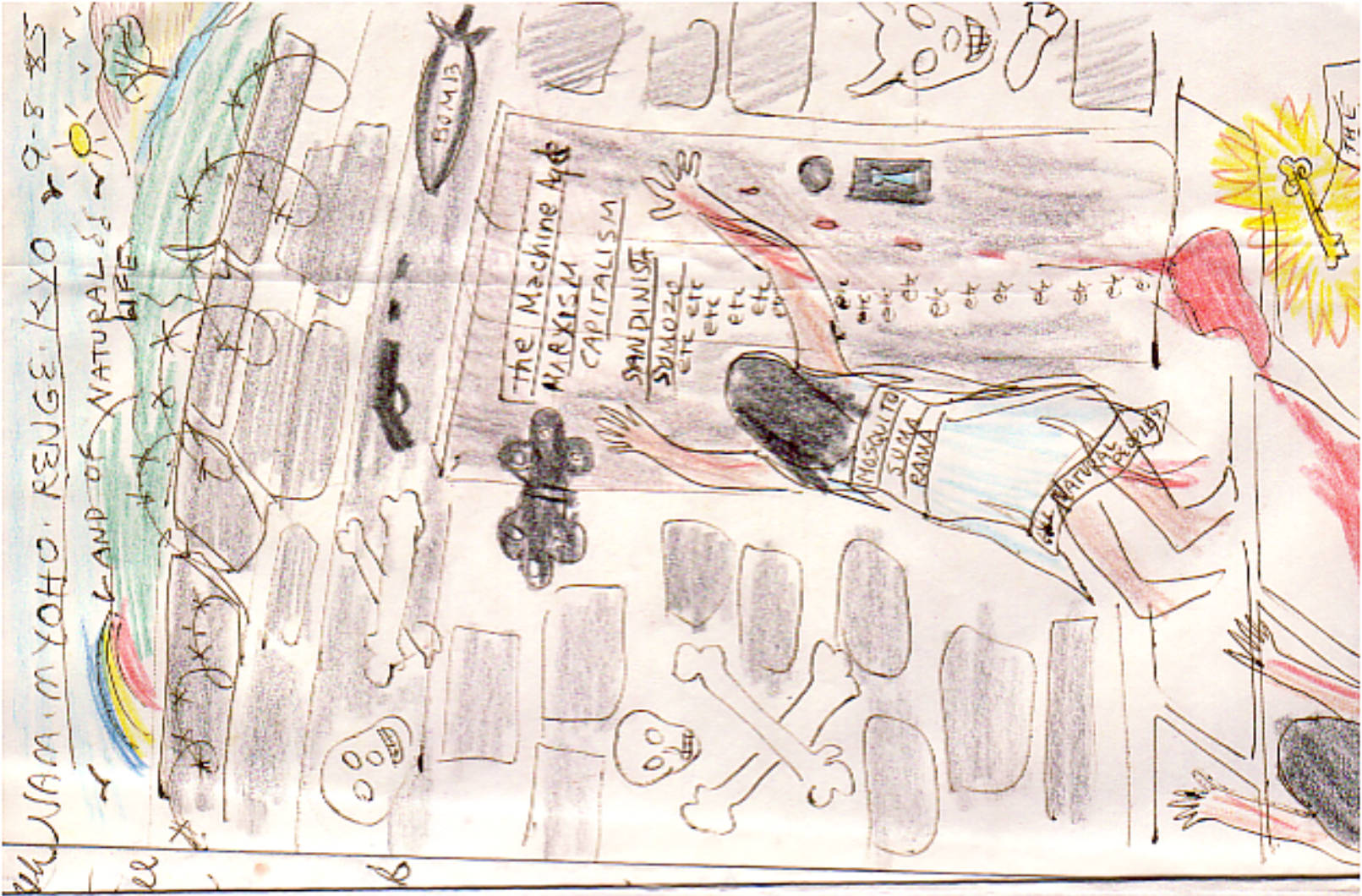
not want it dug up & that's why the

12 Come to Misuratake Jupyter
 get them to try chanting for
 themselves. There is a very
 strong organization of Buddhists
 not so far away - they can get
 literature in Spanish, any how
 & go chant to Gohonzon

Nichiren Shoshu Community Centers
 3505 S. 146th Street, Seattle, WA 98168
 (206) 244- (can read last part)
 10 after 9 268 or
 3 268
 9 268

Nichiren Shoshu de Mexico
 Calle Astoridis #43, Colonia 03400
 Alamos, Mexico 13, D.F., Mex., phone
 538-1276

Nich. Sh. de Panama
 Apartado Postal 7609, Zona 5
 Panama Rep. de Panama
 64-7322
 Sincerely,
 Janice Blue



THE LAND IS OUR CULTURE

UNION OF B.C. INDIAN CHIEFS

3rd Floor - 440 West Hastings

Vancouver, B.C. V6B 1L1

Telephone: (604) 684-0231

Telex: 04-54220

September 22, 1986

Dear Mr. Ryser:

RE: Sechelt

I hope that you find the enclosed useful.

Yours truly,

UNION OF B.C. INDIAN CHIEFS



Adelaide Leo

METIS NATIONAL COUNCIL



LOUIS RIEL

Manitoba Metis Federation
Yvon Dumont, President

**Association of Metis and
Non-Status Indians of Saskatchewan**
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Northwestern Ontario Metis Federation
Patrick McGuire, Sr., President

Metis Association of Alberta
Sam Sinclair, President

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Association of British Columbia**
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GABRIEL DUMONT

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REPUBLIC OF

NICARAGUA

PRESS RELEASE · COMUNICADO DE PRENSA

EMBASSY TO THE UNITED STATES · 1627 NEW HAMPSHIRE, N.W. · WASHINGTON, D.C. 20009

FOR RELEASE: February, 1986

FOR FURTHER INFORMATION:
Press Office
(202) 387 - 4371

The following is a Communique issued by the Ministry of Foreign Affairs of the Republic of Nicaragua in regards to reports on the bombing of indian villages in Nicaragua:

COMMUNIQUE

The Ministry of Foreign Affairs would like to inform the national and international public opinion about the propaganda campaign launched by Mr. Brooklyn Rivera and his North American advisers, with respect to his so-called presence inside Nicaraguan territory along with other North Americans and combats with forces of the Sandinist Popular Army.

This propaganda maneuver is one more proof of the refusal of Mr. Rivera to engage in peaceful negotiations and participate in the Autonomy process, promoted by the Government of Nicaragua, which has gained the support and participation of the communities of the Atlantic Coast of Nicaragua.

It is widely known that Rivera had entered Nicaragua legally on several occasions and had been granted free movement throughout our national territory, including the same communities of the Atlantic Coast. Therefore, there are no reasons for Mr. Rivera and his companions to enter our national territory in an illegal form, unless their activities are directed to promote terrorism and shedding of blood inside the Atlantic zone of Nicaragua.

Within the framework of this campaign, it is important to remember the statements made by the North American citizen Russell Means, to the UPI Agency on December 27, in Costa Rica, vowing to take along with him "100 warriors to join the contras and the nicaraguan indians."

The Government of Nicaragua does not assume any responsibility for the whereabouts of people who could have entered the country legally and according to what is affirmed, are in combat zones where the Government of the United States promotes and finances counterrevolutionary military actions against the nicaraguan people.