

Forced Relocations

In the name of care and protection Special Projects, The Forestry Department and the Thai Government continue the forced relocation of Akha Villages against their will at perilous cost to these hill tribe people. Just wanting to take the land could never be the reason?? Official corruption and deception prevent true justice and democracy in Thailand. The village names go on and on, Huuh Mah, Huai Knott, Bah Kaew, Joh Hoh, Soi Yah Kah to name a few. It is very important to remember that often what ever small protections of human rights are afforded to Thai citizens, it is still a far cry from what the hill tribe is afforded.

We have repeatedly documented and in some cases prevented the forced relocation of Akha villages which is against the law in Thailand but is carried out none the less by corrupt officials and people who certainly are lacking in any sense of democracy or social morality. Does a crocodile have a smile, before it eats you? One would most certainly think so, creatures in nature bearing out analogies of the various types of human depravity.

Vietnam grants land to Central Highlands tribes

Thursday, October 10, 2002

By Reuters

HANOI — Vietnam will grant land for farming and housing to ethnic minorities in its Central Highlands, which was the scene of protests last year over alleged land confiscations.

Wednesday's state-run Thanh Nien (Young People) newspaper cited a government decision as saying each minority family would be given at least one hectare (2.5 acres) of farmland in the mountains, half a hectare of single-crop rice field, or one-third of a hectare of double-crop rice field. A single-crop field produces one harvest a year and a double-crop two harvests.

No reasons were given for the decision, signed by Prime Minister Phan Van Khai on Tuesday. It provides about \$260 per hectare for the clearance of land for agriculture. Each family will also be given at least four hundred square metres of land for housing.

Communist-ruled Vietnam has 54 ethnic groups amongst its 80 million population. More than 4.3 million live in the four Central Highland provinces. Local authorities will allocate land based on each household's finances to ensure each family receives enough land for farming and housing by the end of

2003, the newspaper said. If a family lives in an area with no land available for cultivation, it will be given land from the forest which will be taken from loss-making businesses, state-owned forest farms, and other local sources, the newspaper said.

In June, Hanoi acknowledged it made mistakes in controlling the restive Central production.

Ethnic minorities including Protestant Christian "Montagnards" staged protests in the area over land rights and religious freedom in February 2001, prompting the government to send in thousands of police and troops to restore order.

After the protests, more than 1,000 hilltribe people fled a government crackdown to Cambodia, with most leaving for the United States where they were granted asylum despite Hanoi's demand they be repatriated.

A man belonging to the Gia Rai tribe was recently sentenced to nine years in jail for spreading antigovernment propaganda among ethnic people in the Central Highlands.

Hanoi has blamed the Central Highlands unrest on agitation by U.S.-backed exiles who fought alongside U.S. forces in the Vietnam War and who want to create an independent state. Copyright 2002, Reuters

All Rights Reserved



Ban Bah Kaew

Three years ago, with the help of numerous international activists and aggressive use of the internet we prevented the forced relocation of the Akha village of Huuh Mah. At that time, the Army was working its policy of moving all the hill tribe down out of the mountains in stages. Genocide. However there is a law in Thailand that says that no village can be relocated against its will. Vaguely aware of this law and its moral implication, the army asked the villagers to all sign a paper that they had been at a meeting, which they had been. This paper was later used as if it was the proof that the village of Huuh Mah Akha had agreed to their own relocation which of course they had not. A vote in the village showed that most all of the villagers wanted to stay. The village was not relocated.

But there is more history to this that now comes to light with the forced relocation of Ban Bah Kaew of the hot springs west of Chiangrai 20 kilometers. The location is now known as Bah Kaew National Park. We were notified of this forced relocation and on arriving in the village found that forestry had already built numerous park cabins of quite large size and expense right in the village, knocking down many huts, taking over the hill, and forc-

ing many of the Akha to live in lean to's.

Upon asking the Akha of Ban Bah Kaew what had become of them, they explained that 14 years earlier they had lived at Huuh Mah Akha and for numbers of years been helping the forestry department plant trees, in this case the wiley pine tree. But after they got done, lo and behold they didn't have hardly any land left to farm. The Forestry Department, bless their unholy souls, said, "gee, we happen to have a place you could move to" down there on the river near Chiangrai. Why one would trust someone who just took all your farm land is hard to tell (except that this was the newly converted Christian contingent of the village?) but these 12 families moved to a jungle spot on the river where there was a hot spring and began clearing the area, bathing nightly in the springs, walking up to their hill home a few meters away, enjoying their river and of course planting more forest. Now the place is a beautiful park. It wasn't then. And for their work the Forestry Department thanks them by telling them to leave, to move, to move up the river, to any location, just leave, PLEASE! NOW!

Numerous people around the world notified their Thai embassies about this relocation. How could the Thai government be so insensitive?









The Village

Villagers of Ban Bah Kaew where a national park has now been set up enjoy the last of their village on a hilltop overlooking a spring where they have worked and lived for 14 years. The hot spring was wonderful for baths and healing the body, the park they made with their own hands, clearing brush, planting trees. Working for forestry.

Stories of relocations typically involve deception of the village on the part of the government. Exploitation of labor and hope, treating people like merchandise rather than citizens. A short discussion with such people clearly brings out the best of the Klan mentality.

At the time that this goes to press, Ban Bah Kaew has moved up the river to a new location, making the best of it, hoping they won't be relocated again, getting on with their lives. Nearby Thais from all over Thailand come and look at what a wonderful Thailand they just happen to have. Seldom do they know the cost.



Clinging To Hope, Smiles and the Forced Relocation of Huai Knott

Huai Knott The Teak Rip-Off Who did it?

Before there was only the occasional opium, now the young people use yah bah and heroin. The government seems to forget that drugs are pain killers, that pain is the problem, particularly when the government causes the pain.

Huai Knott Lost Their Teak?

Huai Knott village in Ampur Ngao planted a very large teak forest for the Forestry Department 15 years ago. But then when the forest got big and valuable the forestry department kicked these Akha out without so much as a word. They struggled to build new huts, find new farm land but none was around, and get water into the village. The new fragmented village is within fifty meters of the road and a large power line but the government does not give them electricity. This is just on of numerous

scam relocations that the Forestry Department has perpetrated on hill tribe people. The teak plantation was proof that the Akha could maintain their traditional farming while planting and caring for a large and valuable forest side by side. This is one success and tragedy story that the Forestry Department sure doesn't want to let out, in their war of





propaganda against the hill tribe.



Remnants of a life, a village

Two Akha women stand in the vine covered remains of their village of 13 years, Huai Knott. A story repeated year after year across Thailand, while the Tourism Authority exploits every image fantasy of the hill tribe people they can, while galleries run by Thais repeatedly sell their images, and guides run largescale van operations into their remaining villages.

Blamed for deforestation as a convenient scape goat, the many stories of the very successful reforestation projects that the Akha take care of are never told.





The New Village

The villagers of Huai Knott village look over Akha books at their new village location. Not much to do here. Many of the older kids have left looking for work. Their beautiful home and farms and village life together best they can. The crustians, who didn't remember to fight for their rights, always remember to build the a church throne over all the pov-erty.



Tourism \$'s For Who?

Despite all the gimmicks it's clear who is making the money off the tourism to the hilltribe. Villages, similarly as to how forestry uses them, are now considered to be something mobile, like a "rent-a-race" the tour operators setting up some place that has good approach and likely parking and then calling villagers there to scratch out whatever kind of income they can, clear statement on the true economic situation of these mountain people. This park set up by van companies is on the Taton - Mae Chan highway. Hill tribe people, in this case mostly Akha, receive no part of the tour package fee that finances these fancy vans, but live off only the small amounts they are able to sell, then return home to a nearby village where in most cases they no longer have enough land to farm, thanks to forestry policy. Since secure villages have shown how well they can coexist with the forest around them, one has to assume policy set to leave the hilltribe landless is about race, not about trees.



The Province of Chiang Rai
Population and Community Development Association - Chiang Rai
Tourism Authority of Thailand Association of Thai Travel Agents Pacific Asia Travel Association

BanLorcha Pilot Project

On Community-based Tourism Development

Objectives

- Strengthen the Community Organization
- Distribute income from tourists activities to villagers
- Preserve endangered hill tribe cultures

The fee collected to enter this village will be deposited to the Lorcha village fund and a development fund for Hilltribe tourism so that this project can be replicated in other Hilltribe villages.

Thank you for supporting the remaining indigenous culture and creating a new focus for sustainable tourism in hilltribe villages.

PDA makes a show at one village while working with PTT and Forestry to take away Akha land.

Vaccine Violence:

(A situation comparable to the Akha experience.)

Vaccination Liberation - Information

Candace Hill:

<http://www.vaclib.org/news/native.htm>

Dear Members and Friends -

Below is an important news story that has been suppressed regarding the forced vaccination of aboriginal peoples in Canada. Please share widely with your friends. Thank you! I passed this article onto the list 6 months or so ago and felt it was important enough to resend.

The article below documents genocide via vaccination against First Nations aboriginal people in Canada who are not being told the truth about the immense dangers of vaccination, which is being forced upon them. Candace Hill was put in a "quit or be fired" situation due to her efforts to expose the truth. She quit. Despite warnings not to go public with this information, Hill has generated this article, and has appeared on many radio shows to expose this genocide. She also continues to help the Sto:lo and other First Nations people, as well as aboriginal people world wide. IAHF has received reports similar to this from numerous other countries, including Australia, S.America and Africa where aboriginal people are being genocidally expunged via vaccinations as well. This is part of a global ruling elite Eugenics policy that must be further exposed and halted.

Candace Hill is a Cree First Nations woman living in British Columbia Canada where she runs "Walking in Balance", a holistic nutrition practice and is available for private consultation and interviews. Hill is a member of a group of aboriginal women from Canada who travel world wide to foster healing unity amongst aboriginal people, and all people.

Sto:Lo First Nations in the Dark about Vaccines !!

by Candace Hill, Surrey, BC Canada

My story began six months ago as the first Holistic Nutrition Counsellor for the Aboriginal Head Start program under Xyolhemeylh Health and Family services, in Mission and Chilliwack B.C Canada to educate the Sto:Lo First Nations people. The goal of this program is to help parents in a very positive way, empowering them to become the first teachers to their children. However the shocking truth is that the Xyolhemeylh Health and Fam-

ily services program is in fact doing the opposite, to the point where it is actually engaging in GENOCIDE through the administration of highly dangerous vaccines, along with calculated withholding of information necessary for families to be able to make their own choices regarding whether or not to vaccinate their children. I don't make this accusation lightly.

I was blessed with the opportunity to work with families who have taught me so much. Yet it saddened me to see what little they knew about good nutrition, herbs, vitamins /minerals and other alternative medicines.

It was very apparent from the beginning that something was not right with the Xyolhemeylh Health and Family services definition of what constitutes good health. This programs health means drugs, vaccines, nix(pesticide) and an environment which selectively withholds information necessary for these people to properly educate themselves and in turn empower themselves with improved health. They simply are not taught about prevention and how to keep their immune systems strong. I define good health to using whole foods, organics, natural medicines and learning about the connection between body, mind and spirit and allowing the body to heal itself using whole foods, organics, natural medicines.

I observed too much secrecy in the program especially regarding vaccines. For the Sto:Lo families vaccines seem to be mandatory. No information was ever provided allowing them to make a choice despite the reported dangers. The nurses are told to make the families feel like bad parents if they do not vaccinate. The truth regarding the dangers of vaccines was intentionally suppressed, along with basic information about health and prevention. I provided a few families with some information: "Side effects from vaccines maybe due to the bacterial toxin or virus component of the vaccine, or to the chemicals used in the preparation and preserving of the solution. These chemicals include mercury, formaldehyde, aluminum, and a variety of other known toxic materials."(1) "It was noted by Dr. William Torch of the University of Nevada School of Medicine that the D.P.T(diphtheria, pertussis, tetnus) may be responsible for SIDS. He noted in one survey that two thirds of 103 children who died of SIDS had been immunized with DPT vaccine within three weeks of each death"(2) "Indigenous people have been subjected to many vaccinations. (Let us be aware that they are difficult to

beat into submission and they own vast tracts of land which the authorities would like to have for their own benefit”) (3)

Because of distributing this information I was threatened with losing my job. My response was that at least I would know in my heart I had done the right thing. I guess money means more to them than protecting human lives. (What upset me even more was when I was told not to discuss vaccines with Ida John of the Sto:Lo First Nation, she is the nutrition counsellor, prenatal and traditional birth counsellor, alcohol and drug counsellor and spiritual healer and leader and is very respected by her people and many others outside the community.

Now I realized that there was intentional deception towards these families. The secrecy, and unwillingness by the Health and Family services staff to allow me to communicate with Ida John clearly indicated that they had something to hide. My supervisor told me that these people really could not make clear decisions on their own, I was told to focus on nutrition, and not discuss vaccines .

She added that one person can not make a difference to which I replied that one is all it takes. Change happens if individuals are brave enough to go against the status quo by telling the truth.

A meeting was held with three nurses, two supervisors and Ida and myself. Ida was the only Sto:Lo person present, she felt outnumbered and spoke on behalf of her people. We did agree that families deserved a choice and I suggested we need to educate the staff and suggested we all go hear a few doctors speak on the dangers and side effects of all vacciness, but after distibuting vaccine literature I was told by my supervisor not to make this public, it was not mandatory for the nurses and was only propaganda.

I was ordered to stop communicating with the Sto:Lo families and also with Ida John, until they were back in a weeks time and then would decide what they would do with me.

Considering that I had observed a high incidence of deaths within the Sto:Lo communities linked to suicides, diabetes, cancer, heart disease and God only knows what else it saddened me that so much valuable information was being deliberately withheld from them. I realized that their accusations against me were false and it was wrong of them to attempt to prohibit me from communication with the families and Ida John but that was really their way of trying to fire me.. However I have too much dignity and respect for myself so I chose to resign and

go public with my story in order to get the truth out. I once said to a man “ no matter what happens I know Creator knows the truth and I have faith that I am doing the right thing”.

I don't think they realized they had done me a favour because under our Canadian Charter of Rights I have the right to Freedom of Speech and Expression, and they have no legal right to suppress these rights, or the rights of the Sto:Lo people to learn the truth.

The day I resigned I was told that a nurse had quit because she could not keep administering the vaccines because she had seen too many adverse side effects and too much death. I had seen the adverse reaction reports from when the vaccines had been administered, so I guess that particular nurses conscience was getting to her and she just couldn't stand hurting people any more.

I really just want the Sto:Lo people to start to question and demand the truth and in doing so they will empower themselves to be as healthy as they once were before the white man drove them off their land, and corrupted them into using such toxic substances as white sugar, white flour, and alcohol and started killing them using pharmaceutical drugs and vaccines while suppressing their traditional use of herbal remedies. I strongly recommend to the Sto:Lo people that they hire an attorney and proceed to sue Health Canada and Xyolhemylh Health Services as well to demand a complete investigation by their members of Parliament in order to stop these genocidal actions immediately. The truth shall set us all free! And I will never stop speaking the truth for the people.

References:

- (1) Vaccine guide(Making an informed choice) Randall Neustader OMO ISBN1556432151
 - (2) Vaccination and Immunization Dangers and Delusions and Alternatives (What every parent should know) Leon Chaitow ISBN 0852071914
 - (3) Medical Mafia -Dr.Guylaine Lanctcot ISBN 0964412608
- Anti Vaccination Organizations and Resources (Website of Dr.Leonard Horowitz) Section on Vaccines: Numerous resources listed.
New Atlantean Immunisation Resources
Vaccination Information Paradigm- Immunisation Awareness Society
Dr.Harris Coulters Website
Leading Edge Reasearch Group-
The Biological Manipulation of Human Populations

International



Hunter Gray **THE NORTH DAKOTA NATIVE AMERICAN MURDERS**

By Hunter Gray [Hunterbear]

Four Native American men — all members of the North Dakota-based Turtle Mountain Chippewa [Ojibway] Nation — have been murdered in and around Grand Forks, N.D. within the last year and a half. There have been no arrests. The efforts by various North Dakota law enforcement and other officials in these tragedies have been notably laconic, confused, and ommissive.

Originally from Northern Arizona, and now in Idaho, I lived and taught in Grand Forks and North Dakota for a generation, was head of the Grand Forks Mayor's Committee on Police Policy for years and, too, was chair of the City's Community Relations Committee until we left to return to the Rocky Mountains in the Summer of '97. In 1989, I was honored by the State King Commission and then Governor George Sinner with the annual North Dakota Martin Luther King, Jr. Award for historical and contemporary social justice activities. I'm a retired full professor [and former chair] of American Indian Studies at University of North Dakota — where I was also on the Graduate Faculty and served a stint as chair of Honors.

My wife, Eldri, and I know North Dakota extremely well, have children in the region, and continue to be closely involved in the state.

In September, 2001, three Turtle Mountain men were murdered at virtually the same time in the Grand Forks setting — a town of 50,000 on the Minnesota border. [It's the hometown of Leonard Peltier.] Robert Belgarde [40] and Damian Belgarde [19], father and son, were killed near the town — shot.

Within the Forks itself, Jerome Decoteau [50], who I knew and appreciated, was bludgeoned to death in his apartment.

In mid-July, 2002, a Turtle Mountain youth, Russell Turcotte [19], was hitch-hiking through Grand Forks at night to his home in Wolf Point, Montana. Last seen at a gas station on Highway 2 at the western edge of the Forks, he was reported missing a day or two thereafter. His partially nude body was eventually found in early November, just off Highway 2, near Devils Lake, N.D. — a town about 90 miles west of Grand Forks.

The response to the Belgarde murders by the Grand Forks County Sheriff's office was to claim at several points that they were drug-related in some fashion — and hence of presumably minimal concern to the general run of citizenry. [These claims have now stopped, at least publicly.] There have been leaked hints for months that arrests in this matter are forthcoming.

No action.

Virtually nothing has been said by the Grand Forks Police Department in the killing of Jerome Decoteau. A few months ago, a leaked hint spoke of forthcoming arrests. No action.

In mid-October, 2001, I wrote an angry statement about the Belgarde and Decoteau murders, the growing deterioration and mounting lack of sensitivity within the GF Police Department, and the general breakdown in race relations occurring in and around the town itself. The local newspaper, The Grand Forks Herald, ran this as a formal editorial [signed by me] and asked the police chief — who had come since we left the area — to give his response. He refused to do so.

Subsequently, in response to a series of our action memos, efforts by people nationally and internationally to elicit information or at least a response from the current mayor of Grand Forks, Michael Brown, have netted Zero. The mayor simply doesn't answer. For awhile the governor's office — that of John Hoeven — did at least acknowledge communications of concern. Apparently no longer.

For months after Russell Turcotte's ominous dis

appearance at Grand Forks in July 2002, North Dakota lawmen in the region took the very strange position that it was officially a matter relating to his then residence, Wolf Point, in eastern Montana, and did nothing. When, early on, a convenience store manager told Forks police that he had a routine surveillance video that showed Russell Turcotte and other customers of that evening, the police indicated they had no interest in it — and the tape was eventually destroyed in the store’s conventional recycling process.

In October, thousands of dollars and hundreds of person hours were fruitlessly spent by a private Texas-based search organization which insisted on looking for Russ in the immediate Grand Forks area. We had strongly advised [advice obviously not taken] searching for him west of Grand Forks — well along the vast Highway 2 stretch: the road to Montana.

And his body was finally found much later just off Highway 2 near Devils Lake — where it’s been labeled a homicide and is being investigated by Ramsey County and N.D. state lawmen.

Only a day or two after Russell Turcotte’s body had been finally found and only accidentally so by a rancher — I received a very strange communication from Ramsey County State’s Attorney Lonnie Olson — trying to force me to remove all Turcotte material from our large Lair of Hunterbear website. [We have information there on all of the N.D. Native murders.]

I flatly refused to do so — and the Turcotte family vigorously backed me up.

I then wrote a special letter to Governor John Hoeven and to the State Attorney General, Wayne Stenehjem, about the Olson letter and demand.

But I received no answer of any kind from those officials. We broadly publicized Olson’s letter and I denounced all of this in a subsequent article done by the Havre [Montana] newspaper.

Over many years and after many tough campaigns, we gained much ground in Grand Forks and North Dakota on a wide variety of social justice endeavors — including anti-racism. But it’s obvious that much is now going downhill very fast. While never any bed of roses by any means, things are a far cry into the negative side from where they were when I came to Grand Forks and the state in 1981 to teach at the University of North Dakota.

We certainly — with all logical people everywhere — recognize that all leads in these murders must be followed and that any possibly relevant

information should be reported to law enforcement officials.

I see the Belgarde murders and that of Jerome Decoteau as directly related in some way. They occurred on virtually the same September 2001 date in the same setting. Lawmen say there is no relationship. But I [and others] do, and we strongly believe the murderers are in the basic Grand Forks region.

I do not see the Turcotte murder as related to the Belgarde and Decoteau killings. Russ Turcotte was in the Forks late at night. His mother had wired him train and expense money which he did not collect. It seems that he caught a ride westward that fateful night on Highway 2 - the road to Montana — and his home at Wolf Point. An obviously sharp kid, who would not want to be stranded at night along a lonely highway, it’s quite unlikely that he would have gotten into a car with N.D. license plates — but would have checked to make certain that his ostensible host was obviously going all the way through. It’s highly likely that he expected to arrive home shortly after dawn.

I do not see the Turcotte murder related to the racially problematic setting of Devil’s Lake, North Dakota — where we effectively fought many significant Indian rights struggles in the late ‘80s into the ‘90s. I believe this was simply the setting in which his body was dumped. It’s possible that he was actually killed further east — on or just off Highway 2 and closer to Grand Forks. My guess is that Russ was murdered by a killer or killers — passing through Grand Forks and going far westward — and that his murder could well have racist connotations.

I’d certainly say that the Belgarde and Decoteau killings have strong racist dimensions. Organized hate groups — e.g., spin-offs from the old Posse Comitatus — are found throughout this general region. In addition, the setting is rife with plenty of “independent” racism. The mounting economic vicissitudes in North Dakota and adjoining sections — e.g., unemployment and the collapse of many small farmers and ranchers — have deeply fueled these poisonous rivers.

We are vigorously planning appropriately creative approaches designed to keep the fires burning on all of these tragic issues — and to increase the degree and scope of the constructive heat.

Your help is much needed. We ask for e-mails. Please contact these two State of North Dakota officials and ask them to lend every resource at their

command to push the murder investigations of the four Turtle Mountain men and secure arrests. In addition to the need for justice, there is also the fact that there must be no more of these murders.

The two officials are:

Honorable John Hoeven, Governor
governor@state.nd.us

Honorable Wayne Stenehjem,
Attorney General ndag@state.nd.us

Hunter Gray is a long-time Native activist and social justice organizer who now lives in Idaho.

Tony Black Feather:

The Most Controversial Statement of Our Time?

by BRENDA NORRELL
STRONGHOLD TABLE, S.D.

Lakota elder Tony Black Feather told the United Nations that the American flag represents a racist nation that violates natural and spiritual laws, dishonors treaties and engages in a game plan of corporate greed. In his statement delivered to the United Nations and distributed here on Stronghold Table, Black Feather pressed for disarmament and peace as President Bush pressed for war in Iraq. Urging America to “come clean in the eyes of the world,” Black Feather said people often ask him about the red, white and blue of the American flag.

“I tell them that the aboriginal Lakota people of this country look at this flag as a piece of red, white and blue cloth that stands for the foreign racist system that has oppressed Indigenous peoples for centuries.

“For traditional Lakota people, that piece of red, white and blue cloth stands for a system and a country that does not honor its own word.”

Black Feather, in his statement to the Working Group on Indigenous Populations, said the flag represents a nation of dishonor.

“If it stood for honor and truth, it would remember our treaties and give them the appropriate place under international law. But it doesn’t. It dishonors its own word and violates its treaties, that piece of red, white and blue cloth.”

On the Stronghold, Black Feather distributed his written statement, which was delivered to the United Nations in July, as he challenged the National Park Service in the Badlands. Ignoring demands from the tribe, the Park Service plans to excavate fossils in the burial grounds of the Ghost Dancers massacred here after they survived the massacre of Wounded Knee.

“America is a world problem,” Black Feather told National Park Service officials leading a tour in the Badlands of the proposed excavation site on Oglala Sioux tribal land. Lakota gathered here say the bones of the Ghost Dancers, who danced here to bring back the buffalo and the old ways, are revealing themselves at this time for a reason. With a message for humanity and calling for disarmament around the world, Black Feather chastised the Park Service for entering sacred grounds in the Badlands with armed park rangers. At the resistance camp manned by the Tokala Warrior Society, the traditional Grey Eagle Society, Russell Means and others chastised National Park Service officials. Pointing out violations of federal laws, Lakota said the arrogance and racism is indicative of federal Indian policy and a nation that is spiritually bankrupt.

Black Feather’s comments on deception and the flag were representative of the situation here.

Black Feather said of the American flag, “This colorful cloth represents imperialism with the professed Christian duty to destroy many races of peoples throughout the world, to illegally confiscate their possessions, property and even their lives when U.S. interests need to be served. “It is their intention to establish one world government, based solely on the American system of corporate greed.

“The cloth represents a political language that is designated to make lies sound truthful and murder respectable. This piece of red, white and blue cloth represents a political system that is contrary to the principles of Natural Law and the moral principles, which govern a diversified humanity.

“This piece of cloth misrepresents the human race.

“As Lakota people, we engage in different actions to remember the Natural Law and to assert our rights.”

Black Feather said the takeover of the Oglala Sioux Tribal Council offices and the current resistance on Stronghold Table asserts the rights of the Lakota people.

“As the aboriginal people of this land, we must understand and assert that it is under our care. The continents of the world belong to its aboriginal peoples.

“Someday somebody will have to account for these violations of the Natural Law and violations against Creation that the piece of cloth has been responsible for.

“The United States needs to come clean to cleanse its conscience in the eyes of the world. Only

then will we have justice and balance in this world.”

Black Feather’s statement was among those of the Tetuwan Oyate Teton Sioux Nation Treaty Council, delivered to the XXth Session of the Working Group on Indigenous Populations in July and on Stronghold Table in August.

Brenda Norrell writes about Indian affairs and the American west.

<http://www.dlncoalition.org/home.htm>

<http://stronghold.table.tripod.com/stronghold.table.camp/>

<http://www.1851treaty.com/>

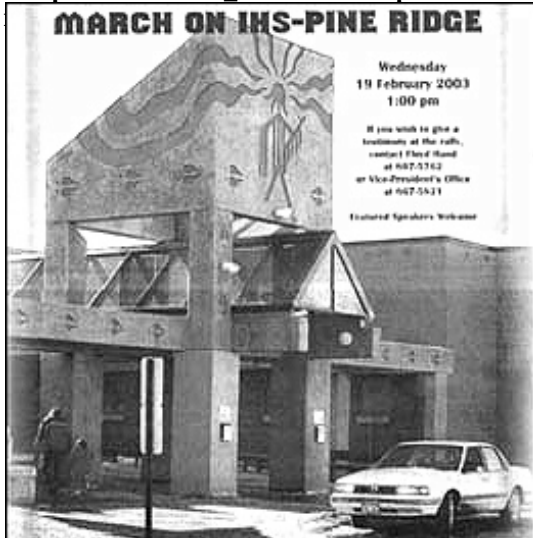


Charlie Smoke or Wolf, as he prefers to go by, stands next to a native North American buffalo. The Indians refer to the continent as “Turtle Island”

Wolf is an Indian from North America.

charliesmoke@hotmail.com

http://charlie_smoke.tripod.com/



From Alfred Boneshirt:

Dakota Indians march on the Indian Health Ser-

vices at Pine Ridge South Dakota in protest of the poor quality of health care afforded by corrupt officials in the Federal health care system for Indian Reservations. Indians rank lowest in health conditions in the US.

The Akha and the American Indians have a lot in common. The American Indians lost all of their lands at the hand of white settlers who were so generous as to give them missionaries to placate the pain of losing everything they had or surviving various massacres. For the survivors there were the mission residential schools where they were deprived of their language and culture, same as the Akha. Get a missionary to explain this mystery to you.

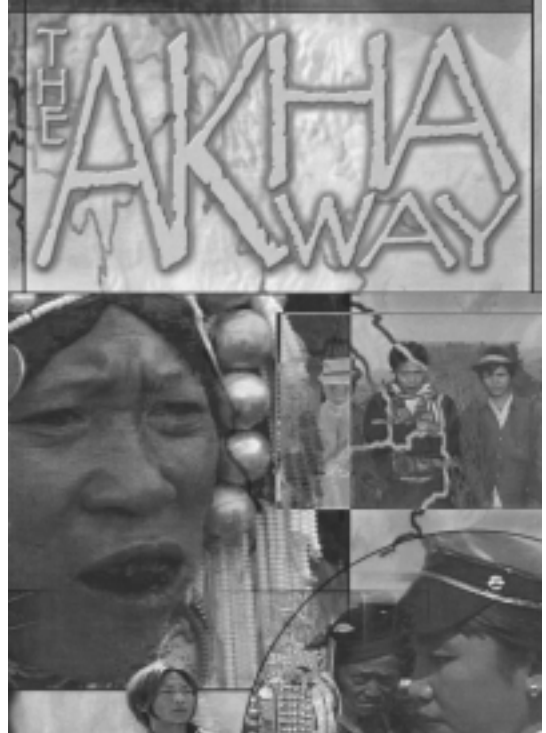
The Akha Way Video

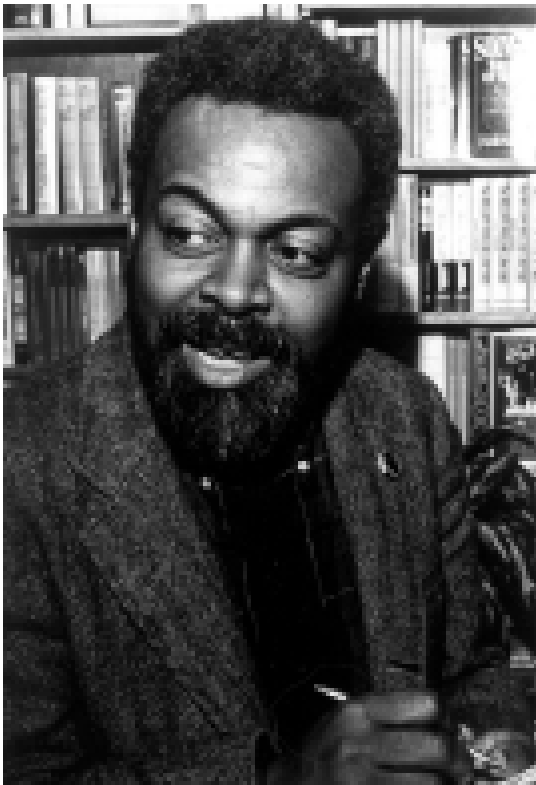
A video about the lives and times of the Akha people, with compelling footage and discussion about their struggle to survive.

Filmed in Thailand and Burma over a period of three years from within the Akha community this video is an introductory trip into Akha Land.

\$50 Donation

akha@akha.org





Who?

As the Akha continue to die and be looted in a drug war at the door steps of a vast resource of drug export to the western world we wonder how the western world can continue to claim that these people are “bad” that the government of Myanmar is “bad”?

Who is shipping the tons of heroin to the streets of America? Sure not a little old Akha woman with a handbag. Surely not Myanmar Air.

Who is harvesting the billions in profits through their banks?

Who is supplying all the elaborate precursor chemicals? Sure not Myanmar hilltribe peoples?

With wealthy missionaries looting the children of the Akha we would like to dedicate this poem to them and all they stand for, not just what they claim to stand for. After all, we think Jesus stood for justice in the human theatre.

We think Amiri Baraka has rather “said it all”.

Amiri getting booted at the Geraldine R. Dodge Poetry Festival sums up the whole history of the festival. Save yourself a lot of time and boredom

and get it all in that one dose. I took someone who goes to the Dodge to see him at St Mark’s Church and she complained afterwards, “Does he have to holler ‘SLAVE’ over and over so many times?” But thank you, NY Times, for getting me caught up on Amiri’s latest output...

The State of NJ, after all, is concerned with supporting the arts so long as the artist appropriates the same pathological liar trait that the polls have, to the extent that they could be said to be concerned with supporting the arts.

SOMEBODY had Amiri fired from Rutgers. The official story was the ol’ “good poet bad prof” line but I know that isn’t the whole story.

<http://diversity.uoregon.edu/SomebodyBlewUpAmerica.htm>

Somebody Blew Up America

“Somebody Blew Up America”

by Amiri Baraka

They say its some terrorist,
some barbaric
A Rab,
in Afghanistan
It wasn’t our American terrorists
It wasn’t the Klan or the Skin heads
Or the them that blows up nigger
Churches, or reincarnates us on Death Row
It wasn’t Trent Lott
Or David Duke or Giuliani
Or Schundler, Helms retiring
It wasn’t
The gonorrhea in costume
The white sheet diseases
That have murdered black people
Terrorized reason and sanity
Most of humanity, as they please
They say (who say?)
Who do the saying
Who is them paying
Who tell the lies
Who in disguise
Who had the slaves
Who got the bux out the Bucks
Who got fat from plantations
Who genocided Indians
Tried to waste the Black nation
Who live on Wall Street
The first plantation
Who cut your nuts off