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Solemn Declaration

World Council of Indigenous People

We the Indigenous peoples of the world, united in this corner of our mother earth in a great assembly of men of wisdom, declare to all nations:

*We glory in our proud past
 When the earth was our nurturing mother,
 When the night sky formed our common roof,
 When sun and moon were our parents,
 When all were brothers and sisters,
 When our great civilizations grew under the sun,
 When our chiefs and elders were great leaders,
 When justice ruled the law and its execution.*

*Then other peoples arrived:
 Thirsting for blood, for gold, for land and all its wealth,
 Carrying the cross and the sword, one in each hand,
 Without knowing or waiting to learn the ways of our worlds,
 They stole our lands from us and took us from our lands,
 They made slaves of the Sons of the Sun.*

*However, they have never been able to eliminate us,
 Nor to erase our memories of what we were,
 Because we are the culture of the earth and the sky,
 We are the ancient descent and we are the millions,
 And although our whole universe may be ravaged,
 Our peoples will live on
 For longer than even the Kingdom of Death.*

*Now, we come from four corners of the earth,
 We protest before the concert of Nations
 That, 'we are the Indigenous peoples, we are a people
 with a consciousness of culture on the edge of each country borders and
 Marginal to each country's citizenship'.*

*And rising up after centuries of oppression,
 Evoking the greatness of our ancestors,
 In the memory of our Indigenous martyrs,
 And in homage to the counsel of our wise elders:*

*We vow to control again our own destiny and
 Recover our complete humanity and
 Pride in being Indigenous people.*

Other Sources used: "Yukon Indian News" - Vol. 1-11, 1976; "New Breed" Magazine, Vol. 1-3, 1976 (New scans found here are made from original copies, but to be safe: see "The Virtual Museum of Métis History and Culture, Gabriel Dumont Institute" for their educational resources / <https://www.metismuseum.ca>); "The New Nation" (circa) 1976; "OKURUK" (circa) 1970.



KNOWING YESTERDAY TODAY
 TO KNOW TOMORROW



("Just a
 REMINDER that
 we've been here
 BEFORE.")

SOME CONTEXT

THE FIRST PEOPLE ——— NATIVE COUNTRY



This educational zine is a very small, non-comprehensive, but curated look into Native issues, using many articles, tidbits and stories from across Canada in the 70's. "We" (and "we," in quotations, meaning "the anonymous compilers of this zine") acknowledge that the land is the home of the individual nations, tribes and bands of Native people across the now-continents of the "Americas;" it was, is, and should be known as, the home and lifeblood of Native people. "We" also acknowledge that "we" are guests in this home, and are attempting to make clear that these articles and examples are from Native people ("we" are a pair; one non-native raised in Canada, and one Chicano), and claim no dominion over the words (nor seek any profit). The purpose of this zine, "we" hope, is to say this: Native people are here, they are alive, and they have been, and continue to, fight for their voices to be heard. These examples "we" accentuate with modern words in this zine will be made obvious by the use of this font you see now. "We" will ask questions, and "we" will make statements, but by no means do "we" want to imply that the old words are antiquated - they are just as important now as they were then.

Due to the nature of the historical content, you may also see such antiquated terms as "Indian," "Eskimo," and the like. Please keep in mind this language is self-referential in the context of 1976.

"We" pass on these stories - this knowledge; the voices of the people whose progeny has lived and died here for generations before us - knowing that it is held within the walls of colonial buildings and residential schools built by missionaries to "reform the savages," repurposed now into our colleges and libraries. Though this knowledge is available and technically public, these books are tucked behind walls and coated with dust until the names on the spine rub off and the ink fades into nothing, perhaps in hope that by forgetting, people will move on; as if the problems of the dead will simply disappear with their names. But forgetting is not justice, and the problems don't disappear; these roots are deep and rotten, souls have been stolen, it is their stories stamped out, it is real injustices smothered and suffocated with a blanket just by mere word of their existence. We will not let this happen, nor should it. The first step to moving on is acknowledging that what happened, did happen. By facing the past and reconciling with it - even if we feel as though those before us should have done a better job of confronting it first, in their lifetimes - we can accept it, bury it, move on from it, remember it without the specters of restless voices demanding to be heard, and focus on building a better future for all Native people of Turtle Island (the continent stripped of title and now branded as "North America").

Though these places we live in, and the people who suffer from the injustices of racist colonial society still bear the scars, we can live in a world without the foreign walls constructed by complicit occupiers and built by the shackled hands of the people the colonizers enslaved. Nothing will take away the truth of the mark made by a handcuff digging into a wrist, but understand: the skin may still yet heal. Guilt can be resolved by taking responsibility for old problems; liberation can be achieved by seeing our current problems in their naked truth, equipped with the wisdom of our elders to tackle it head-on.

No one else is going to save us but ourselves. No one else can take the knife all the way out but us.

In reading this zine, you are walking on the path of responsibility. But the hike must not end when the page is turned and these words disappear. You can strike the world and hit the street, but you needn't do it alone. You must stand beside and behind Native brothers, sisters, and kin with one vision; all of us have power to break the chains that bind our hearts and hands down and away from each other. Even then, the path doesn't stop when the chains are melted down; when (not "if") we are free, we must keep walking down the path to keep it. If it sounds like a long journey, it is... but you're not alone.

Will you walk with us for that freedom?

AS MY FATHER

I only wish to live as my father
As he lived as his father did
But the system is trying to change me
From the peace of a reservation
To the noise and crowded city
The inflation of the city life is too hard
to cope with and alien to my upbringing
So I resort to a mixed up way of life
To try and make ends meet, I resort to stealing.
Now the system has me behind bars
Now I long for the reserve from which I belong
I shall have to pay a penalty
I am branded and a loser in this society
I have never tried to turn white skin to red
Yet the system tries to turn my red skin white.

Blair Pelletier Sr.

In Between

*My Mother is Native, my Dad is white.
I'm in this world and I have no rights
I have no people I can call my own.
Like the Indian and white they have their own.
I have nothing but little dreams.
I'm the lonely Metis who's in between.*

*The Indians have a culture and song.
The whites have a government so strong.
The animals can play and be free as the breeze.
The fish, they swim beneath all the seas.
And happy are they that are rich and clean
I'm the lonely Metis who's in between.*

*Did God make a heaven just for white and red,
If so, what will happen when I am dead.
Will my spirit be lost and forever gone.
Or will the angels sing a rejoicing song.
Blessed are those that see Virgin Mary our Queen,
I'm the lonely Metis who's in between.*

*And like all human beings that came upon this earth,
I too came, but by a mixed birth.
My Mother is Native, my Dad is white,
Why oh why do they have to fight.
In my bedroom, crying in dreams,
I'm the lonely Metis who's in between.*

*I'm now in a prison so dark and gray
I'm not like the whites and Indians who have their say.
My heart cries for someone to turn,
As I humbly seek the freedom I yearn.
But this prison is so hard and mean,
I'm the lonely Metis who's in between.*

*I seek the love and friendship you all have gotten,
So please don't treat me as one of the forgotten.
For when I cut myself, my blood is red like yours.
So open your door to me and say, "What is mine is yours"
But when I look into that rippling stream,
I'm the lonely Metis who's in between.*

Dennis Erickson

TO WONDER AND PONDER

*I love to be free to see prairie and sea,
To gaze on desert and sky, to lay on the grass, and just be me,
To travel this world, without a care
To ponder on nature's beauty, as I stand there.
I forget the reason why the tears fall like rain,
And the people who broke my heart, till I could not stand the pain.
Nature is my guide whom I depend.
She is also a friend whom I defend.
And when I've walked my final mile,
I'll think of you and smile.*

Larry McKay

TO THE YELLOW GRASS AND BURNT CINDER

*in the many years that i have lived
the return to old ways
have been filled with frost and smoke filled air
the young have left with their joy
and their handful of spring crocusses
every spring*

*the lust of drink and
the painted woman have left the remembrance
the sorrow of lost loves
returning to sunsets long forgotten
our now dappled grey mare
awaits the young one who rode her
he now sits in a white man's prison*

*on the reserve
our council lies empty of
the strength of strong backs
old men wise but sadly musing
lingering
hold their tears behind the harsh smoke of kinick-
kinnick
and their minds hazy with last night's fire
they arise and disappear into the night
to grey shacks with
rags stuffed in the doors*

*the loon calls
and i walk unsteady steps
over yellow grass and burnt cinders
to my empty home...*

kicking moon



BITS 'N BITES

We are humble and helpless. Without our people and creation's gifts, we would be nothing. Everyday, we give thanks to all our relations in our own way — to our people, to the sun, to the green vegetation, to the animals to the winds, to all things.

There is no word for "guilt" in the Iuktitut language. Dennis Patterson, the first full-time lawyer in the eastern Arctic states that alien laws are written in a foreign language reflecting strange values that most Inuit neither fully comprehend, nor use to their advantage.

Another point, Patterson made was that laws have not been translated into the Inuit language, yet the Inuits are expected to understand them.

Historically, the native people of Canada have been subjected to the many injustices and misunderstandings which are inherent in the Canadian Criminal Justice system. I stated the report submitted by Yukon Natives and Law Committee. Native people constitute 50 - 60 per cent of inmate population in provincial - federal corrections and rehabilitation institutions.

STOPPED ON THE STREET

If you are stopped and questioned on the street by the police, here are a few pointers.

The police can stop and question you. But unless he has a legal reason to detain you, you can walk away without answering any questions.

Also you cannot be searched unless there is a lawful reason, and you have to be under arrest first. You can resist illegal search using such force as necessary or inform the officers that you consider the search illegal. If he persists you may sue him under Civil Law for damages for assault, false arrest or detention, or charge him under Criminal Law for common assault.

WARNING: The police can stop and search you if they consider you suspicious. The drug or weapon laws are sufficiently vague to allow the police to use them as a means for detaining and searching a person.

Her reply, "It's time to talk to our women and our kids. Inside of ten years from now they're going to have our kids so weak that they're going to overpower them." "Years ago that never happened!....but, there is hope for the youth if they can work together like in the old days."

Danny Lang repeatedly states that there was no discrimination in the Yukon until the Land Claims Settlement issue became a real thing. The Indian people know that it is there and always has been, it has been with us all our lives.

Apparently the Territorial Government has offered a Land Claims Settlement that we can all live with. History repeats itself. One government told us that a hundred years ago. They spoke with a forked tongue. The Indian people will not allow this to happen again.

Hilda also accuses the people of being brainwashed. I don't think they are. They are just very intelligent people who know that aboriginal rights is a very legal thing and have accepted that fact.

It is very unfortunate that those two M.L.A.'s have been unable to do the same.

Margaret Joe

We can appreciate the periodic and sometimes continuous frustrations but we in our concerted efforts, are slowly gaining support from many of our non-native friends who can appreciate the past injustices and now wish to assist in righting many of the wrongs!

Through your meaningful and simplistic coverage, we can together achieve the goal of positive understanding.

Gloria George-

THE WELFARE SYNDROME

by Mighty Feather

The Department of Welfare is not serving the best interests of the people it was created for the betterment of. It is too caught up in the concept of sociological methodology, psychology and petty discrimination policies.

The social workers are trained in an environment of antiseptic sociological terms; precedents set out on paper and field training under staff who were prejudiced against underprivileged people in the first place. If a person goes in for assistance first they are practically psychoanalyzed to discover the person's reason for wanting welfare. If a person doesn't give a pre-set list of "right" answers they are automatically disqualified in the minds of the social workers who take it upon themselves to play God in relation to the financial problems of these underprivileged people. Then a person needing welfare almost has to assume a begging role, a wheedling role to try to win the sympathy of the social worker involved. Most times it doesn't work; they cannot get any assistance 'til the person needing the assistance approach agencies such as legal aid, Metis Society and Outreach to get help in obtaining the assistance they are so direly in need of. Then the person needing the welfare is granted welfare by the social worker(s) involved for the simple reason it is less trouble to give welfare than to undergo a big hassle with these sympathetic agencies. So the person gets the welfare but is marked down in the books of the Welfare Department as a troublemaker because they opposed the educated reasoning of the social worker.

The social worker should be schooled in the problems of the people needing assistance by living for a period of time with a family that is undergoing severe financial difficulties. Let them find out what it is like to live on macaroni and spaghetti for months on end; walk around with ragged old clothes on while they are looking for a job (who is going to hire a person who looks like he was on the losing end of a dog fight); and live in a house that should have been condemned years ago — but the landlord knows a few of the right people in the municipal government of the locality.

I'm sure if a social worker was forced to live in these conditions for a period of time they would be more receptive to the needs of people wanting to get out of these conditions and not just receive enough "help" to subsist at the level that is on a par with the poverty level.

So I am telling the Department of Social Services to either shut or get off the pot and restructure the welfare concept of the province and drop some of your sociological and psychological ideology and tune in to the problems of the needy a bit more realistically ... or do they give social workers medals for the most people turned away in a month or year? Are these ceremonies behind closed doors or can anyone attend and bring a camera and tape recorder? Hmmm!

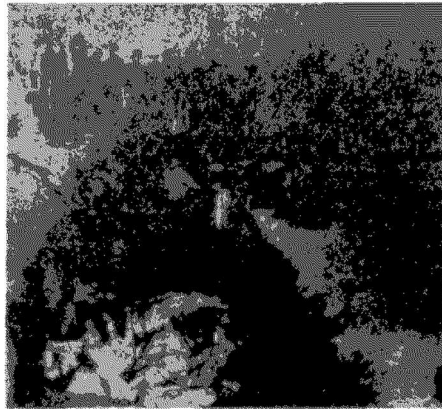
This piece on welfare demonstrates the realities of being on the wrong end of the system. The idea of welfare (or using public funds to keep the poorest from explicitly dying from lack of access to bare necessities) is a toxic band-aid on a wound caused by the shackles of unjust bondage. Here are the events leading to this situation. The people here were free, they could eat, sleep, and live according to their hearts and the ways of their people. The land was violently stolen or coerced from them. Due to being unable to live by their hearts and the ways of their people, and the land takers' racism, their spirits and bodies wilt. The wilted people still live but now by the standards of the land takers, it is unsightly and economically unproductive to have these people turn to bones before them. So the land takers pass to them crumbs, only if they beg, and only if they are close enough to death. Evidently it seems that these land takers have different ideas about how close is close enough.





Wounded Knee Massacre Disputed

In the winter of 1890 in what is now the small community of Wounded Knee, South Dakota one hundred and fifty to two hundred Sioux men, women and children died at the hands of the American Army. The Wounded Knee Massacre has since become a symbol of the American Government's abuse of the American Indian. In early January, eighty-five years after the fact, a Senate Judiciary Committee looking into a bill that would give \$3,000.00 to each living descendant of those same Indians who died at Wounded Knee was met by an Army report that it would be unfair to call the engagement a massacre. The Army stated that the "battle" was a result of actions by both sides. Their report went on to say that the Army troops acted without "any preconceived sentiments or malevolence... they were the actions of inexperienced, untested troops who were carried away in the heat of battle, just as were the Indians."



The Indian dead at Wounded Knee.

Skepticism was forthcoming when historian Dee Brown (author of *Bury My Heart At Wounded Knee*), sarcastically replied, "when you fire on defenseless women and children with Gatling guns I don't know what other word you'd use except Massacre."

Wounded Knee was also the sight of a three month long armed occupation in 1973.



WHITE INTOLERANCE SHAMES THE NORTH

from the Toronto Star

There will be racism as long as there is ignorance, but that sad truth must not lessen our disgust at the spectacle of racism stirring in Canada's North today.

Some white residents of the Yukon are talking openly of shooting Indians to erase the "Indian problem" in the face of land claims that could see as much as 1,200 square miles (of a total 207,000 square miles) returned to Indian ownership.

But to see the Indian as a mere shiffler between the welfare office and the saloon is to view the Indian and the North through a very narrow tunnel. Such a viewpoint isn't limited to hard-hats and rednecks. Dan Lang, territorial minister of education is typical of those with limited vision. "When you give away the land, you are giving away your economy by birth and blood right," he says.

How ironic, this talk of birth and blood right from the lips of a white man whose roots in the land are but the roots of grass to the Indians' roots of oak. And how insulting, this talk of a land "giveaway" to those whose ancestors lived in the North long before the white man set eyes on the area.

The future of Canada will depend, to a significant degree, on the wise and careful management of our northern resources and energy supplies. The task will be all the harder if the people of the North are divided by racism and ignorance.



In the two examples shown, we can extract one idea: the basis for Native compensation is not just welfare, it is also recognition of the past to move on to the future. But, the problem is: as Native people attempt to move forward from the bloody past, the colonial power structure and its white instruments do not fundamentally believe their actions to be unjustified or reprehensible; therefore ending up in a situation where, morally, it would be more correct to finally financially compensate indigenous people. The discourse now surrounding "reparations" exists because, in order to do so, the colonial government would have to admit that its actions were/are unjust and reprehensible.

It is not merely the "Ego" of the colonial State that is at risk here, it is the state itself, and by further extension, the status quo. If the State admitted the truth, that this land was originally stolen, it would lay the legal ground-work that states the entire colonial government has an unjust basis of existence, including the control of resources, like money and Native land.

Power begets power, and it is not the nature of a system to undo itself, but rather to defend itself; via ignorance, the colonial machine is working as intended, tirelessly to keep itself running, grinding people into dead or submissive pulp. But these systems can be dismantled if we can admit to past wrongdoings and injustices.

3.1. The water footprint of data centers

The total annual operational water footprint of US data centers in 2018 is estimated at 5.13×10^8 m³.

3.2. Reliance of data centers on scarce water supplies

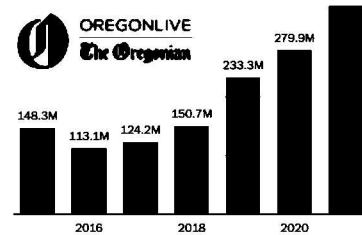
The WSF of data centers in 2018 is 1.29×10^9 m³ of US equivalent water consumption, which is more than twice that of the volumetric water footprint reported in the previous section.

3.3. GHG emissions attributed to data centers

Total GHG emissions attributed to data centers in 2018 was 3.15×10^7 tons CO₂-eq, which is almost 0.5% of total GHG emissions in the US [10].

<https://iopscience.iop.org/article/10.1088/1748-9326/abfba1/pdf>

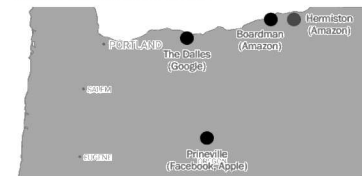
Google's annual water use in The Dalles, in gallons



Google built its first data center in The Dalles in 2005. It has received tax breaks worth at least \$260 million since then.

www.oregonlive.com/silicon-forest/2022/12/google-water-use-is-soaring-in-the-dalles-records-show-with-two-more-data-centers-to-come.html

Big tech data centers in Oregon



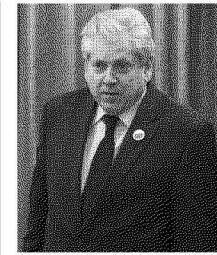
www.oregonlive.com/silicon-forest/2022/09/how-leaders-in-a-small-oregon-town-positioned-themselves-for-an-amazon-windfall.html

Google Data Centers

2021 Annual Water Metrics (in Million Gallons)

<https://www.gstatic.com/gumdrop/sustainability/2022-us-data-center-water.pdf>

Location	Withdrawal	Discharge	Consumption	Golf Course Equivalents ¹ (estimated)
U.S. Locations	4,199.4	832.0	3,367.4	22.5
Additional Global Locations	1,332.2	361.2	971.0	6.5
Non-potable Water	883.9			
Potable Water	448.3			
Total Annual Water Consumption:			4,338.3	29.0



"...what Trump is really after is our water. He's made it clear. He said, 'there's a giant faucet in Canada and you just turn it on.' [...] you can bet that if Donald Trump says 'I want Canada's water,' the Conservatives will use this House of Commons to promote his attack on our resources, to take what they can take because they don't take us seriously. They think they can push us around."

-Charlie Angus, NDP, 2024

https://youtu.be/v0SAfA_ziw4?si=Gy_0J90aNdBvGE18

"It's fair to say the majority of the growth is due to AI," including "its heavy investment in generative AI and partnership with OpenAI," said Shaolei Ren, a researcher at the University of California, Riverside who has been trying to calculate the environmental impact of generative AI products such as ChatGPT.

In a paper due to be published later this year, Ren's team estimates ChatGPT gulps up 500 milliliters of water (close to what's in a 16-ounce water bottle) every time you ask it a series of between 5 to 50 prompts or questions. The range varies depending on where its servers are located and the season. The estimate includes indirect water usage that the companies don't measure — such as to cool power plants that supply the data centers with electricity.

"Most people are not aware of the resource usage underlying ChatGPT," Ren said. "If you're not aware of the resource usage, then there's no way that we can help conserve the resources."

<https://apnews.com/article/chatgpt-gpt4-iowa-ai-water-consumption-microsoft-f551fde98083d17a7e8d904f8be822c4>

1.3 Water Environmental Data Fact Sheet 2022 Microsoft

Table 9

Water and effluents (megaliters)^{1,2}

	FY20	FY21	FY22
Total water withdrawals ³	7,936	8,068	10,706
Third-party water	7,831	8,011	10,665
Surface water	89	41	39
Ground water	16	16	2
Total water discharges ^{3,4}	3,740	3,295	4,307
Third-party water	3,740	3,295	4,307
Total water consumption ³	4,196	4,773	6,399

<https://query.prod.cms.rt.microsoft.com/cms/api/am/binary/RW13PLE>

Plan to Sell Canada's Waters

NAWAPA

Plans to Divert Surplus Northern Waters South

A plan for diverting huge water masses from Alaskan and Canadian rivers to parched areas of the United States, Canada and Mexico as revealed in 1965.

This plan, called the North American Water and Power Alliance (NAWAPA) would take more than 30 years and cost \$150 billion dollars to complete.

The plan includes collecting surplus water from the Fraser, Yukon, Peace, Athabaska and other rivers of Alaska, British Columbia and Yukon Territories.

Sale of Canada's waters could bring billions of dollars to Canada. Nevertheless, arguments against, is danger to the total environment in major shifts of water. As one person stated, the NAWAPA is a threat to the very existence of Canada.



The example as seen on the current page is an article stub from 1976. All the following information on the following page is from the last decade (2014-2024). Take a look; you'll see the dynamic has not shifted much, even nearly 50 years onward. In British Columbia, some people say "if the USA ever invades Canada for any reason, it would be for the water." The watersheds are sold to the highest bidder, at risk of the locals, at risk of the Native people of Turtle Island, and at risk of all residents of this continent. Are you also being directly affected?

Guest Editorial

by Bob Charlie

The importance of more native participation in a communications system or the setting up of one that will work for them is slowly being realized by the native people themselves. The recent founding conference of the Yukon native communication society brought out this point and served as a start in getting people interested.

When we look to the past, the native system of communications was quite simple, mostly by word of mouth. The native person spoke only when he had to or had something definite to contribute. Perhaps this simplicity was what allowed them to understand each other well.

Now the need for them to communicate with and in the whiteman's world becomes a necessity. Communications to some extent has become complicated especially from the technical point of view. Native people must now learn to use communication tools and at the start it might prove difficult but, persistence and belief in themselves will prove beneficial.

Once a group learns how to use certain skills with success it proves to themselves and to others that they can make valuable contributions to society. It then becomes a source of pride and a unifying force to make that group a stronger member of society.

When we speak of communications it becomes a two-way effort. First you must pass on your ideas and feelings to the people you want to reach and secondly, you must listen to them for feedback that will act as guidelines for your future actions.

This flow of information between the native group and the non-native is badly needed at this time since neither group knows what each is doing and this in turn brings misunderstanding and sometime bitterness.

The flow of information between native people themselves is just as important in getting the native population together as one group in order to tackle problems they face. This approach will also prove useful in reviving and preserving the Yukon Indian culture. The revealing of the culture will also show the non-native that his native brother is different in certain ways and why some of these differences are important and should be respected.

Once people get to this point of full understanding, we can expect better relationships and results.

Communication is one of the greatest skills humanity has developed over time. Far gone are the days where only a scowl or a smile counted as a full sentence. It seems simple enough to communicate when talking about it in a vacuum. However, in our very full and non-vacuous world there are barriers. The first ones come from within. Can I understand what is being said? What are they going to think if I say this or that? How will I be seen? I don't care about what is being said. I think I understand what they are trying to say, and I don't like it. What they are saying makes me feel a weight in my chest.

Under the State, one must conform or die, but how does one conform when the rules of conformity change? This issue becomes more apparent the more rural the community. The human element has been removed; neglect from our State comes in the form of "This is an automated response," which buries ones' calls for help under a mountain of garbage data. This tactic is made to confuse, overwhelm, and disempower the people on the bottom. Native people have especially and often been the victim of this tactic, if not the first. In order to counter the inhumanity of the system, we must organize, communicate, and understand. Unfortunately, we must know somewhat how to play by the rules properly to not get crushed under them; but conformity does not imply complacency. To rely and comply completely on the negligence of the State is social death; but to know your community, to talk with them, to know them and rely on them instead, is survival of the social organism, and retention of the wisdom of elders; generations of knowledge that worked for them.

Comparisons of vital statistics in Canada

566 Indian Bands in Canada
2,285 Indian Reserves
276,436 Status Indians

63 percent live on reserves
8 percent on Crown lands
28 percent live elsewhere

FEMALE LIFE EXPECTANCY IN YEARS

Indians 43.3 years
All Canadians 69.1 years

100 DEATHS

Indians 28.4
All Canadians 9.7

MALE LIFE EXPECTANCY IN YEARS

Indians 41.5 years
All Canadians 63.6 years

COMPLETING HIGH SCHOOL

Indians 19.1 per cent
All Canadians 88 percent

INFANT MORTALITY PER 1000 LIVE BIRTHS

Indians 39.6
All Canadians 15

UNEMPLOYMENT

Indians 47 percent
All Canadians 6 percent

POST NEONATAL CHILD DEATHS PER 1000 BIRTHS

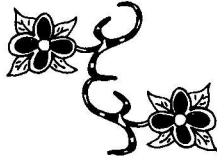
Indians 28
Manitobans 6.1

SUBSTANDARD HOUSING

Indians 54 percent
All Canadians 9.7 percent

1. Canadian Association in Support of Native People, Dec. 1974
2. Average age at death, CASNP 1974, Statistics Canada 1975
3. Average age at death, CASNP 1974, Statistics Canada 1975
4. CASNP 1974
5. Reserve Indian vs. general Manitoba population, Man. Dept. of H. & S. D. 1973
6. Statistics Canada 1975 (disputed by Indian Affairs)
7. CASNP 1974
8. casnp 1974
9. Indian Affairs 1973

Red Lives VS White Lives



In '76 these were the vital statistics of Canadian Indigenous peoples juxtaposed with the entire population. In the modern day we are bombarded with opinions. Some backed up by facts, others completely unfounded. These statistics here are left for you to do a simple comparison for yourself. Each category has a mile deep explanation as to why it is the way it is. There is no inherent biological difference that caused the life of the average Indigenous woman to be 43.8 years, but it was so. Why was this so? What policies, histories, schemas, laid the foundation for such disparities? What became of these policies, histories, and schemas? Something to keep in mind when you look into such questions is this, legacies do not disappear, they merely change in appearance or form. The through lines do in fact go all the way through. The line isn't just drawn between classes, race, and location, but through to you as well, as it does to everyone else. Fundamentally we are all connected. When you finally do see this for yourself, act like it.

Racism can be subdued or it can be blatant, though the core of the concept is the same. It is a collection of fundamental misunderstandings of biology, history, human nature, and the self. Through these misunderstandings, people operate in the world with flawed lenses that obscure the underlying currents of reality. To be so blind is undoubtedly an existence full of suffering they can never quite put their finger on. People with colonized minds have abandoned all other forms of communication other than "power". Don't let "power" become the only word you speak; know how to say "give."

Kluane MLA, Hilda Watson told an audience at Porter Creek Community Hall that she does not agree with the concept of aboriginal rights.

"What are the Indians prepared to give up for land, money and special status?" she asked.

Furthermore, objection was voiced by Watson on giving Champagne Indians compensation for damages and relocation of grave sites caused by the Aishihik Dam. She asked the audience how many of their forefathers throughout Canada have been buried by concrete roads and buildings and much less did they care!

Watson's concept of land claims is seen through very limited vision. Watson wants to know what the Indian is willing to give up for land, money and special status. Let the MLA's be reminded that Yukon land belongs to Yukon Indians and that is what is being given up.

Watson also states Canadian taxpayers will be paying for a settlement. Why not? They are living on Indian land and have not and never will pay the price.

Prejudice feeds on the ignorant and to see such ignorance with people in government is a sad and sorry sight.

If white people of Yukon want to avoid racism that Lang speaks about so often, they had better get educated to the Indians point of view - the Indians have given of themselves too long. It is time you listened to the Indian, unless you are afraid.

Prejudices are common to people who hold them because of their own insecurities.

In this crucial period of land claims settlement there are many questions Yukon Indians must start answering.

They must contend with and answer many attacks, especially from YTG MLA's who do not agree with the concept of land claims. They want land claims settled quickly and on THEIR terms.

But are you ready for a settlement? In fact, are you ready for an Agreement in Principle, March 31, 1976?

Do you know enough about the land claims issue to direct negotiators?

Are negotiators doing their homework? Are they looking seriously into various methods of perhaps the most important aspect of land claims, which is the type of government Yukon Indians will be subjected to. Or are they just reacting to the Federal and YTG proposals of a whiteman's government?

Are you strong enough to withstand pressures of Federal government who still want to divide status and non-status Indians?

Yukon Indians had better get involved in land claims. Demand more information from CYI or you will enter another 100 years of human degradation as did the Indians who signed treaties they did not fully understand.

Demand that negotiators take the initiative and come up with a type of government for the Yukon Indian. A government that will serve the needs of the Indians.

Stand up and be counted - don't be bullied into accepting a settlement you don't fully understand and especially one you have not had input into.

World Council of Indigenous People

An important historic meeting of native peoples took place on the Tseshaht Reserve on Vancouver Island, British Columbia, Oct. 27 - 31. The first International Conference of Indigenous Peoples brought natives from North and South America, Europe and the Pacific. From this conference was born the first world-wide organization of native peoples the World Council of Indigenous Peoples.

Yukon Indian News wishes to thank the Akwesasne notes for the use of this article by Gayle High Pines.

Songs and dances and power and unity and love were shared in the evening gatherings. There were no slogans or rhetoric about brotherhood - instead there were spontaneous embraces. Some wept, overwhelmed by the power of celebration in each other's songs and beauty all night, every night.

The Greenland Inuit did their dance, and all of us sang their hauntingly beautiful songs. When someone announced the Maoris were going to do their thing, everyone burst into cheering because the irrepressible Maoris were bursting with such contagious warmth and joy and fun. When someone asked, 'the lone Hawaiian' to sing a song, a Maori thundered, 'He's not alone - we are all Polynesians!'

A Quechua from Peru taught a Sami from Scandinavia to play his flute. Tseshaht and Hesquiat people in their Northwest Coast dance costumes danced with Mayans from Guatemala and Aymarans from Bolivia and an Aymara joined the singers at the Lokota drum.

At first it seemed that some of the native people from the Americas - especially South America - did not accept the fair-skinned Sami, native people of northern Scandinavia. The idea of 'native people' from Europe was completely new to them. But after the Sami had shared their songs, crafts, their sense of beauty and wonder and their gentleness, even those who had at first excluded them were embracing them. Although there was a total language barrier, and despite false notions of colour and race given by the colonists, eventually the songs and spirit of both native groups were shared as one spirit.

The few surviving native nations of Europe have withstood the assault longer than any other native peoples have been required to do. A Sami said their secret was that 'our history is not something in the past, something cut off when the present begins. Our history is part of our life. It is always here. Those who have gone before us are not gone - Everyone seemed especially grateful to the generosity and sharing of the Tseshaht people who served excellent food, and to George (Jorge) Manuel, for his tireless organizing of the conference.

To carry on the work of the new World Council, a five-person executive council was elected: George Manuel, president, representing North America; Julio Dixom, Guyami Natooon from Panama, representing Central America; Clemente Alcon, Aymara from Bolivia, representing South America; Neal Watene, a Maori from New Zealand, representing the Pacific; Alsiak Nils Sara of the Federated Sami Council

of the Federated Sami Council representing Europe, including Greenland. It was decided to hold the conference every two years, and efforts will be made to involve more native people from the Pacific and other continents.

Before delegates had even officially decided to form the organization, Oren Lyons, the highly-respected Six Nations royaner, said: 'This is a very powerful organization, one of the most powerful on earth, and it hasn't even been formed yet.'

And it was true. Whatever the content of the meetings, workshops, declarations, resolutions, by-laws, the power of the World Council of Indigenous Peoples will guide it - the same power that has kept native people surviving so long.

A Colla from Argentina had sung and it was translated: 'Here I am with all my brothers, and nothing is missing for me.'



WE ARE HERE Stewart Stonechild

Many people today are finally beginning to realize in one way or the other that we native people do exist.

A while back in almost every major newspaper across Canada, there was something like "Red Power is a threat to national security." After reading this I was sort of taken back by the ignorance broadcasted by these various papers.

Now I can't see how by unifying our people and voicing our long overdue grievances that we are a threat to anybody's security. By trying to gain security for our own people we are threatening Canada's security??

If we are threatening anything, it has to be somebody's pocketbook. Where would they get their money from without OUR LAND and OUR RESOURCES.

Dear Friends:

This year, as never before, I have been impressed with the facts that events affecting one Indian community in a remote corner of Canada can have vibrations felt by every Indian across the country. It has made me realize that the leaders are now being challenged, as never before, to unify the Indian people as a recognized and respected element of Canadian society.

I believe that we can reach this goal of becoming a force in Canadian life by a return to the traditional Indian values of respecting sharing, helping. This is happening in many Indian communities: What can be called of revolution in life style. But I believe it is not enough to practice these values only among ourselves. Indian brothers and sisters. We must extend our respect, our sharing and our help to all people we meet and have contact with in our daily lives.

George Manuel

Pansy Bailey First Tanning Teacher

"You little women think you work so hard now-a-days, sitting behind your desks all day," gently chided Pansy Bailey, teacher of the tanning course offered by the Indian Arts and Crafts Society.

Pansy remembers the day when wood and slab cutting, water packing, hide tanning and cooking and running the fish net were mere routine tasks for herself, two sisters and two brothers.

"I had to learn to tan when I was twelve because children had to learn when they were young in those days. Even my brother Ted had to learn it. It was a family affair."

It is with fond memories that Pansy remembers her mother teaching her to tan. "Mother told me to put the water on to warm up to soak the hide, so I went outside and built a really good fire, and put the water on and ran to play with my friends. When the water started boiling mom had said to let it cool for a while before I put the hide in. It was too late! I had the hide just a-boiling away."

She still tans all the hides she uses for making moccasins, mitts, mukluks, etc. When asked what has kept her interested in this type of work when so many Indian people have forgotten that part of their heritage she replied, "Well, I suppose once you learn a thing like tanning, you just continue with it."

It is important to teach Indian women to tan she believes because this is a way to interest people again in doing hides and not throwing them away.

by PEGGY NOLAN



In the modern world of "no deposit — no return" it is significant that the old are often sent away into nursing homes to live out the rest of their lives in loneliness as their children don't want them anymore. The modern world worships the young and despises the old. There is nothing sadder to see than a middle-aged woman coated in make-up trying to look 20 again.

Native people have traditionally treated the old with respect, even awe. We respect them because they are the keepers of every thing that is Indian. They are the ones who through the passing of the years have retained the knowledge and the wisdom that will guide the next generation. And so it has been for 30,000 years.

There are a great many city born native youth who through no fault of their own have lost contact with the traditional ways. This loss of culture and identity can be devastating. We are all aware, or should be aware, of the problems youth are having in the cities. The problems of the high drop out rate, juvenile delinquency, alcohol, drugs, and prostitution are all too common problems to be ignored.

When we talk of solutions it is obvious or should be obvious, that the ones who oppress us will never be the ones to free us. Can you imagine walking into a Department of Indian Affairs office and demanding your pride, your culture, and your integrity back? They could say, "Here's your \$5.00, your x-ray and your culture." There's no way, in order to change things we must first change ourselves. It is with this in mind that one of the things I have observed during the past few years is the young and the old coming together.

Social Scientists might disagree but the Native people who can cope best with the world are those who are strong in their cultural ways as they are generally a more complete person. (But who said Social Scientists know everything or anything?)

There are areas of North America where whole tribes have culturally disappeared. It's sad but some of these people must go to Anthropologists and Sociologists to find their culture. An Anthropologist is not the same as an elder. In Saskatchewan we are lucky as our culture is still strong and there are people who have a lot to tell the youth if the youth will listen.

When the youth, with their energy, exuberance, and idealism...and the old with their wisdom, patience, strength, and purpose unite we are going to see some positive and concrete changes and a return to the Indian way as it can and should be!

John Cuthand

BLACK MESSA

The Navajo reservation extends over parts of Arizona, New Mexico, and Utah in the United States. It is the largest reserve in North America and home to 6,400 Hopi and 133,500 Navajo, (a little more than the entire population of Saskatoon or Regina). Their land consists almost entirely of desert that the whites didn't want in the first place. Things have changed as an energy-hungry America has its eyes on the coal rich mountain of Black Messa in Navajo country. Black Messa is the mother mountain of traditional Navajo who regard her as sacred.

Strip mining is a dirty messy business that means stripping off the top layer of earth, rock and rubble with earth moving machines to get at the coal body underneath. Equipment used in strip mining Black Messa includes some three, million pound, drag-line machines that rip a 36 cubic yard of earth with each bite. (An area of earth about the size of a house).

The traditional Navajo belief in Black Messa as a sacred mountain could easily be compared to the "traditional" Christians view of Mount Sinai or Mount Ararat.

Mount Sinai is a holy mountain as this is where Moses talked with God and received the Ten Commandments. Now if Peabody Coal Company involved in the destruction of Black Messa were to begin to strip mining Mount Sinai there would be an immediate uproar from the Christian World. What of Black Messa?

The State isn't going to give anything back to the native; the State is going to claim, and take, and refute the existing culture so long as it benefits the economy, until there just isn't anything anymore. How can you bargain with entities that believe their power supercedes your culture's foundation?

The picture he paints of the middle class society makes them look rather naive and ignorant. Granted, these people live in their own self-constructed dream world but they do have some awareness of other classes and cultures. The image of the lower classes on the other hand is one of violence and rebellion.

He is trying to make a distinction between the two classes when in actuality there is really not much difference. I have lived in both worlds and the ultimate goal of both classes is personal betterment and social acceptance. The major difference being the resources available to facilitate the attainment of that goal. The middle class already has a great degree of social acceptability and they have far greater material and financial resources. The poorer people have only themselves and their strength of mind and spirit to aid them in their quest.

Because of lack of material resources and lack of social understanding the poor people turn to people of their own kind to try and find some love, understanding and support. But because of the frustrations and social pressures the result is not what they seek but instead, slums, ghettos, skid row bars, and prison; and once a person falls into this "street scene" the upper classes make it next to impossible to leave it. The Street is not an escape from an over-crowded home, it is rather an alternative to a non-existent home.

Is it any wonder that under circumstances like this the poor people resort to violence to vent their frustrations. Rather than being an emotional release the Churches instill only stronger feelings of defeat in these people. The organized churches make promises of a rosier future but unfortunately it takes money, skills and education to make a successful life. Even the most fanatical belief in a merciful God will not achieve these things. Their beliefs do not even make the resignation to their inevitable fate any easier. The Church has failed them so they turn to their educators.

Ideally the education system should lift these people and give them the necessary skills, but it doesn't. The educators fail too, because they fail to recognize the special needs of these people who are now going down for the second time.

The effort has been made; they have tried and failed; so liquor and drugs become a welcome oblivion. There is no hope of alternative relief so now they have gone down for the third time. **STRIKE THREE AND YOU'RE OUT!**

It is now that violence and delinquency take the upper hand and confusion reigns supreme. The authorities will not tolerate social disorder so the police counteract this with more violence of their own making.

The individual breaks the law, is apprehended, charged, tried, and convicted and because he can not pay his fine he is sent to prison. In a way his immediate problems are over. At least now he will have food, clothing, and shelter. Upon his release he returns to the same environment he left so he completes the circle repeatedly and returns time and time again to the prison, which time and time again fails to give him what he really needs: love, understanding and support.

So instead of being labelled poor these people receive the new label of habitual criminal and society grumbles about having to support all those social misfits.

In this new year let's make a new start. Let all people of all social and economic classes reach out and extend a helping hand to our fellow man who ever he may be and give him the love, understanding and support he so desperately needs.

by Leanne McKay

Deeming any one group of people as "other" only serves to harm both parties. What does the phrase "class consciousness" conjure in your mind? Are you approaching this phrase from an outsider's perspective, or are you approaching it like someone in the throes of economic struggle? Do you see class as a group of individuals with problems imposed upon them by a manufactured system, or as an abstracted and inhuman idea? Are you divorcing class from the context of the State's social oppression? Stop imagining what it's like to be rich; start building community.



The Cultural Chasm

The concept of...	In middle class terms stand for	but to the lower class is...
AUTHORITY (courts, police, school principal)	Security to be taken for granted, wooed	something hated, to be avoided
EDUCATION	The road to better things for one's children and oneself	An obstacle course to be surmounted until the children can go to work
JOINING A CHURCH	A step necessary for social acceptance	An emotional release
IDEAL GOAL	Money, property, to be accepted by the successful	"Coolness," to "make out" without attracting attention of the authorities
SOCIETY	The pattern one conforms to in the interests of security and being "popular"	"The Man" —an enemy to be resisted and suspected
DELINQUENCY	An evil originating outside the middle-class home	One of life's inevitable events, to be ignored unless the police get into the act
THE FUTURE	A rosy horizon	Nonexistent. So live each moment fully
"THE STREET"	A path for the auto	A meeting place, an escape from a crowded home
LIQUOR	Sociability, cocktail parties	A means to welcome oblivion
VIOLENCE	The last resort of authorities for protecting the law-abiding	A tool for living and getting on
SEX	An adventure and a binding force for the family-creating problems of birth control	One of life's few free pleasures
MONEY	A resource to be cautiously spent and saved for the future	Something to be used now before it disappears

Ralph Segalman, Assistant Professor of Sociology at Texas Western College, has synthesized the communications problem besetting middle-class psychiatrists, psychologists, and social workers in their attempt to reach and help the poor. He adapted this chart from an article presented at the Rocky Mountain Social Sciences Association, Spring 1975.

As coal mines depleted a Navajo Nation aquifer, feds failed to flag losses, report says

Aryssa D. Becenti
Arizona Republic

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Kayenta Mine in Black Mesa, Arizona



<https://www.azcentral.com/story/news/local/arizona/2023/08/29/report-blames-government-peabody-mining-coal-mines-depleted-black-mesa-aquifer/70672711007/>

Coal mining depleted areas of a critical aquifer in the Black Mesa region of the Navajo Nation, but a federal agency didn't consider the losses environmentally damaging, researchers concluded in a new study of the aquifer in northern Arizona.

The researchers detailed what they said were failures by the federal Office of Surface Mining Reclamation and Enforcement to hold the Peabody mining company responsible for the environmental effects of coal mining in the Black Mesa area.

The study, published in July, said the reclamation office, part of the Department of Interior, did not address Peabody's overuse of groundwater in the region and had still released two of Peabody's three reclamation bonds.

The sacrifice from both Navajo and Hopi people who lived there, those who were relocated for the operation and those who continue to live in the area where the strip mines were located, will forever linger, advocates like Horseherder say, especially on land that is a shadow of its former self and in the depleted N-aquifer. The N-aquifer is the main source of water in the 5,400-square-mile Black Mesa area, which includes the Navajo Nation and Hopi reservation. "They wrecked our sacred lands in Black Mesa by allowing this huge mining company to come up and they used huge amounts of water," said Vernon Masayesva, chairman of Black Mesa Trust. "They used the water from underground, pumped it up, cold filtered water, and used that to make coal slurry and moved it into another state. The United States Government, the Secretary of Interior, allowed that and we were paid \$1.67 per acre feet. The Federal Government allowed them to go home so they can close shop and leave us with a wreck."

Nearly 20 years after Peabody Mining closed its Black Mesa Mine and five years after the Kayenta Mine and Navajo Generating Station closed on the Navajo Nation, residents are working toward recovery of what's left of the land after more than 50 years of coal extraction.

The work includes a land use plan that has been 20 years in the making and a proposal for a community center that will also be instrumental as a climate resilience center.

The Black Mesa and Kayenta mines supplied coal for the Mohave Generating Station near Bullhead City and the Navajo Generating Station in Page. Both the Mohave power plant and the Black Mesa mine shut down in 2005; the Kayenta Mine and Page power plant closed in 2019.

The goals set forth within the plan are: Sovereignty over water resources; building resilient community infrastructure; repurposing mining facilities and land; strengthening agriculture and livestock; self-governance and advocacy; safe and sustainable housing; cultural heritage and preservation; environmental stewardship and restoration; community services and facilities; parks and recreation for community well-being; youth engagement and empowerment; economic growth and resilience; and enhancing Navajo Partitioned Land regulations.

"The closure of the Kayenta and Black Mesa coal mines has left Navajo and Hopi communities facing environmental degradation, water scarcity, and economic hardship," said the land use plan report. "The depletion of the Navajo Aquifer, worsened by Peabody's extensive water use, threatens agriculture and daily life, making it difficult for families to sustain themselves."

<https://www.azcentral.com/story/news/local/arizona/2024/12/06/land-use-plan-would-help-navajo-residents-affected-by-mine-closures/76766100007/>

Navajo communities seek 'just transition' for people affected by coal mine closures

Aryssa D. Becenti
Arizona Republic

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The answer to bargaining with money and State power: you can't, so you don't. Native people must have a say over their land, their needs. No outside colonial entity can ever make true amends; what will break this cycle is indigenous resilience and self-determination. No compromises.

THE local NEWS

In his opening address M.S.S. President Jim Sinclair said the Metis Society of Saskatchewan is the only native group in Canada that runs its own housing program.

In its early development stages the biggest problem was to convince Ottawa such a program could work because Ottawa didn't want a different native housing program for each province, he said. But in an address following Mr. Sinclair's, Nap Lafontaine, Provincial Chairman of the Metis Housing Group said the government's original fears were unfounded as the Society's housing program is working.

In 1975 the Housing Group started construction on 288 houses and are planning 400 new housing starts for 1976. This makes the Housing Group the largest single contractor of homes in Saskatchewan and C.M.H.C. is calling our houses the best in Canada, he said.

All the houses built by the Housing Group are sold at cost price, on the average \$5,000 cheaper than those built by private contractors, to Metis people on low incomes.

The Housing Group also administers Winter Warmth, a program whereby Metis families can obtain assistance to improve their present homes.

Lafontaine said the easiest part is building the houses. Understanding the different municipal, town, and city bylaws is the hardest.

Also of concern he said is the time it takes to train people to administer the program who both understand the philosophy of the Society and are qualified trades people. An additional problem is keeping these people employed year round, he said.

And according to Jim Sinclair, the philosophy of the Metis Society is undergoing a change. The Society is beginning to decentralize its operation in favour of building stronger locals which will eventually become self-supporting. The Society then would become a resource group assisting locals rather than, as at present, a decision-making group acting on the locals' behalf.

Area meetings like this one, he said, are valuable in that feedback from the locals is obtained which is important in the establishment of guidelines toward eventual local control. Local decision making in the area of housing is just a beginning, he said.

LEGAL COUSSELLING OFFERED

In the summer of 1973 a Legal Assistance Clinic was opened in North Battleford under an Opportunities for Youth grant. The project demonstrated that there was a real need in this area for a permanent clinic which would deal with the broad spectrum of legal problems experienced by low income people. On August 21, 1973, the Battlefords and Area Legal Services Society was incorporated, which has as its goal the establishment of a permanent clinic which would be community controlled.

The objectives of the Community Legal Services Act, which was brought into effect in 1974 by the Government of Saskatchewan, are basically the services offered by our Legal Assistance office: first, the provision of facilities to handle problems of individuals or non-profit groups who are financially unable to obtain legal services otherwise, and second, the prevention of legal problems through an extensive education program to inform citizens of their rights and obligations. Some areas in which legal problems arise and that our Legal Assistance Clinic would deal with are: veterans' pensions, unemployment insurance, welfare appeals, family law, landlord and tenant regulations and criminal law. The clinic also offers some degree of counselling as a preventive measure; for example, credit counselling.

In order for the full potential of the clinic to be reached, as well as ensuring its success, the importance of the involvement and support of the community cannot be overstressed. Therefore, anyone with suggestions to offer, or anyone in need of legal counselling or education, should feel free to call or come in to see us at any time. Our office is located at 1161-99th Street, North Battleford, Saskatchewan, and our telephone number is 445-6187.

Possibly a good year - '76

In the New Year there are always resolutions, and speculations as to what kind of year it will be.

But the people in the long run are the ones to determine what the year will bring. If you expect a good year and contribute nothing towards it, you will get nothing.

The year 1976 is possibly a great year of advancement for the Yukon Indians. It is a year for the Yukon Land Claims settlement. A year in which Yukon Indians will see the emergence of new, vital leaders for the big job ahead.

It will be a year Yukon Indians will be called upon to decide what they really want from a land claims settlement.

So the Yukon Indians must take the initiative today to assure that the settlement is a success. But it must be the Yukon Indians, not just the CYL, YNB or YANSI. Keep in mind the continual tactics of government of divide and rule, for it will not end when a settlement is reached.

If you think you can sit back and all will be well when a settlement is reached, you are in for a surprise. It will be a difficult road to travel in proving to the white society that we are capable of leading our own lives. Remember, there will be critics anxiously waiting for the chance to say, "I told you so, those Indians can't do anything for themselves."

To be a successful and meaningful settlement, it must receive input from the Yukon Indians, as well as support.

A happy and prosperous New Year to all. Remember it is your year, an exciting and fulfilling year, if you want it!

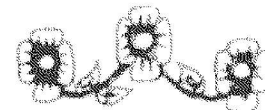
Old Crow gets Tanker

A 750 gallon water tanker arrived in Old Crow the first week of December. The tanker will increase the community's firefighting capacity.

The YTG Fire Marshal's office is training several community volunteers on firefighting techniques and how to handle the pump and man the hoses.

It is a new water delivery tanker which has been modified with a larger pump to make it suitable for firefighting as well as water delivery.

At present, Old Crow's firefighting capacity is limited to handheld fire extinguishers in the larger buildings plus portable pumps and hoses.



The Navaho Tribal Council shows a different form of government. It shows Indians can govern themselves and provide for their own needs, rather than rely on general government to provide special needs of Indian people. Smith stated.

The main point is that Indian people can govern themselves, Smith continued. We know we cannot become independent of Canada, but there is no reason why we cannot develop a government to meet special needs of Yukon Indian people, said Smith.

OUTREACH



ACTION IS FRUITFUL!
NATIVE PEOPLE ARE
NOT HELPLESS!

What does a self sufficient community look like? Have you ever seen one? While dreaming of a better future is important, it also has a second, harder step: one real foot in front of the other, out the door, looking to learn the skills that communities need to not only survive, but to thrive continually.