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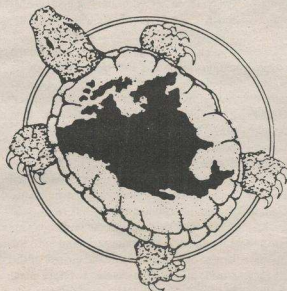
the ACTivist

← Do we have your name and address right? Please let us know—and if you haven't yet sent in your \$5 subscription (for 6 issues), please do. Thanx, @!

Newspaper of the ACT for Disarmament Coalition • Volume 6, Issue 5 • September-October 1990 • pay what you can

“Indian Summer” highlights land claims

Already it is being called Canada's Indian Summer — the summer that saw gunfire break out from the barricades at Oka, blockades go up across the country, native people suddenly leap into the forefront of the media and the mind of the ordinary Canadian. But what will happen now the barricades are down? Was the sudden concern of non-natives really only fed by nightly spectacles of people named Lasagna facing down Canadian Forces soldiers; or will Oka really lead to new understanding, a serious attempt to answer the demands of



this country's first peoples? Because if it does not, the lessons of the summer have not been learned.

Oka is only a very tiny part of the struggle. But it was primarily, and this must not be forgotten, a struggle over land rights — and that is at the heart of everything. Across the country, the original owners of this land are trying, trying, with all they have, to regain their rights to at least some small part of the land which the settler population slowly manoeuvred away from them (for, in Canada, we non-natives acquired the land almost entirely through trickery, bad faith, and double dealing; not even by military conquest, much less honest agreements).

In theory, of course, the government is negotiating land claims, both specific claims, based on treaty agreements and their violation by the Canadian state, and comprehensive claims, based on traditional land use and occupancy. Currently, 530 specific claims have been filed, and about 100 comprehensive claims. Virtually none have been properly dealt with — only 64 specific claims have been handled in part, and 21 of these were suspended.

(Once, during a sit-in at the Toronto office of Indian Affairs in support of the Innu, the director of the office said he couldn't put any time into natives outside Ontario, because he was too busy working on Ontario land claims. Oh yes, said one protestor. And how many land claims have been settled in Ontario since the claims process began?

There was a long silence. One, the director finally answered).

Even were the land claims process pursued with any kind of energy by the government, it is in itself a flawed process, placing the native peoples in a clearly secondary status. A Treaty Conference in 1988 organized by the Chiefs of Ontario outlined a number of principles that must be incorporated into treaty and land rights negotiations, beginning with the demand that "all relationships between First Nations and the Federal Government must be characterized by mutual respect and recognition of each other as parties of equal status ... New policies must recognize First Nations cultural and spiritual values as the overriding frame-

[Continued on back page]

ACT on the move again

Another year, another move: ACT for Disarmament - Toronto has moved again after a year in the Energy Probe building on Brunswick Avenue. Our new office will be in the Bathurst Street Centre for Social Justice, a shared space where many like-minded groups are already located. Our new address is:

ACT for Disarmament
736 Bathurst Street
(south entrance)
Toronto, Canada
M5S 2R4

New phone: (416) 531-6154

ACT and the Workers Education Association will be sharing a large office with a separate entrance at the south end of the building, a block and a half south of

Bloor Street. As we go to press, the move has just been completed. Our apologies to anyone who was unable to reach us during early September during the confusion of a sudden move.

Activists have been busy as always over the summer. The 45th anniversary of the bombing of Hiroshima and Nagasaki was marked with a candlelight walk and vigil in memory of the victims and in opposition to nuclear power expansion. Late August saw ACT for Disarmament update our policy and structure at our annual conference. For details on resolutions passed, see page seven.

In September, ACT attended many of the Mohawk support rallies that were organized by the

Chiefs of Ontario, Canadian Alliance in Solidarity with Native Peoples, and many others. And we organized a rally in support of peace plans being put forward by negotiators from the Six Nations Confederacy and the Oneida Nation (see page 3).

ACT's petition to halt the low-level military flight testing which has invaded the lands of the Innu people of Nitassinan stands at over 35,000 signatures. We are hoping to reach the goal of 100,000 names by November 10, when the petition will be presented at a large rally on Parliament Hill in Ottawa. If you haven't already signed it yourself and got your friends to do the same, please get in touch for copies of the petition.



ACT for Disarmament literature table at one of many peace events over the summer of 1990 at Queen's Park. [T shirts available for \$10 at the new ACT office]

**FREEDOM
FOR
NITASSINAN
PEACE
WALK**

Windsor September 23—Ottawa November 10

Oct 12 • Freedom for First Nations: Speakers evening with Elijah Harper, Georges Erasmus, Daniel Ashini and others. Eastminster United Church, 310 Danforth (at Chester), tickets \$10.
Oct 13 • Join the walk as it leaves Toronto: 16 km from Eastminster Church—Scarborough
Nov 10 • Rally on Parliament Hill, Ottawa
Nov 13 • Non-violent civil disobedience at War Department, Ottawa

Contact Alliance for Non-Violent Action, 461-2274/ 466-8282

A Time for War?

US Congress armed services committee chief Les Aspin expects that his country (and knowing Brian "51st State" Mulroney, ours too) will be at war with Iraq by the end of the year. His reasons include the approach of cooler weather and the need to avoid war during the January height of the pilgrimage season in Mecca, Saudi Arabia.

Jo Peacenic

War conditions, he says, will be optimal from October to December. Right, and they want to get it out of the way before the college football championships.

The Nuclear Family Eats Together

The arrival of the socialist hordes at Queen's Park has been greeted with alarm by supporters of the nuclear power "option" for Ontario. Bob Rae and the NDP are pledged to halt Ontario Hydro's reactor race and restore a measure of sanity to energy policy. But the nuclear apologists are already sending dire warnings Rae's way. The first broadside was fired the day after the Ontario election by the Association of Major Power Consumers (a.k.a. Energy Gluttons) which linked nuclear power to family values and warned that if nuclear is phased out, "everybody will have to eat at funny hours."

Governments Go On Lying

Although mostly invisible this summer, our PM has surfaced from time to time to lie to his people. There was his famous promise during the Meech Lake debacle of a Royal Commission of Inquiry into the situation of native peoples, broken days later when Manitoba native leaders refused to be bought off. Later in the summer, Mulroney made a brief appearance to claim that the army had been sent into Oka in accordance with the wishes of Mohawk chiefs. (Maybe they also asked to have their traditional government outlawed and to be teargassed at Kahnawake, eh Brian?)

Now, Mulroney's hypocrisy is a new forum: the United Nations Summit for Children, where he is pushing for a "universal declaration on children's rights." The kids dependent on food banks here in Canada will doubtless be pleased to know the PM cares.

...and lying

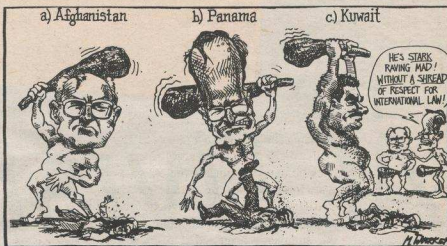
Labrador MP Bill Rompkey, March 3/90: "If the [Nato] Base doesn't go to Labrador, it will be a major blow to the area." May 24/90: The truth outs. Rompkey is "not all that disappointed with the decision ... most people from Happy Valley-Goose Bay see that in the long-term interest of the town, it's the best thing that could have happened."

Asteroid Shower

Millions of dead starfish, poisoned by radiation, washed up on the Soviet White Sea coast opposite the Novaya Zemlya nuclear test site this summer. Of course, say authorities, there is no connection. Of course.

THE EMPERORS NEW WARS

DO YOU KNOW 'NAKED AGGRESSION'
WHEN YOU SEE IT?



Guns, oil behind Iraq conflict

"The administration is looking more and more favourably on the war option."
—Representative Les Aspin, chairman of the US Congress armed services committee

Kuwait seems like it happened overnight. And the United States response seems even more like a product of a bad night's drinking. But both are products of pressures that have building for millennia. Both stretch back as far as the Munroe doctrine and beyond. More importantly, both stretch back to a global imbalance of wealth between north and south, and back to American and Soviet policies of domination in the Middle East.

Many would say that the Kuwait invasion is about oil. Oil and weapons. Weapons made the Iran/Iraq war good business for the United States military-industrial complex which supplied both sides and built Iraq into the regional superpower it has become. And not just the US: other countries from France to the Soviet Union to Canada fuelled the Middle Eastern arms race, providing everything from chemical weapons capacity to helicopter engine components. The silence of the international community sanctioned Iraqi use of chemical weapons against Iran and even against the Kurdish minority in Iraq. Spurred on by Israel's secret arsenal, Iraq has even threatened to obtain nuclear weapons.

Now, Americans see their own sons and daughters facing these same weapons. Oil is the fuel of this complex, and oil is the product important enough for the United States to send a navy and an army over. Oil is not the sum of the equation, however, in many ways it is very important. Oil is the reason the United States has been building interest in the region for the past forty years, an interest that will be extremely hard to dislodge when this crisis is over and the United States has put its paw in many of the major Arab myths. Also, oil

was the ticket Arabs held to economic independence in the seventies. The tension between these helped to build the anger that much of the Middle East feels towards the United States.

This tension is so extreme that Iran, a nation which has lost over a third of its population in war with Iraq, is about to reopen its embassy in Baghdad. Increased by the long alliance between Israel and the USA, this tension has built into terrorism, both small-scale (at the level of bombings) and large-scale (at the level of invasions). And while these terrorists' actions are detestable and as crimes against humanity should be condemned by all, they will continue to happen until the problems creating the acts are addressed. And until the United States, the USSR and the rest of the world realizes the mess that has been made of people's lives by the use of the developing world as a playground for the superpowers, Kuwaits will continue to happen. People will continue to support leaders like Saddam Hussein or Muammar Qaddafi of Libya as long as we refuse to address these problems, simply because people like Qaddafi and Hussein are willing to stand against the United States.

Invasions are wrong. By international law, the occupation of another country using force is illegal and condemnable. But the body that enforces international law, the United Nations, is controlled by a security council. And who sits on the security council? Superpowers. Many people are lauding the blockade of Iraq as an example of how the United Nations can work. They're wrong, the blockade is an example of how the United Nations doesn't work. How can a superpower-controlled body be said to represent the people of the world? If the United Nations worked, there would have been an invasion of Kuwait, because the problems building up to the invasion would have been addressed. If the United Nations worked, the imbalance of wealth between

North and South, between developing world and developed world would be addressed, and the frustration and sheer killing poverty of most of the world's people would not lead some of them to look to an answer in terrorism. If the United Nations worked, a "Security Council" would be an outdated anachronism.

So where does that leave us, the peace movement? Quick to condemn Hussein? Not too sure of the United States blockade? Happy to see the UN doing something? No, just asleep. Not sure what to do, the peace movement seems to be ready to let an entire war start without even a demonstration. And again, this didn't happen overnight: it's not just because we've been busy with Oka and other issues. Because we have been unwilling, or unable to make the connections between war and development, between development and intervention. Because we are busy jumping on the environmental bandwagon that we forget we are a peace movement, because we were never quite ready to see the true enemy of the cold war as being the developing world. From all this and more we have ended up in a situation where the United States is sending out troops and we are almost endorsing it with our inaction. It is time to wake up. We are going to see more and more of these odd little 'shadow' wars. We are going to see the United States finding newer and more bizarre excuses for intervention in the developing world. We are going to see dictators using hatred of the United States to put them in power. And there will be a boiling over.

Write Mulroney (c/o House of Commons, Ottawa Ont., K1L 1A6; no postage required), tell him to get ships back here.

[By the way, this hits even closer to home. Mulroney never bothered to even consult with parliament before sending the Canadian Navy overseas. And he reversed a 40-year foreign policy of not committing Canadian forces overseas (except for UN peacekeeping forces). This is a dangerous precedent where Mulroney has taken presidential-like power upon himself. The imbalance of wealth in the world isn't just setting up dictators in the southern hemisphere....]

• Mac Scott

Does your bank finance the arms race? We don't! We support peace groups in their struggles and we invest our members' funds in locally controlled community economic development. Why not support 'banking for social change' by joining us today.

Peterborough exiles congratulate Jenny Carter, new MPP for Peterborough, on her appointment as Minister of Energy. Rein in Ont. Hydro!



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For more information or to arrange an interview, call (416) 867-2185.

Unilingual judge unable to convict Innu

It seemed, this summer, that Oka had become such a focus of attention that all other native rights issues moved onto a back burner. "I think even the Innu are forgetting about the Innu," said a friend, calling from Sheshashit. The only runway occupation this summer was not against the flight testing, but in support of the Mohawks at Kanestake (the Innu protestors were taken into custody for a few hours, but weren't charged).

Still, the Innu have kept up a

steady pressure in their efforts to stop all military testing on their territory, now that the Nato base is an idea of the past. Several families are currently occupying the bombing range and forcing a slowdown in bomb testing. The Innu acquitted of trespass in the spring of 1989 came back to court as the government appealed the acquittal, but the hearing was delayed.

The group of "trespassers" brought to trial before Judge Edward Langdon last fall continued adamant in their refusal to speak English, and when the world-wide search for an Innu-

speaker who was willing to translate for the court proved unsuccessful, Judge Langdon was forced to drop all charges (although a few people who did not show up for trial were fined \$50). It is perhaps such solidarity and persistence which is making the courts reluctant to pursue the many charges still outstanding against Innu people who have protested the military occupation of their homeland Nitassinan.

Local solidarity group Innu Rights Now! held a small sit-in the day of the trial before Judge Langdon. No arrests were made.

The future of the Goose Bay base continues to dim, as the American air force plans to pull

out a large number of its planes and men. Though the U.S. does no flight testing at Goose Bay, they did have a number of planes stationed there, and provided the main financial basis of the base's operations. Their pull-out will greatly increase costs for the other countries testing there, and Holland has already expressed doubts as to whether they can maintain their forces in Canada at the higher rate. "The Dutch Air Force is also very upset with the incredible increase in costs, but as far as anybody or government will do, you're always looking at new openings. That doesn't mean we're pulling out," Capt. Clive of the Royal Netherlands Air Force told *The Labradorian* newspaper. An unconvincing denial at best.

Signs from the British are not

so good. Indications are growing that the short-range Tactical Air to Surface Missile, a new nuclear missile to be used for surgical strike, will be deployed on Royal Air Force Toronto jets at Goose Bay; a serious violation of the spirit of the 1987 INF treaty. And the RAF is planning a new recreation centre for its pilots at Caribou Lake, with the help of a \$50,000 access road courtesy of the Canadian War Department.

Meanwhile, support activities go on. The Freedom from Nitassinan Walk is underway both east and west (see page one for ways in which you can participate). ACT's petition in support of the Innu continues to grow, with around 35,000 signatures towards the goal of 100,000. It will be presented to the government at the end of the walk on Parliament Hill in Ottawa on November 10. Join us there!

Slowly, but without a break, the Innu continue to work towards a peaceful reclamation of their land.

Flights move west

For a country that boasts of being peace-loving, Canada has found it all too easy to allow itself to become involved in military exercises designed to give the United States an advantage in any war, including a nuclear one. Cruise missile tests over Alberta and low-level flight testing over Innu lands are the best-known cases, but the problem is national.

In 1985 Norad (North American Aerospace Defence Command) and SAC (United States Air Force Strategic Air Command) proposed the establishment of a low-level flight training corridor

over British Columbia (IR-910) and over Alberta, Saskatchewan and the North West Territories (IR-920). The purposes for these flights are:

- to allow the Canadian military to train its pilots in the manoeuvres of detecting and tracking low-level bombers
- to allow U.S. pilots the opportunity to learn low-level flying manoeuvres.

These flight tests would make it possible for Norad and SAC pilots to learn to evade radar in order to accomplish bomber strikes — not in line with Canada's stated policy

of peacekeeping!

The types of bombers to be involved in these exercises are B-52 G/H's (predominantly), FB-111's and B-1 B's. The fighter planes to be involved include CF-18's and F-15's. During low-level training flights SAC bombers will not carry any conventional or nuclear weapons, but some Norad fighters will carry an internal load of ammunition for weight and balance. The wing-mounted conventional missiles will not normally be loaded. Once acceptance of these low-level training flights is obtained, or, worse yet, once indifference or habituation to them takes place, it will be easier for the Canadian military, joined by its US counterpart, to persuade the already too eager Canadian government to allow the testing of nuclear weapons on or off Canadian soil — after all, these aircraft are not carrying such weapons! What insurance do we have that they are not already carrying nuclear weapons, making the possibility of an accident even more disastrous?

IR-910 is to extend 1,387 km (861 miles), commencing northeast of Fort Nelson and terminating over the Canadian Forces Base Comox military range. 70 bombers a year could fly this route, at altitudes as low as 122 metres (400 feet). Approximately 20,000 people live near the proposed route for BC, including 19 native communities. Also inhabiting this route and the surrounding area are animals essential to the survival of the native communities.

Although pilots will maintain a position within 3 km of the centreline for about 90% of the exercises, there is widespread concern over the damage which will be caused to the surrounding environment. In order to address possible areas of concern, an Initial Environmental Evaluation was conducted — without the input of those living beneath the flight path. Among the issues raised were noise and its effects on both human and animal life; exhaust emissions affecting air quality in the region; vibration and air turbulence at ground level affecting both the landscape and the stability of buildings; and possible effects of the presence of the aircraft and project itself.

Although some of these issues were dismissed as invalid (e.g., the fear that sound pressure and air turbulence from aircraft overflights will damage buildings), others were accepted as valid concerns.

Those accepted focussed on noise and startle-related accidents along with decreased safety which could accompany it, interruption of ground and air traffic (this was dismissed as trivial, since disturbance would occur only 4 days a year), and reduction of the abundance of mammals and birds through decreased reproductive to success and accidental death due

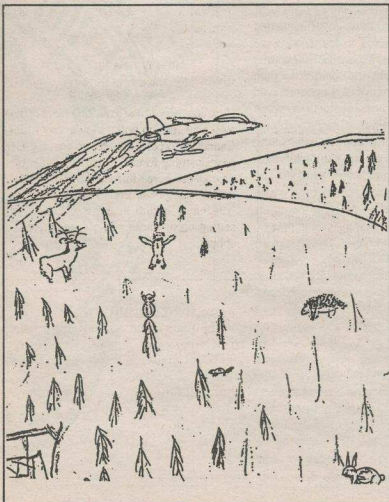
to the startle effect, possible hearing loss affecting mating, abandonment of habitat and, in the case of birds, collision with aircraft.

Some of the remedies proposed were involvement with the people affected, establishment of toll-free lines providing information of flight times and locations, reconnaissance before flights, prior notification of when flights are to occur, and working with people's input to modify flight plans so that they do not interfere with hunting, trapping or other related activities.

How strong is the military commitment to these proposed measures, which do not eliminate the problem but simply try to make it a little better? In a July 12, 1990 *Toronto Star* article, it was stated that "American defence officials say they can't predict flight dates yet." Sounds like the beginning of a cop-out to me! Is this the response we are to hear to each of the proposed solutions? What about maintaining confidentiality, will that be an issue to tamper with these "solutions"? And finally, no matter what remedies are adopted, negative change will occur.

The only way to maintain this unique environment is not to have any low-level military training flights over Western Canada. **DISRUPTION IS INEVITABLE.**

•Maria Arraiad





Native peacemaker tells sto

One of the aspects of the Oka crisis largely ignored by the media was the role played by native peacemakers—negotiators from the Six Nations Iroquois Confederacy (which includes the Mohawks), the Onondaga Nation, and the Assembly of First Nations. Although peace plan after peace plan was rejected by the Canadian side (whether federal or Quebec government, Suresé da Québec, or army), negotiators persisted and lively saved many lives in the process.

During the standoff, ACT for Disarmament held a rally at Queen's Park in support of the peace proposals being put forward by Six Nations and Onondaga negotiators. ACT has taken no stand in support or opposition to any faction among the Mohawks, but did support efforts to resolve the conflict non-violently.

Below we reprint an edited version of a talk by Six Nations negotiator Harvey Langboat (Teskake), a Cayuga Chief from Grand River Reserve near Branford. Chief Langboat was speaking in Toronto during the height of the crisis at the invitation of the United Nations Association.

I guess I'd like to just sort of play on or go from what Jake [Swamp] says, and I'm one of those ones that was born in the '30s, became quite educated, and returned to my culture. And it's only been in the last 15 years that I've begun to learn my culture. And, you know, it's strange that some of the predictions that you learn in the culture says that very few people who are educated will come back to help their people. And I hope I'm that one that comes back to help my

I think prayer is probably the most strongest thing that can be used in today's times. There are many different movements in the world today which could be settled by dialogue. But every person in the world who has some kind of a knowledge should be permitted to share that knowledge so that we can have peace in the world. And I have been involved in many demonstrations since I've been involved in our Council. I have attended rallies in Toronto, Ottawa, California, I attended the Russell Tribunal in the Netherlands. I went to Geneva, Switzerland, and lobbied for the creation of the Indigenous Working Group. Yeah, we have been busy. But we don't bring our problems into the newspapers. We just do the work that needs to be done. And if it leaks out to the public, it is well and good. We do need support. And if people can move and rally to tell the government that we need to negotiate, that's what we have to rally for. To get the negotiations going and settle the problems between the Indians and the government of Canada. That's where it's all at.

—Jake Swamp (Mohawk Chief, Akwesasne Reserve)

people. Because when my grandmother asked me to take on the chieftainship in our family she said, 'There's nobody else, and she says, You can't refuse me anyway.'

So it was that point which was a turning point in my life. I appreciate the education I got, but I appreciate more the culture I'm learning at the present time.

I guess one of the things I'd like to clear up also is that when we talk about Confederacy we talk about six nations, just so you understand that there are the Mohawks, the Onondagas, the Seneca, the Cayuga who were the first five, and the Tuscaroras made up the Six Nations somewhere in the 1700s, when they joined, and that's what we call the Confederacy. That was what the Peacemaker put together. And one of our greatest teachers from the Peacemaker and the Confederacy is peace. With the use of a good mind. And caring for people. And not just people, but caring about everything else, like Dan said, our Mother the Earth, and everything that grows

on the planet we have to care for. And the laws of the Confederacy are natural laws. They are laws that cannot be broken. So if you understand where you have come from, your path is already made, because your laws, all you do is follow them. And you don't change 'em every day, you don't have an Order of Council, you can't have an Order of Council in our Confederacy. Because it's a natural thing. We have to follow the natural laws.

So that's one of the things I would like to express about the Confederacy, and one of the things is with one mind and one heart and one belief, that's it. In the Confederacy we are bound together as a family, as a member of families by clans, by nations. And that's where we get the one mind and the one heart, and that's where we get our strength.

As Jake also said, we have had things happen, over the years and in recent years, that has sort of fractured that concept of unity among our people.

Now about August the 8th, I guess after the first negotiations broke off between the federal government and the provincial, the Quebec government, and the people who were doing the negotiations on behalf of the Mohawk people at Oka and Kahnawake, I received a phone call from Montreal, from one of our oldest leaders in the Confederacy, and he asked me if I would consider working with a man by the name of John Mohawk—who is not a chief, but who has done a great deal of negotiations in the past on behalf of native people—if I would consider taking up the negotiations on behalf of the Confederacy. And I felt it was a great

now is the T.C. building, and we met with the Mohawk people who were there. And we stayed until about twelve-thirty, I think, and we walked back down the hill. This was probably our loneliest walk, but it was a little bit more lonelier coming back at twelve-thirty, between two—what do you call it—the guns... and as we neared the Quebec police, somebody spoke in French, and I think John and I kinda... that was the most fear that ever hit me because I didn't know what he said. You know, I didn't know whether he said, Fire, or what. So it was a very strange feeling to walk down between those two lines of guns.

But I think at the same time I wasn't scared. Because I think I knew I was doing something that was right, something for our people.

On our first visit, the reason we left—that is why I'm here tonight, I think, is to clear up some of the confusion with some of the people that we are having with what is coming out of these negotiations—the reason we left was that the people in Oka, the Warriors who have taken over, sort of, after the barricades, on behalf of the Oka people... you see, the Oka people didn't have too much say in what was happening after the Warriors took over negotiations. The Warriors were negotiating on behalf of the Oka people. And that was quite evident when we talked to them because we knew most of them. We'd been through this with most of them before somewhere, whether at Restigouche or whether it was at Akwesasne, we knew most of them that were in there.

And there were two things that they demanded which, in speaking to the provincial government of Quebec, [Native Affairs Minister] John Claccia who we met before we went there, there were two issues, one was sovereignty and one was amnesty. And the government said, 'There's no way we can, there's no way we will talk about those two things. And the people inside the barricades were saying that those are the two things we want and we'll settle for nothing else.'

So at that time we felt it was useless for two people to be there, because we could sense the widespread wants of each side. And so we told the Quebec government that we felt we were going to leave, we were going to have to leave, because at that time we really didn't want to go against our own people. Our people are still our people. And one of the things I guess I forgot to say when I started out is, I'm a Confederacy chief. I have to maintain the peace. My mind has to always be on the peaceful. If I let my mind even think about guns, I have gone off and I cannot maintain that. Some of the young people who get pushed, and over our times we have fought, but it is the young people, the non-chiefs. The chiefs cannot get involved with that. Because they got to come back to some place, somebody who has peace. Who will always maintain that peace.

I think initially the Warriors did a good thing in Oka, by stopping, and by preventing the S.Q. from coming into Oka. And yes, it's the only thing your government, your police force understands, I said that before. That's the only thing we understand in this day and age, that's where we are. And we can call it conservatism, we can call it radicalism, or we can call it anything we want. But I cannot move from my position. You want to call me conservative, yes, I am

conservative, but that is my position. That is my natural, given law that I have to follow. And I told you before, we can't make an order in council and I will never pick up a gun. I will never even think about it. Because I have to follow the peaceful, that is what was given to me, that is my law.

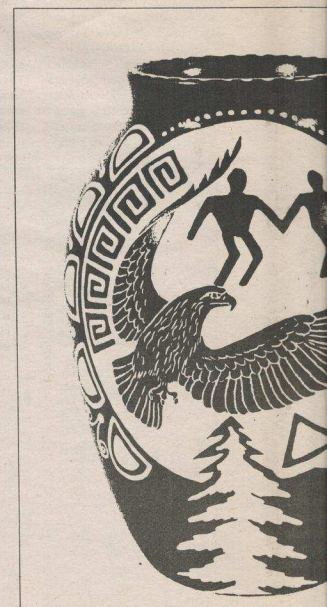
And so people in the Treatment Centre who asked, 'Why didn't the Confederacy come, I told them why, I cannot come. If you have guns, if you are going to do this in a manner that you want to use arms with, I cannot become a part of that. You as my people, if that's what you so wish, will have to do that. But you're going to have to make amends with the Creator after. Not with me. You'll have to make it with him. Because the other thing that they told me when I took this job is, I don't judge any people. That's not my job here, to judge people. That's the Creator's job, to judge people. So that's the kind of leadership I have to maintain with my people.'

And I have to maintain it, because if I don't maintain it, it's not going to be there in the future.

So that's why we left the first time. So when we left John Claccia, we said to him, 'Before you shoot any Indians, call us. If you can't work it out with the people in the centres, call us and we'll come back again and we'll try again. And we left, we drove all night, and one thing with the Confederacy is we don't have any money, we sort of do the best we can with whatever we got, and so our stays in hotels and things like that have to be limited also. So we came home and we'd no more got home that morning, about eleven o'clock John Claccia called and said, 'Will you come back again?'

So, you know, we take a little time, and

me gov the ser wa it nes out thin me gov the a ce peo was the and Mo the to ror be had oth the we wa from chri bet Syn we pic nat and too



Is story of Oka negotiations



this time we didn't go back all alone. We took a whole crew of people with us. And we started into negotiations, informal negotiations. We presented a plan, we presented the things that we would do, and we presented everything we could do to get what they wanted in the T.C. building without calling it sovereignty and without calling it amnesty. I mean, you can get something without calling it that. So we tried to manipulate things so we got what we wanted.

And we almost had, in the next set of meetings that we had, we almost had both governments agreeing to our proposal. And then the people from Kahnawake, who have a commerce interest — you see, I think the people from Kahnawake and the Warriors want their sovereignty, and the only way they can get it is with the Confederacy first, and then they want to go on their own as a Mohawk Nation. As a Mohawk Nation, they can run whatever commerce they want to run. And I don't think I have to explain to you what I mean by commerce, that has been running in those communities. So we had a problem with our own people. The other problem that we also had is that in Oka there are about seven different groups, and we had to satisfy seven groups in what they wanted at this negotiating table. They were from Bill C-31 over to traditional Iroquois chief in that community, and everybody in between.

But we had more people, because we were mandated from the Grand Council in Syracuse — after we left the first time we went back to Council and reported, and they picked out more negotiators, one from each nation, so we ended up with six negotiators and about two or three advisors. And we took some of our young people with us this

time. Because these young people are going to have to learn what's going on in certain places. So we had about eleven or twelve of us, or maybe more, that went the second time. But again, as we neared the conclusion, we almost had an agreement, and the Kahnawake people put it back on the table and said they wanted the same agreement that had failed before. And this is about two-thirds at night. And at that time the Oneida people walked in. And, you know, Confederacy and nations have to stick together. The Oneida people were not with us. And at that time I was left all alone as chief in there, and so rather than make any waves with my Oneida brothers I left again. I said, I have to go home. Because I knew what was going to happen. And I didn't want to argue amongst our own people. And so the talks failed again for the second time. And we left, and we left the Oneida people to do what they had to do. And some of the things you read about in the paper as to what they had to do.

Now, we went back again. You see, at that time, after those talks failed, the federal and provincial government said, we will only talk with the Confederacy. We will talk with no one else. So everybody started to phone us. All our own people, government people, we want you back again. So we went back for the third time. And in the negotiations, well, we didn't even get to the table the third time. We began to talk again, we had a talk with the Mohawk people at Kahnawake and at the Treatment Centre. And it appeared to me that the people at the Treatment Centre were that ones that were going to run us. They were going to decide what they were going to accept. And even at home, at Six Nations, there was a meeting at home about the barricades there. And there was a call from the Treatment Centre saying, if you take those barricades down, the police are going to come in. So they wanted them barricades kept up, and even in our negotiations, when we came, it was the same, the message was just going back and forth. That, you do what we want at that negotiating table. So again we were being manipulated by our own people. And we could not get to a point where we even got to the negotiating table the third time.

But — yesterday in Toronto, here, in one of the hotels right next to the airport, we sat down with John Ciaccia again, from the Quebec government, and we got another agreement. He was going to take it back, and see if he could sell it to the federal government and the provincial government. Now, if the people from Oka who were also present at the table can take it back and sell it to the people in the T.C. centre ... We tried everything, we tried to put everything together that would try to satisfy something close ... because I think the problems that we have are two-fold. We have a problem of the hard-core Warrior, who does have some criminal cases or could be charged with something criminal, and then we have the people who just went to the barricades, who could be like me — well, not like me as a chief, but somebody else who went just to defend his territory. We agree with everything that is being said about the land. The land, as was described by the two previous speakers, means a great deal to us. The land is our mother. And without land we have nothing.

And I guess that's why we strive for our land claims. And as Jake was saying, one of the things that's happened to native people

in recent years is we've also begun to learn the value of this land. We've begun to take on a little bit of your mentality towards the lands. And we've begun maybe to demand and want. And we're tired of going to the federal government and begging. We're going to have this until the federal government sits down and deals with us as people. You know, the old Indian Act says that an Indian is other than a human. And we're still being dealt with, I think, in many cases, in that manner. We are people. And unless he is going to give us our dignity —

We can handle everything, we've handled it before. We can look after ourselves. Right now, at home, I think it was calculated at one time, that we pay over thirty million dollars [in taxes], and we only get twenty-eight million back to run our reserve. We are more than paying our way. But yet it's written that the federal government gives us everything. It doesn't give us anything. Your taxes do not give us anything. We've paid our way. And we've been paying our way for a number of years now, and yet we have been led to believe that we are simply taking. We're not. And then we look at the vast land claims that we have, and all the resources that are being taken, and these things begin to click as our mentality begins to change a little bit and say, Hey, what's going on here?

So, we may be faced with this type of negotiations, because this seems to be the only thing that the non-Indian understands, is violence. I don't like to say it, but it seems like we have to do this in order to get people's attention. Because it's going on all over the world. Look in every country. That's not our way, but we have learned. And I don't think we can take any more the federal government saying no to us. All we want is what is rightfully ours. That's all we want, we don't want any more. Like I say, we can take care of ourselves. We can decide. I can decide what's good for me. I don't have to have the federal government telling me what is good for me. And until you let us do that, until you trust us to do that, then we're going to continue to be the

way we were.

Oka could be a very historical changing of times in Indian-non-Indian relations. There's a very great fear out there from Mohawk people of the S.Q. The S.Q. are, from some of the reports, burning people in the stomachs to interrogate, pulling their hair out — and that's why they fear leaving the T.C. centre right now. Because we had the same thing happen at Wounded Knee. They hunted them for fifteen years that they hunted the Indians for fifteen years for what happened at Wounded Knee. And it's the same thing going to happen here. We have learned, and I don't think our people should be treated that way. If they've done something wrong, sure, that's part of living, we

I'd like to answer the part about are we willing to sacrifice those people that are behind the barricades. No. No way. That's why we have negotiators appointed, to prevent such an event. And they have already done their job before. They've saved them a couple of times already.
—Jake Swamp

have to live up to our responsibility. If we do something wrong, then we gotta pay the consequences for doing something wrong, because that's the way it is.

So, if I can plead to a group of people to ask the federal government, and the governments, to look at Indian people as people, and give us the dignity of people, as equal people, we can more than pull our weight. We can make Canada a far better place to live. I think we can teach you something. At least we could teach you peace, which is one thing the whole world needs. And we can teach you to look after the land, which is one thing we're going to have to do or we're all gonna go. Mother Earth cannot take it any more. Something has to be done, very, very soon. We can't drink the water, we can't hardly breathe the air any more. But yet those predictions, we know of. We were told these things were going to happen, by Handsome Lake.

Who's Who?

Who is a Mohawk chief? Who speaks for the Mohawk Nation? Supporters of "the Mohawks" have been told many versions of who is who. While all Mohawks insist their nation should speak with one voice, they don't all agree on what that voice should say. We offer the following non-judgemental guide to understanding the various governments at the Mohawk territories of Kanestake (Oka), Kahnawake, and Akwesasne.

Kanestake Band Council: Recognized by the government of Canada and chosen by clan mothers in the traditional way. Council chief is George Martin.
Kahnawake Band Council: Elected council under the Indian Act of the reserve, led by Chief Joe Norton.
Mohawk Nation Office at Kahnawake: non-government-recognized body backed by the Mohawk Warrior Society.
Mohawk Nation Council of Chiefs at Akwesasne: traditional governing body of Akwesasne, recognized by Six Nations Confederacy.

Mohawk Council of Akwesasne:

Elected council of Canadian side of reserve, recognized by Canadian government.

St Regis Mohawk Tribal Council:

Elected council of US side of Akwesasne, recognized by US government.

And in Toronto...

Akwesasne Mohawk Nation Legal Defence Fund: raises funds for the defence of anti-gambling activist Doug George of Akwesasne, charged with murder by the SQ.

Defence Fund for Mohawk Sovereignty: raises funds for Kahnawake/Kanestake, sent to the Mohawk Nation Office.

Kanestake Support Committee: raises funds for Kanestake, sent to the Kanestake Band Council.

ACT is not linked to any of these groups, but we will put you in touch with any of them.



Tree of Peace pot. Steve Smith, Six Nations Reserve, 1982 [Schoharie Museum]

Be All That You Can Be—There's No Life Like It!

The Cold War may be over, they say. The arms race may be over. But the peace movement's work is far from over. From working to halt local wars, including the flashpoint of the Persian Gulf, to supporting the campaign for justice for native Canadians, to building towards a more fair and peaceful international order, to making Canada into the peacemaker it has always claimed to be, the need for peace activism is greater than ever.

ACT for Disarmament needs your volunteer help. We have no paid staff: everyone in ACT is a volunteer. Call us at 531-6154 or drop by our office at the south entrance to the Bathurst Street Centre for Social Justice (736 Bathurst, one block south of Bloor) if you can get involved.

You are the peace movement.

Petition Drive

ACT is trying to collect 100,000 signatures on a petition to stop low-level military flight tests over the lands of the Innu people of Nitassinan. People are needed to circulate it to friends, community centres and groups, churches, schools and everywhere else.

Street Outreach

Most weekends activists are on Toronto street corners, collecting signatures on our "Support the Innu" petition, distributing The ACTivist and other peace literature, selling peace buttons and talking to the public. More folks are always needed.

Phoning

Getting the word out to supporters about events and demonstrations, updating ACT's mailing list, and encouraging supporters to donate to the ongoing work of ACT.

Office Staffing

As an all-volunteer group, we haven't been able to maintain regular office hours as much as we would like. Staffers are needed to take care of the day-to-day running of the ACT Peace Centre.

The ACTivist

Writers, proofreaders, ad salespeople, artists and generally creative people are needed to produce this paper.

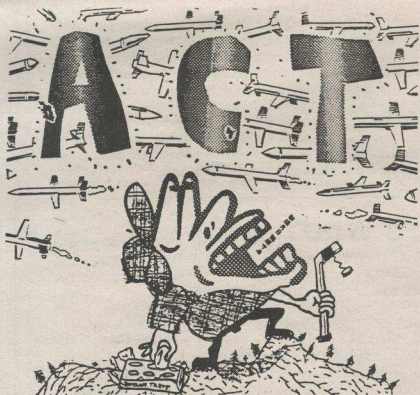
Canvass

ACT is planning a door-to-door canvass to raise funds and awareness. Canvassers have the option of keeping up to 50% of proceeds raised while canvassing for ACT.

Fundraising

ACT always needs money. Volunteers to help out with this, or with fundraising ideas, are especially welcome.

Volunteer for ACT for Disarmament



Subscribe!

to Toronto's only peace newspaper: The ACTivist. For six years we have been providing news and analysis of peace, human rights, the environment, reports and updates on the activities and campaigns of ACT for Disarmament, and much more.

For six years, our subscription price has stayed at \$5 because we know that our supporters aren't rich people (that's less than a dollar an issue). And the paper has been sent free to whoever has requested it.

Now, The ACTivist wants to expand. We'd like to add more photos and colour, increase the frequency of publication and/or size of the paper and—most important of all—move to recycled paper and vegetable-based inks. So, we need everyone who reads The ACTivist to buy a subscription.

Subscribe now—don't miss a single issue!

Cheques payable to: ACT for Disarmament, 736 Bathurst Street, Toronto M5S 2R4, phone (416) 531-6154.

Donate to
ACT:

Get a Tax
Break!

Pay taxes? Want your money to help solve world problems, not help the government create more problems? Now you can!

The Parkdale Green Constituency Association supports ACT for Disarmament's peace work and now has a policy of turning all donations earmarked for "peace" directly and entirely to ACT. Donations to political parties are better tax write-offs than donations to charities: 75% of the first \$200 is returned to you, so a \$200 donation costs you only \$50. And your donation does not tie you or ACT to the Green Party in any way.

ACT for Disarmament encourages all individuals who would like a receipt for political contributions to send a cheque denoting their area(s) of interest to the Parkdale Green Constituency Association whose policy is to send all monies earmarked for "Peace" directly, wholly and exclusively to ACT.

Name _____
Address _____
Postal Code _____ Phone _____

If you pay income tax, you get 75% of your donation back in rebate directly off your tax payable (ie. you give \$200, you get back \$150, so it costs you only \$50).

To: Parkdale Green Constituency Association
c/o 736 Bathurst Street, Toronto, M5S 2R4

ACT for Disarmament holds 1990 conference

ACT for Disarmament held its 1990 conference at the 519 Church Street Community Centre in Toronto from August 24-26. A new structure document, and several new policies (as well as changes to old policies), were agreed on by the activists in attendance. We reprint these below, along with already-existing policies which remain in force. [* Indicates a new policy or modification of an existing policy.]

ACT Mandate

- * ACT has a fourfold mandate
- Ending Canada's role in the arms race, both conventional and nuclear;
- Helping to build, and being a part of, the international, non-aligned and non-violent peace movement;
- Making the connections (through education and action) between peace and ecology. There is no greater threat to the environment than nuclear war or the expansion of the nuclear fuel cycle;
- Working in support of self-determination and human rights across the world and especially in Canada, including the right to protest non-violently and the rights of First Nations peoples.

POLICY

Unilateral Disarmament Initiatives

1. Even though we call for an end to the buildup of nuclear arms everywhere, ACT must take a stand for unilateral disarmament in the sense that each nation must take immediate steps to remove itself from the arms race.

Support for Independent Peace Movements

2. We support all independent movements for peace and disarmament, defend their right to organize and protest, and condemn the action of any government which would attack or limit these rights or persecute the members of these movements.

3. ACT seeks to establish contact with these groups (independent peace movements), so as to exchange information, perspectives and support with the ultimate goal of helping to broaden the international character of the peace movement and lay the foundations for future joint actions.

* 4. Whereas Canada is a signatory to the 1975 Helsinki Final Act

And whereas the Conference on Security and Cooperation in Europe (CSCE) is increasingly becoming a politically significant organization

And whereas social movement activists (peace, environmental, human rights) East and West have joined together around the Second Prague Appeal to establish a Helsinki Citizens Assembly

Therefore ACT endorses and actively supports the Helsinki Citizens Assembly, endorses and actively participates in the Canadian Working Group, with the following enumerated goals to be advocated:

(list available on request)

Military Alliances

5. ACT actively campaigns against Canada's continued membership in NATO [North American Aerospace Defence agreement].

6. We support the movement for Canadian withdrawal from Nato and the dissolution of both Nato and the Warsaw Pact.

Low-level Flight Testing

* 7. Whereas low-level military flight testing is directly linked to first-strike and interventionist strategies

And whereas this testing poses a serious threat to the well-being of humans, animals and the environment

And whereas the bulk of this testing, in Canada, is carried out over native lands

And whereas much of this testing is permitted by the government as part of Canada's "obligations" as a member of Nato

Therefore ACT demands and end to and actively opposes all low-level military flight testing, especially within Canada.

Chemical and Biological Weapons

* 8. Whereas chemical and biological weapons are a particularly inhumane and immoral means of waging war, indiscriminate in their destructive effects and a threat to all life on the planet

Therefore ACT opposes the use and possession of, trade and export of, and



research into and sharing of research into chemical and biological weapons systems.

Youth and Militarism

9. ACT condemns the continuing indoctrination of youth into a militaristic society, and conscription, wherever they occur.

Conversion

* 10. Whereas military-oriented production is increasingly capital-intensive and creates fewer jobs than civilian-oriented production, and is accelerating the devastation of the global economy

And whereas civilian-oriented production serves authentic human needs and can be conducive to the development of a socially just, ecologically responsible economic system geared towards the survival of the planet

And whereas economic conversion from military-oriented to civilian-oriented production serves to merge the struggle for peace with struggles for social and economic justice and can greatly empower them by directly involving the collective power of labour organizations

Therefore ACT is fully in support of economic conversion and actively supports efforts to promote it and strives towards the development of ongoing links with labour organizations so as to facilitate its realization.

Nuclear Power

* 11. Whereas all stages of the nuclear fuel cycle contribute to the nuclear arms race and endanger human health and safety, and the environment

Therefore ACT opposes the mining and export of fissionable materials, the construction and export of nuclear reactors and the transportation of fissionable materials, and we call for the phasing out of nuclear power entirely

And we support alternative energy sources, e.g. solar, wind, biomass and energy efficiency.

Ecology

* 12. Whereas we believe that peace and ecology are inseparable

Therefore ACT works to develop the connections between ecology and peace, acts non-violently in defense of the environment, and works with grassroots environmental organizations, groups and individuals in accordance with this policy of non-violence

And ACT attempts to make use of recycled materials as far as possible.

Local Wars/Intervention

13. ACT draws attention to and opposes local wars and the production and export of weapons for them.

* 14. ACT supports the right of nations to self-determination and peoples to peaceful self-governance of their own affairs and lands, especially in cases of intervention by the two superpowers, such as those of the USSR in Afghanistan and the US in Central America, or of any other

nuclear-weapons state, be these interventions direct or indirect, and especially where Canada directly or indirectly provides support for these interventions.

Native Rights

* 15. In accordance with the policy above, ACT supports non-violent efforts of Canada's First Nations to further their land claims and protect their traditional way of life

And we demand from all levels of government, federal, provincial and municipal, a speedy and equitable settlement and land claims

And we accept the leadership of the First Nations peoples themselves in this.

* 16. Whereas the greater part of Canada's uranium mining, military testing, etc., take place on the lands of the First Nations of Canada

Therefore ACT opposes the continuing militarization of native lands, and accepts the non-violent leadership of the First Nations peoples themselves in this.

Advertising

17. The ACTIVIST will accept all advertising that is not of a racist or sexist nature.

STRUCTURE

(New structure approved at 1990 conference)

—ACT for Disarmament is an action-oriented coalition of groups and individuals in agreement with the general mandate/basis of unity.

—Members are those individuals who have participated in/contributed to the functioning of, or the activities of, ACT for Disarmament.

—Decisions are made at general meetings which are open to all, on the general basis of consensus decision-making, (inasmuch as consensus decision-making is the best means for encouraging new members to enter the decision-making process and

thus become "activists" and inasmuch as there is a direct relationship between the ability of volunteers to be part of the decision-making process and their satisfaction and interest in the work of the group, and inasmuch also as consensus decision-making provides the best model of the fair, participatory and non-hierarchical society which we are seeking to create). It is strongly encouraged that general meetings be held every two weeks.

—We have no leaders or chairpeople. The role of facilitator of meetings is rotated from member to member, meeting by meeting. The facilitator

—Lead go-round introductions

—gains consensus on agenda for meeting

—follows the agenda

—ensures that consensus is arrived at

for each agenda item by ensuring that every member has the opportunity to contribute to discussion/decision-making, that no one is interrupted from speaking

—sums up the decision agreed upon and, before advancing to the next item, ensures that responsibilities are assumed for the decision agreed upon.

—The financial committee (i.e. signing officers) consists of four active members. All cheques must be signed by two of these four.

—Fundraising volunteers (canvassing door-to-door), when canvassing on a regular basis (once a week or three times a month) have the option of retaining up to 50% of proceeds raised.

—ACT accepts no corporate gifts or government grants.

—Whereas all activities require money to organize and whereas our activities could be made more successful and productive with greater financial resources and whereas we have constant overhead expenses (phone, rent, copying, office supplies, etc.)

ACT for Disarmament strongly encourages all members to participate directly in a fundraising capacity.

—Whereas regular staffing of our peace centre is essential to the daily functioning of ACT

and whereas we are all volunteers

ACT members assume collective responsibility for office hours, and the duties of office staffers are to check messages, answer phones, maintain correspondence, and work on the functional activities of ACT (phoning, typing, computer work, etc.)

—No member shall pay to volunteer; all receipts tendered for expenses become ACT's financial responsibility. Further, no one should pay for ACT expenses out of their own money to a sum amounting to more than \$100 unless this is agreed to in a general meeting.

ACT holds membership in the Toronto Environmental Alliance, the Ontario Environment Network, the Canadian Environment Network, the Ontario Peace Conference, the Campaign for a Nuclear Phase-Out, the Helsinki Citizens' Assembly Canadian Working Group, the North American Neither East nor West network and the International Peace Bureau. Students of Toronto for the Environment and Peace has the status of an ACT chapter. Chapters may undertake campaigns and events without being mandated by the entire coalition.

First nations refuse to be silent on rights

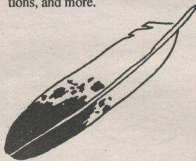
[Continued from page 1] work in Treaty implementation and Land Rights settlements ... First Nation sovereignty was formally recognized as a pre-existing fact in 1763, and this nationhood must continue to be respected."

Further, it seems that settlement of land claims, especially comprehensive claims, under existing policy, may mean that native peoples must give up too much — in the case of comprehensive claims, that some resource rights and benefits are "granted" in exchange for the native people giving up their claims and title to the land and agreeing to leave most resource management decisions to the government. A recent apparent agreement between the Dene, Métis, and Nunavut Inuit with the Canadian government has run into problems because of Ottawa's belief that aboriginal rights be "extinguished" as part of the settlement. And when the government designed to recognize aboriginal rights to trap, hunt, fish and conduct ceremonies in the traditional manner, it decided that this should extinguish all other native rights claims.

After Oka, Mulroney has pledged to enlarge the capacity for aboriginal self-government in the land claims process, but nobody really knows what he means. And he has not given us much reason to expect from him any good sense, fairness or sensitivity.

It has been suggested that native lands become self-governing in much the way of the provinces, with their own police forces and laws, but still within the larger framework of Canada. "We aren't separatists," says Georges Erasmus of the Assembly of First Nations. "We haven't even joined the state yet."

Beyond the core issue of land claims, there are of course others — racism and institutionalized racism, rights to education, recent funding cuts to native publications and service and cultural organizations, and more.



The government, apparently, thinks they have something to lose, that fair treatment of the First Nations is a threat. Maybe so, for the Canadian government. But what non-native Canadians as people could possibly have to fear from the rebuilding of a vital, life-filled culture, the life of a people which is in tune with this land, environmentally balanced, and considerably more in touch with its history and basic values than we transplanted Europeans can be, is not easy to understand.

The slogan of the summer became "Oka is all of us." Perhaps if the demand for just dealing that first set up the barricades at Oka can become some part of all of us, we will not have to see such a summer again. But what will certainly not happen is a retreat into silence by native peoples. It had begun before Oka, with the Lubicon, the Innu, the Haida, the Temagami, Elijah Harper, and it will continue after — the refusal to be silent any more. "We can no longer," says Georges Erasmus, "bear the pain of not getting up off our knees."

*Maggie Helwig

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What is ACT?

Working for World Peace

ACT for Disarmament is a non-aligned coalition dedicated to mobilizing against our country's deepening involvement in the global arms race.

Against Cruise Testing

We began as the Against Cruise Testing Coalition in late 1982, and have organized some of the largest demonstrations in Canada. We still protest cruise missile testing, but our focus has broadened as Canada becomes increasingly entangled in United States military strategy.

Peace and Ecology Inseparable

We believe that peace and ecology are inseparable. Thus we are opposed to uranium mining and nuclear power. Both fuel the arms race and poison our environment. We cannot ignore Canada's increasing reliance on this dangerous technology. There is no greater threat to the environment than nuclear war or the continued expansion of the nuclear fuel cycle.

Non-Aligned Action

As part of the international non-aligned peace movement, we are opposed to the militaristic policies of both superpowers and their military blocs. We believe that peace can only be achieved through the united efforts of people, East and West, working independently of their governments. ACT for Disarmament publicly supports the right of people to work for peace in both blocs and the Third World, free from government interference.

Mobilizing People

In keeping with our belief that people can bring about change, we concentrate much of our energy on mobilizing people, both by building mass demonstrations and by networking on local, national and international levels. We believe that sustained, highly public action is the strongest lever we have on government policy, and that demonstrations are an effective way of expressing our view in a democratic society.

No Other Choice

ACT strives to reach people in all walks of life. ACT has chapters across Canada and a growing High School Peace Network. We know that we can stop the arms race. We have no other choice. Please help us make peace a reality.

Highlights of Action

1983

Feb. 12: ACT networks demonstrations across Canada and mobilizes 4,000 Torontonians 45 hours after the umbrella weapons testing agreement. April 23: ACT organizes the historic anti-cruise march of 25,000 in Toronto and networks Canada's largest day of protest to date, about 125,000 in over 20 cities. Oct. 22: ACT co-organizes march which again brings over 25,000 in Toronto. Dec. 16: ACT holds a small but significant protest as part of the successful campaign to free independent Soviet peace activist Olga Medvedkova.

1984

March 10: National demonstrations in response to the first cruise test. Act had finally won the right to march up Yonge St. April 28: ACT's second annual Spring Peace Protest attracts over 10,000 participants.

1985

Jan: Symbolic action marks the first cruise test. "Saturday after" march — over 500 brave the cold. Feb. 19: Second cruise test — nearly 200 people present pictures of their children at a weekday, non-hour protest at PC Party Headquarters. April 27: 3rd Annual Peace Protest draws over 4,000. Aug. 6-9: ACT's Hiroshima Day candlelight march of over 2,500 is followed by a three day vigil.

1986

Jan-Feb: ACT Niagara and ACT Kitchener-Waterloo join ACT Toronto to protest the cruise tests. April 26: 4,000, many first-time demonstrators, join ACT Toronto's 4th Spring Peace Protest. May 11: ACT K-W's Mother's Day March is the largest peace demonstration ever in Kitchener-Waterloo. Oct. 13-19: ACT's historic East-West peace festival brings together independent peace, ecology, labour and feminist activists from both sides in the Cold War.

Feb: ACT chapters in Hamilton, Ancaster, K-W, Peterborough, St. Catharines and Toronto protest continued cruise testing. April 25: A youthful crowd of 3,000 is out for ACT Toronto's 5th Annual Peace Protest. July-Aug: ACT Vancouver holds protests against US warship visits.

1987

Jan-Feb: 8 ACT chapters hold anti-cruise protests in the wake of the INF agreement. Protests are also held in Europe and the US. April 25: ACT Toronto's 6th Spring Protest; 1,500 protest in the rain. Sept. 30: ACT pickets the Israeli Consulate in Toronto as part of the international day of action to demand the release of Mordechai Yanunu, charged with treason for revealing Israel's nuclear arsenal. Oct-Nov: Election-time rallies and vigils held in support of Innu demands to meet Canadian government ministers.

1989

Feb. 11: ACT Vancouver holds Canada's largest rally against the testing of the new stealth cruise missile. May 13: 1,500 demonstrate to save a dying planet in ACT Toronto's 7th Annual Spring Protest for Peace. July 1-4: 72-hour travelling vigil at the Toronto consulates of Nato countries involved in military testing over Innu lands. Sept. 29-Oct. 3: Actions at the Department of Indian Affairs protest the trials of Innu activists. Oct. 11-14: ACT holds demonstration and sit-in and joins sea actions against the presence of the nuclear-capable USS Constellation in Vancouver. Oct. 23: ACT co-sponsors the first ever forum on East Timor in Toronto.

1990

Feb. 17: ACT's "End the Invasion" march in Toronto joined by independent peace activists from the East bloc for the first time in Canadian history. April 25: Vigil outside Federal Court supports Innu injunction against low-level flying. May 19: Eighth Annual Spring Protest for Peace.

Don't throw this paper away—recycle or pass it on to a friend