



## Indian era...

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Although some non-Indian dislocation may occur because of this policy, Native Americans have historically demonstrated a willingness to share in the resources of this land. The attorney for the Puyallup tribe writes that "several hundred treaties, as well as other contractual dealings and outright gifts, attest to the willingness of Native Americans to share land with non-Indians... (They) recognize the rights of all people to coexist on the land, and continually thought they were signing agreements which assured those rights."

The final and, given my moderate distastes for the United Nations, least palatable step, is the submission of the current domestic trust relationship between Indian tribes and the federal government to international scrutiny through the U.N. The two most relevant provisions are those relating to the Trusteeship System and the Non-Self-Governing Territories provision.

Although there are distinctions between these two U.N. charter provisions, the gist of both systems is to raise the interests of the native peoples to that of primary importance and, ul-

imately, to develop self-government or independence. Such goals stand in stark contrast to the policy of "coercive assimilation" resulting from the current U.S. domestic trust relationship.

Full sovereignty need not necessarily be the route chosen by all tribes. The attorney for the Puyallup tribe points out that "along a continuum that proceeds from fully dependent or subjugated states on one end to fully sovereign and independent states on the other, Indian tribes will undoubtedly choose a variety of points along that scale." Irrespective of the actual decisions of the various tribes, the important element is that the tribes themselves would have defined their own relationship with the U.S. government, rather than having it determined for them.

Obviously a host of issues and intricacies could solve the implementation of this "decisive break" with past policy. However, no less an ideal than that of true justice requires us to speedily overcome any such obstacles. Indeed, to allow this injustice to fester submerged within our national consciousness is ultimately to commit moral suicide.

We would do well to heed the words of perhaps the single great-

est intellectual influence upon the ideas of the American Revolution — 17th century British philosopher John Locke: "The Aggressor, who puts himself into the state of War with another, and unjustly invades another Man's right, can, by such a War, never come to have a right over the Conquered... From whence 'tis plain, that he that Conquers in an unjust War, can thereby have no Title to the Subjection and obedience of the Conquered."

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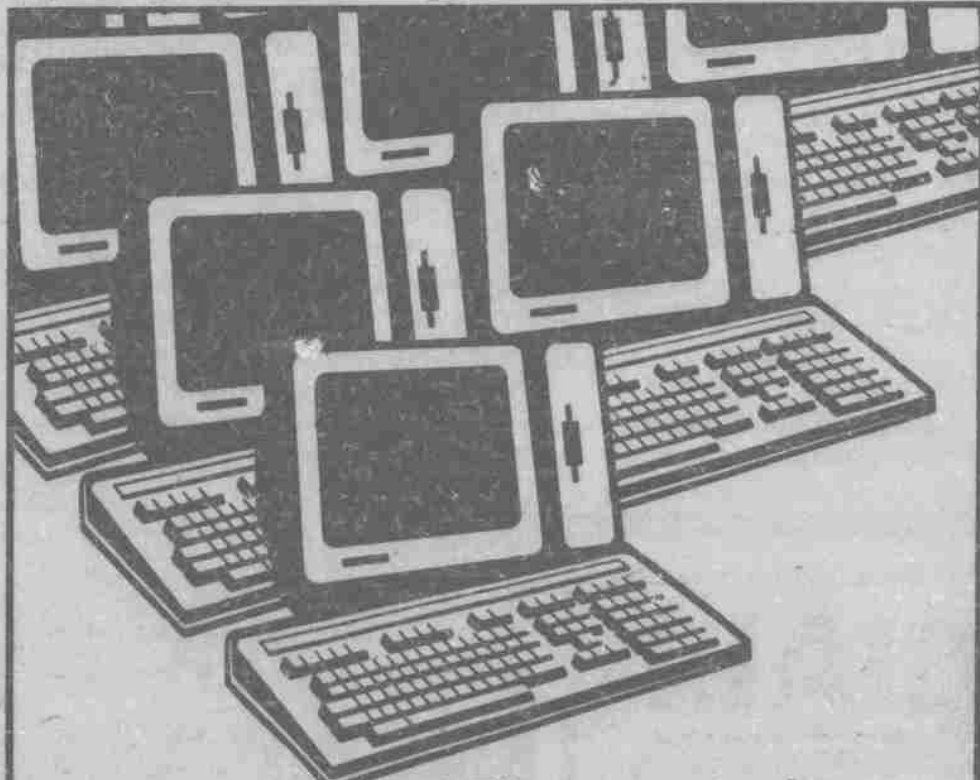
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