

## ***The Internationalist Effort: Coordinating the Indigenous Revolution***

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In his famous 1967 Message to the Tri-continental, revolutionary icon Che Guevara spoke on his proposed socialist strategy for a successful international revolution. Guevara's message was to, "create two, three, many Vietnams". The logic behind this statement is to divide and disperse imperialist forces to a point of vulnerable dilution. He believed that only through this guerrilla strategy of resistance could a popular people's revolution succeed over imperialist countries equipped with extensive military industries. In the sphere of indigenous resistance against colonial assimilation and genocide, Guevara's strategy is certainly applicable and favorable here in North America.

Within the latter half of the 20<sup>th</sup> century and the beginning of this new millennium, indigenous nationalism has sprouted from a sleeping lion and continues to increase in strength especially among the youth. During this new era when indigenous people begin to assert their inherent rights, confrontation is inevitable. Learning from the past few decades, a new strategy must be embraced in order for the quest for freedom and liberty to become successful in the indigenous cause.

Behind every confrontation is a serious issue that needs resolution. Indigenous people have truly learnt from numerous experiences in the past that these issues will not find justice within the inner-sphere or realm of any colonial authority, and therefore have chosen more direct and independent methods of assertion. It is at this time when confrontation becomes inevitable, as colonial regimes will enforce their will with the use of arms rather than peaceful nation-to-nation dispute resolution. We have also witnessed that within struggles like Ganieneh, Akwesasne, Listiguj, and many others, that these direct methods of assertion are especially successful when accompanied by a vanguard entrenched to defend those in protest; provided this vanguard adopts a cunning strategy using both discipline and moral etiquette.

Since the so-called 1990 Oka Crisis, the Government of Canada has taken serious precaution in its dealing with native people. Not only does the colonial regime proceed in a direction of caution when dealing with indigenous issues, but also they have prepared contingencies for potential confrontations with native people across Canada. It has been revealed through the Canadian Access to Information Act, that the Canadian Security and Intelligence Service (CSIS) and the Royal Canadian Mounted Police (RCMP) have long surveyed and assessed the indigenous nationalist as the leading threat to Canadian security and as such now treat and label indigenous defenders as potential terrorists to be infiltrated and destroyed. The threat to the indigenous nationalist is very real, provided this current momentum of resistance and assertion continues.

In order to grasp the gravity of the situation, let us compare a realistic scenario whereby an indigenous resistance movement encounters the military superiority of an industrial country like Canada. In 1990, the Canadian Armed Forces committed more troops at

Kanehsatake than in the Gulf War in Iraq. The relatively small number of warriors in Kanehsatake and Kahnawake would make a gallant effort, but academically the effort would have been in vain due to the extensiveness of the Canadian military presence and not necessarily due to the valor of the Warrior Society.

Now suppose in 1990, if an organized network of warrior societies across Canada made a similar stand in their communities and nations. The Canadian military would have no other alternative but to disperse its massive deployment shifting the odds to a more reasonable position for the indigenous defenders to handle. It would be at this state, where strategy and valor could realistically win a war against the colonial power.

Therefore, with the above recognized and appreciated, let us introduce into the indigenous sphere of resistance an International Alliance of Warrior Societies. An International Alliance of Warrior Societies is a collection of independent indigenous vanguards who will at times of distress band together to aid nations in dire need of protection. Each member warrior society is totally independent from the other and operates under terms that parallel the principles contained within the Haudenosaunee (Iroquois) Two Row Wampum treaty; a concept that values and secures a code of non-interference, mutual respect, and coexistence between members nations.

Furthermore, an International Alliance of Warrior Societies would serve a revolutionary vehicle to aid legitimate indigenous leadership and governments to accomplish their own domestic and nationalistic agenda. It is fundamental to the integrity of this alliance to be subordinate to the legitimate leadership who is hosting the Society intervention. With that in mind, this Society would be apolitical in terms of domestic or inner-national politics of any community until such time as a Union of Independent Indigenous States is established as an international political republic for indigenous people. At present, such an alliance would only seek to create a defensive coop that can be accessed by any distressed indigenous nation, community, or area; provided those requesting aid meet specific intervention criteria.

It is substantially presumed that colonial forces will, upon learning of such an organization, use forms of media and propaganda designed to label warrior societies as 'terrorists'. It is a contingency this author has prepared for and so in order to combat these lies let us distinguish the difference between a warrior and a terrorist before these lies are circulated. The use of arms by a warrior is in defense only, while the use of arms by terrorists is to attack indiscriminately. Therefore, it is imperative to note that this organization would only operate in a capacity of strict defense; cherishing life above all.

In Canada and the United States, there is wide dispersal of indigenous defenders who at this time find themselves overwhelmed by the military might of the country they operate in. The time has come to organize, network, and harmonize their efforts so that in the event of another "Oka", an International Alliance of Warrior Societies could create, with the support of their community or nation, two, three, many Oka's to divide and disperse colonial forces to a point of vulnerable dilution.

Ever onward towards the good tidings of peace and power!