Big Mountain Update

It is still difficult to tell what the government is up to, on the short-term, concerning the relocation of the Navajo in the Big Mountain area of Arizona. The government had set a July 7th deadline for moving 10 to 12 thousand Navajo from the "disputed land, but the latest word coming out of the Big Mountain Support Group offices is that this deadline is off. (There is no mystery about the feds long-term goals: the ending of Indian reservations and the genocide of all Indians.)

The latest request coming from those in touch with the traditional Hopi and Navajo of Big Mountain is that their supporters should plan and execute major public education efforts and major national protests, one for the West Coast and one for Washington, D.C., on Sunday, July 6th. Persons interested in participating should contact their nearest support group.

This "National Day of Solidarity with Big Mountain" will focus on the repeal of P.L. 93-531, or the Navajo-Hopi Land Settlement Act, the halting of any plans to move the traditional peoples from their homeland, the self-determination and religious freedom of Native Indigenous peoples, and the support of Indian treaty rights.

A moratorium on the relocation and a new "liberal" law for Big Mountain are being introduced into Congress. The latter is under the sponsorship of two Arizona reps, John McCain and Morris Udall. It is, however, merely a clever dodge which allows for a slow, piece-by-piece relocation of families and a steady destruction of the traditional way of life. Please call anyone in Congress you may be willing to talk with and give support to the moratorium and criticize the Udall-McCain measure for what it is. This new legislation is opposed by Arizona Sen. Barry Goldwater and its future is uncertain. Plans for additional legislation by Ron Dellums of California is also expected; there is reason to hope that it will be beneficial to the traditionals.

The big media has continued to ignore or misrepresent this story. The grave environmental issues, the violations of religious freedom and civil rights, the outright land fraud and cultural genocide are not being treated in the press. The natural-way peoples of the Navajo and Hopi reservations need your support. Media and general public outreach are essential and are within your reach. Money is needed for continuing legal battles and, most immediately, for the National Day of Solidarity with Big Mountain in July.

Please get directly involved. Contact the support group nearest you:

Big Mountain Support Group-D.C.
1512 U Street N.W.
Washington, D.C. 20009
(202) 234-4936

Big Mountain Legal Defense/Offense
Box D-51
210 7th Street S.E.
Washington, D.C. 20003
(202) 546-2524

Big Mountain Legal Defense/Offense
124 N. San Francisco # B
Flagstaff, AR 86001
(602) 774-6923

Big Mountain Support Group
Box 6130
Kansas City, KA 66106
(816) 531-LPSG

Big Mountain Support Group
1412 Cypress Street
Berkeley, CA 94703
(415) 841-6500

Anarchy, Dharma & Strategy

Are there essential beliefs that are common to both anarchism and Buddhism? Do they share basic strategies for social revolution? Are anarchist and Buddhist economic theories, long-range goals, and modes of intention virtually identical? Do their ideas of human and societal relationships both run on parallel lines? Can it be that such strong similarities exist between our anarchist compatriots (who mostly abhor religion) and those Eastern navel-contemplators (who usually stand free of all politics)? You've got to be kidding! No, not at all.

During the years that I have been involved with both anarchist and Buddhist communities, I've been impressed over and over again by how many beliefs, sentiments, and practices these two seemingly different bodies of radical revolutionaries share. Here are just a few of the comparisons that can be made:

Both anarchists and Buddhists believe in and work for absolute freedom for the individual and society as a whole; both accept that rock-bottom human nature is healthy and has an unending capacity for enlightened behavior and development; both believe absolutely in social and economic equality; both possess a deep faith in the natural intelligence of and hold respect for "common" men, women, and children; both look to the individual as the source of his or her salvation; both hold to decentralized practice and organization; both believe in extremely simple living and low resource consumption; and most Buddhists (with the colorful exception of Tibetan Buddhism) are anti-hierarchical and (with the exception of many Japanese sects) are anti-authoritarian. On a more direct day-to-day level, most people who spend time with most anarchists and Buddhists will find them both uncommonly benevolent, unrigid, and unselfish in all their human relations.

Now several books have recently appeared which clearly illustrate the similarities of philosophy, personality, and techniques for direct action. All three are Buddhist volumes but could just as easily be describing anarchism in action. In fact, one of the volumes, a study of contemporary Sri Lanka's revolutionary Sarvodaya movement, describes what is perhaps the world's largest and most successful anarchist project, a radical democratic effort being brought off by Buddhist monks, nuns, and Sinhalese peasants. The three books are: *Dharma and Development* by Joanna Macy (Kumarian Press, 630 Oakwood Ave., West Hartford, CN. 06110 -- $8.75); *The Path of Compassion: Contemporary Writings on Engaged Buddhism*, ed. by Fred Eppsteiner and Dennis Maloney (White Pine Press, 73 Putnam St., Buffalo, N.Y. 14213 -- $9.95); and *A Guide to Walking Meditation* by Thich Nhat Hanh (Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960 -- $5.95).

Dharma and Development is a brief field study written by an American professor of Buddhist studies who spent a year living and working with the Buddhist-organized

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