



I am an Indian Man. My only desire is to live like one - Leonard Peltier

(Print by artist Rebecca Turner, from the 2015 Political Prisoner Calendar)

Leonard Peltier – a poet, grandfather, artist, writer, & Indigenous rights activist – is a citizen of the Anishinabe and Dakota/Lakota Nations who has been unjustly imprisoned by the United States since 1976. He is one of many political prisoners who is currently being held captive in the US prison industrial complex. For more info, visit www.leonardpeltier.org and <http://www.freepeltier.org/>



*long before long after
512 years of resistance*

TORONTO NATIVE YOUTH

Toronto Native Youth (TNY) is a newly formed group of young First Nations people dedicated to resisting colonialism and exposing the racism of Canada against our people. This is no small task. The history of white supremacy and intentions of genocide of First Nations peoples' culture and bodies began from first contact. A numerically decimated people, we take our strength from our ancestors that have passed on to the west, our Elders of a previous generation, and our sisters and brothers who join us in the struggle to engage our warrior spirit against colonial will. While we recognize that the assault against our very existence is a government-led one, we also require non-Native individuals to recognize the ways in which they benefit, and ask that you support us in our work by being prepared see the way this nation must change for treaties to be honoured and Indigenous sovereignty to be realized.

As residents of Toronto, we experience the legacy of Western racist patriarchal capitalist settlement on stolen land in a unique way. Most of us have strong roots with our land of origin. We travel there and back, switching gears between city life and reserve life as we go. We are able to see the effects of colonialism in both worlds, and it is all too apparent that there is no quiet place to simply be. There is no way to hang on to the dream that when we tire of city life we can return to our roots, our land, and live a Traditional way. The ability for First Nations people to live a culturally-intact existence is being eroded.

As a group, TNY begin by empowering ourselves with knowledge of our own history and teaching it to others. In order to fight for a healthy community, we must first be healthy individuals. Internalized racism weighs heavily on us, as the temptations of a material life devoid of Tradition sounds an easier way of living than a life guided by responsibility to ourselves and the seven generations to come. But we have emerged from the struggle strong and proud. We may live in the city, but we remain a culturally inspired activist group.

Native youth are organizing throughout Turtle Island. A good source of information, news and analysis put out by native youth is Redwire Magazine. Check out their website for more details: <http://redwiremag.com/>

print by Rini
Templeton

Colonization & Nation Building

By Aaron Mercredi

In high school, I remember learning about Canadian history in a Social Sciences class. According to my textbook, what happened to indigenous people throughout the history of Canada was 'unfortunate' and 'tragic.' This description fails to acknowledge the magnitude of the crimes that were committed against indigenous people. It also fails to acknowledge that the genocide and colonization that was committed was done systematically.

The Colonial War Continues Abroad

When we look at our history of being colonized, of being denied a right to determine our own destiny, and control our own resources, and we compare it with what is going on in Iraq, Afghanistan, and Haiti, we can see that this is not isolated to us living in Canada, but is a struggle that people are engaged in all over the world. This new era of war and occupation that imperialist countries like Canada have dragged the world into is the extension of the war that has been waged against indigenous people in North America for over 500 years. And it is the extension of the destruction and colonization that we must fight against. Since its inception, the Canadian government has been suppressing our right to govern ourselves. Whether it was the white Indian agents who were responsible for entire indigenous nations, who had no respect for our traditional governance, or if it is the First



Canada Colonialism Chronology

- Pre Contact: Indigenous population of North America (with or including Mesoamerica): 12-15 million
- 1492: Columbus is discovered by Indigenous Peoples in the Caribbean
- 1534: French explorer Jacques Cartier enters Gulf of St. Lawrence River. Ship becomes icebound, men dying from starvation are saved by members of the Huron-Iroquois Confederacy
- 1599: Samuel de Champlain, French explorer, arrives, followed by Catholic missionaries
- 1613: French and English fishermen hunt Beothuk People into extinction and keep track of the murders with notches carved into their guns
- 1616: A major outbreak of plague killed tens of thousands of indigenous people all along the Atlantic coast, making such easier the take over of this territory by the Europeans
- 1626: The Dutch buy what is now one of the most expensive pieces of real estate, Manhattan Island, for a mere \$24 worth of beads from the Delaware Nation
- 1645: Huron-Iroquois Confederacy signs the Kasowita ("Two Row Wampum") with the Europeans. This wampum belt (a belt made of beads made to record treaties and events) represents a white background with two parallel bands in purple running the length of the belt, sig-

This region is already one of North America's fastest growing markets for outdoor recreation and winter-sports tourism. That the Vancouver 2010 Bid Corp. has named the entire spectacle the 'Sea-to-Sky Games' only serves to further promote this "market."

Any Winter Olympics will accelerate expansion of the winter-sports tourism industry and generate greater potential investment for NCR Inc., thereby posing a direct threat to Stikilth and the mountain region it was established to protect.



Indigenous activists and allies converge at Sun Peaks in the summer of 2004.

Overall, 2010 will increase the expansion of the entire ski resort industry. This means greater destruction of mountain eco-systems, forest, pure water, and the animals.

Moreover, the construction of roads, bridges, and other infrastructure to support this industry is paid for by government, that is through further taxation of society as a whole (and in the interest of the corporations).

The same is true for 2010. The Bid Corp. claims the Games will be self-financing. They say the \$2-billion budget for 2010 is paid for through corporate sponsorship and tickets. But this is only true if massive government funding is not counted.

In preparation for 2010, officials tell us that a rapid-transit system must be built from Vancouver to the International Airport in Richmond (\$20 billion); that the Sea-to-Sky Highway must be expanded (\$600 million); that a new hockey arena at UBC must be built, along with a speed skating complex at SFU, and an athlete's village (altogether a cost of \$620 million); and that Vancouver will need a new trade & convention centre (\$405 million).

With these and other projects government and corporations are trying to push through as "critical" needs for BC and 2010, the real costs of the Olympics will be \$4 billion to \$6 billion - most of it paid to corporations through government funding.

Despite a few jobs, the rest of society is further impoverished. The capitalists are the only ones to profit.

The 'Canadian interests' that Paul Martin is referring to were and continue to be the theft of indigenous land for Canadian expansion, the displacement of indigenous people onto small parcels of land, and our assimilation into the Canadian capitalist economy. These were all necessary steps towards building a modern industrialized country like Canada. Because there are 'Canadian interests' at home and abroad, these attacks on indigenous people need to be seen in the context of attacks on oppressed nations globally.

We're living in a period where a global economic crisis is facing all imperialist countries, including Canada. This economic crisis requires the colonial Canadian government to continue to occupy, steal and exploit indigenous people, our land, and resources in Canada. This same economic crisis requires direct occupations of third-world countries by imperialist countries to further plunder third-



world nations. The same economic crisis that forces the Canadian government to take the leading role in the brutal occupation of Afghanistan and send occupation troops to Haiti, and the same economic crisis that forces the US government to continue its illegal and immoral occupation of Iraq. With the photos of abused and tortured Iraqi prisoners being released to the public, it's obvious that the loss of dignity and pride is an inevitable result of living under occupation. In Canada, we live in one of the most 'advanced' countries in the world, yet most of us live in third world conditions. Indigenous people in Canada have suffered through so much and lost so much dignity at the hands of the Canadian government. Reaffirming our pride and our dignity is fundamentally what we must struggle for.

tim, where they were prohibited to speak their mother tongue and were often victims of physical and sexual abuse.

- 1867: Canada is formed
- 1868 'Act for the Gradual Civilization of Indian Peoples is passed (known as the Indian Act): creation of reserves (a model of marginalization which influenced the apartheid system of South Africa); 'band council' form of government imposed on Indigenous Peoples; Canadian government defines who is and is not 'Indian' (based on blood quantum)
- 1884: A law prohibiting Feasts, Potlaches, Smokehouses, Sundries, marriage ceremonies etc. This law was not changed until 1951 (67 years later)
- 1900: Indigenous population of North America (excluding MesoAmerica) reduced from 15 million to 300 thousand
- 1927: Federal government amends the Indian Act, making it an offense punishable by imprisonment to raise money to press for land claims or for Indians to hire the services of a lawyer (amended 40 years later - 1967)
- 1960: Indian people allowed to vote. Civil Rights Movement begins bringing attention to racism and social injustice - Red River is re-ignited
- 1969: The 'White Paper' is introduced by PM Trudeau and Minister of Indian Affairs Jean Chrétien. This was a law that would have made 'Indians' like all other

*To unite with all the oppressed classes and sectors of the world and actively participate in international actions

*To link with other socially progressive movements that work to fight globalization

*To establish concrete forms of organizational formation by building region wide networks

*To join all forms of struggle to end all forms of oppression, racism and discrimination against Indigenous Peoples

*To call upon the United Nations and States of the world to recognise and adopt in full the Declaration of Indigenous Peoples Rights in it's original text.

*To assert the right of Indigenous Peoples to free, prior and informed consent over all issues concerning them

With these in mind we are resolute in our determination to continue the historical struggle of our ancestors.

oppressed. Ugrayan links their present reality as an immigrant community in Canada to the struggle for self-determination in the Philippines. Ugrayan will play a supportive organizing role for the IYC 2005 conference.

Other organizations involved and endorsing the IYC 2005 conference include:

Indigenous Environmental Network: The Indigenous Environmental Network is an alliance of grassroots indigenous peoples whose mission is to protect the sacredness of Mother Earth from contamination and exploitation by strengthening maintaining and respecting the traditional teachings and the natural laws.

International League of Peoples Struggle: The ILPS is an international anti-imperialist and democratic formation that seeks to attract and mobilize the broadest possible range of organizations for the anti-imperialist and democratic struggle. One of it's 18 major concerns is to, "stand and fight for the rights of Indigenous peoples for the right to self determination and decolonization against the discrimination, racism and national oppression by imperialism." Under ILPS, IYC can further it's struggles with broader international support and solidarity.

The conference will bring together Indigenous youth from the regions represented at the first IYC conference as well as expand our network and create partnerships in Latin America, we will also be doing outreach for conference attendees in Africa. We will also be bringing Native youth from across BC and Canada and the United States to participate.

We believe in the importance of gathering strength and working together to have our voices heard in our communities, our governance structures and the international arena. If you are interested in supporting the IYC 2005 conference by sponsoring an Indigenous youth to attend, receiving more information, or partnering with the organizing committee to provide support of any kind or have your organization endorse the conference please contact the secretariat at:

Phone: 604-639-9039 Fax: 604-689-4242

Web: <http://iyc.resist.ca> Email: IYC@resist.ca

NO MORE! BY Chrissy Swain

This year has been quite a year for me. It started off pretty slow. I was almost beginning to think that my days of fighting were over. Then somewhere along the way I started to reflect on my life. Just when I felt I wasn't gonna take this stand anymore, I remembered my commitment to the creator. And that was that. I already committed my entire life to fight for the future generations. I questioned myself why did I make that decision in the first place? It took me a journey and meeting a really good friend to figure it all out for myself.

On my journey I got to go to Kanehsatake Mohawk territory. Being here reminded me that in 1990 during the Oka Crisis. I was 11 years old. That year I tried to commit suicide. I ended up in Winnipeg and from there I somehow ended up at a rally. I was inspired to want to take such a stand for my people here in Grassy Narrows, Ontario. But at 11 years old I didn't know what. It took losing several friends to suicide, a young man being shot down by OPP, several friends dying from alcohol poisoning, realizing that all the things that happened in the last 510 years has affected me as an Anishinabe. This is where it ends. I say no more!!

I remember an elder once told me on my healing journey that I should start with myself, my family, my community, and then our nation. I never understood that until the day my sister, another



operation in Canadian history is lauded against Seowpeer traditionalists who took a stand to defend unaltered sacred Sundance lands at Ts'eban (aka Gustafsen Lake)

- 1999-2000: After the Supreme Court of Canada affirmed the Mi'kmaq's Aboriginal treaty right to hunt, fish and gather to sustain a moderate livelihood the members of Egoopetitj (Art Chird) faced attacks by non-Native fishes, who destroy their lobster traps and physically assault them, while RCMP offices look on without taking action.

- Jan. 12, 2004: the Mohawk community of Kanehsatake kicks out corrupt Grand Chief James Gabriel along with his police force

March 2004: the Native Women's Association of Canada launches the 'Sistas in Spirit' campaign in order to pressure the government to bring honour and respect to the approximately 500 Aboriginal women

that have gone missing throughout Canada over the past 20 years.

- 2010: Cancel the Winter Olympics!

International Indigenous Youth Conference 2005
Strengthening Solidarity among Indigenous Youth in Asserting Indigenous
Peoples Rights amidst Globalization

"Indigenous youth inherit the responsibility to protect and preserve their traditional lands, resources and sacred sites upon which their cultural heritage and identity is based."

Background

In April 2002, 83 Indigenous Youth from 19 countries in Asia, Pacific, Europe, Latin America and North America gathered in Baguio City, Philippines, to share experiences and forge a common voice in responding to the challenges of globalization at a time when globalization has deeply impacted the lives of indigenous peoples. Indigenous peoples experience the impact of globalization at varied ranges and levels. Globalization has caused inequality, poverty, environmental destruction, displacement, disrespect and commodification of culture, disintegration of communities, and marginalization and oppression. In this context the International Indigenous Youth Conference (IIYC) brought together indigenous youth representatives from around the world to develop and strengthen solidarity relations among Indigenous youth towards the establishment of an Indigenous youth network that is part of the international Indigenous peoples movement. It carried the theme: "Building Solidarity among Indigenous Youth in Asserting Indigenous Peoples Rights Amidst Globalization." The Cordillera Peoples Alliance Youth Commission, an alliance of indigenous peoples' organizations in Northern Luzon, Philippines, organized the IIYC because of the importance of bringing together committed Indigenous youth from around the world to discuss and share issues. The conference participants committed to working towards the declarations and resolutions agreed upon for indigenous peoples rights to self-determination and against the adverse effects of globalization. Holding IIYC 2005 in British Columbia will strengthen the organizing, education, and solidarity work in the over-all struggle of Indigenous peoples that was started at IIYC 2002.

The Conference: Spring 2005

As Indigenous youth and organizers we have been working over the past years since IIYC 2002 to create communication and awareness of indigenous youth issues globally, this has included a web site, an international Indigenous youth journal and pre-planning for the 2005 conference. Informed by UN recommendations and data as well as indigenous youth from around the world we are working together to learn about each other and to share strategies in overcoming the many obstacles for Indigenous people. The goals set at the first conference will be furthered by addressing the theme of, "Strengthening solidarity among Indigenous youth in asserting Indigenous peoples' rights amidst globalization" at the second International Indigenous Youth Conference in 2005.

TheMidwinter Harvest Food Program

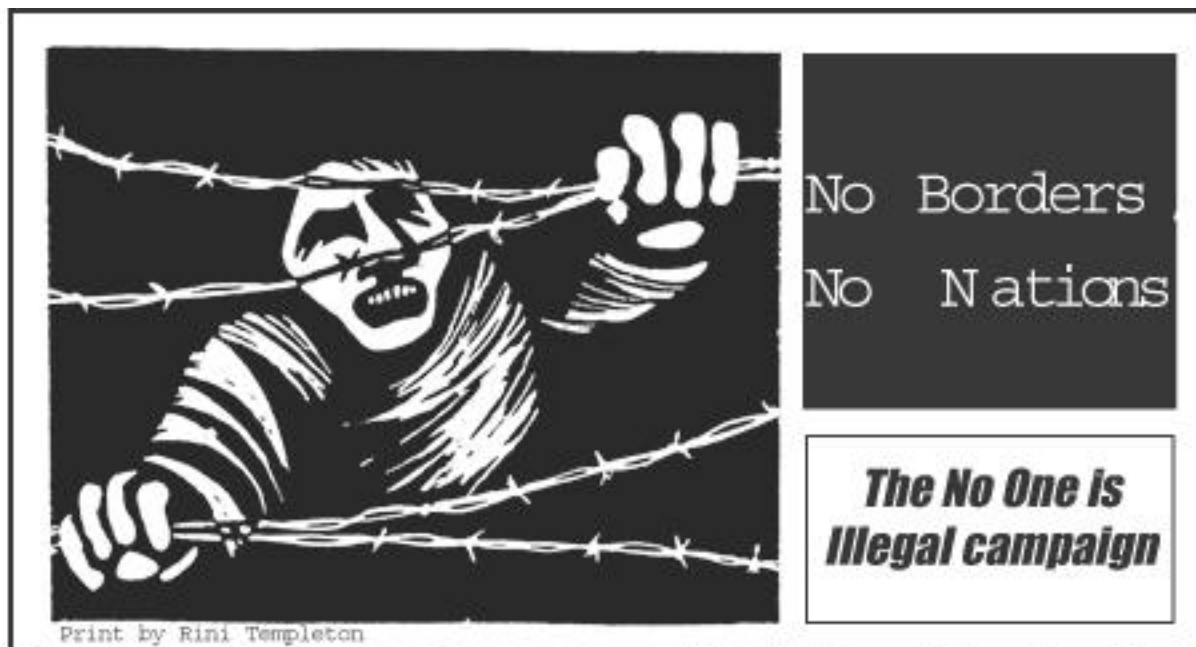
*Planting Seeds of
Self-Determination
& Decolonization*

by sue collis

It almost goes without saying that hunger, malnourishment, diabetes, substandard housing and suicide disproportionately affect First Nations communities. It is the children of these communities that bear the brunt of these issues and are at substantially greater risk than those of the general population. Suicide is the leading cause of death for Aboriginals in Canada between the ages of 10 and 44. The chances that a 16 year old treaty Indian boy will wind up in prison at least once by age 25 is 70%, while likelihood of the same for a non-native youth is 8%. Recent child welfare legislation (in the province of Ontario) has translated into the removal of literally thousands of children, many ending up in foster homes thousands of miles from their families, communities and culture. New definitions have meant that in most First Nations communities, all children can now be declared at risk and are subject to removal. It is not uncommon to have entire families of children scooped from their beds at four or five o'clock in the morning and many Northern communities are left to exist, virtually childless. The pain and havoc such legislation leaves in its wake cannot even begin to be quantified.

Midwinter Harvest emerged in response to this ongoing crisis. Using food, and the traditional practices around its harvesting and provision as a focal point, Midwinter Harvest extends its reach and influence into the wider social, political and economic needs of First Nations communities. As a grassroots initiative, we have demonstrated a capability of encouraging a sense of pride and purpose in our young people in communities across the province where there was none. We believe that hope, pride, purpose and the belief in one's ability to exert control over his or her life are the cornerstones from which concrete strategies can develop to begin to restore health and balance to lives choked in grief and chaos. We are cognizant of the experiences of communities like Kahnawake [Mohawk Nation] who saw a marked turn around in suicide rates, depression and apathy immediately following the closure of the Mercier Bridge and battle with police in 1990 (during the "Oka Crisis"). We operate under the same principle in Tyendinaga [Mohawk Nation] and resist outside intervention





The No One Is Illegal Campaign brings together activists in defense of the rights of immigrants, refugees and First Nations Peoples. Confronting a colonial system built on the dispossession and genocide of indigenous peoples and racist anti-immigrant laws, we maintain that there are no illegal human beings, only inhumane laws and illegal states. The very basis of labeling entire communities as "illegal aliens", "undocumented", or "status Indian" aims to create an apartheid system of who has the right to dignity and livelihood and who does not and we reject any government's right to grant status.

Our campaign asserts a clear link between capitalist globalization and the displacement of peoples from the Third World, who are fleeing persecution, poverty and oppression. (According to the UN, 150 million people move across national borders every year). This migration is caused by the same forces of colonialism which has caused the displacement of indigenous peoples.

Canadian immigration policies serve to consolidate Fortress North America, using free trade to open borders to capital, while exploiting the people whose free movement it regulates. We reject the "War on Terrorism" and its racist ramifications and reject those apologists who claim that such policies make North America more safe.

We struggle for the right for peoples to maintain their livelihoods and resist displacement. National governments cannot determine who is allowed to move and under what conditions. As such, we reject reformist approaches to "improving" Canada's immigration system that accept the colonial control and administration of the territory and that rely on distinctions between "good immigrants" and "bad" or "undesirable" ones.

control of the band's finances and the school where 700 students were enrolled was forced to close as a result. Despite the fact that Pikangikum had a clear financial audit, had never run a deficit and had in fact posted a modest surplus, the DIA transferred total control from the community's elected leadership to a non-native private business operating in Southern Ontario.

When the community refused to submit to this offensive and nonsensical state of affairs, the Government of Canada stopped all funds to the First Nation in an apparent attempt to literally starve them out. Already living in the midst of crisis and a suicide epidemic, Chief Quill asked for assistance from Tyendinaga. In response we brought a busload of youth from Pikangikum to Toronto. Joined by other communities throughout Ontario, a three-day gathering was held on the lawn of the Provincial Legislature, despite repeated attempts by the Government and police to stop it. It would appear that the event proved significant in the lives of these young people. Upon their return home, the suicides that had devastated the community came to an abrupt and seemingly conclusive end. Such a turn of events may be difficult for the non-native population to understand. It goes back once again, to finding the ways to convince people that have the ability to exert control over their lives. For these young people coming all the way to Toronto and staring down more police than they would have in the entire region of their home instilled courage and pride in themselves and their histories that is unattainable any other way.

Eventually the courts ruled that the Government of Canada had greatly overstepped its authority in imposing an Indian Agent to control the band's finances and returned that responsibility to the elected council.



Harvest House Construction: This summer we took another step towards increasing our capacity to harvest, process and distribute food with the construction of the 'Harvest House.' In fact, this will be a series of buildings: a meat and fish processing facility, a storage and distribution centre for venison, fish and vegetables that will be easily accessible to community members and community meeting and educational centre. Such a space is non-existent on the reserve currently and would provide a forum for engagement in the political and social issues facing our community and Nation. In addition, a centre that would allow for greater involvement in our gardens, harvesting and other projects will promote a greater awareness of Mohawk cultural teachings and traditional practice.