

30 ARTISTS / 3 STAGES RAIN OR SHINE

**SUNDAY
AUGUST 9**

**UNDER
THE
VOLCANO**



CATES PARK, (WHEY-AH-WICHEN) NORTH VANCOUVER

Thank YOU

Whey-Ah-Wichen (Cates Park) is on the traditional territory of the Tsleil-Waututh Nation. UTV would like to extend our thanks to the Nation for their continued support.

2009 Collective

Infrastructure/ Production: Jeremy Galpin
Volunteers: Krisztina Kun
Info Fair: Lorraine Grieves
Food Services: Anna Hilliar
Artist Relations: Gisele da Silva
Producer / Artistic Direction
Publicity / Grants: Meegan Maultsaid

Thanks

Our families, friends and allies who continually support our work; Dirk, Nellie & Irwin Oostindie; Pete Digiboy; District & City of North Vancouver; John Rice & The Office of Cultural Affairs; all of our funders; Claudine @ Arts In Action; The People's Prom; Mosa; Joel Solomon; Michael Goodman; Freedonia; Tania Willard; the staff @ CCEC; North Vancouver Park Events; Ange Sterritt, Harsha Walia & Vikki Reynolds for support & advice, all the artists, community groups, speakers, and allies working for social change who participate in our festival.

2009 Crew

Promotions: Leila Timmins
Admin: Bryn Rawlyk
Merch: Jeremy Van Wyck
Malcolm Lowry Stage Program: Sara Kendall
Security: Stephanie Frigon
Parking: Dillon Duckworth & Andrea Smith
Site: Norm Maultsaid
Mainstage Manager: Brandon Edwards
Waterfront Stage Manager: Neil Schultz
Poster/ Program Design: Pete Digiboy
Festival Artwork: Tania Willard
Gates: Tara Taylor
Website Design: Mosa
Artisans Market: Aili Meutzner
Volunteers: Sozan Savehilaghi
Workshops: Carlo Sayo, Vikki Reynolds & Meegan Maultsaid

Huge shout out to our crew & all our volunteers! We couldn't do it without all of you.

<http://volcano.resist.ca>

OUR 2009 SUPPORTERS AND FUNDERS.

exclaim!*



BRITISH COLUMBIA
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Henry & Ruth
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Ecological Justice/
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Communications



CiTR
101.9 FM



Festival FAQ

Can I bring my dog?

Sorry, but pets of any kind are not allowed on the Festival site with the exception of seeing eye dogs. Please do not tie your dog to the fence or leave them in your car. We love dogs, but sorry you can't bring them.

Is there somewhere safe I can lock my bike?

Yes, VACC has offered to valet park your bikes. This is to the right of the upper (west) gate. Bikes cannot be brought into the site. www.vacc.bc.ca

What are the hours of the festival?

The gates open at noon and the festival ends at 9:30pm. We like Cates Park's neighbours so please be respectful when leaving the site.

Can I bring my own food?

Yes, by all means, but please try to minimize the amount of garbage you leave behind. Please note that alcohol is not permitted on the Festival grounds.

Can I buy food at the fest?

Absolutely. There are numerous vendors selling a variety of foods and beverages. When you buy from these vendors, it supports the festival too.

Does UTV still provide free shuttles?

Yes, they leave approximately every 30 mins from Broadway Skytrain starting at 11am (though they have no fixed schedule). The last buses leave Cates Park right after the fest.

Is there parking at Cates?

Please don't drive. We have limited parking on-site and we strongly encourage you to take a free shuttle, public transit or ride your bike.

Key words here are: FREE SHUTTLE

Is the fest wheelchair accessible?

Yes it is and we have a drop-off area on-site for people with disabilities and a limited amount of parking spots as well. Please let our parking staff know if you require one of these designated spots.

Can you explain the festival admission policy?

Admissions are by donation with a suggested \$10-\$20 at the gate (there are no advance tickets.) There are also by donation low income tickets (suggested \$5) available at the MAIN gates only. In keeping with our philosophy around accessibility, no one will be turned away for lack of funds. However, we need to re-emphasize that we rely heavily on day-of revenue, (primarily admissions) to cover our expenses and therefore we ask that you consider:

\$10 for modest incomes and students

\$15 for part-time workers

\$20 for full-time workers.

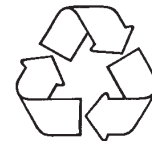
For many years (19 to be exact), we have committed to organizing the best Volcano we can, bringing in conscious and radical artists and speakers, and providing what we feel is a unique festival-going experience. However, it does cost money to organize a festival this big, and we rely heavily on our audience for on-going support. Please bear this in mind when you are making your donation. We also suggest if you cannot afford to attend the festival, you consider joining our volunteer crew. We love volunteers so much we give them free admission, a festival t-shirt and snacks. And our undying gratitude.

Who organizes UTV?

The UTV organizing collective is comprised of 6 core people. Several of us work year round and we're all unpaid staff. We do it as a labour of love and because we strongly support the work of activists and community organizations and all those who struggle for social justice. We're rounded out by an excellent crew in the days leading up to and after the festival, as well our 100+ volunteers.

ON-SITE RECYCLING AND COMPOSTING

We have on-site recycling stations. You can toss all returnable drink containers as well as newsprint into clearly marked bins all around the site. Things to keep in mind:



**Read the signs on the bins
BEFORE you toss your stuff into them.**

Please put garbage in garbage cans, not in recycling.

**Please put your cigarette butts in marked cans.
Don't toss them on the ground. Thanks.**

Contact Us

Festival Info Line: 604 630-9688 Box 2009

Volunteer Line: 604 630-9688 Box 2009

General Email: volcano@resist.ca

Volunteers: volcanovolunteers@resist.ca

Artisans: utvartisans@gmail.com

Info Fair: utvinfofair@gmail.com

MAINSTAGE

INVINCIBLE

7:00pm

One of the most talented MC's I've ever heard black or white, male or female...

-Talib Kweli



Here's the deal: Invincible is one of the best MC's in the U.S., as many will tell you, gender notwithstanding, though the odds are stacked against her: 1. She's a woman working in a male-dominated genre (As she puts it in "Looongawaited": "I'm striving to be one of the best, period/ Not just one of the best with breasts and a period.") and 2. She's overtly political, and politicking in a pop world often spells failure.

After immigrating to Michigan from Israel at the age of 7, Ilana Weaver, aka Invincible, gravitated towards hip hop as a way to learn English. By the time she was in high school, she had begun to build her reputation as an MC, performing at open mics and throwing events in abandoned buildings around Ann Arbor and Detroit. Her passion for hip hop eventually led her to New York at age 16, where she linked up with the famed underground, all-female aNoMoLies crew. During that late 90's NY indie boom, Invincible was able to build ties with like-minded progressive artists and continue to perform with aNoMoLies.

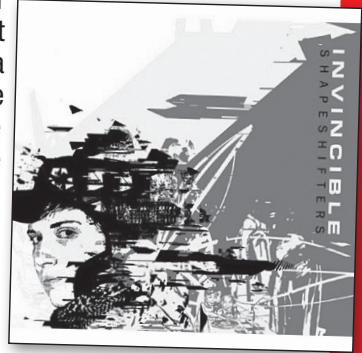
After turning down numerous lucrative major label offers that tried to tout her as the "female Eminem" (XXL Magazine dubbed her "every A&R's worst nightmare" for rejecting these deals) Invincible moved back to Detroit in 2001 and began focusing more on her own music as well as her activism.

In 2008, after more than a decade in the game, her full length album "ShapeShifters" was released on Emergence Music (her self-owned fair-trade, cooperative economics-based label). The unrelenting MC tackles issues like emigrating from Israel at a young age, on-going gentrification in Detroit and also offers her cutting dissections of racism and sexism. With beats by fellow Michigan family like Wajeed, House Shoes and the Lab Techs, Invincible fashions a hard-hitting musical landscape that fills the low-end nicely as she tells her story. Invincible is also one of the rare, vocal pro-Palestine MC's in hip hop today. Because of her Israeli-American heritage, her perspective on Israeli-Palestinian relations take on a much more authentic tone than any other MC today would probably care to deliver or handle. When questioned as to the significance of the title of her album, "ShapeShifters", Invincible explains "it has to do with the

concept of self transformation and how that's connected to transforming our communities, our struggles, being able to transform that through transforming ourselves."

Invincible dedicates much of her life to grassroots activism for community change, mainly through Detroit Summer, a grassroots non-profit that addresses the city's dropout crisis and develops youth leadership through hip hop and media campaigns. In the summer of '07, she went on the Youth Solidarity Network delegation to run similar workshops for Palestinian youth in the West Bank. Her involvement with the non-profit has helped her use her skills and hip hop as a way to speak to and organize youth around community issues. Rather than having her music and her community involvement exist separately, Invincible makes a conscious choice to mix those ideologies into her music, while still making sure the beats are hard and the rhymes match.

Truly a revolutionary in both thought and action, Invincible continues to be a beacon of hope for hip hop and her community as she leads by example.



Invincible is one part MC, three parts revolutionary, but the recipe is all hip hop.

- Shook Magazine

www.myspace.com/invincilana

Join Invincible and local artists in a pre-UTV workshop, film screening, and show on Friday Aug 7th. Details at <http://noii-van.resist.ca>

LAL **8:00pm**

Join LAL in a spoken word workshop (registration limited) and post-UTV party with talented local hip hop and spoken word artists on Tues Aug 11th. Details at <http://noii-van.resist.ca>

It's been 10 years since Toronto collective LAL began as a collaboration between vocalist and poet Rosina Kazi and producer Murr. Their sound from the outset was one of contrasts: icy, futuristic rhythms melting into warm basslines and soothing soul melodies, with reverberating atmospherics whirling about the spacious groove. Hints of Rosina's South Asian roots and Murr's hip hop formation seasoned their productions with a taste of tradition, and they built their reputation on phenomenal live performances and a commitment to social justice. In the early 2000s, they created two politically charged and critically-acclaimed albums, *Corners* (2002) and *Warm Belly High Power* (2004). The latter was proclaimed Best Soul Album by Exclaim! Magazine during a period that also saw the most significant change to bless the group to date, which was the addition of bassist Ian de Souza as a permanent member. De Souza, who has recorded the likes of Rwandan singer Jean-Paul Samputu, Jesse Cook, and his own Sisters Euclid quartet – is now a primary LAL composer.

Inspired by the events surrounding Sept. 11, 2001 and its fallout -- the rise of a cloaked surveillance state, thicker lines drawn around who is "legal" and who is "not", and most particularly by the fate of several deported friends, LAL created their most provocative and fully-realized album to date, *Deportation* (2008).

The record's title had been lingering in Kazi's head since Queen Nzinga (a.k.a. Wendy Maxwell), a fellow artist and activist was arrested and deported to Costa Rica on International Women's Day three years ago.

That incident, says Kazi, who is of Bangladeshi heritage, "shook me out of my Canadian-born privilege." Working with the migrants-rights group No One is Illegal since then and learning more about the treatment of newcomers to the country in Toronto has been "pretty scary."

The album is a personal treatise on migration and movement, a challenge to militarism, dangerous love, and the stories of those silenced by (il)legality, all threaded together with dub poetry, soul, folk, roots, jazz and a definitive dancefloor aesthetic. Their dynamic live show is a testament to the glorious exploration of the depths of humanism – building community while ripping apart words, notes, and rhythms, eyes open to the injustice that burrows deep into the fabric of society, and hearts burning with the fire for justice for all.

Kazi states: "We're very much a part of a diverse artistic community in Toronto and abroad, so these musicians and artists around us really just inspired us. I mean, we jump around the techno, hip-hop, soul and electronic music scenes, as well as the 'world,' jazz, folk, theatre and activist scenes, queer or straight, Black, Asian or white, or all mixed up. Our music is a reflection of our community."

www.lalforest.com



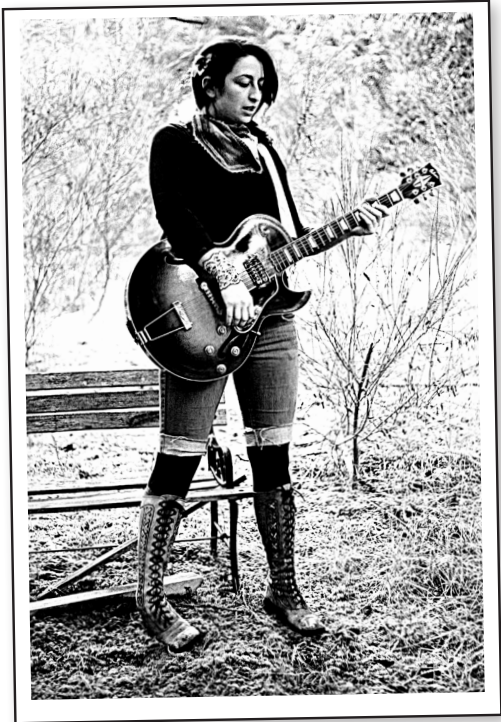
12:00pm

DJ BUZY B

Beth "Buzy B" Allen first developed a love for jazz while working as baker in Calgary. Spending every morning listening to jazz radio on the local university radio station and hearing new voices like Dinah Washington and the work of Monk and Coltrane helped her love of music grow. She has a music diploma from Vancouver Community College where her major was Jazz/contemporary vocals.

Whether she is just singing along over instrumentals or to her own self-produced beats, her love of music is always evident. Her style of DJing is not based on beat mixing but more the blending of songs and she moves seamlessly from hip hop to soul to reggae to funk to rock to jazz. Buzy B is active in the Vancouver community, having lent her DJ skills to events such as Sistahood, The People's Prom and Oddball.

myspace.com/buzybeth451



ORA COGAN

1:15pm

Ora Cogan is the daughter of a popular Israeli folk singer and a photo-journalist. She began to write her own songs at the age of 12 and in her adolescence taught herself to play guitar, violin, piano and dulcimer. Under the influence of old American and Middle Eastern records, she began to develop the haunting style of her songs. She is often compared to artists such as Devendra Banhart and has shared stages with the likes of Tanya Tagaq and Vashti Bunyan while immersing herself in the festival circuit. She has collaborated with folk and experimental artists alike and she co-founded both Her Jazz Noise Collective and Cornerstone (an acappella gospel quartet). Ora's latest album "Harbouring" was released on Borne Recordings in October '08 and a lengthy tour throughout Spain, Portugal, Austria, Poland, the Czech Republic, and many other countries followed.

www.oracogan.com

CHILDREN OF TAKAYA

For the past 18 years, Under The Volcano has been honoured to have members of the George family participate in our event, which takes place on the traditional territory of the Tseil-Waututh Nation. Our relationship began in 1990, when Chief Dan George's son, Bobby George, was invited to be a speaker by the Festival's founder Irwin Oostindie. In 1993, then Chief Leonard George & Children Of Takaya presented us with a welcoming address and went on to become a festival mainstay.





3:30pm

MAINSTAGE

KHINGZ AND GABRIEL TEODROS

If punk rock and blues met in a dark, cigarette smoke filled speakeasy in Gotham City, were overwhelmed by jazz-induced lust, and bore a child they raised in a ghetto to an alternative soundtrack, out would come Khingz. Known for his high energy performances and versatility, his rapid spitfire delivery, heart-filled thought-provoking lyrics and infectiously thriving beats, Khingz has been motivating crowds for well over a decade across the country. He expresses his views and his culture, without abandoning language, and without distorting his message and he uses an ingredient that is both the most important and the most neglected in rap -- intelligent articulation. He has shared stages with many hip hop greats including Talib Kweli, Lupe Fiasco and K'naan. Khingz often rhymes alongside emcee-partner Gabriel Teodros, combining to form the dynamic duo- Abyssinian Creole. His highly-anticipated solo album the recently released *From Slaveships to Spaceships* is a testimony of transformation, a voyage through time and space, and a continued search for freedom of mind.

Get ready to kick it with one of the Pacific Northwest's most conscious and fierce MCs. www.khingz.com

Gabriel Teodros is the everyday journeyman with more stories to tell than most people twice his age. Having seen both city and countryside through the eyes of a struggling artist and immigrant child, Teodros spins observations and wordplay into internationalism on wax. Linking first and third world people's struggles, he is sincere when he says "we in this together son, your beef is mine." From ciphers at Westlake to spending months in Vancouver and Brooklyn, Gabriel's story is one of trial, tribulation and a search for redemption. The contrast of his onstage ferocity with his offstage humility reveals a multifaceted spirit who understands that the political is personal. Whether addressing political repression and resistance in East Africa or reflecting on the effects of patriarchy in his relationships, Teodros captures each moment soulfully with his unmistakably (north)west coast delivery. Teodros has left a mark in the underground NW hip hop scene and since the late 90s has been rocking the mic from classrooms to clubs, stadiums to protests, and prisons to street corners. He's performed alongside the likes of Zap Mama, Fishbone, KRS-One, Dignable Planets, Souls Of Mischief, Kanye West, Lupe Fiasco, Ozomatli, The Coup, GZA/Genius, Aceyalone and Bahamadia. Since the release of his solo joint *Lovework* (which reached #1 on the CMJ Hip Hop Charts), Teodros has released 4 music videos, was featured in URB Magazine's "Next 100", and has received rave reviews everywhere from Rolling Stone to Okayplayer.com

An ally of UTV for many years, we are proud to have Teodros on our Mainstage this year! <http://gabrielteodros.blogspot.com/>

CULTURAL MEDICINE CABINET 2:45pm

The Cultural Medicine Cabinet is a non-auditioned free community choir dedicated to responding and calling out songs of political struggle, spiritual journey and upliftment. Born out of a desire for reconnection to our voices as a shared experience of healing, the Cultural Medicine Cabinet sings both for enjoyment and communicating collective social change.

*We are intergenerational, babies to elders! We are queer-friendly and most definitely trans-inclusive,
We strive to have a majority of people of colour and First Nations folks,
We create sacred space that is non-religious and welcoming of the spirit,
We include folks with mental and physical challenges and disabilities,
We actively support community causes, using the beauty and power of song in public places*

MECCA NORMAL

5:25pm

"Listening to David Lester's excellent guitar work against Jean Smith's dramatics is simply cathARTic. She certainly could join a pantheon between PJ Harvey and Diamanda Galas here." --**Buzz (Olympia)**

"Mecca Normal really is one of the most original and amazing bands ever to come out of Canada."
--**Discorder (Vancouver)**

UTV is proud to present Mecca Normal as they celebrate their 25th anniversary.

Formed by Jean Smith and David Lester in 1984, the band merges the personal with the political in their songs. They helped define the sound and spirit of the early diy/ indie rock/ riot grrrl movement with their art-related activism alongside bands such as Beat Happening and Bikini Kill. Smith writes lyrics and sings in a style that is often confrontational and laced with feminist themes; Lester's melodic yet dissonant guitar swirls and loops around her vocals. In 1985 they formed their own record label, Smarten Up, to release their debut album and since then have released records on every major indie label (K Records, Kill Rock Stars, Matador Records and Sub Pop.)

Lester is a well-respected visual artist with 25 years experience and Smith is the author of two published novels and the recipient of two Canada Council for the Arts Awards as a professional writer of creative fiction.



http://mecca_normal.tripod.com/



PAM THE FUNKTRESS

8:45pm (closing)

When you think about "heat", the San Francisco Bay Area is not the first place that comes to mind. But when you think "DJ heat" the "Yay Area" is exactly where to find it. And it lays claim to one of the nations most recognized female DJs, Pam the Funkstress.

As one of the true pioneers of female DJs, the hip hop community has embraced the Funkstress for more than a decade, not only as a club DJ but also as a performing artist. She busted out on the recording scene as a member of The Coup in 1993 with their debut album Kill My Landlord. Filling a political underground void, the East Oakland based group earned critical acclaim by following up with *Genocide and Juice* ('94), and *Steal this Album* ('98). But it has been her commitment to underground DJs and the music they embrace that has kept her fans scouring record stores and trade publications for the latest cuts and dirt on their favorite DJ.

To call Pam the Funkstress a DJ/Recording Artist would be negligent. She is also an advocate for female independence and the pursuit of civil rights. College campuses frequently invite her to speak at symposiums and on panels to spread her message of success by self-reliance to the next generation. The Funkstress has been featured in Rolling Stone Magazine, 4080, Rap Pages, Ms., Fader and Wired, just to name a few.

Known for cuttin' the wax with more than just her hands, she has been asked to grace the opening stage for the elite in rap music. From KRS-One to Grandmaster Flash, Pam the Funkstress has answered the call of duty to get the crowd fired up.

From East to West, from studio to stage, Pam the Funkstress lights up the tables and always leaves the party smokin'. And where there's smoke, there's fire. And where there's fire, there's... HEAT!! UTV is excited to present Pam as our closing DJ for 2009!

www.myspace.com/pamthefunkstress

MAINSTAGE

4:30pm

CHEVRONA



Mixing together the best of Gypsy, Russian, Ukrainian, klezmer and Balkan musical traditions, Chevrona brings the fire of Eastern European carnivals to North America. Described as an International Nuclear Folk band, this unique multicultural ensemble has Russian, Armenian, Jewish, Italian, Brazilian, German, Argentinean and Kazakh roots. Three of the band members are immigrants from the former USSR.

The Portland, Oregon band started in November 2006, and rapidly gained popularity in their hometown. They have shared the stage with Manu Chao, Gogol Bordello, The Decemberists and many other acts.

In addition to countless street and club performances, they've played many big stages, including the Northwest Folk Life Festival in Seattle, the Slavic Festival and Oregon Country Fair in Eugene, the Red Marines Festival in California and countless others.

Chevrona's repertoire includes traditional hits from the late 19th century with Gypsy, Russian and Eastern European flavors. They also adapt pieces from a number of cultures and constantly compose original material. Singing in English, Russian, Spanish and German, their songs have been described as "funny, sarcastic, educational, socially conscious and beautiful."

www.starbugs.com/chevrona

UBC GIRLZ BHANGRA TEAM

6:15pm

The UBC Girlz Bhangra Team is a dynamic, high energy dance team, which has taken both Canada and the United States by storm over the last 6 years. They have helped revolutionize and raise the bar for women's bhangra, as one of the first all-female bhangra teams to enter the competition circuit, and earn top placements at heavy weight competitions such as Bruin Bhangra, South Beach Bhangra, VIBC, Zee TV, Bhangra Blast and many more.

UBC Girlz Bhangra Team is recognized worldwide in the South Asian and mainstream communities, after performances at numerous community fundraisers and entertainment shows.

This team is a representation of the strength and pride of Punjabi women and women everywhere, who have risen over the trials and tribulations that have come their way with their heads held high.

www.ubcgirlz.com



5:45pm

PURPLE RHINESTONE EAGLE



Purple Rhinestone Eagle formed in the summer of '05 in West Philadelphia. To the astonishment of a scene that generally associated female musicians with power pop and folk, the band turned many heads with their big bold rock-n-roll sound and energetic live performances. They quickly gained a dedicated following in the DIY Philly/NY scene but then relocated to Portland, OR in the fall of '07.

Musically and stylistically, the band draws inspiration from the heavy "tripped out" sights and sounds that came out of late 60s and early 70s rock-n-roll. Socially, they are motivated by the DIY ethics of early punk, and their lyrics cross a wide terrain of subjects, often delving into the mystical and metaphysical as well as the political.

The band is currently writing a full length album due to be released winter 2010.

"... simply put, Purple Rhinestone Eagle are on an entirely different plane than their peers – whether it be tugging upon the bushy mane of mythical classic rock unicorns, or grand post-punk numbers that rattle the pipes at their packed shows. They intend on not coming back down to earth any time soon." - Portland Mercury, March 2009.

www.myspace.com/purplerhinestoneeagle

CIHUATL-CE 4:45pm

Xela, also known as Cihuatl-ce, is a Los Angeles MC who urges youth (specifically inner city youth) to invoke their inner strength for the betterment and preservation of Tonantzin (Mother Earth). Formerly of Cihuatl Tonali (a collective of Indigenous community and cultural activist women that expressed their passion for social justice through music) she now rocks mics as a solo performer. Her passion for social change is felt within the energy and urgency of her lyrics. Educating while empowering and uplifting, she fuses hip hop with Indigenous sounds in an effort to share some of the ancient teachings that remain after 515 years of colonization, so that these teachings continue to be passed on.

Xela is currently involved in The All Revolutionary People's Voices Tour, organized in solidarity with South Central Farmers, All African Revolutionary Party and other activist groups. Counted among her many allies are two of Volcano's all-time favorite artists: Olmeca and Aztlan Underground. Expect her performance to rival theirs: raw, uncensored and fierce!

www.myspace.com/cihuatl1



THE LONESOME VALLEY SINGERS 6:45pm



www.myspace.com/davidchenery

The Lonesome Valley Singers, led by "misfit fiend turned haggard crooner" David Chenery have been described as Canada's weirdest band. Since forming in 2004, the death-country originators have accumulated a loyal fan base of folkies, country, bluegrass and blues aficionados, punks and degenerates. Merging old-time country sensibilities with the dramatic underpinnings of punk rock, cabaret and folk noir, the band has released two acclaimed records and have shared the stage with The Sadies, Nathan, Hank & Lily and the Pack A.D.

"A time comes when aging punks pour whiskey over their wounds and cast off their chains. In such times it is a special breed that picks up the acoustic guitar and plays melodies haunted by tradition to words written in the flames of their own lost youth. David Chenery is one such man. If you find yourself drawn towards the destitute, or simply see better in the dark, make your way to the Lonesome Valley and the tattered hymnal of David Chenery."-- Exclaim Magazine

LEGALLY BLIND 1:30pm

Legally Blind is an agitational-propaganda quartet with diverse musical talents, focusing on local struggles within Coast Salish territories. Band members are also part of social movement activism and see themselves as part of a community of mutual aid, do-it-yourself culture, solidarity and struggle, rather than a dog-eat-dog industry of profit before people and art as commodity. Their current release "Best Before 2010 EP" expresses solidarity with indigenous struggles, Olympic-sized resistance, and a requiem for the rapidly-gentrifying Downtown Eastside, albeit contained within a well adjusted sense of modesty and satire.

Legally Blind is honoured to be playing on Tsleil Waututh territory.

www.myspace.com/punklegallyblind

★ LEGALLY ★ BLIND

No Olympics on Stolen Land



JB THE FIRST LADY & CHRISTIE LEE 2:30pm

Hailing from the Nuxalk and Cayuga Nations, JB The First Lady is a multi-talented MC. Spreading the words of empowerment and speaking from her perspective as an urban Indigenous woman in Canada, JB has performed over 100 shows including fundraisers, festivals and club dates. Her debut album Indigenous Love dropped in November 2008. www.myspace.com/jbthefirstlady

Representing the Musqueam and Tsleil-Waututh Nations, Christie Lee raps in her ancient Musqueam dialect and spreads messages that relate to aboriginal youth, culture, and teachings. She works in youth engagement for the Knowledgeable Aboriginal Youth Association (KAYA) and is in the aboriginal studies program at Langara College.

THE HARPOONIST & THE AXE MURDERER 3:15pm

HAM is a finger-pickin', foot-stompin', harp-blowin' roots blues duo out of Vancouver. Drawing influences from the old masters and innovators like John Hurt, Muddy Waters, and Robert Johnson, their music tells rich tales of midnight trains, black cat bones, highwaymen and a time when song was a simple expression of the soul. Shawn Hall (aka 'the harpoonist') grew up in Toronto, immersing himself in the local blues scene and eventually forming the band Tied to the Tracks. Leo-award winning composer Matthew Rogers (aka the axe murderer) grew up copping licks from his father's collection of BB King records. Both have since become renowned producers working with Mark Berube, Tamara Nile, Dirty Bottom, Gordie Johnson, CR Avery and the Vancouver Symphony Orchestra. Together they have returned to their roots and the roots of the music that surrounds us everyday.

www.myspace.com/harpoonistaxemurderer



SCRUFFMOUTH

4:45, 5:45, 6:45pm

Scruffmouth is a spoken word artist and the 2008 Grand Champion of the Vancouver Poetry Slam whose style is influenced by hip hop and dub poetry.

His work deals with the Black experience throughout history and connects the dots of the past, present and future. Scruffmouth is currently collaborating with artists and musicians to record his album. He is also planning future events as creative director of the Black Dot Roots & Culture Collective, a group of artists and professionals committed to the education, creation and celebration of the Black experience at home and abroad.

www.myspace.com/scruffmouth



WHAT'S WRONG TOHEI?

4:00pm

Joe Shimeld, Shawn Bristow and Joel Tong are What's Wrong Tohei? Three gentlemen of East Vancouver performing loud, up-tempo, punk rock songs dissected and reassembled in a jarring fashion. UTV regulars will certainly recognize the name "Joel Tong", as he's performed both as a solo artist and with his (in) famous band Black Rice in the past. One of the most enduring and high-energy showmen in Vancouver's indie rock history, he's now joined by members of Safety Show and Robosexuals in this new project. This is high volume problem solving served with anxiety. Expect to sweat. www.myspace.com/tohei



1:00-5:00 Climb aboard The Art Express mobile children's art studio for some art fun on the run! This curious and creative studio is designed for young children, 3 - 10 years of age. Tap into Tibetan traditions on board The Art Express, as we delight in the creation of prayer flags. Children will learn about an ancient practice that began in India, and then spread throughout regions of the world. Participants will be provided with colourful cloth to create their own prayer flags. Writing their own mantras and creating traditional images that appear on the flags, we'll display their work outside. The "wind horse" will carry the mantras of peace, compassion, strength and wisdom to all. www.theartexpress.com



3:00 Storytelling with Naomi Steinberg
A seasoned storyteller, Naomi has captivated audiences everywhere, from the International Storytelling Festival in Vancouver to the Science Meets Dharma project in Southern India. She weaves stories for children and families to follow and we welcome her back to the Dragonfly stage.

5:00 Mind of a Snail Puppet Co. "Mouse's Garden"
The stage is built in front of the audience while the famous puppeteer sloooooowly arrives. A mouse plants a seed and waits for it to grow. The only problem is a hungry crow! This is a 25 minute hand puppet show with a deeeelicious ending. *Mind of a Snail Puppet Co. are a "compost-modern" puppetry duo from the Sunshine Coast of B.C. Their performances combine originally crafted puppets, music and masked characters.* www.mindofasnail.org

MALCOLM LOWRY STAGE

HARI ALLURI **(CO-HOST)**

descendant. brown. migrant. storyteller: of Filipino and South Asian ancestry, Hari (Stahz Grandson of Los Migrantes) immigrated with his family to South Vancouver, Coast Salish Territory at age twelve. Social justice brought him to writing, performance, co-creation, facilitation: movement. "Climb us higher by raising the ground up."

A volunteer and performer at past UTV Festivals, Hari is excited to be co-hosting the Malcolm Lowry Stage.

KATHLEEN FORRESTER **(CO-HOST)**

Kathleen is a singer-songwriter, multi-instrumentalist, circus wannabe and word-spinster who loves to weave stories into joyful and meaningful shared experiences. She currently co-hosts The Lesbian Show for local community station Coop Radio and plays solo and with bands around town.

CARLO SAYO

Carlo is a founding member of the Filipino-Canadian Youth Alliance BC, helping to raise consciousness among Filipino-Canadian youth, through social justice campaigns and legal rights and anti-racism education. He is active with the Sinag Bayan Cultural Arts Collective, a Filipino-Canadian group that combines performance, theatre, song, spoken word, and visual arts to promote community development and empowerment towards the genuine participation, settlement and integration of the community.

JUNIE DÉSIL

Junie Désil is a Haitian-Canadian writer. Born in Montréal, and now living in Vancouver, Junie has performed at Under The Volcano, Vancouver's International Storytelling Festival, and other venues. Her work has appeared on CBC's Definitely Not the Opera, and in various other print media. Junie currently works in non-profit.

FAYZA BUNDALLI

Drops heavy shit gracefully.

WONG WING-SIU

On June 27th, 1987, Wong Wing-Siu was critically injured and buried alive in the wreckage of an aircraft for 12 hours while awaiting rescue. Of the 5 core human needs: food, water, shelter, warm, and family. He was only able to satiate the need for one of them: the need for family and the need for connection to those he loved. He told himself stories to stay alive.

Wing-Siu will be telling you a short story today and performing a few songs with his friends Jim Sands and Michel Vles of musical group: "Singing Bones".

CYNTHIA OKA

Cynthia Oka is a young poet of colour, single mama and community organizer of East Asian descent who is currently residing on unceded Coast Salish Territory. Tracing her roots to the Chinese, Javanese and Balinese warriors who fought against Dutch colonization in her homeland of Indonesia, poetry for Cynthia has been a vital element for survival, and a measure of our power to create beauty, vision and possibilities for liberation.

CECILY NICHOLSON

Probably will be always a hick from fullarton township. Began to write, sing and eventually stood to speak poetry as one way to witness the everyday and critique oppressive conditions. Poetry revealed a path through anxiety and creates opportunity to reconstruct a dominating language. Cecily grows flowers. She is a member of the No One is Illegal Vancouver collective, a worker for nine years with the Downtown Eastside Women's Centre, a researcher and facilitator.

RICHARD LIGHT

Richard Light is an Aboriginal poet from the Nuxalk nation. He has been involved in community and youth projects for the past 3 years, and brings the serious side of topics to the stage each time he performs.

MIA AMIR

mia amir is a writer, poet, vocalist, facilitator, educator and community organizer who has lived most her life in Vancouver, BC, unceded Coast Salish Territory. Amir was the 2007/2008 Artist in Residence at newworldtheatre. She is the writer and producer of The Map To Zochrot an interdisciplinary performance piece on Palestine/Israel, recently mounted as part of the 2009 Sistahood Celebration. amir Co-Coordinates the Surrey Urban Youth Project – an arts-based anti-oppression, empowerment and community organizing training for youth in Surrey, BC.

CRYSTAL SMITH

Crystal Smith is T'simshian and Haisla from Hartley Bay. She is 18 years of age and has been writing for 6 or 7 years. She has a big family, which contains 2 younger sisters and older sister as well as 2 older brothers and her mother, all of which support her and sometimes inspire her in her writing. Growing up in a small town she was introduced to racism and a will to fight it. So with that will she writes about numerous issues, mostly involving the aboriginal people. She also has a love for nature and like to share that love through her poetry. However as her wisdom grows she has found other issues which need to be known more, particularly about child soldiers. Therefore she has created a zine just for that cause. Crystal also has been published in magazines, on the internet and created several self published zines.

WORKSHOPS

Resisting 2010: No Olympics on Stolen Land / 2:15PM

This workshop will cover a range of perspectives on the 2010 Winter Games and their impact on our communities. Far from being simply about 'sport', the history of the Olympics is one rooted in displacement, corporate greed, fascism, repression, and violence. The effects of the upcoming Games are clear - theft of indigenous lands; increasing homelessness and gentrification of poor neighborhoods; privatization of public services; exploitative working conditions especially for migrant labour; unprecedented military and police presence and repression; ballooning public debt; and destruction of the environment. Come learn about the issues and get involved in challenging the corporate circus when it hits town in 2010!

Panelists:

The Olympic Resistance Network ORN is primarily based in Vancouver, Coast Salish Territories, and exists as a space to coordinate anti-2010 Olympics efforts. Organizing through the ORN is largely being done under the primary slogan and understanding of "No Olympics on Stolen Native Land," although this is an opportunity for a large convergence of groups including anti-capitalist, Indigenous, anti-poverty, labour, migrant justice, housing, environmental justice, civil libertarian, anti-war, and anti-colonial.

Micheal Vonn Vonn is the Policy Director of the BC Civil Liberties Association. The BCCLA is Canada's leading civil liberties group, actively working on issues such as police accountability, prevention of torture, privacy protection and freedom of expression.

Christopher Shaw Shaw was involved in anti-globalization organizing and served as a "street medic" in demonstrations from Quebec City to the present. He was the provincial Green Party media chair from 2003 to 2005 and is now the media spokesperson and policy analyst for the Work Less Party. He is currently active with the Olympic Resistance Network.

From Gaza to Gustafsen: The Links Between the Intifada & Indigenous Sovereignty / 4:00PM

This workshop will focus on the connections between the political struggles in the occupied territories of Palestine and the movement for Indigenous Sovereignty in the unceded territories of Canada. After the founding of the state of Israel in 1948, more than half of the Palestinian population at the time were driven off their homeland. Similarly, in Canada, after European invasion, many Indigenous peoples were removed from their traditional territories and forced onto reservations, where current living conditions have been described as analogous to third world countries.

The connectivity between these two also includes being subjected to models of "social control", and permanent internal colonialism. This has contributed to systems of apartheid that include checkpoints, ID/ status cards, the attempted annihilation of culture and the destruction of traditional lands and livelihood.

Like Palestinian liberation groups, who continue the "Intifada" in the name of not being systematically decimated as a people, Native Sovereignists have also been criminalized and their steadfast resistance and struggle for self-determination has been met with excessive military repression and violence.

Panelists:

Gord Hill Hill from the kwakwaka'wakw nation, has been involved in indigenous anti-colonial and anti-capitalist resistance since 1987. He is a writer, artist, public speaker and organizer currently maintaining the No2010.com website and WarriorPublications.com

Hanna Kawas Kawas was born in Bethlehem, Palestine and is a long-time Palestinian activist and broadcaster. He is the chair of Canada Palestine Association www.cpavancouver.org and founder and cohost of the Voice of Palestine on Co-op Radio www.voiceofpalestine.ca Hanna has been without a Canadian passport for over 10 years due to the refusal of Canadian authorities to inscribe Palestine as his country of birth See: <http://cpavancouver.org/bdenied.pdf>

Invincible Please see Page 4 for full bio

Peoples History of Kanada: Chapter 2 Internment, Displacement and Stolen Generations / 5:30PM

Part 2 of our series The People's History of Kanada will highlight the commonalities shared between three communities who suffered grave injustices at the hands of the Canadian government. Over the past several decades, the Canadian government has attempted to reconcile these shameful acts, by way of formal "apologies" and restitution.

Residential Schools: In B.C., the first Indian Residential School was established in 1861 and was operated by the Roman Catholic Church. In 1920, Canada amended the Indian Act, making it mandatory for aboriginal parents to send their children to residential schools. Funded under the "Indian Act" by Indian and Northern Affairs Canada, the schools were run by churches of various denominations. This bold state-funded enterprise was for the most part carried out in western Canada with tremendous bureaucratic and missionary zeal for over a century. The attempt to force assimilation involved punishing children for speaking their own languages or practicing their own faiths and this punishment often came in the form of mental, physical and sexual abuse. Overcrowding, poor sanitation, and a lack of medical care led to high rates of tuberculosis, and death rates of up to 69 percent, an obvious attempt at cultural genocide. (CONTINUED ON FACING PAGE)

Internment of Japanese Canadians: Following the attack by Japan on the United States at Pearl Harbor in December 1941, and spurred on by a history of anti-Asian and racist sentiments, the federal government used the War Measures Act to pass Orders-in-Council to expel, incarcerate, dispossess, disperse and deport “persons of Japanese racial origin.” 22,000 people, 75% of whom were Canadian citizens, and some whose families had been in Canada for three generations or more, were expelled from their homes in B.C., had their property seized and sold (the proceeds from which were used to pay for their own internment) and were herded off to internment and labour camps in the Interior of B.C.; sugar-beet and other farms in Alberta, Manitoba, and Ontario; and labour and Prisoner of War camps in Ontario. The conditions of all these sites were extremely poor. In 1945, after the war was over, the Canadian government deported 4,000 people to Japan. By 1947, the government had dispersed over 13,000 Japanese Canadians east of B.C.

Komagatu Maru: (Please see Page 43 for a full editorial)

The Komagata Maru was a ship chartered by Sikh businessman Gurdit Singh to challenge Canada’s racially motivated continuous-journey regulation. The ship arrived in Burrard Inlet on May 23, 1914, where for two months the passengers and the authorities were involved in a heated legal battle. In the end, only 24 passengers were given permission to legally stay in Canada. The ship was then forced to sail back to India with the remaining passengers still on board.

Panelists:

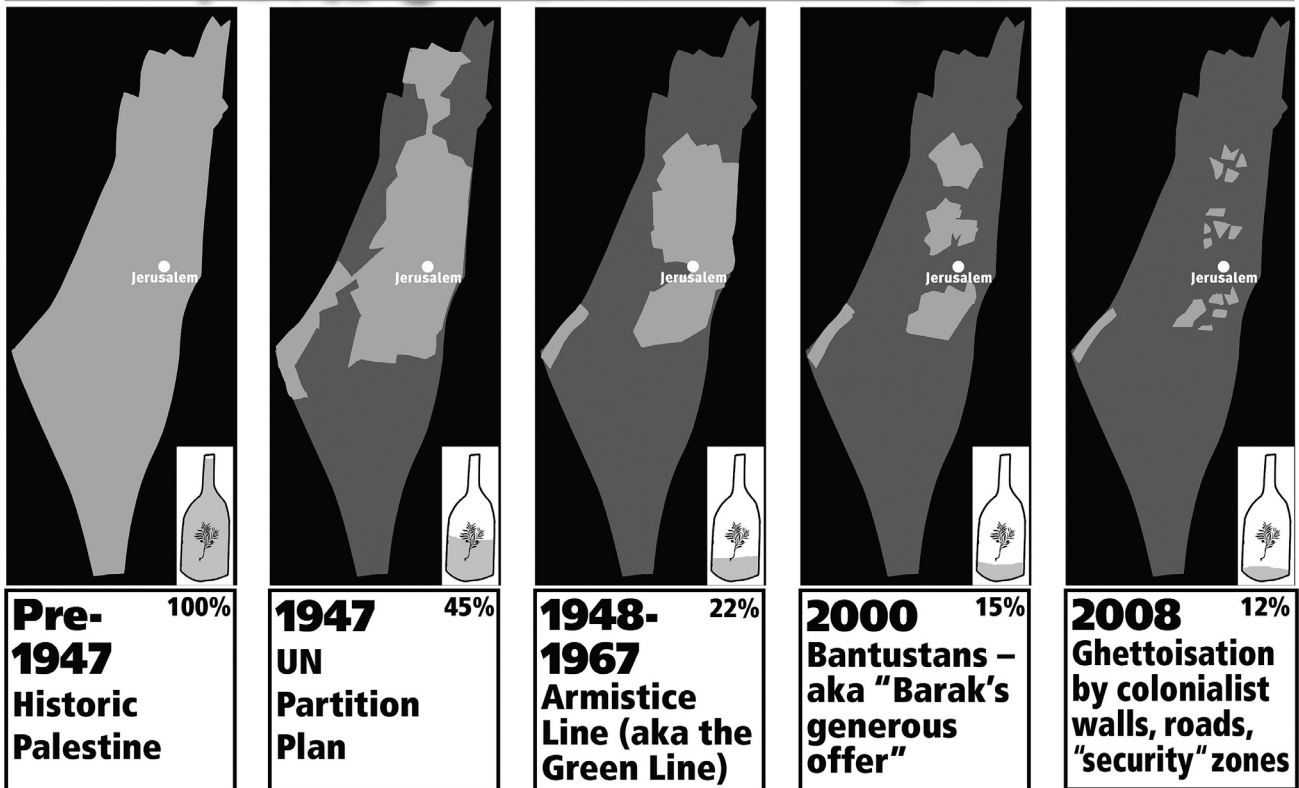
Chin Banerjee Now retired from the Department of English at SFU, Chin has been an activist in the Indian community since the 1970’s, focusing on the struggle against racism in Canada and social justice and human rights issues in Canada and India. He is Secretary of South Asian Network for Secularism and Democracy and President of South Asian Film Education Society.

Dr. Hari Sharma Sharma is President of South Asian Network for Secularism and Democracy and is a long-time political activist and author in Canada and India.

Kat Norris Kat Norris has been an activist since the mid 70’s when she joined the Leonard Peltier Defense Committee. A survivor of Kuper Island Residential School, she continues to use her voice as coordinator of the Indigenous Action Movement, keeping Indigenous issues in the news, most notably the deaths of Frank Paul, Kyle Tait and housing issues in the Downtown Eastside. Her free time is spent writing, painting, doing spoken word, and pow wow dancing.

Mona Oikawa Mona Oikawa is Associate Professor in the Race, Ethnicity and Indigeneity Program at York University <http://www.atkinson.yorku.ca/SSocialS/rei/>. Her current research examines the relationship of Japanese Canadians to a history of colonialism in Canada. Her book, Cartographies of Violence: Women, Memory, and the Subject(s) of the “Internment” is forthcoming from the University of Toronto Press. Mona has worked for over 30 years in community organizing.

PEACE + JUSTICE FOR PALESTINE!



ART CREDIT: FREXERO.COM

END ISRAEL’S ILLEGAL OCCUPATION NOW!

W2 opens this winter at Woodward's



W2 is a world-class community media arts centre in Vancouver's DTES. W2 will feature a 70-seat cafe, 200-capacity performance space, community TV studio, FM radio station, letterpress, youth media centre, community lounge, telepresence and mobile media programs, and more.

Following Woodward's long history, Woodsquat, and City of Vancouver community consultations, W2 was envisioned in 2004 by DTES residents, and has emerged as a cluster of cultural and social services groups. Together, these 20 organizations are committed to providing a crossmedia voice for marginalized peoples, redress, and cross-cultural dialogue. W2 includes Coop Radio, CJSF Radio, Kootenay School of Writing, Indigenous Media Art Group, W2 Youth Media Lab, KickstArt, and many others.

W2 Community Media Arts Society is already breaking barriers with exhibitions, events, and programs.



Bladerunners Youth Media Arts Apprenticeship

Looking for a challenging creative technology job? Between 19-30 years? W2 invites applicants for 6 months of paid training, plus an ongoing job. DTES residents, Aboriginal, youth of colour, women, and "at-risk" youth encouraged to check our website and apply.

W2 Office: #205-163 W Hastings, Vancouver, BC, V6B1H5. Public programs are next door at **Flack Block Gallery**, 157 W Hastings (at Cambie).
Twitter: @W2Woodwards

Check out our Summer/Fall 'launch pad' programs at the W2 Flack Block Gallery:

My Space Exhibition

Photography by Rita Leistner & Vancouver Area Network of Drug Users (VANDU) Oral History Project. thru August.

Celebrate Pride Weekend!

'Tragic Magic' with San Fran artists Silas Howard, Glenn Marla and Heather Ács/2 rooms/local DJs
Aug 2, 10pm-2am

Under the Volcano Festival weekend, in association with NOII: **Interference Art Workshop with LAL + Invincible** Aug 7 & 11

Post-Festival show Aug 11 details noii-van.resist.ca

Gastown Drive-in: Woodward's Parkade Rooftop Cinema. Aug 19 & 26, Sept 2 & 9

SWARM Festival of Artist-Run Culture Sept 11

New Forms Festival Sept 18

LIVE Performance Art Biennale

Letterpress, hip hop + performance Oct 23-24

Favianna (USA), Tania Willard, Marika Swan

November, Residency with W2 letterpress

Mobile*Native / Antoni Abad (Spain)

November, Residency with mobile locative media

Learn more by joining our online community at www.creativetechnology.org

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OLYMPIC RESISTANCE NETWORK

The Olympic Resistance Network is primarily based in Vancouver, Coast Salish Territories, and exists as a space to coordinate anti-2010 Olympics efforts. Anti-Olympics organizing through the Olympic Resistance Network is largely being done under the primary slogan and understanding of “No Olympics on Stolen Native Land,” although this is an opportunity for a large convergence of groups, issues, and sectors – anti-capitalist, Indigenous, anti-poverty, labour, migrant justice, housing, environmental justice, civil libertarian, anti-war, and anti-colonial - to come together.

WHY RESIST 2010?

The 2010 Winter Olympics will take place on unceded indigenous land from February 12 - 28, 2010. Far from being simply about ‘sport,’ the history of the Olympics is one rooted in displacement, corporate greed, fascism, repression, and violence. Those with the most to gain from the Olympics are the political and corporate elite – from real estate developers to private security corporations.

The negative effects of the upcoming 2010 Winter Games are already quite clear:

- Theft of unceded Indigenous lands, particularly for sport tourism and resource extraction. There are over \$5 billion worth of resort plans since the Olympic bid, despite significant grassroots Indigenous opposition; for example around Kamloops and Mount Currie. At the Sun Peaks Resort alone, there have been over 50 arrests of Indigenous people who have been opposing the \$295 million expansion of the resort on their traditional territories. Indigenous land has also been appropriated for the creation of transportation infrastructure such as bridges, port facilities, and highways. Since the Olympic bid the BC government has expedited the application process within the construction, mining, logging, forestry, oil/gas and resort sectors, thus opening up unceded Indigenous territories for sale to corporations, akin to the “gold rush.”

- Increasing homelessness and gentrification of poor neighbourhoods, especially Vancouver’s Downtown Eastside (DTES). It is projected that the number of homeless in Vancouver will triple from 1000 homeless people since the Olympic bid in 2003 to over 3200 people by 2010. At present, over 1200 low income housing units have been lost in the DTES since the Olympic bid in 2003. Meanwhile, real estate speculation and gentrification has led to a projected 1500 new market housing units, primarily condominiums, being built in the DTES. According to a report by the Geneva-based Centre on Housing Rights and Evictions, the Olympic Games have displaced more than two million people around the world over the last 20 years. This figure does not include the estimated additional 1 million displaced due to the Beijing Games.

- Unprecedented destruction of the environment. This includes: massive deforestation in the Callaghan Valley to build the Whistler Olympic Center; clear cuts of Cypress Mountain, which is a designated 2010 venue location; massive sand and gravel mining operations to build construction materials; and the destruction of Eagleridge Bluffs due to the Sea-to-Sky Highway construction. In 2007, 71-year old Pacheedaht elder Harriet Nahanee and 78-year old environmentalist Betty Krawczyk were two of the arrestees at a blockade opposing construction at Eagleridge Bluffs. Harriet Nahanee contracted pneumonia at the Surrey Pre-Trial Center. She died a few days later, while hospitalized, on Feb. 24, 2007.

- More privatization of public services and ballooning public debt. The total cost for 2010 and related construction will be close to \$6 billion, with Olympic venues alone costing over \$4.5 billion. For example, taxpayers are on the hook for \$875 million for the 2010 Olympic Athletes Village’s construction costs alone, while costs for the Vancouver Trade and Convention Centre have skyrocketed to almost \$900 million.

- Union busting through imposed contracts and vulnerable working conditions for migrant labour. There are an estimated 3,000-5,000 temporary migrant and undocumented workers in the Olympics-fuelled and speculation-driven construction industry that are prone to hyper-exploitation and are vulnerable given their lack of full legal status.

- Increased funding (up to \$1 billion) for the police, military, and border agents in the name of "national security." Sociologist David Lyon has dubbed Vancouver 2010 "the Surveillance Games," since security operations will include over 13,000 RCMP, military & other security personnel as well as joint US-Canada military & North American Aerospace Defence Command operations.

- Criminalization of the poor. Former Mayor Sam Sullivan has written: "I believe we have a tremendous opportunity to use the upcoming 2010 Games as a catalyst to [solve public disorder problems]." Plans to "cleanse" the city's core of the poor include increased funding for private security initiatives such as the Downtown Ambassadors; passing of the Safe Streets Act which prohibits sitting or lying down on city sidewalks; banning dumpsters from the downtown core; and more. In addition, VANOC has set aside \$500,000 for an emergency homelessness shelter "warehouse" that will only be open for the duration of the Games.

- Corporate profiteering: Beginning in 1985, the IOC designated top-level corporate sponsors as The Olympic Partners (TOP). These corporations gain exclusive world-wide marketing rights for a specified term. Along with paying sponsorship fees, these corporations supply products and services to Games as part of their contracts with the IOC. While making billions, these corporate sponsors of the Olympic Games also have some of the worst environmental and social practices on record. For example: Petro-Canada is one of the most environmentally destructive oil and gas companies; Royal Bank of Canada is the top financier of the environmentally devastating Alberta Tar Sands; Hudson Bay Company has been responsible for the colonization of Indigenous land; General Electric is one of the world's top three producers of military aircraft engines and a major producer of nuclear power plants; Dow Chemical is the world's second largest chemical manufacturer and cause of the Bhopal gas disaster in India; Coca Cola has been responsible for toxic waste pollution and massive depletion of ground water, and has also been involved in hiring paramilitary groups to violently repress union organizers in Colombia; and McDonalds is one of the largest junk food restaurants and known for its exploitation of workers and contribution to poor health standards.

- Repression of dissent: Anti-Olympic activists are already being subjected to heavy surveillance and repression and countless people, particularly Indigenous defenders, have been intimidated and harassed by CSIS and VISU (Vancouver 2010 Integrated Security Unit). A May 2008 CSIS Threat Assessment document notes that "opposition to the 2010 Olympic Games is most noticeable amongst the more extreme elements of First Nations communities in conjunction with groups like No



ART CREDIT: ZIG ZAG

One is Illegal, the Anti-Poverty Committee, and the Downtown Eastside Residents Association." Protest pens, fenced-in areas for demonstrators that are isolated from the public, and control of political displays are already planned for the Games under the guise of "free speech zones."

GET INVOLVED!

The Olympic Resistance Network is a diverse network of groups and individuals which is continuously growing. We look forward to working together across our experiences and movements, while sharing a common understanding including an anti-colonial and anti-capitalist analysis; respect for diversity of tactics and strategies; an anti-oppression understanding and solidarity with those most directly affected; and organizational philosophy based on decentralization within a coordinated and accountable structure.

The ORN supports the international resolution passed by over 1500 Indigenous delegates at the Intercontinental Indigenous Peoples Gathering in Sonora, Mexico to "boycott the 2010 Olympic Games" based on Resolution #2 of the Gathering which states: "We reject the 2010 Winter Olympics on sacred and stolen territory of Turtle Island—Vancouver, Canada." Based on this, we are working towards a global anti-capitalist and anti-colonial convergence from February 10 - 15, 2010. We hope to see you all in 2010 and together we will demonstrate our indignation and resistance!

If you are interested in hosting an Anti-Olympics educational event, such as a film screening or panel with speakers, please contact us if you require support. We are able to provide educational materials, suggestions for speakers from diverse experiences, as well as resistance art, posters, comics, buttons, stickers and more!

Interested in receiving regular announcements including news of interest and events, or want to come out to an organizing meeting?

Contact us at olympicresistance@riseup.net or look us up at <http://olympicresistance.net> or www.no2010.com.

VOICES OF INDIGENOUS RESIS

SHUT'DOWN

Quotes provided to Olympic Resistance Network
http://web.resist.ca/~orn/blog/?page_id=7



“The Games are taking place on unceded Indigenous land without the full consent of Indigenous peoples. Indigenous peoples are also negatively impacted by the Games with Indigenous people disproportionately overrepresented amongst the homeless population, the justification the Games has provided for the surveillance and repression of Indigenous communities, and increased corporate ravage of natural resources located on Indigenous lands.”

Bernie Williams of Native 2010 Resistance.

“The Four Host Nations does not represent us. It is a corporate body made up primarily of government-funded Indian Act band council chiefs, not hereditary chieftainships. An overwhelming number of Indigenous people in these territories and in the interior are opposed to the Olympics because of the long-term impact including destruction of the land, commodification of Native art and culture, and the creation of long-term poverty once the few token jobs are gone.”

Seislom, a Lil'wat Elder.

ART CREDIT: ANGE STERRITT

TANCE TO THE 2010 OLYMPICS

“The funding of the Olympics before the funding of the suffering, homeless and impoverished people of these Indian territories shows only that the government in B.C. is only interested in economic gain and not the well-being of the people who lived here prior to the Olympics.”

Tsalalhmecc, Statimc Native Youth Movement.

“There are over \$5 billion worth of resort plans since the Olympic bid. The Olympics are opening up our land, our sacred sites, and our medicine grounds for sale, but we want the world to know that our land is not for sale.”

Kanahus Pellkey, Secwepemc Native Youth Movement jailed for fighting Olympics-related expansion of Sun Peaks Resort, Kamloops.

“The corporate green-washing of the Games has acted as a cloak for unregulated irresponsible development. The 2010 Olympics will be one of the most ecologically damaging Games in history with and will also displace Indigenous peoples, and working and poor people. Many of the Games sponsors such as Petro Canada and Royal Bank of Canada are also notorious investors in Canada’s environmental armageddon known as the Alberta Tar Sands.”

Clayton George Thomas-Muller of the Indigenous Environmental Network.

“Because we have no treaty with Canada, the imposition and encroachment of Whistler - their hydro lines, their highways, their railroad, in fact all infrastructure development for the 2010 Games - in our territory is illegal.”

James Louie - St’at’imc nation, Whistler.

“By hosting the 2010 Winter Olympics, Canada has opened up their Human Rights record to international scrutiny. Canada is trying to buy their way around their poor Human Rights record by funding just a few Indigenous Peoples but the reality remains that Indigenous Peoples are the poorest and most marginalized peoples in Canada because the government continues a policy of non-recognition of our Aboriginal title.”

Arthur Manuel of the Indigenous Network on Economies and Trade.

“Indigenous resistance, in particular, has always been seen as a potential threat to national security from the earliest days of colonization. This potential arises from the oppressed living conditions imposed on Natives and our spirit of resistance, which contains within it the danger of empowering other social movements. As a result of the negative social and environmental impacts of the 2010 Olympics, conditions for Native peoples will only decline, which in turn will increase our resistance.”

Gord Hill, a member of the Kwakwaka’wakw nation.

OLYMPIC TAR SANDS

by Macdonald Stainsby

On the surface the Winter Games in Vancouver are about sports, and the tar sands are about energy production. However, as Indigenous Environmental Network tar sands campaigner Clayton Thomas-Muller describes it: "The corporate green-washing of the Games has acted as a cloak for unregulated irresponsible development. The 2010 Olympics will be one of the most ecologically damaging Games in history with and will also displace indigenous peoples, and working and poor people," along side the massive subsidies, public debt and housing crises that accompany both tar sands and Olympic development. Further, "Many of the Games sponsors such as Petro Canada and Royal Bank of Canada are also notorious investors in Canada's environmental armageddon known as the Alberta Tar Sands." In recent months, Petro-Canada was bought by Suncor-- showing that the economic collapse is already having dire impacts on social justice struggles the country wide.

Both the tar sands and the Olympics are further deepening colonization and threatening the traditional lands of indigenous populations. Both projects have increased housing crises dramatically in Alberta and BC, leading to violence and exploitation-- most notably of indigenous women. Laws, security agreements and new trade deals are also being taken up-- most notably the Security and Prosperity Partnership. Using the "new" negotiations-- somewhat like NAFTA but involving draconian security measures as an important factor-- "temporary foreign worker" programs have been used to construct much of the new infrastructure in Vancouver as well as in Alberta. Thanks in part to the SPP, both provinces now see more TFW's brought in than landed immigrants. With the simply astronomical development scale of the tar sands and the "end date" of the 2010 Games for next February, the SPP is set to heighten these numbers many times over, while completely over-running what weak environmental legislation already exists. An entire separate document of the SPP is entitled "The Oil Sands Experts Group" and explicitly calls for both of these regressive policies.

Here are some of the corporations that are invested in both the 2010 Games and the Tar Sands Gigaproject:

Petro Canada/Suncor:

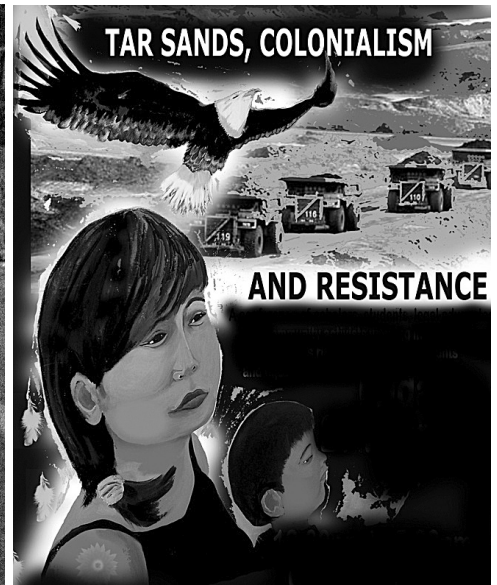
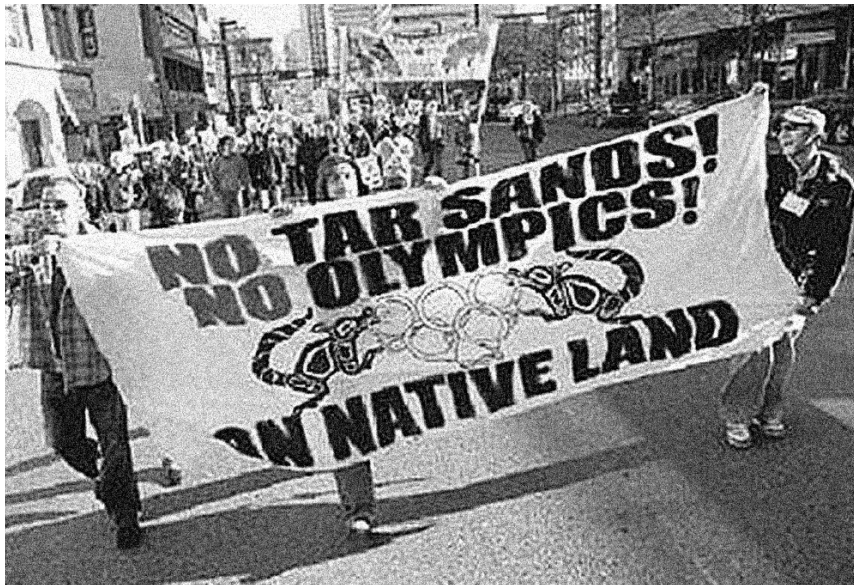
They are both the official energy supplier of the 2010 Games and a major player in the tar sands-- Petro Canada recently being bought by the biggest tar sands operator of them all, Suncor. The Petro Canada Fort Hills project (60% control), a massive newly approved strip mine in the northern Athabasca Region, would maximize production according to their own projections, at 280 000 barrels of mock crude a day by 2015. That would make them one of the largest projects even in this strip mining region. Suncor is the oldest commercial venture in the Tar Sands, and runs two massive mines that have tailings ponds visible from outer space. With the purchase of Petro Canada, Suncor now has a 12% stake in Syncrude as a whole. Petro Canada also owns the Sag-D project called McKay River. In terms of the 2010 Games, Petro Canada describes their commitment as beyond Vancouver but in fact "Our commitment to sport fuels the dreams of athletes across Canada." Welcome to the "Greenest Games ever", now brought to you by Suncor.

TransCanada Pipelines:

TCPL is one of the largest pipeline corporations in North America and are responsible for the proposed Mackenzie Gas Project, Alaska Highway and North Central Corridor pipelines all set to deliver natural gas to Alberta and the massive twin Keystone Pipelines taking bitumen south into the United States. TCPL is also an Official 2010 Supplier, constructing the bulk of pipeline infrastructure into and out of the Tar Sands areas.

Royal Bank of Canada:

RBC is one of the primary national sponsors of the 2010 Olympic Games and is also extremely well-invested in tar sands operations. Royal Bank is the largest bank in Canada in terms of both money and number of account holders and is responsible for investments in Canada's fossil fuel industry equivalent to 13% of the CO2 footprint for the entire country. RBC has been systematically targeted by sabotage and direct actions across Canada since the bid to host the 2010 Games was officially given to Vancouver and Whistler. As a tremendous investor into the tar sands, the overlap for Royal Bank is extremely large. RBC is a driving force of many of the worst possible projects in other areas, but the tar sands of Alberta and the BC 2010 Olympic Games rank at the top.



ART CREDIT: ANGE STERRITT

There are many other corporations who are involved in both the tar sands development and in the 2010 Games. They are (but not limited to):

The Tar Sands and the Olympics are being facilitated by the Security and Prosperity Partnership (SPP), a trade negotiation process that is being led by North American Competitiveness Council (NACC). One of the primary founders of NACC is a man named Rick George, who happens to be the head CEO of Suncor. The overlap here continues, with:

Teck Cominco Official 2010 Supplier, both a producer of tar sands crude and a major mining company in general.

Manulife Financial (NACC)
Worldwide Olympic Sponsor

Britco Official 2010 Supplier, and a major construction company for workplace accommodations (camps) in both BC and the tar sands of Alberta.

Bell-Globe Media (NACC)
2010 National Partner, and largest single sponsor

EPCOR Official 2010 Supplier, major utility company across Alberta & contracts to work for Suncor, providing services for the Voyageur Project, one of Suncor's largest mines.

Canfor (NACC)
Peter J.G. Bentley, chairman and director of Canfor Corporation, governor of the Canadian Olympic Foundation

There are many others, but these are the major players, along with the historically genocidal Hudson's Bay Company--not only did this company carry out the first massive wave of colonization of northern Canada and the West, but today continues that tradition as one of the major corporate partners of the 2010 Games and the displacement of traditional lands in British Columbia.

The overall process, trade deal facilitation and the costs incurred to both traditional indigenous lands and impoverished communities because of the Tar Sands and 2010 Olympic Games are practically mirror images of one another.

With issues ranging from homelessness, environmental destruction on a massive scale, indigenous land displacement, threats to personal safety (in particular among displaced indigenous women), surveillance and security escalation through "safety ordinances" and the promotion of wars of aggression through both funding and spectacle, the social impacts of these projects are also joined at the hip. The environmental destruction of the 2010 Games is immense, and the damage of the Tar Sands are the largest and most destructive on the face of the entire planet.

With these corporations seeing "opportunity" arising from the linking of tar sands development and 2010 sponsorship and construction, so too must we see the same resistance opportunity. From these direct links comes an understanding of this among those who would say "no" to the social, environmental and economic costs so incurred in both Alberta and British Columbia, as well as nationally with our resistance also becoming understood as one and the same to all of these plans and major corporate schemes.

<http://oilsandstruth.org>



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Since the Beginning of Time**

MAIN STAGE

- 12:00 DJ BUZY B
- 1:15 ORA COGAN
- 2:00 CHILDREN OF TAKAYA
- 2:45 CULTURAL MEDICINE CABINET
- 3:30 GABRIEL TEODROS/ KHINGZ
- 4:30 CHERVONA
- 5:25 MECCA NORMAL
- 6:15 UBC GIRLZ BHANGRA TEAM
- 7:00 INVINCIBLE
- 8:00 LAL
- 8:45 PAM THE FUNKSTRESS



Event SCHEDULE

WATER FRONT STAGE

- 1:30 LEGALLY BLIND
- 2:30 JB THE FIRST LADY & CHRISTIE LEE
- 3:15 THE HARPOONIST & THE AXE MURDERER
- 4:00 WHAT'S WRONG TOHEI
- 5:00 CIHUATL-CE
- 6:00 PURPLE RHINESTONE EAGLE
- 7:00 LONESOME VALLEY SINGERS

DRAGON FLY

- 1:00 ART EXPRESS BUS!
- 3:00 STORYTELLING WITH NAOMI STEINBERG
- 5:00 MIND OF A SNAIL PUPPET SHOW

MALCOLM LOWRY STAGE

- 2:00 CYNTHIA OKA
- 2:30 CECILY NICHOLSON
- 2:50 CARLO SAYO
- 3:10 MIA AMIR
- 3:35 CRYSTAL SMITH
- 3:50 FAYZA BUNDALLI
- 4:10 WONG WING-SIU
- 4:45 RICHARD LIGHT
- 5:00 JUNIE DÉSIL
- 5:25 CECILY NICHOLSON
- 5:35 CYNTHIA OKA

WORK SHOPS

- 2:15 Resisting 2010: No Olympics on Stolen Land
- 4:00 From Gaza to Gustafsen:
The Links Between the Intifada & Indigenous Sovereignty
- 5:30 Peoples History of Kanada:
Chapter 2 Internment, Displacement and Stolen Generations

Shifting the "Frame" on the Olympic Games to see the real costs

by Chris Shaw

The Olympic movement surrounds itself with a well-rehearsed mantra about the spirit of "Olympism", the notion that the Olympic Games use elite sports for the betterment of all humankind. Olympism in this conventional view puts the spotlight on the three "pillars" of sports, the arts, and environment sustainability. Elaborating on this view, Olympic officials and supporters contend that being against the Games denigrates the efforts and achievements of the athletes, dismisses the impact of art on the human spirit, and fails to appreciate that the Games promote environmental responsibility. To be against the Games is also tantamount to being against peace since the Games are thought to promote the so-called Olympic Truce during which nations cease hostilities on the battlefield, instead meeting in peace on the playing field. This kittens and rainbows version of reality, the official "frame", is carefully constructed and maintained by the International Olympic Committee (IOC) and the mainstream corporate media.

There is only one fundamental problem:

It's all a gargantuan lie.

In reality, the Olympic frame resembles the so-called Nigerian banking scam in its basic construction and intent. The latter, for example, begins when someone you don't know approaches you, usually now by e-mail, and offers you a significant share of money hidden in a secret bank account in some foreign country by the correspondent's former husband/client/friend. As the scam unfolds, you learn that the money is about to be seized by the government of this country which will use the money for evil purposes. Can you help out? All you have to do is send your PIN number for your account...and you know how the story ends. The construction of the scam is actually clever as it appeals simultaneously to human altruism and greed.

Now consider how the Olympic scam works: Olympic bid organizers highlight the spirit of Olympism (the altruism part) and how your city can be part of it. If you get the "privilege" to host the Games, your city will have world-wide attention, tourism will skyrocket during and after the Games and Games-related projects will pour money into the economy and government treasury. Best of all, it's practically free... and you will even make a load of cash if you want by renting out your house to grateful –and rich– tourists (the greed part).

But just as with the banking scam the entire Olympic adventure for cities too weak to resist the IOC's siren song, catastrophe awaits in the future. Inevitably it begins with cost overruns on venues and the mega projects that made the Olympic bid possible in the first place. For Vancouver's Games, this came almost immediately after the Games had been awarded when the Vancouver Organizing Committee for the Olympic Games (VANOC) went to the provincial and federal governments for an additional \$110 million in spite of having sworn that the projected cost of \$660 million would be more than enough. Simultaneously, the mega project costs skyrocket. Vancouver's "essential" Olympic projects were the Sea to Sky Highway upgrade, a new convention centre, and the Richmond Airport subway/train (RAV) whose total costs came in at almost \$5 billion. Next, security costs, stated before the Bid was won at a modest \$175 million now approach \$1 billion. British Columbians who thought that the entire project could be brought in for the initial \$660 million have, like banking scam victims, begun to realize that when all is said and done this Olympic journey will cost them well over \$6 billion.

Worse, the costs may be vastly higher as Vancouverites are now finding out with the Athletes' Village project. What had been sold to them in 2002 by a former mayor as "not costing Vancouverites one penny" now comes with a total Olympic price tag of well over a billion dollars.

There is much more than just the enormous costs that lead me to oppose the Games. The real estate and other development that is at the heart of any local Olympic bid,

indeed the reason that the Bid Corp was formed around developers came with a butcher's bill of environmental destruction at Eagleridge Bluffs and the Callahan Valley. The former was an unique wildlife sanctuary and home to the last arbutus forest on the south coast; it is now a four lane highway at the cost of 5,000 old growth trees felled and habitat destroyed. The Callaghan, just west of Whistler, saw the loss of tens of thousands of more trees, many old growth, cut down and even more habitat destroyed. Carbon dioxide emissions associated with construction and the flood of hoped for Olympic tourists, added 5% of B.C.'s annual output to the atmosphere.

Homelessness in Vancouver has gone from about 600 pre-Bid to well over 3,000 today. Accompanying this has been the gentrification of parts of the Downtown Eastside and the blatant theft of unceded Native land. In the name of Olympic security, many of the homeless will be moved around like chess pieces. Social activists opposed to the Games are being monitored by the Integrated Security Unit (ISU), a special force set up for Olympic security, and many have been visited by ISU in a campaign of frank harassment and intimidation. As one activist with ORN terms it, it is a "user pay police state".

www.2010watch.com

Finally, for an Olympics that was promised to be the most accountable and transparent in history, the sad reality is that the last seven years have shown the complete opposite to be the case as VANOC and all levels of government continue to hide costs and the impacts of the Games on the lives of most of us.

Unlike the Nigerian banking scam that creates financial havoc for individuals, the Olympics do so for entire communities and cities. Is this an accident? No more than the banking scam is. And in this observation lies the greater realization that the Olympic Games are not merely a local scam to be leveled at city after city, but part of a much larger corporate assault on the peoples of the world. The Olympic Games reflect nothing less than the unholy union of the IOC and its billions of dollars in profits with the corporate sponsors like Coke and McDonalds and the various agencies of compliant governments, all determined to privatize the last of the commons.

The Olympic circus has run its course and it is well past time to bring it to an end. Vancouver 2010 will be site of the first real organized effort to resist the Olympics and what we do here will send a message to our brothers and sisters in struggle around the world. If you share our vision and reject that of the Olympic industry, join us!



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CIVIL LIBERTIES AND THE OLYMPICS

by Micheal Vonn

There are three main, sometimes overlapping, categories of civil liberties issues that are seriously impacted and highlighted by the Olympics.

They are freedom of expression, police accountability and privacy.

Surveillance is perhaps the over-arching theme and we should be very concerned about such traditional mega-event “legacies” as permanent video monitoring of public space.

Olympic security /surveillance has been getting some needed media attention, so within this limited space, I’m going to overview free speech and policing matters.

FREEDOM OF EXPRESSION

Police Scrutiny of Olympic Critics In the run-up to the Olympics, one of the most critical freedom of expression issues is the extraordinary police scrutiny of people who are openly critical of the Olympics. Police have been contacting people in their homes and at their workplaces and whether such contact is an intended or unintended deterrent to anti-Olympics messages, it amounts to an oppressive “chill” on free speech.

VANOC Advertising Buy-Out

Then, there is the intended or unintended effect on expressive freedom of limiting advertising during the Games. Last fall the media reported that VANOC had bought out all the advertising space on public transit vehicles, including vehicle exteriors, transit stations and platforms, airport baggage carousels, mall posters and outdoor billboards for the ten weeks surrounding the Games. VANOC’s stated intent was to monopolize these advertising venues in order to prevent “ambush marketing” by corporations that are not Olympic sponsors. In response, the BCCLA filed a complaint with the Competition Bureau. We argued that VANOC’s actions would effectively control the messaging in public space and rid the public forum of critical space for political speech and dissenting views. It’s not your usual anti-competitive complaint. In our view, it is not enough to say that VANOC’s buy-out does not constitute impermissible monopolization because other forms of advertising could still be purchased (like tv and radio ads) and people can buy outdoor advertising outside the ten week period, or at any time, outside the geographical area of the Games. We say, freedom of expression is certainly not minimally impaired if the messages in the public space advertising venues of the Olympic City that are critical of the Olympics are only viewable well before the Olympics or well after. Our complaint with the Competition Bureau is still being assessed. Meanwhile, we should note that this restriction on messaging is hardly isolated...

Clothes and Signs

There will also be restrictions on clothing/signs with political messages in Olympics venues. The Integrated Security Unit (ISU) will be enforcing VANOC rules on clothing/signs inside venues because, in their view VANOC is a “private property” operator and can make the rules they feel are appropriate, generally through private security at venue entrances.

There are various questions about the “private” vs. “public” nature of the Olympics and when we can exercise our constitutional rights in the context of the Olympics. While much of this is grey in law, we know at this time that the ISU is agreeing that there will be no t-shirts sporting words like “Free Tibet” permitted at official Olympics venues.

And if you thought policing of fashions is outrageous, how about restrictions on the messages you can display on your own private real estate?

City of Vancouver “contract obligations” to protect Olympics brands

Based on the City of Vancouver’s “contractual obligations to use best efforts to protect Olympics brands”, the City requested a number of amendments to the Vancouver Charter that would, for example, allow for City authorities to enter private dwellings to remove “graffiti” and “illegal signage”. What such a provision would amount to in practice is not known. But we say there is nothing in the amendments requested that protect citizens from having by-law officers remove political signs from a residence window overlooking an official venue or having by-law officers prevent leafleting that expresses anti-Olympics sentiments. After all, the context for this is the International Olympic Committee’s “Olympic Charter” which at Rule 51, demands limits from host cities on what it calls “advertising, demonstrations, propaganda” and in particular states that: “No kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas.” To respond to that as briefly as possible: the edict expressed by the rules is antithetical to Canadian democracy and our Charter rights. The Constitutionality of the anticipated amendments is suspect.

Protest Pens

A professor of ethics that I was corresponding with recently observed that Orwell is constantly cited, but hardly ever read. The general public knows that what is “Orwellian” has to do with surveillance and being watched by “Big Brother”. Many people appear to be unaware that it also very importantly about spin, the “re-branding” switcheroo and other language abuses. For lessons in Orwellian language tactics in the contemporary setting, look no further than “free speech zones”, which is what the security authorities call protest pens.

It’s sort of funny. Only sort of not.

Protest pens are very clearly and blatantly an infringement of free speech. The bizarre semantics around designated protest areas are that the security authorities maintain that they are of course voluntary. It’s important to stick to that story officially, because with only a few exceptions, our speech rights extend to most public spaces. Generally, we can protest peacefully in public space where we want to protest. The logic of the protest pens appears to be that not many people will know their rights and so will be fairly readily corralled into contained areas, isolated from the main event, and readily monitored and recorded.

Sometimes the security authorities frame this as a service somewhat along the lines of their having scoped out the good venues and helpfully providing those for the convenience of the protesters.

The ISU has confirmed that there will be protest pens. And advices that these will give “closer access” to the site of the Games than the protesters could achieve elsewhere in public space, since there will be no public access in a security zone around Olympic venues. At this point we have not been told the location, number or size of the areas that the ISU is designating for protest.

POLICE ACCOUNTABILITY

Crowd Control

Connected to the use of protest pens is the more general issue of crowd control and the related topic of police use of force. Mega-event policing often involves disproportionate use of force. This was the subject of a public inquiry after the APEC demonstrations and as much as we would like to hope that there have been improvements in this area, there is not much cause for optimism. Note that the RCMP inappropriately fired plastic bullets and used chemical and irritant weapons on peaceful protesters at the Security and Prosperity Partnership summit in Montebello, Quebec, in the summer of 2007. There is no consistent use of force policy that will be in effect uniformly for the Olympics. The RCMP and the Canadian Military will be providing crowd control devices to the Vancouver Police Department, but refuse to release specifics about those devices.

Further, the complaints process for ISU members is the same process for RCMP complaints. The BCCLA and several other organizations are boycotting the RCMP complaints process because it is systemically flawed and ineffective. We can pretty much guarantee that any complaints about ISU Olympic policing will be impossible to address in a timely way under that system.

Finally, we are particularly disturbed by the ISU’s refusal to guarantee that they will not use agent provocateurs.

Agent Provocateurs

You probably remember the scandal of the agent provocateurs that were caught on video at the Security and Prosperity Partnership summit in Montebello. There were three undercover officers wearing masks, at least one of which carried a large rock. Peaceful protesters tried to calm the men down as they threaten to be physically violent and tried to stir the crowd to join them. They were basically unmasked as police officers. And the video recording of that event was the You-Tube sensation of the summer.

Again... sort of funny, sort of not.

We joined the civil liberties organization in Quebec in calling for a public inquiry into the actions of the police at the Montebello summit. But our efforts were not successful. There is no reason to assume that similar, certainly despicable and arguably illegal tactics, won’t be a feature of undercover policing at the Olympics.



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INDIGENOUS INTIFADA?

From the Gaza Strip to Six Nations

By Gord Hill, Kwakwaka'wakw nation

*On July 1, 2009, as the country celebrated 'Canada Day', Omar Shaban, executive vice-president of the Canadian Arab Federation, wrote on his Facebook status "F*** Canada Day." Although it was his personal opinion, the subsequent media controversy & position of the CAF prompted him to resign, stating he did not want to be part of an organization that refused to acknowledge "Canada's colonial & shameful history," labelling Canada a "genocidal state."*

In early February, 2002, then-Vancouver MP and junior minister for Indian Affairs Stephen Owen also caused controversy when he compared young natives in Canada to Palestinian militants:

"Canada's native communities represent a "tinderbox" full of restless native youths ready to explode in violence if progress isn't made in treaty talks... Owen likened young natives in Canada to Palestinian militants in Israel in his startling warning.

"If you see kids in an impoverished native village, with three generations of welfare behind them and no hope for the future, and they're even moved to perhaps that most horrible statistic of despair, which is youth suicide, they are very vulnerable to someone coming in with a gun and a warrior ethic and saying 'Why waste your life? Be a martyr...'"

"That hasn't happened. But if it's happening in the Gaza Strip, if we are tolerating similar conditions of despair that will drive kids to commit suicide, that's a tinderbox." (Vancouver Sun, Feb. 5/02).

Owen's comments are similar to other "warnings" routinely issued by the RCMP, CSIS, politicians, and even band chiefs. Their purpose is to legitimize state repression of Indigenous struggles and marginalize our movement. They are also used to promote government policies-- or the neo-colonial Aboriginal elite themselves-- as the 'reasonable' and therefore 'peaceful' means to resolve issues (as opposed to the dark and sinister militants waiting in the shadows...).

Are we ready to "explode in violence" if progress isn't made in treaty talks? Hardly. Most Native militants are opposed to treaties to begin with. Duhhh!

Owen's comparison of Natives to the Palestinians deserves a closer look, however. There are indeed parallels between our struggle as Indigenous peoples and the Palestinians. Both are struggles being waged against colonization, apartheid, and genocide!

Israel

Despite some Jewish claims of an 'historical right' to the state of Israel, it is a colonialist regime, set up first as a British interest and now a US fortress in the Middle-East. Jews were expelled from the Palestinian region by the Romans in the Second Century, AD. Settling in Europe, they experienced both prosperity and persecution. Beginning in the late 19th Century, European Jews began organizing a Zionist movement aimed at settlement and eventually control of Palestine. Zionism is a political-religious movement that asserts a spiritual and historical right to the Holy Land.

The Nazi Holocaust of WW 2 served to reinforce the Zionist plan, as did Western interests in Mid-East oil. This was accomplished in 1947, when the United Nations divided Palestine and created Israel. In 1948 there was war as Arabs resisted the partition of their territories. With Western backing, Israel took control of nearly 77 per cent of Palestinian land. Thousands of Palestinian homes were demolished, and entire towns relocated or forced out as refugees.

Whether or not one agrees with a 'spiritual and historical' right to territory, the colonial and apartheid regime established over Palestinians by Israel is oppressive and genocidal. As it is, Israel only exists as a geo-strategic interest of the United States, who fund and equip Israel's powerful military.

The Occupied Territories

In 1967 Israel went to war with neighbouring Arab states, including Egypt, Syria and Jordan. During this Six Day War, Israel took control of the West Bank and Gaza Strip. They have come to be known as the Occupied Territories, where hundreds of thousands of Palestinians live under Israeli military control.

Once Israel had secured the occupied territories, they imposed curfews, check-points, detentions, imprisonment, and deportations. The Israeli government and military set up administrative control of the Occupied Territories, imposing



control over land, resources, education, media, and travel. Palestinians were required to have special ID passes issued by Israeli military in order to travel from one area to another.

These special laws & restrictions imposed on Palestinians have been denounced as forms of colonialism and apartheid, and are similar to methods used by Canada and other colonizing states to control Indigenous peoples, to remove them from their land and open up regions to settlement and resource exploitation.

In Canada, this was accomplished largely through the 1876 Indian Act, which established the band council & reserve systems. It also laid out special & separate laws that impacted every aspect of Indigenous life, authorized the forced indoctrination of Native children into the Residential Schools, prohibited traditional culture & social organization, & controlled the movement of Natives with a special pass system.

The Intifada

By 1987, two generations of Palestinians had lived under Israeli occupation. In December of that year, following the death of four Palestinians in the Gaza Strip, an uprising began which saw thousands of Palestinian youths fighting in the streets, with sticks and stones, against Israeli soldiers. This was an uprising of an entire generation and was known as the Intifada (uprising).

The tactics of the Intifada included organized boycotts of Israeli businesses, strikes, public demonstrations, radio, leaflets, direct action, and riots. One observer compared it to a “fairly sophisticated strategy for urban guerrilla warfare, without the usual weapons.”

Concentration of Forces

In the Occupied Territories of the West Bank and Gaza Strip are hundreds of thousands of Palestinians living in refugee camps, villages, towns, and cities. In the Jabalia refugee camp, where the Intifada first began, approx. 65,000 people live in 2 square kilometres of land. In Canada, Native populations are far more dispersed, and it is difficult to concentrate large numbers into one area.

The concept of an ‘Indigenous Intifada’-form of resistance was first discussed after the 1990 Oka Crisis. At that time,

some warriors questioned the usefulness of armed confrontations and standoffs. They suggested it might be more effective to adopt the Palestinian-style of “low-level conflict.”

By its very nature, the tactics of the Intifada involve larger numbers of people than armed standoffs. These methods can potentially mobilize entire communities into action, ranging from boycotts, to strikes, to direct action—all of which involve people in the struggle.

Another aspect of the Intifada-style of conflict is that it portrays civilian populations fighting against military/police forces, thereby limiting the state’s ability to isolate resistance to an armed group of ‘terrorists’.

Of course, overall, Indigenous resistance and other social movements do have a hard time in the face of widespread apathy and present social conditions. But here’s another tip from the Palestinian Intifada:

“How is it possible, after 20 years of relative docility, that on 9 December, 1987, the Palestinians in the occupied territories could explode with such sustained fury? At the outset, few observers could have anticipated the remarkable endurance of the Palestinian protesters” (Imperial Israel, p. 241).

2006 Six Nations: Indigenous Intifadah

In April 2006, police attempted to dismantle a blockade erected by Natives at the Six Nations reserve in southern Ontario. The blockade was to stop construction of a condominium site on land originally part of their territory. In response to the raid, hundreds of Natives on the reserve-- the largest in Canada with over 20,000 people-- erected more blockades on highways, roads, and rail-lines. Direct action, including the burning of a rail-way bridge and an electrical power substation, occurred. Hundreds of riot cops were deployed as the conflict dragged on over the summer.

While this action is most similar to the Palestinian Intifadah, the 1990 Oka Crisis also revealed the potential for an Indigenous uprising across the country based on similar methods using tactics that turned the dispersal of Native peoples into an advantage. This was the widely dispersed solidarity actions with the Mohawks carried out by Natives across the country that included protests, occupations of offices, road and railway blockades, and sabotage of rail & electrical power lines. Across the country, in remote areas, are vast quantities of infrastructure that can be potentially disrupted, including not only highway, rail, and power lines, but also oil & gas pipelines.

More than the military capacity of the Mohawk warriors, it was this potential for sabotage that served to limit the government’s use of deadly force to end the siege. And it is this potential, more so than ‘suicide bombings’, that may be the real future for Canada if it continues with its policies of colonization, apartheid, and genocide, policies that in themselves lead to the high rates of suicide among Native peoples. After all, why waste your life, right?

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Tania Willard 2009

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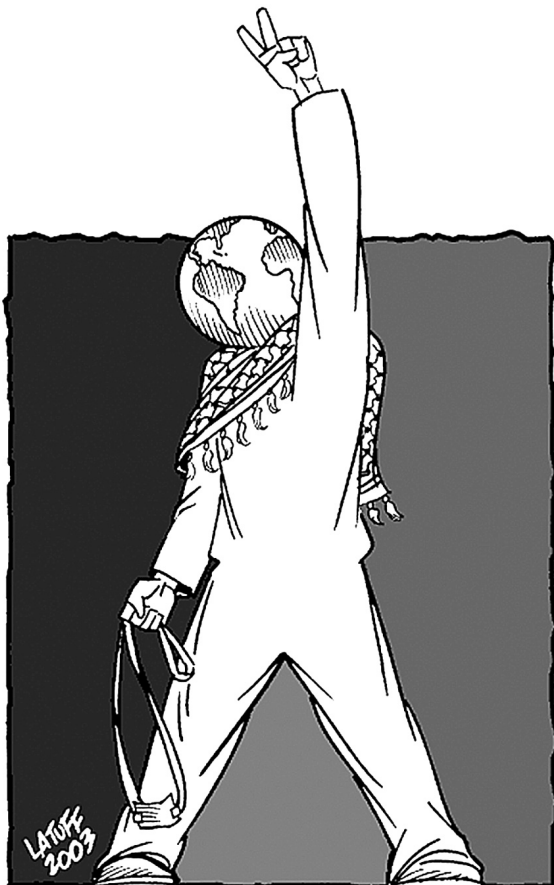


FROM GAZA TO GUSTAFSEN

The Link Between the Intifada & Indigenous Sovereignty

by Hanna Kawas

The objective of settler colonialists in Turtle Island and Palestine was to conquer the land (Steal It), ghettoize the indigenous people (Apartheid) and reduce the native population by committing genocide, spreading disease and ethnically cleansing the territory from its indigenous population. All this was carried out under the immoral pretext of a supremacist culture that looked upon other humans as inferiors and less worthy of compassion.



Zionism: A Settler Colonialist Movement

Zionism is a settler colonialist movement that started in Europe in the late nineteenth century with the objective of creating a homeland for the Jewish people. Zionist founders such as Leo Pinsker (1831-1891) and Theodor Herzl (1860-1904), although they started as assimilationists, argued later in their lives that Jews can not coexist in their respective nations due to anti-Semitism and the only safe place for them would be their own state. Both these Zionist leaders argued for any piece of land, for example Pinsker wrote: "The goal of our efforts must not be the Holy Land, but a land of our own." Herzl in his book *The Jewish State* suggested the possibility of a Jewish state in Argentina, and stated: "Shall we choose Palestine or Argentine? We shall take what is given us". And the Sixth Zionist Congress (Basel, August 1903) accepted by a majority vote (295:178, 98 abstentions) to investigate the British offer called the "Uganda Project".

All Zionist leaders and organizations never hid their objective to colonize other peoples' lands but also justified it by invoking the suffering of the Jewish people. In so doing, they not only cheapened this suffering but also gave comfort to the anti-Semites who have been proclaiming that Jews do not belong to their respective nations.

The Zionists used the colonialist logic to try to legitimize their project, labelled the Asians as barbarians and called for a "civilized post" to further European interests in the region.

Herzl was quoted as saying:

"For Europe we would constitute over there part of a bulwark against Asia as well as the advance post of civilization against barbarism. As a neutral state we would have relations with all of Europe, which would guarantee our existence."

—Theodore Herzl, *Judenstaat*, French translation, publisher La Découverte, Paris, 1989, p. 47.

And Chaim Weizmann, then President of the British Zionist Federation, used the colonialist argument that "a Jewish Palestine would be a safeguard to England, in particular in respect to the Suez Canal. (Chaim Weizmann, *Trial and Error*, New York, 1949 p. 243)

Zionism and Similarities with other Settler Colonialist Movements

Early Zionists also realized that the only way to establish and maintain their colonialist project was by force, similar to most other colonialist projects. The Revisionist Zionist founder Vladimir Jabotinsky clearly stated this in his 1923 article "The Iron Wall" by saying:

"There can be no discussion of voluntary reconciliation between us and the Arabs, not now, and not in the foreseeable future.

Try to find even one example when the colonization of a country took place with the agreement of the native population. Such an event has never occurred.

The natives will always struggle obstinately against the colonists - and it is all the same whether they are cultured or uncultured. The comrades in arms of [Hernan] Cortez or [Francisco] Pizarro conducted themselves like brigands. The Redskins fought with uncompromising fervor against both evil and good-hearted (sic) colonizers. The natives struggled because any

kind of colonization anywhere at anytime is inadmissible to any native people...

Each people will struggle against colonizers until the last spark of hope that they can avoid the dangers of conquest and colonization is extinguished. The Palestinians will struggle in this way until there is hardly a spark of hope.

All colonization, even the most restricted, must continue in defiance of the will of the native population. Therefore, it can continue and develop only under the shield of force which comprises an Iron Wall through which the local population can never break through. This is our Arab policy. To formulate it any other way would be hypocrisy.

*Force must play its role
- with strength and without indulgence."*

www.geocities.com/fusaoracial/JabotinskyEnglishMFP.htm

The colonialist logic that was applied to the indigenous people of North America was also applied to the "new colonies", with the same racist vigour. Article 22 of the Covenant of the League of Nations of 28 June 1919 stated:

"Article 22. To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization (sic!) ... The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League."

The Zionist movement since its inception allied itself with other similar settler colonialist movements and imperial powers of the day. In 1917 they succeeded to extract a promise from the British government to establish a Homeland for the Jews in Palestine, which manifested itself in what is known as the Balfour Declaration. Then in 1923, the League of Nations blessed and adopted this colonialist venture and the mandate for Palestine was submitted by Britain in July 1922 and confirmed on Sep. 29, 1923.

It is worth noting that Britain issued the Balfour declaration, in which it promised to give away Palestine with no regard for the indigenous population, five years before their colonialist venture was even approved by this so-called League of Nations.

For the past one hundred and twelve years, since the first Zionist congress was held in Basel, Switzerland in 1897, the Zionist movement has fabricated lies, erased total towns and villages from the map of the world, committed massacre after massacre, built an apartheid system of roads, towns and walls, and con-



ART CREDIT: JESUS BARRAZA

tinued with its economic siege and "iron wall" policy to ethnically cleanse the rest of the Palestinian people from their homeland Palestine.

The Palestinian people reacted to this settler colonialist project with the same vigour that the indigenous people of Turtle Island reacted to the British and other colonialist powers' occupation and aggression. And in both cases, the people never recognized this occupation, never ceded their lands nor accepted compensation from the settler colonialist authorities.

Palestinians have resisted the Zionist settler project with one Intifada (uprising) after another since the 1920s. The latest Intifadas were in 1987 and the Al-Aqsa Intifada in 2000. The indigenous

people of Turtle Island also waged un-relenting resistance to the settler colonialist project for over five hundred years; the example of the Secwepemc Nation attempting to reclaim their ancestral lands at Gustafsen Lake in Sep.1995 is another example of the rekindling spirit of resistance to the unjust and imposed conditions of settler colonialism.

Ilan Pappé, one of Israel's new historians that challenges the Zionist narrative, stated in the documentary movie "Memory of the Cactus" that if Palestinians tried to go back home, even peacefully, they are labelled as terrorists. This also applies to legitimate and peaceful acts of resistance like the one at Gustafsen Lake, which then British Columbia Attorney General Ujjal Dosanjh, branded as a "criminal matter".

There are of course Palestinians and indigenous people who have sold out to the settler colonialists and their friends. A clear example is the so-called President of the Palestinian Authority Mahmoud Abbas who has allied himself with Israel and the U.S. to suppress the resistance of the Palestinian people. The corresponding example is the National Chief of the Assembly of First Nations, Phil Fontaine, who not only allied himself with the Canadian state, but also with the Zionist settler colonialists in Palestine (see Open letter to the Assembly of First Nations http://cpavancouver.org/statements_letterToANF.pdf). No Palestinian or Indigenous quisling, mercenary or puppet will stop the resistance to both these forms of brutal settler colonialism.

The spark of hope (to quote Jabotinsky) will never be extinguished nor will the spirit of resistance to the unjust and inhumane conditions imposed on both indigenous peoples. We are certain that both peoples will regain their national and human rights and sooner or later they will regain their dignity and freedom.

Justice will prevail and it will reach all those who have been and are still committing genocide, ethnic cleansing and crimes against humanity.

FOR THIS WE ARE SORRY

A Brief Comment on Canada's Most Recent Non-Apology to Aboriginal Peoples

by Linda Coates & Allan Wade

Public apologies are important, even sacred occasions. Naturally then, the announcement that Prime Minister Harper was going to apologize to Canada's Aboriginal peoples inspired high hopes. It was a promise that through the apology Harper would restore dignity to Aboriginal peoples, restore honour to the country, and signal a new day in Canada's treatment of Aboriginal peoples. For this to occur, the Prime Minister would need to go beyond the words, "we are sorry". He would need to tell the truth about the violence, clearly take responsibility, and acknowledge the enormous loss and suffering inflicted on Aboriginal peoples.

We cannot say what the apology means to Aboriginal peoples. It seems to us, as Canadians of European descent, that the Prime Minister delivered a ceremonial performance piece that hides the truth, reduces government responsibility, and pressures Aboriginal peoples to forgive and reconcile.

In the body of the apology, the Prime Minister uses several strategies to conceal the full extent of the violence. He limits the scope of the apology by focusing on residential schools in isolation. In reality, the residential schools were one part of the broader colonial strategy of resource exploitation, land theft, and genocide. Violence against Aboriginal people is not limited to a "sad chapter in our history", as if the other chapters tell a tale of harmony and justice, but is central to the plot that drives many chapters.

The term "residential schools" is itself misleading. The children were kidnapped, beaten, humiliated, starved, used as slave labour, imprisoned, tracked and apprehended if they escaped, knowingly exposed to sometimes fatal disease, violated in sexualized and physical ways, and even killed. These institutions were not "residences" or "schools" in the usual senses of those words and are more accurately called prison camps.

Harper states that the so-called schools were set up to meet the government's obligation to "educate aboriginal children" and worked to "assimilate them into the dominant culture". But the so-called residential schools never promoted full participation in Canadian society. They were designed to create a social underclass to work as labourers, but without the right to vote or hire a lawyer.

Prime Minister Harper conceals violence by describing it as something not necessarily violent or outside of the realm of violence. He euphemistically names child prisons "residential schools", and changes kidnapping and forcible confinement to "separation from...families" or "forcible removal". He refers to murder or indirect killing of children as "some of these children died...others never returned home". In the end the extreme and prolonged violence perpetrated against Aboriginals is reduced to a "burden" or "experience".

Harper states that the objectives of the so-called residential school system "were based on the assumption [that] aboriginal cultures and spiritual beliefs were inferior and unequal". This is true as far as it goes but denies that the motivation was clearly greed, aimed at land theft and free access to resources for profit. In a certain way, it is less damning to be accused of holding outdated views than it is to be accused of genocide for profit. More than "inferior and unequal", Aboriginal "cultures and spiritual values" were seen as blocking European aims. Even though most settlers did not design or carry out the violence directly, they still benefited from the land and resources they came to own.

The apology obscures the identity and responsibility of perpetrators by failing to state who did what to whom (omitting the agent). For example, Harper states that "all were deprived of care and nurturing" but neglects to mention who was responsible for the deprivation. He also presents

concepts or objects as the agents of the violence. For example, the statements “these institutions gave rise to abuse and neglect”, “two primary objectives of the residential schools system” and “this policy has had a lasting and damaging impact” blame schools and policies but not the government and church officials who called for and carried out the violence. As well, Canada did not simply play a “role” in the residential schools, as one actor among many. Canadian governments scripted, directed, and carried out the violence.

It is appropriate for the Prime Minister to acknowledge the courage and resilience of Aboriginal peoples. But not once does he mention that Aboriginal children and their families resisted violence before, during, and after the so-called residential schools. In the prison camps, children ran away, held tight to cultural practices, secretly spoke their own languages, stole food, cherished time with their families, maintained forbidden relationships with siblings, went limp when raped, refused to cry when beaten, and protected one another. At home, parents and grandparents hid the children, begged to keep them, cherished their time together, drove away the Indian Agent, grieved when children were forced back to the so-called schools, and visited their children when they could.

The terms “resilience” and “survivor” do not acknowledge the long history of Aboriginal resistance. If Harper was to acknowledge that resistance, he would also have to admit that the so-called residential schools were designed to suppress the resistance that would have arisen had the children been in daily contact with their families. If the government had really wanted to educate Aboriginal children, why did they not set up one-room, all-grades schools on the model that was used successfully throughout Canada?

One of the more disturbing features of the apology is that it presents the suffering of Aboriginal peoples today as effects from the past, for instance, as “social problems that continue to exist in many communities today”. This narrows the focus to past violence, hides present day injustice and on-going human rights violations, and neatly allows the current Government to avoid a close look at its own conduct.

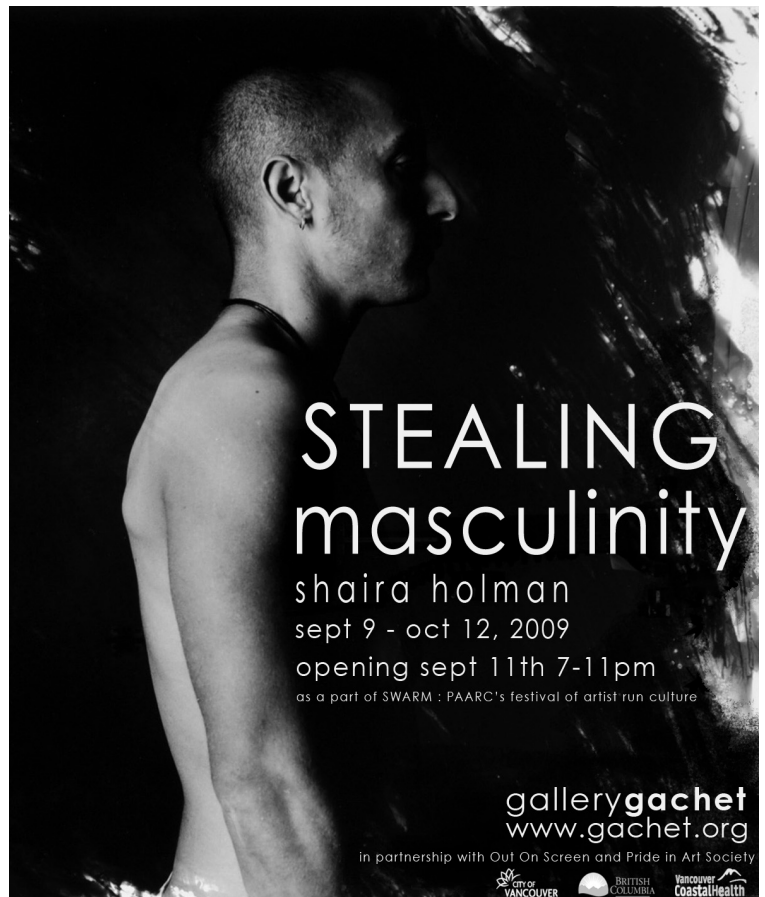
Harper’s apology only slightly acknowledges the great harm inflicted upon parents and grandparents after having generations of children abducted, humiliated, tortured, and even killed by the state. As a Kaska man, who at age six was abducted from family and confined and violated in Lower Post prison camp,

said, “They didn’t only hurt me, they hurt my Mom real bad. For that I will never forgive”.

The Prime Minister’s apology also shifts the focus from the problem of violence to the minds of its victims. It seems that Harper is taking responsibility when he states that “we undermined the ability of many to adequately parent their own children” and “we . . . sowed the seeds for generations to follow”. However, these statements suggest more powerfully that Aboriginal peoples lack the skills to parent their children. Harper does not acknowledge the challenge of parenting children in a context of immense past violence, present day persecution, chronic poverty and public health crises, public ignorance, and inadequate responses from the state.

The truth and reconciliation documents released along with the apology reveal a widespread use of professional mental health jargon. While the documents sometimes characterize Aboriginal peoples as strong and resilient, their past and present resistance to physical and administrative violence is again omitted. This omission allows Aboriginal peoples to once again be defined as less, as deficient, as damaged. This time the deficits are not cultural and spiritual -- the new language of colonialism is psychological and psychiatric.

Many Aboriginal peoples worked hard to press the government for a genuine apology, and this apology may provide a platform from which they and we can build. Still, it is a sad irony that this non-apology, so full of sham and misdirection, was used to launch the Truth and Reconciliation Commission.



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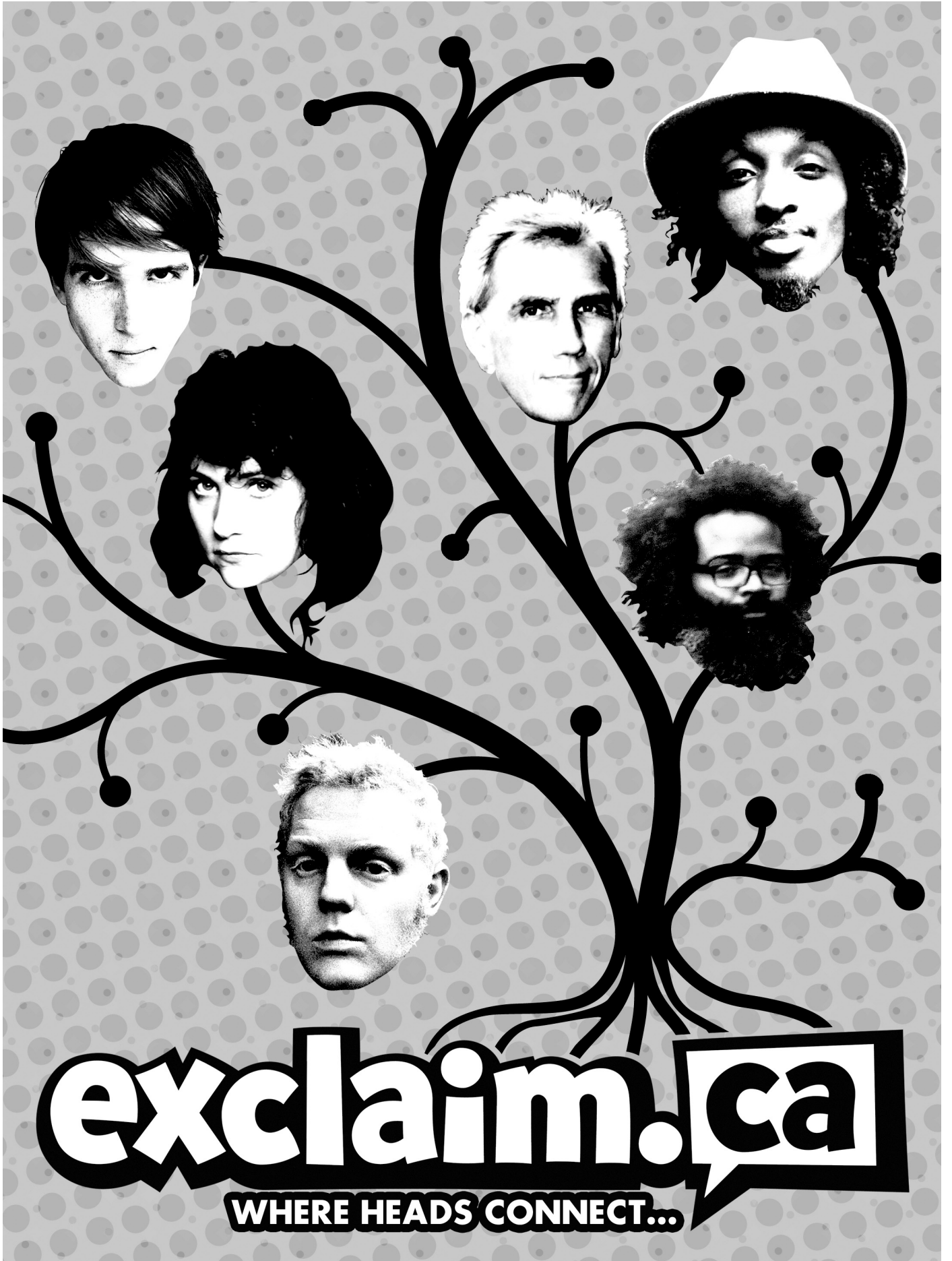
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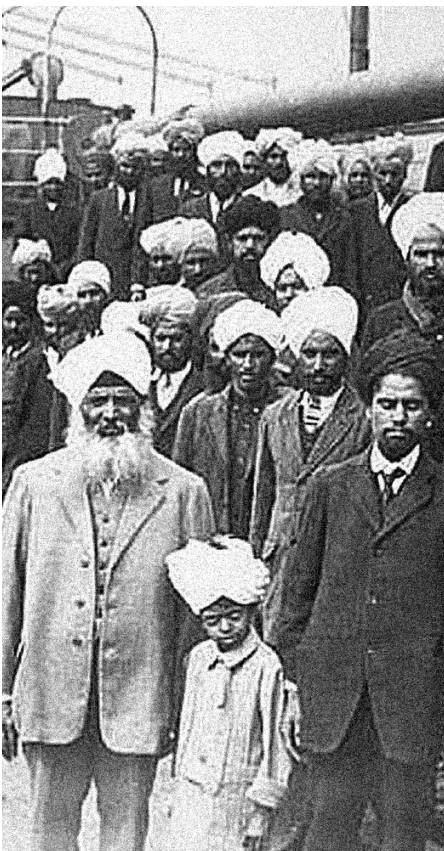
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WHERE HEADS CONNECT...

REMEMBERING KOMAGATA MARU

GURU NANAK JAHAZ

by Hari Sharma



The Komagata Maru incident is foundational to the history of the South Asian community in Canada. It represents the historic racism that the community has faced and the solidarity and determination the community has brought to resist unjust discrimination.

People from South Asia had immigrated to Canada toward the end of the nineteenth century and had settled largely on the west coast, where they worked in the lumber industry. But in 1908, motivated by racism to exclude Indians from Canada, in which “Hindus” were declared by McKenzie King in Parliament to be unacceptable as residents, the Government of Canada added the “Continuous Journey” clause to the Immigration Act. This clause stipulated that only people who traveled in a single vessel from their point of origin to Canada would be allowed to immigrate. As there was no company offering such a service from India, the effect of the clause would be to keep Indian out of Canada. This trick was needed because as both Canada and India were part of the British Empire, Indians had the right to freely settle in Canada.

In 1914, Gurdit Singh, a businessman in Hong Kong, decided to challenge this racist legislation by selling tickets from Hong Kong to Vancouver in the Japanese ship, Komagata Maru, which he chartered and named, “Guru Nanak Jahaz.” When the ship, carrying 376, mostly Sikh but also Hindu and Muslim, passengers arrived in Vancouver on May 23, 1914, the immigration officials did not allow the passengers to disembark.

For two months the ship stayed in the Vancouver harbor, with the passengers suffering from the shortage of food and water and yet resolutely fighting off all attempts by the immigration authorities to board the ship. On the shore the Indian community came together to support the passengers by raising money to feed the passengers, maintain the charter, and mount a legal challenge to the law that would not let Indians into Canada. People made enormous sacrifices for the cause and maintained their solidarity despite the attempts of the government to plant spies and dissention within the community. But the courts upheld the racist law and, on July 23 the Komagata Maru was led out to sea by the only warship in the Canadian navy.

When the ship arrived in Calcutta, the British officials attempted to arrest Gurdit Singh and others on the ground of sedition, and when the passengers resisted 20 of them were shot dead and many others arrested and jailed.

The memory of Komagata Maru has remained a focal point in the South Asian community’s struggle against racism and for its rights in Canada. It has been an inspiration in the community for the struggle to create a just society in Canada even as the community has established its roots, prospered through its hard work, and contributed significantly in all fields of national life.





ART CREDIT: ANGE STERRITT

RESIDENTIAL SCHOOLS

Kat Norris, Coast Salish Lyackson First Nation

Subjugate: *conquer, vanquish, subdue, defeat, overpower, overcome, crush, suppress.*

Racism: *effectively used to describe unjust, unfair treatment towards people of color and to the first people, warped of late to effectively quell societal empathy, our fights for land and justice.*

Legalized racism used to subjugate the first people of this continent has been in practice for more than 500 years. As Indigenous people, we have been subject to an onslaught of racist legislation implemented through the Indian Act of 1876, enacted in order to minimize our worth, infiltrate and destroy our identities and economic, cultural, spiritual, property, territorial, and land rights and freedoms. The holy grail? Indigenous land and natural resources. Through the Indian Act, our very lives were methodically and dictatorially controlled. We were only given the rights to vote, enlist, own land if we disenfranchised ourselves as "Indians," thus, on paper, losing our Indigenous identities.

Hi there, my name is Kat Norris, member of the Hulqu minum speaking people, Lyackson First Nation, Coast Salish tribes. The Under the Volcano event, is being held on Coast Salish soil.

As a child, I remember our families pulling together to put away food for the winter months, drying, smoking or canning fruit or fish. One day, cars would pull up, there would be lots of hugs and laughter, and a good meal. After the meal, we kids were shooshed out to play. Before the day was over, there were stacks of canned fish around the kitchen, on the floor, counters, sometimes seaweed drying outside or smoke coming from the smokehouses. Everything was divided evenly, the fishing chores, cutting, cleaning, canning and food to take home. After all was done, everyone sat around sharing, enjoying frybread and tea, sharing stories.

My mom liked to share her experiences traveling with my grandfather. I was just a baby, with grandpa on his fish boat, when about a half hour off-shore, he held me and began to pray. He lifted me up in the air and slowly began lowering me to the water and mom panicked and rushed over. It was then she heard him praying in our language, "That the water, our life giver, protect my granddaughter from harm, guides her, never harms her, brings her strength, always brings her back home..." He repeated it four times, each time lifting me down to touch the water. She reacted the same way when he brought me outside, first snow

Through these stories, now known as oral history, I learned how to do many things: How to do the ceremonies with my children, how to be a hard worker, a kind person, what kind of medicines to use, who our extended families were, pregnancy rules, rules of behavior, that, prior to contact, our people, lived in harmony with the land, traveled between territories to share, trade and visit, had our own governments, justice system, important roles, and ceremonies between life's transitions. We honored our children, youth, parents and elders. We had our own language and customs.

One day, the lives and the future of my people were changed forever. We were part of the "Indian Problem" Solution: Ethnic cleansing, the reservation system, institutionalization, sterilization, the residential school system. The goal? Forced assimilation, dissolution of family ties, language, spirituality, thus, effectively, if not thoroughly, stripping away of our identities. It is now common knowledge that many parents were forced to hand over their children to Department of Indian Affairs Agents, or to RCMP officers, at risk of imprisonment, or by threat of having their children taken away forever. Too often, children were taken while away from their parents, while out playing, or on their way home from visiting and were dragged away into these torture camps.

As part of federal government policy called, "aggressive assimilation," the goal was to infiltrate young minds and souls with distrust of our culture, traditions, of ourselves as inferior as based on the Manifest Destiny ideology. Children

experienced on-going racist attacks, emotional abuse and neglect, verbal and physical assault, ridicule, rape and molestation of both boys and girls, murder of young children by brutal assaults. Young girls who bore babies due to sexual assault had their baby taken from them and murdered and sometimes buried alive. Aggressive assimilation was a major component of these institutions.

At least 150,000 of “Canada’s Indigenous children, Aboriginal, Inuit and Métis, were enticed, coerced, forced, kidnapped into the schools. Abuses were rampant. Reporting any abuse, speaking your language, not doing a chore properly, wetting the bed, not finishing your food, speaking up for yourself, defending another student, caught giving a kiss to a boyfriend/girlfriend, talking to a sibling: were causes for severe punishment. Beatings, often using paddles, whips, sticks, fists, pins to the tongue, punches to the side of the head, ears, two by fours to the knees, buttocks were every day occurrences. Children were often knocked unconscious and left to suffer without medical help for fear of repercussions. Many died of malnourishment, illness or beatings.

RESILIENCY

Each First Nations individual, at varying levels, feels the direct or intergenerational impact of oppression, the colonial system. The road to healing is arduous. The intergenerational impact affected many of our own children, despite efforts to change and negate the dysfunctional cycle. The symptoms of post traumatic stress, depression, anxiety disorder and on and on.. part of the new battle.

The roots of poverty, unemployment, educational levels, homelessness, addictions, single parents, child apprehension, suicide, diabetes, HIV/AIDS, are directly linked to the Indigenous holocaust: the reservation and residential school system, systems which forced dependence upon a once thriving, independent people. It is these past and present generations still impacted that many of us as activists take a stand for.

HEALING JOURNEY

We survivors, are a testament to the strength of our ancestry. Our ancestors, grandparents, aunts and uncles and many of us adults, suffered or died for the people’s sin of not conforming, not assimilating, not giving up the declaration that ‘this land is our land, this land’s not your land. Our endurance also a testament to the strength as a people to survive as a so-called ‘conquered’ people. We want our future generations to inherit and carry this torch of strength, of resiliency, that we have come to realize is ours.

The resurgence of healing, ceremony, cultural activities, language, songs, roles and stories, of thriving and not just surviving gives many hope, and for many, anticipation of prophecies come true. We are on our way back coming

in, out of the ‘dark cages,’ reconstructing our true history, decolonizing our hearts for our future generations.

As a survivor of Kuper Island Residential School, otherwise known as Kanata’s “Alcatraz,” I continue attending therapy to work through my demons, depression and feelings of low-self worth. I fear airplanes. A favorite avenue for abuse for the priest was a helicopter. I stress at pill-taking and hospitals as I was allowed, by the school, to be used as a guinea pig for medical experiments. At least every other young child was severely abused, 50 percent, therefore a minimum of 75,000 young Aboriginal children from many nations across “what’s now called” Canada. Is it any wonder that there is so much suffering still today? Is it any wonder that there is so much action, protests of governmental, global, political and justice system abuse? There is no justification for on-going exploitation, manipulation and human rights abuses to continue.

TODAY

Indigenous educational, social, political and cultural movements devote much time and energy to ensure inclusivity in all realms pertaining to our peoples. Governments still strive to stamp out all vestiges of our claims to land, appropriating crown lands, turning parcels of lands and mountain areas into parks, infusing them with infrastructures for such political and global interests as the 2010 Olympics. Canada Day and B.C. Day to the Indigenous people, symbolizes Canada’s control over the physical assets but no longer is instilled as an obligation for us to submit to as sovereign nations. First Nations organizations, student unions, multi-media, theatre, women’s and grassroots groups, tribal nations, cultural associations work to bridge the gap between the past and the present, striving to instill old knowledge and understanding within the new world. . Our young warriors, young men, young women, are now standing strong, with the knowledge that might is not right, that our indigenous rights are worth fighting for.

The apology withstanding, financial restitution, accepted yet controversial, Canada, with its hallowed reputation, still refuses to sign the Declaration on the Rights of Indigenous People.

Survive: stay alive, live to tell the tale, live on, continue to exist, endure, carry on

Kat Norris lives in Vancouver

You can reach her by email: csiaction@gmail.com

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