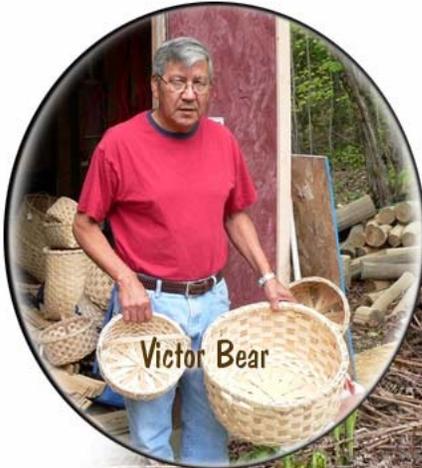


Wulustuk Times

Wulustuk, aboriginal name for St. John River



Psi-te keg ba wa dum,
nood na mon Ktahkomikuk.



Everything I need, I get from the earth.

Wabanaki Fiddleheads ...pg.8.

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DAN'S CORNER - Indians have always been here on Turtle Island and always will be

DEAN'S DEN - This Far

We're now called "Wulustuk Times" Each month we try to gather and produce the latest, most comprehensive and relevant native news material from the Indian country. Proceeding with this concept, we feel that a well informed reader can better relate with, analyze and grasp a situation more effectively when equipped with the right tools and information. Through our stories, our aim is to provide easily understood articles supported with a solid background behind every story. This is the format we follow in every issue.

Web access: Not only is our local readership serviced with this format of news production, but the Internet audience benefits from it as well. Working with us is a talented and seemingly tireless worker, Sharon Green, from Ontario who helps us reach an audience around the world by putting up the Wulustuk Times on her web site each month. To take advantage of this easy access to us, just click on Gathering Place First Nations and go to Wulustuk Times. That is where we are.

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CANADA SETTLES \$1.4b DISPUTE WITH CREES

The Canadian government has announced a major settlement with the Cree indigenous people in the eastern province of Quebec.

It gives Quebec's 15,000 Crees \$1.4bn over 20 years to settle long-standing claims and grievances.

The money will also be spent on health services, economic development and will help build government structures.

The agreement represents a significant step towards self-government for the native group.

The Cree's lands are located mainly in the James Bay Basin in the north-west of Quebec.

'Long overdue'

The Agreement Concerning a New Relationship between the Government of Canada and the Cree of Eeyou Istchee settles billions of dollars' worth of outstanding lawsuits and land claim disputes.

It will also give Quebec's Cree control over their justice system, policing, sanitation and economic development projects.

Rates of poverty and unemployment on native reserves in Canada are far higher than the national average.

The Grand Chief of the Grand Council of the Crees, Matthew Mukash, said transferring such significant power to his people was a step that was long overdue.

"If you go to the communities you'll see a lot of services that are lacking - facilities that you see in any town in Canada that we don't have," he said.

"And of course with regard to policing and justice, those services were not adequate for the size of our communities."

Protests

Recently, some native groups in Canada have been holding a series of nationwide protests to bring attention to their grievances.

Some groups disrupted transportation with blockades.

But the former Grand Chief of the Crees, Billy Diamond, who has said he has been frustrated with government in the past, welcomed the new negotiated deal.

"It beats blocking roads. It beats blocking railroads," he said.

"You start negotiations because you don't like the status quo and this is the only way you can deal with government right now - at the negotiating table."

The agreement also shows renewed determination to solve disputes with Canada's native groups by the Prime Minister, Stephen Harper, whose minority conservative government was elected in 2006.

INDIANS LABELED "TERRORISTS / INSURGENTS" M.A.C. CHALLENGES GOVERNMENT

p.paul

Tobique FN. - Enough is enough already," said the group's spokesman, Dan Ennis, of the Maliseet Advocacy Council (MAC) of Tobique FN. MAC officially filed their complaint for racist labeling of Indians as 'terrorists and insurgents' against the prime minister and the government of Canada on July 18, 2007.

MAC is made up of a small group of grassroots Tobique band members who keep a wary eye on public affairs, from the private and corporate sectors to the government level. MAC regularly confronts issues head-on that may impact or cause damage to native public and their heritage. Matters or issues that undermine the Indian image in general are given high priority, regardless of the source or location of offence committed.

For instance last year when native heritage was seriously attacked at a hockey arena by a group of war-whooping and tom-tom beating white hecklers who focused their racist barrage on a native coach of a Major Junior Quebec Hockey League (MJQHL) in Chicoutmi, Que., MAC responded with resolve and determination to quickly end this racist outrage in the public

MAC, acting under the recommendation of its members, made an official intervention directly to the president of MJQHL to deal with this racist overture and prevent such acts of racism in the future.

As a result of MAC's intervention and after exchange of a few letters, plus MAC's discussions with the president of the league, peaceful resolution was reached without further damage ensuing. As a result racial tension was abated between the Indian community, the team, fans and league representatives.

The resolution carved out after several months of formal and productive discussions entailed:

- 1) Defining and adopting rules of accepted behavior at all hockey games in MJQHL.

2) Restriction of overtly racist acts, language, remarks and/or offensive overtures by and among hockey players, fans, personnel and officials of MJQHL.

3) Initiate a campaign to promote better inter-community relations.

Another sports related intervention made by MAC was eradicating fans' harassment and name calling in basketball arenas along the St. John River Valley in New Brunswick in 2004-05. In that instance, mediation and resolution was quickly found and the matter was resolved permanently.

Even the legislative assemblies are not 'out of reach' for MAC. After a particular racial incident occurred in the NB house of Legislature where some members of the house made racist, derogatory remarks to a native legislator in reference to his native ancestry, MAC intervened. MAC's statement to the leader of the house said in brief, that the racist language used on the floor was uncalled for and absolutely out of order. It not only degraded the native member of the house, but slurred the entire native community in New Brunswick. The assembly made a motion to end this type of hostility and improve the language on the floor where upon each member is treated fair and with dignity. Problem solved.

Presently MAC is focused on a **Military Manual** recently printed and circulated by the feds in Ottawa.

The **Manual** succinctly identifies natives as "terrorists" or "insurgents." This distorted perception naming a specific race of people is highly offensive, damaging and corrosive to native people. The racist labeling has the potential of typecasting all aboriginals, as radical, "not to be trusted" element of the Canadian society.

The destructive force behind the **manual** can unleash unlimited powers of arrest against Indians through a specific section of the Criminal Code of Canada where "iffy" situations can be escalated into major charges.

As a result of these carte blanche powers, all native people can literally be subject to constant surveillance by federal authorities such as the RCMP or the military, based on a person's racial background or their native heritage. Even casual acts or distinct appearance can literally land a native person in jail or in deep trouble.

MAC believes that the deliberate and insensitive labeling of Indians as terrorists and insurgents is criminal in itself, and goes well beyond reason and totally out of bounds of law and order.

Therefore MAC considers the **Military Manual** to be inappropriate, blatantly racist, and represents a violation of human and civil rights and freedoms. Such unwarranted arresting of Indians at will, as it suggests, should automatically be a matter of internal investigation within government circles and in Military ranks. As well, the authors be subject to thorough scrutiny and reprimanded for promoting literature laced with racial hatred.

In conclusion, the Manual could be interpreted to say that no **non-native Canadian** falls automatically into this derelict category without a reason unless they are identifiably native or proven to be of aboriginal descent.

SASKATCHEWAN FIRST NATION SUES FEDS

Michelle Martin, CanWest -Tuesday, July 17, 2007

SASKATOON -- The Cumberland House Cree Nation is suing the federal government for \$371,560, citing an unfulfilled commitment to compensate the band for costs arising from a flood two summers ago.

"We've been working away at this and we're trying to get some results from INAC (Indian and Northern Affairs Canada) here," Chief Walter Sewap said Monday on the telephone from the reserve, located 260 kilometres northeast of Prince Albert.

The lawsuit follows unsuccessful attempts to come to an agreement out of court, he added.

The costs being claimed arose during the summer of 2005, when rising water levels on the Saskatchewan River prompted the evacuation of Cumberland House and the nearby reserve. A state of emergency was declared June 22 and the next day area residents were evacuated by bus. They were only able to return to their homes three weeks later, once the state of emergency was lifted July 11.

More than 600 community members were evacuated, said Sewap, who issued a statement of claim on behalf of the band, which was delivered to the Court of the Queen's Bench in Regina last Wednesday.

When government representatives told the nation it must evacuate, issues raised included "the issue of funding to cover costs to be incurred by band members and the fact that the First Nation lacked resources to cover these costs," says the statement.

INAC representatives indicated the department would cover their expenses, according to the claim.

"My council told me that INAC would reimburse," said Sewap, who was out of town at the time of the alleged agreement. "The person they talked to no long works there now.

"There's some key witnesses," he added.

The claim says the band provided its members with a \$1,000 family allowance and \$500 individual allowance for the purchase of necessities for the duration of the evacuation along with \$299,899 in post-flood assistance.

It says the Crown has made similar payments to other bands affected by flooding and that by not providing compensation the government is breaching obligations outlined in the Indian Act.

TOBIQUE TRUCK STOP RESTAURANT CLOSED, TALKS ONGOING FOR REOPENING: CHIEF p.paul

Tobique FN. - For the time being at least, the Tobique Truck Stop restaurant remains closed while talks continue in finding ways and means to reopen Tobique's 24/7 restaurant on the Trans Canada. Every option entered into the negotiations gets the fullest attention and consideration.

The main issue being reviewed is the financial aspect that forced the closing of the eatery in June '07.

The financial overload came mainly from service and equipment costs plus the general operational expenses that gradually built up over the past few months. In all, about 20 workers from Tobique First Nation and others from surrounding communities are employed at the 24-hour fuel and food facility.

The joint operation co-financed by the Band and Ultramar Canada is left only with the gas bar open. Ultramar manages the fuel end of the service while the Tobique FN controls the restaurant services.

Information gathered from Chief Gerald Bear indicates that the possibilities for reopening the restaurant look fairly good at the moment and could improve a lot with more negotiations. The talks could in the end provide wider access and revamped internal support from the band and outside resources.

AFN: \$2.6 b INVESTMENT NEEDED FOR LANGUAGES

Charles Mandel, CanWest Thursday, July 12, 2007

HALIFAX -- An Assembly of First Nations call Wednesday for \$2.6 billion over 11 years to revitalize aboriginal languages resonated with Deborah Jacobs.

The 50-year-old educator and member of British Columbia's Squamish Nation is minimally fluent in her own language. But then that's not surprising when out of the Squamish Nation's 3,600 people, only 15 are still able to speak their native tongue.

The problem came into sharp focus during the second day of the Assembly of First Nation's annual meeting on Wednesday. Band chiefs and delegates from across Canada listened as Katherine Whitecloud, a regional chief from Manitoba and a member of the Dakota Nation, told the gathering: "Our languages are the cornerstone of who we are as people. Without our languages, our culture cannot survive."

Whitecloud blamed the decline of the languages partly on the residential school system, in which aboriginal children were removed from their homes and sent to live in the schools, where they were abused for speaking their own languages, among other things.

Whitecloud said when the children of residential schools became parents, they refused to teach their own children native languages because the ability to do so had been beaten out of them.

The residential school system remained in effect for more than 100 years in Canada and the intergenerational effect of their "destructive policies" continue to be felt to this day, Whitecloud told the assembly.

"We are in a state of emergency respecting our First Nations' languages. Statistics show that 50 out of 53 First Nation languages are declining, endangered, or in danger of extinction," Whitecloud said. "First Nations languages in Canada are in a desperate state."

Statistics on fluency and other data on aboriginal languages is currently limited. At the assembly, questionnaires on the languages were circulated in an attempt to gather more information.

Whitecloud criticized the Conservative federal government for cutting \$160-million in funding for aboriginal languages in 2006. In its place, the government made available \$5 million per year for aboriginal languages, amounting to \$5 for each native in Canada to learn aboriginal languages, Whitecloud said.

"These funding levels are unacceptable for First Nations, especially when you consider that in budget 2007, the federal government announced that they were going to spend \$642 million over five years for the promotion and development of official languages in Canada."

She said the federal government has a legal obligation through various treaties and legislation to provide adequate resources to support First Nations' language preservation. "Canada has no national policy or legislation that recognizes the distinct status of First Nations' languages as the original languages of Canada," she said.

The AFN wants \$2.6 billion over 11 years to follow through on its National First Nations Language Strategy that would see the languages back in common use by 2027.

Jacobs believes the money the AFN wants for language funding is reasonable given the language needs in the many aboriginal communities. "I find it's a rather thrifty number that's been put out there."

NATIVE LEADER: NO MORE HANDOUTS

First Nations should control their own lives, U.S. leader says
By Michael Lightstone, (CP)

Indigenous people will be better off once they sever their age-old dependence on government assistance, a U.S. native leader told Canadian aboriginals Tuesday at a national conference in Halifax.

Joe Garcia said First Nations communities in the United States have been "conditioned" to accept handouts for too long and must find the resources to improve their lot in life on their own.

"The best resource we have is not the natural resources," he said, "but the resources within our own people."

Speaking to delegates at the annual general meeting of the Assembly of First Nations, Mr. Garcia, president of the National Congress of American Indians, said U.S. natives' dependence on the largesse of Washington "is the wrong thing to do."

"What's happened to us is we've been conditioned to think one way," he said. "That it's always: 'The government will provide for me, and so I don't have to do a whole lot of work.' And that's so false."

Mr. Garcia, a Pueblo Indian from New Mexico, said U.S. natives have to "break away" from that mentality.

"The sooner we do it, the better off we're going to be."

With respect to the new generation of Indians, Mr. Garcia said listening closely to the concerns of native youth is crucial. He encouraged elders and others to give young people the attention they deserve and not adopt a paternalistic attitude.

The paternalistic way of thinking is reminiscent of the relationship between government and natives in the U.S., Mr. Garcia said.

"Too many times, we act like the government" in dealings with native youth, he said.

"We tend to think that we know what the youth want (but) they may have some needs that we don't know about."

Earlier, the assembly's national chief, Phil Fontaine, told the conference that a national day of action on June 29 bolstered support for native rights in Canada. More than 100 events across the country helped draw attention to the substandard living conditions and other social issues that many indigenous people cope with.

Mr. Fontaine said his organization wants to keep the native rights agenda in the public eye. He noted the extensive media coverage the national day of action received in Canada and other countries.

"We have to make sure the momentum we've built continues to grow," he said in a speech.

The assembly's executive hopes non-native support will lead to pressure on politicians to change public policy.

Mr. Fontaine said the protest day helped educate non-natives about the plight of First Nations people and raised the profile of many native communities.

Mr. Fontaine insisted that more Canadians now support aboriginals in their fights with government, citing a recent poll that suggested 77 per cent of people are onside with First Nations issues.

He also attributed Ottawa's decision to reform the land claims process, just weeks before the day of action, to pressure linked to the June 29 events.

Some chiefs in Halifax suggested protests could become regular events and could take on a more aggressive tone if the federal government fails to resolve long-standing grievances that leaders said are leaving their communities desperate.

THE POOR INDIANS PAY FOR THE SUCCESS OF THE RICHER ONES

By Tim Giago (Nanwica Kciji)

John F. Kennedy said that the American Indian is the least understood and the most misunderstood of all Americans. I believe that with the disparities now so apparent in Indian country, that description by JFK takes on an entirely new meaning.

Headlines in many newspapers last week announced that Indian casinos had brought in a record \$25 billion dollars last year. What they did not say is that on reservations such as the Navajo, Rosebud, Pine Ridge, Crow Creek, Blackfeet and Crow, unemployment is as high as 50 to 80 percent. That the average income is less than \$5,000 annually. That the average life span is about 55 years of age. That the infant mortality rate is 3 times the national average. That on some reservations the diabetes epidemic claims 50 percent of the total reservation population. That many homes are without electricity or indoor plumbing. That there is such a need for housing that some of the available homes house as many as three families.

But nowadays the average American reads about the \$25 billion raked in by the rich casino tribes last year and shrugs it off with distaste, probably with some envy and not without a little anger at all Indian tribes. In other words, the fantastic success of some gaming tribes is setting the agenda for all Indian tribes and it is making the very poor tribes the victims of the success of the rich tribes. Who would have ever thought they would see such a dichotomy in Indian country even 20 years ago? In the Lakota language there is a word one hears quite often these days and that word is ""onsika"" (pronounced oon-she-ka) and it means poor, destitute or miserable, but as with many words in the Lakota language it also can mean to humble oneself to another, to act in a humble way, or to have mercy on those who have nothing. All of these definitions could describe the present conditions of the Lakota people.

We say that we are all in the same boat so although many have very little, it is still their duty to help those who have even less. That was true in all of Indian country prior to 1988 when gaming was legalized on Indian reservations, but that is not the case today. One rich tribe, the Mohegan, just purchased a golf course for \$4.5 million. Another tribe, the Seminole, just bought the Hard Rock Cafe and Resorts for a billion dollars. Prior to 1988 when all of the tribes were ""onsika"" they all pulled together. There was actually unity in their poverty. Back then one could attend the annual convention of the

National Congress of American Indians and meet tribal leaders that knew only poverty. They came to the convention in tattered jeans that were partially covered by a threadbare jacket or sports coat. When they addressed the convention they spoke with humility, sometimes in English peppered by words in their Native tongue. Now they show up in three-piece tailored suits. I remember when we had our first Native American Journalists Convention in 1984 on the Warm Springs Indian Reservation in Oregon. Many of the editors of Indian newspapers raised the money to attend the convention by holding fry bread sales or local auctions. Some pooled their resources and caravanned to the convention. Students from the Oglala Lakota College on the Pine Ridge Reservation had bake sales and auctions and then, led by their instructor, Gemma Lockhart, piled into their cars and vans, some borrowed, to make it to the convention. Perhaps some would think of those days as the "bad old days," but on many Indian reservations, those days are still here. And on those very poor reservations it is heartwarming to see that the very poor still have dignity in their poverty.

Last week I wrote about the poorest Indian tribes in America, with \$863,286,767.90 now held in trust for them for the illegal taking of their sacred Black Hills, refusing to accept one single penny of that award. That these people of the Lakota, Nakota and Dakota speaking tribes of North Dakota, Montana and South Dakota, though encumbered with extreme poverty and the many illnesses that accompany poverty, can still refuse to accept nearly one billion dollars that would go a long way into lifting them from their poverty, is a miraculous phenomenon that most of the casino rich tribes could never and would never understand.

As a matter of fact, nearly all of the responses to my column about the monetary award to the Sioux people were from Indians all expressing great pride and respect for a people that refuse to sell their mother earth. Wrote one, "In today's world of greed and money grubbing by too many Indian tribes and their people, it makes me so proud to see the Sioux stand tall and proud against the temptations of the money givers."

Perhaps one of the reasons I received no response from white people is that this may be one concept they find strange or maybe it is just something beyond their realm of comprehension. To be poor and not accept money, according to many, is not the American way. It is not the fault of the rich casino tribes that most Americans believe that all Indian tribes are rolling in wealth. They were lucky to be in a locale conducive to wealth and more power to them for their success.

The words uttered by JFK more than 40 years ago still ring true. The American Indian is still the least understood and the most misunderstood of all Americans. ---- ----

Tim Giago is an Oglala Lakota. He was a Nieman Fellow at Harvard in the Class of 1991. His latest book "Children Left Behind, the Dark Legacy of the Indian Missions," is now available at: order@clearlightbooks.com. The book just won the Bronze Star from the Independent Publishers Awards. He can be reached at Tim Giago

WABANAKI FIDDLEHEADS BECOMING A GOURMET ITEM ABROAD

p.paul

In the eastern aboriginal neighborhoods where the fiddlehead came of age some centuries ago and attained wholesale acclaim and acceptance by local Atlantic tribes, very few were acquainted with the humble little fern beyond these regions.

Only now after so many years of low profile and keeping in protected seclusion is the news getting out about the many exquisite features and qualities of this aboriginal delicacy, the fiddlehead.

Every native community within the perimeter indulges heartily into the fiddlehead every year by tradition and for sustaining a natural dietary balance through its unique powers of rejuvenating and cleansing the body's internal system.

The fiddlehead has been discovered far and wide for its unique flavour and medicinal qualities. A food processor in New Brunswick is now marketing the aboriginal delicacy nationally and beyond, and the market is steadily growing.

Historically, dating back three short decades ago, only local people picked the fern from the wet flatlands and river valleys each spring for their own consumption. At that time the fiddlehead was still a 'home' based product where only local people knew enough about it to gather.

That localized harvesting has been changed drastically since the food processor came on the scene some three decades ago.

Today hundreds of entrepreneuring fiddlehead pickers along with the local domestic users blanket the harvesting areas every spring to grab every stem of fiddlehead they can find.

The food processor now regularly produces and packs the product into quick-freeze attractive packages for the international distribution.

Fiddleheads can be found in a wide area throughout the Maritimes, the NE states, NY, Quebec and Ontario. These are definite areas where fiddleheads grow, but further investigation would likely find that harvesting areas extend well beyond these places.

Fortunately, the season is mobile and moves from south to north, following the warming trend. As the climate warms, the 'picking' locations move in pace with the warm cycle.

In all, the warming transition from south to north takes about six weeks allowing pickers to ride the warming wave and harvest the fern for roughly six weeks in all.

To achieve the highest quality in the product, warm, dry weather is the ideal condition to produce the best.

If you're just a novice in discovering or testing the fiddleheads, it's no secret, once you've tried them, you'll never leave them, - guaranteed!.

CANADA AND RUSSIA SAY 'NO' TO UN DECLARATION ON ABORIGINAL RIGHTS

Juliet O'Neill, CanWest July 14, 2007

OTTAWA — Former prime minister Paul Martin says his Liberal government was prepared to adopt the United Nations declaration on the rights of indigenous peoples, contrary to repeated claims by Conservative Indian Affairs Minister Jim Prentice.

Martin weighed in amid mounting criticism of the Harper government's position in advance of a UN general assembly vote on the declaration, which only Canada and Russia opposed during a UN Human Rights Council vote in June 2006.

Prentice has said the former government, like the current one, had concerns about the impact of the declaration on lawfully negotiated treaty rights. Martin, however, denies the Liberals resisted the declaration.

"In terms of what the facts were, we supported it." Indeed, said Martin, "not only were we prepared to sign (the declaration), but we were strong advocates of it. We were one of the countries that led in an incredibly lengthy negotiation going back years."

Prentice has also expressed concern the military would not be allowed to conduct evacuations or other operations on aboriginal lands in the event of a crisis or conflict.

But Winnipeg's Celeste McKay, who has represented the Native Women's Association of Canada in declaration negotiations since 2004, dismissed the comments as "fear mongering."

Martin said he does not want to turn any aboriginal issue into a partisan matter. He does, however, want to underline the Harper government's opposition to the declaration is a reversal of the previous gov't's policy.

"Clearly the current government has its views and it would appear to me that it's unwilling to defend them and say why it would reverse course in the case of the declaration," Martin said.

Prentice, travelling overseas, was not available for comment. However, his spokeswoman, Deirdra McCracken, denied Martin's assertion.

"To be clear: No previous Canadian government has ever supported the document in its current form because the wording is inconsistent with the Canadian Charter of Rights and Freedoms, our Constitution Act, previous Supreme Court decisions, the National Defence Act and policies under which we negotiate treaties."

The minority Conservative government remains unmoved in the face of a flood of criticism.

Moreover, it accuses the Liberal and New Democratic opposition parties of hypocrisy. That's because the opposition parties have obstructed proposed government legislation that would repeal a 30-year-old exemption from the Canadian Human Rights Act for

discrimination based on the Indian Act. The 1977 exemption, shielding aboriginal band councils and the federal government, was supposed to be temporary.

The opposition parties say they are supporting aboriginal groups, who worry that band councils could be swamped with discrimination claims they won't have the resources to process or redress, and that individual rights would trump collective rights, which flies in the face of some native community traditions. Opponents agree with the intent of the proposal, but seek more than six months allowed for preparations. The Canadian Human Rights Commission has called for 30 months.

The UN declaration, first conceived in 1985, is frequently described as an "aspirational" document, setting out human rights standards to which states and indigenous peoples should aspire. The aim is to bolster dignity and hope among some of the most marginalized communities in the world.

Prentice has derided the term "aspirational." Referring to the term in a letter to a newspaper, he remarked: "aspirational — whatever that is."

But Martin said it's a term that refers to the evolution of "international conscience and activity."

"What we're following is a tried-and-true course that has actually worked, time and time again," he said, citing the evolution of thinking on climate change as an example.

The three opposition parties, including the Bloc Quebecois, have called for the declaration's adoption.

And critics say that such a strong collective parliamentary opinion should be accorded weight by a minority government.

Liberal Leader Stephane Dion and NDP Leader Jack Layton condemned Harper's stance in speeches at the annual meeting of the Assembly of First Nations last week. And aboriginal leaders, along with Amnesty International and other human rights advocates, vow to press the government to embrace the declaration.

CHIEF SHELDON WUTTUNEE: SPORTS, MORE THAN JUST A GAME

Matthew Barton, Leader-Post -Friday, July 20, 2007

Chief Sheldon Wuttunee of the Red Pheasant Cree Nation has gone from competing in the Sask-atchewan First Nations Summer Games to hosting them.

"I forged life-long friendships from the Games," said Wuttunee, who started competing in the First Nations Games as a 10-year-old, "It gave me drive and dedication to make the teams."

Wuttunee, 34, said the Games build self-esteem and pride in the young athletes. It also offers them an opportunity to play organized sports.

"It instills a sense of pride," Wuttunee said, "The parents are proud of the children too."

The sports range from golf, soccer, softball and track and field events as well as the incorporation of cultural activities including bannock making.

Wuttunee coaches hockey during the First Nations Winter Games in addition to being an organizer for the 2007 Summer Games.

The Red Pheasant Cree Nation will enjoy new athletic facilities. A new asphalt track, baseball diamonds, and soccer fields have been built in anticipation of the events to the tune of \$1 million.

Wuttunee emphasized the importance of young people developing physical well-being through the events. He said former competitors like himself have a responsibility to carry on the tradition.

"Chief Tony Cote gave us a very special legacy," said Wuttunee, "The Games have become very important. Now, the second generation is picking up the torch and working to build the Games every year."

The Games were founded in 1974 by Chief Tony Cote and the council of the Cote First Nation. The Winter and Summer Games alternate each year. Wuttunee said all athletes and organizers owe a debt of gratitude to the foresight Cote had in forming the games.

The Summer Games start Sunday with opening ceremonies and run until July 26 at the Red Pheasant Cree Nation, approximately 35 km south of North Battleford. Approximately 3,800 athletes, age 8 to 17 are expected to compete.

ROOM, TEMPER AND ISSUE TOO HOT, RESULTS IN QUICK END TO HUMAN RIGHTS DEBATE

OTTAWA (CP) — Native leaders and opposition MPs are fuming over a Conservative push for contentious changes to human rights legislation.

The Tories have taken the rare step of recalling 12 MPs to Ottawa in mid-summer for what could be a steamy meeting Thursday of the Commons all-party aboriginal affairs committee.

"I can only speak for myself, but I can't imagine anybody else is any happier than I am with being recalled to Ottawa when we've got work at home to do," said NDP native-affairs critic and committee member Jean Crowder from her British Columbia riding.

At issue is a bill that would allow First Nation members to launch human-rights complaints against band councils or Ottawa. The Conservatives want to repeal a section of the Canadian Human Rights Act that has barred such complaints since the legislation was passed in 1977. What was supposed to be a temporary exemption to allow bands to prepare was never removed.

The minority government needs opposition party support to move the bill forward at Thursday's meeting, but all three — the Liberals, NDP and Bloc Quebecois — say they'll block it.

Canada's major native political groups — and several chiefs — decried in near unison what they said was a rushed process without any meaningful chance to give input.

The Conservatives re-called 12 multi-party MP's to convene in Ottawa on Thursday (July 26) to debate the controversial bill for a possible passage when the house reconvenes in the fall.

The strategy proved futile however, as heat, humidity and hot tempers overcame the proceedings in a little more than an hour into the debate and the talks were dismissed.

DAN'S CORNER - Indians have always been here on Turtle Island, and always will be

Indians Have Always Been Here On Turtle Island And Always Will Be

Turtle Island (Canada/USA) has always been the homeland of Indian people and always will be our sacred homeland.

Great Creator created our Sacred Earth Mother and in time she created humans. At that time she also gave instructions to human beings, our Ancestors, on how to look after and care for our Sacred Earth Mother and Turtle Island.

Great Creator told our Ancestors that Turtle Island was perfect and sacred and that it was to be our homeland. That as such our people should always love, honor, respect and protect our sacred homeland. That the People would fulfill their responsibility to our sacred Turtle Island through ceremony. We were instructed to conduct our ceremonies on a daily basis either individually or collectively.

All of the People lived and fulfilled that sacred responsibility for thousands of generations prior to white contact in 1492. This is when things changed radically and for the worst for both Earth Mother and for the People.

Even as our people lived and survived the five hundred year holocaust wrought by the European invaders our people have managed to continue conducting our sacred ceremonies although for a time we were forced to conduct them underground and in secret.

Today, at the dawn of the 21st century the People continue conducting our sacred ceremonies. More of our people are returning to the Traditional Teachings of the Ancestors. As more of our people return to our Traditional Teachings more of us will begin to recognize and acknowledge our rightful claim to our sacred homeland. It is this sacred wisdom that our people must return to if they are to continue to survive the holocaust, and remain strong and united.

The sacred blood, bones, ashes and dream of our Ancestors are buried here on Turtle Island and this, their final resting place, is hallowed ground which means that all of Turtle Island is sacred and hallowed ground.

So, even if the European invaders were eventually able to complete the genocide of all of our people, the fate of the Beothuk, our people will still be here.

In the words of the great Suquamish visionary Chief Seattle, "When the last Red Man has been made to vanish from this earth and his memory is only a story among the whites, these shores will still swarm with the invisible dead of my people. And when your children's children think they are alone in the fields, the forests, the shops, the highways or the quiet of the woods, they will not be alone. There is no place in this country where whiteman can be alone. At night when the streets of your towns and cities are quiet, and you think they are empty, they will throng with the returning spirits that once thronged these places and still love those places.

The whiteman will never be alone within the homeland of the People. -All My Relations

DEAN'S DEN -This Far

He stood before the blazing barrel

In the falling midnight snow

As he warmed his freezing fingers

In the oily, sooty glow,

He called himself a Nation

When he faced "the system" down

Standing up for rights and fairness

Against "the Powers" - all renown,

Maybe but a pilgrim

In a faded Mackinaw

But he had to gain attention

To the things he'd heard and saw,

Justice in the judgments

For the generations lost

Redemption and atonement

For the many miseries caused,

And so, in desperation
He'd seen a chance, and gone
To protest to the world
And to meet "the Man" head-on,
He'd stood his ground, and then some
And never gave an inch
And in the wind of insult
He didn't shrink or flinch,
He didn't lose control, or fallback
When he felt the subtle nudge
He forsook the push and shove stuff
But - he also didn't budge,
He lightly touched a cheekbone
And he gently rubbed the scar
But then he smiled inside himself
That he'd ever come ... this far!
D.C. Butterfield