

Tobique First Nation, NB July 2015

Wulustuk Times

Wulustuk - Indigenous name for St. John River

*This publication produced monthly at Tobique, NB,
Canada E7H 5K3*

July 2015 Table of Contents:

BACK TO OUR ROOTS

CULTURAL GENOCIDE LABEL FOR RESIDENTIAL SCHOOLS HAS NO LEGAL IMPLICATIONS, EXPERT SAYS

ABORIGINALS SHOULD EXPECT MORE FROM ALL THEIR LEADERS

NEW B.C. SCHOOL CURRICULUM WILL HAVE ABORIGINAL FORCES

ABORIGINAL ECONOMIC DEVELOPMENT REPORT SHOWS LITTLE PROGRESS

IROQUOIS CAUCUS DEMAND VALCOURT'S RESIGNATION

STATEMENT BY HON. BERNARD VALCOURT ON NATIONAL ABORIGINAL DAY

DAN'S CORNER: THEFT OF CANADA DAY

DEAN'S DEN: GIMME A BREAK, TIME TO..., FISHIN'

GO FUND ME - June 1, 2015

Wulustuk Times:

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim is to provide you with the precise tools and the best information possible.

Contact:

We can be reached at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. Call us at 506-273-6737. Internet - pesun@nbnet.nb.ca

BACK TO OUR ROOTS

One day when I was listening to a gardening call-in show on the radio one of the callers wanted to know how to get rid of wild strawberries that were invading his lawn and garden. This caller considered these woodland strawberries (*Fragaria vesca*) as nuisance weeds. When I was a boy it was an annual tradition to take a small lard pail and go picking the first wild strawberries. The berries were small, but oh so tasty! It took hundreds of berries to make a bottle of jam. Today just one of the large cultivated strawberries would be equivalent to 20 or 30 of the tiny wild strawberries. We live in a world where all our food is raised remotely from where we live and we go to grocery stores to buy food that has been transported from thousands of kilometers away. We no longer see the free food all around us that our ancestors once harvested. We would starve to death, or poison ourselves with the wrong wild foods from ignorance if we got lost, or if one day the retail food markets were not there because of war or economic collapse. We are not self-sufficient. We are helpless when it comes to foraging for our food. We are completely dependent on the big supermarket chain stores to feed us.

John Gyles wrote in his memoirs about his first year spent as a captive of the Maliseets at Meductic fortified village on the St. John River (Wolastoq) in 1689: "Here we lived upon Fish, Wild Grapes, Roots &c, which was a hard living to me." Gyles wrote about life at the Fort and how fishing and digging roots was a regular chore: "There we planted Corn, and after Planting, went a Fishing, and to look for and dig Roots 'till the Corn was fit to Weed: and after Weeding took a second Tour on the same Errand, and return'd to Hill our Corn: and after Hilling, we went some distance from the Fort & Field up the River, to take Salmon, and other Fish, and dry them for Food till the Corn was fill'd with the Milk; Some of which we dried then, and other as it ripened. And when we had gathered the Corn and dried it, we put some into Indian Barns, i.e. in Holes in the Ground lin'd & cover'd with Bark, and then with Dirt. The rest we carried up the River upon our next Winter-Hunting." There are many kinds of edible roots in Wolastoq land but Gyles didn't give more details to help us identify them specifically.

In his report to the king in 1524 Giovanni da Verrazzano wrote about the native peoples he found living along the Maine coast: "They were clothed in skins of bear, lynx, sea-wolf and other animals. As far as we could judge from several visits to their houses, we think they live on game, fish, and several fruits which are a species of root which the earth produces itself."

In 1616 Jesuit Father Biard, with a servant and Jean Baptiste Charpentier made a trip up the river located near Port Royal. They went in search of acorns and roots. He wrote in his relations: "These roots in the Savage language are called Chiquebi, and grow readily near oak trees. They are like truffles, but better, and grow under the ground strung to each other like a rosary." No doubt by his description these roots were most certainly groundnuts.

On July 8, 1745 Captain Pote, an English captive of the Maliseets, wrote in his journal when they were camping on the banks of the St. John River below Meductic on their way to Quebec: "Our Indians showed me a Root, that they said they often made use of for sustenance when they had no provisions."

There are many kinds of edible and medicinal roots (tubers and rhizomes) growing along the St. John River / Wolastoq. Sunroot (aka Jerusalem artichoke), arrowroot, groundnut (potato bean), hog peanut (ground beans), yellow meadow lily (Canada lily), sweet flag (calamus or muskrat root), cattail, wild ginger (crowsfoot), chicory, yellow nutsedge, and thistle, all these have edible roots. These are just some of the free food supplies in the Wolastoq grocery store. They are free, but you will have to dig them, clean them and prepare them. They don't come precooked or processed in fancy packages with digital bar codes and a list of added preservatives to keep them fresh. They are always fresh. No one need starve when traveling in the forests and meadows of Wolastoq country. Besides these roots there are many other natural wild food plants: beach plums, butternuts, hazelnuts, highbush cranberries, blueberries, strawberries, raspberries, fiddleheads, Canada plums, dewberries, pin cherries, chokecherries, mountain ash berries, bunchberries, bilberries, elderberries, hawthorns, wild grapes, gooseberries, numerous edible mushroom species and many more. In 1944 Tappan Adney published "The Malecite Indian's Names for Native Berries and Fruits and Their Meaning." The Maliseets knew all these plants and wildlife as their essential groceries and medicines. They had descriptive names for them. These river country peoples have their roots in this land going back thousands of years, literally. For hundreds of generations they have lived off of the edible plants, berries, roots, fish and wildlife of this river country without ever endangering them.

Unfortunately the unquenchable, consuming white man came along and cut down the forests, built asphalt highways and parking lots, dammed the rivers, polluted the rivers and lakes, drained the swamps, and sprayed poisonous herbicides on the soils to accommodate his ever expanding urban developments and agricultural lands. It has become increasingly harder to find these dwindling species of edible foods and medicines. We are no longer in a harmonic relationship with our Earth Mother and most people don't care because they are all contented captives of the system. They have forgotten where to find their native foods and how to gather them and prepare them. Our education excludes the basic requirements for self-sufficiency and survival. The drumming and singing of the ancestors feast celebrations have become faint as they have faded away into the distant past. The present global capitalist system has erased all knowledge of self-sustenance from each of its subjects. Advertising on TV and the Internet has replaced the fascinating hunting stories once told at feasting time. It all started when guns, gun powder, steel knives and iron axes were traded for beaver, sable and otter pelts. Not long after that bows, arrows, salmon spears, handmade wildlife traps and deadfalls were completely abandoned and forgotten. We no longer remember our ROOTS.

The present Pope Francis is of a much different mindset than the Popes of the Papal Bull days when the church and Crown were in collusion with their selfish strategy for "dominion of the earth." Pope Francis is very aware and concerned with the state of the global environment and the impact that greedy, insatiable mankind is having on our Earth Mother. In June he issued an 82 page encyclical letter on the environment, "On Care For Our Common Home." In his lengthy letter he states: "The Earth, our home, is beginning to look more and more like an immense pile of filth." He blamed human activity and the use of fossil fuels for "once beautiful landscapes now covered with rubbish." He quotes Ecumenical Patriarch Bartholomew I, spiritual leader of the Orthodox world: "For human beings... to destroy the biological diversity of God's

creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins. For "to commit a crime against the natural world is a sin against ourselves and a sin against God." Politicians like the present Republican contender for president, and also a Catholic, Jeb Bush, admits he is skeptical that humans are contributing to global warming and he said: "I believe religion ought to be about making us better as people and less about things that get into the political realm." Ignorant high profile men like him who do not see any connection between humanity's religions (or morals) and the health of our Mother Earth are blinded by self-indulgence and glutinous consumption.

I'll end with these words from Pope Francis: "We need to take up an ancient lesson, found in different religious traditions and also in the Bible. It is the conviction that "less is more". A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfilment. Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack. This implies avoiding the dynamic of dominion and the mere accumulation of pleasures." We desperately need to get back to our roots, the ways of our ancestors.

.... *all my relations, Nugee-kadoonkut.*

CULTURAL GENOCIDE LABEL FOR RESIDENTIAL SCHOOLS HAS NO LEGAL IMPLICATIONS, EXPERT SAYS

Chilling and contentious term used by Truth and Reconciliation Commission has WW II origins

-By CBC News

The Truth and Reconciliation Commission says the residential school system amounted to cultural genocide, initiating a debate in Canada over whether that's the right label and what the implications may be if the federal government accepts it.

In its report, the TRC defines cultural genocide as "the destruction of those structures and practices that allow the group to continue as a group." That includes disrupting families "to prevent the transmission of cultural values and identity from one generation to the next."

Canada had previously voted to keep cultural genocide out of two major United Nations documents.

The Harper government hasn't accepted the TRC's conclusion about the residential school record as cultural genocide. But William Schabas, a Canadian and probably the world's leading expert on genocide law, says if it did, there would be no legal

implications, however, "It would be a recognition that those words describe what happened."

Since the settlement of the class-action lawsuit that included the TRC also included payment for victims, there should be no direct financial impact, either.

And under international law, Schabas says there would also be no consequences because "cultural genocide is not a term that we use in international law." He adds that the Genocide Convention is not retroactive, something that the International Court of Justice clearly stated in a judgment earlier this year.

Coining 'genocide,' 1944

It was only in the aftermath of the Second World War that genocide became part of international law. The concept of cultural genocide dates back to when the word genocide was coined, by Raphael Lemkin in 1944.

When he was a university student in Poland, Lemkin became interested in laws against mass slaughter after what happened to the Armenians in Turkey in 1915 — so interested that he changed his university studies to law and went on to devote his life to the issue and the cause.

Lemkin wanted to know, "Why is the killing of a million a lesser crime than the killing of an individual?"

By the 1930s, Lemkin was trying to warn the world, and his own Jewish family in Poland, about what Hitler had in store. His pleas ignored, Lemkin went into exile in the U.S. and kept doggedly campaigning for a new international law.

After the war ended, he learned that 47 relatives had died in the Holocaust.

Lemkin felt he needed a new word for the crime he was trying to prevent, and in 1944, he coined "genocide," which combined the Greek word for tribe or race and the Latin word for killing.

In his book that introduced the word, *Axis Rule in Occupied Europe*, Lemkin explained that genocide was not limited to the physical destruction of a people, but could include cultural and other techniques as well.

Although he does not use the phrase cultural genocide in his book, he does in his unpublished writings from the time, and in his memoirs.

Shamiran Mako, a Canadian scholar at the Weatherhead Center for International Affairs at Harvard University and at the University of Edinburgh, says that for Lemkin, "there's this understanding that there's other ways of killing a group without physically getting rid of them and that for him, was as important as the physical aspect of genocide."

Lemkin wrote that those ways include forbidding a group from using their own language or other means of cultural expression.

Cultural genocide voted out

In the debates that led to the Genocide Convention in 1948 — Lemkin worked on the initial drafting — including cultural genocide was debated intensely but voted out of the final draft by a majority that included Canada.

Some countries were nervous about their own behaviour and therefore opted to define genocide narrowly, Schabas says. And some countries also thought the issue was better dealt with under minority rights in the Universal Declaration of Human Rights, which was under debate at the same time.

In the end, the concept of cultural genocide doesn't appear in either document, a great shortcoming in Schabas's view.

With a narrower definition of genocide, Lemkin's initial idea "is not what ended up being the legal reality of genocide," Schabas says, although no individual probably deserves more credit than Lemkin that genocide became part of international law.

Schabas teaches law at Middlesex University in London. His latest book is *Unimaginable Atrocities: Justice, Politics, and Rights at the War Crimes Tribunals*.

Canada and cultural genocide

Indigenous groups around the world took up Lemkin's campaign to include cultural genocide in that legal reality, lobbying both from within the UN system and from outside it. They campaigned unsuccessfully to include cultural genocide in the Declaration of the Rights of Indigenous People, adopted by the UN in 2007. Canada again opposed its inclusion.

Mako sees a pattern of opposition from countries with a history of colonization, and especially from countries that "had some systematic laws that either resulted in genocide or cultural genocide of the indigenous population."

In 1883, Canada's first prime minister, John A. Macdonald, explained his residential schools policy to the House of Commons, saying, "Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men."

According to Lemkin's definition, Macdonald was advocating cultural genocide, Mako says.

"There's a clear indication that there's an intention on the part of that government to strip away any sort of moral or cultural or spiritual attachment to that particular culture."

She notes that Lemkin referred to Canada in his writing when discussing techniques of non-physical destruction of a group.

First Nations have spoken of cultural genocide since at least 1969, when the National Indian Brotherhood characterized a federal Liberal government white paper on "Indian policy" as advocating cultural genocide.

In 2013, former prime minister Paul Martin said, "What happened at the residential schools was the use of education for cultural genocide."

Schabas says it's interesting that the TRC's recommendations include nothing about applying the cultural genocide label, and they steer clear of a legal analysis of cultural genocide.

'An instant stigma'

When Lemkin coined the word genocide, he wanted a term "that would cast an instant stigma on anyone committing this crime," says Samantha Power, the U.S. ambassador to the UN, in *Watchers of the Sky*, a documentary about Lemkin.

And that may be part of the reason some Canadians are unwilling to accept the description of the residential school system as cultural genocide.

Schabas compares the use of the term genocide to a very hot spice that "transforms something from being rather old news into something that gets the headlines."

Sometimes, he says, it also makes it harder for victims to reconcile with the perpetrator groups.

Cultural genocide ought to be covered by "crimes against humanity," Schabas says. That's one of the charges for which Nazis were sentenced to death at Nuremberg and he sees no reason to limit the charge to actions taken during wartime, which was the case at Nuremberg.

ABORIGINALS SHOULD EXPECT MORE FROM ALL THEIR LEADERS

OTTAWA - The relationship between the federal government and many of the country's aboriginal communities is not good.

But there is hope that with the release Tuesday of the findings and recommendations from the Truth and Reconciliation Commission (TRC), the table will have been set for that relationship to improve. An improving relationship between Ottawa and the country's First Nations, Inuit, and Metis peoples is vital to reduce the appalling rates of poverty and violence in too many aboriginal communities.

And while the work of the TRC should —quite rightly— provoke a robust response from the federal government, aboriginal leaders must also work to find new ways to deliver results for those they represent.

Indeed, in some ways, the toughest job may now fall to aboriginal leaders because the hard work of bringing about real change — improving, for example, the abysmal 35% graduation rate on First Nations reserves — will mean those leaders will have to convince aboriginal Canadians that yet more time and yet more patience is required.

Those who preach patience Tuesday will do so as the TRC releases a report that will detail how as many as 6,000 aboriginal children — and likely more — died in residential schools over the last century. No less a personage than Supreme Court Justice Beverley McLachlin has characterized this as "cultural genocide" and the TRC report out Tuesday is expected to use the same strong language.

Who could blame aboriginal leaders and their followers if they expressed outrage and impatience? And yet, there was Perry Bellegarde, the national chief of the Assembly of First Nations, smiling and optimistic as he patiently answered questions from (largely non-native) reporters on Parliament Hill Monday. He believes that the work of the commission — the summary out Tuesday is 300-plus pages with multiple volumes to be published later this year — will not just gather dust on a shelf but will lead to new schools, new homes, and new hope.

"I'm hoping that this time will be different," Bellegarde said.

The TRC report will give the federal government plenty of direction and plenty of reasons to "be different" this time but the organization Bellegarde now leads — the Assembly of First Nations — must also ask itself if it can do more to be a better partner on behalf of Canada's First Nations people.

Bellegarde's predecessor, Shawn Atleo, won a hard-fought \$1.9-billion deal last year with PM Stephen Harper on education and yet the 600 or so chiefs that elect the AFN national chief were unhappy with it. Atleo's position became untenable and he quit.

Can Bellegarde deliver where Atleo failed? Can we expect some big transformative agreement from a fractious AFN?

Or should Ottawa do as it has been increasingly doing and strike separate smaller agreements on everything from resource development to fisheries to education with separate treaty organizations and even individual bands?

But, of course, it will fall to Harper Tuesday to demonstrate that, if aboriginal leaders do commit to the hard work on their side of the table, the federal government will not fail them, that Ottawa will take early, concrete steps. There is a broad menu of 'change' items from which his government could choose.

Let's not wait until after this year's federal election to get started. Let Harper show that some meaningful steps can be taken now.

NEW B.C. SCHOOL CURRICULUM WILL HAVE ABORIGINAL FOCUS

VICTORIA -- Students as young as 10 in British Columbia will soon be taught that past discriminatory government policies towards Aboriginal Peoples resulted in the crushing legacy of Canada's residential-school system.

Starting in Grade 5, students will learn about the schools and other racist government programs, such as the Chinese Head Tax, as part of a new education curriculum.

The changes for kindergarten-to-Grade-12 students include lessons that focus on aboriginal history and culture, and will be implemented provincewide by 2016.

B.C.'s Aboriginal Relations and Reconciliation Minister John Rustad said Wednesday the classes will give students a more complete understanding of the province's history with its Aboriginal Peoples and strengthen reconciliation efforts.

He said students will study topics such as discrimination, inequality, oppression and the impacts of colonialism.

The changes are part of the B.C. government's response to 94 recommendations in the Truth and Reconciliation Commission's report on the residential-school system.

The commission recommended the creation and funding of aboriginal-education legislation, which protects languages and cultures and closes the education gap for Aboriginal Peoples. After six years of hearings, the report concluded Canada's residential-school system was a form of cultural genocide.

"The curriculum classes we are looking at are all about giving students a fuller understanding of our history in Canada," Rustad said. "There are many things that have happened in the province of British Columbia people are not aware of."

B.C. teachers will soon get to look at the curriculum so they can prepare for the courses.

"Aboriginal history, culture and perspectives have been integrated across subject areas and grade levels in B.C.'s new curriculum," said an Education Ministry statement.

A ministry spokesman said B.C.'s kindergarten-to-Grade-9 teachers have the opportunity to teach aboriginal-focused classes starting this September.

Course content for Grades 10-to-12 students will become part of a public consultation process and be available in 2016.

"The ministry is also committed to ensuring the history and ongoing legacy of the residential-school system is included throughout the new curriculum, particularly when learning about topics such as discrimination, inequality, oppression and the impacts of colonialism," said the statement.

Educ. Minister Fassbender said in a statement that education brings positive change.

"Thru' the revised curriculum, we will be promoting greater understanding, empathy and respect for aboriginal history and culture among students and their families," he said.

The ministry said Grade 5 students will also be expected to learn about past discriminatory government policies, including the Chinese Head Tax.

"Teaching students about the past discrimination minority groups faced in this province ... allows students to develop their competency skills and encourages them to value diversity, care for each other and stand up for the rights of others and themselves," said the ministry statement.

First Nations Summit Grand Chief Ed John said following the release of the commission's report last month that too few Canadians, especially children, are aware of the residential-school experience.

"You might want to learn about Prince Charles and the Queen, that's good, but you should also want to know about your own history in this province, and we don't see enough of that in terms of the relationships between First Nations and the public," he said.

ABORIGINAL ECONOMIC DEVELOPMENT REPORT SHOWS LITTLE PROGRESS

First Nations on Reserve have worst economic outcomes, report by federally created group says

By CBC News

The gaps between aboriginal people and the rest of Canada are not closing, and are widening in some cases, according to a report by a federally created group.

While some progress has been made, aboriginal people are not on track to achieve parity with the rest of Canadians by 2022 — the target date set by the board to close the gaps, the National Aboriginal Economic Development Board (NAEDB) found.

The report makes eight recommendations, many focusing on employment and skills training, and business development, rather than more social spending.

According to the report, the most striking trend is that First Nations on reserve had the worst economic outcomes for nearly all indicators, while Métis and Inuit have done slightly better, particularly in employment rates.

"What I always look at is the standard of living, which comes down to having a job," Osoyoos Chief and NAEDB chair Clarence Louie said in an interview with CBC News.

"The unemployment rates of our people and the amount of funding that our people are getting in the education system, those numbers are not getting better."

The NAEDB was created by the federal government in 1990. In 2012, it set its 2022 goal of economic and social parity with a report that outlined benchmarks on a number of indicators such as employment, education, housing and income. Wednesday's report, based on 2006 and 2011 Census data, is the first to check what progress has been made since those benchmarks were set.

Overall, the aboriginal employment rate is 9.1 percentage points below the non-aboriginal employment rate. The benchmark three years ago was 8.9.

Average income improved slightly, going from 33.4 percentage points below that of non-aboriginals to 27.5 points below. The high school completion rate also improved slightly as well, at 18.5 percentage points below compared to 20.6 points lower back in 2012.

When separated out, First Nations on reserve fell behind. For example, the average income on reserve was \$18,586 in 2010. For First Nations off reserve, it was \$30,266. Non-aboriginal average income was \$41,052.

Louie points to the reserve system and how remote many reserves are, and how poor the land quality is, as to why First Nations on reserve are having the worst outcomes.

"If you want to colonize a country of indigenous people, the first thing you do is you bring them to their knees and take away their economic ability to support themselves. That's what Canada did," says Louie.

Aboriginal affairs minister to get report

The report will be given to the minister of aboriginal affairs and other government officials Wednesday.

The Conservative government has touted its First Nations Land Management Act and First Nations Fiscal Management Act as two of several pieces of legislation that have helped First Nations achieve greater economic development and autonomy.

The report says such legislation has helped a little, but the gains are insufficient. Louie says that's probably not what the minister wants to hear.

"When you get a failing grade, you probably don't want to hear that, but the numbers don't lie," said Louie.

The office of Aboriginal Affairs Minister Bernard Valcourt said, in a statement, that the Conservative government "agrees that economic development is the key to improving living conditions of Aboriginal peoples."

"We will continue taking concrete steps to ensure First Nations can take full advantage of our country's economic prosperity," the statement said.

IROQUOIS CAUCUS DEMANDS VALCOURT'S RESIGNATION

KAHNAWAKE MOHAWK TERRITORY - The elected chiefs of the seven communities that make up the Iroquois Caucus are demanding the resignation of Bernard Valcourt, the Minister of Aboriginal Affairs and Northern Development, in light of his actions at an event at which the Truth and Reconciliation Commission unveiled its long-awaited report. Mr. Valcourt stood out by refusing to stand and acknowledge Justice Sinclair's recommendation for Canada to hold an inquiry into the cases of murdered and missing First Nations women.

As Minister of Aboriginal Affairs, he should have been the first person to rise to his feet in order to acknowledge the issue. While it is clear that the Minister exhibited little enthusiasm for the Truth and Reconciliation report, the Iroquois Caucus nonetheless are angered that he should lack the grace to acknowledge the pain and suffering of our people regarding the loss of hundreds of Indigenous women. His actions are a stain on the Canadian government.

Instead of joining the rest of the country in graciously receiving the report, by his shameful actions, Mr. Valcourt clearly displayed his contempt for the people he is ostensibly "serving" as the Minister of Aboriginal Affairs. He refused to take perhaps the greatest opportunity he'll ever have to show at least a measure of solidarity with First Nations.

We are the first to acknowledge that the Minister's job is a challenging one. It is a position where one must endeavor to find solutions to long-standing and difficult issues. As the liaison between the Canadian government and First Nations, the Minister must always conduct him/herself with understanding, integrity and — most importantly — respect. His lack of respect is a poor reflection of the Canadian people he represents

and a strong indicator that his bad faith toward working with First Nations will only continue.

The Iroquois Caucus hereby calls on Mr. Valcourt to resign his position immediately. Should he fail to do so, we ask that the Prime Minister remove him from the position and replace him with someone who understands the importance of maintaining proper decorum and sensitivity to the issues at hand.

The Iroquois Caucus is comprised of elected leaders from Akwesasne, Kahnawàà:ke, Kanesatake, Oneida Nation of the Thames, Six Nations of the Grand River, Tyendingaga and Wahta.

STATEMENT BY HON. BERNARD VALCOURT ON NATIONAL ABORIGINAL DAY

June 21, 2015 – Ottawa, Ontario – The Honourable Bernard Valcourt, Minister of Aboriginal Affairs and Northern Development, issued the following statement today on the occasion of National Aboriginal Day:

"Today, we celebrate the contributions of Aboriginal peoples and the vital role they have played and continue to play in shaping this great country.

National Aboriginal Day provides all Canadians an opportunity to reflect on the many contributions of First Nations, Inuit and Métis people. It gives us the opportunity to honour Aboriginal peoples and allows us to recognize the importance of strengthening the bond between Aboriginal and non-Aboriginal people that is fundamental to our identity as a country.

The closing event of the Truth and Reconciliation Commission earlier this month allowed us all to acknowledge the legacy of Indian Residential Schools, and to pledge to move forward with mutual understanding and respect. It was an honour to participate in the closing event, which brought together former students and Canadians from across the country. We will continue to work towards healing the relationship between Aboriginal and non-Aboriginal Canadians.

This year, I was proud to take part in National Aboriginal Day festivities with the Madawaska Maliseet First Nation in my home province of New Brunswick. Our Government is proud of the connection it has with the Madawaska Maliseet and we are committed to continue developing strong relationships that lead to a better future for Aboriginal peoples across Canada.

I encourage everyone to participate in National Aboriginal Day events in your community."

For more information, please contact:

Minister's Office

Emily Hillstrom

Press Secretary

Office of the Honourable Bernard Valcourt 819-997-0002

Media Relations

Aboriginal Affairs and Northern Development Canada 819-953-1160

DAN'S CORNER: THEFT OF CANADA DAY

Some Indian thoughts on our white oppressors' Canada Day celebration.

In a display of racist white arrogance, audacity and extreme contempt for our people they expect us to participate and celebrate this macabre white ritual. It is like German Nazis expecting Jews to celebrate German Nazi Day.

For any Indian person to even think about participating in this white celebration of genocide is to demonstrate the depth of said Indian's colonization. Making him even more white and colonized than our white european oppressors.

Their yearly celebration is very forced and contrived, since their celebration is simply an attempt to convince themselves and our people that the landmass they named Canada is not the homeland of our people, and was not stolen through genocide.

And it was and still is today genocide no matter how much yakademics, politicians, bureaucrats and religious hypocritical zealots may try to deny and convince people otherwise.

Canada's historical record states, in clear and unequivocal terms, that the Beothuk were annihilated by white europeans.

Here are white sentiments expressed by John A. MacDonald and Duncan Campbell Scott in their day. In the 1880's John A. was speaking in the House of Commons while proposing more laws to keep out the Chinese. He spoke the following for the record: ""on the whole, it is considered not advantageous to the country that the Chinese should come and settle in Canada. That may be right or it may be wrong, it may be prejudice or otherwise, but the prejudice is near universal"". What John A. is saying here is that white Canadians are racist ""near universally"".

And another racist sentiment, this by Duncan Campbell Scott. He said: ""I want to get rid of the Indian problem. I do not think as a matter of fact that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada, that is the whole object of this bill"".

And that genocide of Indians continues into the present. One only has to think about the Indian Reservation system, the Indian Residential Schools, the white public school system, the Indian Act, the 1500 murdered and missing Indian women and the list goes on and on.

Any whiteman-made legislation, law, regulation, policy, practice which is created and designed specifically for one segment of the population - Indians - is by definition racist, immoral, unjust, illegal, and by its very nature GENOCIDE.

To the three Indian-killers - John A., Duncan A. and Stephen A. we say have a good Theft of Canada Day.

These are the words of a child of the Canadian Holocaust.

All My Relations,

Dan Ennis

DEAN'S DEN: GIMME A BREAK, CROSS-HAIRS OF LIFE

Well, my dogs got the fleas

And my car has a flat

My horse broke a leg

And the mice chase my cat,

My stove's out of wood

And my wallet - of money

I'm getting the brush-off

From my favorite 'honey',

My well has gone dry

And my sewer is plugged

My hydro's shut off

And my mother got mugged,

The freezer won't freeze

The crapper won't crap

Two windows with cracks

And a bad leaking tap,

The hens have stopped laying

My pig isn't plump

My cow jumped the fence

The whole place is a dump,
I've gave it my best
I've took all I can take
Life - just lay off me
Just ... gimme a break! -D.C. Butterfield

Time To ...

Summer has happened
All done with the sowing
The weather's been cool
But at least it ain't snowing
We've had the last frost
And warm winds are blowing
The crops are all sprouting
And everything's growing
We'll soon need to make hay
Do some hoeing and mowing
But - its such a nice day
And clear waters are flowing
Time to ... take my old boat
And ... make with the rowing!
D.C. Butterfield

Fishin'

It's time to go fishin'
And, fishin' I'm going
The heck with the grass
It'll hafta ... keep growing!
D.C. Butterfield

GO FUND ME - JUNE 21, 2015

This day, June 21, is an Aboriginal Holiday which is called the ***Aboriginal Day in Canada*** whereby aboriginal nations across the land, from coast-to-coast, are given national honor, distinction and a warm gratitude for offering their indigenous knowledge and many other contributions made to the general populations of Canada since the arrival of the Euro-peoples to our native homelands.

The reason I am writing to you, as a caring Aboriginal grandmother of a young 13-year-old grand-daughter named Patience, who needs your help and prayers. She is the sweetest, strongest grandchild ever in my life. Patience was recently and suddenly stricken with spinal cancer while attending school and it all began this past spring/winter with her legs giving up and causing her to suddenly and unexpectedly fall to the ground, or down stairways without warning. After a check-up at a local hospital in PI she was sent to Portland, Maine for an operation in the spinal area.

From there she was sent to the Eastern Maine Medical Center in Bangor, Maine to undergo daily doses of radiation and chemotherapy after the surgical attempt was made in the Portland Hospital a month earlier to rid the cancerous tissue growing on her upper spinal column. There will be a total of 28 radiation treatments carried out in Bangor. From there radiation treatments will then be followed up with lengthy chemotherapy treatments that hopefully will eradicate all traces of cancer from her body.

As understood, chemotherapy treatments are very painful and arduous to say the least. It takes a very strong, firm and a determined person to go through this path of recovery. Unfortunately, this is the one and only way for a person to reach full recovery from this type of cancer. Patience happens to be one of those up-standing strong persons who, in my mind, will succeed in beating this vicious illness one day. She has shown very strong determination and firm attitude to win over this disease so far.

The recovery program is long, hard and very expensive to secure and maintain, and the closeness she shares with me, her Mimi, (meaning grandmother in Maliseet) is a precious recovery tract that never should be broken or be compromised in any way. Her eyes just light up like glowing lasers when we sit together to share stories, good news, happy times and vibrant dreams for the future. She is our dear and precious blessing. She is Patience!!!

If anyone out there in the global community has the chance to read this note about the blessed closeness of spirits and hearts that I share with my sweet loving grandchild, I humbly ask, please help us to be together, to be at her bedside during her long ordeal of achieving full recovery.

Any help or financial assistance can be send to Patience's recovery program via **GO FUND ME** This funding agency is a world renown funding mechanism that helps needy persons to pay for medical costs, services and support anywhere around the world. Every level of assistance will help dear Patience in finding permanent recovery from this vicious spinal disease.

Standing bravely behind Patience are her parents, Bobby Nightingale, and Chrissy Paul with her fiancé Mike Michaul, plus Patience's three younger sisters, Serenity

Nightingale, Meadow and Clover Michaud.