

Tobique First Nation, NB

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Wulustuk Times

Wulustuk - Indigenous name for St. John River

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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.

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**CALL TO ACTION ... URANIUM SCRUTINY IN QUEBEC FIRST NATIONS
UNANIMOUS IN REJECTING URANIUM MINING**

Uranium Under Scrutiny in Quebec Three Commissioners appointed by the Quebec Government are currently conducting a Generic Environmental Assessment into uranium exploration and mining. Their inquiry stretches from May 2014 to May 2015. The object is to ascertain whether Quebec should ban uranium mining altogether, or to determine the precise conditions under which uranium mining should be allowed to proceed.

Any individual or group can file a written intervention by October 30, by first notifying the Commission of the intention to make such a filing by October 16 at uranium@bape.gouv.qc.ca . These interventions will be considered in Phase 3 of the Commissions Hearings, beginning on November 10. Anyone making a written intervention can also ask to make an oral presentation and suggest a date for that.

The Chairman of the Commission is Louis-Gilles Francoeur, Vice-President of the BAPE = Bureau d'audiences publiques sur l'environnement (Office of Environmental Public Hearings).

Your voice does make a difference! Whether you submit a one-page letter or a 20-page brief, it all adds up to a vote of confidence or non-confidence in uranium mining. Please do not miss this opportunity. Quebec/Labrador First Nations Unanimous in Rejecting Uranium At a workshop on uranium development hosted by the Assembly of First Nations Quebec-Labrador (AFNQL) on September 25, First Nations from across the province of Quebec reaffirmed their opposition to uranium development on their territories and throughout Quebec.

Chief Terence McBride, speaking on behalf of the AFNQL, made it very clear that the 43 aboriginal communities and 10 First Nations that make up the Assembly are unalterably opposed to uranium exploration and uranium mining on their lands or anywhere else in Quebec. This message was delivered in no uncertain terms directly to the Commissioners during the last day of "Phase 2" hearings (questions and answers on uranium mining), taking place in Wendake, just north of Quebec City, on September 24. A few short excerpts from Chief McBride's powerful and dignified presentation are given below.

Dr. Matthew Coon-Come, Grand Chief of the Grand Council of the Crees, addressed the workshop as well. He emphasized that there is a permanent ban on uranium mining imposed by the Cree on the vast territory of Eeyou-Istchee in Northern Quebec, and that this ban is irrevocable. It is not a negotiating tactic, he said, but a firm and final decision.

Gordon Edwards.

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Excerpts from Chief Terence McBride's address to the BAPE Commissioners on September 24, 2014: Any proceeding is bound to be imperfect, but we must point out to the Commission the lack

of any global vision in the mandate given to it. A number of aspects have been and will be examined in this inquiry including those related to health and safety associated with uranium exploration and mining, but what about the purpose of uranium production? What about the risks associated with nuclear energy and nuclear weapons?

Although the Commission has met with a good many outside experts, even at this early stage of the BAPE process, in order to obtain an up-to-date picture of the impacts associated with uranium exploration and mining, the Commission has hardly called on any experts from First Nations. Scientific expertise certainly has its place in order to better understand the dangers of uranium linked to the health and safety of people, animals, plants and the planet, but it is clear that the Commission has failed to address this second level of input, by not availing itself of the expertise and wisdom of indigenous peoples.

Western culture has a Cartesian vision — its experts are good at dissecting details, but find themselves struggling to achieve a proper overview. A perfect example is the mandate of BAPE with its lack of consideration of the future uses of any uranium that may be mined here in Quebec, involving the dangerous and outdated technology of nuclear energy, as well as nuclear weapons that persist in threatening life on Earth. In addition, Western culture is inclined to focus on the short term without taking future generations into account. There is a real lack of prudence and a cult of risk-taking that characterizes Western culture. The precautionary principle is still marginal in Western culture, while it is well established and regularly applied in Aboriginal culture. Call it traditional knowledge, ancient wisdom, moral authority, ethical or cultural insight, or whatever else you want, but First Nations have gained, through their communion with the land and its resources, a global perspective and a sense of prudence. Future generations are respected when the time comes to make a far-reaching decision, by considering seven generations yet to come.

Uranium exploration and mining present major and irreversible threats to our people, our territory and our traditional way of life. First Nations are not opposed to mining development in general, if it is carried out responsibly and with their consent, but they oppose uranium exploration and mining firmly and definitively.

In particular, the Assembly of First Nations of Quebec and Labrador (AFNQL) opposes uranium exploration and mining in Quebec completely and unequivocally.

BAN ON URANIUM MINING TO GRAND CANYON UPHOLD BY ARIZONA COURT

Ruling protects national treasure against the possibility of opening it to 26 new mines and 700 exploration projects The Guardian A coalition of conservation groups are hailing an Arizona judge decision this week to uphold the Obama administration's 20-year ban on new uranium mining claims across 1 million acres of public lands adjacent to Grand Canyon.

In January 2012, then-US interior secretary Ken Salazar issued the ban that prohibits new mining claims and mine development on existing claims without valid permits. A subsequent mining industry lawsuit asserted that the Interior Department's 700-page study of environmental impacts was inadequate and the ban was unconstitutional.

A coalition of groups including native American tribes and the Sierra Club intervened in that lawsuit, and on Tuesday the court ruled in their favour. Judge David G Campbell of the US district court for Arizona summarized his ruling dismissing all uranium mining industry claims by stating that the Secretary of The Interior had the authority to err on the side of caution in protecting a national treasure, the Grand Canyon national park. Critics of uranium mining say that it would threaten the aquifers and streams that feed the Colorado river and Grand Canyon by releasing toxic waste.

Martha Hahn, chief of science and resource management for the Grand Canyon, says that mines would leach contaminants into watersheds, seeps and springs in the canyon, mar the landscape and impact wildlife. The seeps that make rocks slick might not look life-sustaining, but one might feed a critter that feeds upon another critter, so you see the effect pretty exponentially, said Hahn.

According to the government's study, removing the ban would mean that 26 new uranium mines and 700 uranium exploration projects could be developed.

The Grand Canyon attracts about 4m tourists a year. Uranium mining companies have 60 days to appeal the decision.

NAVAJO BUSINESS AND NEW LEADERSHIP HELD BACK BY OLD POLITICS

By Robert Joe

Before coming to Window Rock, I spent 22 years managing and improving the performance of Fortune 500 companies, then spent several years as a management consultant. Last June when I was asked by the current board to become the CEO for Navajo Oil & Gas Company, or NNOGC, I was reluctant — at first. However, this was an opportunity to return and help Navajo optimize the use of our natural resources. While I have a background in engineering and finalizing my master's degree in energy business, I was an outsider to Window Rock politics.

In my first week at NNOGC, I realized the drastic and dire position of the company. NNOGC's operations and finances were severely stressed; the company was over leveraged with more debt than incoming revenue; the company's credit line of \$170 million was nearly maxed out; the Denver office was draining profits. I had always wondered why NNOGC was not a multi-billion dollar corporation.

The Southern Ute — a 1,400 member tribe — started its energy business in 1992, a year before NNOGC started. Today Southern Ute has a Growth Fund valued at approximately \$15 billion (nearly 10 times the Navajo Nation's \$1.6 billion permanent trust fund) and they are operating multi-billion dollar companies. So what's different?

The answer is simple. Southern Ute Tribal Councilmen Howard D. Richards, Sr. said, "The secret is separating government from business and recruiting qualified people with a proven record of business leadership."

Harvard researchers Stephen Cornell and Joe Kalt, spent 26 years researching what sustains "self-determined, social and economic development" among American Indian nations. They concluded that successful Indian businesses thrive when their daily affairs are kept away from political interference, "In the long run, inserting politics into day to day business decisions invariably undermines efficiency and productivity, saps the resources of the organizations, and runs tribal enterprises into the ground."

After taking the leadership at NNOGC, I recruited qualified and talented staff and advisors to make changes. In one year we set record revenues, increasing profits and net assets while decreasing liabilities.

It was necessary for NNOGC's charter to align with the reduction of 88 delegates to 24, including the number of oversight committees and shareholder representatives for the corporation. Therefore, the board had 18 separate meetings to discuss the proposed amendments to the corporate charter prior to November 2013.

Paul Frye and Louis Denetsosie drafted the amendments three years before I arrived. The board approved the proposed amendments on August 19, 2011, and again on August 20, 2012. Yet today, these two men fiercely oppose their own amendments.

Things went wrong when the board members eventually realized the proposed charter amendments outlined new board qualifications that would leave them ineligible to sit on the NNOGC board. Some board members went against the collective decision and they are making every attempt to stop the approval of the charter amendments.

Ratification of NNOGC Federal Charter must happen because of the important message it sends to the banks and investors. It will also send a strong message that we had enough of the old way of business as usual.

The new charter opens up board nominations to all 110 Navajo Chapters including Navajos living off the reservation. Under the proposed amendments, a candidate must have a bachelor's degree with industry experience, or skill-sets in relevant disciplines related to the corporation's management and operations. It's extremely rare for a Fortune 500 company to have board members with no business management or executive leadership experience.

Instead of considering the overall positive impact to the Navajo people, a few board members along with their legal counsels and a few council delegates are derailing the ratification of the revised charter so business-as usual will prevail. That is self-serving and only benefits the few.

Because we stood up to the old way of doing Navajo business, my team and I have endured ruthless assaults on our character and integrity. My team did nothing wrong. We brought new strategies, business savvy ideas, sound ethics, and a driven passion to help our People. Rather than congratulate the team, the current leadership found creative excuses to fire them and then drag them through a so-called audit. What kind of people would do this?

I support a full and independent audit, not one that is orchestrated and manipulated by the current leadership who will direct the investigator to review only certain transactions. We know there are improprieties that occurred at NNOGC dating back to 2003. If they want the truth, then the forensic audit should go back far enough and include recent activities to uncover the mismanagement.

Navajo Nation Council must make a profound business decision that would positively impact the future of our economic prosperity. Instead of surrendering to old-school political pressure, the right decision for NNOGC, the Navajo Nation and the Navajo people is to ratify the charter amendments.

Robert Joe served as CEO of Navajo Oil & Gas Company from June 2013 to June 2014. He is Kinyanni clan born for Totsoni clan. He holds a degree in engineering from Az. State University.

ALL MY RELATIONS

Over seventy years ago Tappan Adney of Upper Woodstock wrote about the Indian's relationship with nature in an article entitled "The Indian and the Ferns in New Brunswick". Adney dedicated a good part of his life to the study of Maliseet natural history and fighting for the rights of these First Peoples of this eastern region of North America. In his article about native ferns he describes how the Indians boiled a tea from the roots of a species of fern, the Christmas fern (*Polystichum acrostichoides*), which would stop the flow of blood in wounds and also was used for throat and lung troubles. He relates how they also considered the fiddlehead (mahsus in Maliseet) to be a very valuable "spring medicine" as well as a nutritious food. On the other hand he explains how they regarded the cinnamon fern (*Osmundastrum cinnamomeum*) to be prophetic, telling them whether there would be a hard or open winter according to the abundance of seeds (sori). This reveals and distinguishes the two types of relationships that First Peoples have with the natural world around them. One nourishes the body, while the other nourishes the mind.

Adney wrote, "The Indian distinguished physical from mental treatment, but both partook of the great Mystery; the action of physical drugs was as mysterious as mental curative processes. Both exhibited that force in the universe called medóulin."

Adney was talking with Joe Dedham, a Mi'kmaw man, father of Dr. Peter Paul's wife (Minnie), and Joe told him about an old woman from Burnt Church "who can take a leaf of the littlest of the ferns, the rock fern (*Woodsia obtusa*), make a wish, and that wish will come true, and can kill a person."

"The caribou in winter when preparing for a midday rest travels in a circle, a spiral, lies down in the centre, so it can detect the smell of an enemy on their track no matter which way the wind blows. This reveals that the caribou possesses that protective faculty called medóulin. In olden times he was one with the magicians, from the rattle of his hoofs like the rattle of the medicine- rattle, and among the Naskapis the Indians practice divination by the lines on the shoulder blades to tell what luck there would be in the hunt." [1]

“So you see," wrote Adney," in the primitive thinking of primitive mankind everything had a personal bearing on himself. The impersonal outlook is all modern historical civilization. We got ourselves separated from direct contact with nature and our universe, and then we started speculation, philosophical, applying new and artificial standards and measurements. We evolved the impersonal and ‘scientific’ view point. But nothing pertaining to human beings, their habits and customs, can be regarded impersonally.”

"The various attributes and qualities of the ferns were understood by our Indians. They were not generalized, they were not considered as 'symbols' of any principle; each had its own meaning to the Indian."

"All life, everything endowed with life and motion was considered as activated by that great unseen Mystery, which he called Muno-do-uk, the Manitous, which in the singular Gitchi Munedo is God. But the Catholic priests turned him into Devil, Satan. The Church of England missionaries among the Ojibways called it God, and in their Ojibway Hymnal the Ojibway sings the praises of Gitchi Munedo, Great Spirit.”

The ancestors of pre-contact time were close to the natural world and they read the earth like a book. They saw the signs predicting what lay ahead for the hunt or for the coming season. They looked up at the hunter chasing the three bears across the night skies and they could predict what would be happening down here on the earth [2].

They knew when the shad would be running in the rivers and the sap would be running in the maples. Today, as Adney said, all humanity has been separated from direct contact with nature and the universe because we all have become dependent on big corporate companies to supply us with all our needs and our wants. By being separated from nature, from reading the earth, from knowing the signs, from appreciating the gifts, there is no longer a relationship with the earth that is our mother.

Mother Earth can live without us but we can't live without her. If we harm her, we hurt ourselves. She will enforce balance upon us at our expense not hers. That time of correction is coming. Relationships will be restored. Humankind will have to rethink their intimate relationship to the earth, to the cycle of life, and be humbled into stewardship rather than continuing on this naïve path thinking they can have dominion over all the earth and consume with unquenchable greed. Even a tiny, almost invisible virus could Mother Earth use to restore all relationships in proper balance once

again. Wars, famines and pestilences have been a form of correction to mankind down through the ages. Are we so ignorant and blind as not to see the path down which we are presently heading? The present Ebola crisis should be a warning sign.

1. See the article Mahsus and Caribou in Wulustuk Times, June 2009.

http://www.wiwoni.com/archives/Mahsus_and_Caribou.pdf

2. See the article Song of the Stars in Wulustuk Times, April 2012.

http://www.wiwoni.com/archives/Song_of_the_Stars.pdf

..... all my relations, Nugeekadoonkut

COLUMBUS DAY AND WHITE SUPREMACIST MENTALITY

Hi Folks:

Please read the following before viewing the attached pictures we took at Virginia Beach, Virginia on May 15, 2014. This statement made by Dalhousie University professor Susan Sherwin, about the underlying cause of racism, is the best description I've ever read. It puts into words why it is so hard to get society to recognize, and accept that the systemic racism that victimizes First Nations Peoples exists: "...the greatest danger of oppression lies where bias is so pervasive as to be invisible..." On Monday many places in the Americas will be celebrating Columbus day, a day set aside to honor him for the "discoveries" he never made (in the United States of America it's a national holiday.)

His so-called "discovery" should not live on and he should not be honored because Columbus did not discover anyplace - you cannot discover what has already been discovered. Just because the people who did the original discovering were a people of color does not change the fact that they discovered the Americas first! But White supremacist racism lives on" and is no better highlighted than by the erecting of a statue honoring Columbus in Puerto Rico, a savage White man with bloody hands. It lives on because White supremacist mentality reduces people of color to invisibility and thus they cannot be accredited for anything. His legacy for the Americas was death and destruction for the Indigenous Peoples of the two Continents and slavery for Africans!

From Tony Castanha, re. the subject of Papal Bull burning, October 9, 2014, Puerto Rico, "The (Papal Bull Burning) here will be held on Sunday October 12 at 4pm in the town of Arecibo at La Posa del Ovispo. This is near where officials are actually erecting a huge Columbus statue along the lines of the "Statue of Liberty." 'Ae, you heard me right... in the Year 2014 they are erecting a huge statue of the Hitler of the Caribbean."

All the best,
Danny

DAN'S CORNER: RECEIVING, LIVING, PRESERVING AND PASSING ON OUR TRADITIONAL TEACHINGS

For thousands and thousands of generations our people lived, thrived and grew by learning knowing, living and passing on our Traditional Teachings. Our Traditional Teachings are the original instructions from Creator. They are simple and straight forward: live life, live in balance, live in harmony, with all of creation. Live in the light.. Live in love. Live in peace. Live in healing including oneself . Live in truth. Live in honesty. Live a caring life. Live in sharing life. Live in respect for all things including oneself. Live a life of ceremony. Live a beauty. Live in forgiveness.

By living our Traditional Teachings our people were able to maintain, preserve and pass on the paradise on earth that our homeland (Turtle Island) was for those thousands of generations prior to contact an earth paradise that knew no manmade pollution of any kind, no manmade chemical toxins of any kind, absolutely nothing manmade that could injure or destroy or kill or pollute human beings or the Great Mother.

In the time since WASP contact our people have, over the course of the past 500 years, stopped living and passed on our traditional teachings. The WASP's are driven and consumed by greed and a perverse desire to progress and develop towards some unknown WASP consumer heaven. And they have, in the brief 500- year period, managed to pollute and destroy the Great Mother right to the brink of self-destruction.

If we are to continue to survive as two legged we must return to the Traditional Teachings of the Ancestors. We must once again begin to live and pass on our Traditional Teachings on the manner of the Generations.

This was the time when each succeeding generation tried to be a little bit more (if this is possible) aware, sensitive and willing to honor, respect, nurture and protect our sacred Mother Earth.

Are we to be the generation that allows that first and irrevocable break in the sacred hoop of life, in the complete break with and from the Ancestors (past) from the people (present) and the future (the Seventh Generation)?

Or are we to be the generation that begins the process of healing and mending the sacred hoop of life through the return to our Traditional Teachings?

All My Relations

Dan Ennis

DEAN'S DEN: GRANDDAD REMEMBERS PEACE AND WAR

GRANDDAD REMEMBERS

I can remember, come early November
How Granddad would get, a far away look in his eyes
Pensive and wistful, raptly engrossed
In some other time, in some other place,
Lost somewhere in thought, known only to him
He seemed to hear things, that we couldn't hear
Sometimes he'd tremble, and give us the "willies"
He'd stop of a sudden, and stare into space,
It was something in minutes, he'd always snap out of
"Remembrance Day, it ain't far away
I was thinking of battles, brave men, my buddies
How war is hell ... and peace is God's grace!
--D. C. Butterfield

PEACE AND WAR

Will we ever have peace
Will wars ever cease
Not long's there's conflicts
And money to make,
And political leaders
Pursue big ambitions
For ever more power
And more turf to take,
Long's there's buyers for bullets
And misery to sell
Ideals to stand for
And believed bonds to break,
Then we just won't have peace
And wars just won't cease
And mankind is maybe
Not meant ... to escape!
D.C . Butterfield