

Tobique First Nation, NB October 2012

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 always is to provide the precise tools and the best information possible.

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FIRST WOMAN ELECTED CHIEF AT TOBIQUE F.N.

p.paul

A historical breakthrough has been achieved at Tobique FN this year!

The first woman to become chief of Tobique FN is Chief Brenda Perley who was elected to office on Sept. 21, 2012.

The final vote count in the election had a considerable margin over six other candidates running for chief.

Chief Brenda's political career, activities and background come with impressive and a wide variety of important jobs and portfolios she held during several terms in office as councillor.

Probably one of the more important and effective posts she held was the portfolio as deputy chief under the incumbent Chief Stewart Paul who is bowing out of politics when the present term expires on Nov. 21, 2012.

Consequently, upon Paul's retirement, the newly elected Chief, Brenda Perley will officially assume responsibility as chief.

Chief Brenda's served many roles during her position as councillor extending over a dozen of years.

During the terms in office she proved herself to be quite a 'busy bee' and played a very active role on council throughout her tenures on council.

During her councillor years, Brenda headed up and managed several important positions and portfolios, coupled with maintaining a household and taking an active part participating in extended family matters to boot.

With all of these important duties and obligations she dealt with over the years as councillor, she still made time to help the average person who approached her for a number of reasons going from unlocking smaller knots to overseeing more difficult situations that required, often times, team-working to resolve.

But despite the challenges facing her, Brenda will somehow manage to 'take the plunge' to help anyone in a difficulty.

Chief Brenda Perley, 51, comes with bon fide roots to leadership that will apply well in her readiness to meet challenges ahead.

First in her lineage was her late grandfather, Gabriel Perley who was chief of Tobique for two consecutive terms in the 1940's.

Second in order as chief, was Brenda's uncle, David Perley, son of Gabriel Perley who too, served two terms as chief during the 1980's.

Currently, the ex-chief David, along with his wife Amalda, are active professors teaching Native Studies at two universities, one at St. Thomas University in Fredericton, NB. and the other at UMPI in Presque Isle, ME.

These are some of the personages and preceding leadership footprints that Chief Brenda will be following during her role as chief.

Chief Brenda and her newly elected team stand in readiness to meet all challenges ahead. Official inaugural date, Nov. 21, 2012.

WOODSTOCK'S BIRCHBARK CANOE

Nicholas Smith

Although the drive to Woodstock First Nation would be a long one for us, we decided to the construction of a Maliseet bark canoe was a must see for us. It was 50 or 60 years since the last birch bark canoe was built on the banks of the St. John River. The River was much changed, bloated and often the angry gray swells created from the construction of the Mactaquac Dam seemed that the River was complaining of its unnatural form.

In 1898 a young Edwin Tappan Adney released from Columbia University's brick enclosures and books by chance discovered the fragrant forest trees sheltering the St. John River and its indigenous inhabitant Peter Jo building a birch bark canoe. Adney was mesmerized by the scene before him. Here was a craftsman deftly using the materials of the surrounding forest to construct a marvelous craft in a methodical manner for use in the River beyond. Adney quickly made notes and sketches showing each step of the construction. The bookish scholar was instantly transformed to a man following the laws of nature and the simplified meaningful lives of the Wabanaki indigenous people. Adney published his 1898 description and sketches. They remain today as the handbook for those wishing to build a birchbark canoe. The present Woodstock canoe followed the same construction procedures that Peter Jo used in 1898.

Planning and the preparations for the canoe had begun months before the actual construction began. In late winter Darrell Paul and Steve Cayard surveyed the area where Peter Jo harvested birchbark for his canoe for the best bark available for their project. After their selection was made, they returned to the site when the sap was beginning to run to actually harvest the bark. This was carefully stored until the canoe construction began.

We arrived at the construction site behind the gas station near the River about two weeks after construction began. I hardly had my feet on the ground when I was greeted with, "You are Nick, aren't you?" I acknowledged that I was. She then shouted, "Tell us our history, tell us our history, we want to know our history!"

I was not prepared for this., but I thought what a marvelous setting for a history lesson, where should I begin? I took several minutes to collect my thoughts and began. I am not sure what I said, but I must have said the right things because the circle around me was increasing. In the afternoon they wanted more. The making of a birchbark canoe was putting people in a history mode. The circle included young people as well as older people. I asked, how is it that your elders and those at Old Town told me their history but they wouldn't tell you? "Our parents were afraid to tell us. The priests warned them that bad things would happen to us if we followed the old ways." There were questions regarding Pamola in my article published in the last issue of Wulustuk Times. (They actually read my articles!) Now this birch bark canoe is a fabric of history, an object that can be closely examined, touched for the feeling of the grain, the love of the craftsmen and the spirit that went into craft; a type that once literally covered the waters of Indian country. It will help to feed the great hunger the people have for their history. Some will even feel the spirit of the canoe.

Cheers to Edwin Tappan Adney Steve Cayard, Darrell Paul, Ted Behne, Daryl Hunter and the many willing volunteers who have made this great project such a success. It will be long in your memories.

The birch bark canoe was the object that connected hunters to their hunting camps or territories, even as far as Newfoundland. It was used for porpoise fishing on the ocean or even on waters filled with ice cakes. It could be beached and overturned as a shelter during a sudden storm. The canoe connected people to trading centers such as Tadousac Quebec or Pemaquid, Maine. It was the craft that took warriors and their families to wars. It carried Chiefs and representatives to sign treaties at Casco Bay, Maine; Montreal, Quebec; Boston; Massachusetts and Halifax, Nova Scotia. This versatile craft attracted many people to Woodstock First Nation to observe the building of an authentic birch bark canoe and the launching of it. Thank you project leader Steve Cayard, for your leadership, knowledge, skills, patience, time and easy to follow instructions.

DAMS: TOOLS FOR PROGRESS, OR TIMEBOMBS FOR DISASTER?

p.paul

Construction of dams in this province has been a long story of economic digression, creating a negative impact on the environment compounded with a horrific loss of traditional and natural resources.

Numerically, New Brunswick dams have wrecked the natural landscapes and ecosystems, altered waterways, created permanent loss of numerous wildlife species, destroyed migratory routes of fish, terminated fishing lanes and havens, washed out farmlands, flooded towns, plants and villages, decimated Indian lands/reserves, and stripped aboriginals of their traditional ways and livelihoods, while at the same time shattering or depleting their cultural identities, and more or less destroying a vibrant native cultural identity. We therefore ask, when will this madness and destruction end?

Will this man-created destruction ever be corrected, or the bigger question might be, is there a way or a will somehow, somewhere to stop this socio-ecological downgrade?

The building of power dams by euro-canadians in New Brunswick over the years has been a long story of aboriginal concern and a universal refusal to comply with the wholesale destruction of natural forces and indigenous ways.

Adversely, the non-native population holds prosperity as the banner for advancing their cause and commitment, but in reality they are pursuing an ecologically destructive path to ruin through building of hydro dams.

The natural beauty and our god-given ecosystem generally faded when the province began building hydro dams on the beautiful Tobique and Wulustuk rivers some hundred or more years ago. (Wulustuk, -indigenous name for St. John River).

The negative impact in the construction of dams has not only been limited to the Tobique and Wulustuk rivers, but the feeder-lines and supporting tributaries have also undergone serious damage and severely suffered ecological trauma or have completely disappeared in the process.

In all, unprecedented physical, geological and environmental changes have occurred from the building of hydro projects in New Brunswick over the past centuries.

To effectively produce electric power the stations must have ample supply of water in their headponds at all times in order to keep generators going at efficient speed and cycles. Otherwise if the water level of a

To effectively produce electric power the headpond must have adequate water supply at all times in order to keep generators going at the peak performance. Otherwise if the headpond becomes too low or possibly depleted a chain reaction could follow affecting the power generating system which then could quickly halt the production of electric power.

Even with all the smart tools and electronic gadgets we have around us today it is virtually impossible to define, enumerate and estimate the overall costs and compounding-effects incurred by man-made environmental changes. Those alterations have wreaked havoc on land, air and water affecting all forms of life, including creatures, confines and habitats in rivers, streams and watersheds.

Existing preferences:

In general, the greater population tends to lean towards developed urban areas and industrial complexes rather than for natural landscapes and forested areas which in fact, has been the driving force behind building dams in the province over the years.

Especially hard-hit in dam construction, which is estimated to be beyond repair and recovery, were the aboriginal lands and populations whose traditional hunting-fishing-trapping and gathering places and territories were dismally shattered or completely destroyed in the process.

From the earliest colonial times eurocanadians in New Brunswick were in awe of the free spirit, beauty, endless bounty and splendor of the Tobique and Wulustuk rivers. But in reality, their main interest was to explore the electric power potential in the rivers, which one day could come to reality, provided the opportunity arose to wrestle the lands and resources from aboriginal hands.

Unfortunately, that exchange of hands came to pass one day, around a century or two ago, and the development of hydro electric power from that point on began in earnest.

In fact the New Brunswick power craze began as early as the 1800's and fell automatically into 1900's with the building of small-scale operations called feeder dams at several locations in the province.

From these small units built in remote areas, the projects gradually grew larger and larger with increasing power output to every succession, all intended to supply relatively inexpensive power to mechanize and industrialize a staid and power-starved province.

The following information recaps some of the technical and mechanical details involved in building and operating larger dams in the province.

Grand Falls Dam: -1931

The town of Grand Falls is situated on a plateau with the river flowing around it in the form of a horseshoe. The natural falls and gorge are in the bend of the horseshoe. The dam is at the top of the falls, with the water intake feeding a pressure tunnel that runs under the town to the powerhouse where electric power is generated.

A number of walk-on observation decks for visitors and tourists are specially and conveniently placed in strategic locations to give the best panoramic views of the falls and the gorge at all times.

Also a natural trail stretching along the gorge also provides an excellent view of the falls as well. The Grand Falls facility was the first of the larger power generating stations constructed on the Wulustuk River in 1931. (Wulustuk is the aboriginal name for the Saint John River).

Tobique Dam: -1953

Tobique dam, located a mere half-mile east of the Wulustuk river on Tobique First Nation, was built and completed in rather a short period . The construction phase began in 1949 and the dam was officially opened for service in 1953.

The acquisition of land and water rights for the dam was somewhat time consuming and proved unique at best. The entire project rested primarily on the shoulders of the local Indian Agent who incidently was instrumental in ultimately securing the rights-of-ways for the entire construction project.

The acquisition entailed, the river access, the land base (reserve land), in-road accesses and the overland rights-of-ways for high voltage lines feeding into the NB power grid.

In securing the site, the Indian Agent simultaneously represented both the Band and the Dept. of Indian Affairs and passed the resolution for the dam construction with a single stroke of the pen, roughly in the 1948 time era.

Most of the leading discussions on land transaction, fishing rights and other pending matters like water use and salvaging culturally important flats and wetlands generally went unchallenged. These issues were passed singlehandedly by the Indian Agent with essentially little or no input, consultation or discussion with band officials and/or with band members.

The dam was built directly on the Tobique First Nation's prime salmon fishing waters that were regularly used by native fishermen and also heavily used in native guiding purposes, guiding sports fishermen from the U.S. and other provinces, and beyond. Indian guides made substantial income annually from guiding services.

Eventually after construction, the headwaters of the river flooded vast acreage of reserve property, plus covering the upper river shorelines and beyond, which included villages, towns, rural farm properties and virgin woodlands located above the Tobique dam.

Subsequently, annual spring floods caused heavy damage on the river banks and shoreline properties which created 'crawling' erosion problems that especially ravaged infrastructure and adjacent lands during heavy rains and wind storms or during spring freshet run-off, - in total, affecting vast distances.

On the subject of compensation for Tobique FN, regarding flooding and destruction of prime reserve resources and areas, the issue generally went unheard, unanswered, or put on the back burner, always awaiting further discussion.

In most cases the lower prioritized compensation topic would entail; loss of fiddlehead lands and islands plus the disappearance of multiple native food gathering sites, the permanent loss of vegetation and medicine fields and flats on the river, along with the total elimination of pristine salmon fishing waters that provided annual employment for Indian guides employed by sports fishermen.

All of these topics would be of keen interest and high on the agenda for the aboriginal attendees for at least discussion purposes. Unfortunately, as discussions generally went, native-related subjects were barely considered or quickly sidelined when technical aspects about the operations of the dam took lead and received higher attention and priority.

In fact, the vital means and mechanisms for native survival were seriously damaged when they were intentionally omitted, blocked, neglected or taken as remedial subjects for future discussions and consideration which essentially took a lifetime to resurface.

During one-on-one discussions between the Indian Agent and the NB Power representatives, band input was deliberately kept low profile, as per procedural rules, and besides being somewhat uneasy in public speaking and presentations, native attendees were therefore recognized as mere 'interested parties' or 'select observers' during deliberations.

Finally after lengthy and ongoing talks and discussions came to an end, the decision on the main topics and issues would be entertained. The agenda of the main issues would include such items as the development of good management practices and principles, sound operational procedures for effective running of the dam, plus other matters of technical nature pertinent to, and solely for the operation of the dam which essentially went without native input in the end. Finally the talks and discussions mainly focused on technical aspects were completed.

From there the agreements were reviewed in sequence to ultimately receive approval. From there ratification and formal signing by the Federal Indian Agent followed by the signatures of NBEPC representatives- (New Brunswick Electric Power Commission) finalized the deliberations.

Upon completion of these formal tasks, the construction of Tobique dam became a reality.

Beechwood Dam: - 1955

During the latter stage of constructing Tobique Dam the Beechwood construction began and completed in 1955.

The Beechwood Dam is located roughly forty miles downstream of the Tobique dam, on the Wulustuk river.

Normal civic regulatory procedures for Beechwood Dam would have applied as opposed to the Tobique construction whereby Tobique dam required intervention by the Department of Indian Affairs for transferring federal lands to provincial jurisdiction. This transferal process was unnecessary in the Beechwood project.

The preparation and construction went rather swiftly for a project of its size, lasting a mere four-year period from start to finish. Nevertheless some newsworthy, if not tragic events, flowed from the Mactaquac project thereafter.

Specifically, due to the low banks that were created by the massive width and breath of the headwaters, most disrupting results involved the flooding of industrial areas, farmlands, rural home sites, towns, villages and major roads that ran along the river.

In the spring seasons during ice break-up, huge thick slabs of winter ice moved quite swiftly down the swollen river and much of the ice eventually became locked and jammed enroute in the ever-narrowing channels of the river resulted in flooding of river banks.

One better known area that flooded almost yearly is the Perth-Andover and Tobique First Nation vicinity located about 35 miles above Beechwood Dam.

This area experienced repeated major floods since the 1970's. The combined population affected at this location is well over 2000 residents.

The P/A and Tobique FN area has had major floods on four occasions, the sequence and water elevations in metres were as follows, 1976 –76.2 m, 1987 –79.3 m, 1993–78.7 m, 2012 – 80.25 m.

In 1976 the P/A streets, stores and homes were seriously affected by fast rising waters coupled with a 'bull-dozing affect' of the ice that wrecked streets and buildings as it passed the village.

During the 1987 flood, the railroad bridge spanning the Wulustuk river was pushed off its moorings and completely destroyed by the massive force of ice which also damaged roads, streets and properties as it went through the area.

In 1993 the flood again damaged a lot of the village streets, homes as well as the village infrastructure, etc.

March, 2012, the biggest and the most destructive flooding came when almost every store, shop and business was forced to close doors permanently. However, some establishments

revived, little by little, by tedious restructuring of their housing to reopen again for business some weeks after the flood. Damage at this time, financially, was reported to be in the several millions of dollar range.

Through this horrific 2012 experience a Federal/Provincial Damage Assessment program listed 193 units as significantly affected, and damaging 83 homes, 33 apartment bldgs. 51 businesses, 19 govt offices, 8 units abandoned, totaling 193 in all.

Of the total residences damaged or abandoned, 13 were torn down, leaving 72 units to be flood proofed. Over 500 people had to be evacuated to higher ground at the height of the flood.

The Disaster Financial Assistance Agency (NB/Fed body) donated \$5M to help in the restoration of homes and businesses, plus another \$22M in rebuilding govt. infrastructure.

Plans for future: 1) Relocate homes and businesses to higher ground
2) If not achievable, flood-proof all housing and infrastructure

The P/A and Tobique ad hoc planning body recommended:

- 1) the entire head-pond be better serviced, monitored and maintained by NB Power.
- 2) Dredging of the river bed be a priority before the next flood.
- 3) More monitoring sites be built and steadily maintained along the entire river system.

Hospital survived the flood:

One of the most seriously affected larger establishments in Perth-Andover was the Hotel Dieu Hospital. Luckily the facility managed to barely stay open for the duration of the flood, serving the lesser afflicted caseload on its second flood during the down-time period of three months. Finally in mid-August the hospital reopened for full service administering to, and servicing its total clientele.

Cheers from all sectors upon reopening of the hospital!

People movement started:

As a result of the horrific experiences suffered by all, P/A townspeople and Tobique residents rallied together as a unit, resulting in the receipt of much needed Federal and Provincial funds. However, it was subsequently learned that the funds were inadequate to cover the cost of infrastructure damages and the expense of moving families, communities, homes and businesses to higher ground. Immediately newer plans were developed.

At this writing the people movement is still very active and progressing well between P/A and Tobique FN in a determined drive to never again experience the same hardships and material losses in the future.

Mactaquac Dam: - 1968

The Mactaquac Dam is located roughly 10 mi. upstream of the city of Fredericton, NB.

The site is adjacent to, or partly on the Kingsclear First Nation. At Mactaquac the land question may possibly be similar to that of Tobique, and due process of dealing with the

federal agents and the Department of Indian Affairs may have applied.

The Mactaquac construction period lasted approximately 5-6 years whereas the earlier dams spent more time, possibly a year or more extra, in their construction phase.

During the flooding period much of the Mactaquac headpond affected great distances upriver reaching points approximately fifty-sixty miles upstream bordering Woodstock areas. The greater damages, as would be expected, occurred along the closer-upstream locations to the dam where homes, roads, businesses were lost or heavily damaged. The damage estimates cannot be reported at this writing due to the lack of information on hand. Needless to say however, that the cost and damage incurred would be as large as, or at least equal to those suffered at other points of the river.

The disastrous experience of this year's flood is yet another chapter of misfortunes that have, over the time, plagued the Mactaquac dam.

For instance much of the media in the province reported some time ago that Mactaquac Dam was up for sale to Power Quebec which gradually became a highly controversial subject in the affected areas and in the province as well.

But as the stories eventually went, after a year or more of jousting between the two power corporations, the bidder somehow and suddenly lost all interest in purchasing the dam and informed NB Power that it decided to forgo the purchase of the facility in the end.

Subsequently new information cited that major technical and structural problems, namely, flaws within the concrete body were discovered during the pre sale-exploration study by Power Quebec. In all probability, this vital data suggests that the flaws (crumpled concrete) found in the superstructure might have permanently weakened or likely damaged the strength and integrity of the overall dam during its 50-year operation.

It's was later confirmed that the discovery of the internal 'flaws' in the structure was indeed the ultimate reason for Power Quebec to decline purchase of the dam.

And at earlier date during better times, reports said that Mactaquac Dam had a guaranteed life span of a 100 years, complete with all its systems running and operating at peak and efficient performance.

Saddled with that information the structural failure, and the fact that the dam has only reached half it's 'guaranteed' life span, might it undergo a thorough revision one day and/or possibly face the ultimate fate?

Plagued with these ongoing operational and structural problems it may be questionable whether Mactaquac's projected longevity of a hundred years will ever be reached. -Only time will tell.

Note the interesting items about ME dams:

1) Hydro dams in New England States (notably Maine dams) with fewer years service than those in NB, have been demolished in the past few years generally for their escalating operating costs and failure to perform at forecasted efficiencies.

2) A recent report on the Maine experience said that salmon fishing and fishing of other species has returned and is thriving in great shape since the removal of dams on Maine rivers. -Thought provoking?

NB MAN CLAIMING ABORIGINAL RIGHTS (METIS) CHARGED IN TRANSPORTING MOOSE CARCASS

p.paul

Under a Sept. 18, 2012 decision given by the provincial court judge, Judge Paul Duffie, involving a man who claims to have aboriginal status, Stanley Castonguay, of New Denmark, NB, has been declared guilty in Grand Falls provincial court of illegally possessing and transporting a moose carcass in his vehicle.

Originally, Mr. Castonguay was contacted through a telephone call on Oct. 9, 2009 that a dead moose was lying on a roadside near his home in New Denmark, and was advised by the caller that the moose could be claimed simply by just picking up the dead animal and delivering it to a site where it could be cleaned, cut up and distributed to the community in line with native customs and traditions.

This advise was quickly followed. But after picking up the moose Castonguay was stopped enroute home by federal game officers who apparently saw the carcass in the vehicle and asked Castonguay for identification.

Upon the request to show identification Mr.Castonguay handed over his membership card to the Confederation of Aboriginal Peoples of Canada, and thereafter was allowed to go his way.

On the following day, however, Castonguay was contacted by a senior federal conservation officer who formally charged him for illegal possession of the moose in question.

Throughout the intervening years, from 2009 to 2012, Mr. Castonguay appeared in court on several occasions, each time exchanging additional bits of evidence or information regarding his aboriginal rights (Metis), along with the general game rules and regulations that may or may not be apply in Castonguay's unique case and situation.

During the repetitious and successive appearances in court over the time involved, the Crown recommended a \$1000 fine and seven days in jail be appropriate for the offense as charged. To date, the recommendation has stayed as is, and has not been altered, acknowledged or amended to the present date.

At this time sentencing for Castonguay has been finalized and set for administering on Oct. 2, 2012, at Grand Falls provincial court, 11:00 a.m.

WABANO YOUTH LEARN HOW TO BUILD A BIRCHBARK CANOE

EMC news - Youth at the Wabano Centre for Aboriginal Health have successfully completed building one of Canada's oldest forms of transportation.

The Birch Bark Canoe Project began over the summer months through the I am Connected Program at the Wabano Centre for Aboriginal Health. Over the two months, youth learned all about the history of the canoe, from paddling to building and began the construction of two canoes at the end of August.

Program manager Christine Head found the project incredibly informative for both the youth and adults who came to help with the construction.

"It has been really interesting," Head said.

"I think the kids are really learning a lot."

The group has learned the basics of canoe construction from a traditional teacher, Pinock, who has been constructing canoes, big and small, for the past 25 years.

"I think it is important for the youth to see how it is made," said Pinock, who does not use his surname. "They were designed by our ancestors and it is a part of our culture and a part of who we are."

The elder brought all the materials to build the canoe, which did not include any nails or glue. Instead, the pine and birch is soaked in water to make it pliable, the wood was split using only a knife and the birch bark attached with the use of pine tree roots.

"Pinock has done a lot of the work," said Rob Friedman, one of the adult helpers. "There is a ritual to take the wood - he blessed the tree and the roots and only took what he needed."

Initially, Head said, the group was to build one full size canoe, but opted to make two smaller canoes instead.

From building the exterior birch bark form to placing the ribs in the interior, Pinock made sure each of the youth participated in the construction.

"I like showing people how to do it, showing them everything about the construction," Pinock said.

Head said she was pleased with how many youth participated in the project and added that Pinock, who also teaches traditional teachings and culture through the Ottawa-Carleton District School Board, helped some of the children build birch bark baskets as well.

Capable of holding a small child, both canoes will be placed in the water at the end of this month. Head said one of the canoes will more than likely be placed on display at the end of the project.

The I am Connected program reaches out to aboriginal youth between the ages of 10 to 24 - an age the centre has noticed a drop in the numbers of children walking through their doors.

This program is only one way the Wabano centre reaches out to youth. A Youth Council was formed in 2011 as a way to give a voice to aboriginal children in the community.

Funded by Health Canada and the Ontario Ministry of Health and Long-Term Care, I am Connected uses art, mentoring, urban planning, life-skills training, and photography to engage youth, offering them the opportunity to get connected with various people and organizations in Vanier and greater Ottawa area.

The work is geared towards a goal of creating a safe and healthy community. The group meets Tuesdays, Wednesdays and Thursdays.

For more information about the project contact Head at chead@wabano.com or call her at 613-748-0657 ext. 241.

WISDOM COUNCIL ESTABLISHED FOR ABORIGINALS

Lethbridge Herald

Alberta Health Services has established the Aboriginal Wisdom Council to help it provide culturally appropriate health services to aboriginal people.

The 19-member council will provide guidance on service delivery and program design and help AHS engage with aboriginal people as it strives to be more responsive to the needs of patients and families and the communities in which they live.

The council is made up of people with strong connections to aboriginal communities and experience with aboriginal health issues. Members from southern Alberta include Harley Crowshoe, honorary chief of the Piikani Nation, Casey Eaglespeaker, Blood Nation elder, and Dr. Lana Potts, a family doctor originally from the Piikani Nation.

Crowshoe served with the RCMP for more than 20 years and brings policing experience with First Nations people in Alberta and British Columbia. Crowshoe has been with the Aboriginal Policing Directorate in Public Safety Canada for nine years and works closely with Alberta First Nations communities.

Eaglespeaker is a spiritualist and ceremonialist who has facilitated many presentations about pathways to wellness over the past 20 years. He's cultural advisor to many non-aboriginal organizations.

Potts is a physician at The Elbow River Healing Lodge and the Siksika Health and Wellness Centre. She has advocated for improvement in the health of indigenous people through her membership on the board of the Indigenous Physicians Association of Canada.

All council members were appointed to two- or three-year terms. The Aboriginal Wisdom Council adds to the 12 existing Health Advisory Councils and two Provincial Advisory Councils which give feedback about health services in their areas.

DAN'S CORNER - Changing Our Colonized Minds

The start of an Indian revolution in thinking, as our ancestors thought

The way I see it, the only way for Indians to start a revolution of our own is to first recognize that we are in fact colonized to think as our colonizers think. We must first recognize, acknowledge and accept this fact in order for us to begin the process of shedding and ridding ourselves of our colonized minds.

The dangerous thing about colonialism is that it encompasses not only politics and economics but consciousness which in time creates the colonized mind that our people find themselves living with today. As colonized people we perpetuate our condition by striving to emulate the world view, values, culture and ideas of our oppressors. We want, at any cost, to resemble our oppressors.

One of my heroes in our people's struggle toward decolonization is Patrice Lumumba, the first indigenous leader of the Republic of the Congo who called for mental decolonization in his speech to the 1960 Pan-African Congress, saying that we have to rediscover our most intimate selves and rid ourselves of mental attitudes and complexes and habits that colonization has trapped us in for 500 years. Unfortunately Lumumba thought it possible to work with their former European oppressors. For their part their oppressors saw him as an enemy and facilitated his assassination at the hands of his own people. Assassins who were bought and paid for by the white oppressors. This should serve as a warning to our people in our dealings with our white oppressors. That the great white predator/oppressor is capable and willing to use any means necessary, including genocide, to continue to steal and hold onto Indian land and resources.

In our people's effort to live in peace with the great white predator, our white oppressors, we began a process of working together in collaboration with our oppressors.

For our people we were forced, at the point of a gun, into this untenable position and as things turned out this was a very serious and grave mistake by our people.

To collaborate in its root meaning is to "work together", but there is also a different meaning "traitorous cooperation with the enemy". Which of these we mean depends on whether our minds are decolonized.

To see that Indian people have colonized minds one only has to look at what we have lost in terms of our homeland, our spirituality, our identity, our language and our culture.

Upon arrival in our homeland the original intent of the European invaders/terrorists was to annihilate our people, which they did with impunity. In time their genocidal efforts became a little more "civilized" so as to put their minds at ease. They began enacting official sounding legislation in their continuing effort to eliminate their perceived "Indian Problem".

That is what the Indian reservation system is about - confine and control. That is what the residential school system is about - kill the Indian, save the Indian. that is what their religious system is about - kill the Indian, save the man.

Anyone, be they white oppressor or Indian oppressed, who either does not see or is unwilling to see that this is what these systems are about should find and speak with either a Beothuk, or Carib, or Tiano, or Saco, or Norridgwak, and on and on across the breadth of our homeland. All of these peoples, these nations have been wiped out/annihilated by our oppressors, the great white predator.

This 500 year history of white violence, genocide, theft, hatred and extreme contempt that has been directed toward our people and which continues into the present all goes into instigating, promoting and perpetrating the colonized Indian mind. These are the words of a child of genocide.

All My Relations -Dan Ennis

DEAN'S DEN - - - Fall

Fall

The pickles all are pickled
The beets are all put down
The awesome hardwood ridges
All wear their autumn gown,
Turnips, cabbages, harvested
Some tomatoes were "chill lost"
But the hardy Brussels sprouts
Seem to thrive in early frost,
A few honey-bees seek nectar
In the last few seasons blooms
The butterflies are tucked away
In their silky cocoon wombs,
Cauliflowers all been cut
Baking beans are gathered in
Jams and jellies are in jars
Potatoes in their bin,
The cucumber vines have wilted
The broccoli's been all picked
The "shopping days 'til Christmas"

Now calendar 'rithmetic,
No early birds left singing
Only crows that I hear call
Or a single eagle soaring
Which means, that now ... it's fall! - D.C. Butterfield

QUOTES from the eras:

WHAT IS LIFE?

What is Life? It is a flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is a little shadow which runs across the grass and loses itself in the sunset.
- Crowfoot, Blackfoot Warrior and Orator

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MAN AND SOIL ARE ONE

The American Indian is of the soil, whether it is the region of forests, plains, pueblos or the mesas. He fits into the landscapes, for the Head that fashioned the continents fashioned the man for his surroundings. He once grew as naturally as the wild sunflowers, he belongs just as the buffalo belonged.

-Crazy Horse, Sept. 23, 1875

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TALK TO THE ANIMALS

If you talk to the animals they will talk with you and you will know each other. If you do not talk to them, you will not know them, and what you do not know you will fear. What one fears, one destroys.

-Chief Dan George

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FULL CIRCLE

Like many good things in life, Purity and Innocence come full circle, first at birth, second at one's declining years.

-pat, 2012 -Nid lay- ig!

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Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.