

Wulustuk Times

Wulustuk - Indigenous name for St John River

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



Natives dance towards Self-governance

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 the precise tools and the best information possible.

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ASSEMBLY OF FIRST NATIONS BLAZING NEW TRAILS

p.paul

On July 12-14, 2011, at the 32nd annual meeting of the Assembly of First Nations (AFN) in Moncton, New Brunswick it was announced that time had come to launch a long-sought and eagerly-awaited new direction that could ultimately put AFN on a new path of endeavor and on a higher plain in Canada.

The new direction announced at the annual meeting represented a huge historical breakthrough for native people of Canada which entailed an alternative route for first nations in governing their own affairs and communities on a cohesive, traditionally independent path, paving a unique government-to-government relationship that would tie-in and lend support to both the government and Indian nations as a result.

Historically Indian communities have been totally controlled and dominated by Indian Affairs since the inception of the Indian Act in 1874. Change is way overdue.

It was proposed that the new direction be formed, forged and inaugurated between Canada and AFN as the result of AFN's determination to streamline the relationship, along with introducing a collective native-styled restructured operational mechanisms.

This is the first time ever that a national native organization has taken a firm stand to blaze for a major part in generating an independent body that would be native-driven and native oriented self-government.

Although there were a few native individuals in the past, both from Canada and the US who rose up during the 1940's and 1950's declaring that a sovereign Indian government was a real and a viable alternative towards native independence. Unfortunately these early efforts were disbanded and eventually faded out due to lack of collective strength and universal support from the broad native societies across the land. However, the crucial early building blocks to form a united native body were set at that time but were unable to materialize. The early organizers lacked reliable financial base to cover expenses for traveling and organizing campaigns needed to spread their message effectively across the country.

In the current effort however, the AFN initiative announced by the AFN's grand chief, Shawn Atleo, is fundamentally different from previous campaigns. At this time there is a healthier climate economically and politically that can keep the campaign moving forward towards its objective.

As would be expected, the announcement spread widely and quickly and has generated wide interest and a new level of confidence within the community and government. It also has many wondering 'how the new self-governance would work and be structured after many years of tight-fisted control and domination by Indian Affairs over native nations that continued for centuries.

That question may quickly fade or become moot within a short period as we watch AFN advance to a new level and relationship with Canada in complete openness and transparency. An interesting vision may lie over the horizon!

NATIVES IN UNEASY DANCE OVER SELF-GOVERNANCE (See context image on cover page)

National Post

When asked by authorities to declare his citizenship at the Canada-U.S. border in

Ontario, Leroy Hill will say, “North American Indian.” When pressed and asked where he resides, the sub-chief of the Iroquois Confederacy will point across the Niagara River and say, “I live on that side of your line,” and then submit his Iroquois passport.

Neither the words “Canadian” nor “American” will cross his lips. Never have, he said. Never will.

“We’ve never relinquished our sovereignty, we’ve been our own nation for centuries,” said Mr. Hill, of the Six Nations of Grand River, Canada’s largest band of 23,000, with more than half living on a reserve near Brantford, Ont. “We were raised that we’re not Canadian and we’re not American.... I would never carry a Canadian passport.” To most Canadians, the issue of aboriginal sovereignty is largely viewed as a dead one — or at least a latent, mostly quiet one.

It flared with Ottawa’s 1969 proposal to abolish the Indian Act via the White Paper on Indian Policy, a document denounced by activists as a polite form of cultural genocide against the country’s million or so aboriginals. However, since the early 1990s, when aboriginal issues made headlines almost daily with the Meech Lake accord, the Charlottetown accord and the Oka Crisis, the issue of aboriginal nationhood has mostly slipped from mainstream consciousness.

But to Mr. Hill and perhaps thousands of others, the connection to aboriginal sovereignty penetrates everyday life, marking the impetus for ongoing self-governance and land claims negotiations with Ottawa.

It might also help explain low aboriginal voter turnout at federal elections: There is little comprehensive data regarding aboriginal participation, but Elections Canada says voter turnout on First Nations reserves in the 2000 election was 16% lower than the nationwide figure.

Mr. Hill, 43, said he has never cast a ballot in a federal or provincial race. “The treaty we have is that we won’t interfere in each other’s affairs,” he said. “So I’d be violating a treaty if I voted. That’s the way most of us view it.”

Mr. Hill is of the Cayuga nation, one of six nations that comprise the Iroquois Confederacy, a cross-border political entity with an office near Syracuse, N.Y., in Onondaga. The communications officer there issues handwritten Iroquois, or Haudenosaunee, passports, a document first used in the early 1920s and which was apparently accepted as a courtesy by host countries until the 9/11 attacks ushered stricter scrutiny.

TOBIQUE BAND SEEKS RELIEF FUNDS RE: Radon gas pollution

Daily Gleaner

TOBIQUE FIRST NATION - A disturbing new study shows that almost half of the homes in Tobique First Nation are polluted by an invisible, odourless gas that can cause lung cancer.

The band council held a public meeting Tuesday afternoon to answer people's concerns about radon gas.

Two band councillors and several professionals talked about the health risks and what to do to stop the naturally occurring radioactive gas from seeping underground into homes.

Due to overcrowding and the poor state of many of the houses in the Maliseet community, band Coun. Darrah Beaver fears up to 700 people could be affected.

"The chief and council are forced to decide between helping someone whose porch just collapsed and someone who's been exposed to radon gas," she said after the meeting at the large bingo hall, clearly frustrated.

"We're looking at the need for emergency relief funding from the federal government."

A consultant hired by the council to help solve the problem suggested that the average cost of fixing each home would be about \$2,000, meaning the total bill for the 150 or so polluted homes could be \$300,000 - equivalent to the First Nation's entire capital budget this year.

Making matters worse, five of six major public buildings - Tobique Child and Family Services, Tobique Headstart and Daycare, Tobique Wellness Centre, Tobique Training Centre/Elementary School and the Wolastoqewiyik Healing Lodge - also have higher-than-acceptable levels of the gas.

The study was initiated after Health Canada decided to test public buildings when the acceptable level of radon exposure was lowered in recent years. The allowable threshold is now below 200 becquerels per cubic metre.

Once it was discovered public buildings in Tobique First Nation were polluted, the council decided to initiate wider testing in the community.

In some cases, the findings were shocking. Seventeen homes were found to have 10 times the limit.

For Deborah Bear-Brideau, finding out her well-kept home topped the list was devastating.

The test found that her basement, the same place her 13-year-old daughter Kendra used to spend most of her time after school and on weekends in the rec room, had an exposure level of 3,763 becquerels per cubic metre.

"When I found out, I wanted to flee, run away," said Bear-Brideau, who also raised her now-adult son in the chalet-style home. "I was that scared."

Bear-Brideau's family built the home largely by themselves on a picturesque, wooded lot beside the Tobique River 16 years ago.

The family, including her late father, did the carpentry and finishing work, but it hired contractors to do the foundation, plumbing and electrical work.

Bear-Brideau didn't notice the development of large cracks because she had covered the cold basement floor with carpets.

Tobique First Nation has no building inspector to check on the quality of construction work.

Alarmed by the high levels of radon in her home, the band sent workers to seal about 65 feet of cracks in the basement floor with a sealant that looks something like black toothpaste.

They also blocked an old sump-pump opening and are supposed to return to do more work by one of the walls.

"I won't let my daughter down here to use the computer or TV anymore," said Bear-Brideau, 42, who doesn't want to lose her home.

At the meeting, Health officials tried to convince the 25 or so people who showed up not to panic.

Barbara MacKinnon, the president and CEO of the New Brunswick Lung Association, said risks increase with genetic predisposition, higher levels of radon and prolonged exposure.

By far, the leading cause of lung cancer is smoking, she said, but the combination of radon gas exposure and smoking have a big multiplier effect.

MacKinnon said if a home's radon level is between 200 and 600 becquerels, it should be repaired within two years.

If it's over that level, she recommended having it fixed within a year. This means closing entry points for radon, including cracks, joints, sump-pump openings and floor drains.

Open fireplaces and unbalanced ventilation systems can also draw radon gas from the ground.

Many people at the meeting asked if radon caused other diseases - to which the answer was no.

Still, people were disturbed that they could've been living with radon exposure for much longer than two years.

"It seems that certain people get their housing fixed faster than others around here," said Barbara Nicholas, 60, an unemployed playwright who complained she hadn't seen the results of her testing yet.

"I don't have the money to fix anything. You should see my subfloor. It's like walking on a sponge."

WE CAN'T AFFORD TO LOSE ANOTHER GENERATION :Shawn Atleo, AFN
Ottawa Citizen

The Indian Act makes First Nations children, writes Shawn Atleo. We cannot improve our lives until we can control them.

This week at the Assembly of First Nations annual meeting in Moncton, First Nations stood together to make a call - a reaffirmation, really - to move beyond the Indian Act. Canadians may ask: Why? Where does this come from?

The original relationship between First Nations and Canada was expressed in the Treaties. We recognized one another as nations. First Nations agreed to share the land and live side by side with the newcomers, but we would never stand in each other's way or impose our systems or values on one another. It was a relationship founded on mutual recognition, respect and sharing.

This relationship was balanced and worked well at first. But our numbers shrank through disease and deprivation and settlement surged west, hungry for lands and resources. We were in the way. The original relationship was conveniently set aside and replaced by the Indian Act in 1876.

Now we were wards of the state, children who had to be told what to do and how to do it. The Indian Act gives the minister of aboriginal affairs control over every aspect of our lives, literally from cradle to grave.

First Nations want to return to the original relationship, fully aware that the country has changed since first contact. Self-determination in a modern context means many things but, at its most basic, it means the right to make the decisions that affect our lives and take responsibility for those decisions. Right now, decisions are made for us and we live - and die - with the consequences.

Under the Indian Act, any initiative by First Nations is subject to a slow march through the bureaucratic labyrinth, subject to review and approval by a department with little understanding of the reality or needs in the community. Imagine trying to run a business this way. It would be impossible. First Nations are much more than a business, but this is analogous to our situation. It is near impossible to build our economies, plan strategically or implement a long-term vision.

The result of this system is apparent in the appalling statistics of poor health, poverty, crumbling infrastructure, dirty drinking water and children who are more likely to go to jail than high school. The former auditor general stated recently that over her 10-year term, things had actually got worse.

We can do better for Canadians and we can do better for First Nations. We are the youngest and fastest growing population in the country, the workforce of tomorrow, the

key to keeping Canada strong. We cannot afford to lose another generation. The social and economic costs are too high.

First Nations understand this. Many are already pushing beyond the Indian Act. More than 200 First Nations are involved in self-government agreements, others blazing trails in more specific areas by crafting their own codes for citizenship, land use, leadership selection - all core functions of government. We should support this, encourage it, build on it.

We can open a path forward for all First Nations by acting on four key elements. We need to forge a new First Nation-Crown relationship that respects the spirit and intent of the Treaties. There have been past recommendations for an Aboriginal Nations Recognition and Governance Act, for example. Canada's endorsement of the United Nations Declaration on the Rights of Indigenous Peoples also provides guiding principles.

We need new fiscal relationships based on fairness, equity and accountability. This will stabilize the crises in our communities and allow us to build our economies. We know some believe the myth of over-funding, but if we continue to deny fairness and equity we will never sever the cycle of dependency that grips too many of our communities. Fairness will ultimately save money by fostering strong communities that are active participants in the economy.

We can support First Nation governance by strengthening the core capacities of government, including public administration and dispute resolution. Our governments will be able to engage in strategic and comprehensive community planning.

Finally, we must advance new structures of government that affirm First Nation control. This includes potential changes to the federal bureaucracy; for example, replacing the Department of Aboriginal Affairs with leaner, efficient entities that support the First Nation-Crown relationship and ensure provision of services to clear, fair standards.

Our job is not to be overly prescriptive and write a new Indian Act. First Nations must define the vision going forward and we must support the ability of each to move at their own pace on their own priorities. But these changes make that journey possible. In the end, First Nations can simply keep moving forward until the Indian Act is finally, thankfully irrelevant, a dim relic of the colonial past. Achieving this reality is a responsibility for all of us, for we are all Treaty people.

Shawn A-in-chut Atleo is national chief of the Assembly of First Nations

CANADA LAUNCHES PUBLIC AND ABORIGINAL CONSULTATION ON THE PROPOSED NATIONAL PARKS OF CANADA WILD ANIMALS REGULATIONS

OTTAWA, ONTARIO--(Marketwire - July 7, 2011) - The Honourable Peter Kent, Canada's Environment Minister and Minister responsible for Parks Canada, today formally launched public and Aboriginal consultations on the proposed National Parks of Canada Wild Animals Regulations and invited Canadians to voice their opinion.

"The proposed National Parks of Canada Wild Animals Regulations will enhance the

protection of wild animals in our national parks and help ensure that all visitors have a safe and positive experience," said Minister Kent. "These consultations will provide an opportunity for interested Canadians to review the proposed regulations and help guide the future of our national parks and national park reserves."

The proposed National Parks of Canada Wild Animals Regulations will replace the current National Parks Wildlife Regulations. They will expand the scope of the regulations to protect all wild animals and their dwellings, and regulate the possession, use and transportation of weapons and traps. As well, specific provisions are proposed to permit certain categories of park users to carry firearms for protection only in those national parks and national park reserves where polar bears are present or where this is provided for in the agreements with respect to the establishment of the parks.

The National Parks Wildlife Regulations were last amended in 1997. Since then, Parks Canada has gone through significant changes that include: major revisions to the Canada National Parks Act in 2000; establishment of new national parks and national park reserves in northern Canada; and obligations created by land claim, impact and benefit, and park establishment agreements. Significant consultation with Canadians including Aboriginal peoples will help ensure the spirit of these agreements is respected. In addition, increased public interest in Canada's North has created the potential for additional visitation to northern national parks. All these changes have led to a need to modernize the current National Parks Wildlife Regulations.

"Parks Canada's objective is to protect wild animals while offering people the opportunity to experience a personal relationship with their parks," said Minister Kent. "By providing their points of view, Canadians contribute to ensuring that these special places are protected and can be enjoyed by future generations."

The formal consultation period on the proposed National Park of Canada Wild Animals Regulations begins today and continues until end of December 2011.

For more information on the proposed National Parks of Canada Wild Animals Regulations and how the public can participate in the consultations, please refer to the Parks Canada website at www.parksCanada.gc.ca/consultations-animals and the accompanying backgrounders. The public can also send comments by e-mail to: consultations.animaux-animals@pc.gc.ca.

FIRST NATIONS REJECT ENBRIDGE'S PIPELINE EQUITY OFFER, CEO & BOARD OF DIRECTORS SERVED WITH LEGAL DECLARATION BANNING COMPANY

"Our lands and waters are not for sale, NOT at any price."

NADLEH WHUT'EN, DAKELH TERRITORIES, BRITISH COLUMBIA--(Marketwire - Dec. 16, 2010) - The Yinka Dene Alliance, a group of five First Nations with territories along and near the proposed route of the Enbridge Northern Gateway Pipeline, have rejected Enbridge's offer of an equity stake in the project, and have instead served a legal Declaration on Enbridge's headquarters in Calgary stating that the Enbridge

Northern Gateway Pipelines are not allowed through their territories, according to ancestral laws.

The Declaration was agreed to on December 2 by representatives of 61 First Nations, and because the document has legal status, it was delivered by a process server directly to Enbridge's CEO Pat Daniel and Enbridge's board of directors. The Declaration was previously left at the locked door of Enbridge's Vancouver offices when employees refused to let two representatives of the First Nations enter.

A copy of the declaration is available at <http://www.savethefraser.ca/>.

"Our lands and waters are not for sale, not at any price," said Chief Larry Nooski of Nadleh Whut'en First Nation, speaking as a member of the Yinka Dene Alliance that includes Nadleh Whut'en, Nak'azdli, Takla Lake, Saik'uz and Wet'suwet'en First Nations. "We want no part of Enbridge's project and their offers are worthless to us when compared to the importance of keeping our lands, rivers and the coast free of crude oil spills. What Enbridge is offering is the destruction of our lands to build their project, and the risk of oil spills for decades to come which could hurt everyone's kids and grandkids."

The proposed pipeline will cut through unceded lands and rivers and place communities, fish and wildlife at risk from oil spills.

"Enbridge talks about having the so-called "support of First Nations," but I don't know of a single First Nation that supports them. There are over 80 nations that have come out against their pipelines and tankers," said Chief Jackie Thomas of Saik'uz First Nation. "In the last month, the number of First Nations publicly opposed to this pipeline has tripled. The money they are offering can be put to better use by restoring the land they have already harmed in Alberta, Michigan and elsewhere."

Chief Art Adolph of Xaxli'p, a community of the St'át'imc Nation whose territories cover the middle and southern parts of the Fraser watershed, added: "Enbridge has pointed to 30 'protocol agreements' signed with Indigenous Nations and claims support for their pipelines. In fact, Enbridge's public documents show that these agreements do not indicate support but simply "establish the ground rules and points of contact for discussion on all aspects of the Northern Gateway project that might affect or involve First Nations and Métis communities."

There is no First Nation that has publicly supported this project.

For more information, please contact
Nadleh Whut'en First Nation
Chief Larry Nooski
250-613-7102
or
Saik'uz First Nation
Chief Jackie Thomas
250-570-7392

or
Xaxli'p - St'at'imc Nation
Chief Art Adolph
250-256-4800

ABORIGINALS HAIL SUPREME COURT TAX RULING

The Daily News

In a decision aboriginal leaders are hailing as the most crucial affirmation of Indian status rights in a quarter century, the Supreme Court of Canada has ruled that a Huron moccasin maker who took out term deposits at a credit union on his Quebec reserve does not have to pay tax on the interest he earned on his investment.

The court on Friday upheld an appeal by the estate of Roland Bastien, a status Indian who belonged to the Huron-Wendat nation. Bastien did not live to see the outcome of the case as he died six years ago.

For 27 years, Bastien ran a small business that makes Hiawatha-brand handbeaded moccasins on the Wendake Reserve near Quebec City. He invested some of the income from the operation and sale of his business in term deposits with a credit union on the reserve.

Bastien's term deposit earned interest that was placed in a savings account he held at the credit union. He believed the income was property-exempt from taxation under section 87 of the Indian Act. The Canada Revenue Agency believed otherwise, adding the investment income to Bastien's income for the 2001 taxation year. The people in charge of Bastien's estate appealed the decision in court but lost at both the Tax Court of Canada and the Federal Court of Appeal.

Both courts ruled the Village Huron Caisse generated its revenues outside the reserve, not on it, and therefore the interest paid to Bastien was not exempt from taxation. But the Supreme Court rejected that opinion. It found the lower courts gave too much weight to the fact that the Caisse produced its revenues in the "commercial mainstream" off the reserve.

RIGHTS OF ABORIGINALS CANNOT BE DENIED

Victoria Times Colonist

We're a nation of handwringers, and no more so than over what are referred to so lamely as aboriginal "affairs."

The conditions under which our First Nations live on so many reserves are a national shame. They have earned Canada the censure of international bodies set up to embarrass national consciences.

Many of us descended from more recent arrivals profess to feel the pain of our indigenous people. A lot of us, I think, feel an ancestral guilt.

So when First Nations express their frustration and anger - sometimes leading to confrontation - governments cringe and apologize, order more studies, promise more partnerships and sigh with relief when more time is bought, other crises averted.

The pity of it all is that this country squandered an opportunity that other European frontiers might not have had. There were no "Indian Wars" near the scale of those during the amassing of the United States.

There was no "white man's burden" to be borne as justification for conquest as in Africa. This land was not a theatre of war among many competing European powers intent upon seizing riches.

Our earliest settlements were not penal colonies plunked down among "primitive" people. There was little helter-skelter in the colonization of our country. So much of it was done with what became the Canadian way - peace, order and good government.

For our indigenes, though, peace was surrender; order was oppression, good government an imposition.

Pale men in whiskers began an assumed stewardship that dictated the deliberate destruction of native culture, traditions and language, that desecrated what was sacred and seized what was possible.

In the name of saving souls, souls were lost, bodies brutalized. Missionary zeal and Victorian triumphalism, not so much cruel as misguided, not so much principled as convenient, guided the development of a one-sided relationship that shames us today.

We, and our governments, have come so late to heal. We got here, not so much because of what we felt, but because moral imperators like our own courts and world opinion forced us here.

Our Charter of Rights and international declarations of human rights acknowledge the supremacy of principles beyond parliamentary statute, the importance of compassionate congress beyond peace, order and good government.

Oh yes, the governments of latecomers are trying to atone for past injustices at tables designed for sitting around and making paleface bargains.

But grudgingly having recognized aboriginal rights, they demand that those who have them and want to get along in the world of business and enterprise and share the benefits of progress give them up.

It's as if, to politicians who sit around in what they like to call the highest court in the land, rights that are conferred by far higher authority can be given away in exchange for a token of what that right confers in entirety.

It's time we all realize that aboriginal rights are inextinguishable. It's time we realize that First Nations' aspirations should not be limited by the patchwork of jurisdictional issues between that other national government and its provincial counterparts off reserves.

It shouldn't surprise us that Shawn Atleo, national chief of the Assembly of First Nations, is demanding that Ottawa stop dictating how aboriginals should live their lives - in so many cases, poor, nasty and short.

Canadian aboriginals, compelled to set up bureaucracies to deal with the ones in Ottawa presuming to order their lives, have said they want their own "auditor general," their own "ombudsperson," a treaty tribunal independent of the justice system they distrust, despite what the courts have done to strengthen their position in their own, taken-over land.

It shouldn't surprise us that First Nations value accountability to their neglectful nannies in Ottawa less than the accountability of their own governments - in whatever chosen form - to themselves.

Atleo claims for his people the right to water, food, shelter, culture, self-determination, land, education "and more." I don't know where he thinks these rights, which other Canadians lack, come from.

They aren't likely to be granted by those who believe First Nations were "conquered" or a burden too expensive to put down.

Hands held out in supplication, and hands wrung by remorse would do better to pass the talking stick and listen.

cruachan@shaw.ca

DEAN'S DEN - MY MOCCASINS, - PADDLE MY OWN CANOE

My Moccasins

They're not shoes, bootees, or brogans
Nor high-heels of in-vogue style
Not slippers, sneaks, or rubbers
Nor the "pumps" of fashion-aisle,
Not flip-flops nor clodhoppers
Nor mukluks or steel-toed boots
But they're a fitting mode of footwear
From my heritage and roots,
When life wants to "size me up"
And, I think likening is fine
I only say, "Just walk a mile
In ... these moccasins of mine!"

Paddle My Own Canoe

I like to paddle my own canoe
Though rapids be up ahead
Then rest beside the calming pool
Of the ancestral watershed,
I like to run with the current

To ride each channel through
To race with the waves and the spirits
And ... paddle my own canoe!
D.C. Butterfield

DIRECTIONS to Talking Circle location

September 3, Session starts at 1 PM

Take Route 102 (the old TC) to Kingsclear First Nation near Mactaquac Dam. Look for a large sign on Route 102 that marks Chapel Road. Turn onto Chapel Road and follow it straight up to the end, by the waste treatment plant. The road goes away from the river. Park your vehicle at the waste treatment plant. A trail through the woods leads to Moccasin Rock, taking about 3 minutes. The trail will be marked.

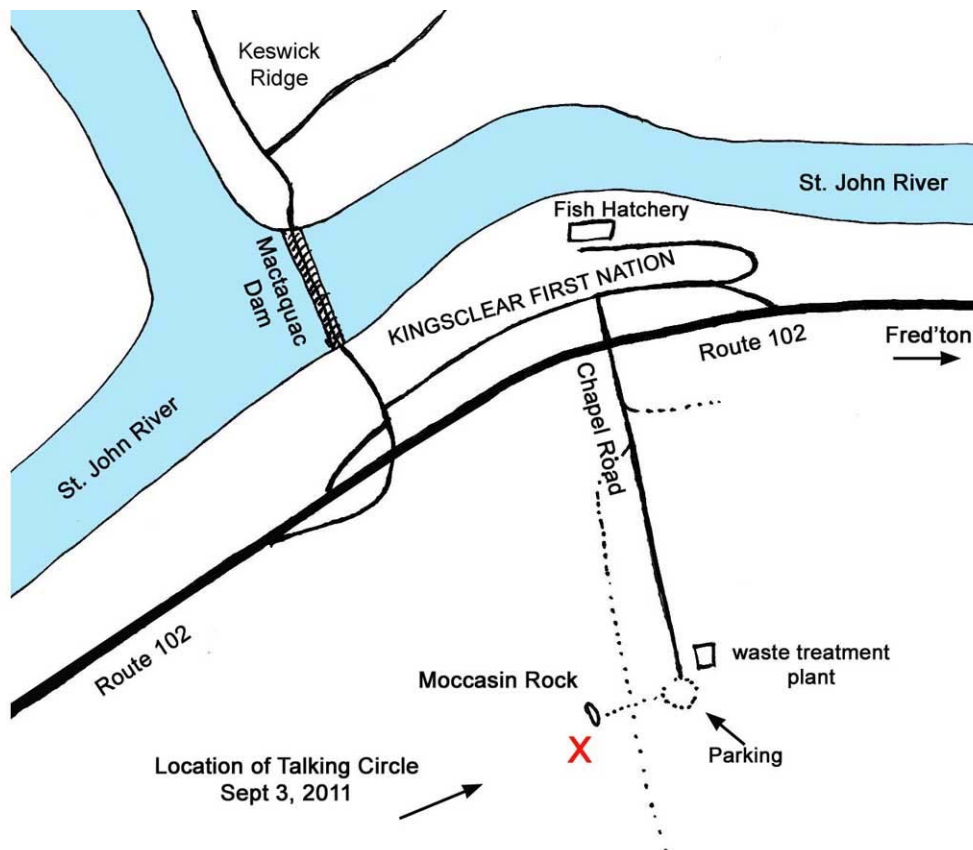
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<http://www.wiwoni.com/circle/index.htm>



'FINAL OFFERS' COMING IN LAND CLAIM TALKS

The Canadian Press

OTTAWA — The federal government is moving to present what it calls "final offers" in dozens of First Nations land claim negotiations that have been dragging on for years.

Any specific land claim negotiation that has been thoroughly explored and under active consideration for three years or longer will be receiving a final offer, explained a senior Aboriginal Affairs official.

"Where we make final offers is where we feel we have all the information gathered," said the official, who spoke on condition of anonymity.

If the First Nations in question don't want to put the final offer to band members for approval, they can take their case for a binding ruling before the Specific Claims Tribunal. Or they can take Ottawa to court, the official explained.

"The conversation doesn't end with a final offer," she said.

First Nations chiefs are concerned because the Specific Claims Tribunal is only authorized to agree to \$250 million in settlements per year, for 10 years, and no settlement can be bigger than \$150 million. Specific claims can run anywhere from \$3 million to well over \$150 million, native officials say.

Department officials would not say how many final offers they are preparing. They say that if there is still room for progress in some of the ongoing negotiations, they will stay at the table.

Aboriginal leaders have said about 65 negotiations are at stake — a number the government official said sounds reasonable.

Suspicion of federal motives has been on the rise, with a growing fear that Ottawa is playing hardball in many negotiations, said B.C. Regional Chief Jody Wilson-Raybould.

That's why chiefs with the Assembly of First Nations passed a resolution this month telling Ottawa to back off, she said.

"Canada is taking a take-it-or-leave-it approach to specific claim settlement offers," the chiefs stated this month at their meeting in Moncton, accusing Ottawa of negotiating in "bad faith."

The federal government argues that the approach of putting forward a final offer after three years of talks was always part of the process agreed to by First Nations and the government in 2008.

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.