

# ***Wulustuk Times***

**Wulustuk - Indigenous name for St John River**

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



Woodstock Indian Reserve Students - Woodstock Indian Day School - 1946

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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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### **WOODSTOCK RESERVE (Part III)**

Anything west of Fredericton was considered back country with little development. It was far from the ocean. There was little to attract tourism. It was considered a remote area. Sportsmen wishing to hunt or fish in the area were required to have an New Brunswick guide. No one from the states was permitted into the area during the snow season. On one occasion the famous Edwin Tappan Adney enjoyed playing the backwoodsman was in the post office one day when two sports from Boston appeared. One tried starting a conversation with the local asking Adney how he liked the Red Sox. "Don't know, never wear um." was the reply. The sports left bursting into laughter while inside those inside chuckled at the sophisticated sportsmen. The Penobscot Indians on their Old Town Island Reserve were much more dependent and familiar with the more sophisticated life of a large city such as Bangor and adjusted and accepted white ways much faster. Woodstock was about 25 years behind them in adapting to the white man's world.

There were three levels of people at Woodstock: some were elderly instilled with the life and values of a hunting society, younger people who broke with Indian traditions and began to lean on the white culture surrounding them, and younger people who saw little future in keeping their culture. Out of this came some who were inspired and proud of their heritage. They were like the lumbermen log rollers who knew just how far they could go before braking and reversing the roll to dump their opponent in the water. They felt Indians must be prepared to enter the white world to survive. It was impossible to return to the hunter lifestyle. Women had a slight taste of life away from the reservation when they crossed their border to sell baskets to white households. Game laws forced the men away from their traditional hunting and fishing life. Other laws and regulations made it more difficult for Indians to retain their positions as guides, as they would have to pass a test requiring a good reading ability.

Language is culture, it defines and describes the culture of the people who use it. The language changed a bit for each of the levels or groups as English came into use and soon over took the traditional language of the hunting society. The old language was slow, drawn out and often took much time to describe what a person wanted to say. Younger people wanted language to be faster. They began cutting off a letter or syllable here and there. They laughed at the older people with their slow drawn out way of speaking. Such speakers became very introverted and silent except when in the company of other elders. When one spoke in the traditional language, elders could usually tell the origin of the speaker or his parents. Each Maliseet village had some words, phrases, or distinguishing expressions used only by each individual village. Most Woodstockers retained good hearing having lived in a rather quiet world without radios, outboard motors. or other tools such as chainsaws. Hunters taught their families to be quiet. They did not want to scare game. The woods had become a noisy place. People often had to yell to be heard. Some elders discouraged the younger people in learning their language. They were sure that if one were to get on in the world, English was the language to know. Who beyond the reserve knew Maliseet? The real jobs were in the white world.

In the 1960s professional linguists came to learn and save the almost lost Maliseet

language. The alphabet that they used included symbols to represent sounds in Indian languages not found in English or French. They had special typewriters equipped with the new alphabet. The linguists came with their alphabet, tape recorders, and funds to pay speakers to work with them. None of the residents felt that the new alphabet was necessary to retain language for reserve use. Only one or two Maliseet might have been able to read a paper published in the professional alphabet. The professional alphabet was a tool for the linguists trying to preserve this ancient language before it vanished.

A linguist working in the Cree language, another Algonquian tongue very similar to the Maliseet language had produced a series of tapes said to be easy to teach language. I asked several elders to listen to it, The tape started: "Good morning" The words for 'good' and 'morning' followed in English. Then it continued, "I had an orange, cereal, and toast for breakfast". "Stop, stop. That is no good. We have a greeting but never used our word for 'good' and for 'morning' that way. We never had oranges, cereal or toast for breakfast." The introduction to the tape was short!

After World War II the colorful stories and way of life were fast disappearing. Battery radios became very popular, especially with the young people who enjoyed the top ten of the best popular songs of the week. Although those who listened to their mothers and grandmothers sing songs everyday as they went about their work everyday, they could not recall their heritage music. The inexpensive battery radios probably did more to kill Maliseet culture than any other individual item.

In the days when Indians depended on hunting, the men were up early and out on the trail or trap line. They usually did not return until almost dark tired, cold, and hungry. The women quickly prepared a meal for the hunters who enjoyed the hot food and tea after being out in the cold and snow for several hours. Many of the families retained the habit of serving the men first. When they finished the women and children ate. I wondered if the youngsters knew why they waited for the men to finish eating before they could have their meal.

It seemed that the mid 20th century was an important time for parents and grandparents to emphasize Indians. As there was no church on the Woodstock Reserve, many felt that St. Ann's church on the Kingsclear Reserve or St. Ann's at Tobique. were the places to celebrate times together such as weddings and funerals. In both places the services were said in Indian, In Woodstock they attended the town Catholic Church where the back two or three rows of pews were reserved for Indians. The Kingsclear and Tobique churches were considered Indian churches.

The custom that parents selected their children's spouse terminated in World War I. Two young lovers wanted to marry but parents of neither of them would approve of their children's marriage. The young man was so upset that he joined the army and was soon sent overseas. He was killed. The girl who wanted to marry the soldier became very distressed and down hearted. There was nothing her parents could do to make her happy. The event disturbed the entire community. The elders decided that in the future if two of their young people wished to marry, let them. The 19th century was a time of great Maliseet cultural change.

Funerals were noted places where one heard many traditional stories in which the departed one played a part.

Older women still possessing special powers claimed that they would get back at anyone trying to cheat them. A stoic elder might claim that the lady at the farm stand pushed the scale down a bit or her vegetables were washed making them adding weight to the actual vegetables purchased. It made no difference if it was thumb or water that they paid for, the Indian customer would get back at the sales lady. If a barn burned, or some other accident occurred to a person whom the Indians felt cheated them within six months of the incident, an elder woman would excitedly claim credit for the loss.

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## **"QUÉBEC MUST ENGAGE IN A NATION-TO-NATION RELATIONSHIP" -CHIEF GHISLAIN PICARD**

WENDAKE, QC - The Chief of the Assembly of First Nations of Quebec and Labrador (AFNQL), Ghislain Picard, reacted to the blockade of logging companies this morning by the Atikamekw nation by urging the Quebec government to agree to set up a negotiation table to meet the demands of the Atikamekw. "The provincial government needs to stop ignoring the rights of the Atikamekw. It must immediately engage in a nation-to-nation relationship, which will lead to a sharing of resources and increased economic development for the communities," declared Chief Picard.

The Atikamekw launched a campaign this morning to defend their rights, with their first actions being to block logging operations in their ancestral territory, the Nitaskinan. "The Atikamekw are the first owners of this territory which they have occupied for millennia. When the Europeans arrived, 400 years ago, the Atikamekw welcomed them and agreed to share the land and the resources. The "nation-to-nation" relationship must be rooted in true partnership. It must result in royalties for the First Nation on any resource operations in the ancestral lands, as well as measures to bridge the economic gap that separates the people in these communities from the general population in Quebec," Chief Picard added.

### About the AFNQL

The Assembly of First Nations of Quebec and Labrador is the political organization that represents the 43 Chiefs of the First Nations of Quebec and Labrador. [www.apnql-afnql.com](http://www.apnql-afnql.com).

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## **NATIVE BAND'S BLACKADE DISRUPTS QUEBEC FORESTRY OPERATIONS**

CP

QUEBEC - Forestry operations in Quebec's Mauricie region were disrupted when aboriginal protesters blocked a railway line and logging road Wednesday.

The Atikamekw band said they have a long list of complaints against the Kruger forestry company, which they accuse of operating without their consent and consultation.

Native Affairs Minister Geoffrey Kelley told a news conference that Quebec government officials are trying to get the blockade lifted through negotiations.

"I think we can find solutions at the table," he said before the weekly cabinet meeting in Quebec City.

"We'll talk with them today to try and find a solution because a blockade is never good news for Quebec."

One barrier was erected on Highway 25 between La Tuque and Wemotaci, and another between the hamlets of Parent and Clova.

While trucks carrying timber were being stopped, area residents and tourists were still allowed through the barricades.

The aboriginals have also said they'll allow Via Rail passenger trains through but have threatened to block Canadian National Railway trains carrying freight.

Kelley said the demonstrators' demands are numerous and complex. Some relate to federal land claims negotiations and others to infrastructure funding.

"There are elements that fall in Quebec's jurisdiction and we are ready to sit down with the community and the Atikamekw nation to see if there are things that can be resolved bilaterally," said Kelley, who last met with Wemotaci and Obedjiwan community leaders about 10 days ago.

Julie Boulet, the minister responsible for the region, expressed concern for the economy of the area, saying local workers "had been taken hostage."

"It is deplorable to do this," she said. "There are manufacturers, sawmills, workers who are involved. Blocking timber transport by road or by rail, it's not a good way to negotiate."

Public Security Minister Robert Dutil also said his department is tracking the situation, which he called "worrying."

"There are concerns and we are watching the situation closely," he said. "We don't know what will happen but we know there is a lot of tension."

## **CASH NOT KING WHEN IT COMES TO ABORIGINALS, PIPELINES**

Native groups dispute Enbridge's claim that 60 per cent of first nations along route support project

Vancouver Sun

Money can't buy you love - that's a message several B.C. aboriginal groups sent on Wednesday to proponents of the Enbridge Northern Gateway pipeline.

It came a day after Enbridge proudly announced it had secured support from a majority - almost 60 per cent - of aboriginal communities along the 1,177-kilometre pipeline route linking Bruderheim, Alta. with Kitimat.

These communities have accepted Enbridge's offer of a 10-per-cent ownership stake in the controversial pipeline, now under federal regulatory review. Such a stake, over three decades, grants the aboriginal groups "ownership units" that would net them individual shares of \$280 million in revenue.

Balderdash. That, on Wednesday, was the reaction from the Coastal First Nations, an alliance of 10 aboriginal groups in B.C. - among them, importantly, groups that stand to be most affected by a proposed petroleum tanker port in Kitimat.

Art Sterritt, executive director of the Coastal First Nations, maintains the Enbridge support was secured from "groups that either aren't located on the pipeline corridor or don't have land in B.C."

Indeed, some are in Alberta. Enbridge, Sterritt charges, expanded its designated pipeline corridor by 80 kilometers in order to increase its support; thus a number of signatories represent communities outside areas that would be most affected by any spill.

Keith Henry, president of Vancouver's B.C. Metis Federation, backed Sterritt's view.

He asserts that the Abbotsford-based Metis Nation B.C. - lacking an appropriate mandate from the Metis people - signed the Enbridge deal.

Reports Henry: "There is over 90-per-cent opposition from Metis people [to the pipeline] throughout B.C."

The Union of B.C. Indian Chiefs is also disputing Enbridge's numbers.

Enbridge, of course, is trying to turn the channel away from all the opposition. Clearly its deal with aboriginal groups is not as comprehensive as the company might have wished.

Lord knows, it has bent over backwards to woo first nations, even designating a vice-president of aboriginal and stakeholder relations within its corporate ranks.

On its website, Enbridge documents the tale of the Birdtail Sioux, an aboriginal group

living near a separate pipeline development in Manitoba. The Birdtail "found a path to a brighter future through partner-ship and collaboration," says the company.

Lo, the group now has "a school, a health clinic, a general store, renovated homes, a water treatment plant and a host of economic development initiatives ..."

Enbridge is promising the aboriginals living along the Northern Gate-way corridor some \$400 million worth of employment, procurement and joint venture opportunities.

As many as 15 per cent of all construction jobs are to be reserved for aboriginals.

But for opponents, throwing even the sun and moon into the bargain won't make any difference, no matter how needy some of the aboriginals may be.

And what is occurring at the moment is simply so much posturing that, in the final analysis, may not make much difference to either side.

Because this megaproject is inexorably headed for a showdown, one that's bound to take place at a B.C. court-house and then work its way to the docket of the Supreme Court of Canada in Ottawa.

At this point, no one appears to know how soon after the federal regulatory review concludes next year the first nations will pursue their legal action.

And few have any idea what the Harper government's ultimate game plan will be to legislatively safeguard a project it has designated as a strategic imperative to enable Canadian trade with Asia.

Only this is certain - it should be quite a show.

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## **LEGER: CREEPY GUYS AND BORDER GUARDS: PRIVACY UNDER SIEGE**

Did you catch that story about Facebook spending some loose change, \$60 million, to buy a firm specializing in facial recognition? Face.com is based in Israel and according to the Daily Mail in the U.K., has been partly backed by Russian money.

Facial recognition software is getting cheaper to buy and easier to use. Face.com's technology puts it on your phone, speeding up, simplifying and commercializing the process of matching faces and names in photographs posted to Facebook. With 250 million photos being uploaded every day and 900 million users worldwide, a lot of face-matching happens on Facebook.

The mega-network says it's acquiring Face.com to improve its photo applications for the 500 million of its members using mobile devices.



All those images on all those devices means Facebook "has essentially become a worldwide photo identification database," according to Forbes magazine. And an irresistible target for hackers who could have a field day with all those names and faces, birthdays, hometowns, personal interests, family and work information and more.

It also means that creepy guy down the street might be able to snap a picture and use a simple application to link your image to your Facebook profile. Researchers have already proved that's possible, obtaining a startling amount of information about people just from simple snapshots and online profile information.

Facebook tries to say the right things about privacy, but many experts say its practices are opaque, just like that other big user of intrusive technologies, the federal government.

Which brings us to another news story: the one about the Canada Border Services Agency setting up high-definition cameras and audio recorders to eavesdrop on travellers in Canadian airports, including those in Ottawa and Halifax.

You can bet those surveillance devices have powerful face and voice recognition tools and who knows what else? Engineers are now building identification software that uses video to analyze an individual's walking gait. It's said to be as reliable as a fingerprint.

The secret audio surveillance just gilds the gold-plated border security system we already have: document demands, body searches, chemical detection, X-ray scanners, metal detectors, sniffer dogs, private security personnel, border guards and Mounties, all with immense baggage trains in support.

But there's a problem with CBSA's yen for face time with travellers. The technology was put into service with no notice or debate about whether it is actually needed or conformed with privacy laws. No impact statement was filed with the federal privacy commissioner.

The border agency didn't say how the information will be used, how it will be protected or who gets access to it. It simply went ahead and snooped. It's not clear who in the federal food chain signed off on using the technology or who approved its budget. Who did?

On Facebook, you can shut down your account and walk away, albeit with a permanent digital footprint. You can't walk away from the national security apparatus. And since the CBSA seems to exist in a state of primitive democracy with little accountability or oversight, we'll have a hard time finding out who approved what. Unlike the Canadian Security Intelligence Service, the border agency doesn't have a civilian oversight body to keep it honest.

News of the secret surveillance also led to a familiar phenomenon: Public Security Minister Vic Toews eating his words. A day after telling Parliament that "the privacy rights of law-abiding Canadians are respected at all times," Toews had to tell CBSA to

turn off the bugs and finish its paperwork.

Did Toews know what his ministry was up to or did the surveillance go ahead without his sanction? Either is bad. If he knew and didn't rein in the CBSA for disrespecting the law and violating privacy, Toews failed in his ministerial duties. If he didn't know, then CBSA put one past him and he has again flopped as a minister.

Privacy is part of security and maybe it's not Facebook's job to protect it. However, it is our national government's job to defend all the rights of citizens, including privacy rights, as forcefully as it defends the borders.

Dan Leger -Halifax.

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## **ATLEO WILL FACE STIFF COMPETITION IN AFN ELECTIONS**

Seven others vie for leadership  
Ottawa Citizen

The powerful group that represents Canada's First Nations will elect a new leader next month, but with eight people vying for the job the choice between the status quo and a radical change is bound to be a contentious one.

The issues for the more than 700,000 members of First Nations living on-and off-reserve are clear: more than 100 rural and remote communities lack access to safe drinking water, housing crises abound, northern communities face rising food prices, land rights and resource-revenue sharing issues are heating up on resource-rich reserves and claims that Canada is not honouring its various treaties are rampant.

The job of national chief of the Assembly of First Nations - which represents all members of First Nations - is to advocate and press for change at the federal and provincial levels.

Jacqueline Romanow studies indigenous governance at the University of Winnipeg. She said the difference between the candidates will be their approach to the mammoth job.

While supporters of incumbent AFN national chief Shawn A-in-chut Atleo - who is seeking re-election - say he has spent the last three years fostering relationships and laying groundwork for change, his critics say his approach has been too conciliatory and even go so far as to accuse him of being too cosy with the Conservative government.

Seven people - three men and four women - have thrown their hats in to replace him, demonstrating the level of dissent within the communities, said Romanow, who teaches a course on Aboriginal Politics in Canada.

"Atleo has his base of support" - mostly in his home province of B.C. - "but there are a

lot of chiefs, particularly in the Prairies, who aren't happy with him."

Atleo's supporters point to successes such as creating a joint education panel with the federal department of Aboriginal Affairs and Northern Development to take the pulse of on-reserve education across the country, and bringing chiefs and the government to the table at February's Crown-First Nations Gathering.

But Romanow said many First Nation communities saw the Ottawa gathering as a mere "photo-op" and many in those communities refused to participate in the education panel, which they said was created without consultation.

The female candidates are: Pam Palmater, a Mi'kmaw lawyer and professor at the University of Toronto and a longtime critic of Atleo; Diane M. Kelly, an Ojibway from Onigaming First Nation, also a lawyer and the first female Grand Chief of the Grand Council of Treaty #3; Mo-hawk activist Ellen Gabriel, from Kahnésatake in Quebec, who was a major voice during the Oka Crisis in 1990; and Joan Jack, a lawyer and band counsellor from the fly-in Aan-ishinaabe Ikwe community of Berens River First Nation in Manitoba.

The male candidates are two AFN regional chiefs who have worked with Atleo: George Stanley, former chief of Frog Lake First Nation and current Regional Chief of Alberta, and Dene leader Bill Erasmus, the regional chief in the North and brother of former AFN national chief Georges Erasmus. Also running is Terrance Nelson, former chief of Manitoba's Roseau River Anishinabe First Nation, who has vowed, if elected, to block the proposed Northern Gateway pipeline project, intended to link Alberta's oilsands with the B.C. coast and Asian markets.

Those who accuse Atleo of being too close to the prime minister say it's time to force the government to begin treating First Nations leaders as equals, says Shari Narine, who covers the AFN for Windspeaker, the national aboriginal newspaper.

She said it's significant half the candidates are women because only a handful of women have ever run for leader.

Romanow said their presence will change the way the race is run because, as women, they are closer to urgent issues on the ground.

While none of the female candidates has come out on so-called traditionally female causes, such as child welfare or family violence, Romanow said that approach may indicate they understand the political realities of the AFN.

"The majority of chiefs at the AFN are male, so if you come out with really strong pro-female agenda, then you're going to immediately alienate a majority of the voters, who don't seem to have an interest in changing the status quo," she said.

Narine said that although the women all bring what she calls a "strong combination of European education and tradition" to the table, Atleo likely will get a mandate to continue his work.

"After three years of knowing where he stands and what to do and how things work, now he can move on to taking action." The election will take place in Toronto on July 18 during the AFN's annual general meeting. The next National Chief will serve for three years.

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## **AFN ELECTION 2012- ANNOUNCEMENT OF CANDIDATES FOR THE OFFICE OF NATIONAL CHIEF**

OTTAWA, June 13, 2012 /CNW/ - The Office of the Chief Electoral Officer, responsible for the July election of the Assembly of First Nations (AFN) National Chief, has received nomination papers in proper form from the following persons, listed below in alphabetical order:

Mr. Shawn Atleo  
Mr. Bill Erasmus  
Ms. Ellen Gabriel  
Ms. Joan Jack  
Ms. Diane M. Kelly  
Mr. Terrance Nelson  
Ms. Pamela Palmater  
Mr. George Stanley

According to the AFN Charter, an eligible candidate must:

Be eighteen (18) years of age or older;

Be of First Nation ancestry;

Be a member of First Nation community, in good standing with the AFN; and,

Have 15 eligible electors, First Nations Chiefs, endorse his/her candidacy.

The 2012 Election for the Office of AFN National Chief will take place July 18, 2012 during the AFN 33rd Annual General Assembly taking place at the Metro Toronto Convention Centre in Toronto, Ontario, July 17-19, 2012.

The AFN Charter article 22 states that the National Chief shall be elected by a majority of sixty (60) per cent of the votes. There are 633 First Nation communities in Canada that are recognized as members of the Assembly of First Nations.

The Assembly of First Nations is the national organization representing First Nation citizens in Canada.

Below is the campaign contact information for each candidate.

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Please note AFN communications will still handle regular AFN/National Chief business and media requests for the campaign period, but requests specific to the AFN election or campaigns must go through the Chief Electoral Officer or respective campaign teams/contacts.

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## **TERRANCE NELSON SAYS NORTHERN GATEWAY PIPELINE 'DEAD' IF HE'S ELECTED**

National Post

CALGARY - Billing himself as a radical candidate in the upcoming election for chief of the Assembly of First Nations, Terrance Nelson has suggested a physical altercation awaits if the controversial Northern Gateway pipeline is built without the support of indigenous northern B.C. communities.

Mr. Nelson, who won 10% of the vote share in the 2009 elections, has long advocated more First Nations control over natural resources.

"I think it's very clear the Gateway project would be dead if I was elected national chief on the basis that the only way it would go through was if the . people in northern B.C. allowed it to go through," he said.

Mr. Nelson is one of seven candidates challenging National Chief Shawn Atleo, who won the post in 2009. The election is expected to take place on July 18 in Toronto.

A five-time chief of the Roseau River Anishinabe First Nation in Manitoba, Mr. Nelson courted controversy in 2007 by saying: "There's only two ways to deal with the white man. Either you pick up a gun or you stand between him and his money."

Mr. Nelson said he understood the economic importance of the Northern Gateway pipeline and was not opposed to the project, which would ship bitumen from Alberta's northern oil sands to a deep-water port in Kitimat B.C. However, he would abide by the decisions of the communities that would be most affected by the environmental risks if Enbridge wins approval for the pipeline.

"The only way it will go through is if First Nations are offered something substantially more than what they're being offered now," he said. If not, the former chief said he had the ability to bring in U.S. activists to help oppose the project.

"If the Gateway project is going to be pushed through, and there is a physical presence, pipeline workers, RCMP, even the army, to get that pipeline through, I think one of the things First Nations have to do is decide how far they're going to go to stop the pipeline," he said. "If you're going to do this, there's going to have to be a physical presence. There will be environmentalists from all over the U.S., and it's going to become a big issue."

Some of the most vocal environmental opponents of the pipeline have been accused of taking money from opaque organizations in the United States.

The pipeline, which is undergoing a federal review, is intended to diversify the country's energy market. Currently a lack of pipeline infrastructure has left much of Alberta's bitumen unable to reach key U.S. refineries. As a result, it's sold at a steep discount to global crude oil prices.

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## **ABORIGINAL PEOPLE FILE HUNDREDS OF HUMAN RIGHTS COMPLAINTS**

162 complaints filed against First Nations governments, 150 filed against federal government  
CBC News

The Canadian Human Rights Commission has received more than 300 complaints from aboriginal people and First Nations groups since 2008, when legislation was changed to allow the commission to look at issues such as reserve housing and federal funding for reserve services.

"Aboriginal peoples, First Nations in particular, are looking at the Canadian Human Rights Commission as being a potential, as a catalyst for change of the living conditions on reserve," says David Langtry, the acting chief commissioner.

The Canadian Human Rights Act was amended in 2008 to include issues under the Indian Act, which had previously been excluded. The revised legislation applied immediately to the federal government, the commission says, while First Nations governments were given three years to prepare for the transition.

One of the complaints comes from the Mississaugas of the New Credit First Nation, in southern Ontario, where two young boys with learning disabilities need special education, equipment and supervision at school.

The federal government provides a certain amount of money every year for education, but Chief Bryan LaForme says there's a ceiling, with no flexibility for unique cases.

"If we lived on the other side of the tracks, that would be open and our young people - the special ed students - there would be no issues as to cost. That would be provided by the province for those young people," LaForme says.

The chief filed a complaint about the issue with the commission and recently learned it's going to a tribunal.

"There was no other avenue to take our complaint to until the legislation was passed about human rights becoming effective for First Nations."

#### New obligations under act

Laforme says First Nations also need resources, such as legal expertise, to help them resolve allegations of discrimination now that local bands have obligations and accountability under the Human Rights Act.

#### Complaints summary

The commission says 162 complaints have been filed against First Nations governments:

47 of those complaints are undergoing further examination by the commission.

38 are in the early stages of the commission process.

77 have been closed.

The commission says 150 complaints have been filed against the federal government:

3 of those complaints are in the early stage of the commission process.

62 are under examination at the commission.

13 have been referred to the Canadian Human Rights Tribunal for adjudication.

72 have been closed.

Source: Canadian Human Rights Commission

Langtry said there are many issues facing First Nations, particularly on reserves, pointing to concerns about everything from access to clean water, health, education, policing and child welfare.

He has been told there "could be a great reluctance to make a complaint because that person has to continue to live in that community"

But complaints have been filed - 162 against First Nations governments and 150 against the federal government.

One case involving the federal government was brought by the Assembly of First Nations and a child welfare group, who allege that funding for child welfare services on reserves is discriminatory because it's less than funding provided by provinces and territories for non-aboriginal children off-reserve.



In April, the Federal Court rejected the federal government's attempts to prevent First Nations groups from arguing for better funding for child welfare on reserves.

The federal government had tried to block the case, saying federal and provincial funding levels for services couldn't be compared.

The Canadian Human Rights Tribunal initially sided with the government's view and dismissed the case. But the Federal Court disagreed and ordered the tribunal to hold a new hearing with a new panel. The attorney general has appealed the Federal Court's ruling.

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## **SOCIAL SECURITY NOW CALLED 'FEDERAL BENEFIT PAYMENT/ENTITLEMENT'!**

Have you noticed, your Social Security check is now referred to as a "federal benefit payment"?

I'll be part of the one percent, to forward this, our government gets away with way too much in all areas of our lives, while they live lavishly on their grossly overpaid incomes! KEEP passing THIS AROUND UNTIL EVERY ONE HAS READ IT.....

This was sent to me, I am forwarding it because it does touch a nerve in me.

Remember, not only did you contribute to Social Security but your employer did too. It totaled 15% of your income before taxes. If you averaged only \$30K over your working life, that's close to \$220,500.

If you calculate the future value of \$4,500 per year (yours & your employer's contribution) at a simple 5% (less than what the government pays on the money that it borrows), after 49 years of working you'd have \$892,919.98.

If you took out only 3% per year, you'd receive \$26,787.60 per year and it would last better than 30 years (until you're 95 if you retire at age 65) and that's with no interest paid on that final amount on deposit! If you bought an annuity and it paid 4% per year, you'd have a lifetime income of \$2,976.40 per month.

Entitlement my butt, I paid cash for my social security insurance!!!! Just because they borrowed the money, doesn't make my benefits some kind of charity or handout!!

Congressional benefits ---- free healthcare, outrageous retirement packages, 67 paid holidays, three weeks paid vacation, unlimited paid sick days, now that's welfare, and they have the nerve to call my social security retirement entitlements?

We're "broke" and can't help our own Seniors, Veterans, Orphans, Homeless.

In the last months we have provided aid to Haiti , Chile , and Turkey . And now Pakistan .....hideout of bin Laden. Literally, BILLIONS of DOLLARS!!!

Our retired seniors living on a 'fixed income' receive no aid nor do they get any breaks while our government pour Billions of \$\$\$\$\$\$'s and Tons of Food to Foreign Countries!

They call Social Security and Medicare an entitlement even though most of us have been paying for it all our working lives and now when it's time for us to collect, the government is running out of money. Why did the government borrow from it in the first place? Imagine if the \*GOVERNMENT\* gave 'US' the same support they give to other countries.

Sad isn't it?

Bet 99% of people won't have the guts to forward this.

I'm one of the 1% -- I Just Did.

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## DEAN'S DEN: FOOTSTEPS

### Footsteps

Today I found some footsteps  
That appeared to wander to and fro  
I decided that I'd follow them  
Just to see where they might go,  
I couldn't seem to gain on them  
Thither - close - then yon  
One moment they were emphasized  
And the next were almost gone,  
They led me through "dark places"  
Where the mood was black as night  
And into tiny cornices  
Suffused by gorgeous light,  
Sometimes I'd sense a rhythm  
Of what Creation means  
Might it be a spirit calling  
Or, maybe angel wings,  
Each locale I tracked them  
Had the feel of speak or teach  
But the truth that I was groping for  
Was always slightly out of reach,  
Until - I began to realize  
And, that knowledge was the key  
For the footsteps I was following  
Had circled ... back to me!

D.C. Butterfield

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.