

# **Tobique First Nation, NB April 2011**

## **Wulustuk Times**

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

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##### **Wulustuk Times:**

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

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##### **A QUICK GLANCE AT EARTHQUAKE PHENOMENA**

p.paul, TFN

The natural disaster that recently rocked some parts of Japan should serve as a timely notice and a valuable reminder of how tenuous and unpredictable life and human experience can be, no matter how safe, secure or protected we may feel about our precious 'comfort' zones or 'sheltered' places.

Earthquakes are common natural phenomena that occur anywhere, anytime in any part of the earth often without much pre-warning or notice.

When Earth Mother decides to move or rattle around a bit, we, and everything around us, are forced to move with Her and as a result are rendered helpless in the shaking motion and are unable to escape the natural gyrations.

In the native world, traditionally, through eons of time, aboriginal people have constantly been given instructions by their elders, ancestors and story keepers that their physical place and well being have

always been in close touch and in harmony with the Earth Mother, including the knowledge in coping in the reoccurring massive earthquakes. So having this sacred knowledge intact when the earth moved, native people generally were prepared and acclimated physically and mentally to adjust and live with earth tremors no matter how mild or severe they may be.

In the aboriginal world also, it was a society that lived in tune, harmony and balance with nature. It did not rely on super-infrastructures like the Twin Towers for their abode and habitation, nor was there a need for immense thoroughfares for travel such as the Trans-Canada Highway

and the Interstate Highway systems in the US that span the continent today.

With native people, the canoe and the rivers were the prime examples of the humble aboriginal readiness, compactness and freedom to move at will.

In most cases every necessity for life among native people was built small or packaged in convenient and compact proportions and could easily be utilized and prepared for relocation at any given moment or circumstance, including the readiness to access the survival tools and techniques in huge earthquakes.

In today's corporate-based world the going trend and challenge is to build bigger and bigger, stronger and higher, in an attempt to 'reach the skies' thus resulting in the rise of the Eiffel Tower in Paris, the Empire State Building in New York, the CN Tower in Toronto, plus other skyscrapers yet to come in the future, all likely to be competing for the 'crown glory' while being susceptible and vulnerable to massive earthquakes as were the nuclear facilities in Japan.

One wonders where this mad rush to reach the heavens will end and what structural designs might emerge in the future in an attempt to achieve man's ultimate goal in height frenzy and bragging rights.

Hopefully, one day there will be an end to this compulsive madness somewhere, sometime, otherwise we could endanger or inadvertently damage the fundamental purpose for living in the end.

These are only some brief afterthoughts on the huge corporate-related disaster that recently rocked Japan and hit the very core of livelihood and sustainability in that country, affecting their whole economy and survival, along with causing catastrophic damage to the nuclear generating plants that supply electrical energy for that nation.

One hopes and prays that the tragedy in Japan will never be repeated in any part of the globe because of the horrendous and permanent impact it caused on all living things and species across continents, and creating a jolting shock to the whole environment system globally.

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## **SASKATCHEWAN TOWN WANTS NUCLEAR WASTE SITE**

CBC News

A northern Saskatchewan town has formally announced it is interested in storing Canada's nuclear waste

The town council of Creighton, which is next to the border with Manitoba, recently voted to enter the site selection process.

The Nuclear Waste Management Organization will now study the area to see if it will work.

Saskatchewan has no nuclear power plants, but provinces that do are running out of room to store spent fuel on-site.

The industry is looking at trucking nuclear waste to a central storage site, where it can be buried deep underground.

In light of the earthquake disaster at Japanese nuclear power plants, should Saskatchewan worry about

the expansion of its own nuclear industry? Market Research

Environmentalists have raised concerns about the risks of accidents or leaks during transport.

But proponents say nuclear waste storage would be a multimillion dollar enterprise.

In a CBC interview, Creighton Mayor Bruce Fidler listed many potential benefits: "The economic boom and the jobs created, not just at the site itself but the spin-off jobs, the extra business, the extra housing that would be needed." Fidler says there's been some debate on the issue, but most of the people in the Creighton area are supportive.

"Personally, I had a lot more people comment to me about how interesting it is, how much they support it and the possibilities that would be tremendous."

Two other Saskatchewan communities, the village of Pinehouse and the English River First Nation, have also expressed interest in storing nuclear waste.

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## **RADIATION DETECTED IN WASHINGTON STATE MILK**

CBC News

The Environmental Protection Agency and the Food and Drug Administration in the U.S. say that very low levels of radiation have turned up in a sample of milk from Washington state. But federal officials say consumers should not worry.

The FDA said such findings are to be expected in the coming days because of the nuclear crisis in Japan, and that the levels are expected to drop relatively quickly.

Results from a March 25 milk sample taken from Spokane, Wash., show levels of radioactive Iodine-131 that are still 5,000 times below levels of concern set by the FDA, including levels set for infants and children.

The EPA said it is increasing the level of nationwide monitoring of milk, precipitation and drinking water following the crisis at the Japanese nuclear power plant.

Tests on rainwater and seaweed earlier this month showed radiation from the Fukushima plant made its way to B.C.'s shores about seven days after radioactive steam blew off from the reactors there.

Slightly increased levels of radiation have also been detected in air samples taken from nine monitoring stations along the B.C. coast, but officials said the increases are miniscule and not a health concern.

There has been no sign of plutonium contamination in North America after some plutonium traces were detected outside the damaged reactors in Fukushima, Japan.

B.C. nuclear chemist Kris Starosta told CBC News Tuesday that scientists also would be monitoring for the radioactive chemical cesium 137, which can persist in the environment for up to 30 years.

Iodine 131 tends to break down in a matter of weeks.

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## **WE TRIED THE NUCLEAR POWER EXPERIMENT--AND IT DIDN'T WORK**

By JOSHUA PEARCE

Every nation with nuclear power is currently in a frenzy to determine if they are at risk of ending up in a "situation" like the one plaguing Japan's Fukushima nuclear power plant.

What is happening now in Japan simply lets the public in on a secret that has been well known in both the

energy and insurance industries for decades: No nuclear power plant would exist without a government-backed insurance liability subsidy.

Nuclear energy is simply not insurable in the free market. Period.

Thus, the nuclear industry is completely dependent on an artificial cap on insurance liability, which reduces the costs of nuclear energy to something affordable rather than its real cost. In the U.S. this cap is about \$10 billion.

If the nuclear disaster amounts to something like \$310 billion, as the U.S. Sandia National Lab. estimated in the 1980s for a major screw-up, then the public ends up picking up the tab on \$300 billion. In Canada this cap is orders of magnitude lower, exposing the public to an even greater potential financial risk.

These liability caps represent an indirect subsidy because no money actually flows from government coffers unless a disaster occurs. In general these indirect subsidies have been ignored because they are hard to calculate. Understandably it can be difficult to estimate the full effects of a nuclear accident given the difficulty of placing value on human lives, health, a contaminated environment and loss of productivity.

For example, what happens to the property values within 20 km of Fukushima? Or what is the cost if there is a meltdown like Chernobyl where the national "sacrificial zone" amounted to the area of Kentucky?

On the other hand, it is exactly for these reasons that such calculations must be attempted and more research on potential damages be developed with risks included in assessing nuclear energy viability. And if the nuclear industry is to be placed in competition with alternative sources of energy, then it is essential to understand the full weight -- and cost -- of its operational risks.

There are other options. Currently, nuclear power and solar energy are competing for policy support in Ontario, which governs their economic viability.

Queen's University recently completed a study (in press in the peer-reviewed journal *Energy Policy*), in which the effects of indirect subsidies in the nuclear and solar technologies are compared.

The potential power, energy and financial returns were calculated for the indirect subsidy that is currently provided to the U.S. nuclear industry in the form of liability caps, with providing the same level of indirect subsidy to the solar photovoltaic manufacturing industry in the form of loan guarantees. The startling results show even if just this one relatively minor subsidy was diverted from nuclear power generation into large-scale solar manufacturing, it would result in both more installed power and more energy produced by mid-century. Such a policy would increase the cumulative solar industry over the 500 TWhours mark in just 10 years and by the end of the study the cumulative electricity output of solar amounts to an additional 48,600 TW-hours worth more than \$5 trillion over the nuclear case.

Nuclear power plants do not produce enough electricity to justify the public subsidizing the risks. Japan is one of the most technologically advanced societies, with some of the best scientists and engineers in the world -- their safeguards are top of the line. Yet, an extremely unlikely one-two punch of an earthquake and tsunami have them on the ropes.

Nuclear experts of every flavour are flocking to the media to assure us such a thing could never happen in Canada. Can we handle a one-two punch (e. g., can we prevent a major radioactive release if our plants are hit with say a tornado then a terrorist attack?) The nuclear experts, of course, have no idea. The people that do know work for insurance companies.

If any insurance company is willing to shoulder the unsubsidized full liability of our nuclear fleet then that is the first sign nuclear is a viable option. This would significantly increase the costs of nuclear energy because the insurance premiums would skyrocket, particularly given what is happening in Japan, and make it extremely unlikely that nuclear could ever compete on the free market.

Nuclear power is simply not worth risk. We tried the nuclear experiment -- it did not work. It is time we cut our losses and started putting all of our financial resources into a portfolio of renewable energy technologies.

Joshua Pearce is an assistant professor in the Faculty of Applied Science, Mechanical and Materials Engineering at Queen's University.

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## **CANADA'S NUCLEAR PLANTS TO REVIEW SAFETY AFTER DISASTER IN JAPAN**

The Globe and Mail

Canada's nuclear industry is facing repercussions from Japan's alarming reactor failures, as the federal regulator orders safety reviews and critics demand a halt to any new projects.

One of the first casualties may be Quebec's only nuclear station, the Gentilly-2 plant, which is slated for a \$2-billion refurbishment to extend its life for 40 years. The Parti Québécois has joined with activists in the province to demand the government put a halt to the project.

In Ontario, environmental groups are urging the Canadian Nuclear Safety Commission to suspend licensing hearings into Ontario Power Generation's plan to build two reactors at its Darlington site. The review panel began its work on Monday in Courtice, Ont., and the provincial and federal energy ministers have said there is no reason to adjourn.

However, the CNSC has ordered all reactor operators to review their safety protocols in light of the unfolding crisis at the Fukushima Daiichi nuclear station, and to report on plans to address shortcomings by the end of April.

In a letter to his Ontario counterpart, federal Natural Resources Minister Christian Paradis said the federal regulator has been closely monitoring the unfolding reactor crisis at the Fukushima plant, which was crippled in the earthquake and tsunami that hit Japan earlier this month.

The nuclear regulator has told all reactor operators "to review initial lessons learned from the Japanese earthquake, and re-examine the safety cases for the reactors, focusing on external hazards such as seismic, flooding, fire and extreme weather events," Mr. Paradis said in a letter to Ontario Energy Minister Brad Duguid, a copy of which was obtained by The Globe and Mail.

As well, the regulator wants the operators to review their systems that prevent and mitigate severe accidents and their emergency preparedness, he said.

"Operators are to report, by April 29, 2011, on implementation plans for short- and long-term measures to address any significant gaps," Mr. Paradis said.

Canada has five nuclear power stations – including three in Ontario at Darlington, Bruce and Pickering; New Brunswick's Point Lepreau; Quebec's Gentilly-2; and a research reactor at Chalk River, Ont.

Hydro-Québec has been studying a proposal to refurbish the Gentilly-2 plant, which has one Candu 6 reactor, but the utility was reluctant to commit in light of cost overruns at a similar project that Atomic Energy of Canada Ltd. had undertaken in New Brunswick.

PQ Leader Pauline Marois said Japan's crisis should give the government pause in pursuing the nuclear option.

"It is raising many questions and concerns in terms of health and safety," Ms. Marois told reporters Monday.

"But the principal argument is that it's not necessary to refurbish the plant at such an elevated price when Quebec has the means – through energy efficiency, renewable energy and its hydro electricity – to avoid nuclear."

The Ontario government is planning to purchase two reactors from AECL for the Darlington site, though talks have stalled pending the sale of the federal Crown company by the Harper government.

Mr. Duguid has urged the federal regulator to consider the Japanese experience as it begins reviewing Ontario Power Generation's application to have new reactors at the Darlington site.

Mr. Duguid rejected calls to suspend the OPG review until the situation in Japan is resolved and the global community has had a better chance to assess the safety failures in Japan that have resulted in the world's worst nuclear accident since the 1986 explosion at the Chernobyl plant in Ukraine.

The panel established by CNSC and Environment Canada began hearings Monday in Courtice, Ont., to determine the suitability of the Darlington site. OPG would require separate licences to construct the reactors and to operate them.

As the hearing opened, the provincial New Democrats and environmental groups demanded an adjournment, to no avail.

Theresa McClenaghan, of the Canadian Environmental Law Association, pressed the procedural hearing for an adjournment of the formal hearings in light of the Japanese disaster.

"If we proceed now, we will receive assurances as opposed to information," she told the panel. "Those assurances cannot possibly be based on an informed analysis of the events in Japan."

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## **MOHAWKS VOW TO STOP NUCLEAR SHIPMENTS**

CBC News

Native communities along the St. Lawrence River say they are ready to do whatever is necessary to stop nuclear waste shipments that will pass through their traditional waterways.

Mohawks from Kahnawake, near Montreal, and Tyendenaga and Akwesasne in Ontario joined two environment groups Tuesday as they announced they will seek a legal challenge to a plan to ship used reactor parts through the Great Lakes and the St. Lawrence.

The Canadian Nuclear Safety Commission (CNSC) earlier this year approved Bruce Power's request to ship 16 decommissioned nuclear steam generators to Sweden for recycling.

In the case of Kahnawake, the ship carrying the parts will pass 30 metres from their village as it transits the St. Lawrence Seaway at the Lachine Rapids.

"We're prepared to do whatever's necessary in the coming months to stop this," warned Kahnawake Grand Chief Mike Delisle and then added, "first and foremost we are going to take legal action and stand with our white brothers and sisters who have opposed this through the court system."

Assessment sought

The Canadian Environmental Law Association and Sierra Club Canada say a full environmental assessment must be done before a license to transport can be granted, and on Tuesday they said they are asking the Federal Court of Canada to review the CNSC's decision.

"We have watched over the last five years the Canadian environmental assessment process and Canadian environmental law be steadily eroded and steadily reduced to less and less importance," said John Bennett, the executive director of Sierra Club Canada, at a news conference in Ottawa.

The Mohawks don't buy the CNSC's assurance that there is a negligible risk of an accident and contamination.

"[There have been] a good dozen times, if not more than that, where I've actually heard two ships grinding together as they pass one another" on the St. Lawrence, recounted Clinton Philips, Kahanwake's environmental portfolio chief.

"Everybody drinks from here. People use this for recreation. Water is a basic necessity in life," worries Philips.

Bruce Power said it is surprised at the uproar.

"This, frankly, has received a lot more attention than the actual content of what we're doing warrants," said Duncan Hawthorne, Bruce Power's CEO. Hawthorne asserts that there are people who will always be against the nuclear industry no matter how much he tries to prove it is safe.

"They are the usual suspects, as I refer to them. The people who act as though Chernobyl was yesterday," adds Hawthorne.

Bruce Power and the CNSC appeared before the House of Commons natural resources committee Tuesday to explain the shipment and the decision. First Nations, municipalities and anti-nuclear groups will appear before the committee on Thursday.

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### **DAN'S CORNER: Some thoughts and feelings on my not being able to speak and think in my language**

I am not sure exactly when I first began to think about why I could not speak the Wulustukyieg (Maliseet) language, my mother tongue. But I do recall a discussion that I had with my older brother on this subject. This was shortly after graduating high school, which would make us nineteen or twenty years of age. The only thing I recall about that discussion was that when we ended our talk, we both agreed that the blame for our not being taught our mother tongue and therefore not being able to speak it, laid with our parents. Talk about young, dumb and educated. That was me and my brothers. There is nothing younger, dumber or more unaware than a young and white educated Indian. Such is the power of the whiteman's education, indoctrination and brainwashing system.

I spoke with my mom about not being taught our mother tongue. She said that at birth until five years of age our mother tongue was all that we spoke. She also said that at school age her and dad made the decision that they had to cease speaking our mother tongue to their children. They felt that if we, the children, were to survive in the whiteman world then we should know only the whiteman's language. That knowing our mother tongue would mean much pain, suffering, grief and racism throughout our lives.

She said that her and my dad were only trying to spare their children as much grief as they could. She said that they could not completely eliminate all of the pain and racism that living in the whiteman's world would bring to us, but they felt that by receiving the whiteman's education and all of the other European values that went into creating a whiteman, that this effort would possibly create white acceptance, and all concerned would not focus so much on our Indianess. But as my parents and their children discovered, our Indianess was a factor that would always be uppermost in the minds of whiteman. Acceptance as fellow human beings and as equals could never be, at least as far as whites are concerned.

At some point in my life I began to feel the need to know more about my Indianess and began to search and inquire about my Indianess. My first course of inquiry was about my mother tongue. How had I lost it, why had I lost it and who was responsible?

Initially my inquiry was to the who and how and why of the loss of my mother tongue. Eventually my inquiry showed me who the real culprit was, the whiteman. This knowledge brought me into my rage and anger stage. Then my inquiry lead me to how I could once again relearn my mother tongue, which brought me to my sadness and grieving time. It was at this time that I learned that most, if not all, our people had also lost the ability to speak our mother tongue, so there was hardly anyone left who could teach our mother tongue.

My sense of loss was so overwhelming and profound that I could not comprehend, understand nor articulate my sense of loss and grief. It was like someone had gone into my heart and spirit and ripped out my identity as a human being.

I had an experience one time while visiting with one of my Mi'Kmag friends in his community. When we

arrived at his home his two little daughters began to speak to me in Mi'Kmag, their mother tongue. Vincent, my friend, told his daughter that I could not understand Mi'Kmag and that my mother tongue was Maliseet.

That experience was for me only the beginning of my continuing and profound sense of loss. To have these four year old little girls speak their language so naturally and easily to any Indian person, brought back memories of when me and brothers were that age; able to speak and think in our mother tongue, when my secure and safe world was Indian.

How does one articulate that deep sense of loss when one loses, through a deliberate effort, their mother tongue? It is like having ones heart soul, spirit and all that is sacred ripped out of ones being, leaving an empty shell. A shell that has now been filled with all that is not sacred, like anger, rage, grief, guilt, resentment and loneliness. And a very profound and deep sense of loss of something that once was, is and always will be a part of me as a human being... my identity as an Indian and as a human being.

Through a very deliberate and calculated effort, the government of Canada and its churches stole this aspect of my identity and my humanity in an attempt to transform me into something that I could never be no matter what. I could never become a white eurocanadian.

After 500 years of this kind of effort to transform Indian people into white eurocanadians, one sees the results today with the high rates of suicide, substance abuse, family violence, incarceration, despair, sense of helplessness etc, etc within Indian families and communities.

If things are ever to change for the better and for the positive for our people then we have to be allowed to be what we have always been, Indian people.

All My Relations, Dan Ennis

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### **DEAN'S DEN ... A Cultural Analogy! Nobody To Pray**

He stands in the doorway "Look to the Lord  
And looks down past the corner And count all your blessings  
Where the graveyard lies silent Look to your neighbor  
The same as this place, While showing your love,  
The doors are now padlocked Do unto others  
And the clapboards are peeling As you'd want them to do  
Where once there was stained glass Always striving to pleasing  
Plywood covers the space, Our Good Lord above!"  
The bricks of the chimney A humbled church family  
Are losing their mortar Taught to help one another  
And the rock-wall that it sits on Who gave from the heart  
Is now crumbling away, When was passed round the plate,  
The floor sills are rotting Each doing their best  
The pews have been sawed up Just one day at a time  
But it really don't matter In faith always hoping  
There's nobody to pray, To see Heaven's gate,  
They've sold off the organ The grand Christmas concerts  
And the hymn-books went with it The manger, the candles  
The pulpit was worthless Those great Easter sermons  
But the lights were antiques About His death on the cross  
There's holes in the roof The mid-summer picnic  
And pigeons have entered The river baptisms  
The intricate woodwork He turns - overcome  
Is degraded with streaks, With ... a feeling of loss,  
But he can remember For the hallowed is hollow  
Where once there was singing The entrance is empty  
Joyful and cheerful The Bible has vanished  
Voices lifted in praise, The congregation as well,

Sunday-school classes If it only could talk  
And bright, bonny children It'd tell of the good days  
A Pastor impassioned And the souls it saved  
For all who obeys, Like his ... from deep hell!

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.