

# MAWQATMUTI'KW



# OUR CONNECTION

**F**ORGIVE US IF WE have become weak to allow the continued destruction of our Mother the Earth who continues to nurture us her children.

from the poem *'Oh Great Spirit'*  
by Noel Knockwood

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Photo by Parks Canada

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# GUEST WRITER

## WE ALL LIVE TOGETHER BY KATHERINE SORBHEY

My foster father Noel Johnson was a trapper, fisherman, farmer, hunter and wood carver. He also was a cooper. He made 45lb to 60lb bows and arrows and quivers to hold the arrows.

In his time I believe he was far advanced in technology.

His work was not timed particularly. He did what he had to do to sustain our family.

He used to take me to check his traps. Take me fishing. Take me hunting.

I was taught to respect the wilderness. Respect the animals, fish and all wildlife.

I was taught never to overdo anything. Just use, never for the sport of it.

I was taught there is only one planet that humans live. Only one planet where everything and everyone lives.

We were taught never to fight or quarrel over nonsense.

There is so much I learned about the earth, the sky, the forests and waterways. The migration of species and when migration took place at different times at different places.

I was taught the names of different animals, names of fish. I was also told who was what in the geographical area we lived. The kinds of brooks, ponds, rivers and lakes and the sea. We were told how lucky we were because we had waterways close by, and

many trees and mountains.

Well I could go on and on with my own experiences during my lifetime.

The lessons I learned are:

- Never attempt to overpower nature.
- Never under-estimate the power of fish, animals or bird life.
- Never abuse the soil you walk on.
- Never attempt to overpower the strength of water.
- Always remember as a human being you are the weakest specie in the universe.
- Woman on their monthly time should never go near wild animals. Especially when alone.



*Katherine Sorbey, throughout Mi'kma'ki and beyond, is known as the "Language and Culture Ambassador" of the Mi'kmaq receiving countless testimonies and accolades for her tireless work. She is a founding member of the Boston Indian Council, as well as the Non-Status Indian and Métis Association, established in 1974, today, the Native Council of Nova Scotia. Kathy was received with the official Mi'kmaq delegation of the Mi'kmaq Grand Council Chief and Mi'kmaq Grand Council Keptin by the Commonwealth of Massachusetts at the official ceremonies reaffirming the Watertown Treaty of 1776; the first international Treaty of the United States of America with the Mi'kmaq. Kathy has been an instrumental lead contributor to the Mi'kmaq language program. She was a member of the 1993 production team which produced "Mi'kma'ki The Map". Kathy featured prominently in the visit to the birthplace village in France of Father LaClerq, who in 1610 baptized Chief Henry Membertou. Kathy has attended countless official ceremonies, functions, presentations, workshops, community baptisms, weddings, and funerals. Those who meet Kathy are graced with a unique opportunity to learn the reality of the continuing Mi'kmaq on traditional ancestral homelands. In 2007, Kathy Sorbey was presented with the Congress of Aboriginal Peoples "Aboriginal Order of Canada". Most recently, Kathy contributed to the production of IKANA'WITIKET's Kespiatuksitew Wsitqamuey (Species at Risk).*

Thank you for letting me express my opinion.

I realize I am among very knowledgeable people. I would also like to stress the different knowledge that I bring to share with you that has been orally passed down to me through my ancestors. My ancestors lived and shared this great land of ours proven 10,000 years.

As Aboriginal people we have been suppressed for 400 years. Our intermingling on a daily basis with the wildlife and everything around us was never taken seriously. I find this day and age Aboriginal people attend many workshops. Whether it may be for their formidable knowledge of nature or for someone else to look good by inviting them, they still continue to ignore our way of life and our knowledge that we are connected to the universe.

I may not have lived as long as

some people. But I do know what I see and what I don't see anymore.

For example within the last fifteen years I have not seen any chapchawy (robin) in our yard, where I was used to seeing them. Telling me "broadcasting rain in a day or two".

From my aboriginal perspective, I no longer see this beautiful bird because there are no longer any worms in my yard. Why are there no worms? Because the manmade fertilizers have changed the natural earth or soil to something foreign. A worm is smart enough not to dwell there. Every individual species knows its time and place. Unfortunately, humans have forgotten their place and time.

The sandpiper (kikqa wik ne'j) I was used to seeing on the shores. Now you can't find any. The waters and the shores

are polluted. The sandpiper didn't ruin the water and shores.

I visited a new sewage plant not long ago. I didn't even know it was there. I went to see my old friends the ducks where they used to flock each year. What did I see?

This beautiful pond where I used to throw my homemade fishing rig was nothing but dirty old bubbles filtering human waste. It's not the waste the ducks left. They were gone. There is but one universe, one planet Earth.

- There is but one human race. And there are many, many species of animals, fish and

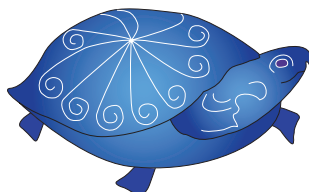




mammals, birds, and waterfowl.

- There are many characteristics to the human. Regardless of the human thought that can consume a personality to think he/she is made up better quality than the next human. It is proved over and over again that they cannot hide their humanity.
- These beautiful species of animals, fish and mammals, they don't hide their created life of who they are.

- In my growing up years I consider these species as the smartest of creation. They are comfortable with their being.
- We humans are usually pretty thoughtless, arrogant, greedy and always try to live above our creation and creator.



Nujjag Noel Johnsono'q na nuji loqte'kniketa. Nu'j Kwitametaq ika'taqniketa'q Natukulita'q aq amalsikek kmu'jek. Aq nujiapnika malike'u kai iliapnikaq tapil aq I+tgamu. Aq I+tgamue'kmuti'l.

Nekemaq teli tlams+tm nin kne'k nikanijjitekewinaq.

Tan tel lukwe'j mu weji pemiekaq nakusetewey. Ketanto'q mimajuaqnminenek.

I'la'lipnaq aji mna'piat loqteknml. Nespnit baji kwitame'j.



Nespnit netukulij.

KekinamuiRNAq gepmite'tmin nipu'ta'qmik. Gepmite'lman wysisk nmwe'jk aq msit koqowey tan se'e'k.

Tel kina'muimkip mu oqomasin. Pas-ik ktantuk tel nuta'y.

Mu malikotmin aq jiklekn.

Tel kina'muimkip ne'wte' pasik mestaqamu tan mimajuinu'k etlawsultijik. Ne'wte' tan amuj mawqatmuti'kw.

Tel kina'muksiekip mu wji opla'ltultinen taq koqowey mu tepawtinuk.

Tetuji pukwelk tan kisi kinu'tmasi ula sitqamu musikisk nipu't aq samuqwon. Tan tele'k wysisk majitatij aq ta'n elta'tij. Aq ta'n tel piltue'kl tele'k majitatij aq se'kk tleawultitij.

Kekina'muksiekip tel piltuwisultitij wysisk aq neme'jk. Teli-muksiekip ta'n tel milit kpqutaskl sipu'l sipu'jil qospeml aq wta'n.

Teli-muksiekip tel uli keskmsiek te'sik samuqwon pemit kikjiw e'ymek. Aq te'sij stoqnk aq kmtnk.

Kisi siawa'sik aq wi'kmuk tel mili ktpley teli kpkitawsi.

Ula kina'masuti'l tan kisi kinamasian:

- Mut wjo'tmu wisuite'tmin wsitqamu
- Mut anapite'lmaw wamlkiknotim neme'jk wysi'skk kina sisipk.
- Mut pepsite'tmutan weskitl+ketmin maqamikew.
- Mut wjo'tmu wisuite'tmin teli knaq samuqwon.
- Mut awantasiw kil mimajuinuin mawi minaqanan wula

wsitqamu'k.

- E'pit tepknusetmit mut liewij nipuktuk newtukwalkwe.

Wela'lioq tel asite'lmioq klusin. Nestm kitasito tan teli ta'si nin. Kittaq espi kina'masultitewk. Katu ketui mlkiwi'tm tan telamu'k nin nkinamasuti tan wejiaq nikmanaqi'k.

Nikmanaqi'k etl mimajultipni'k wula tan nikey eymu'k wjipenwk. Mawqatmu'tipni'k aq apoqnmaltipni'k. Newtiska'q pitui mtlinaqnipunqakl aq weli kjijitas+ik.

Ninen l'nuiek ki's ne'w kaqimtlinaqnipukek mu ketu nmu'ksiwekik pilve'k mimajuinu'k. Tan tel mimaju'nsiek ula wsitqamu mu nekow ketlamite'tmi'tik pilve'k mimajuinu'k.

Nikey na'kwekl nemikik l'nu'k msit tami mawiomil' nemiujik. Mu Kejitu wikmuksino ta'n teli kjijitaqatitij kina pas wulamsin tan wen wikumaji. Aq siaw malite'lmuksin tan l'nui'k tel mimajulti'kip aq tan teli nsitmu kinu misit mimajuinuk na muj wije'wmu'k tan poma'luksi'kw mestaqamu. Mu teli kpitawsiw nkutey kisiku. Katu kejitu tan i'nemituap aq ta'n mu nemitu.

Tan wiki kis newtisqaq jel na'n tesipunq'k mu na'q nemiaq chopjawe'j (robin) nktika'taqnk teli nqaleaq+ip alasit aq eknuatui ketui kispesaq wejkuqaq saponuk kina ktkisaponuk.

Nin l'nui ankitasi. Aq kejitu ta'n weji numiaq. Mu eta eymu'k we'ti'kk. Koqowey ujit mu we'tiinuk? Ap sami milamu'k atkenaqn e'wasik kaqi sase'wato. Tupkwan Tepi nsitue'k chopjawej

mu wtata'luk.

Mu ankite'tmuk' ula sisipk kejitutij telek aq tan tleawultitij. Kinu mimajuinultikw naqsi wantasulti'kw.

Jikjawikne'j (sandpiper) i'nemi'kip qaske'k. Mu nuku nemiawt. Samuqwon aq qaske'y wajuqaq mjikey. Jikjawikne'j (sandpiper) mu koqowey mejike'k naqtmukip.

Naji mitukwalnik nitapaq tmkwatinejk (ducks) kpqutaskuk a'wnaqa asukweteskm mi'janapu. Mu kisi kwitamewanek. Wula mi'jan mu tmkwatine'jk naqtmitikip. Mu na'q ap pejita'qi.

- Newte'j mestaqamu. Newte'j wsitqamu. Newtamuksit mimajuinu. Katu kaqi'smilamuksultijik wy'sisk aq nme'jk aq putupaq sisipk maqamikewe'k aq samqwaniktukene'k.
- Ketui tlitasij mimajuin tl tasij nekem me' aji wuli mimajuinuwit jel mu ktkl. Ki's kaqi'sk ne'mitas+ik mu kisi katuk tel mimajuinui'j.
- Wula wysisk neme'jk putupaq aq sisipaq maqamikewe'k aq samuqwaniktukewe'k na mu nekmo nutkwite'lsultiku wel te'tmitij tan wenultitij.
- Nin nekaw maw ketmite'lmkik aq mawi nsituite'lmkik aji nsituo'ltijik je mu mimajuinu'k. Maw uli e'wmiti'j tan teli ikalup ula wsitqamuk.
- Kino mimajuinuwultikw apjiw mu ankite'lmaww wen piluey mekite'lsultikw oqomo'lti'kw aq weji wisuite'tmukik kikmanaq aq weji wisuite'tmu'k wsitqamey kisitaqn aq aji te'lsulti'kw aa kisulk.



# EDUCATION

## VORTEX OF TRASH

BY JOSHUA MCNEELY

What do plastic bags, pop bottles, cellophane wrappers, and plastic forks all have in common? For one, you probably use these products every day and then throw them away in the trash. An alarmingly unimaginable amount of that plastic eventually ends up in the oceans – in fact, millions of tons of plastic worldwide. The United Nations Environment Programme (UNEP) estimates that on average 46,000 pieces of plastic can be found floating per square mile throughout the world's oceans. Major sources of ocean garbage include land-based dumpsites near rivers or coasts, industrial outfalls, untreated sewage and storm water drains,

legal and illegal at-sea dumping from vessels, including oil & gas platforms, and abandoned, lost, and discarded fishing gear.

That is a lot of plastic! Now consider this: circular ocean and wind currents, called gyres, drive floating debris toward the centre of oceans, where the water and winds are still. Here the debris can build up for many years and in some areas the layer of plastic garbage can be several feet thick!

In their natural state, such a calm area is referred to as a vortex. Vortices are important breeding and feeding grounds for some fish, such as eel in the Sargasso Sea.

With that amount of garbage concentration, several of these areas are now referred to as “Garbage Patches” or “Trash Vortices”. A Garbage Patch now exists in each of the North & South Atlantic Ocean, North & South Pacific Ocean, and Indian Ocean.

The UN Under-Secretary-General and UNEP Executive Director Achim Steiner called for a world-wide ban on “pointless thin film plastics”, such as those used for single-use plastic grocery bags and plastic shrink film wrapping around many everyday products.

*“Marine litter is symptomatic of a wider malaise: namely the wasteful use and persistent*



poor management of natural resources. Some of the litter, like thin film single use plastic bags which choke marine life, should be banned or phased-out rapidly everywhere – there is simply zero justification for manufacturing them anymore, anywhere,” said Mr. Steiner.

How big is the task to ban these plastics and clean up the five known Trash Vortices? Plastics production around the world is a multi-billion dollar industry, generating over 225 million tons of plastic each year. 95% of all those tons is created from new oil and gas resources to make “virgin” plastic. Less than 5% of all plastic is recycled. Many plastics either cannot be recycled, or industry cannot make a profit from recycling plastics, so it goes to the landfill or ocean dumping grounds. The plastics industry is geared toward “virgin plastic” production. Recycling just isn’t a monetarily worthwhile endeavor in our oil rich economy. For

consumers, reusing throw-away plastic isn’t effective either, because of its poor quality.

That leaves the first “R” – to Reduce. After learning about the real causes and effects of world environmental issues, many are beginning to realize that we must take drastic actions. Banning certain plastics will undoubtedly impact profits in the plastics sector; but, what is the cost to sea life which mistake the decomposing plastic for food? What is the cost to human health from chemicals released by plastics into our water systems and marine food supplies? What is the cost to global health when a Trash Vortex chokes out all marine life in an area of many square kilometers? Is the Trash Vortex in the Sargasso Sea impacting adult or larval eels? What will be the cost for at-sea clean-up?

Addressing ocean garbage requires coordinated national, regional, and international efforts. Government officials, experts,

*A growing 'trash vortex' of plastic pollution is created by ocean currents that pick up millions of tons of the world's discarded plastic. Trash vortices, some the size of Texas slowly swirl in the planet's oceans. Along with the plastic pollution other slow degrading garbage whirl gradually around like a clock, choked with dead fish, marine mammals, and birds who get snared. Some plastics in the gyre will not break down in the lifetimes of the grandchildren of the people who threw them away.*

Aboriginal Peoples, environmental nongovernment organizations, and the Canadian public need to sit down together with regional and international partners and draft Canada’s plans to “Assess, Prevent, and Respond” to the growing crisis of ocean garbage and Trash Vortices in our three oceans. In the Atlantic Region, some possible frameworks already exist to start implementing these plans quickly, such as through Integrated Management



*A Northern Gannet*



*This dead bird dissected by Dutch researchers contained 1,603 pieces of plastic.*

Planning for the Eastern Scotian Shelf (ESSIM), Gulf of Saint Lawrence (GoSLIM), Placentia Bay, and several proposed watersheds and coastal zones. Canada has a world leading national legislation in the Oceans Act to address multijurisdictional issues, including that of littering the ocean with garbage.

Ocean garbage and the reduction of Trash Vortices must be on everyone's radar. We should all learn about the true costs and impacts from the plastic products we buy. We need to begin to question ourselves and others – is it worth it? To me it may be only one plastic bag or bottle, but with almost seven billion people in the world, and growing, the ocean simply cannot take any more of our garbage.

#### To Learn More - VISIT

United Nations Environment Program Marine Litter report:

[www.new.unep.org/regionalseas/marinelitter](http://www.new.unep.org/regionalseas/marinelitter)

5 Gyres – understanding ocean plastic pollution:

[www.5gyres.org](http://www.5gyres.org)

Project Kaisei – North Pacific Garbage Patch:

[www.projectkaisei.org](http://www.projectkaisei.org)

Plastics at SEA – North Atlantic Garbage Patch:

[www.sea.edu/plastics](http://www.sea.edu/plastics)



# Sustainability isn't a new trend. It's an ancient Aboriginal practice.

Congratulations on the inaugural issue of Mawqatmuti'kw!  
At Grant Thornton LLP, we are very proud to sponsor this substantial and informative journal. Sustainability is not a catchword for us—it's woven into our daily work practices, and has become an integral part of our corporate culture. In fact, Grant Thornton in Nova Scotia has a sustainability policy that underpins our commitment to helping the environment, the community, and those with fewer resources.

Best wishes on the success of Mawqatmuti'kw. We look forward to many issues to come.



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# WORLDVIEW

## AN UNWRITTEN CODE

BY NOEL KNOCKWOOD

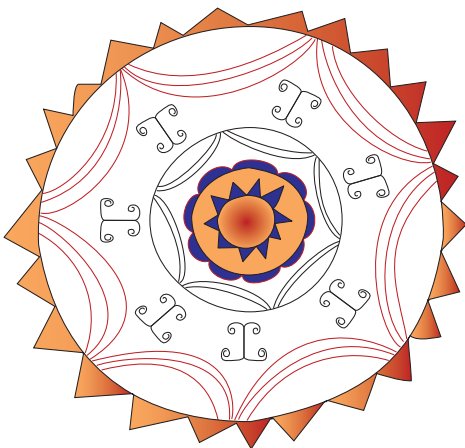
The purpose of this article is to familiarize the reader with Mi'kmaq aboriginal perspective about Mother Earth and her relationship with humankind. From our language, culture, being and spirituality, we make our presentation.

As the descendents of our aboriginal Mi'kmaq forefathers, we speak for ourselves. We do not want others to speak for us. We will not make accommodations or deals with polluters.

We want to educate others about our aboriginal perspective, and to understand the natural law as it is given from the God of Our Understanding. As we unfold our world view to you, we reaffirm our beliefs, and recognize sound environmental lifestyles. We also commit to influence all politics that affect our people on our land. We want Elders and youth involvement. We will protect our rights to practice our spiritual beliefs.

As Chief Seattle said in 1888, *"...Earth does not belong to man, man belongs to Mother Earth, and what he does to Mother Earth, he does to himself... contaminate your bed, and you will one night suffocate in your waste... but perhaps it is because I am a savage and do not understand."*

Europeans did not understand our ways. This is Euro centrim. Many people believe that everything began in Europe and that we must all conform to that culture. Even after five hundred years of contact, they have failed to make us as they are. The Canadian Charter of Rights and Freedoms, Section (2) Freedom of Conscience and Religion, states





*Noel Knockwood, B.A, Elder, Veteran, Spiritual Leader & Grand Council Keptin*

*A Mi'kmaq Indian and Canadian Veteran Soldier (Smagnis) Mr. Knockwood grew up on the Shubenacadie Indian Reserve until he was taken from his family home at the age of 9 and placed in the now infamous Shubenacadie Residential School. That's where he remained until his 16th year and a few years later he joined the Canadian Armed Forces and served in Korea. Over the years since his military service Mr. Knockwood has had many personal and professional accomplishments in education, training, activism, culture, human rights, consulting and Mi'kmaq spirituality to mention a few. Noel Knockwood was the first Aboriginal Sergeant-at-Arms for the Nova Scotia Legislature.*

*Some of Mr. Knockwood's honours and awards are the United Nations Service Korean War and Canadian Voluntary Service Medals; Appointment for life as Spiritual Leader of the Mi'kmaq Nation; Meritorious Award on Human Rights by the Government of Nova Scotia; and recipient of the National Aboriginal Achievement Award.*

*Noel is now retired but still finds time to lecture, perform public ceremonies and act as an advisor to many government and non-government agencies.*

that we are guaranteed the right to worship, or not, as we wish, in any manner, place, and time of our choice.

The essence of native traditional spirituality, as practiced by Mi'kmaq men, women, and children, is deeply rooted and flows from the body of Mother Earth. Aboriginal sovereignty is based on the natural law of the Creator and is inherent to all aboriginal Peoples living on Turtle Island (North America), and it is inseparable from aboriginal spirituality.

The knowledge, intelligence, and wisdom of traditional aboriginal spirituality is carried within the hearts and minds of the Elders (Spiritual Leaders) of the Mi'kmaq People. This knowledge is passed on from generation to generation through the traditional oral process of storytelling and our teachings about the truths

and realities from thousands of life experiences.

The Creator gave us sovereignty to the land on which we were placed. The Creator gave us our Mi'kmaq language and our Sacred Teachings for us to live in harmony with nature as humankind. We exercise our rights and responsibilities to govern ourselves, and no other nation can take this right from us, for it is inherent. From this holistic worldview, we present our case about our Mi'kmaq perspective to our land, to our culture, and to our spirituality.

In reference to our environment, our ancestors occupied all of the land, which is known today as Nova Scotia, Prince Edward Island, most of New Brunswick, the Gaspé in Quebec, Newfoundland, and parts of Maine. The Mi'kmaq own and controlled over 77 million square acres of land and all of its resources through thousands of

years of occupation. No other peoples can make that claim other than the Mi'kmaq. In the Treaty of 1752, not one inch of land was purchased, ceded, surrendered, or taken away.

A traditional Indian is a person who places Christianity to one side and follows the aboriginal philosophy. He is a person who participates in the rituals and sacred ceremonies of thankfulness. These practices consist of the sacred peace pipe ceremony, sweet grass ritual, and the purification ritual of the sweat lodge. Some natives follow both Christianity and Traditional Beliefs.

The term Traditional Elder is applied to people who possess the knowledge, intelligence, and wisdom of our aboriginal philosophies. They know the history of our people through oral traditions and many of them are familiar with oral genealogy. These elders speak the language, perform the ceremonies, and

are able to respond to the non-Christian spiritual needs of their people. The rituals mentioned are not Christian prayers, because our forefathers did not pray that way.

At Port Royal in 1610, the first Mi'kmaq Grand Chief was baptized into a foreign faith, known as Christianity. He was given the name Henry, after King Henry. From that time onward, the aboriginal people accepted Christianity.

To pollute Mother Earth is sacrilegious to the Mi'kmaq People because we believe that everything on Mother Earth is sacred. Today, we need to develop a policy on environmental justice. In ancient times prior to the arrival of the Europeans, our ancestors were good housekeepers and practiced environmental justice. They used all parts of the animals they killed to sustain their lives. Nothing was wasted; even the hooves of animals were used as sacred rattlers.

If toxic waste is dumped on Indian Lands it will not grab attention or make headlines on the national scale as would nuclear waste or oil drilling waste. In most cases, small companies will do the dumping and Indian reservations will be their targets.

Did you know that conventional incineration technology will not totally destroy municipal solid waste? Current technology does not destroy all organics in gases like dioxins and furans, and run-offs - known as leachate- continue

to contaminate the soil and water that we all rely on. The storage and disposal of toxic chemical waste has been the major impetus for environmental racism. Since many of these wastes and by-products will be placed on Indian reservations known as solid waste management sites, we cannot make deals with the polluters without financial compensation.

We require good human energy to develop a policy for environmental justice. The Waste Management Industry has grown in recent years. These companies have traveled far and wide in order to find cheap dump sites.

We need to popularize a new angle to Native Sovereignty and the Mi'kmaq Nation does not need anyone's permission to make that declaration. There are two kinds of sovereignty known as 'political' and 'true'. No one can give us self-government; we need to do it ourselves. The Mi'kmaq are not seeking special rights, we have international Mi'kmaq rights on our own homelands. To stop pollution we want to enforce Mi'kmaq law on Mi'kmaq land, or to use the laws that are already in place.

Large corporations, bureaucrats, governments, and the general population take a hostile view on Native sovereignty when it blocks their projects. In other cases they use sovereignty as a loophole to get around provincial, municipal, or federal legislation to dump waste on Native lands.



If we as Native people are part of the problem then we are also part of the solution. Our responsibility is to guarantee our people that we will negotiate a deal where there will be no losers. We should be able to compromise a settlement where we too will benefit from this experience. Too often in the past we were excluded in the determination of our social, political, and economic destinies. All of the above mentioned must be acknowledged within a written guarantee. As Native people, our lands, animals, birds, fish, and other living things cannot be affected by residual contamination from solid waste buried on our land without environmental justice and restitution.







strong community commitment<sup>18</sup>

<sup>18</sup> Patterson Law.

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*Congratulations on this first issue of Mawqatmuti'kw—  
helping promote a better understanding  
and respect of our natural world.*

# RESPECT

## AN ACT FOR LIFE BY JOSHUA MCNEELY

A new era of governance is upon us. We are beginning to realize that the world is changing. The Earth warms. Fish stocks collapse in the sea. Alien invasive species ravage the forests. Toxins leach into the water supplies. Plastic by-products incorporate into living tissue. Radio-active decay sterilizes life. The breath of the living earth labours more each day, because of our self-sightedness.

For some, we know in our hearts and minds that we need a new way. For others, Mother Earth will decide their fate. Either way, a new world will evolve under the laws of Grandfather Sun and Grandmother Moon - the primordial law. The only question

is, “do we desire to be a part of the new world”?

After a few decades of watching others “do environmental work”, Canadians are beginning to realize that it is not enough. We are beginning to wake and realize that there is no such thing as “environmentalism” – a job or entity separated from our daily lives. We need a new approach toward everything we do, in public and private life.

Coming together to draft and implement strong and innovative biodiversity laws are a vital starting point. If we choose, under national biodiversity laws, Canadians can set the groundwork for a new path by

accomplishing three things:

- acknowledge the well established decline of biodiversity (our collective national heritage);
- support new ideas or approaches to tackle environmental destruction, such as through innovation, education, or raising environmental standards in all sectors of civil society; and
- provide regulation, within a legal framework, which can enforce minimum standards.

Through biodiversity law, we can begin to depart from “Business as Usual”. We can enforce measures to halt biodiversity loss. We can develop

new ways of conducting our daily lives and business to make a better future. Effective biodiversity law in Canada can and should provide many “carrots” to encourage change, with enough “sticks” to ensure that Canadians’ forward thinking environmental actions are not undermined.

For Aboriginal Peoples, a large part of the biodiversity “carrots and sticks” is the Species at Risk Act (SARA). Passed by the Federal Government in 2002, SARA is a unique piece of Canadian law which seeks to openly and meaningfully work with Aboriginal Peoples and other Canadians to prevent species from becoming “at risk” of extinction, and recover species that are currently “at risk”.

SARA can bring to bear many “sticks” for compliance by citizens, industry, and government. For example, if a corporation or person destroys or harms a protected species or habitat, they can be charged under the Act. If the Governor-in-Council does not reach a decision for a SARA listing within nine months after receiving the species assessment, then the species is automatically protected under the Act. If a recovery team identifies that an area of critical habitat is not adequately protected, the Minister must respond to protect that habitat with new or better regulation.

Looking forward, SARA also recognizes that the involvement of citizens is key, particularly the Aboriginal Peoples of Canada.

Through many “carrots”, the Act promotes and supports involvement through Stewardship Agreements, project funding, invitation to recovery planning, consultation on species listings, and more. Involvement is sought and supported both for species that are formally protected under the Act and also for broader measures to prevent species from becoming at risk.

More than an invitation on paper, the Act requires the government to respond to advice from the Committee on the Status of Endangered Wildlife in Canada (COSEWIC) and the Aboriginal Traditional Knowledge Subcommittee (ATK-SC). In addition, SARA established the National Aboriginal Council on Species at Risk (NACOSAR) to advise the Minister of Environment on the implementation of the Act and provide advice and recommendations to the Canadian Endangered Species Conservation Council of federal, provincial, and territorial ministers responsible for species at risk throughout all jurisdictions of Canada.

SARA contains within it all the tools necessary to seek out knowledge about our biodiversity and human impacts. As a Federation of Peoples using SARA, we can work together and act on that knowledge to foster a new ethic of respect for the natural world.

As a living, peoples’ Act, SARA requires continual monitoring and evaluation; one such process is

the five year Legislative Review by the House of Commons Standing Committee on Environment and Sustainable Development. Many people question the effectiveness of SARA, especially from a fiscal point of view. What is the benefit of having a SARA?

MAPC and IKANAWTIKET recently presented evidence to the Standing Committee that there are many benefits; most of which cannot be measured with dollars and cents. More could be done to make every penny count.

The wording of the Act does not need to be changed; the opportunity and tools exist for us to use. The Government of Canada should focus efforts to better implement the Act, especially to encourage meaningful participation of NACOSAR, the respectful inclusion of ATK at all stages, and the better engagement and accommodation of Aboriginal Peoples in all aspects of the SARA process.

*“Internationally, Aboriginal Peoples are recognized as vital to conservation and sustainable development under the United Nations Convention on Biological Diversity, Agenda 21, and the Johannesburg Declaration on Sustainable Development. The Declaration on the Rights of Indigenous Peoples sets benchmark actions and principles for nations to begin to acknowledge and reconcile with their Indigenous Peoples. Since 1982, Aboriginal Peoples are recognized as a part of the*

*Federation of Canada with Rights enshrined in the Constitution of Canada.”*

These instruments, if invoked in Canadian biodiversity thought, law, and action, such as is the promise of SARA, provide the opportunity for Aboriginal Peoples to be involved in decision-making about biodiversity and at the same time safeguard the Rights of Aboriginal Peoples. Under the guidance of these instruments, SARA can be opened for Aboriginal Peoples to work with fellow Canadians and governments to shape our new path. Ultimately, this can benefit all, as these actions encourage and support Aboriginal Peoples to come forward and participate for the benefit of our natural world; and it supports our nation, as a Federation of Peoples, which includes the 73 Nations of Aboriginal Peoples.

Sadly, SARA has become mired in an internal government process to cover off the federal government’s legal requirements. In many parts of the country, Aboriginal Peoples involvement is limited to “passing consultation”. Recently some Indian Act Bands have taken the federal government to court over the government’s approach to caribou recovery and unwillingness to meaningfully include Aboriginal Peoples in recovery planning. Others have done the same for several other species.

The federal government still does not have an approach

to consultation with Aboriginal Peoples. The federal government still refuses to accept, through policy, the international standard of “seeking the Free, Prior, and Informed Consent of Aboriginal Peoples”. The federal government still refuses to deal with the 73 Nations of Aboriginal Peoples, preferring to deal only with “Indians” and “Indian Bands” created under the Indian Act.

There is a clear absence of high-level policy helping Aboriginal Peoples, along with citizens, business leaders, and SARA practitioners, to implement SARA. After seven years of SARA, the first SARA Overarching Policy Framework recently released by the federal government provides nothing new. In fact, the Framework leaves out many key principles and actions which are deemed vital in the National Framework for Species at Risk Conservation, the Canadian Biodiversity Strategy, and the Species at Risk Act itself.

I see no strong leadership at the Cabinet level to champion biodiversity and SARA. Although many goals have been written, many words have been spoken, and millions of dollars put towards species at risk projects; there still remains a frontier mentality of “Business as Usual”, chasing for the continued promise of wealth creation. This “economic priority thinking”, blocks meaningful attempts to halt the loss of biodiversity in Canada

To date, 600 species have been assessed ‘at risk’ by COSEWIC. Another 150 are expected to be assessed in the next couple of years. Approximately 1,500 species have been identified as ‘at risk’ by other scientific and government bodies across Canada. For all of that, less than 100 recovery strategies and only one action plan have been finalized under SARA in almost 8 years.

*“At what point will our elected leaders realize that species at risk is not a technical or scientific issue. Biodiversity is life! The answer is in our minds and hearts. The solution is in how we choose to govern ourselves. We are a part of Creation, interconnected and interdependent within the*



*whole of the natural world.”*

Without leadership from the Government of Canada or the inclusion of informed and caring Canadians, SARA will flounder. The Creator has given each Canadian two hands. For Aboriginal Peoples, we extend one hand in trust and cooperation to our fellow citizens and elected governments; and with the other, we wave for others to join us.

**We all live together –  
Mawqatmuti'kw.**





**C**ongratulations to IKANAWTIKET Environmental Incorporated on the first of what will be many issues of Mawqatmuti'kw.

This unique publication promises to speak loud and clear for species at risk, their habitats and our Mother Earth with truth and respect.

Sharing, caring, love and respect will bring understanding and knowledge for us to make better decisions for our future.

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# PRESERVATION

## BETWEEN POLAR CAPS BY ROGER HUNKA

Repeat, and repeat and repeat, a cosmic web of energy stringing the universe like the veins of a beating heart. The universe of time, space, and place, is like a fisherman who harvests the seas and oceans, methodically setting a net for particles, energy, elements, light, darkness, mass, billions of hurling galaxies, and many other forms. Within one galaxy spiraling with billions of stars, there is a lone, small star we call our solar system – Sun. Sun, newly ignited of only a few billion years. Sun, with a perfect necklace of some evenly spaced planets, and precisely placed moons, reflecting pieces of the cosmos in between. One planet chosen for a time to host worlds

past, present and future. Earth, in our time, hosting the world of life and peoples.

This planet we call Earth, on its wobbling, spinning axis, with its past worlds of form and different life, remains secretive from people, but for some hints – hints of the gaseous substances which produced the pantheon of different hues and tints to the ever changing atmosphere encircling Earth. The atmosphere, over time producing different tints, lasting as long as the worlds underneath last, or until they evolve or adapt into a new world with a different tinted atmosphere. A tinted atmosphere protecting the forms and wonders under it. Over time, so many tints over so many

worlds from so many activities in so many times, they are outside our knowledge.

From the earliest burning, molten elements on earth, the tint of darkish orangey-red. From the smoldering mineral secreting rocks, the tint of chary sooty-gray. From the regenerating plant forms producing methane, the tint of misty rosy-violet. From the volcanic ruptures of Earth's crust spewing mile high sulfur, the tint of mustard, ashy-yellow. With the latest tectonic convergences shifting continents, heaving up mountains, – churning ocean currents, waves and winds massing up oxygen, the tint of oxygen crystal bluish-green. A fragile and delicate life-

giving atmosphere, the world's membrane protecting life as we know it to be.

Today, this fragile "oxygen crystal blue-green umbrella" which protects life, clouds, winds, water and the elements for life, is under attack and changing too fast. Our atmosphere, as our shield against the exploding, burning and hurtling substances from our Sun, has been weakened by the activities and events of our world. We are watching layer by layer of her protection, ozone, and more, weaken and vanish.

Human activities on earth for the past one hundred and fifty years have been filling the space within the world protecting membrane, with gases - gases with sinister consequences to the temperatures, winds, currents, waves and the chorus of life supports in this world. Huge pockets in this world where the air cannot be inhaled directly without damaging lungs.

What is this life "people?" I don't know, save the stories and promise. Earth is the host to life in our world as we know it, within one sun, within one galaxy, within the whole universe.

At one moment in the vast space of time, a particle of stardust came piercing through the protective membrane and skies, being ever pulled down to land on Earth. With an up hurling of soil, a drenching of water, a zap of burning lightening, the particle came to rest by the roots of a plant. So began the theories and stories about the creation

of human life in our world on Earth. Choose from thousands of other creation stories, each real and each true as told. Each story bringing from the heavens and skies, the seed for Earth to nurture through its wonders. One thing for sure, it can never happen again. We cannot retrace that one moment when all had to be aligned precisely.

The Indigenous, or Aboriginal Mi'kmaq Peoples of the north east corner of North America recount an understanding of creation of man and woman and their colour briefly like this: When Grandfather Sun, and Grandmother Moon rested to see all that they had done, idle and jealous trickster, Glooscap, with one hand splayed a handful of earth onto a bed of grass, and with the other, a splash of water, and from the sky drew a strike of lightening. There arose out of Mother Earth a man and woman coloured the tint of the reddish earth. The beginning of the Mi'kmaq Aboriginal Peoples, at least in our part of the world.

In French, the translation for Aboriginal Peoples is; "des peuples autochtones" - autochtone; "springing from the earth itself".

The awesome natural beauty in this world, the magnificence of forms, the intricacies of patterns and functions, the abundance of sustenance, and that more a million times, preoccupied the human mind to that which is, and that which could be, found and used to live. People did not put to memory the evidence

and clues of past worlds. The hints about nature lay hidden deep within our subconscious. The hints flash up ever-so-often spurred by the chemical and mineral remnant clues buried in the absorbed plants, flesh, waters and air consumed throughout our continuum in this world.

From our worldview as Indigenous Peoples throughout Mother Earth, all brothers, sisters, plants, animals, fishes, birds; all living life, form a fluid relationship of kinship "Mawqatmuti'kw" - we all live together.

Every peoples within a place in this world can share a story about creation, about survival, or about progress in any one of over five thousand languages in our world today. People talk about Mother Earth's; force and gentleness, energy and delicateness, power and intricacy, all more awesome than it is within human capacity to understand, yet somehow within



the human mind, soul and spirit for life, imaginable and believable as a truth. We as humanity need to form kinship with all that is life and living by understanding, protecting, and respecting.

Maybe it's not our progress which is halting our continuum, rather the way we are progressing and how we reach and measure progress. Maybe peoples are killing our world and destroying the fragile atmosphere, the present protector of life, because we are unable to figure out the wonder of life, and just how special each and every one of us and every living form is in this journey of our continuum in this world.

In less than a hundred thousand years, humans have spread across, and throughout our world on Earth. We live on the lands



between the North Pole and the South Pole, Earth's polar caps. Some six point eight (6.8) billion people, a fluid flux of humanity played between polar caps. There are many people who are now distanced from any form of kinship with life. There are many now hiding from their duty to life and to their world on Earth.

Today, if we are to maintain our continuum and our world on this earth, we have to reach out and embrace the wisdom, ideals and behavior of those who still have those values about Mother Earth in their soul, heart, mind and spirit.

Throughout history, the wobbling, spinning Earth has had many changes. Humans have learned to survive at the fringes of ice and cold. That is in our tenacity. Can humans survive at the fringes of boiling water and super nova heat? The signal of a changing atmosphere has already come upon us.

The world's atmosphere is already showing signs of a new hue and tint, to which humanity is adding millions of tons of tint daily. Humanity already knows that we have loaded the space between us and our thin atmosphere to the hilt. Humanity knows that the atmosphere is already filled with deleterious gases and substances, which are affecting its ability to function and maintain an environment for our life in this world. Humanity knows that the two hundred years of coal burning, and the one hundred and fifty years of excessive

gorging on oil and petroleum to create unprecedented energy consumption are the main sources for changes to the tint and protective capacity of the atmosphere.

We know that there exist two divides between the peoples in between the two poles. Peoples in the northern hemisphere and peoples in the southern hemisphere are beginning to live the effects of "Climate Oblivion" in very different and drastic ways. The atmosphere is now tinting itself to become an oven to life on earth. Complete glaciers have vanished in the life time of peoples, mountain snow caps have disappeared, fresh waters have dried up, rivers have been sucked down, desserts have started to form faster and over larger areas than ever recorded by humans.

All biodiversity in all corners of the world is affected. In the south, the affects are ten times harsher and faster than in the north. As humanity increases the billowing of billions of tons of killing gases into the membrane shielding us from the heavens of void and dark, we still govern in disbelief.

It seems there is a race to end the atmosphere of life. We know what the causes are, and those contributing, but who is doing something about it?

Cochabamba, Bolivia, was founded in the early 1500's, and today is a city of about one million people. Cochabamba is situated in an area of Bolivia where the



temperature, for most of the year, is fairly “spring like”, and fresh water comes from the mountain snow peaks and glaciers of the high Andes. Cochabamba is considered the best area in the country. Bolivia is the homelands of a predominantly Indigenous Peoples majority.

Like other South American countries, the peoples of Bolivia revere the great Liberator, Simon Bolivar. Until his death in 1830, Simon Bolivar moved the peoples to build their new nations. He even encouraged people to plant trees, irrigate the lands, and introduce new crops. With its excellent seasonal climate, waters and good lands, Cochabamba, for many centuries, was a major agricultural centre of Bolivia.

Today, we can still witness the thousands of acres of rich green lands, plantations and farms, and trees. In retrospect, aside from the living legacy of liberty and choices which Simon Bolivar achieved with, and for, the peoples of South America, his call for peoples to tend the lands and plant trees would also make him one of the world's first environmentalist, or “friend of trees and ecology”.

The inspiration for change in attitude and behavior from oppression and hopelessness to one of liberty and growth is in the pulse of the peoples of South America. Today, among other regions of Bolivia, a country of ten million plus, there is transformation - an acute awareness of a changing physical geographic environment. Snow

peaks are melting, and glaciers are vanishing. The changes, destruction, and oblivion of a changed climate is leaving a scar on the physical landscape of life, not only in Cochabamba, but in all cities and regions throughout the world.

As it was meant to be, the world's first Indigenous leader elect, Evo Morales of the Plurinational State of Bolivia, with the spirit of liberty, growth and work for a better future, and with the confidence of his Indigenous Traditional Knowledge of understanding, protecting and respecting Mother Earth, invited the world to a celebration in Cochabamba, Bolivia, in April of 2010.

Knowing the value of kinship with all life, and the duty to understand, protect and respect Mother Earth, President Evo Morales' invitation to the “Peoples World Conference on Climate Change and the Rights of Mother Earth” attracted over thirty thousand (30,000) peoples – representing over one hundred and forty five (145) countries from five (5) continents, speaking over a dozen key international languages.

This turn out surpassed his greatest dreams. Cochabamba in April 2010 established a new attitude for individual liberty and growth in a world being killed by “atmospheric pollution”.

The difference between Cochabamba in April of 2010 and Copenhagen in December of 2009, which occurred only 4

months prior, was like night and day. The “Copenhagen Coup” of a few industrial states denied the world a meeting convened by the United Nations to conduct their proceedings in full forum. Unlike the military, police-controlled, funeral mood of the Peoples assembled in Copenhagen, the Peoples who came freely to Cochabamba, Bolivia, joined in kinship for a celebration of life and a celebration for the gifts of Mother Earth - La Madre Tierra.

Copenhagen marked ultimate disdain for the well being of humanity and life on Earth with the “cavalier bullying of a few countries to serve the status quo”. The Copenhagen Accord revealed the level of “bankrupt greed” and “self interest” of industrial states, and industrial statesmanship. You can't begin to heal yourself if you don't want to accept the fact that you are sick.

Cochabamba marks the beginning of Peoples joined in kinship, celebrating and determined to find solutions; peoples committed to take action and make choices for the good of all humanity living between the two poles. Good work starts with a celebration of faith in the stronger force, in this case, Mother Earth.

Our world and our continuum is on Mother Earth. Through celebration and connection, the Peoples will find the solutions.

In the 1960's, Peoples wanted to stop the path to “Climate Change”.

In the 1970's, People wanted to end the billowing of tons and tons of toxic substances into our atmosphere.

In the 1980's, People wanted to end the sole reliance on oil and gas to produce energy. People wanted to save the biodiversity of our world.

In the 1990's, Peoples agreed to take a new road with a convention. Peoples had the will, governments did not.

In the 2000's, Peoples agreed for a need to stop the path to "Climate Destruction"

Peoples in Cochabamba took action and in 2010 declared to stop "Climate Oblivion". Stop the pollution race to end humanities continuum in this world on earth.

At Cochabamba, seventeen key documents were produced, among which was stated the need for the industrial northern peoples to halt their consumption of oil and their discharge of billions of tons of harmful gases into the "thin oxygen crystal blue green" atmosphere.

Stop the pillage, plunder and cooking of life under a changing atmosphere. Stop adding to the change and destruction of our atmosphere. Stop and think. What do six point eight (6.8) billion peoples in the world cherish most? Life, and life around them.

30,000 people, with individual pride and honour of conviction, demonstrated to the world that humanity can form a kinship with all life forms in this world. In

Cochabamba, peoples learned that humanity wants to continue in this world on earth "till the time meant". We all live together and no one will escape a failed atmosphere. No one can buy their way into another world because there is no other world than this one on Earth.

In eastern Canada, as around the world, some Indigenous peoples hold to stories of their being in this world. Ours is linked with the five other worlds around us. First there is the mineral world, which provides food for the plant world. Then the plant, or second, which supports the third world of all life with flesh – that which crawls, flies, swims, or walks on the lands, in the waters, or over the mountains. These three worlds rely on the fourth world of wind, waves, clouds, thunder, lightening, rain, snow, and tides to shape and protect all under the world of the elements. These four worlds for people to learn about and to understand. The fifth world guides the soul, heart, mind and spirit of life before, now and into "time indefinite". Humans are not to question that world, but accept it and respect it, as it will come in relation to how we treat Mother Earth.

For almost a hundred thousand years, people have understood the interconnectedness of all worlds, and have carried their duty to understand, protect and

respect all life, yet in less than two hundred years, humanity's world is in crisis of oblivion by our own hand. Why has this crisis come upon us so quickly? Why do we ignore the duty of understanding, protecting and respecting life and celebrating Mother Earth? Why do we continue to fabricate a world, which we know will subtract thousands of years from our time and continuum on Earth? Why are we discharging billions of tons of deleterious gaseous substances into the only membrane, evolved to protect, for a time, living form and life as we know it to be?

Whether you believe in the "biogenic theory" of oil and gas to be the result of pressed biological debris captured in sediments, or porous caverns in the upper layers of Earth's crust, or the "abiogenic theory", where hydrocarbons are a component of the original material that formed with the earth through accretion of solids some 4.5 billion years ago, the use of coal and oil has had multiple effects on our world and Earth. The use of oil in the last one hundred and fifty years at both an unsustainable and

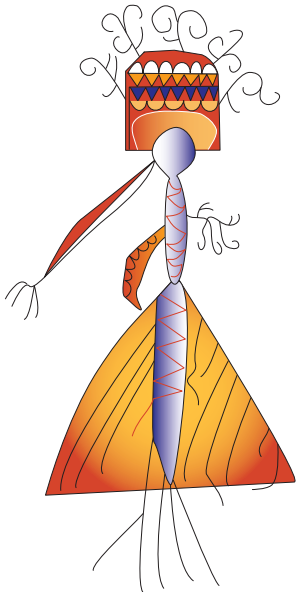




destructive level calls on humans to ask the hard question: is there a safer way to use these products or alternatives to create energy?

A government of the north was quick and full of smiles when an oil corporation promised and set aside some twenty-seven billion dollars for one disaster, which was reported between the United States of America and British Petroleum over the "Horizon" oil spill incident in the Gulf. Surely the United Nations should be able to count on more from countries and companies for the destruction of humanities atmosphere, than what a single company was voluntarily prepared to pay for one environmental crime.

It does not appear right for governments to collect billions of dollars in royalties from oil and gas companies under the pretext of doing so for the "public good", or "for the social well being of citizens", yet spend little, if nothing, to prevent the spewing of billions and billions of tons of



toxic and deleterious gases into a fragile atmosphere. To kill the world and allow humanity to cook by destroying the atmosphere protecting humanity, without spending equivalent royalty dollars on reversing or developing alternative technologies, is an environmental crime ripe for an international Court.

Is there any hope that oil, gas, petroleum, and manmade gas producing countries will invest royalties to save the world's atmosphere? Only if they begin to understand the meaning of life, and to celebrate Mother Earth, will there be hope.

Have we fabricated a modern world with a modern attitude to ignore the duty of understanding, protecting, and respecting all life these past one hundred and fifty years? Do you believe that the industrial nations, particularly those of the north, will stop spewing destructive substances into the atmosphere? Do you believe that nations will accept the fact that this thin membrane – our atmosphere – is here for all life and all humanity in one world, on one Earth? Do you believe that nations will accept the fact that the atmosphere is the common heritage of humankind, just as the oceans of the world?

Do you think that humanity will find and develop a technology that will zap away the billions of tons of gaseous substances stressing our life's "umbrella"? Do you think that humanity will find another source of energy within twenty years to power its

engines of progress? Do you think that humanity will put an end to billowing out billions of tons of gases, and stop the change in our atmosphere?

As an optimist, I know that we are past the time where the membrane of life can repair itself to keep its tint of an "oxygen crystal blue-green" atmosphere. We have passed that point and are at the beginning of changing the tint of the atmosphere to another colour. The oven is being fueled faster today than it was a decade ago. I don't expect to see change.

The change that I see is an opportunity for more and more leaders of the world to turn to the example of President Evo Morales of the Plurinational State of Bolivia. Invite into your country all people to begin to celebrate Mother Earth. Celebrate her kindness with the understanding of traditional knowledge. Celebrate her energy with the protection of forming a kinship with all life. Celebrate respect for her with ideas, solutions, technologies, and uses of resources which protect life for its rightful continuum in this world on Mother earth.

Cancun, Mexico, December 2010, is the place for world leaders to attend a United Nations session on Climate Change. Cancun 2010 will not deter the movement made in Cochabamba in April of 2010. Still, if we are not diligent, Cancun 2010 can become hi-jacked by the "Climate Coup Gang", as Copenhagen was in 2009.

The divide between greedy

bravado and kindly indulgence will be subsumed in fighting debates, rather than actions, to save humanity, while all life and everyone is being cooked.

I can live in a world where a plastic cup would be worth a hundred times more than a wooden cup. I can live in a world where a synthetic cloth costs a hundred times more than natural wool, cotton, or linen. I can live in a world where a book is printed on re-re-re-re-cycled paper. I can live in a world where each household has their own non-fossil fuel energy generator. I can live in a world where my car will be powered by a combination of battery energy and friction energy. I can live in a world where progress is measured by peoples good life with a home, water, food, and the transfer of knowledge, ideas, innovations and communicating between each other for the benefit of humanity in this world, rather than where progress is measured by products accumulated.

What caused Peoples to change their connected kinship of protecting and respecting Mother Earth, to become disconnected and servants to a progress built on gorging oil to produce instant comfort. Was it the old railway man who, in 1859, drilled a twenty-two (22) meter deep well, near Titusville, Pennsylvania, USA and raised crude oil from the earth? Was it the development of the combustion engine? Was it the need for untold forms and sources of energy to industrialize which



### **World People's Conference on Climate Change and the Rights of Mother Earth**

addicted us to oil and put the world under the control of man?

A combination of all events mix into the picture of the last hundred and fifty years. As a result of our preoccupation with that picture, we have forgotten the first duty of humanity is to form kinship with all life forms, to preserve and to protect all life, in celebration of Mother Earth.

We all know that we can't continue to billow billions and billions of tons of CO2 into the fragile atmosphere, our "umbrella for life", or millions of tons of other man made deleterious substances to deplete the Ozone Layer, and the many other layers like it, hoping to escape the consequences. We know we can't keep cooking life away from this world.

The discharges into the atmosphere by the mid 1960's demonstrated atmospheric alteration, which we coined as "Climate Change".

By the 1990's, we knew we

were at a dangerous cross road. We call that time "Climate Destruction".

In 2009, after Copenhagen, industrial states have no interest in reversing the eminent catastrophe. We call this time of inaction, "Climate Oblivion".

30,000 Peoples freely assembled from around the world in peace, resolved in Cochabamba 2010 to celebrate Mother Earth – La Madre Tierra. History will record this time as the beginning of the period in this world of "Climate Morality". Our atmosphere like our oceans is the common heritage of all human kind. Environmental climate crimes will not be accepted. Cochabamba 2010 is the event of peoples from around the world turning to each other in kinship, as a part of life to save life, to experience "Climate Justice".

The leadership of the first indigenous President elect, Evo Morales of the Plurinational State of Bolivia, showed the world a simple and effective approach. First Celebrate Mother Earth, then learn to understand her, protect her, and respect her. Only then can we as humanity hope to continue our continuum in this world on earth.

There is no other world for us. There is no other host for us. There is no other time for us.

There is no other place in the universe as unique, as beautiful and as life giving as Mother Earth.



# READER'S PAGE

## I WANT TO LEARN MORE BY OUR READERS

Do you have a question for IKANAWTIKET? Do you want to comment on an article in Mawqatmuti'kw? Write to the Editor of Mawqatmuti'kw (address on the inside front cover).

**Q:** A friend of mine has a beautiful new book about species at risk published by IKANAWTIKET. Can you tell me how can I get a copy?

**A:** *Kespiatuksitew Wsitqamuey – Muk Nqatmu Wetaptu'tip (Species at Risk – Leave No Footprint)* is a publication featuring twenty species in the Maritimes Region at risk of extinction. Through detailed and accurate illustrations, two orthographies of the Mi'kmaq language, and non-scientific English language, *Kespiatuksitew*

*Wsitqamuey* describes the biology and habitat of the species, identifies some common threats, and actions we can take.

*Kespiatuksitew Wsitqamuey* was compiled from many written and oral sources from the Mi'kmaq, Maliseet, and Passamaquoddy Peoples who continue on Traditional Ancestral Homelands throughout the Maritimes Region of Canada and from scientific sources. Though it is an end product of several years of discussion among our Aboriginal communities about species at risk, it is also an opportunity to extend a hand to share information and become involved with others in the region working on species at risk conservation.

IKANAWTIKET launched *Kespiatuksitew Wsitqamuey* for the 2010 International Year of Biodiversity. It has been recognized as an important contribution to the volume of national and international work to raise awareness about the substantial and escalating loss of our natural biodiversity around the world.



With your donation of \$25.00 to Ikanawtiket Environmental Inc., we will send you a FREE copy of *Kespiatuksitew Wsitqamuey*



**Q:** I had a lot of fun at Youth ARISES 2010 in Cornwallis, NS last spring. Will there be another IKANAWTIKET youth workshop?

**A:** IKANAWTIKET frequently holds various regional workshops on biodiversity for our Aboriginal community of Aboriginal Peoples who reside on Traditional Ancestral Homelands (off-reserve) throughout Nova Scotia, New Brunswick, and Prince Edward Island.

Over the past couple of years, some of our Aboriginal youth (future leaders) realize that they will be soon inheriting the problems of habitat destruction and species at risk. They want to learn how they can make their voice heard and how they can become involved

in a way where their efforts are recognized and meaningful.

IKANAWTIKET held Youth ARISES 2010 to train youth about the federal government's approach to species at risk. Armed with this information, the graduates of Youth ARISES 2010 can walk into any species assessment, recovery team, consultation session, or action team, prepared with knowledge about how their work contributes to overall species conservation.

Youth ARISES 2010 was acknowledged as an important contribution to species at risk education by the federal Minister of Environment and Minister of Fisheries and Oceans. As well, Youth ARISES 2010 was featured

by the International Union for the Conservation of Nature (IUCN) in that organization's international biodiversity initiative – Countdown 2010.

More ARISES workshops and training sessions will be held; their frequency and content dependent upon funding opportunities.

To stay abreast with IKANAWTIKET activities, subscribe to the IKANAWTIKET Discuss List by visiting [www.ikanawtiket.ca](http://www.ikanawtiket.ca) or e-mail requesting to be added to the list to [contact@ikanawtiket.ca](mailto:contact@ikanawtiket.ca)

# A COMPELLING REASON

## VISITING A LEGACY

*by Bronwyn Pavey*

**LOW TIDE AT POINT WOLFE** in Fundy National Park, core of the UNESCO Fundy Biosphere Reserve and a showcase for ecological restoration. Fundy National Park is a great place to observe what happens when 100 billion tonnes of seawater flow in and out of the Bay of Fundy twice each day. The Fundy tides have sculpted a rugged coastline that rises up to the majestic Acadian forest highlands, creating a unique and beautiful landscape.





Photo credit: Parks Canada

# IKANAWTIKET

environmental respect l'environnement



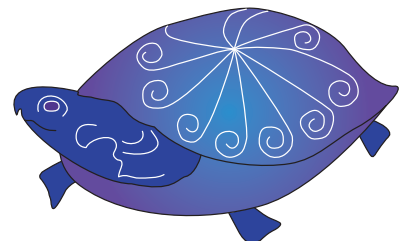
The objective of IKANAWTIKET Environmental Incorporated is: to promote the preservation of the natural environment by educating and informing the public about environmental issues, biodiversity in the Maritime Provinces, Aboriginal culture, Aboriginal worldview, and traditional knowledge in relation to the environment.

IKANAWTIKET advances education by undertaking research which is made available to the public, providing training and instruction, offering courses, seminars, convening conferences, meetings and developing educational tools related to understanding and respecting the environment.

The charitable work of IKANAWTIKET Environmental Incorporated benefits the community by preserving and protecting the environment through the preservation, protection, and restoration of habitats, and increasing the public's understanding about the environment and its importance to all life.

IKANAWTIKET  
Environmental  
Incorporated  
Canadian Charitable Registration  
Number 85219 3465 RR0001  
[www.ikanwtiket.ca](http://www.ikanwtiket.ca)

*"Is controlling nature worth  
destroying our environment  
and our biodiversity, killing  
our young, and poisoning  
our food, water, and air?"*



# MESSAGE

## FROM A CORPORATE SPONSOR

Bowater Mersey Paper Company Limited has been sustainably managing land in western Nova Scotia for over 80 years. Our tradition of managing forests for multiple values means carefully balancing our economic needs with respect for the waters, plants, and animals found on our lands. We invite you to discover our people, our Company, and the lands we care for every day. Contact Andrea at (902) 354-8648 to learn more.





## Bowater Mersey Paper Company Limited

We've been managing forest land in western Nova Scotia since 1929. Today we're using advancements in science, technology, and forest certification to help us sustain our forests for the next 100 years.

