Getting air: Tyler York of the Skidegate Saints breaks the defence and goes for a layup at the All-Native Basketball Tournament.
Haida Wild expands
Haida Wild Seafoods’s General Manager Shawn Baybutt is happily anticipating the expansions underway at the company’s processing plant in Masset. The two-part expansion plan includes a 1500-square-foot processing section and a 2000-square-foot smoking facility. The additions will double the plant’s current space, and accommodate dual production lines for commercial and sport fisheries. The expansions are due for completion in mid-April, and are expected to increase jobs from 12 to 18. As markets expand, Haida Wild is searching for new clients. As Mr Baybutt reports, “We are happy for this opportunity to contribute more to sustainable employment and resource-use here on Haida Gwaii.”

Helping each other out
K’il’lijuns, Barbara Wilson; Gid uwans, Dana Morse, and Denise Husband coordinated with Alexis Creek Elementary School Principal Grant Alphonse to send a generous donation of clothing to the community on behalf of Higaqgila. Ms Husband initiated this random act of kindness, which was motivated by time she has spent in Anaham, which is located 120 kilometers west of Williams Lake. When Ms Husband noticed Higaqgila had extra clothing to offer she coordinated with Alexis Creek Band Council and contacted her former co-workers at the school in Alexis Creek. When the shipment arrived in mid-January, Mr Alphonse spread extra clothing to offer she coordinated with Alexis Creek Elementary School Principal Grant Alphonse to send a generous donation of clothing to the community on behalf of Higaqgila. Ms Husband initiated this random act of kindness, which was motivated by time she has spent in Anaham, which is located 120 kilometers west of Williams Lake. 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Herring swarm: upholding Haida law

It is arguable that herring are a species upon which much of the nation’s culture is dependent. For the past ten years, and some say longer, herring stocks have remained at low levels, thought to be the long-term effect of decades of overfishing. The reduction in herring spawn impacts not only the health of herring stocks and the quality of life, but also salmon and other species. Herring are referred to as a “keystone” species, for good reason – it is a major species upon which the ocean’s food chain depends.

So when the Department of Fisheries and Oceans decided to open Haida Gwaii to a commercial roe herring fishery this year, it was no surprise that the Council of the Haida Nation questioned the decision – and after speaking with hereditary leaders and community members, the CHN decided to take action and uphold its decision to not allow a 2014 fishery in Haida territory.

“The federal minister of fisheries, Gail Shea, has made a serious mistake in allowing a 2014 fishery in Haida territory. This is a serious issue with far-reaching implications and the Nuu-chah-nulth and Heiltsuk nations agree. They are also opposing a fishery in their own territories, and all three nations are working together to resolve the situation with the federal government, trying to avoid conflict on the water.

Together, the three nations have written Fisheries Minister Shea to express their concerns about opening these areas. They have also written to herring fishers, requesting that they avoid the three nations’ territories and instead fish in the Strait of Georgia and Prince Rupert areas, where it is agreed by everyone that stocks are sufficient to harvest.

The details of the Haida nation’s arguments and concerns were also outlined in a letter to the Herring Industry Advisory Board (HIAB). The letter addressed DFO assumptions, modeling and forecasting, and asked HIAB to rescind their input to the minister and their decision to go fishing. A HIAB recommendation usually goes to a regional DFO pelagics coordinator, where a decision is made, but this year there was an exception and the minister made the decision.

“We do not oppose commercial herring fisheries when there are enough fish to sustain commercial fisheries,” said Nuu-chah-nulth Tribal Council President Debra Foxcroft, “but DFO and the commercial herring industry are proceeding recklessly upon, the three nations agree that there are diplomatic overtures are not heard or acted upon, the three nations agree that there are other ways to uphold their consensus decision.”

“Our Nations have appealed to Minister Shea and the herring industry not to open herring fisheries in our territories,” explained Heiltsuk Chief Councillor Marilyn Slett. “We have written directly to BC commercial herring fishers, and ask that they respect our decisions to protect herring in our territories by choosing to fish in either the Strait of Georgia or Prince Rupert where herring stocks are abundant. We want to avoid conflicts on the water as have occurred in the past and we have informed DFO and the herring industry that we will protect our herring.”

The Haida nation, Nuu-chah-nulth and Heiltsuk are united in their determination to protect the herring to ensure that stocks have a chance to rebuild. The herring has been closed for the past 10 years because of a decimated population. DFO has opened a fishery this year against the advice of the three nations.

Details regarding the herring issue.

The Haida nation’s concerns relating to herring stocks are:

- Tenous rebuilding of herring stocks. After a multi-year closure, there are signs of recovery but it is too early to be sure this is the case. The nation believes that a fishery at this point will jeopardize any recovery stocks have made.
- Risk tolerance. The nation’s experience over the past decade has caused it to adopt a low-risk strategy for herring fisheries. Closures have had serious social and economic consequences on the communities of Skidegate and Old Massett.
- Herring harvest policy and proposed projections. The nation has concerns that the current harvest-rate policy of DFO does not take sufficient precautions. We acknowledge the positive change made by DFO to reduce the maximum harvest rate from 20% to 10% for stocks which have recently been below cut-off, as well as the industry’s willingness to target only 1,200 tons of roe herring compared to the 1,881 tons that would be allowed under the revised policy. However, these reductions are still not enough, in the nation’s view, to ensure the rebuilding of stocks.
- Herring model assumptions. DFO herring projections have a high degree of uncertainty as shown by the range in the 2014 forecast for Haida Gwaii – a range of 12,000 to 59,000 tons (5% and 95% confidence limits). The 2014 forecast (26,260 tonnes) is more than one-third larger than the 2013 herring spawn index (16,306 tonnes), which is a direct estimate of minimum herring biomass. A major discrepancy in the model is that the 2014 DFO stock projection predicts a large number of Age 3 herring in 2014 (36% of projected returns) although very few Age 2 herring were observed in 2013 sampling. We are also concerned that this modeling has resulted in a reduction in the cut-off for Haida Gwaii from 10,700 to 8,741 metric tonnes, which we consider too low.
- Spawn-on-kelp fishery. The commercial spawn-on-kelp fishery in the major stock area has been closed since 2004. A few operators with larger vessels have been able to operate in Area 2 (west coast) but the majority of operators have not been able fish there for many years.
- Specific areas of concern. Areas such as Selwyn Inlet should be off limits to roe herring fisheries. Likewise Skidegate Inlet should be off-limits to commercial spawn-on-kelp fisheries.
- Stock assessment surveys. The nation has concerns regarding the erosion of federal funding for herring assessment and management, including spawn surveys, herring sampling and science initiatives.

TNC's Taan Forest for the Land and Spirit of the Haida

Send information to: Silviculture@taanforest.com or Fax to the Taan Office (250) 539-2587 with the subject: Silviculture Pool of Workers – Attention Michelle Beaulieu

Next Steps
Future work opportunities will be communicated via Taan’s website, newspaper ads and may also include email notifications.

Location – Haida Gwaii
Deadline – Ongoing

Questions: Michelle Beaulieu, RPF (250) 202-9522 michelle@zinffmfor.com

Submission Requirements:
- Name and contact information (phone & email)
- Highlight if you have any certifications (Silviculture surveys, RPF, RFT etc.)
- Evidence/confirmation of local residency in the form of government issued ID and/or status card
- Evidence if you would like your information passed along to Contractors requesting additional workers.

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The 2011 Haida Marine Traditional Knowledge Study document says this about herring population declines:

Herring abundances are described as being “drastically down” in most areas of Haida Gwaii

Reduction fisheries in the 1950s depleted herring populations in locations like Skidegate Inlet; herring have not recovered to former levels

A second decline in herring abundance has occurred since the 1990s.

• Evidence/confirmation of local residency in the form of government issued ID and/or status card
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Location – Haida Gwaii
Deadline – Ongoing
by Valerie Chou

The Joint Review Panel two-volume report, the follow up and next steps.

The Joint Review Panel’s (JRP) recommended approval of the Enbridge Northern Gateway proposal, it’s important to clarify what it means and what it doesn’t mean. The panel’s recommendation concludes the environmental assessment. The JRP had submitted a report to federal cabinet recommending that the Enbridge Northern Gateway is either approved or rejected – the panel approved the project with 209 conditions. With this recommendation, federal cabinet has until June 19th of this year to make their final decision. The JRP approved does not mean that the Northern Gateway will be built.

Opposition to this large-scale project grew exponentially throughout the life of the review process. First Nations are still strong and united, and municipalities across the region are integral allies. Enbridge’s proposed project is the controversy of the decade, and the JRP’s recommendation to approve the Northern Gateway is just the beginning of the next stage in this fight to protect the coast from oil tankers. As Haida Gwaii has seen, this particular fight has brought everyone together. Anyone who cares about the health of this region, its communities, and the well-being of this planet, realizes the threat that the Northern Gateway poses.

The title of the Joint Review Panel document for Enbridge Northern Gateway’s project is called Considerations: Report of the Joint Review Panel for the Enbridge Northern Gateway Project – Volume 2. How ironic, because the panel – Sheila Leggett, Hans Matthews, and Kenneth Bateman – couldn’t possibly have come to their conclusion had they actually considered and understood the statements and testimonies at the hearings.

Thousands of people participated in the environmental review for the Enbridge Northern Gateway, some noteworthy. But even with apprehensions, people took the time to engage and put their faith in the review. People trusted Canada in spite of the ongoing legislative changes and reduced environmental protection occurring throughout the process. There was a hope that the panel might really hear our voices, understand our connection to place, and appreciate our livelihoods.

Protecting the quality of water and land was a common theme of many presentations. People expressed concerns about the “catastrophic” effects they believed a major pipeline rupture or tanker spill could have on our lands and other fish. They said the salmon was as important to British Columbians as the buffalo had been to Aboriginal people on the Prairies. They said annual salmon runs sustained species such as grizzly bears, and eagles, as well as human economies, cultures, and recreations. They said the salmon plays a role in the health of forests near watercourses.

The above excerpt from the Enbridge JRP report demonstrates that the panel heard us, but they didn’t understand. The panel’s mandate came from the National Energy Board, and the panel members themselves were from Calgary and Ontario – large, urban centers far removed from our remote, coastal communities.

...People said storms, winds, waves, and fog made tanker accidents more likely. They said deep snow, heavy rains, fog, and spring runoff could make it difficult to reach the pipeline right-of-way in the event of a leak.

They heard us describe local weather and marine conditions. Our oceans are extreme and navigating waterways is a skill that is learned over a lifetime. Hecate Strait would be a test for oil supertankers and the captains at the helms. At some point, a supertanker would fail that test, and the life we know would cease to exist.

Some people said a major release like the 1989 Exxon Valdez oil spill would cause serious harm to the coastal way of life. We often heard a common expression on the coastal areas: “When the tide goes out, our table is set.”

Yes, they heard our words, but they could not meaningfully consider our testimony and stories because they did not understand what we were saying. The three panel members had no way to relate to our individual or common experiences – either that, or this was a blatant instance of whitewashing. Referring to an oil spill as a “release” supports the latter.

Northern Gateway said Aboriginal people could benefit from the project’s community investments, education and training programs, employment and contracting, and share ownership. Aboriginal groups and others told us that the benefits could not outweigh the effects on their rights, interests, cultural and spiritual values, use of traditional sites, food sources, and other resources.

How could they hear the thousands of statements and testimonies and then agree with the proponent’s claims that aboriginal people would benefit from the project? First Nations across coastal BC shared histories and cultures – we shared our stories, affirmed our rights, and articulated our worldviews. Those are our ways and we would not trade them for a few jobs or any amount of money.

The Panel finds that, in the unlikely event of a large-oil spill, there would be significant adverse effects on the lands, waters, or resources used by Aboriginal groups. We found that these adverse effects would not be permanent and widespread.

The Panel recognizes that reduced or interrupted access to lands, waters, or resources used by Aboriginal groups, including food sources, may result in disruptions in the ability of Aboriginal groups to practice their traditional activities. The Panel recognizes such an event would place burdens and challenges on affected Aboriginal groups. The Panel finds that such interruptions would be temporary. The Panel also recognizes that, during recovery from a spill, users of lands, waters, or resources may experience disruptions and possible changes in access or use.

Experiences – such as the Exxon Valdez spill and the Kalamazoo disaster – and common sense tell us otherwise. An oil spill would devastate our way of life, and our rich cultures here on the coast. We’ve seen that an oil spill cleanup is impossible in open waters, and the impacts are severe and long lasting. That is why Haida Gwaii residents spoke to the panel – the message was loud and clear – but was not understood.

What is reassuring, in light of the JRP’s recommendation, is that we have immense appreciation and passion for what we have, and that we’ve made demands. First Nations, and northern residents to step up and protect the coast.

** Following are updates on other aspects of the proposed pipeline project:**

**Filing for judicial review**

On January 16, Ecotrust started what would become a string of lawsuits to block federal cabinet from granting final approval to the Enbridge Northern Gateway proposal. Stating that the JRP’s report relies on insufficient evidence, Ecotrust argues that it does not fulfill the environmental assessment process and that the panel made its conclusion knowing that there were gaps in Enbridge’s evidence. One of Ecotrust’s key arguments is that the federal cabinet did not have proper regard to pipeline and power line applications.

Under the terms of the MOU, the NEB will now review energy-related project applications and determine if any impacts will occur under the Fisheries Act and the Species at Risk Act. DFO is still responsible for issuing permits, so if the NEB decides a permit is required, they will notify DFO. If the NEB determines the application does not require any permits, the project does not need to file a submission with DFO.

Green Party MP Elizabeth May said, “Stephen Harper has consistently eliminated environmental protections, regardless of the environment, energy board, or anything that stands in the way of his urgent need to increase energy production.”

**The federal government’s tanker safety system**

The federal government first announced its “World Class Tanker Safety System” in 2012, stating that Canada is a “trading nation” that needs to increase marine safety in order to responsibly increase energy exports. Details of the safety system remain vague, however. The federal government is currently in the process of developing a new MOU with DFO allowing the NEB to have complete control over the reviews and approvals previously vested in strong science-based departments.

**Something fishy at the national energy board**

On December 16, 2013, the National Energy Board (NEB) and Department of Fisheries and Oceans (DFO) announced an agreement to “further streamline energy applications”. The Memorandum of Understanding (MOU) allows the NEB to determine impacts to fish and habitat with regard to pipeline and power line applications.

All about - continued page 8
The one technical debates throughout the JRP hearings was focused on bitumens – how does bitumen behave in an open, marine environment? Bitumens is the thick, tar-like oil that is extracted from Alberta. It is an unconventional fossil fuel so thick that it has to be diluted with lighter crude oil to transport it – this is referred to as dilbit.

While Enbridge stated bitumen would float, and therefore a spill would be easy to clean up, intervenors argued that it sinks to the sea floor, meaning that cleanup would be impossible and impacts would be long lasting and far-reaching.

A report released by Environment Canada, the Department of Fisheries and Oceans, and Natural Resources Canada confirmed the worst-case scenarios: bitumens mixes with sediment and sinks to the ocean floor. Opponents of the Northern Gateway have stated that if this report had been available during the review, the JRP may not have approved the proposal, or would have put more consideration into marine impacts.

Thirty-six First Nations have signed protocol agreements, but what does that mean?

Enbridge reports 18 First Nations in Alberta and 18 First Nations in British Columbia have signed protocol agreements between 2005 and 2010. The JRP report includes a list of “Aboriginal Groups Engaged by Northern Gateway” and identifies which First Nations have signed protocol agreements. Media headlines caused a bit of a stir by suggesting that these 36 First Nations support the Northern Gateway.

The protocol agreements that First Nations signed were, according to Enbridge, “intended to provide the basis for a respectful and ongoing relationship between Northern Gateway and participating Aboriginal groups and facilitate dialogue on matters relating to effects and benefits of the project.” At most, these First Nations agreed to talk with Enbridge in order to fully understand the proposed project. Protocol agreements do not mean that First Nations consent to the proposed project. (Notably, Enbridge also reports some First Nations have signed equity agreements. While equity agreements would suggest some nations might support Northern Gateway, the company claims they cannot release names of these First Nations because of confidentiality issues.)

The Council of the Haida Nation and Old Massett and Skidegate village councils are listed in Enbridge’s table, which indicates an Aboriginal Traditional Knowledge study is ‘pending engagement.’ This table, compiled by Enbridge, lists all First Nations that may be impacted by the Northern Gateway pipeline or supertankers. A nation that is listed does not indicate its support and, in fact, in the case of the Haida, the table simply notes that the nation has agreed to a Traditional Knowledge study.

According to Enbridge: ‘Pending Engagement’ included those where discussions had not yet taken place regarding the nature and scope of an Aboriginal Traditional Knowledge study. Northern Gateway said that it would continue to offer these Aboriginal groups the opportunity to prepare an Aboriginal Traditional Knowledge report.

Enbridge lobbyist resigns as Canadian spy

News that Chuck Strahl, Chair of the Security Intelligence Review Committee (SIRC), was a lobbyist for Enbridge startled the public in early January. Strahl was in light of recent reports that the Canadian Security Intelligence Service (CSIS) had been monitoring Enbridge’s opponents during the 2012 JRP hearings. Strahl’s position with SIRC – the committee that oversees CSIS’s work and reports directly to Parliament – was declared a conflict of interest. Within weeks of the first media report, Strahl resigned from his position with SIRC.

Hold the wall

The Yinka Dene Alliance launched the Hold the Wall campaign before the JRP’s decision, asking people to stand with them. “Pledge to stand with the Yinka Dene: With your voice, in the streets, or on the land. Whatever it takes, we will stop this project from ever being built, together.” To date, nearly 20,000 people have signed at: www.holdthewall.ca.

New Executive Director at Haida Gwaii Museum

The Haida Gwaii Museum is pleased to announce the appointment of Scott Marsden to the position of Executive Director. Mr. Marsden, former curator with The Reach Gallery Museum Abbotsford, served long-time Executive Director, Nathalie Macfarlane and acting Executive Director, Jennifer Dysart. Mr. Marsden assumes his position with the museum this month.

Mr. Marsden has worked for more than twenty years in various art institutions across Canada in the areas of research, development and presentation of exhibition and educational programming, community outreach, and managing exhibition tours. Before joining The Reach, Mr. Marsden was the Director/Curator at the Yukon Art Centre Public Art Gallery. He is a PhD Candidate in the Faculty of Education at the University of Victoria, where he also acts as a sessional lecturer. As well, he holds a Masters of Fine Arts from York University in Toronto.

The Haida Gwaii Museum is looking forward to the new energy and ideas that Mr. Marsden will contribute to our organization. He was involved in the creation of The Reach Gallery Museum and has helped its ability to turn ideas into reality. Mr. Marsden’s background in mentoring and internships, team building, sponsorship development and education programming, along with his experience working with other institutions on a national scale, will be a great asset. We are excited to welcome him to Haida Gwaii.

Fisheries Biologist Aggie Cangardel confirmed that bleach sterilizes ecosystems and makes dems poisonous, especially if tides are quick to cover polluted dens. Both communities concluded that lemon juice and vinegar were effective substitutes for bleach. Attendees also recommended size limits and protection for female naaw.

Size and gender protection to maintain crab populations was also considered. Many complained that some hunters collect female and undersized crabs. Violating size limits, gender limits, and disturbing crabs during mating can upset breeding populations. Haida Fisheries staff observed that most violations are due to not knowing how to harvest properly, rather than from indifference to the species’ well-being.

To address that issue, elders urged citizens to educate themselves by talking to experienced harvesters. They reminded those attending that many people are willing to share their knowledge. According to the Haida Guardians, as their educational efforts increase – along with monitoring and the presence of uniformed staff – violations decrease.

Before 2011 Guardians monitored only the Copper and Yakoun rivers’ sockeye fisheries. As the Guardians’ influence expands, the Traditional Harvesting Policy will help to govern the full scope of Haida fisheries resources. As Fisheries Program Manager Brad Setso explained, “Seeing the increased activity, [and] with more and more people, we felt it imperative to develop policy that will ensure our children and great-grandchildren are able to harvest, just as we are.”

The completed plan will be comprised of two documents. The first will be a record of guiding principles and values by which citizens wish to govern Haida Gwaii’s resources. This document will act as a foundation for the policy, itself, which will be the second document in the Traditional Harvesting Policy.

As Mr Setso reiterated, policies are drafted in accordance with the mandates laid out in the Constitution of the Haida Nation. The constitution gives every Haida citizen a right to access Haida Gwaii’s resources, consistent with nature’s ability to produce.
Possessing great medicine

A medicine bundle is a grouping of sacred objects believed to have luck or powers to assist its holder, and is a focal point for prayer.

The most powerful rock medicine among the Crow Nation in Montana is an amazing argillite carving which came to be in their possession. The Crow people’s story follows:

As a young man, Sees-the-Living-Bull was married to two women. One of them, One-Child-Woman, felt neglected, and she finally became so desperate that she decided to leave him.

Taking her robe and leading her favorite buffalo, a third the face of an eagle, and a fourth resembled a horse. The human face pointed east and the stone was lying in a small depression, surrounded by small stones.

One-Child-Woman realized she had found a remarkable rock, which was undoubtedly a powerful medicine. She sat down near the rock and cried. Then she picked it up, and upon closer examination, found that it carried marks of horse and buffalo tracks.

Carrying the rock with her she descended the hill. There she found a buffalo wallow and a quantity of buffalo wool. She picked up the wool, wrapped the stone in it and fastened it under her dress against her chest.

Slowly she walked toward camp until she was met by her father, Mad-Bull-Wolf, who had been looking for her. He knew that his son-in-law had neglected her and he had suspected something was wrong. He put his daughter on his horse and returned with her to his own tipi. There One-Child-Woman gave the rock she had found to her father. Next morning Mad-Bull-Wolf examined the rock carefully and told his daughter that she had undoubtedly found a great medicine. He kept the medicine rock, but advised her to return to her home, think about the rock, pray to it, and she would have no more trouble with her husband.

Now, in his young manhood Sees-the-Living-Bull was a great gambler. By this time, though, he had lost nearly all his property. So, finally, One-Child-Woman told her husband about the remarkable rock she had found and where it was kept in her father’s lodge. Upon hearing this, Sees-the-Living-Bull went to his father-in-law’s tipi and, finding no one there, took the medicine down from its resting place and carried it to his own tipi, where a big gambling game was in progress.

After returning with the rock medicine, Sees-the-Living-Bull’s luck changed. He won every successive game. He then was sorry that he had handled the rock so roughly and took great care with it. His father-in-law advised him to take the stone with him and go to the mountains to fast. This he did.

For three days and nights he fasted in vain. But on the morning of the fourth day he had a vision. He seemed to waken and saw around him a circle of light. Then he heard a voice telling him that he now possessed a great medicine. He was told to make the stone into a rock-medicine-bundle, to open that bundle only when the moon was full or when the birds migrated in spring or fall. He also was told that he would become a leader of war parties and a camp leader, and that he would have good luck and live to be an old man.

All of the prophecies came true. Sees-the-Living-Bull changed his ways and became a pipe-holder and a camp leader. He also became a very powerful medicine man. He had dreams in which he saw the coming of cattle and the buildings of the white man in Crow country, long before these things took place. He ceased going to war when he was about 50 years of age. But he made medicine for Red Bear, a famous medicine man, and for Two Leggings. When he became very old he divided his herd of horses, and told his relatives he had done so because he had been so instructed in his dream. “I always had plenty of everything,” he said, “but now I am soon going to the ‘Other Side Camp’. Believe in this rock medicine and you will always be happy and you will never want for the necessities of life.”

It is thought that the carving came into their possession in about 1840. The medicine bundle remains with Sees-the-Living-Bull’s family and is held sacred by his people to this day.

A REMINDER TO HAIDA ARTISTS

If you’re a new artist beginning to market and sell your work, or a seasoned veteran, you may not be aware that you can register with Council of the Haida Nation and receive a Haida Art Authenticity Certificate. The certificate and an assortment of CHN labels and tags are available from either CHN office. Registering and displaying the tag on your artwork can help you in the following ways:

• The certificate confirms to galleries, collectors and buyers, that you are an artist of Haida ancestry.
• The certificate also bears a registration number, which the CHN assigns each artist. This number can be used on the labels and tags, which artists then attach to their work; this confirms to the buyer that the artist is Haida and registered with the CHN.

This system was developed to protect Haida art, artists and buyers from the practice of some non-Haida artists, galleries and organizations of marketing and selling works of non-Haida people as Haida art.
The shedding of books and muzzling of scholars

By Graham Richard

Federal cuts have eliminated 500 jobs at the Department of Fisheries and Oceans and the Canadian Coastguard; ‘cull’d at least nine federal libraries; terminated indigenous archeological research; blotted-out climate change research; and diluted water-protection programs. In addition, new policies have muzzled federal scientists, denying them the ability to discuss their research with the public. These are all steps in what many in the science-community have dubbed a “war on science”.

“The assault on knowledge is happening right from the sciences to the humanities,” warned Angela Regnier, an organizer with Get Science Right, a cross-Canada response to these recent aggressive federal measures to silence science. The Get Science Right campaign informs the public of the far-reaching effects of new policies, but as Ms Regnier says, “Unfortunately one of the realities is that a number of researchers and scientists are not able to speak.”

According to Statistics Canada, 3,997 federal jobs in science and technology have disappeared since the end of 2012. Fortunately, changes are somewhat limited on Haida Gwaii: Cuts include two positions on Gwaii Haanas – one in administration and one in resource conservation. And as the Coastguard’s marine communications traffic services are phased out in Comox and Tofino, Prince Rupert will receive federal contributions to a tar-sands research facility: $80 million 2002-2012

Some facts & figures

- Savings from dismantling Canada’s science-libraries: $443,000/year
- Canadian Senate’s publicly reported expenses: $106,254,728 in 2012
- Federal science and tech budget decrease: $1.4 billion/year
- Oil tax-breaks since 2009, when PM Harper promised to phase out oil subsidies: $1.4 billion/year
- Department of Fisheries and Oceans savings estimate: $80 million 2014-2015
- Federal contributions to a tar-sands research facility: $80 million 2002-2012
- Savings from eliminating industrial pollution monitoring program: $1.5 million

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Training, hard work, dedication and perseverance pays off. The QCSS Saints and trainee Daniel Jordon, hit the beach for a run, rain or shine. (L-R) Tyrone Collinson, Joel Richardson, Jaylund Russ, coach Desi Collinson, Duncan Rumak, and Brandon Gibbard. Now the Saints are qualified to compete at the AAAA level. They hope to rejoin the league on March 12th in Langley.

After touring the province, QCSS Saints team-members dispersed to play with their families in the Clan Tournament held in HlGaagilda this past January 16th through 18th. Players representing 12 clans came together to form eight teams that competed over three days.

“This was one of the most exciting years, as far as the caliber of the games goes,” exclaimed Xyaalaga Daguuya, Desi Collinson. “There are so many different dynamics when everyone’s playing for different teams. People come out of the woodwork to represent their clan, who they are, and where they’re from.”

This year the Clan Tournament enjoyed a wrap-up performance given by many of the singers and dancers who would go on to open the Prince Rupert All-Native Basketball Tournament. Friends and relatives were so glad to incorporate more dancing and song into the event. Basketball fans were also happy to contribute serious support for Haida Gwaii’s teams, raising over $9000 from donations, 50/50s, food, admission and door prizes. The winning clan, Kwaslas gash K’igaawiyax, beat Naa’i Qowns 102-96 in the final game on the evening of January 18th.

Quadraple-A ball: Working hard to qualify

This December the Queen Charlotte Secondary School Saints jumped into the year’s basketball season, electing to play at the AAAA level. Their first games were in North Vancouver. There, the Saints contended with top-ranked teams. During their first trip abroad, the QCSS Saints won three out of four games!

After the Christmas holiday break the QCSS Saints went back on the road to the Lower Mainland and Prince Rupert, where they defeated top ranking teams from the Greater Vancouver and Skeena River areas. Defeating teams from schools up to 10 times larger in terms of the number of players they are able to draw from is an impressive feat that has brought the Saints province-wide respect. Over all, the team won 12 of 14 games, winning third place and recognition as the Most Sportsmanlike Team. All-Stars from the QCSS team included Jesse Barnes, Duncan Rumak, and Brandon Gibbard. Now the Saints are waiting for notice that they have officially

- Wins 12 of 14 games, winning third place and recognition as the Most Sportsmanlike Team.
- All-Stars from the QCSS team included Jesse Barnes, Duncan Rumak, and Brandon Gibbard.
- The Saints are waiting for notice that they have officially
Hello! My name is Michael Morgan and I was born in Quesnel, BC, and raised in Masset on Haida Gwaii and in Comox on Vancouver Island. This is my ninth year of teaching and I am currently an Aboriginal Success teacher with the North Vancouver School District. Previously I was a classroom teacher in an alternative program for students of aboriginal ancestry in North Vancouver, and a physical education teacher in Ahousaht.

My first ever experience with school was Tiny Tots preschool in Old Massett on Haida Gwaii. Adeline Brown was my teacher and naanii Ethel Jones and naanii Grace Wilson spent an enormous amount of time teaching us Haida language, singing, and dancing. To this day I am still proud that I can pronounce words with sounds that don't exist in the English language and sing Haida songs. I'm not so proud of my dancing but we can't be good at everything!

I loved going to the school and I know that they loved having me there. How do I know? They told me every day. I can still hear naanii Ethel say, "Oh Michael, I am so happy to see you."

It's very important for me to mention that I wasn't lacking in grandmas. My mom's mother, Eula, spoiled me every chance she got. The grandparents in my adoptive family – naanii Phyllis, Big Mom, and matriarch naanii Emma Matthews – always made me feel as though I belonged. I was so lucky as a child to have so many roles where I felt safe, and felt that I belonged. Naanii Ethel and naanii Grace made me feel safe at school. They made me feel like I belonged.

The study of neuroscience shows us that safety and belonging are one and the same. In order for us to achieve our highest potential we have to feel both, and we are beginning to learn that our brains are not very good at distinguishing a physical threat from an emotional one. Safety includes feeling that we belong to a group and that we are loved and needed.

So how did the naanii do it? Well, here is what I remember:

They told me I was smart, they told me I worked hard, they told me I was good at remembering the songs, and they even told me I was a good dancer (they might have had to stretch the truth on that part). When I wasn't doing what they asked me to do they never excluded me – instead I can remember them bringing me closer to them and sitting me right beside them, or even on their laps. And they laughed – a lot.

When I had to leave Tiny Tots and go to kindergarten it wasn't quite the same. I had a wonderful teacher – Mrs. Christiansen. But neither naanii Ethel nor naanii Grace were there. As a matter of fact, no naanii was there; it was a very different experience. There were no hugs, and when I did something wrong I was moved away from the group – not closer. There was definitely less laughing.

You can imagine how happy I was when they showed up the first week in grade one and Mrs. Merrall explained to us that they were there to teach us Haida. Immediately we became naanii to the whole class. This included non-indigenous children from all over the country, whose parents were stationed at the Canadian Forces Station.

One time we travelled to Prince Rupert to stay two nights and perform at SeaFest. It was there that I thought I saw our naanii's greatest power. We were performing like we had practiced a hundred times, but this time on a stage in front of an audience at the Fisherman's Hall. Two of our classmates got into a fight on-stage! One boy was Haida and the other was the son of parents who were in the military. Naanii Grace had to pull them apart. We were all certain that when we got off the stage they would be in the biggest trouble of their young lives.

But, both boys got hugs. I will never forget that. The boys weren't shunned or scolded; they got hugs, and continued to feel like they belonged to the group.

There is a huge difference between using the titles 'Mrs.' and 'naanii', and between using the titles 'Mr.' and 'tsinii' (grandfather). It is implicit in the understanding that you belong to naanii and tsinii. No one called naanii Ethel or naanii Grace 'Mr.' Every student, whether they were Haida or had come from Quebec just a week earlier, called them naanii. We all learned to say Haida words, sing Haida songs, and dance Haida dances; we all belonged in the class.

As I got older I learned that the relationship between my naanii's people and my own people wasn't always kind. I learned that my people had tried to tell them that they couldn't speak their words, dance their dances, or sing their songs. I learned that my people had said that those things didn't belong in Canada. And I began to understand how incredibly strong my naanii were.

It takes strength to make students feel that essential quality of 'belonging' in class. And, the older I get, the more sure I am that safety and belonging are one and the same. In order for us to achieve our highest potential we have to feel both, and we are beginning to learn that our brains are not very good at distinguishing a physical threat from an emotional one. Safety includes feeling that we belong to a group and that we are loved and needed.

Michael Morgan is an Aboriginal Success teacher with the North Vancouver School District. He was born in Quesnel and raised in Masset and Comox. He holds Bachelor degrees in Arts and Education from Vancouver Island University and Simon Fraser University, and a Masters degree in Sports Leadership from Northeastern University.

Since the disaster at the Fukushima nuclear plant on March 11, 2011, many stories have been circulating about the resulting radiation. While the reporting is abundant, it can be difficult to find credible information sources.

There are many kinds and sources of radiation. The vast majority of radiation in Haida Gwaii is natural. Sources include soil, water, food, and radiation from space. These natural sources are completely safe. However, waste from a nuclear fission plant like Fukushima can be very dangerous in certain concentrations. Waste from nuclear power cores – an isotope called Cesium-137 – is radioactive and rarely occurs naturally.

Today Cesium-137 continues to enter the ocean, which, in turn, is spreading the isotopes. However, this does not guarantee that it will reach Haida Gwaii.

In preparation for that possibility, though, two stations have been monitoring radiation levels locally. Both stations confirm that radiation levels in the Islands' food and environment are within normal variation, and there is no cause for alarm.

Since March 2012 the Old Massett Village Council has measured radiation levels in the air, every ten seconds, using an RM-80 Geiger counter. The Geiger counter is set to alarm at 70 microroentgens, a level so low that the potassium in a banana will set it off – the alarm has never sounded.

In Queen Charlotte over the past two years Malcolm Dunderdale has also conducted thousands of tests. Since creating a baseline for the natural radioactivity in our environment Mr Dunderdale has ceased recording test results due to their consistent "unremarkability".

Both Mr Dunderdale and Mr Disney have offered to test any items of concern. Up to now tested items have included seawater, rainwater, soil, debris, plants and sea life of every kind. Mr Disney also maintains a radiation report available upon request by e-mail: cedev@mhtv.ca

You can get reliable updates on the Fukushima accident at: ourradiationvoicecanada.org

Radiation measures

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<th>Microroentgens denote amounts of radioactivity, similar to the way in which millilitres denote amounts of water. Here microroentgens are represented with the symbol μR:</th>
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<td>Typical city's atmosphere</td>
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<td>Typical exposure for human being, all sources</td>
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<td>Atmospheric 30-60mkm from Fukushima, lowest</td>
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<td>Alarm in Old Massett low enough to detect a banana</td>
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Running the flag at the All-Native Basketball Tournament
The tradition of running the flag to drum up the crowd is handled with enthusiasm by Aaliyah Arens with Larissa Swanson racing behind.

Photo: Allan Wilson