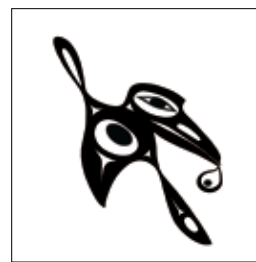




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HAIDA LAAS

Newsletter of the Haida Nation

April 2008



In Remembrance

*Chief Cumshewa
Chief Skidegate*



HAIDA LAAS

NEWSLETTER OF THE HAIDA NATION

published by the
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"it's all good"

Haida Laas,

Haawa Chief Skidegate

... for your generosity in providing for your people for these many years

... for your courage and conviction in standing up for your people and our lands

Haawa Chief Cumsheewa

... for giving of yourself and being there for your people when they needed you

... for the dignity in which you carried yourself in representing your Clan and the Nation

... Haawa to our Chiefs for your devotion to the unity of our people and well being of our lands

for showing us the power of respect

we have to accept your well earned rest

we will take what you have given us and finish the good fight

... we will miss you

Haawa Kilslii

In Remembrance

Old Massett

Gerald Williams

Bertha Williams

Earl Jones

Skidegate

Chief Sgiidagids, Dempsey Collinson



*The Council of the Haida Nation
extends its deepest sympathies
to the families.*

COVER: hat by Isabella Edenshaw, painted by Charles Edenshaw (raven design)

Dempsey Collinson

September 9, 1928 - March 2, 2008

Chief Sgiidagids, Dempsey Collinson, was born in Skidegate on September 9, 1928 to Adolphus and Dora Collinson (Russ). Dempsey lost his life on March 2, 2008 in the place he loved the most, the water, and on the vessel that he loved with all his heart. Dempsey affectionately called the Haida Raider, *the Old Girl*. Mom called it the *Queen Mary*, or sometimes, *Dad's Mistress*.

Dempsey is survived by his children, Alf (Bev), Steve (Cindy), Les (Joanne), Conrad (Alita), their only daughter Jenny Cross (Robert) and all their children and grandchildren. Dempsey has 22 grandchildren, eight great-grandchildren and one on the way.

He was predeceased by Irene, his beloved wife, or "Dear Mom," as he called her, their sons, Brad and Floyd, and his parents, Adolphus and Dora. Dempsey is survived by his sisters, Pearle and Rose, their children, grandchildren and daughter-in-laws, Mavis, Grace and Kelly.

He custom-adopted Iona Campagnola, Wylie Brillon and Ed Wampler.

Dempsey loved being on the sea and on the land. He believed in and was guided by the Haida culture and tradition that began in his childhood under the guidance of his grandparents Amos and Agnes Russ.

He was a good provider for his family and his whole community.

The roe and kelp industry originated in Haida Gwaii in 1975 due to the efforts of Dempsey and Roy Jones, Sr. who took a traditional fishery and

developed it into a thriving modern industry. The herring pond method harvested the eggs but kept the fish alive. He was happiest when he was out on the roe-on-kelp grounds. The fishery thrived. Academics have noted that it is the most ethical fishery in North America.

In his love for the ocean, Dempsey would travel to Hot Springs every year. He would bring people from all walks of life to enjoy the beauty of the island. Among them were respected Haida elders who, in that old-time Haida setting, would share the Haida language, history and our great stories.

Dempsey strongly believed in the importance of education. He repeated Grade 8 twice, not because he had to, but the school went no further and he could not afford to go off island. He wanted to stay in school.

On June 15, 1951, he married his beloved Irene. They were together for 56-and-a-half wonderful years. This began their journey of love with their children, grandchildren and great grandchildren. When Dempsey became Chief Skidegate on March 23, 1973, he became the first Haida in this century to renew our ancient tradition of publicly proclaiming the event through a potlatch.

"The ceremonial naming of the new Chief Skidegate," the Queen Charlotte Observer wrote, "was done by Mr. Albert Jones with the words, 'I give Clarence Collinson the name Chief Skidegate as requested by his grandfather, Chief Louis Collinson, before his death in February 1971.' " He served his community with his whole heart. Dempsey served as Skidegate's Native consta-



2008 Legislative Session:
Fourth Session, 38th Parliament
HANSARD

**Official Report of
DEBATES OF THE
LEGISLATIVE ASSEMBLY
MONDAY, MARCH 3, 2008
Afternoon Sitting
Volume 27, Number 7**

**TRIBUTES
DEMPSEY COLLINSON**

Hon. G. Campbell: Today it's with great sadness that I inform the House of the passing of Dempsey Collinson, a hereditary chief of the Haida First Nation, Chief Skidegate. Dempsey was 78 years old. He lost his life in the waters off the Queen Charlotte Islands while preparing to go by boat to the k'aaw fishery this past weekend.

For all of us who know the Haida, he was a strong and a passionate defender of their culture and their people. He was one of the elders who went dressed in Haida garb to New York City to retrieve and reclaim Haida human remains that were there. At that time he said: "Now we have all of them home, and I'm happy they're all here."

I know, for all of us, our thoughts go to the Haida First Nation, who are wrestling with this loss. I would ask that the House send their condolences to the first nation and to the members of the family of Chief Skidegate.

Dempsey Collinson - from page 3

ble from 1963 to 1967, which followed in the footsteps of his grandfather, Amos Russ.

He was a Skidegate band councilor and chief councilor for several terms until the mid 80s.

He was a member of the Lions club.

Dempsey was a faller for Phil Turner at the Deena until an accident damaged Dempsey's knee.

He ran a taxi and bus to Moresby Camp for Dalby Kendall.

Dempsey was a fisherman all his life. He began learning to fish as a youth with his father, Adolphus, on the *Pearle C*. He fished on the *Supreme* with Jimmy Wilson. On the *Westjack*, his cousins Clifford and Vernon Jones taught Dempsey all he needed to know.

Other boats he fished were the *Grayfish*, the *Buccaneer IV*, *Carmanah*, *Don Marie*, *Haida Girl* and *Silver Isle*. In the late 60s, Dempsey bought the *Ed II*, which he christened the *Haida Raider*.

Thirty years ago, the Haida people united to form our government, the Council of the Haida Nation. Dempsey was there. He has been actively involved every step along the way. Over those years we have regained a level of influence not realized in a hundred years.

Chief Skidegate was essential in getting us to this point. We could do anything Dempsey would say, "as long as we stick together."

He faced every challenge head-on, as the strong leader he was. Push came to shove when we defended our homelands at Athlii Gwaii (Lyell Island). Dempsey was a focal point for the hereditary chiefs. He put his boat and full efforts in support of our objectives; never in the limelight, but always doing what it takes.

The Haida Watchman Program was in danger of failing in the mid-80s due to a lack of funding. Chief Skidegate stepped forward with a huge monetary donation. Other people immediately followed. The Haida Watchman program was born and has become a world renowned and respected organization today.

Chief Skidegate's passing marks a crucial era in the history of the Haida Nation. All you future leaders; understand why this great chief is being honoured in this way.

To us, his family, this is what Dad represents. All our lives, our Dad instilled in us important values we carry forward in each of us as we walk our life paths. We are a living, breathing testament to the love our parents represent.

We will always remember what makes our Dad so special: He loved us unconditionally and with great passion. We were his world. Our devastation runs deep in our hearts. He was always there for us. We just had to ask. It would be safe to say as his family, "What are we going to do without you?"

He was a friend to all walks of life, young, old and in-between. It didn't matter who you were. He was well known wherever his path led him.

He was quick-witted, a prankster, and a terrific joke teller.

He carried notebooks and pen in his shirt pocket. This expressed the manner of a well-read man.

Business cards were his speech-making note pad as well.

Dempsey was a man of integrity and a man of his word. If he promised, he delivered. His word has his honour.

His big heart and his door were always open to all. He showed absolutely no discrimination. He was a gracious host to everyone who entered his life.

Dempsey was known as a great leader throughout Haida Gwaii. A woman in Queen Charlotte City recently said, "He was our chief, too."

He was known for unforgettable expressions that were his trademarks. If he forgot your name, it was "Sport."

Other expressions and sayings he favoured were, *Jeepers* and *Holy Crow* or, *Haida are great warriors and great lovers. And, I have never been a warrior.*

When Dempsey feasted on seafood, he would say, "When the tide is low, the table is set. I



l-r: Chief Sgaann 7iw 7waans, *Allan Wilson*; Chief Sgiidagids, *Dempsey Collinson* and Chief Iljawuus, *Reynold Russ* at Kaay pole raising - 2001.

wonder what the poor people are doing right now?"

Dempsey called his wife, Irene, "The War Department." He loved to sing to her, "You are the one rose left in my heart"; the only line he knew.

Our parents were a rainbow of love that spanned over everyone and all who came into their lives.

He is where he wants to be now; his heart is at peace. Our hero, the father we are so proud of, is at rest. He is with our Mom and our brothers, Brad and Floyd. •

IT IS AN UNBROKEN

thread

by April Davis

MASTER WEAVER

Sgaanang 'iitlaagaadas (the Creator) gave us the cedar, spruce and all the beauty and bounty that is Haida Gwaii, including our magnificent weaving tradition. Recently, the British Museum provided my sister, Evelyn Vanderhoop and I opportunity to study the Haida weavings that had been collected during early European contact. That experience is beyond my ability to fully describe. The emotion that welled up within us as we viewed and touched these treasures was visible as our tears streamed down our faces. These precious items revealed why my mother, Delores Churchill, resists being called a Master Weaver. Our ancestors whose weavings reveal unique Haida techniques and design rules are the true Master Weavers. These are the standards we strive to achieve. Seeing their work was a very humbling experience. The artists' names are not attached to the museums early-collected pieces but it is to these women, our grandmothers, that we owe our gratitude.

“
*weaving has
taken its
rightful place
as Fine Art
because of those
early pioneers*
”

ACKNOWLEDGEMENTS

Each of us is gifted with unique knowledge, personality, passions and skills that when applied for the common good adds to our strength as a people. This fact is beautifully illustrated in the area of Haida weaving. There are far too many weavers to list, so I make no attempt to name all. Rather, the people acknowledged here are drawn from my limited knowledge and are simply representational of the many that have made certain that Haida weaving will live and flourish forever.

THE UNBROKEN THREAD

We have always had those who have carried and passed the torch of cedar and spruce weaving. A few of those that I am aware of include: Selina Peratrovich, Isabelle Edenshaw, Naannii Lucy Sit Down, Lucy Frank, Naannii Kaajuus, Eliza Abraham, Grace Wilson, Carrie Weir, Florence Davidson, Hanna Parnell, Emily

Thompson, Dora Brooks, Amanda Edgars, Virginia Hunter, Fanny Young, Lucy Miller, Mary Tulip, Gerti White, and Naannii Margaret Edgars. Steadily, quietly and without fanfare, these women and their students ensured our weaving art form would continue.

RESPECT AND VALUE

Although, within our society, Haida weavers and weavings have been highly respected, the broader society considered these works as a curio or craft. To change that view took a special group of Haida women to courageously and relentlessly make and act on opportunities to teach the galleries, museums, universities, collectors and others in that world about our weaving. Haida weaving has taken its rightful place as Fine Art because of those early pioneers such as Selina Peratrovich, Delores Churchill, Primrose Ad-

continued next page

ams, Holly Churchill, Lisa Telford and Isabelle Rorricks. Many more of our weavers are now showing and winning awards on the world stage. These include Merle Anderson, Gladys Vandell, Evelyn Vanderhoop, and Alicica Timmerman to name but a handful. It is because of their teaching Haida weaving is now widely acknowledged and valued. This is not true for most indigenous people of the world who still weave for penies and whose weavers have yet to receive the appreciation they deserve.

LIFE WAYS

Ernie Collison expressed tremendous pride in the fact that Haida weaving was beginning to receive recognition on the world stage. However, he shared with me his greater dream, which was that our weaving and carvings would again be widely used within our homes and at our dinner tables. He envisioned our dancers in traditional cedar garments, dancing many, many masks, singing our old and new songs, and speaking our language. This vision is now a reality because so many have taken on the challenge. Those who weave for home, family members, dance groups, cultural events as well as for sales are really far too many to name but include Aggie Davis, Susan Abrahams, Roy Jones Sr., Louise Almquist, Joyce Bennett, Lisa Boyko, Charlene Davidson, Dorcas White, Albert Hans, Dolly Garza-Jones, Colleen Williams, Isabelle Brillon, Maxine Edgars, and June Russ. These and others have contributed to Haida weavings becoming integral to our everyday lives.

For over 30 years, our in-school teachers such as Mary Swanson, Golie Hans, Gladys Vandell, Steven and Marilyn Collison, and the other teachers and in-class helpers have taught children, many of whom have become dedicated weavers who are contributing to Ernie's dream.

RECLAMATION OF ANCIENT TECHNIQUES

Sgaanang 'iitlaagaadas has given weavers access to the knowledge contained within our ancient weavings that are stored in museums throughout the world. Delores Churchill's many years of study in museum collections has brought back to us our ancient Haida techniques. Her passion in life is to learn and to teach all who desire to learn, including not least of these, her daughter Holly Churchill. Holly freely shares knowledge with those weavers who ask and who have a passion for weaving and teaching. Today, we are blessed with so many who live and breathe weaving and teaching, such as Gladys Vandell, Christine Carty and their students who also freely teach others.

Frieda Diesing and Vicki Lecornu revived the interest and knowledge in nettle weaving, which long ago supplied us with fishing and bird nets. This weaving material is not for the impatient or faint of heart!

FIBRE WEAVINGS

Journals from the time of first European contact describe magnificent white woven robes. These old robes now reside within museums and other collections far

from Haida Gwaii. There was a period of time when we were no longer weaving in this style. That is not the case today, in part, because a non-aboriginal person, Cheryl Samuels, shared the knowledge from her years of research of the old robes. Through Delores Churchill and Evelyn Vanderhoop's studies of these ancient weavings, their public showing of their work, and their teaching within our communities our weavings of wool textile are again being created and are receiving worldwide acclaim. Marie Oldfield, Carrie and Tiffany Vanderhoop, Sherri Dick, Elise Stewart Burton, Lisa Hageman, Tracy Auchter, and Terri-Lynn Williams Davidson are among those whose passion is this style of weaving.

XANTS

On the occasions when Sgaanang 'iitlaagaadas and spirit helpers work through me to remind a Xants about what they did in their last life, it the most humbling and satisfying moments of teaching. Years ago while I was showing a young girl how to roll the moss back to find the spruce roots, she pushed ahead of me and began digging and selecting the proper roots with all the confidence of an aged weaver. I sat back in amazement watching her reclaim her place as a weaver.

INNOVATION & GROWTH

Haida weavers on the whole are innovators. However, there are those whose imaginations will not let them rest and who are driven to turn their imagination into reality. A small sampling of our

weaving innovators and my favorites of their innovations include Reg Davidson and his gentleman hats, which have become today's tradition; Vicky Moody and her spectacular corset; Carrie Dick and her platform shoes; and Sylvia Young and her unique lampshades. It takes courage to push the boundaries and to dedicate material and the time to create what is only a vision. Those with the passion for innovation challenge us all to keep growing and to embrace our imagination so that we too can contribute to building the traditions of today.

SUPPORT

We are blessed with men and women who may not weave but who take time from their lives to

help weavers harvest and prepare material such as Cecil Brown, Barney and Darrin Edgars, Tyler Bellis and Al Vandell.


Artists are notorious for just wanting to do their art and not fiddle around with organizing events. Those in our lives who know how to make things happen are vital to Haida weaving continuing. An example of those who supported the teaching of weaving include Pearl Pearson, Leslie Williams, the Village Councils and their staff, Gwaii Trust, curators, collectors and individuals within arts organizations that are too numerous to name but who steadfastly support our weavers.

Each of us supports the other in

this wonderful world of weaving. There is a sense of peace knowing that there is none of us of greater importance, but rather that together, as a unit, everyone who contributes and has contributed to Haida weaving is of vital importance to our Haida culture.

Of course this is nothing more than my personal beliefs and thoughts but it is a great honour to have been allowed to participate in a small way within our long history of Haida weaving tradition. •





The Province of British Columbia



HAIDA GWAII FOREST DISTRICT

British Columbia Timber Sales - Chinook Business Area

Ministry of Tourism, Sports and the Arts
Recreation Sites and Trails Branch

Ministry of Environment
Environmental Stewardship Division

L > R: The current sign at the "blue building" will change to reflect the new name and carry other ministries names operating out of the building in Queen Charlotte.

HAIDA GWAII - SYMBOL FOR NEW RELATIONSHIP

On March 26, 2008 the Queen Charlotte Forest District officially changed its name, it is now known as the HAIDA GWAII FOREST DISTRICT. Council of the Haida Nation, President, Guujaaw says that while we won't let our guard down when dealing with the province, we feel we have the major issues of contention well in hand and others are being addressed through ongoing processes. The opportunity to move into a more productive era of cooperation and respect are here now.

Gitkinjuuwaas
Chief Cumshewa - Charlie Wesley
July 20, 1918 - January 21, 2006

Charles William Wesley was born July 20, 1918 to Nina and Simon at Alliford Bay. He peacefully left us surrounded by his family — to join the Kuuniisii — on January 21, 2006. He spent his final days at the Queen Charlotte Islands General Hospital.

Gitkinjuuwaas was pre-deceased by his baby daughter Nina Louise; mother, Nina Lucille Lund; his father Simon Wesley; step-father Einar Lund; sisters Lucinda, Annie, Edna and Mary; his brothers Fred and Simon; uncles Milas Richardson and Roy Wilson; aunts Louise Dover and Ruth Mac Donald. His other family who have also passed on are Henry, Joseph, and Emily.

Charlie and Caroline married November 30, 1956 at the United Church in Skidegate. He had an instant family of three children: Alma (Dick, daughters Richelle, Jennifer (Jaylene, Lisa, Jenna), son Billy Bellis (Jay) Andrew (Doris and son Paul) and Paula (daughters Carol (Bobby), Lisa Shoop (Derek, Danielle, Lucas) and son Michael. Later on they had sons John (Oriana and Josh), Steven (daughter Mandy (Mianne, Franki and son Steven Jr.)). George (Nancy, daughters Elisha,

Tasha, Charlene, Samantha and son Charles), Patrick and his dog Princess.

They lived in Queen Charlotte and then at Second Beach and finally settling here in the main art of Skidegate after the house at the Second Beach was to be used for the residence of the person managing the then, new museum.

Gidkinjuuwaas became Chief Cumshewa of the Eagle St'aawaas Xaaydaagaay in 1936, a year after his uncle Milas Richardson passed on. His young life was spent in Sandspit with his maternal Nuni Mariah Woods. She along with William's help groomed Charlie for his position as Chief. Nuni Woods had a dinner to celebrate and legalize his taking of the position. The Potlatch Law was in effect, this prohibited large dinners or potlatches.

Through the Cumshewa Kuuniisii - Jilakun's offspring, the Cumshewa St'aawaas Xaaydaagaay trace many relatives with the nations on the mainland — among the Heiltsuk, Tshimshian, in Hartley Bay, Port Simpson and in land amongst the Gitskan, Wet'sewet'en nations as well as the

Eagle clans here on Haida Gwaii. The St'aawaas Xaaydaagaay had very close affiliations with the people of Kaisun, SGang Gwaay, Skedans and Tanu.

Charlie leaves behind:

Brothers and sisters Reg (Barbara), Theo (Janet), Stan (Jeanette); sisters, Fanny Smith, Gladys (Al) Vandal, Kathleen (Golie) Hans and Thomas Hans (Maizie and son Phillip), Aunt Luvoda.

Nephews: Mel, Reg, Rick, David, Steven, nieces Mary, Donna, Elizabeth, Jackie, Andrea. His maternal nephews are Giitsxaa (Jason), Harold (Debbie, sons Mitch and Lawrence) and maternal niece Kii-Ziljuus, Barbara (Barry, Carol, Sue and Craig). Many great nieces and nephews as well as grandchildren and great grandchildren of Fanny, Gladys, Golie and Thomas.

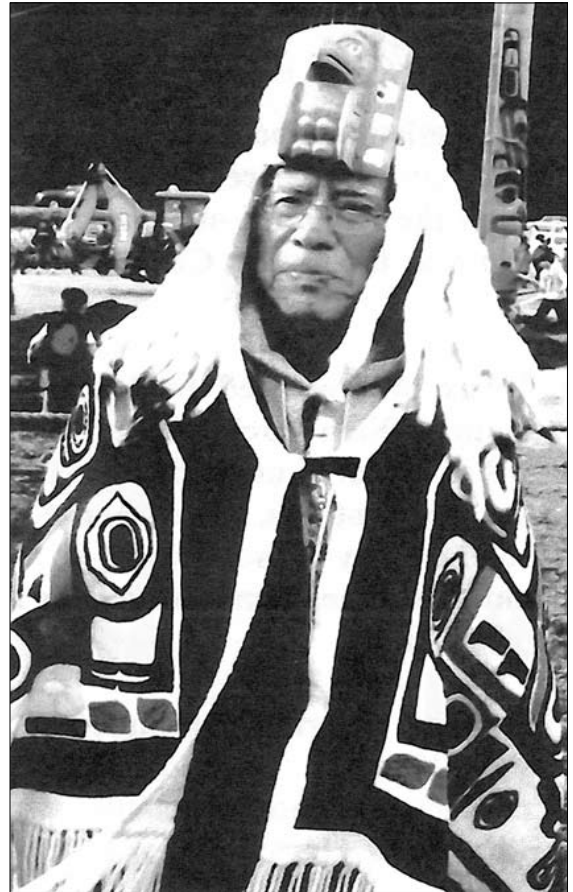
Cousins: Edie, Chuck, Michael, Keith and Laura Uncle Roy's children.

In 1949, Chini went fishing on the West Jack with Uncle Albert Jones and in 1957 Chini and his brother Reg fished with Paul Pearson. Then he started logging with Viv Williams, Phil Turner, MacMillan Bloedel (1960), and Crown Zellerbach (1969-1983) as a faller. After retirement he went on to Haida Gwaii Watchman Program volunteering before the program started in 1983.

He belonged to various clubs: Sons of Skidegate Recreation Committee, QCC Lions, Skidegate Lions and the Skidegate Homemakers Catering Club where he enjoyed volunteering for all functions.

Charlie felt that family should always show their love and affection to one another and he enjoyed having all his children and grandchildren surrounding him at all functions and events. Chini was never judgemental, no matter what the kids did, he was just there to see you through it. He loved to play crib and it was rare, but once in a while he'd let us win.

In July, 2005 Charlie saw Cumshewa longhouse for the last time, the longhouse he helped to build. •



Chief Cumshewa at the Kaay pole raising - 2001

HUMMINGBIRD BOOK SHIPPED

A new book by artist Michael Nicoll Yaghulanaas called *Flight of the Hummingbird* has been printed should be on sale in the next couple of weeks.

The hummingbird story has its origins with the Quechuan people of South America but speaks to people who are committed to making meaningful change in the world.

In the story, the determined hummingbird does everything she can to put out a raging fire that threatens her forest home.



The hummingbird — symbol of wisdom and courage — demonstrates that doing something is better than doing nothing at all.

The story has short essays by two of the world's most influential leaders: His Holiness the Dalai Lama and Wangari Maathai, the Nobel Peace Prize winner from Kenya who launched the Green Belt Movement.

Yaghulanaas' distinct Haida Manga style provides lively illustrations to a story that encourages individuals to act on behalf of the world's limited and precious resources. •

SLOW MOVING OIL

With international crude prices at record high levels the oil sands in Alberta are attracting more interest.

A pipeline project connecting Alberta to Kitimat has been in the works for a few years. However, a PetroChina official publicly expressed discontent with the progress of the project.

Reasons cited for delays include lack of support from the Canadian government for the 4 billion project and unresolved land disputes with aboriginal groups.

The completion date was expected to be in 2009 but has been changed to somewhere between 2012 and 2014. •

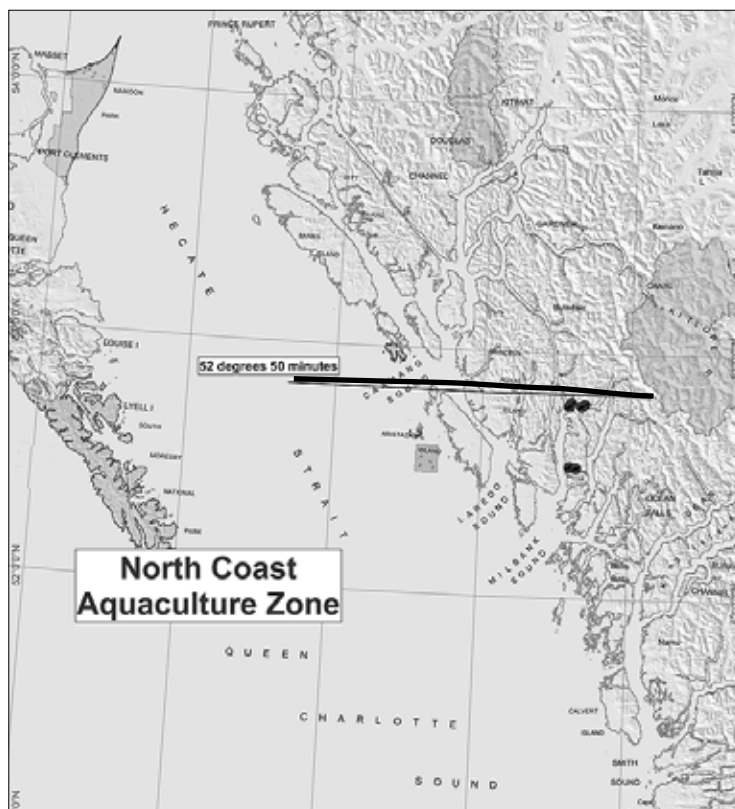
FISH FARM FREE NORTH COAST

The provincial government is suspending the issuing of licences and tenures for finfish aquaculture along the north coast while it looks at adopting a new approach in collaboration with First Nations. The ban is effective north of Aristazabal Island, 150 kilometres south of the mouth of the Skeena River.

The decision comes 10 months after an all-party committee of the legislature proposed the action. The order does not affect shellfish farms. The three applications in process in the north coast area were turned down.

However, the province did approve two finfish-farm licences on the South Coast.

Creative Salmon Company Ltd received a licence to grow Chinook near the entrance of Tofino Inlet. The second was issued to Grieg Seafood BC Ltd. to grow Atlantic salmon at a site in Nootka Sound. •



HOME SCHOOLING MAKES SENSE

- new program sees benefit of being out on the land

There are thousands of people living up and down the coast with many years of experience working in the forest and at sea.

The experience and knowledge they have has been learned from friends, neighbours, aunts and uncles, skills that are recognized and valued in community. Unfortunately in today's job market much of that knowledge is not

recognized or the system of education by which it was learned is understood. And without a piece of paper that says you can do this, or that, trying to get your foot in the door for an interview can be a painful experience.

In 2005, a workshop was held by the QQS Project Society (Heiltsuk Nation) and the Sierra Club of Canada [BC CHAPTER] in Bella

Bella. The workshop was to assess what a Coastal Guardian/Watchmen program might look like. The desire was to set up something that was based on ideals similar to the Haida Gwaii Watchman program. The two societies recognized the benefits of being out on the land, watching and observing, and realized that a skill set for these front line workers which included conflict resolu-



l-r: Randy Tennant, Bert Wilson, Jordon Yeltatzie, Coordinator, Jacinda Mack, Mike Grinder, Cullen Marks, LaVerne Davies (Kaay staff), Ben Levesque, Ben Penna, Shirley Wilson, Morgan Pollard, Jaalen Edenshaw, Irene Moraes, Steve Yeltatzie, Owen Smith, Raven Potshcka, Sean Brennan, Owen Jones, Cheryl Setso, Clarence Thompson. The first few days of classes were held at the Haida Heritage Centre in Skidegate. Kaay staff Sherri Jensen and Jason Alsop with Nathalie MacFarlane of the Haida Gwaii Museum.

//

The next phase, like the first, will continue to take students along the path of being educated in the place they live.

//

tion, the collecting of evidence, survival first aid etc were critical pieces for a program.

A vision for a comprehensive program was developed and the societies researched current post secondary programs in the province for something that would suit their needs, but didn't find one. However, Northwest Community College (NWCC) was identified as the college that best understood the vision and was asked to develop the program.

Jacinda Mack, of the Nuxalk Nation, Bella Coola was hired by NWCC as a community liaison coordinator. She travelled the coast asking people to be involved in the development of the program. Out of that work a Community Advisory Group was formed and through a two-year back-and-forth process a cur-

riculum was built which included the core needs for the entry-level position of a Coastal Guardian Watchman.

The Coastal Guardian Watchman program is being delivered on-Island to 22 Haida Gwaii students, the first time that the complete program has been delivered — the course is 11 week and is the equivalent of a one-year course.

The certificate program includes 18 courses in total, addressing topics relating to culture, natural history, monitoring, rights and title, office procedures and safety.

At the end of 11 weeks students will have a Coastal Guardian Watchmen Certificate, which will give them more opportunities for employment, and if they wish, the option of pursuing higher level courses in the forthcoming

diploma program.

The certificate program is in its pilot phase and co-ordinator Jacinda Mack is optimistic that the delivery on Haida Gwaii will greatly shape the fine tuning of the program, and hopes to offer these courses again in coming years on the Islands.

The next phase, like the first, will continue to take students along the path of being educated in the place they live. •

www.haidanation.ca
 programs ; haida laas ; directory ; links ; diplomacy ; agreements

APOLOGY - a regretful acknowledgment of an offense or failure

SORRY - feeling regret or penitence

PENITENCE - feeling or showing sorrow and regret for having done wrong

February 14, 2008 - Australian Prime Minister Kevin Rudd made formal apology for a century of removing aboriginal children from their families and forcing them into institutions.

In 1998, the Canadian government issued a "statement of reconciliation" which recognized and apologized to people who experienced physical and sexual abuse at residential schools.

The paper — generally regarded as a statement

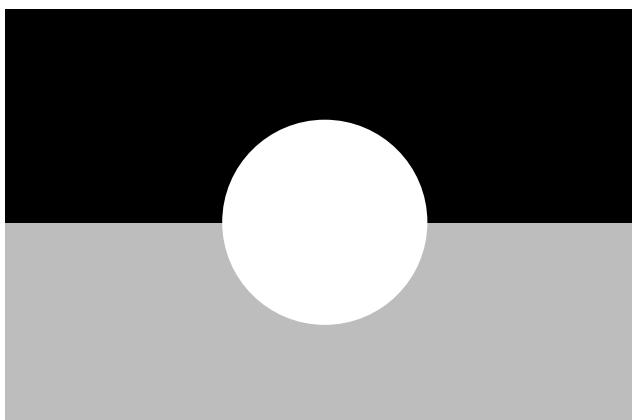
of regret rather than one of apology — was made in response to the Royal Commission on Aboriginal Peoples, which called for sweeping changes in the relationship between aboriginals, non-aboriginals and governments in Canada. •

submitted by Skidegate Haida Immersion Program

AUSTRALIA'S APOLOGY

Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations - this blemished chapter in our nation's history. The time has now come for the nation



The Australian Aboriginal flag has been in use since 1971 and was designed by artist Harold Thomas. The black represents the Aboriginal people, the red (below) is the earth and spiritual relationship to the land and the yellow is the sun, giver of life. The flag was adopted by Aborigines and Torres Strait Islanders in 1972 after it was flown above the Aboriginal "Tent Embassy" outside of the old Parliament House in Canberra.

to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians. We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians. A future where this Parliament resolves that the injustic-

es of the past must never, never happen again. A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches

have failed. A future based on mutual respect, mutual resolve and mutual responsibility. A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia. •

CANADA'S APOLOGY

As Aboriginal and non-Aboriginal Canadians seek to move forward together in a process of renewal, it is essential that we deal with the legacies of the past affecting the Aboriginal peoples of Canada, including the First Nations, Inuit and Métis. Our purpose is not to rewrite history but, rather, to learn from our past and to find ways to deal with the negative impacts that certain historical decisions continue to have in our society today.

The ancestors of First Nations, Inuit and Métis peoples lived on this continent long before explorers from other continents first came to North America. For thousands of years before this country was founded, they enjoyed their own forms of government. Diverse, vibrant Aboriginal nations had ways of life rooted in fundamental values concerning their relationships to the Creator, the environment, and each other, in the role of Elders as the living memory of their ancestors, and in their responsibilities as custodians of the lands, waters and resources of their homelands.

The assistance and spiritual values of the Aboriginal peoples who welcomed the newcomers to this continent too often have been forgotten. The contributions made by all Aboriginal peoples to Canada's development, and the contributions that they continue to make to our society today, have not been properly acknowledged. The Government of Canada today, on behalf of all Canadians, acknowledges those contributions.

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these ac-

tions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses to all Aboriginal people in Canada our profound regret for past actions of the federal government which have contributed to these difficult pages in the history of our relationship together.

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The assistance and spiritual values of the Aboriginal peoples who welcomed the newcomers to this continent too often have been forgotten.

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continued next page

Canada Apology from page 15

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.

The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis people, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of this sad era of our history.

No attempt at reconciliation with Aboriginal people can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis

people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike. •

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Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated.

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NEW ROLE IN THE FOREST

submitted by Captain Gold

This March 17th meeting is the second since the election of the CHN, the swearing in and committee make ups.

The first meeting for the new committee was Feb 18th and we basically introduced new members. There were few actions and therefore little to report on.

We expect the Forest Committee to be very active due to the signing of the Land Use Plan (LUP) in December 2007. The work will be looking at the changing role of the Forest Committee.

The Forest Committee role before we signed the LUP was to review and make comments to proposed

roads, cutting plans and suggesting changes to the layout of cut blocks. This role was to protect Haida Cultural values.

There are now going to be more duties of the Forest Committee — the protective watchdog for our culture — it is possible that we have a new role that is to work with the people to design the cutblocks. This new role will further our ability to protect the things that are important to our culture.

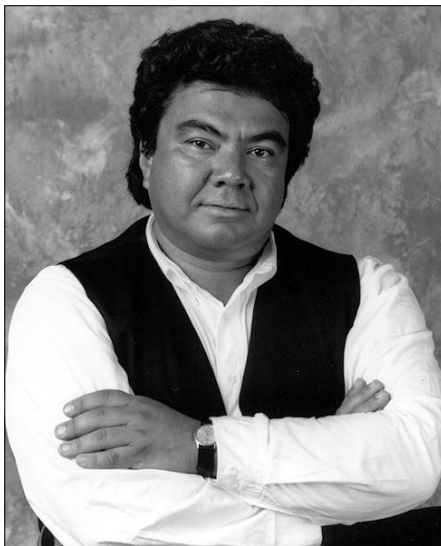
As we move forward our role will be further defined and refined. This, is new ground for everyone in the CHN. •

Miles Richardson receives Order of Canada

Miles Richardson was in Ottawa Friday for a ceremony marking his appointment as an officer of the Order of Canada.

Governor General Michaëlle Jean honoured 43 Canadians with the order, which is the Canada's highest civilian award, at Rideau Hall.

The Governor General's office said Mr. Richardson's dedication to the advancement of aboriginal rights has benefited not only the Haida Nation, but Canada's First Nations community as a whole.



Award recipient Miles Richardson

A former president of the Council of the Haida Nation, Mr. Richardson's efforts led to the creation of Gwaii Haanas, and his work on the BC Treaty Commission helped create a process for the resolution of aboriginal land claims!

Joining Mr. Richardson at the ceremony were other well-known Canadians like Supreme Court justice Frank Iacobucci, rocker Tom Cochrane and author Alistair MacLeod. •

PEOPLE GATHER FOR TAAN

Tlell, Saturday April 12, 2008 - About 150 people from all communities of the Islands gathered at the Tlell River bridge to protest trophy hunting of Taan (Black bear). Signs, music, banners, families and individuals joined together to send the message that trophy hunting and trophy hunters are not welcome on the Islands.

In 2005, the Islands Spirit Rising action put the bear hunt issue on the agenda of the provincial government and in consultation with the CHN there was a move to resolve the issue. That was four years ago and there has been very little forward movement and since that time approximately 120 bears have been killed.

At the Tlell gathering, called Bear Spirit Rising, concerned citizens carried placards demanding an end to the hunt and encouraged passing motorists to honk in support. Organizers of the rally say there will be a presence at the bridge until the hunt is ended. •



CANADIAN PARLIAMENT CALLS FOR GOVERNMENT TO ENDORSE UNITED NATIONS DECLARATION

The Canadian Parliament has called for the endorsement of the United Nations Declaration on the Rights of Indigenous Peoples. The Declaration was adopted September 13, 2007 by a majority of member states. Canada was one of only four states to oppose. Prime Minister Stephen Harper has since claimed that the Declaration is not applicable in Canada.

On Tuesday, April 8, the House of Commons passed a resolution to endorse the Declaration as adopted by the UN and called on Parliament and the Government of Canada to fully implement the standards contained herein.

The UN Declaration provides a road map for reconciliation of Indigenous and non-Indigenous Peoples in Canada and around the world. The Declaration affirms minimum human rights standards necessary for the survival, dignity and well being. These include the right of self-determination, recognition of rights to lands, territories and resources that are essential to the identity, health and livelihood of Indigenous peoples. •

Come Rain or Shine and Dress to the Nines

Tyler Hugh Bellis and
Carrie Anne Vanderhoop
will be married on
Saturday August 2, 2008 at
one o'clock in the afternoon.

Please join us for the
ceremony and celebration
being held on the beach at
Yakan Point (Tow Hill side).

Dance in town will follow
in the evening.



On Behalf of the Council of the Haida Nation,
**THANK YOU, TO ALL WHO PARTICIPATED IN
THE LAND USE PLAN CELEBRATION ON
JANUARY 31, 2008.**

- Rose Russ for coordinating the decoration of the hall
- Nathan Joley for video documentation.
- Chief Matthews School students for the bear mask wall decorations that they had created. They were totally awesome!
- Living and Learning School for creating table centerpieces and helping set up, clean up and serving
- Mary Williams – making center pieces,
- Kevin Gibson – fresh flowers
- Andy Wilson – decorating the hall
- Gladys Vandel – woven reindeer for center pieces
- Jenny Cross and the Skidegate Kids Dance Group. Great job (Especially the Mother Bear skit!).
- Gowgaia Institute for the maps,
- The Legion for lending the Canadian flag,
- Ngystle Society for the dessert,
- Health Centre for the salad,
- The crew who showed out of nowhere to set up tables and chairs
- The dignitaries and friends from off-island who honoured their invitation;
- A special thanks to the Premier's Office.
- And all the rest of the Haida Gwaii communities for contributing food setting up, serving, and cleaning up.

And again, the community of Haida Gwaii put on a great celebration!

Expressions of Interest

Gwaii Haanas National Park Reserve and Haida Heritage Site is compiling an inventory of local contractors/suppliers who would be interested in being considered for any potential contracting requirements we may have. The following are examples of some of the services we may require from time to time:

- Building contractors: carpenters, electricians, plumbers, labourers, etc.
- Marine contractors: welders, transport, barge
- Forestry contractors: danger tree removal
- Equipment contractors: backhoes, hiabes, etc.
- Others: graphic design, artwork, signage, catering, printers

Once the inventory is established, contractors/suppliers may be invited to submit bids on any contracts we are considering within your area of specialty.

Please provide a brief letter expressing your interest to be considered, the services and/or equipment you provide, identify any special certifications or licences, confirmation of general liability insurance and Workers Compensation coverage (if applicable), and any other information you wish to include, such as rates, references, etc.

Please mail your information to:
Diane Kilberg, Contracts Officer

Gwaii Haanas Field Unit –
Parks Canada Agency
PO Box 37, Queen Charlotte, BC
VOT 1S0

or drop it off at our main office at the
Haida Heritage Centre, 60 Second Beach
Road, Skidegate.

Please Note: If you responded to our advertisement last year, there is no need to resubmit an Expression of Interest unless you wish to update your information. Your company's name will continue to be kept in our inventory.

Submissions are requested by May 30, 2008

Canada

 Council of the
Haida Nation

Employment Opportunity
Gwaii Haanas
Visitor Services Attendant GS-MPS-04

Term (May 12, 2008 to August 31, 2008)

In the spirit of the Gwaii Haanas Agreement, this opportunity is open only to members of the Haida Nation.

Gwaii Haanas is looking for a qualified person interested in a full time (8 hours per day) term (May 12 - August 31, 2008) position located at Gwaii Haanas to backfill for an employee on parental leave this summer. The main duties will be carried out at the Gwaii Haanas office at the Haida Heritage Centre in Skidegate. The hourly wage is \$20.87 plus Isolated Post Allowance.

The Visitor Services Attendant position includes a variety of work. The successful person will be responsible for providing the mandatory orientation to visitors of Gwaii Haanas. Other duties will include interacting with people from different backgrounds, helping with community events, handling money, data entry, word processing, presentations, provide support to the communications section, etc. The successful incumbent will require a valid driver's license due to the variety of work locations throughout the summer.

Candidates must clearly indicate in their resume/application that they meet the following qualifications for the position:

- Successful completion of Grade 12. Preference may be given to those with at least one year of relevant post secondary education, training, or experience.
- Knowledge of the English language is essential.
- Experience working in positions that require interacting and communicating with the public; delivering presentations; working with others in a team/group to organize events or activities; working on a computer for word processing.

Conditions of appointment to be met include:

- Willingness to wear a Parks Canada uniform
- Willingness to work shiftwork, statutory holidays, and weekends
- Maintenance of a valid BC driver's license (photocopy must be provided with application)
- Maintenance of a security clearance
- Personal capacity to work independently in an office environment and to travel in marine, backcountry conditions

If you require further information about the position please contact Dorothy Garrett at (250) 559-6306.

Please send a completed application form (available at the Gwaii Haanas Office at the Haida Heritage Centre) and a resumé quoting reference # 08-03-GH-RM-OC-T+-001 by 4:00pm on the closing date of April 11, 2008 to:

Dorothy Garrett, Visitor Services Supervisor
PO Box 37,
Queen Charlotte, BC V0T 1S0
60 Second Beach Road Skidegate
Email: Dorothy.Garrett@pc.gc.ca
Phone (250) 559-6308 Fax (250) 559-8366

A qualifying list may be established and used for similar term/indeterminate/seasonal positions. We thank all those that apply. Only those that meet the above screening criteria and selected for future consideration will be contacted.

Parks Canada is committed to diversity in the workplace.

Canada



**Council of the
Haida Nation**

SEEING WHAT OTHER NATIONS ARE UP TO

- *talking together is productive*

EBM, these three letters are popping up at land use meetings like your first time at bat, at the start of the baseball season.

The implementation of Ecosystem Based Management (EBM) was agreed upon as part of the Haida Gwaii Strategic Land Use Agreement. And what EBM is going to look like on the Islands is being worked on by the CHN and the Province.

EBM is defined in the Haida Gwaii Strategic Land Use Agreement as:

“Ecosystem Based Management (EBM) on Haida Gwaii means an adaptive, systematic approach to managing human activities, that seeks to ensure the co-existence of healthy, fully functioning ecosystems and human communities.”

What this translates to is EBM will ensure that values — things like plants, animals and fish — are managed responsibly so that they can be used for generations to come. It is important to note that Haida Gwaii EBM will always take in to account that we need “healthy, fully functioning human communities” and will always be committed to people making a living off our resources in a responsible way.

Figuring out how to make EBM work on the Islands is a complex job.

Tyler Bellis, who sits on the Joint Technical Team for the CHN has attended two EBM Forums to learn more about what other First Nations are doing and talk with people also involved in similar processes.

“These forums serve to address two key issues: one to educate First Nations practitioners about EBM and also to establish communication links with other First Nations who are involved in implementing EBM. We are all at different levels of implementation and we all have different approaches and it’s extremely beneficial to be able to see what’s working for other First Nations,” says Bellis.

LOCAL COORDINATOR

The forums are a project of the Coastal First Nations Turning Point Initiative and are co-ordinated at the regional level by Melinda Pick. Pick says that these



Regional EBM Learning Forum Coordinator,
Melinda Pick

forums are important as they put the people who are actually doing the work in a setting to exchange information and talk about ways to protect and sustain values important to First Nations’ culture.

The forum will meet three times this year and at the next gathering in June they will be discussing conservancies and biodiversity areas, management planning, legislation and monitoring and community engagement. •

The Campbell River EBM Learning Forum March 25-27 was attended by:

Old Massett Village Council

Harold Yeltatzie
Barney Edgars

Skidegate Band Council

James Cowpar

CHN

Tyler Hugh Bellis
Sonia Edgars
Travis Glasman