



REMEMBERING
ATHLII GWAII
page 6



MANAGING
OUR OWN
AFFAIRS
page 10



TO PASS
ON EVERY-
THING
page 13

HAIDA LAAS

News of the Haida Nation

OCTOBER 2010



Justine Parnell



HAIDA LAAS

NEWS of the HAIDA NATION

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OCTOBER 2010

COVER: Bear mother with cubs, carved by Ben Davaidson.

In Remembrance

These are people from the Haida community who passed away since October, 2009:

Old Massett

Viola (Edwards) Atkins
Priscilla Marks
Emily Goertzen
Larry Davis
Willy Russ
James Edwards
Sam Davis Sr.
Sophie Russ
Gail Gagnon
James (Jimmy) Amos
Ryan Abrahams
Roberta Parnell
Monte Stewart-Burton
Rose Brown
Gloria Brown
John Davis
Nora Gates (nee Marks)

Skidegate

David Charles Wesley
Ronald (Beans) Collinson
Douglas (Dougie) Royal Crosby
Willis Royal Crosby
Nellie Cross
Eleanor Russ
Wayne Young
Donnie Moody
Marilyn Hogben

If we have missed a name or if you would like to have a family member's name recorded in the *In Remembrance* section of Haida Laas, please phone our office at 250-559-8755 or email < amanda.reid-stevens@haidanation.ca >.

SPEAK UP!

Three language groups have come together for a new feature at Haida Laas. Hlgaagilda Xaayda Kil Naay (SHIP), Xaad Kihlgaa Guusuu.u Society in Old Massett and the Language Department at the Ketchikan Indian Community in Alaska will be providing Haida spelling for easy-to-learn every day phrases. This first set of phrases is about food – how handy is that? In following issues we will carry common greetings, weather, comings and goings, fishing and more. Hope you enjoy the feature – if you require help with pronunciation or want to further your knowledge contact the language group in your village.

Are you hungry?

AK: Dáng gw k'ud?
SKG: Dang gwa k'ud?
OM: Dang gu k'ud?

I am hungry.

AK: Dii k'wiidang.
SKG: Dii k'wiida.
OM: Dii k'wiida

Come and eat.

AK: Hal gatáa!
SKG: Haala ga taa.
OM: Haala ga ta.

Are you full and round?

AK: Dáng gw sk'isdllá gámjuu?
SKG: Dang gwa sk'isdll damsdlí?

CHN

NEW HIRES

Amanda Reid-Stevens has taken on the position of Business Manager & Special Projects Coordinator at Haida Laas.

Teresa Adams has been hired as Policy Analyst and will be working to support the CHN policy committee.

Deena Manitobenis has taken over front-line/front-desk responsibilities at CHN Old Massett; Marvin Collision has moved to the position of archivist.

In Skidegate, Kimberly Robinson is on the front desk and Leticia Hill has taken on the duties of the CHN Secretary.

Mark Spoljaric is the new biologist working at the Haida Fisheries Program.

Elizabeth Bulbrook is coordinating the Kunst'aa – Kunst'aayah reconciliation process for the CHN. •

Taan Forest

AT WORK IN THE WOODS

Taan Forest is actively completing cutblock layout and design on Haida Gwaii that is consistent with the intent of the draft Land Use Order.

Taan Forest tendered opportunities for contract bids through its web site < taanforest.com > and has recently retained three engineering consulting firms to manage cutblock layout within Taan's forest operating area. The layout activities are employing nine individuals, five of which are members of the Haida Nation. It is anticipated that at least one crew member from each consulting firm will become certified as a Haida Land Value Assessor. Taan Forest has also initiated a forest products salvage opportunity program and several local salvage operators have expressed interest. Two advertisements were issued for interested parties to provide proposals for creating local opportunity within Taan Forest's operating area. •

Energy

OFF THE GRID

The National Research Council of Canada is starting work with the CHN to research energy technologies, proven and emerging, with the intent to provide a reliable power supply and reduce greenhouse gas emissions for the Islands. This project is called the Clean Technology Project and will turn Haida Gwaii into a Clean Technology Research site.


The vision is to have Haida Gwaii become the first "off the grid" community completely supported by renewable energy and eventually become a community that is carbon neutral.

"With the NRC we are going to design an energy plan and choose the best companies and best ways to fulfill the plan. This approach will meet our needs better than companies coming forward with their ideas," said Guujaaw. "NRC is also working with us to find resources to fund this project." •

The project will look at electricity, energy storage technologies, heating, waste management and clean transportation. As part of the plan the project will also look at jobs, the skills and knowledge needed to work in this field and identify an education/training plan.

The National Research Council is the government of Canada's top organization for research and development and has been active since 1916. The council is made up of about 20 institutes and programs. •

ATHLII GWAII



25th Anniversary Celebration

November 13 • 1:00 pm • Doors open at 11:30 am
George Brown Recreation Hall, Skidegate
Please bring dishes and cutlery for you and your family.

DID YOU KNOW?

Did you know that the Committee on the Status of Endangered Wildlife in Canada has listed the Northern abalone as endangered?

GWAII HAANAS: LEARNING & CONTRIBUTING

My name is Tauren Collinson. I was hired as a Patrol Officer for Gwaii Haanas in May, 2010 following my second year of school at Vancouver Island University.

My first week on the job was spent obtaining certification for Safe Vessel Operating Procedure (SVOP) and my Marine Emergency Duties, A3 (MEDA3). Both certifications are a requirement for the position.

Fresh out of training, I was sent straight into Gwaii Haanas on my first patrol. My summer was spent on various boat patrols sharing my knowledge of the Gwaii Haanas area with various researchers. Some of their projects included finding prime locations to set sea bird listening devices, studying algae in the intertidal area, and trapping raccoons and other small mammals. I also lent a hand to experts in different fields of biology – of which I am very interested. I participated in an interesting patrol which was for a film shoot on Mt. Yatza with Joe Crawford (Canada's Best Summer Job). This turned into quite the adventure and I am proud to say I've starred in my first short film – watch for it at a theatre near you!

I have also met many very interesting people, from all walks of life, who had come to Gwaii Haanas to experience the rainforests, our culture and to hear for themselves, the roar of the mighty Pacific Ocean.



Tauren Collinson at SḠang Gwaay, Gwaii Haanas.

I have enjoyed all the opportunities provided to me through this summer job. I truly feel at home in Gwaii Haanas as I spent my pre-teen years attending the Swan Bay Rediscovery Program, eventually becoming the boat operator for the program.

I have always found time spent in Gwaii Haanas to be a humbling experience as the presence of our culture is strong – I believe this is what makes it so special and I am proud to have been given the opportunity

to have a hand in protecting it – for your kids and mine (one day!). I would like to thank Gwaii Haanas for hiring me and hopefully I will be back next year! •



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GIDALANG KUYAAS "PRECIOUS CHILDREN" FORUM

by Camille Collinson for the Haida Child & Family Services Society



At Haida Child and Family Services Society our duty is to create healthy, safe environments for our children and families by developing and delivering holistic programs and services that model our traditional Haida way of life.

Currently we are embarking on a journey that will lead us to self-govern our own Child Welfare system. We are calling this journey, K'yuu Gawtlaas — A New Direction.

In our offices we have given the "new direction" a nickname. We have coined it the "new old direction" because we are instilling Haida values into our current practice. Haida values and cultural appropriateness is something that lacked in the past. K'yuu Gawtlaas will be building a new model of child welfare that exemplifies the traditional Haida way of life. This new direction will enrich the lives of children and families in our communities.

On August 18th and 19th Haida Child and Family Services held a Gidalang Kuyaas "Precious Children" Forum for the children of Haida Gwaii. The forum was held over two days, one in Skidegate and one in Old Massett. The

forum was well attended with over 153 registered youth, and this did not include parents, grandparents, aunts and uncles who came along, or the youth who weren't registered.

Many prizes were drawn for participants, including bikes, and two round-trip tickets to Vancouver to attend the PNE along with \$600 spending money and accommodation. The lucky winners of the trips were Devan Boyko and Franklin Edgars.

Our agenda was to formulate a Haida Nation Children & Youth Declaration of Rights. Over the two days we held workshops with the children to gather information in order to create this document. We asked the children and youth questions like: What makes you proud to be Haida? and What sorts of things can you do to build a strong nation? The feedback we received was exceptional!

From the children and youths answers, with the help of Dan George, President of Four Directions Management Services Ltd. and our charismatic facilitator, the children of the Haida Nation formulated the Haida Nation Children & Youth Declaration. •

(The full declaration is printed on the back cover.)



Council of the Haida Nation's Cultural Feature Identification training workshops and certification exams



The Council of the Haida Nation (CHN), in partnership with the Northwest Community College, is hosting a cultural feature identification training program November 1st to 24th between Masset and Queen Charlotte. The training and subsequent examinations lead to certification by the CHN for cultural feature surveys that will be required to be conducted in all planned forestry cutblocks on Haida Gwaii under the new Land Use Objectives order (LUOO), coming into effect this winter/spring. The course focuses only on the identification of cultural features as they relate to the LUOO. The course will include:

- Traditional Forest Feature identification (cultural plants)- QCC campus Nov 1,2,3
- Ecosystem identification- QCC campus Nov 4, 5
- Monumental Tree identification- QCC campus Nov 8, 9, 10
- Culturally Modified Tree and Archaeological feature identification- Masset campus Nov 15 to 20
- Survey methodology and data collection- Masset campus Nov 22, 23, 24
- Written and practical examinations- Locations TBA, Nov 25, 26

Participants are encouraged to have practical experience in forestry within the last 5 years, and/or equivalent post-secondary experience in forestry or natural resource management.

Course fees and costs for examinations are \$1,500.00 per student.

Registration deadline is noon on October 29th, 2010.

Contact Nick Reynolds, 250-626-5252 at the Council of the Haida Nation for registration and questions or go to http://www.haidanation.ca/Pages/Programs/Land_Use_Planning/Land_Use_Plan.html

REMEMBERING ATHLII GWAI: LAWRENCE JONES SPEAKING

Haida Laas



It was October 28, 1985 when John Yeltatzie came to the house and said that the Haida were going to have a protest to stop the logging at Lyell Island and they needed a cook. When he came to the house there just my mother and myself at home. I really didn't want to go, but my mother told me I had to — that was where it all started for me.

The Old Massett Haida went up to Skidegate to get prepared. At Skidegate there were three seine boats ready to take all of us down to Lyell. We got to the island at midnight and in the morning we went up to the road to figure out how we were going to do the protest. Then we looked for a place to get the camp set up. We found a good spot close to the road and we built three cabins in a week. It was really good to see everyone work hard getting the cabins ready for the others that were coming out.

As we waited for the others we did some walking around. I remember one day we were walking on the beach and we came to a creek. There were dead fish by the creek, right by the mouth of the creek, and we wanted to get the media down there to show them that the logging was killing fish. BCTV and CBC news had people on Lyell and I can't remember who it was, but someone said "no" to that idea.

The loggers knew we were there to stop them from logging so Western Forest Products (Frank Beban) went to the BC court to get an injunction to prevent us from interfering. They said if we did interfere we would be arrested.

We were getting ready to blockade the road and we wanted to be the first group to stand up there to stop the loggers from going to work. But we got word that the elders wanted to be the first, and later that day the elders arrived by helicopter. The helicopter landed on the road and we went up to meet them. Ethel Jones; Ada Yovanovich; Gaahlaay, *Watson Pryce*, and Adolphus (Fussy) Marks got off the helicopter. It was early evening and that night we all met to talk about the blockade. We tried to tell the elders that we wanted to be the first to stand on the road but they said, no, they were going to be the first ones to blockade. It was not an easy thing to do, to

let them stand up first but that is what they wanted.

That first day, November 16th, it was nice for a while but then started to rain and the elders were sitting in middle of the road. Some of the guys built a lean-to so they would stay dry. When the loggers came they saw the elders blockading the road and they asked them to step aside; they said they were breaking the law, "We want to go to work," they said. The elders did not move so the RCMP came forward and asked them to step aside — the RCMP also said that they were breaking the law and if they didn't move they would be arrested.

There were only six RCMP officers but they were ready to arrest the elders. Two of the RCMP officers were Haida. They were Sgaann 7iw7waans, *Allen Wilson*, from Old Massett and Robert Mills from Skidegate. While the elders were sitting the rest of us were standing behind them and at the side of the road and as the elders were arrested they were escorted to an RCMP vehicle. The officer who was escorting my mother was Sgaann 7iw7waans, Allan Wilson. As they were walking away someone from the side of the road told me to go with my mother. So I did. We got to the vehicle and started to leave and about a quarter of a mile from where we started, and around a corner, we came across five more RCMP vehicles and ten more RCMP officers. My mother told the officer who was driving the vehicle, "We are not criminals, why do you have so many officers here?" We were driven to a landing where a helicopter was waiting and they flew us to Sandspit where the elders went in front of the justice of the peace. After that Ada Yovanovich, my mother Ethel Jones and Gaahlaay were fingerprinted but as this was happening there was a phone call to stop the process. Because of that phone call I believe Adolphus Marks was not fingerprinted.

That night I was on my way back to Lyell Island. We were going by boat again. My mother, Ethel Jones, was arrested on November 16th and the next blockade was going to be on the 18th. This time there were going to be ten of us on the road. Before we went up to the road we decided this time to have two people stand side-by-side, one couple in front of the other down the road, instead of us lining up across the road. We were about 100 yards apart and I was with Bradford Collinson. When the RCMP officer was getting close to us Bradford said, "We'll turn around so they'll be looking at our backs." They had to walk around us to charge Brad and myself. All of us who were arrested that day were flown by helicopter to Skidegate Landing and then to the RCMP detachment in Queen Charlotte City where they booked us. When we



Brad Collinson (centre) and Lawrence Jones (right) speaking with the RCMP.

Both photos courtesy of Jenny Cross.



Lawrence Jones (left) speaking with the RCMP and Brad Collinson (centre) on the road at AthlII Gwaii.

got there they were taking our pictures and fingerprints — when it was my turn the RCMP officer started by calling me John Yeltatzie!

All together there were seventy-two Haidas arrested for blocking the road. Out of those arrested there were twelve of us were charged and convicted of criminal contempt. I don't remember which day we travelled to Prince Rupert to appear in court but in Rupert they told us when we had to go to the Supreme Court of BC in Vancouver. In Vancouver there was a lot of support outside the courthouse and a lot of people inside and at the end of the day the judge gave us all suspended sentences, which meant we didn't have to serve any time in jail.

That night there was a dinner and dance at the Indian Center on East Hastings Street put on by the urban Haidas living in Vancouver. The event was for the twelve of us that went to court. At the dinner we had to get up and dance. We did the chief's dance and there were donations made at the dinner too.

There were two bands playing at the dance; the Powder Blues Band and a heavy metal band. No one liked the heavy metal band and everyone wanted them off the stage but they wouldn't go, so Arnie Bellis and Colin Richardson went up and kicked them off! •

OKAY! – DID YOU KNOW THAT YOUTH HAVE OPINIONS!

by Justine Parnell

The Kay Llnagaay Heritage Centre means a lot to the people of Haida Gwaii, because it represents much more than just history. For many people Kay represents the pride we have in who we are and the building complex helps to keep our culture alive by hosting events. For this article, I wanted to focus specifically on the perspective of the youth and to get their opinion on what the Kay Centre means to them. I interviewed a few Haida youth, and one youth who was not raised on Haida Gwaii, to compare their points of view. They had some very interesting perspectives on coming together, education, and preservation.

A young employee at Kay, Tyrone Young said that working at Kay he had, "Good people to work with, it's a beautiful and fun place to work." Alix Goetzing revealed that, "It is the best place to come and learn about Haida culture, it's interactive, fun, and reflects our culture really well." Meaghan Wilson said, "The Kay Centre to me, represents preservation of our culture." And Mikey Moody exclaimed, "It's a large social area where people from everywhere can correspond!" That's what the youth had to say about what the Kay Centre represents in their minds.

The Kay Centre may have different meaning to a youth not of First Nations' ancestry or not raised on Haida Gwaii. Therefore, I interviewed Stephanie Fung. Ms Fung declared that, "The Kay Centre is about coming together to learn about Haida culture and people." She went on to say, "It's great at events like the Kay Anniversary, [held this past summer], when locals and visitors can get together so tourists get a chance



Justine Parnell

Jeffery Williams demonstrates the man's dance to visitors at the Kay Llnagaay anniversary celebration this past summer.

to actually meet some Haida people and not just see pictures and artifacts in the museum." In comparison, Stephanie Fung, implied that meeting actual Haida people may be more powerful and enlightening than visiting a museum. From this we can glean that whatever age we are we have valuable knowledge we can share with others. Sometimes we take our knowledge for granted. For example, our Naanang and Chiinang may have told us something about our culture we thought every Haida knew, but they don't. The Kay Centre is the perfect place to share our stories and knowledge and is a place to that helps keep our culture strong. It

is a very important part of the Village of Skidegate and I'm not sure where the preservation of our culture would stand without it.

The Kay Centre is a place where people from all over the world can come and learn about Haida people and their ways of life. But the Centre also serves the very important role of preserving our culture and showing our Haida pride and strength. •

TAKING CARE OF OURSELVES

by Florence Lockyer

The health of First Nations' people is a responsibility of the federal government of Canada. The registered status population of the Haida nation have their medical/health care coverage provided automatically, upon registration.

The Indian Medical Branch of BC Health Care is in charge of the finances for the care we receive. They receive a block transfer payment to cover our health expenses from the Federal Government/Health Canada, which pays for our Medical Services Plan premiums that cover our medical expenses, within certain limits and guidelines. They receive the bills from our visits to the doctor, our hospital stays, our prescriptions (to a certain extent and with generic brands). They also issue our Medical Care Cards and provide programs like nursing care, nutrition, dental health, mental health, environmen-

tal health, communicable disease control on-Reserve, alcohol and drug abuse, and non-insured health benefits.

More than 50 First Nations in BC are managing their own health services. Old Massett and Skidegate health services are provided collaboratively with the provincial, federal, and local Band governments. Our Health Transfer Payments for Old Massett are managed at the Haida Health Centre. This process of managing our own health transfer payments requires following guidelines and adhering to strict reporting requirements. Michelle Brown is our Health Administrator.

Some of the information for this article was inspired by research on the internet. Did you know that if you take the time to Google < Indian medical branch > you will get results

pertaining to residents in Allahabad, Tamilnadu, India, and places like that? So, you need to be more specific and Google < status Indian, medical care in BC > to get results pertaining to aboriginal health care in BC. One report called, *Analysis of Health Statistics for Status Indians in BC 1991-1998* which is posted on the internet says that the status population in BC is not quite 3.5% (132,081), and that less than 5% of that population (17,993) reside in the Northwest.

But, did you know that almost one-quarter (25%) of our population is under the age of 20? So increasing health and wellness opportunities for youth is important in order to build and maintain strong health within our nation. If you are over 60 years of age then you are one of 6% of the First Nations' population in the Northwest. Our elders hold the key to a part of us that shapes who we are – our history.

What can you do to improve our nation's health care? It's easy, talk about your concerns with the appropriate people – the hospital site administrator, our local health centre administrator and complete the Northern Health Authority's survey. As well, become more knowledgeable about health related issues like diabetes, heart disease, HIV/AIDS, Fetal Alcohol Spectrum Disorder (FASD is a 100% preventable health problem) and mental and physical health.

Resources available: First Nations Health Handbook has been mailed out, but is also available on line at < www.healthlinkbc.ca > It's 80 pages of helpful information. Northern Health Authority website is at < www.northernhealth.ca >. •

THE BIGGEST LOSER: OLD MASSETT-STYLE

By Florence Lockyer

Most of us have seen or heard about the Biggest Loser TV show ... well, Old Massett is now into its 4th round of a program that is having big results. The local program was designed to help community members become aware of healthy life styles and focuses on physical activity and good eating habits. A group of 80 people signed up early in September for the 12-week program – yes you read it right, that's 80!

The benefits of the program are a twice weekly exercise circuit to help build cardio and physical strength, a delicious salad bar lunch and the opportunity to participate in the

Wednesday Walk that circles Old Massett along Eagle and Raven Avenues.

On Saturday afternoons co-ordinator Myrna Bell-Wilson and Shauna Smith demonstrate different recipes for healthy cooking and, of course, eating.

There are the residual affects of the group, too, because when one member of the family starts eating well and exercising, others soon follow suit. Myrna Bell-Wilson co-ordinates the sessions out of the Haida Health Centre. •



REPORT FROM THE 2010 HOUSE OF ASSEMBLY

GETTING THE HOUSE IN ORDER – BEGINNING TO MANAGE OUR AFFAIRS

The 2010 House of Assembly ran for four days, this year, with the final day falling on a Saturday. Two special presentations brought useful insight to the Assembly proceedings: Day one included Haida legal-team lawyer, Louise Mandell, who presented an energetic overview of the Haida title case, and day two saw Satsan, Herb George illuminate the subjects of economics and governance.

Louise has been involved in aboriginal law since the 1980s. At the assembly she presented the Haida Title Case in the context of BC and Canadian law. She also spoke to the reconciliation process that the Haida Nation is working on with the province of BC.

Louise said the reason the Haida Nation is in court having to prove title to Haida Gwaii is based on over 100 years of a "policy of denial." The Crown defends this "policy" by ignoring rights and title and through a series of arguments that they have put before the courts over 100 years. She said the arguments change to fit the politics of the federal and provincial government and they are specific to combating the assertion of First Nations' rights, and defending the government's position. This long-standing "denial policy" is hard at work today. The provincial government's filing in response to the Haida title case still asserts ownership over all of Haida Gwaii and still deny First Nations' rights even in the face of positive court decisions reaching as far back as 1888, which acknowledge aboriginal rights and title.

Louise applauded the foresight and strategic direction the Haida Nation is taking and acknowledged the gains made through its challenges

to provincial and federal law. She said that the two-pronged approach – using legal challenges and direct government-to-government negotiation – has produced results that have gone further in regaining control of land and waters than the approaches of many other First Nations. She said there is no nation she knows of that has made gains this great.

On day two, Satsan, Herb George, spoke about governance and economy. Satsan is married to Lyndale (Hutchingson) George and has two Haida children. He worked with his people, the Wet'suwet'en, in putting together the Delgamuukw case, has served on the BC Summit and has been the BC Vice-chief of the Assembly of First Nations. He now heads up the National Centre for First Nations Governance.

He said with the rise of First Nations' governance and self-determination we have created a "really good problem for ourselves." He was referring to the need for First Nations to develop and put in place institutions and laws designed to meet the requirements of their Nations and the building of local economies. Part of the equation of good government is institutions having a good cultural fit and governmental structures being stable, fair and effective.

Satsan referred several times to the Harvard Project and said the study showed nations that governed themselves according to their own policies and laws were more successful than nations working under a Department of Northern and Indian Affairs (DIA) model. He said good government is based on a strategic vision driven by the people, good planning, participation in decision-making and leadership. The Harvard Project presented the case for separating politics from business.

Seven generations of First Nations people have lived under the Indian Act. Those government policies have driven many First Nations and Band Council agendas and their direction. Given that dubious legacy, Satsan said, "We have to commit to reconciliation among our own people," and, "we have to put ourselves in problem-solving mode rather than sitting and complaining."

Satsan commended the Haida Nation for their leadership in First Nations' politics and cited the Haida win at the Supreme Court and its contribution to aboriginal law. He particularly commended the Haida people for all the lands that have been protected.

THE NATIONS BUSINESS

The stewardship law called *Kaay Guu Ga ga Kyah ts'as* – *Gin 'inaas 'laas 'waddluwaan gud t'la gud giidaa* describes the way the province of BC and the Haida Nation will operate in a joint management of the lands and management of resources.

The law, passed at the House of Assembly, confirms the ground rules for the province of BC and the Haida



REPORT FROM THE 2010 HOUSE OF ASSEMBLY

Nation to set up the Haida Gwaii Management Council and a Solutions Table.

The Management Council will have a mandate which will cover, among other things, the implementation of the Strategic Land Use Agreement, determine the Allowable Annual Cut on Haida Gwaii, the approval of management plans and oversee the Solutions Table.

The Solutions Table will be made up of equal numbers of Haida and provincial reps to function at the operational level: on the ground, so to speak, reviewing applications, collecting and analyzing data, and providing technical support to the Management Council. The Solutions Table will provide the best information to Haida and provincial decision makers.

By this spring, the old ways of logging will be replaced by regulations that give more consideration to cultural values, which includes more care and protection for salmon streams and wildlife habitat. The rules also recognize the importance of cedar, yew, bears, fish and birds, among others, which have not been considered in the past.

All of these land-use planning initiatives are working towards setting up joint management of the forests on the Islands, with the provincial government.

THE INDEPENDENCE PROJECT

The Independence Project is about building the economic and governmental structures necessary for building a self-sufficient Haida Nation. Through the Independence Project the Nation will explore concepts, develop strategies and design an economy that will give the ability to look after ourselves. "While we

had been deprived of the riches of the natural resources of Haida Gwaii, we know that there remains plenty of wealth and opportunity. None of these initiatives need to wait for a court decision or settlement – but we can begin now," said Guujaaw

The first step has been in setting up Haico. Haico will function in a way similar to a crown corporation, except it will be a *jihlk'Il* – a headdress. Any businesses such as Taan Forest and Taan Wood, will operate under Haico and function at arms' length from Haida Nation political bodies.

The economies on Haida Gwaii have always been based on its resources. The difference between then and now will be in the way we do it. This means rethinking the way things have been done. While sawmilling and secondary manufacturing have their challenges, such as lack of electricity and high shipping costs, with good planning and management this sector will become a greater part of the new economy and the benefits will stay on-Island.

We currently have management control of the old MacMillan Bloedel tree farm license and the areas east of the Yakoun River, from Juskatla Road to Lawn Hill, and Skidegate Lake to Cumsheewa Inlet.

Doing things in a new way will mean logging considerably less than in the past and using what is cut more efficiently. In the past, the province's Chief Forester decided how much wood would be cut each year but that decision is now in the hands of the Haida Gwaii Management Council. The amount to be cut is unlikely to exceed 800,000 cubic metres a year. This is about a third of what was logged ten years ago.

ENERGY

For over ten years, BC Hydro has been attempting to replace the diesel power on-Island. After all Islands' residents bills are paid, BC Hydro provides a subsidy about \$8-million to provide power to Haida Gwaii at the same rates as mainland customers. Over the past couple of years, there has been a parade of business interests hoping to cash in on the opportunity through partnerships. However, by going through the bidding process, we may get the cheapest, but not necessarily the best solution to the Islands long-term electrical needs.

The CHN's approach is to work directly with the National Research Council and possibly some universities to look for the best solution to the Islands' long-term electricity needs. Once the NRC plan is completed then the BC Hydro call-out for proposals can be specific to the NRC plan. "While we are fighting to have tanker-free waters, the tankers that bring us oil and gas also pose an immediate danger to the waters," Guujaaw said.

The Naikun Wind Energy proposal generated a lot of hopes and fears, which have been very divisive in the Nation. CHN has requested that Simon Fraser University examine the project and provide our people with an impartial and objective analysis of the proposal.

ENBRIDGE

Enbridge is proposing to build a pipeline from the tar sands in Alberta to Kitimaat. Over the past few years, the Haida Nation has worked with all of the Coastal First Nations as well as many, but not all, en route from

REPORT – CONT'D NEXT PAGE


REPORT FROM THE 2010 HOUSE OF ASSEMBLY
REPORT – FROM PAGE 11

the tar sands to Kitimaat. Enbridge has been passing out money in their “engagement” strategy. Last year, the president of Enbridge came to Haida Gwaii, where people from all communities spoke against the idea, and recently, all of the Islands’ communities were able to speak with one voice when Port Clements’ village council finally took a position against the project. At the annual Union of BC Municipalities Convention, held this year in Whistler, two resolutions were passed, one against oil tanker traffic and the other against the proposed pipeline.

The Haida Nation will continue to work with neighbouring First Nations as well as municipalities and organizations dedicated to stopping the proposed pipeline.

FOOD FISH

Over the years the Nation has experienced an escalating abuse of food fishing. “This is of particular concern on the Sockeye rivers. It is not the people in need of food who are of concern. In any case, these are our own kids and relatives and if we are going to take responsibility for our own lives, we also have to ensure that it isn’t our own people who are the threat to our fish,” said Guujaaw.

A draft food fish policy has made the rounds of both villages seeking feedback on the direction and scope of the policy. There will also be public meetings – please involve yourself.

RAZOR CLAMS

With the increase of a harvest rate from 12.3% to 22% of the estimated 480,000 lbs of clams available for 2010, diggers caught 311,732 lbs between February 25 and June 30th. Digging was closed for July and August but resumed again September

5th. Unfortunately local canneries are not buying at the moment, as the market is soft. There are 232 licensed Haida diggers.

Over the years, there has been ever-increasing “recreational” crabbing and clam digging. Some of these operations are starting to resemble little canneries. Management of the beach is important to ensure a sustainable industry and this year Haida Fisheries signed a Monitoring Enforcement Protocol with Department of Fisheries. The protocol outlines how DFO and the Guardians will respond to abuses specifically on the Tow Hill beach.

MARINE PLANNING

Marine planning continues through 2011. The planning area covers Haida Marine Traditional Territories and will eventually become part of the Pacific North Coast Management Area (PNCIMA), which includes northern Vancouver Island and Queen Charlotte Sound to the Alaskan border. The CHN is working in collaboration with Central and North Coast First Nations through the Coastal First Nations organization.

All types of information are being used to inform marine planning – including traditional knowledge and fisheries, ecological, and economic data. For more information contact the Haida Fisheries Program and watch for maps and handouts in your community, based on the recently completed Haida Marine Traditional Knowledge Study

SGAAN KINGHLAS – BOWIE SEAMOUNT MARINE PROTECTED AREA

The Haida Technical Team continues to work with DFO to draft a management plan for the protected area

and a final plan is expected in March 2011.

PACIFIC INTEGRATED COMMERCIAL FISHERIES INITIATIVE (PICFI)

The PICFI process is basically a federal government program that will return fish quota and licenses to First Nations and develop capacity in the business side of the industry. In November 2008, The Fisheries Committee submitted a business plan to PICFI, which was accepted by DFO in April 2009; since that time the plan has been under review. The plan asks for two halibut licenses with 47,000 pounds of quota, one black cod license with 28,000 pounds and a crab license that will fit a 50–60 foot vessel. Though these requests are still under consideration, DFO has allocated CHN 36,259 pounds of halibut and 18,966 pounds of black cod on a short-term basis.

HERITAGE AND NATURAL RESOURCES

This past year saw the combining of the Lands & Waters, Forestry, and Archaeology committees into one committee called the Heritage and Natural Resources Committee. This new committee reviews and makes recommendations on applications regarding lands and waters – everything from road permits, gravel pit expansion, fuel storage tanks to herbicide use. With a heavy and increasing workload the committee is working hard to develop a process that is streamlined, efficient and will still flag issues that may have impact on Haida cultural and heritage values. Their turn-around on applications is typically 3–4 weeks. •


REPORT FROM THE 2010 HOUSE OF ASSEMBLY
RESOLUTIONS ADOPTED AT THE 2010 HOUSE OF ASSEMBLY

Kaay Guu Ga ga Kyah ts’as – Gin ‘inaas ‘laas ‘waddluwaan gud tl’a gud giidaa – STEWARDSHIP LAW

(Kaay Guu Ga ga Kyah ts’as – take care of nature; Gin ‘inaas ‘laas ‘waddluwaan gud tl’a gud giidaa – to have love and respect for all living things.)

WHEREAS the Haida Nation has entered into the Kunst’aa Guu – Kunst’aayah Reconciliation Protocol (the “Protocol”) on December 11, 2009; and

WHEREAS the Protocol includes, “6.5 The Haida Nation will recommend to the House of Assembly legislation to provide any necessary legal authority to assist in the implementation of this Protocol; and

WHEREAS Haida citizens and leadership, in co-operation with our lawyers, have developed the Kaay Guu Ga ga Kyah ts’as – Gin ‘inaas ‘laas ‘waddluwaan gud tl’a gud gi-

idaa (Stewardship Law), and which Stewardship Law has been adopted in principle by the Council of the Haida Nation for presentation to the 2010 House of Assembly;

THEREFORE BE IT RESOLVED that the 2010 House of Assembly adopt the Kaay Guu Ga ga Kyah ts’as – Gin ‘inaas ‘laas ‘waddluwaan gud tl’a gud giidaa (Stewardship Law).

NATIONAL ANTHEM

WHEREAS the “Coming Into the House Paddle Song” has become known as “The Lyell Island Song” and is used as The Haida National Anthem;

THEREFORE BE IT RESOLVED that “The Lyell Island Song” is declared “The National Anthem of the Haida Nation”.

RESOLUTIONS - CONT'D NEXT PAGE


Ben Davidson at work in his studio in Skidegate.

TO PASS ON EVERYTHING

By Justine Parnell

I spoke with well-known carver, Ben Davidson, and asked him what made him want to pursue carving as a way of life, who his teachers were, and what he would like to pass on to the younger generation looking at art as a career.

Ben told me about his first summer job and how it made

him realize what he didn’t want to do. At that job he worked at a farm cleaning horse stables, and he hated it. He realized he didn’t want to do that kind of work and that he wanted to be his own boss. Later on when he was in high school he thought he would pursue a career in architecture but after struggling with the physics course he realized he didn’t want to go through seven years of post-secondary school.

He wasn’t sure what he wanted to do so he turned to the family business and apprenticed with his father, Robert Davidson and uncle, Reggie. He also apprenticed with John Livingston, an artist from Vancouver Island, who taught him, among other things, how to rough out a totem pole with a chainsaw. He apprenticed with his father and his uncle for four and a half years and then worked with them for another three and half years.

When asked what he would like to pass on to the younger generation looking to pursue a career in art he said he would like to pass on everything he has been taught. He thinks that artists should educate our selves about how Haida art works and the proper way to use it. He said that he is willing to teach anyone wanting to learn; he wants to keep our culture alive by passing on what he knows through this generation so that future generations can understand this knowledge as well. •

RESOLUTIONS – FROM PAGE 13**Haida Proclamation**

WHEREAS the official languages of the Haida Nation are Haida and English; and

WHEREAS the Skidegate Haida Immersion Program (SHIP) has gifted a Haida translation of the Proclamation contained in the Constitution of the Haida Nation;

THEREFORE BE IT RESOLVED that the 2010 House of Assembly declare that the SHIP translation of the Haida Proclamation be embedded into the Constitution of the Haida Nation.

Referendum and General Votes

WHEREAS the Haida Constitution A.4.S6 states that, "All International Agreements, which go beyond the Mandate as laid out in Article 8, must be ratified by at least $\frac{3}{4}$ of the votes cast by a referendum vote of eligible voting Haida Citizens", and there are no written policies and procedures in place to implement a referendum vote; and

WHEREAS the House of Assembly has determined that a "General Vote" will be held based on specific issues as directed at a House of Assembly, and there is no written definition of a general vote and no policies and procedures in place to implement a general vote;

THEREFORE BE IT RESOLVED that the Council of the Haida Nation Policy Committee be directed to develop the definitions, criteria, and policies and procedures for a referendum and a general vote that will be brought to a House of Assembly for ratification by Haida Citizens.

CHN Quarterly Meetings

WHEREAS the Haida Constitution A.10.S1 states that, "Regular sittings of the Council of the Haida Nation will be held quarterly, according to the seasons of the year"; and

WHEREAS the Council of the Haida Nation has experienced difficulty in scheduling the quarterly, seasonal meetings because clause A.10.S1 of the Haida Constitution has been misinterpreted to mean that there are four reporting out times in addition to the House of Assembly; and

WHEREAS the Council of the Haida Nation is fiscally obligated and required to streamline the number of meetings held in any given year, as there are currently four quarterly meetings, the annual House of Assembly, meetings of the Hereditary Chiefs Council, Committee meetings, and meetings held with outside agencies, all of which financially impact the Council of the Haida Nation; and

WHEREAS changing the annual House of Assembly schedule from January to October, a change that was made to make travel to either community safer by avoiding winter road conditions but which did not consider the impact this would have on other meeting schedules;

THEREFORE BE IT RESOLVED that in accordance with the Haida Constitution, and in the interest of fiscal prudence, the Council of the Haida Nation will report out four times per year, once per season, with one of those reporting times to include the annual House of Assembly, provided that the quorum for the Council of the Haida Nation identified in clause A.10.S3 is met.

Haida Fishing Licences and Quotas

WHEREAS the purpose of the Haida fishing license allocation is to provide Haida people with the opportunity for jobs and to support Haida families; and

WHEREAS some licenses and quotas are being sub-leased and are not providing Haidas with jobs;

THEREFORE BE IT RESOLVED that Haida fishing licenses and quotas must be fished by the person that has been awarded the license or quota, or person supporting Haida families, or it will be revoked immediately; and

BE IT FURTHER RESOLVED that those licenses and quotas may not be sub-leased or they will be revoked; and

THAT if licenses or quota are not being fished they will be revoked and the Council of the Haida Nation Fisheries Committee will bring a policy and process that supports this resolution to the 2011 House of Assembly for adoption.

Seafood Harvest

WHEREAS employment on Haida Gwaii is next to nil; and

WHEREAS all salmon, bottom fish, and shellfish harvests in Haida Gwaii territorial waters are not delivered to local plants but to mainland plants; and

WHEREAS this impedes local employment for all Haida Gwaii residents;

THEREFORE BE IT RESOLVED that the Council of the Haida Nation develop a policy for all seafood harvested in Haida Gwaii territorial waters; and

BE IT FURTHER RESOLVED that the Council of the Haida Nation put in place policies that, if it is harvested in Haida Gwaii waters, it is to be delivered to Haida Gwaii processing plants.

RESOLUTIONS – FROM PAGE 14**HOA – Saturday Meetings**

WHEREAS a resolution was tabled and approved at the January 2010 All Leaders Process meeting, requiring that Council of the Haida Nation (CHN) quarterly and All Leaders Process meetings will be held on the weekend; and

WHEREAS the All Leaders Process meeting does not have authority over the annual House of Assembly; and

WHEREAS Saturday in general is an important day of the week for holding Haida social, cultural, and community events; and

WHEREAS scheduling the last day of the annual House of Assembly on a Saturday significantly reduces the ability to achieve quorum;

THEREFORE BE IT RESOLVED that the January 2010 All Leaders Process resolution requiring weekend meetings, be reaffirmed as being applicable only to CHN quarterly and All Leaders Process meetings, and not to the annual House of Assembly.

Sport Hunting on Haida Gwaii

WHEREAS Haida have the inherent right to live from the land and sea we call Haida Gwaii; and

WHEREAS for a number of years the Haida Nation has been attempting to "Halt the Hunt" of trophy black bears on Haida Gwaii; and

WHEREAS there is a need to not only "Halt the Hunt" of trophy black bears but to co-manage the hunting of all species on Haida Gwaii;

THEREFORE BE IT RESOLVED that the 2010 House of Assembly direct the Council of the Haida Nation Fisheries Committee to review and redraft the terms of reference to include game and water fowl hunting on Haida Gwaii. •



The newly wed Mr. and Mrs Edenshaw with their wedding party in front of the Tluu Xaada Naay house, Old Massett. The house was packed to overflow with friends and relatives.

A WEDDING TO REMEMBER

By Florence Lockyer

A beautiful August day turned into a *fabulous* August day for the families of Beverly Samuels and Donnie Edenshaw. The sun was shining and the birds were singing ... well, a slight over-dramatization but it was a fantastic day.

The Tluu Xaada Naay longhouse in Old Massett was filled to capacity and the overflow of witnesses stood outside waiting patiently to see the newly married Mr. and Mrs. Edenshaw. Finally, the wedding party emerged triumphant and jubilant! Pictures were snapped and there were smiles galore!

Then, off like a Haida Gwaii wind, the wedding party spilled into the limo (yes, a limo in Massett, can you believe it?) to begin the honk-around. The honk-around was one of the longest seen or heard in a long time with cars completely filling the highway between Massett and Old Massett. It was an awesome sight and experience.

After the honk-around dinner was served and after dinner speeches acknowledged the day's spectacular events. The Tluu Xaada Naay dance group paid tribute to the couple – who are long-standing members of the group – with dances specially choreographed with the bride and groom's family. Most memorable was the bride's mother taking flight during the Eagle dance and children emerging from the clam shell in the Raven dance.

The bride and groom had their dance – women's and men's dances. The love, admiration and joy was evident on everyone's face and in their beaming pride! SPECTACULAR! It was truly a wedding full of Haida pride.

Those of you who were at the raising of six poles at last year's Splash of Art celebrations may recall Donnie proposing to Bev at the dinner. Talk about a splash in the water and a ripple effect! Congratulations, Bev and Donnie! •



Haida Nation Children and Youth Declaration

As Haida Children and Youth, we declare that we have the following Rights that are a central part of our cultural heritage and legacy.

- We have the right to live with our parents, grandparents and family members; and in a community that is safe and free from unhealthy influences and behaviors;
- We have the right to access all the resources that the land, sea, and air have to offer;
- We have the right to practice our culture, language and traditions in a manner that expresses who we are as young Haida;
- We have the right to be informed and meaningfully involved in the governance affairs of the Nation;
- We have the right to freedom of choice and expression, particularly as this relates to our individuality;
- We have the right to play having access to appropriate sports and recreation facilities; and
- We have the right to design and deliver programs, services, interventions and events that support our needs and aspirations.

We understand that with these Rights come Responsibilities; that one cannot exist without the other.

We are responsible for conducting ourselves in a manner that bestows respect upon our selves and the Haida Nation as a whole;

- We are responsible to become informed regarding the affairs of the Haida Nation and how we may contribute to the well-being and advancement of our people;
- We are responsible to our Elders, past, present and future, ensuring we lead a life that reflects favourably upon our traditional teachings and values;
- We are responsible for using the resources that the land, sea and air have to offer in a sustainable manner, never taking more than we need, ensuring the resources are there for future generations;
- We are responsible to one another, recognizing that no one walks alone, all of us belonging to a vibrant, family-based Nation;
- We are responsible for our choices and the resulting consequences, both good and bad, that flows from these choices; and
- We are responsible for our Nation, as the Haida Nation is only as strong as the level of support and input it receives from its' citizens.

The Haida Nation will continue to prosper, embracing a child-centered approach that holds our children and youth in high regard, recognizing that Haida children and youth are the future and the future is now.

The Haida Nation Children and Youth Declaration is made at Haida Gwaii this 19th day of August, 2010 and signed and witnessed by the following:

- | | | |
|-------------------------|----------------------|--------------------------|
| Nikta Davis | Franklen Edgars | Montana Edgars |
| Rose Collison | Wyatt White | Myron Edgars |
| Lesane Davidson | Aria Pryce | Nicholas Knapton |
| Chloe Good | Rylie Stocker | Dylan Condrotte |
| Veikko Kettunen | Alex Sosisck | Jesse Condrotte |
| Stephanie Markham | Daniel Morgan | Jessica-Anne Fairweather |
| Sheldon Smith | Stacey Edinger | Jayden Robbins |
| Lydia Smith | Gitla Edinger | Braedon Robbins |
| Ileah Mattice | Fish | Moraes |
| Rebecca Holte | Kole Jones | Cole Edinger |
| Chaz Wilson | Tyler Jones | Adam Stuart |
| Ryleigh Brennan | Bo Walker | Lily Williams |
| Camellia Brennan | Kennedy Jones | Ruben Williams |
| George Morrison | Crystal Young | Clifford Glendale |
| Martina Abrahams | Raven Young | Eric Glendale |
| Marissa Abrahams | Piper White | Devon Marks |
| Shayenne Abrahams | Mike Gravelle | Kimberly Lightbown |
| Olivia Beeching | Destiny Davidson | Cheyenne Russ |
| Ruben Williams | Roman McKenzie | Blake Zeller |
| Lily Williams | Tabitha McKenzie | Melissa Williams |
| Abigale McLeod | Tyra Parker | Nathaniel White |
| Katie McLeod | Atticus Burton-Adams | Mary Williams |
| Brandon Russ | Daniel Williams | Shelby Collinson |
| Kaiden Smith | Jordan Stewart | Carline Young |
| Amy Marks | Chanelle Stewart | Jayias Penna |
| Rhianna Marks | Mya Edenshaw | Nicola Marsden |
| Tiffany Marks | Heather Stewart | Doug Moody |
| Justice Smith | Sarah Edenshaw | Alina Mearns |
| Damon Reece | Danielle Stewart | Travis Shannon |
| Sydney Davidson | Xavier Swanson | Trace Swain |
| Guddaxiigans Yakgujanax | Danny Stewart Jr. | Stephanie Pollard |
| Dashaun Brown | Cheyenne Smith | Meghan Williams |
| Devan Boyko | Kara Edgars | Shawn Marrs |
| Issac Strom | Amelia Rea-Bell | Colton Stewart |
| Eric Markham | Dion Lewis | Natalie Hunter |
| James Parker | Amber Lewis | Jessie Marks |
| Chase Samuels | Shania Williams | Clayton Marks |
| Ashley Knapton | Jonathan Parnell | |
| Nikkayla Slater | Ryder Bell | |
| Rayne Boyko | Cecile Reece | |
| Dakota Russ | Natasha Collison | |
| Jhett Slater-Collinson | Kenneth Reynolds | |
| Daylyn Brown | Chantal Davis | |
| Kaisha Richardson | Coral Reynolds | |
| Jordan Lewis | Kendra Williams | |
| Mike Blazic | Bradon Bell | |
| Michelle McLeod | Brannon Bell | |
| Lexi Russ | Blaine Bell | |
| Derek Zeller | Dominic Bolton | |
| Jayden Brown | Mahalia Smith | |
| Jessica Edinger | Hazel Smith | |
| Liam Pollard | Brian Smith | |
| Erkke Kettlenun | Simon Smith | |
| Teresa Russ | Angel Brown | |
| Zoey Collinson | Mary-Jane Edgars | |
| Tymeko Collinson | Larissa Swanson | |
| Lakeye Collinson | Stanley Swanson Jr. | |
| Peyton Edgars | | |