

dominion, n. 1. Control or the exercise of control. 2. A territory or sphere of influence; a realm. 3. A self-governing nation in the British Commonwealth.



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Race and Waste in Nova Scotia

Accusations of 'environmental racism' dumped on municipality

By Hillary Bain Lindsay

Brian Daye wants his children to be proud of where they come from. "Who wants to take their kids to show them where they're from and there's a great big pile of garbage sitting there?" he asks.

Daye is fighting the opening of a second-generation landfill located in Guysborough County, Nova Scotia, a few kilometres from Lincolnville, the black community in which Daye was born and raised. The site was already home to a first-generation landfill (meaning it lacked the special liners designed to prevent toxic runoff) for 30 years before it was chosen to house a second dump equipped to receive waste from 17 municipalities in Nova Scotia.

What differentiates this 'not in my backyard' battle from others is that the issue of race -- rather than waste -- has taken centre stage. The opening of the second landfill has become a flashpoint in a fight against racism and oppression that residents of Lincolnville say they've been battling since the community was settled on rocky soil in 1784: the 3,000-acre land grant owed to the black loyalists who founded Lincolnville was never honoured by the Crown.

"Today our land is being threatened again by the municipal government," says Lincolnville resident James Desmond. "We have put up with a first-generation dump site for 30 years. Now they want to put [in] a second-generation one."

The second landfill has become a symbol of the slow decline of Lincolnville that residents say is a result of lack of economic opportunity, plunging property values, poor health and the stubborn indifference of the municipality. Daye is afraid that Lincolnville might disappear altogether, taking with it a history, culture



The second landfill has become a symbol of the slow decline of Lincolnville.

Save Lincolnville Coalition

and way of life. "It's almost like we're being exterminated," he says. "If we don't do something, there's going to be nothing left except garbage."

Lincolnville is easy to miss from the highway. "It is a very small community -- well, now it is," says Daye. Thirty years ago, there were 300 people living in Lincolnville; today, according to residents, there are 58. "As of now it's mostly made up of seniors. There's also the young people that are still going to school, and that's about it. As soon as they graduate, most of the students are gone. There's no employment -- there's a mega-million dollar facility in our backyard [the landfill] and no offer of jobs."

Like others his age, Daye left Lincolnville after graduating from high school in 1995. Upon learning that he was going to be a father, however, something pulled him back home. "It's where I'm from. My family and my roots are here. All my ancestors are buried down the road," explains Daye. "Everything is here."

Teen resident Cassandra Desmond feels similarly. "Lincolnville is my home. It's been my home for 15 years and it's going to be my home for another 15 more -- hopefully more than that," she says. "I learned from

Lincolnville everything that I have. Everything is Lincolnville."

When it comes to tangible infrastructure, 'everything' is very little. The community has a small hall, a basketball court, and that's about it. Residents argue that they've gained no economic benefits from a landfill that brings the municipality millions. "All we see is the decline of our community. Look at the white communities around here; there's new houses built every day. It's been over 20 years since a new house was built in Lincolnville."

"You're taking away from our community. You're gaining profit by harming us, and we don't get no benefit from it." That, says Daye, is racism.

The health impacts of the first dump are unknown, though residents believe rates of cancer in the community are far above acceptable levels. According to Daye, there are two or three people in every family who have cancer or have died of the disease within the past 15 years. While he was growing up, all the industrial waste from the region ended up in the dump a few kilometres from his home. "Who knows what was dumped there?" he asks.

The brochure created for the "Save Lincolnville"

campaign (which now involves groups such as the Nova Scotia Public Interest Research Group, Bound to Be Free and the Dalhousie Black Law Students Association, as well as individuals who have lived, or currently live, in and around Lincolnville) accuses the municipality of environmental racism, defined as, "the intentional siting of hazardous waste sites, landfills, incinerators and polluting industries in and around communities inhabited mainly by people of black descent and First Nations people, as well as the working poor."

Bringing race into the equation is "beyond cynical," according to Guysborough Warden Lloyd Hines. But, those campaigning against the dump point to the fact that before two dumps were located in Lincolnville, one was located in Sunnyville--another black community in Guysborough County. Organizations such as the Indigenous Environmental Network and the Environmental Justice & Health Union point to mounting evidence that communities of colour in North America are disproportionately affected by environmentally hazardous facilities in their communities.

This comes as no surprise to Dave Curry, a law student at Dalhousie University in Halifax, who is doing pro bono work for the Lincolnville campaign. Curry grew up in an African Nova Scotian community in the Annapolis Valley and says he knows well "the racism and oppression that go along with that." The story that's playing out in Lincolnville is a familiar one, he says; "It could just as easily be happening in any other First Nation or African Nova Scotian community. It could be a landfill or it could be something else -- problems with

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Conservative Post

Postal worker refuses to deliver homophobic pamphlet, faces disciplinary action

by Gwalgen Geordie Dent

A letter carrier in Vancouver who refused to deliver a homophobic pamphlet for Canada Post in late October may be facing termination.

The conflict within Canada Post began on October 26 when the letter carrier refused to process a pamphlet, published by a Baptist Mission in Ontario, entitled, "The Prophetic Word: The Plague of this 21st Century: The Consequences of the sin of Homosexuality (AIDS)."

According to Eric Aldridge, a postal worker from a different Vancouver station, the 200 pamphlets were slated for delivery in only one area of Vancouver, the Commercial Drive district—a well-known queer community. The letter carrier in question refused to deliver the pamphlet, stating that it violated the collective agreement between the Canadian Union of Postal Workers (CUPW) and Canada Post regarding discrimination. He quickly received notice that he would be interviewed for disciplinary action and in a manner of days was suspended for delay of mail.

Because walking off the job would be considered a wildcat strike, workers decided to take a 15-minute 'coffee-break' to protest the letter carrier's treatment. After returning and talking with management, they were told that "no one would be forced to distribute the pamphlet." However in later interviews with the *Vancouver Sun*, Canada Post spokesperson Colleen Frick stated that the pamphlet would get delivered—eventually. She said the pamphlet was "acceptable and appropriate" and that Canada Post "does not censor" the mail.

According to Aldridge, that is not true. Recently, Canada Post has refused to distribute ad-mail coming from an adult



The title of the pamphlet in question is "The Prophetic Word: The Plague of this 21st Century: The Consequences of the sin of Homosexuality (AIDS)."

Tim Dawks

sex shop as well as political information from the "Sex Party," which ran in the last B.C. provincial election. Lillian Au, Communications Manager for Canada Post's Pacific region, stated that in both those cases, Canada Post did, in fact, censor mail. However, she argued that this was due to legislation in the Canada Post Act allowing for the censorship of sexually explicit mail. Regarding censorship of the pamphlet, "Freedom of religion is enshrined in the Canadian Charter of Rights and Freedoms," she said.

But Ken Mooney, President of CUPW, feels that Canada Post is selectively enforcing the rules. "They're not paying attention to their own policy," he said, referring both to Canada Post's human rights policy and the collective agreement. Both documents state that sexual discrimination is not acceptable

in the work environment.

Canada Post backed down from forcing employees to deliver the pamphlet, taking the extraordinary step of having management hand-deliver it themselves.

Though they do not have to deliver the pamphlet, the postal workers' fight is not over. On November 1, the letter carrier that originally refused to deliver the pamphlet was given a second interview for disciplinary action, this time accusing him of giving a copy of the pamphlet to CBC. Because ad-mail carries the same classification as First Class Mail for Canada Post, the letter carrier has been accused of stealing mail and is therefore facing termination. The CBC and the letter carrier deny a pamphlet was given, though both claim that the CBC received a photocopy. The CUPW is fighting the proposed

termination.

When asked if the carrier would be fired, Au refused to comment, stating only that there is an ongoing investigation that can't be discussed because it is a "protection of privacy" matter.

Issue #41 is dedicated to the memory of Leslie "Fee" Bruce 1979-2006

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Can Wikipedia Ever Make the Grade?

Academics don't know what to make of the anyone-can-edit encyclopedia

by Brock Read

Alexander M.C. Halavais, an assistant professor of communications at Quinnipiac University, has spent hours and hours wading through Wikipedia, which has become the Internet's hottest information source. Like thousands of his colleagues, he has turned to the open-source encyclopedia for timely information and trivia; unlike most of his peers, he has, from time to time, contributed his own expertise to the site.

But to Wikipedia's legions of ardent amateur editors, Mr. Halavais may be best remembered as a troll.

Two years ago, when he was teaching at the State University of New York at Buffalo, the professor hatched a plan designed to undermine the site's veracity — which, at that time, had gone largely unchallenged by scholars. Adopting the pseudonym “Dr. al-Halawi” and billing himself as a “visiting lecturer in law, Jesus College, Oxford University,” Mr. Halavais snuck onto Wikipedia and slipped 13 errors into its various articles. He knew that no one would check his persona's credentials: Anyone can add material to the encyclopedia's entries without having to show any proof of expertise.

Some of the errata he inserted — like a claim that Frederick Douglass, the abolitionist, had made Syracuse, NY, his home for four years — seemed entirely credible. Some — like an Oscar for film editing that Mr. Halavais awarded to *The Rescuers Down Under*, an animated Disney film — were more obviously false, and easier to fact-check. And others were downright odd: In an obscure article on a short-lived political party in New Brunswick, the professor wrote of a politician felled by “a very public scandal



The journal *Nature* published a study comparing the accuracy of scientific articles in Wikipedia and the Encyclopaedia Britannica.

Wikipedia

relating to an official Party event at which cocaine and prostitutes were made available.”

Mr. Halavais expected some of his fabrications to languish online for some time. Like many academics, he was skeptical about a mob-edited publication that called itself an authoritative encyclopedia. But less than three hours after he posted them, all of his false facts had been deleted, thanks to the vigilance of Wikipedia editors who regularly check a page on the Web site that displays recently updated entries. On Dr. al-Halawi's “user talk” page, one Wikipedian pleaded with him to “refrain from writing nonsense articles and falsifying information.”

Mr. Halavais realized that the jig was up.

Writing about the experiment on his blog (<http://alex.halavais.net>), Mr. Halavais argued that a more determined “troll” — in Web-forum parlance, a poster who contributes only inflammatory or disruptive content — could have done a better job of slipping mistakes into the encyclopedia.

But he said he was “impressed” by Wikipedia participants' ability to root out his fabrications. Since then several other high-profile studies have confirmed that the site does a fairly good job at getting its facts straight — particularly in articles on science, an area where Wikipedia excels.

Among academics, however, Wikipedia continues to receive mixed — and often failing — grades. Wikipedia's supporters often portray the site as a brave new world in which scholars can rub elbows with the general public. But doubters of the approach — and in academe, there are many — say Wikipedia devalues the notion of expertise itself.

Perhaps because of the site's refusal to give professors or other experts priority — and because of an editing process that can resemble a free-for-all — a clear preponderance of Wikipedia's contents has been written by people outside academe. In fact, the dearth of scholarly contributions to the site has prompted one prominent former Wikipedian

— Larry Sanger, one of the site's co-founders — to start an alternative online encyclopedia, vetted by experts.

Perhaps the biggest and most well-known attempt to grade the quality of Wikipedia was done last year by the journal *Nature*, which published a study comparing the accuracy of scientific articles in Wikipedia and the Encyclopaedia Britannica. Staff members at the journal chose articles from each reference work and sent them to a panel of experts in the respective fields, who reviewed the texts for factual accuracy, misleading statements, and key omissions. The reviewers found, somewhat surprisingly, that Wikipedia was playing in Britannica's ballpark: An average Britannica article had about three errors, while a typical Wikipedia post on the same subject had about four.

But as the encyclopedia's popularity continues to grow, some professors are calling on scholars to contribute articles to Wikipedia, or at least to hone less-than-inspiring entries in the site's vast and growing collection. Those scholars' take is simple: If you can't beat the Wikipedians, join 'em.

Proponents of that strategy showed up in force at Wikimania, the annual meeting for Wikipedia contributors, a three-day event held in August at Harvard University. Leaders of Wikipedia said there that they had turned their attention to increasing the accuracy of information on the Web site, announcing several policies intended to prevent editorial vandalism and to improve or erase Wikipedia's least-trusted entries. “We can no longer feel satisfied and happy when we see these numbers going up,” said Jimmy Wales, Wikipedia's other co-founder, referring to the site's ever-expanding base

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*Doubting Yourself
To The Bone*
Thomas Trofimuk
Cormorant, 2006.

“Some things can’t be taught; they have to be learned,” Trofimuk writes. When Ronin’s estranged wife, Moira, kills herself by driving her car off a road, Ronin must learn to reshape his family and redefine what it means to be a father. The novel becomes a record of Ronin’s grief, his anger, and the slow development of hope. This learning process puts Ronin in contact with a cast of remark-

ably giving characters, both real and imagined (Katya, one of the book’s wisest, is an apparition, a figure from a myth that Moira used to tell). Trofimuk is not afraid to give his characters strong statements on love, on grief, and on truth. Georgia—Moira’s lesbian lover and, later, a good friend to Ronin—observes, “I used to think a lie could become the truth simply because we wished it to be true, but that’s

bullshit.” Trofimuk’s novel is full of lessons told like this—deftly, and with an undeniable earnestness. The strength of *Doubting Yourself to the Bone* is Trofimuk’s ability to make the reader learn through the characters, and take the lessons to heart when they come.

—Ben Hart



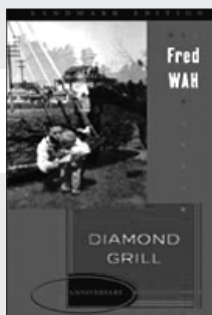
Encounters
Michael Trussler
NeWest, 2006.

“Can stories go on forever or do they have to end?” A voice steps out and asks us in the title story, invading the reader’s space in that distinctly (damn the word) postmodern way. *Encounters* is a provocative collection of stories that toss us far from where we expected to land, in which Trussler presents an eclectic array of characters that consistently rip the rug from under your feet. In confident

prose, Trussler leapfrogs from statements to questions we weren’t expecting. In the space of a single story, he deftly jumps some fifty years in time from a Guatemalan orphanage to a snowy road north of Winnipeg. In “My Husband Once,” the first person narrator remembers how her husband walked her blindfolded into a parked car one Halloween night. She says, “... I realized even then that he was

trying to tell me that I wasn’t supposed to put my faith in him,” a statement that weighs in to the story’s cumulative feeling of loneliness. Only because Trussler has crammed so much of the modern world into these pages is it sometimes overwhelming. In fact, these stories don’t end; they stick with you.

—Emily Southwood



Diamond Grill
Fred Wah
NeWest, 2006.

West Coast poet Fred Wah’s impossible-to-categorize and much lauded book, originally published in 1996, gets special treatment with this anniversary edition. The book is certainly worthy of the honour; it’s a wise and charming family portrait. But *Diamond Grill* is also sometimes maddeningly—and intentionally—difficult to pin down. It’s neither short fiction, nor prose poetry, nor straight-up autobiography, and Wah calls it

a “bio-text” while denying that his account of his mixed-race Chinese-Swedish-Canadian family is necessarily “true.” Wah’s poetic verve is evident, but he never quite allows it to take the wheel here, favouring straightforward prose anecdote and memories of the titular diner, co-owned in the 1950s by Wah’s father. *Diamond Grill* is not pure nostalgia; it tackles tacit racism and sticky family politics in a personal, soft-

spoken, and occasionally moving way. Chinese-run, but featuring a Western menu, the diner stands as an unlikely but comfortable hybrid, like the author himself. A scholarly afterword by Wah elaborates this notion, perhaps unnecessarily for the casual reader; the book does a fine job of exploring that idea on its own.

—Regan Taylor



When Earth Leaps Up
Anne Szumigalski
Brick Books, 2006.

Fans and newcomers alike will appreciate Anne Szumigalski’s (1922-1999) posthumous collection and 15th book of poetry. Its mix of published and unpublished works continues her exploration of creation, death, and the unexpected. Szumigalski’s measured phrases are gentle but never timid. The voice here comes to us in contemplation, but bears the memory of fervour. The collection’s fourth section reveals Szumigalski’s potent

humour. In “Fear of Knives” the speaker explains, “If light should fall on this thing... it will either melt into itself or into the idea of itself.” Szumigalski casts her attention onto many things—rooftiles, a woman and cat, dust—and asks if they are themselves or the ideas of themselves. Just beyond the tactile thingness of any object are its elusive, metaphysical properties which are Szumigalski’s preoccupation, and from these come her dream-

like images and metaphysical riddles, seeds of thought both delicious and challenging. Will we bite into something sweet, or bitter? More likely both, Szumigalski insists, as in “the crack of seedpods / that feeds the idea of life / abiding in a tiny mouthful / of sharp teeth,” or the “sky which threatens, or perhaps promises, rain.”

—Jane Henderson

Where Have All the Fishes Gone?

Newfoundland losing lakes to mining waste

by Tracy Glynn

The death knell of Trout Pond and an unnamed lake in central Newfoundland's Exploits River headwaters sounded quietly on October 18. The two lakes became the first casualties of Environment Canada's amendment to the Metal Mining Effluent Regulations (MMER)—a regulation under the Fisheries Act—that adds these water bodies to the list under 'Schedule 2.' Schedule 2 allows the Department of Fisheries and Oceans (DFO) and Environment Canada to exempt companies from the law that protects fish habitat, notably Section 35 and Section 36(3) of the Fisheries Act. These sections prohibit the harmful alteration or destruction of fish habitat and the deposit of deleterious (toxic or harmful) substances into waters inhabited by fish. Mining companies need only get water bodies added to the Schedule 2 list to legalize the use of natural water bodies as 'tailings impoundment areas' — mine waste disposal sites.

DFO and Environment Canada officials are justifying the amendments by altering nearby areas to create new fish habitat as part of an 'environmental compensation plan.'

The threats of this amendment to Newfoundland's largest watershed, the Exploits River system—one of the most visited natural destinations in the province—has many concerned, including Dr. John Gibson, a former DFO biologist who lives in Newfoundland. Gibson knows the two lakes that will be used by Aur Resources' Duck Pond copper and zinc mining operation. He explains, "The two lakes have populations of Atlantic salmon and trout, and associated wildlife, such as beavers, otters, and waterfowl, all of which will be poisoned. The life of the mine is expected to be six years, but the



The reclassification of two lakes in Newfoundland marks the first time that Schedule 2 was used to allow a known fish-bearing water body to be used as a tailings impoundment area.

Maretarium

ponds will become toxic waste sites in perpetuity. Over that time, there is a possibility that there will be leakage of copper and zinc [down the Exploits river] which are toxic to fish, and if the retaining dam breaks there will be massive mortality of salmon."

Gibson reviewed the mining company's environmental compensation plan and calls it "totally inadequate and merely an excuse to allow the mine to pollute the two lakes. Trout Pond has effectively been privatized for the mining company to use as a toxic waste dump. The Fisheries Act, previously held in esteem, has been considerably weakened."

The Trout Pond Action Group, a local coalition of concerned individuals and environmental groups from across Newfoundland, contends that Aur Resources, the local Environment Canada Environmental Protection Branch, the Newfoundland Department of Environment and Labour, and DFO did not fulfill their legal

obligations to examine properly alternative mine waste disposal options. The group does not believe that the best option is sacrificing Trout Pond and putting the Exploits River at risk. Exploits River has had \$30 million in federal money invested in it to enhance salmon habitat.

Previously, artificial impoundments were the accepted method of disposing of mine waste; critics of the plan worry that mining companies are finding the practice too expensive and have chosen to go back to the old days of dumping waste in natural water bodies. At the Louvicourt copper-zinc mine in Quebec, where Aur Resources is a 30 per cent owner as well as the mine manager, man-made structures hold mine waste. Aur Resources and Canadian regulatory authorities have called it a viable alternative to the destruction of fresh water bodies.

Maggie Paquet, a biologist in British Columbia who participated in the revision process of

the MMER, says, "We reviewed all the public documents made available to us and could find no evidence that Environment Canada provided any advice to Aur Resources about less-damaging waste disposal technologies at this mine."

Pages 23 to 25 of the project's 2001 Environmental Impact Statement contains 11 lines of text, one map, and one chart based on a Multiple Account Analysis that concludes that the destruction of Trout Pond is the best alternative for mine waste disposal. This conclusion appears not to have been challenged by any of the provincial or federal government reviews of the project's environmental assessment.

Aur Resources bought the majority of the mine property in 2002 and mulled over ways to minimize costs to exploit their small but rich deposit. Aur finally made the decision to go ahead with the current plan in December 2004. What is not known is whether a bond has been posted that is adequate to cover costs of perpetual monitoring of ground and surface waters around the mine and perpetual maintenance of the dams to keep the highly acidic and toxic mine waste from contaminating the Exploits River watershed.

These are just some of the issues that The Trout Pond Action Group say should have been addressed in public consultations. Meagre public consultations regarding this project occurred several years ago and reached few people. They were conducted before mining regulations and standards were amended in 2002. Many affected parties, including residents, recreational fishermen, tourism industry workers and aboriginal groups, were not informed about the potential environmental impacts of this project. Aur Resources did not have to

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Sanctioning Nukes?

Canada's nuclear exports and the Korean conflict

by Stephen Salaff

Canada has officially opposed North Korea's development of nuclear weapons - most recently, press reports speculated that Canadian Naval vessels could play a role in enforcing sanctions against the country. Little thought has been given, however, to the role Canada's nuclear industry has played in the development of North Korea's bomb.

Media coverage of North Korea's nuclear tests have left out the ongoing sales of nuclear technology to South Korea by Canadian firms. Atomic Energy of Canada Limited (AECL) has supplied four reactors to Seoul's Korea Electric Power Development Corporation since 1973.

CANDU reactors manufactured in Ontario's Chalk River and Pembroke, and then marketed internationally, are much more efficient producers of (potentially weapons-grade) plutonium than competing models. Irradiated CANDU fuel can be extracted from the reactor during everyday operation, a convenience not offered by competing models.

In his 1988 semi-official history of AECL, University of Toronto History Professor Robert Bothwell relates that Canada's Trudeau Cabinet secretly approved AECL's commercial export of CANDU nuclear reactors in 1973.

Negotiations then began for the sale of CANDU reactors to Seoul's Korea Electric Power Corporation, which led to South Korea's second commercial nuclear power installation.

"In South Korea, as in Argentina, the military was never very far in the background; unlike Argentina, South Korea was [economically ascendant]" Bothwell writes.

For North Korea, nuclear exports were part of a series of provocative manoeuvre made by the US and South Korea.



Pierre Trudeau speaking in September 1981 at the installation of AECL's Wolsung-1 Candu reactor in Kyong Sang Province of South Korea.

The Pyongyang government criticized CANDU exports to South Korea for lowering South Korea's nuclear weapons acquisition threshold.

Pierre Trudeau paid an official visit to the Wolsung-CANDU site in South Korea in September 1981, and spurred negotiations for additional CANDU reactors at Wolsung.

Three additional AECL CANDU units entered commer-

cial operation at Wolsung in 1997-1999. These exports temporarily boosted the faltering Canadian nuclear industry. In the summer of 1999, Ontario Hydro announced the long-term shutdown of numerous CANDU reactors at two generating stations for safety and performance reasons.

In 1985, Toronto Star columnist Diane Francis castigated bribes discovered in

CANDU marketing to South Korea, Turkey and elsewhere. Direct AECL agents received a "finder's fee" of three to ten percent of reactor contract value. AECL deposited ten percent into a Luxemburg bank trust account for the agent's country contact.

AECL also exported CANDU research reactors to India and Taiwan.

India cooked the plutonium for its May 1974 Rajasthan nuclear weapons test in an AECL research reactor, whose sale was facilitated by Pierre Trudeau in a meeting with Indian Prime Minister Indira Gandhi.

"With large taxpayer support, CANDU reactors have been exported to South Korea, Argentina, India, Pakistan, Romania and China," says Lynn Jones, a health professional and activist based in Pembroke, Ontario. Jones represents Concerned Citizens of Renfrew County, a group that campaigns against the health and nuclear proliferation risks of the nuclear industry in Pembroke and nearby Chalk River.

North Korea was distressed by delivery of proliferation-prone and risky nuclear equipment and technology into the hands of its rivals in Seoul. Officials in Pyongyang were also incensed at alleged US violations of Article 2d of the 27 July 1953 Korean Armistice Agreement, which was no more than a temporary cease-fire.

In a January 2003 statement reprinted by the Marxist-Leninist Daily, the North Korean government argued that "since the beginning of 1995 such [US] nuclear war exercises as Fowl Eagle 95, Hoguk 906, Rimpac 98, 98 Hwarang and Ulji Focu Lens has been held against the DPRK [Democratic Peoples Republic of Korea] almost every day, every year, on the ground, on

The High Cost of Lousy Water

Water crisis in Indigenous 'Canadian' communities

by Kim Petersen

Cuts to programs and services on the Kashechewan First Nation reserve in northern Ontario are causing some people to accuse the federal government of trying to make up the costs of last year's evacuation. In April 2005, Cree living in the community of about 1,900 people, 10 kilometers upstream from James Bay, were flown out due to sewage-contaminated drinking water. The community was evacuated again after flooding in April 2006.

Kashechewan had already been under a boil-water advisory for two years before the first evacuation. The community remains under a precautionary drinking water advisory, but Health Canada states that essential upgrades to Kashechewan's water systems have been carried out and that certified personnel are closely monitoring the system. Consequently, Health Canada maintains that Kashechewan's water system no longer poses a high risk to health.

But Kashechewan is just one of many First Nations communities with boil-water advisories. According to Health Canada, as of November 10, 86 First Nations communities were under drinking water advisories across Canada.

Canada might possess as much as 20 per cent of the world's supply of freshwater, but much of that freshwater is not usable. Still, Environment Canada says that Canada has seven per cent of the world's renewable freshwater.

While everyone needs water to survive, water is also important in the culture of the Original Peoples; Original Peoples have long been connected with waterways. This reverence for water is exemplified by the Cree in northern



Clean water is a rarity on many reserves. According to Health Canada, as of November 10, 86 First Nations communities were under drinking water advisories across Canada.

Sparrows' Friend

Manitoba at Echimamish. Echimamish River, "the-river-that-flows-both-ways," flows east into the Hayes River and west into the Nelson River. This awe-inspiring reversal of flow eased travelling between the rivers. In gratitude, the Original Peoples paid tribute after each crossing.

The UN Committee on Economic, Social and Cultural Rights holds that the right to water is crucial to human dignity and that other rights flow from this. Nonetheless, uranium

contamination in Sahtu (Great Bear Lake), mercury poisoning in northern Canada and the flooding of territory by huge hydro-electric projects and other industrial projects have imperiled the salubrity of many bodies of water on indigenous land.

With this in mind, in early September, Deh Cho First Nation Grand Chief Herb Norwegian hosted a gathering of approximately 200 Original Peoples from Alberta, British Columbia

and Denendeh (Northwest Territories) in Liidlii Kué (colonial designation: Fort Simpson) to discuss how to improve water quality and preserve the supply of freshwater.

"In Canada we have an abundance [of water] and we take it for granted, but I think we need to be very serious about what we have at our doorsteps. First Nations have been using it for thousands of years and now we want to have something done about the problems that are coming our direction," said Norwegian.

Pat Marcel, an elder and tribal chairman from Fort Chipewyan, Alberta, blamed the greed of governments and industry for the present predicament of contaminated and depleted water.

That greed might extend to having Original Peoples pay for the poor condition of their water infrastructure. Wawatay Online News reports that Indian and Northern Affairs Canada (INAC) may freeze funding for First Nations in Ontario to recoup the costs incurred by the evacuation of Kashechewan that occurred earlier this year.

According to Nishnawbe Aski Nation Grand Chief Stan Beardy, INAC is "creating further bureaucratic delays in already approved capital projects because they have to save money."

Charlie Angus, NDP Member of Parliament for Timmins-James Bay is critical of the government's attempt to recoup funds in Kashechewan. Angus was quoted: "You name me one non-native community in this country that ever suffered from a natural disaster that had to pay for the cost of this natural disaster by taking funding dollars from other communities."

INAC denies the charges.

An Indian Act

A response to an attempt of genocide

by Stewart Steinbauer

Artist Lawrence Paul Yuxwulptun publicly protested after his painting 'Red Man Watching White Men Trying To Fix A Hole In The Sky' was purchased by the National Art Gallery to be shown in their 'Indian Room.' He didn't want his work to be associated with the notional concept of 'Indians.' Earlier in his career, he had been charged with desecrating an official document when he showed, in one of his professional exhibitions, a photographic series of himself firing a high-powered rifle into a target-mounted official copy of Canada's 'Indian Act.' The photographic series was titled 'An Indian Act.'

Indian. There is no such word in any language indigenous to Turtle Island. In fact, there's no such word in any language indigenous to India. Back when Columbus made his historic voyage, the nation we now call India was called Hindustan, and the people there, because of their all-day-every-day spiritual practice, were characterized by the Spaniards as living in God, "in dios."

'The Admiral of the Ocean Seas' — the name given to Columbus by the Spanish Court for only being half a planet off course -- encountered what is now Haiti and the Dominican Republic. Folks there were living in God too. They weren't white folks either and they just happened to be where the flat-Earth mentality folks thought Hindustan must be. Columbus called them Indians, too.

Around 1550, the Spanish Court convened the Council of the Indies to clear up the legal and moral questions surrounding the lands and peoples living in Europe's New World. Despite an impassioned presentation by Bartoleme De Las Casas, documenting the horrors already visited upon the "in God" people



A helicopter hovers over the Six Nations' blockade in Ontario.

David Maracle

by the Spaniards under Columbus's command, the decision was taken to identify all of the peoples in the New World as Indians. To the court, Indians were a monolithic population developmentally lagging behind Europe and in need of the civilizing influence of Europeans. From the conference came the theoretical construction of an international system of wardship, where Europe's men of influence took upon themselves a task that has come to be known as "the White Man's Burden": bringing civilization to the darker 'races' of humanity.

'Indians' and Europe's international system of wardship came together in Canada as "An Act For The Gradual Civilization Of Indians," an official copy of which Lawrence Paul Yuxwulptun was charged for desecrating. This act of Parliament is still in effect; we now know it by its short name, the Indian Act.

As my uncle, Mike Stein-

bauer, likes to point out, all you need to know about the Indian Act is that it says, "The minister may...." The Indian Act gives the minister sweeping discretionary powers unheard of in modern democracies.

The basic notion behind modern democracy is that the people freely give fully informed consent to be ruled and choose representatives to form the government that decides the what, where, when, why and how of those rules. It's called the 'rule of law.'

Although the version of the Indian Act Canada currently uses dates back to 1876, that version was a rolled together collection of legal notions stemming from the 1550 Council of the Indies. In 1876, the people whose lives would become subject to the discretionary powers of the minister were not Canadian citizens, nor were they consulted, nor did they freely give fully informed consent to be ruled by the Indian

Act. In fact, the people so ruled did not become citizens of the nation exercising this rule until March 10, 1960, and became so without being consulted, never mind freely giving fully informed consent.

A lot of important events occurred before 1876 and a lot of important events have occurred since 1960, but let's narrow down our focus to the 84-year period when peoples not of the Canadian citizenry -- notionally called Indians -- were ruled by an act of a foreign parliament giving foreign persons dictatorial powers over their day-to-day lives in their own homelands.

Let's start with property rights. Indigenous views of property rights are not the same as European views of property rights, but a concept of property rights did, and still does, exist for indigenous peoples. Under the Indian Act, both original indigenous property rights and property rights as constituted under Canadian law were prohibited. This is still in effect.

The October 1876 version of the Indian Act coincides with the successful destruction of the 60-million-head buffalo herd, seen as a food source for 'Indians' and therefore necessarily destroyed by a concerted joint effort of Canadian and US governments. In my area of Alberta, an internationally binding treaty had just been signed in September 1876, promising that the indigenous way of life would continue as before, but with Her Majesty's gifts on top.

As compensation for agreeing to share some of the land with the Queen's people, indigenous people found themselves trapped on 'lands reserved for Indians,' with an Indian agent and an agent of Christianity, whose orders were backed up by the newly-formed

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Digging up Canadian Dirt in Colombia

Canadian corporations and aid agencies facing controversy and resistance

by Chris Arsenault

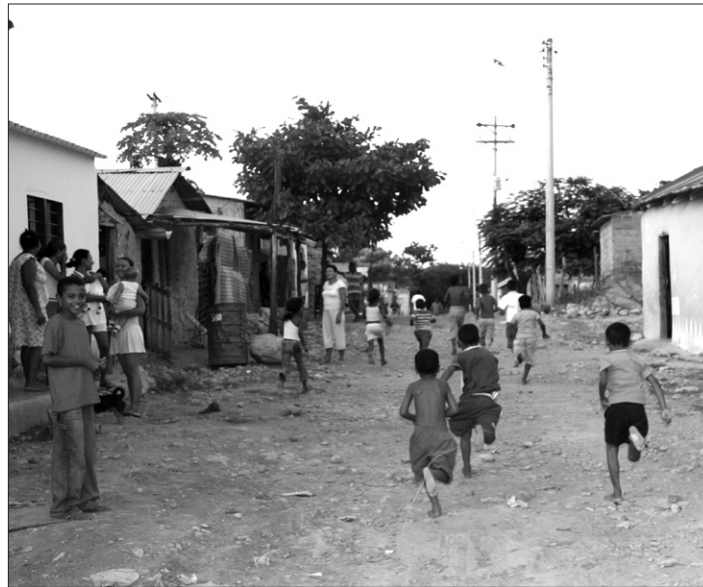
Up a flight of stairs, behind double-enforced bulletproof glass and a large, silent bodyguard, one finds the office of Francisco Ramirez, a mining-policy researcher and President of a small Colombian trade union.

Mining policy really isn't sexy stuff and researching it usually isn't a dangerous occupation, but some of Ramirez's conclusions can mean life or death, literally and figuratively. "Once they tried to kill me right here in this office," said the researcher, who has survived seven assassination attempts.

Colombia's mineral-rich underworld is often demarcated by the full-scale destruction of towns near mining sites, environmental contamination, paramilitary attacks and assassinations of those who stand up to mining interests. Here, Canadian hands are dirtier than those of a coal miner coming up from the pit.

"We had a five-year, \$11-million project in Colombia, which ran from 1997 to 2002," said a senior official with the Canadian International Development Agency (CIDA), who spoke on condition of anonymity. "Basically, it was to help Colombia strengthen its institutional capacity in both the Ministry of Mines and Energy and the Ministry of the Environment and the regulatory agencies these agencies worked with," said the CIDA official in a phone interview.

Many Canadians believe CIDA's role is building schools, providing food aid and doing other touchy-feely 'development' in 'poor' countries. But with a \$3.74-billion international assistance budget in 2004-05, CIDA spearheaded some controversial meddling in Colombia's domestic mining legislation. According to Ramirez, this 'development assistance'



Children play in Barrio near the mine.

Chris Arsenault



Refugees displaced by the Cerrejon mine in La Guarija.

Chris Arsenault

did not improve the lives of ordinary Colombians, but in fact helped to "further underdevelop Colombia, creating more poverty and decreasing tax revenue for public investment."

In 2001 and 2002, CIDA's Colombia branch teamed up with the Canadian Energy Research Institute (CERI), a think tank funded by the mining industry and various government departments, based at the

University of Calgary. The two organizations worked together to "streamline the country's mining and petroleum regulations," reported the *Calgary Herald*.

According to Ramirez, this "streamlining" had some nasty effects on average Colombians. "Environmental regulations were 'flexibilized.' Labour guarantees for workers were diminished and the property of indigenous and Afro-Colombian

people was opened to exploitation," said the researcher during an evening interview in Bogotá.

One of the most controversial changes to mining regulation concerns the amount of royalties paid to the Colombian government by foreign companies extracting non-renewable resources. After reviewing the new code with a lawyer in Bogotá, Ramirez's allegations of a Canadian royalty robbery glistened like elicit gold.

How CIDA works to trim royalties

Prior to August 2001, royalties were set at a minimum of 10 per cent for coal exports above three million tons per year, and a minimum of five per cent for exports below three million tons. After the code was "streamlined," with the help of CIDA, CERI and their Colombian legal team, the royalty tax for private owners of Colombian subsoil was reduced to 0.4 per cent, regardless of the amount of material extracted.

It's difficult to determine exactly how much money the Colombian people lost because of these changes to royalty rates. One thing is clear: In a country where an estimated 80 children die per day from hunger and curable diseases and where 64 per cent of the population lives in poverty (earning less than \$3 per day), the extra royalties pocketed by mining companies could be doing more than increasing stock dividends.

The new code also increased the length of mining concessions from 25 years to 30 years, with the possibility that concessions can be tripled to 90 years.

In 2001, the final year of new code's development and the beginning of its implementation, 1,667 homicides were committed in Colombia's mining regions, twice the average rate

of previous years, according to Ramirez's calculations.

The process by which CIDA helped alter Colombia's mining code has been called 'Canadianization,' but that isn't quite accurate. "Do as we say, not as we do," would be more appropriate. "Canadian royalty rates vary, but they tend to be more like three to four per cent," said Jamie Kneen, Communications Co-ordinator for Mining-WatchCanada, a union-funded research and advocacy group. Moreover, payroll taxes and provincial taxes are generally higher in Canada, bringing increased revenue to support programs like public health care, necessities not granted to average Colombians.

It is worth noting that, under Colombia's post-CIDA mining code, the 0.4 per cent royalty tax is not ubiquitous. "This notion of 0.4 per cent as the royalty rate is absurd; you should check your sources better," said Edgar Sarmineto, Director of land acquisition for Cerrejon, the world's largest open-pit mine, which supplies coal to power plants in eastern Canada and the northeastern United States.

"Our mine has paid more in royalty taxes every year for the last five years. Today, in royalty taxes alone, we're paying around \$300 million a year," said the senior mine official as he brought up pie charts on his computer screen.

The aberration in Cerrejon's royalty rates stems from Colombia's earliest mining code proclaimed in 1886. It was based on a French/Spanish model where subsoil resources are the property of the state, as opposed to the Anglo-Saxon model of full private ownership. Cerrejon is a useful example because of its size and political importance; Hernan Martinez Torres, recently appointed Minister of Mines and Energy by Colombian president Alvaro Uribe, worked at the Cerrejon mine for 17 years.

Cerrejon is divided into three main zones: north, central and south. The pre-CIDA



Mining trucks carrying coal and kicking up dust. *Chris Arsenault*



Workers at Cerrejon beside a company dump truck. *Chris Arsenault*

royalties are in place for the north and south zones because the subsoil is still owned by the state. Thus, as high oil prices push up demand for coal and extraction increases rapidly, the mine ends up paying more royalties. The centre zone, operated by the Swiss company Glencore (but still owned by Cerrejon) is private property, and thus the 0.4 per cent royalty rate is in full effect.

The focus on royalty rates is misplaced according to a mid-level official from Colombia's Mining and Energy Planning Ministry (UPME), the bureaucracy responsible for administering the new code, who spoke on the condition of anonymity.

"The real issue here isn't the royalty tax, but the regular taxes that all businesses pay. That's where most government money in the mining sector comes from."

But article 229 of the post-2001 code states: "The obligation to pay royalties on the exploitation of non-renewable natural resources is incompatible with the establishment of national, departmental and municipal taxes on the same activity, of whatever denomination, method and characteristics." Legalese aside, this means that if a company is paying royalties, it no longer has to pay state or municipal taxes.

If the UPME source is

correct in his claim that regular taxes are the key component for government mining earnings, then Article 229 essentially decapitates the state's ability to garner public good from the exploitation of non-renewable resources.

Technicalities aside, it is clear to people like Francisco Ramirez and institutions like MiningWatch and the North-South Institute that mining companies have benefited more than the people of Colombia from changing Colombia's mining and energy legislation. And thanks to vast public-education initiatives, senior CIDA officials seem to realize they now have some explaining to do.

Half an hour and a couple of tough questions into the interview with the senior CIDA official, the UPME source was getting irritated. "The mining code in Colombia was developed by Colombian government officials. We had almost negligible involvement in developing the code. They asked us to make one or two comments on specific areas," he said.

While discussions of royalty rates weren't appreciated by CIDA sources, they were happy to discuss peace-building initiatives and conflict-resolution schemes in Colombia with which the organization is currently involved. "With the Ministry of Mines and Energy and the Ministry of the Environment, we provided training and information on how to conduct community consultations and conflict resolution," said the senior CIDA official.

Bulldozers move in

These 'consultations' ring hollow for 700 former residents of Tabaco, a farming town in Colombia's northwestern La Guarija Peninsula, which was reduced to rubble by Cerrejon mine company bulldozers in 2001.

"There were 300 soldiers and police in anti-riot gear.

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The Canadian Wheat Board's Last Stand?

Proposed changes in the CWB could mean that farmers lose out and transnationals cash in

by Anna Kirkpatrick

On October 25, *Inside US Trade*, an American business magazine, published a report that could have serious implications for Canadian grain farmers. The Report of Technical Task Force on Implementing Marketing Choice for Wheat and Barley was first released not to farmers or the Canadian public, but to this US journal. According to Stewart Wells, President of the National Farmers Union (NFU), that reveals something about the report's underlying aims. "That should provide some indication of whose interests are being served with this report," he said. Essentially, the report argues for eliminating the present Canadian Wheat Board (CWB) and replacing it with the so-called CWB II, a move that many argue will threaten the viability of small wheat farmers in Canada and further increase the profitability of Big Agribusiness.

The Canadian Wheat Board was established on the initiative of farmers. At the beginning of the last century, farmers felt helpless at the hands of middlemen and market speculators, observing, among other things, an inordinate difference between the price they received for grain and its eventual selling price. In response to this situation, the pre-cursor to the CWB was established in 1917, and the Canadian Wheat Board Act was passed in 1935. The CWB has existed more or less in its present state for 70 years.

Today, the CWB is collectively owned by farmers and receives financial backing from the federal government (including low interest rates and guaranteed payments). The taskforce that wrote the report proposes to scrap the current board, which is composed of 15 members elected by farmers



Globally, the grain industry is dominated by transnational corporations with four companies controlling more than 70 per cent of international grain market. *flyzipper*

and five government representatives, and replace it with a board appointed entirely by the federal government. The move away from a farmer-controlled board is troubling for Wells. "Buried in the platitudes is the underlying theme of absolute government control of the Canadian Wheat Board," he said.

The report also suggests that the Board should be restructured to a share-capital company, with shares available for sale to any interested buyer. The CWB argues that this move will shift control of the Board away from farmers and into the hands of shareholders. According to a statement issued by the CWB on November 6, "In the share-capital model, farmers are inevitably forced into the position of being a supplier instead of an owner."

Currently, the CWB has the exclusive right to market

Western Canadian wheat and barley (with the minor exception of barley grown for feed). This function, referred to as a 'single-desk,' means that one organization represents all Western Canadian barley and wheat farmers. According to the NFU, "The CWB's single-desk selling advantage enables it to extract higher prices in world markets and to price-discriminate between buyers," thus getting more money for farmers. The NFU estimates that this advantage results in annual premiums of \$265 million for wheat and \$72 million for barley. The taskforce's report recommends that this feature be done away with, allowing other (mainly transnational) companies to compete. Agriculture Minister Chuck Strahl, who appointed the taskforce but did not sit on it himself, is in agreement with the recommendations and endorses "freedom of choice for marketing of wheat and barley and voluntary participation in the CWB." But various critics have pointed out that the CWB cannot be both strong and voluntary.

Jan Slomp farms near Rimbey in central Alberta; she is one prairie farmer concerned about what will happen if the single-desk is abolished. According to Slomp, in an environment of so-called 'market choice,' "the CWB cannot function. It does not have elevators or terminals, like all the other grain companies do. So in order to do business it would have to use facilities that were owned by other grain companies, making it impossible to capture a price higher than the price offered by these companies." As the CWB notes in its response to the taskforce report: "In the absence of the single-desk, a 'strong and profitable CWB' is a myth. In the absence of a single-desk there is no viable alternative for the

Canadian grain industry other than that which exists in the rest of the world."

Globally, the grain industry is dominated by transnational corporations with four companies controlling more than 70 per cent of international grain market. In a report published last year, the NFU notes that while corporate profits are on the increase, farmers are earning less: "...overall, Canadian farmers have not earned a single dollar of profits from the markets since 1984. Over the same period, agribusiness has accumulated profits almost certainly reaching into the trillions."

When asked who stands to benefit from proposed changes to the CWB, Slomp is brief and to the point. She names the four biggest players in the global grain trade: Cargill, Bunge, ADM (Archer Daniels Midland) and Louis Dreyfus. In its statement, the CWB warns that removing its single-desk function would have a crippling effect on Canadian farmers, while boosting the power of transnationals. Control would fall to companies whose "focus is quite naturally on the most profitable way to make the sale...[and who] are necessarily indifferent to whether the grain needed for the sale comes from Argentina, America or Ukraine."

Those who support the restructuring of the CWB argue that the board is obsolete and not financially viable. Various economists and think tanks (such as the George Morris Centre, the Frontier Centre for Public Policy and the National Citizens Coalition) have suggested that farmers would have lower costs and higher returns if the CWB were disbanded. The NFU disagrees. After tallying the benefits provided by the CWB (including price premiums,

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Locked Dumpsters Full of Mangos

Hungry people, wasted food, and the politics of dumpster diving

by Moira Peters

Unappeasable customers, bitter bosses and deserted lunch shifts; it is no secret that restaurant work can be soul-crushing. However, the most painful moments in the food industry -- ask anyone who has worked in a café, restaurant, bar or food store -- are moments spent throwing away good food. Those who work in supermarkets, bakeries and delis know that tossing bags of fresh bread and pastries, cases of coffee, and trays of uneaten lasagne, chicken and sautéed vegetables into the dumpster out back is part of daily reality.

Less visible is the more shocking layer of food waste that occurs even before food gets to restaurants and grocery stores. On the outskirts of towns, distributors and wholesalers operate construction dumpsters, which are regularly filled with produce which is riper, fresher, and generally of better quality than what reaches the consumer. This is the fate of the truckload of Ecuadorian mangos that ripened before making it to the supermarket and the flat of tomatoes from Ontario with a couple of bad fruit, thrown "away" for fear the decay would spread over the whole shipment.

Spencer Mann is sensitive to food waste and food security. He is a founding member of Co-op sur Genereux in Montreal: a housing co-op of 15 members. "These giant dumpsters full of beautiful food are not located near residential areas and are therefore more difficult to access for people who use dumpsters as a source of food," he explains. Part of the solution to the injustices of food waste, says Mann, is to become part of a society that is "okay with waste," but makes that "waste" accessible to those who will make use of it.



Food waste needs to be rethought, reduced and rerouted. *Becky Lai*

Mann's interest in the content of dumpsters is more than cerebral. Dumpsters are the main food source for Mann and the other members of Co-op sur Genereux. "The first time we started consciously dumpster diving was during harvest time, at the Jean Talon market. At first we were buying our produce; then we noticed the vendors throwing away perfectly good tomatoes and eggplants." There is one hour between the market's closing

time and the time the truck comes to take away dumpster contents. Mann describes the sense of conviviality among the regular divers at the market -- elderly Italian women, young locals and new immigrant families -- getting "incredible hauls," and the swapping that follows.

Keeping the food industry's "waste" accessible means supporting food redistribution efforts and also sorting out a clear sense of the politics of

dumpster-diving. "It is an art to get to know the rhythm of a dumpster," explains Mann, "to learn when it is filled and when the food is taken to the dump. Part of the etiquette of dumpster-diving is to leave food for people who are regular visitors to that dumpster. There are many families who rely on that food. One strategy is to collect food only just before the truck comes, so you know you are not taking food from someone else's mouth."

Before embarking on an urban scavenging adventure, one must know the rules. Don't rip bags; open them to look through them and then close them again. Be quiet. Leave the dumpster cleaner than you found it. Be respectful in conversations with employees, managers and owners. "Eighty-five per cent of these interactions will be positive. Employees of a store tend to know only too well about the food that is being wasted in their store and tend to be supportive of that food being used instead of sent to the dump." Owners and managers, who would prefer that customers pay for food, are less tolerant. That is why it is crucial to respect the rules: you don't want to be responsible for a local dumpster -- upon which 10-15 people might depend for their daily bread -- becoming locked up.

"Sometimes it is unfathomable that things get thrown out." Mann gives the examples of a 30-lb bag of organic Fair Trade sugar, unopened bags of organic figs and sun-dried tomatoes and huge bags of dried chickpeas. Co-op sur Genereux challenged its members to one month of surviving exclusively from dumpsters, and succeeded. However, Mann acknowledges the difference between benefiting from a wasteful

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Why is good food thrown away?

1. Capitalism allows for a certain margin of waste. Food waste makes up a large portion of food cost and inventory.
2. 'Best before' standards require merchants to toss food that has 'expired.' Restrictive health by-laws, which often prevent restaurants from giving away food, turn such food into a liability for the restaurant.
3. Shelf-space has value. This means a merchant needs his or her product to be of the highest value possible, or it is not 'worth' the space it takes.
4. If a merchant were to sell blemished food for, let's say, half-price, his clientele would change. He would lose rich clientele who do not want to shop alongside poorer clientele.
5. A business demands everything that leaves through its doors to be of high quality for the sake of its reputation.

“Race” from page 2 »

education, access to services...”

Many of the accusations of Lincolnville residents have been echoed by other black communities in Nova Scotia and are reminiscent of the complaints by former residents of Africville, a black community formerly located in Halifax, which was destroyed by the Halifax municipality in the 1960s.

“The dump is just the outlet for the anger and outrage that the community has felt towards the municipality of Guysborough throughout the years,” says Daye. “Lack of development, lack of employment. Other communities had summer grants; none of the kids from our community had summer jobs so they could save for university. It’s simple little

things like that. And the little things add up to one big thing.”

“We’ve lost too much,” says Lincolnville resident Wendy Campbell. “We’re not going to lose no more. We’re here and we’re here to stay.”

Those protesting the landfill “have nothing better to do,” says Lincolnville resident and municipal councillor Sheila Pelly. Pelly has found herself at the centre of the landfill battle as the Councillor for District Two, which includes the communities of Lincolnville, Sunnyville and Upper Big Tracadie. Along with the municipality, Pelly supports the opening of the second landfill and says the majority of Lincolnville residents do as well.

“It’s hard to put into words the outrage I feel towards the

councillor and the municipality,” says Daye. He says he wasn’t aware of the community consultation when it took place and that Pelly and other municipal councillors have refused to attend any of the community meetings held in Lincolnville since then. For those campaigning against the dump, this appears to frustrate them almost as much as does the dump itself. Residents feel like no one cares enough about the future of their community even to listen to their concerns.

“We’ve had a number of meetings where the municipality from all levels was invited to come to listen to us and try to work with us on something,” says Daye. “I’m sure something could have been worked out.”

“It’s hard to identify it

as racism ‘cause it is subtle,” says Curry. However, he adds, the cumulative effects are not subtle. Poverty, lower levels of education and higher rates of addiction are just some of the problems facing communities of colour in Canada.

“It’s been way too long to be dealing with this kind of stuff,” says Curry. But he does see some hope in Lincolnville, “I do think it’s great that the community is standing up against the environmental racism that is going on because a lot of time communities just don’t have the power to stand up. Especially when it’s a marginalized community,” he says. “It’s very encouraging to me to see a community standing up.”

“Fishes” from page 6 »

hold new consultations when it took over the mine. Environment Canada employees Chris Doiron and Patrick Finlay of the Mines and Minerals Branch claim they did not become aware of the project’s intention to use Trout Pond as a mine waste disposal site until February 2005. There are concerns that the amendment revision process to include Trout Pond and the other lake on Schedule 2 was hastened to accommodate Aur

Resources’ desire to start operations in 2006.

Trout Pond is not the first natural water body in Canada to be used as a tailings impoundment area. For decades, mining companies dumped waste in a number of water bodies across Canada. But in 2002, changes aimed at restricting the practice were passed under the Fisheries Act.

Schedule 2 was also added to the MMER in 2002. This happened without any wide

public consultation. Schedule 2 legalized historic mines’ use of lakes--ostensibly, those lakes were non-fish-bearing arctic and alpine lakes--and also allowed new mines to dump waste into fish-bearing waters. The reclassification of the two lakes in Newfoundland marks the first time that Schedule 2 was used to allow a known fish-bearing water body to be used as a tailings impoundment area.

Environment Canada confirms that at least nine

other mine projects in British Columbia, Nunavut, Saskatchewan and the Northwest Territories are seeking similar amendments to use lakes for waste disposal.

Environmental organizations and some First Nations are currently considering legal interventions to do away with Schedule 2 before more mining companies are permitted to sacrifice freshwater lakes and fish-bearing water bodies.

“Fishes” from page 6 »

the sea and in all parts of South Korea. In February 1997 the US brought depleted uranium shells from its base in Okinawa, Japan, into South Korea and deployed them.”

In other cases, Canada’s nuclear exports have attracted more attention from the media.

In March 2006, the Globe and Mail reported that, “Watchdog cleared tritium shipment to Iran.” Referring to the highly controversial Pembroke nuclear manufacturer SRB Technologies Canada, the Globe reported: “The Canadian Nuclear Safety Commission approved a shipment

to Iran last year by a Canadian company of about 70,000 glow-in-the-dark lights containing tritium, a radioactive gas that can also be used as a component in hydrogen bombs.”

Martin Mittlestaedt, the author of the Globe report, told the CBC on December 5 that Foreign Affairs in Ottawa was “extremely nervous” at SRB Technology’s shipments of dual-use tritium to Iran.

Commercial Candu reactors breed tritium, which Lynn Jones says is an agent of irreversible genetic damage, cancer, immune suppression and other pathologies.

According to Jones, the

Globe report was based on correspondence between SRB Technologies and the Safety Commission obtained by her NGO through an Access to Information request with the Commission.

Ms Jones told the Dominion that her Access to Information records reveal Canadian Nuclear Safety Commission approval of SRB’s application on September 26 2002 to export tritium-containing devices to “eight organizations in Korea.”

Radiation protection professional Rosalie Bertell, biostatistician and retired president of Toronto-based International Institute of Concern for Public

Health, is one of many who oppose the proliferation of nuclear technology--in the North as in the South.

“After fifty years of US threats to use nuclear bombs in North Korea, and most recently calling them part of the ‘axis of evil,’ North Korea has joined the Asian nuclear club and holds South Korea and thousands of US military hostage to the same threat,” said Bertell.

“We must disarm the five nuclear nations which started this competition in order to achieve global peace.”

”Wiki” from page 4 »

of articles. “We should continue to turn our attention away from growth and towards quality.”

Still, not all of Wikipedia’s most-active contributors want academics in their club. They argue that an army of hobbyists, teenagers, and even

the occasional troll can create a more comprehensive, more useful, and possibly even more accurate resource than can be found in the ivied halls.

Read the original article in full at The Chronicle of Higher Education (www.chronicle.com)

”Indian Act” from page 9 »

North-West Mounted Police.

In her 1980 essay ‘From Colonialism to Economic Imperialism: The Experience of the Canadian Indian,’ sociologist Gail Kellough likened the effects of the Indian Act to a forced march through European history because it created a feudal relationship on every reserve in Canada. Writing in 1970, Robertson notes:

“The Indian Affairs Branch is the lord of the manor. The Indian agent is the local manager. The lord has total control over the lives of his serfs, who neither own their land nor rent it. They are “crofters” permitted to live on the land and farm it but not for their own individual benefit. The lord or manager tells them what to plant and when to sow or harvest; he provides the equipment; he tells them when to sell the crop, and at what price.”

What Kellough and other well-meaning Canadians looking sympathetically at Canada’s “Indian Problem” don’t mention is the intentional destruction of

the national characteristics of Indigenous Peoples. Raphael Lemkin, who originated the concept of genocide, called this its stage one. Economy, governance, language, spiritual practice and customary law were all abolished by decree of the Indian Act. During that 84-year period: Indian Act Chief and Councils were established and traditional governance systems suppressed; John A Macdonald ordered forced starvation as collective punishment for the North-West Rebellion; the pass law controlling movement outside of reserves was implemented; and Duncan Campbell Scott’s ‘kill the Indian and spare the man’ residential schools removed up to five generations of children from family homes, leaving the children thus ‘schooled’ in a mental/emotional state modern psychologists call ‘Post Traumatic Stress Disorder.’

The cumulative effects of this 84-year period were:

- Killing members of the group.
- Causing serious bodily or mental harm to members of

the group.

– Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part.

–Imposing measures intended to prevent births within the group.

–Forcibly transferring children of the group to another group.

For those not familiar, that is the definition of genocide as enshrined in the Genocide Convention, which Canada signed in 1949 and ratified in 1952.

By 1925, social scientists were rushing to reserves to observe the last of a ‘dying breed’; it had become common sense to ordinary Canadians that ‘Indians’ would not and could not survive because of their natural inferiority; Darwinian notions of the survival of the fittest had been applied to human societies and ‘Indians’ were obviously slated for extinction.

Inexplicably, this monolithic population did not become extinct, as predicted, but instead began a resurgence

that carries on today, and explains the forced imposition of Canadian citizenship in 1960 and the continuing development of Canada’s ‘aboriginal doctrine’ in 2006. According to this doctrine, ‘Indians’ are put through the next transformation, with neither consultation nor consent, on a journey towards becoming ‘ethnic Canadians of aboriginal ancestry.’ As the Indian Act’s full title makes explicit, it’s a gradual process. ‘Indians’ must be contained within the framework of a developmentally backward monolithic dependent population.

The bottom line? Calculate Turtle Island’s current market value and GDP and you’ll get the picture. There is something called the Great Game going on, the international struggle for geopolitical control of the entire planet. Indigenous Peoples of Turtle Island have been caught up in this game for over 500 years, most recently as pawns called ‘Indians’ created by the Captains of Industry and the Great Statesmen who claim the right to play the game.

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NEWS FROM THE GRASSROOTS

“Colombia” continued from page 11 »

There were also representatives from the mine, the mayor and a priest. They smashed the houses with large machines. They took our farms,” said Jose Julio Perez, the former Tabaco residents’ elected leader, when discussing the ‘community consultations’ Cerrejon mine conducted before displacing the farmers.

“Mistakes have been made in the past. We are working to be better community partners,” said Edgar Sarmineto, the senior Cerrejon mine official. Apparently, CIDA’s information on how to conduct community consultations wasn’t properly communicated.

Tabaco was one of several villages destroyed by this particular mine, and three more – Chancleta, Pantilla and Roche – are on the chopping block.

“People from the mine have been threatening me to leave and they’re stealing my cattle,” said Tomas Ustatie, a farmer in Roche who milked his cows as we spoke.

Two men on horseback who do not live in the community watch our conversation

closely. Ustatie says the mine is paying goons to eavesdrop on community members and create problems.

Sarmineto admits the mine hires private citizens, i.e. vigilantes, to watch property and garner information. “This is a very large site and there is a lot going on here with the guerrillas and other problems. We need to keep informed,” says Sarmineto.

Along with irregular forces and paramilitaries who often guard mine sites, gather information and sometimes harass local residents, the military also works closely with Cerrejon and other mines.

Peace without justice

Most residents in towns near the mine site are indigenous or Afro-Colombian. According to international law - International Labour Organization (ILO) Convention 169, ratified in Colombia in 1991 - indigenous persons must be consulted on issues that affect their land and any agreements affecting them must come through negotiation.

By the admissions of Edgar Sarmineto at the Cerrejon mine,

the company never conducted serious negotiations with the people of Tabaco before destroying their village.

To circumvent pesky international protocols and domestic legislation, the Cerrejon mine hired an anthropologist who claimed there was only one Afro-Colombian in Tabaco. “It’s not enough to deny them land. Now the company is denying who they are as a people,” countered one international observer.

In fact, any indigenous groups on the Guarija Peninsula and beyond say they were never consulted when the mining code was altered in 2001. Thus the CIDA-backed legislation likely violates ILO 169.

The trajectory of dispossession, privatization and government impotence that CIDA’s code helped spawn is being accelerated by Colombia’s right-wing, Harvard-educated President, Alvaro Uribe. On July 25, the Colombian government announced it was privatizing 20 per cent of Ecopetrol, the state oil company – a ludicrous move considering the profitable firm puts large amounts of money into the public purse and will only continue doing so as oil prices rise.

President Uribe was re-elected over the summer with a strong mandate. Questioning for peace in Colombia, Uribe made a deal with the devil, providing amnesty to some 30,000 members of right-wing paramilitary groups, many of whom have been implicated in massacres and other crimes. Thus far, the devil has delivered.

While tenuous peace may become part of Uribe’s legacy, critics argue that justice will not. The country’s vast natural wealth has been siphoned off by well-connected government functionaries and sold away to foreigners at bargain-basement prices.

Ramirez says he has lasted this long, “because I believe in God and run very fast.” Solidarity activists say Colombians need more than crucifixes and cross-trainers to deal with the current theft of resources. They need our support not because we’re nice people, but because we cause many of their problems.

“CWB” from page 12 »

low freight costs and efforts to prevent the introduction of GM wheat) the NFU estimates that the Board saves farmers over \$800 million every year.

Despite serious opposition from farmers, Minister Strahl is pushing ahead. According to Strahl, “We have promised to implement a system of

marketing choice, and we are moving in that direction.” Until recently, Strahl dismissed the notion of farmer plebiscites to determine the future of the CWB, even though such votes are required by law under the Canadian Wheat Board Act.

Already, the resistance of farmers has met with some success. According to Stewart Wells, while there is still no

commitment to hold a wheat plebiscite, “Farmers have scored a major victory by forcing the federal government to conduct a plebiscite on barley.” Much will depend on how the plebiscite is worded, however. Wells, for one, is not optimistic: “We don’t have much confidence this government will run a fair vote on this plebiscite.”

For Jan Slomp a future

without the CWB is a grim prospect. “Many farmers have indicated to quit producing after the single-desk is gone,” she said. “It does not make sense to keep trying if all the farmer market power is gone.”

“Mangos” from page 13 »

system and the need for waste to be rethought, reduced and rerouted.

Distributors can participate in this change by ordering on demand instead of on speculation and by getting involved with local food redistribution organizations that take their

‘waste’ to food banks and soup kitchens. Local businesses can order responsibly to cut down on overstock. Consumers can demand local food which will not have to survive a trip across a continent, and be less picky about blemishes and discoloration that does not impact the taste or nutritional value of the food.

Awareness events, such as Montreal’s “Etat d’Urgence,” organized by the “urban intervention” group ATSA, seek to encourage people to confront the reality of the wastestream. Since 1995, ATSA has co-ordinated an annual five-day “urban refugee camp” in downtown Montreal, feeding, clothing and entertaining people

of all social stripes. Each year, for the last meal of the event, Co-op sur Genereux has fed more than 200 people on spoils saved from Montreal dumpsters. Mann clearly enjoyed the irony: “Our food was the most popular all week.”