



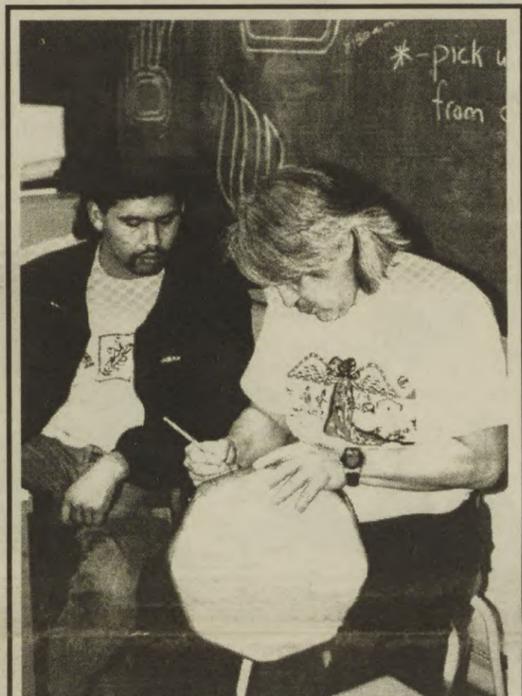
# Ha-Shilth-Sa

VOL. 25 No 2  
January 29th, 1998

Ha-Shilth-Sa  
Nuu-chah-nulth for  
"Interesting News"

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## C'issa?ath Painting Pride Project



## Treaty Planning Session

January 15th & 16th 1998  
Somass Hall - Port Alberni

Delegates gathered for a treaty planning meeting that had been postponed from the 12th and 13th out of respect for the losses experienced by the *Keitlah* and *Little* families. *Sharon Styan* welcomed delegates to the meeting in place of Executive Director *Norman Taylor* who was at another meeting. *Sam Johnson* gave the opening prayer and *Willard Gallic* asked the meeting to stand in silence out of respect for the families of those who had recently suffered losses, including "a great lady" *Qweena - Lillian Michaels*.

In discussion of the agenda there was some apparent frustration at the busy schedule of *Hugh Braker* who was unable to allocate time to address the meeting as the postponement from Monday and Tuesday meant that he had other business that prevented attendance. It was suggested that there be a later discussion of the situation after *Vic Pearson* arranges a meeting with *Hugh Braker*.

### Update Report on Meeting with the DFO December 19th 1997

*Cliff Atleo* reported to the table that the meeting was a good session and it was our intention to make a major push for our Interim Measures Proposal with the Ministry of Fisheries.

Comments suggested that they would like us to operationalize certain aspects inside or outside the treaty. Their agenda seemed to include wanting us to consider a model based on joint management. *Cliff Atleo* reported that we persisted and ultimately they seemed to understand our desire to

discuss our model. Third party involvement was stressed but this would not be at the working group level. After a meeting on January 6th we will be meeting again in Victoria on January 19th and make our presentation at that time.

In following discussion *Mexsis* asked for clarification of "operationalizing parts of our proposal" and *Cliff* suggested it was a bureaucratic device to take parts which fitted in with their agenda. *Robert Dennis* expressed his belief that BC and Canada would be doing everything they can to delay management boards. *Cliff Atleo* responded by agreeing that we should take a very close look at what we want to make work and include. *Charlie Cootes* expressed his satisfaction with having had federal and provincial representatives at the meeting and believed that the DFO seem to be slowly coming round to recognizing the worth of regional management boards.

### Parliamentary Standing Committee for Fisheries & Oceans Visit to Ucluelet and Port Alberni

*Vic Pearson* introduced a suggestion by *Don Hall*, who was at another meeting, that we make a presentation (or presentations) when the Standing Committee comes to town. There was a wide-ranging discussion which culminated in the decision to make five separate presentations on behalf of all 13 NCN Nations to the Standing Committee sessions as follows:

1. Salmon stocks issues (Huu-ay-aht Nation) in Port Alberni

...Continued on Page 4

The old Ha-Ho-Payuk School in Port Alberni may be empty of children but it is still a place of education and training. Seven students are enrolled on a twelve week Painting Pride project, managed by *Jessie Stephens* and taught by C'issa?ath artists *Wil Robinson - Tuuq'it* and *John Dick Jr.* The timeline for the course clearly shows that a holistic philosophy is at the heart of the program.

Some of the practical and spiritual elements in the training include: study of old Nuu-chah-nulth paintings, balancing designs, mixing paints, field trips, cultural and protocol training, storing artwork, traditional feasts, drum making, tribal history, family lineage, treaty, learning & practising traditions and a variety of other segments.

The artists presenting the course, are obviously caring, practical and experienced in their craft. *Wil Robinson* has been an active artist for five years, after a career that included working for the Provincial Museum in Victoria. An accident then forced him to examine opportunities to work for himself as an artist. His first teachers were *Vern Etzerza* and *Gene Brabant*. He works in the Nuu-chah-nulth style using traditional tools and materials, such as adzes and knives, whenever possible in the creation of masks and bowls. His local influences as an artist include *Pat Amos* and the work of *Tim Paul*.

*Wil Robinson's* aim for the students is to use a holistic approach that blends practical hands-on experience with cultural teachings.

...Continued on Page 2

### ELSEWHERE...

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## Ha-shilth-Sa

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## DEADLINES

Please note that the deadline for submissions for our next issue is **noon on Wednesday, 11th of February 1998**. After that date, material submitted & judged to be appropriate cannot be guaranteed placement, but, if still relevant, will be included in the following issue.

In an ideal world, submissions would be typed, rather than hand-written. Please write return name/address on all submitted photographs and enclose a self-addressed envelope for their return

Please note that although we would certainly like to be able to cover all stories and events, as well as submitted material, we can only do so subject to:

- Sufficient advance notice
- Reporter's availability at the time of the event
- Editorial space available in the paper
- Editorial deadlines being adhered to by contributors

Ha-Shilth-Sa

## LETTERS & KLECO

Ha-Shilth-Sa will include letters received from its readers. All letters must be signed by the writer and have the writer's name, address & phone number (if any) on it. Names will be withheld by request.

We reserve the right to edit submitted material for clarity, brevity, grammar and good taste. We will definitely not publish letters dealing with tribal or personal disputes or issues that are critical of Nuu-chah-nulth individuals or groups.

All opinions expressed in letters to the editor are purely those of the writer and will not necessarily coincide with the views or policies of the Nuu-chah-nulth Tribal Council or its member First Nations.

### Kleco

I would like to thank my brother, Valentine Gomez for babysitting for free for me. If it wasn't for you, I couldn't have gotten straight A's in school. Thank you.

From Linda Gomez.

### Kleco

After several attempts to start this letter it seems that my words in writing just doesn't seem enough. Although I know that I can't at this time thank you personally.

You can't imagine what your generous support and strength did for all of us at the loss of our beloved Linda Mallon. Our love goes out to all our relatives and friends in great appreciation.

Thank you to Rev. Frank Salmon and Rev. Phil Jacobs for officiating the funeral service.

Thank you Violet Thomas for reading the eulogy. Violet - you were always a special friend for Lyn. To you Uncle Henry for the special poem for Linda.

To all of Linda's friends and relatives: "Kleco-Kleco" for the special tribute you did for Linda.

To the pall-bearers John K., Errol Sam, Steve Tom, George Louie, Norman George, Gordie Modeste, Nick Albany and Greg Sam. Thank you for your support. You will all remain in our hearts.

Helena, Tom, Diane,  
Michelle (Mike), Lorne Vincent,  
Francis, Natasha & Dominique Sam.

### Kleco

I would like to express my gratitude and appreciation to all the Mowachaht&Muchalaht people for allowing me to dwell in their territory.

Kleco-Kleco for the farewell luncheon. It brought tears to my heart.

Kleco for the beautiful print. I love it.

From the borttom of my heart, Mow/Much people, Kleco-Kleco!

From

Dana Atleo

"Painting Pride Project" from Cover

The course is focussed towards a feast & celebration at the c'uuma?as Hall when there will be the official unveiling of an eight foot by sixteen foot panel of a village scene at the end of the Hall. These will be original panels created by the students in the C'issa?ath tradition.

John Dick Jr. is a C'issa?ath carver who began seven years ago.

His main output has been masks, paddles, plaques and drums. He has always admired Wil Robinson and classifies himself as an artist by nature rather than having a lot of personal influences on his style.

He is pleased with the way that the students on the course have recognized that "instant gratification" is not something that either an artist can expect or the Nuu-chah-nulth traditions allow. The making of a drum, for example, begins with the preparation of the deer hide and culminates some time later with the decoration of the finished product. This is one of the elements in the Painting Pride Project. John Dick reports that the students recognize the time that needs to be taken. His main hope for the project and the students is that they will continue to develop the techniques and attitudes that have been introduced and pass them on later to a new generation.

Painting Pride is a Nuu-chah-nulth cultural project that promises rich personal and community rewards in the short as well as the long term.



The seven C'issa?ath students were asked what they wished to gain from the course and what they thought they would be doing a few years down the road. Their replies were honest, sometimes good humoured and frank.

**Howard Little:** I hope to rediscover some of my native culture and also by painting the c'uuma?as Hall to bring some culture back to the community. In five years I hope to be in school.

**Nathan Watts ~ Yahtsuputh:** What I want to get out of this course is more cultural pride and to build my art skills. Five years down the road I hope to be still learning how to draw, paint, carve etc. In five years I hope to be working somewhere.

**Barry Watts:** In and after this project I feel I'll be gaining a ton of knowledge, spirit and respect of our culture. I know now I'll be doing arts and traditional song and dance for a long time and hope to enrich it to our surrounding community.

**Trevor Little:** At first I wanted to accomplish becoming an artist. Now my expectations are far greater, I would like to learn more about my culture. For instance my native tongue. I would say more but I was limited to a few lines. I basically thought the course would just teach us art, but its turning out to be much more. Finally, what I see myself doing in five years is finding myself and exploring options in art and my culture.

**Geoff Gus:** What I hope to get out of this course is artistic painting experience. As well as cultural and tribal history. Five years down the road I see myself finishing a university or college degree while still practicing my artistic abilities.

**Richard Dick ~ Kapča (Critch):** I like to learn more of native language and our history of our tribe and I learned to respect our elders.

**Eugene Antoine (Chops):** Eugene was not available when the project was visited but coordinator Jessie Stephens reported on his keenness and enthusiasm. He attends on a volunteer basis and is most eager to learn. He goes out of his way to help the team and is an asset to the class.

Jessie Stephens has an infectious enthusiasm for the project and the various levels of cultural expertise that it is developing already. "Those who will gain most are those with an open mind and I am observing that developing already. It's about singing and dancing and language and a whole lot more. It's about becoming a team and learning what it is to be C'issa?ath. It's about helping to explain why we do what we do."

...Report by Chris Beddows

## 37 Years Together



During the lunch break at the Treaty Planning session recently held at the Somass Hall in Port Alberni, Murray and Sarah John were presented with a cake in celebration of their 37 years of marriage. Cliff Atleo made the presentation on behalf of the delegates and the gathering offered its congratulations to the happy couple.

## Francis Frank Steps Back from Table

At the conclusion of the Treaty Planning meeting held on January 15th and 16th in Port Alberni, Francis Frank of Tla-o-qui-aht First Nation asked for permission to address the delegates. With his Nation standing behind him, Francis Frank apologised to his chiefs, Moses Martin, his Aunt Precious and all the delegates for not giving advance warning of what he had to say. As Francis Frank has had difficulty during the unfolding of recent events in having his say, Ha-Shilth-Sa would like to report his words verbatim.

"This is my last pre-treaty. I have decided in the interests of my family that I can't continue. You may or may not be familiar with what's happening at TFN with media coverage. Unfortunately, right or wrong, I feel to be the personal target. It's in the best interests of TFN and this table that I do not expose you to what is associated. I thank Rosie Cootes - be strong - walk with your head up.

I've talked with my family - treaty is much larger than one person - it's about the future generation - we're doing this for our children and it's for my children that I'm removing myself. I don't want them to have the strains this has brought on.

This may not be the place to resolve internal matters, but I'm involved at this table and by stepping back, TFN may have a chance to be united, to be strong. Hopefully, what TFN is struggling with now - we have people who want to go through the media - I don't want this to affect this table or TSC and so I withdraw as a treaty negotiator.

Hopefully we can take this as a learning experience for us all. The time is now that we have to become stronger, more united - to focus on what we can achieve by working together - building on the positives that exist at this table.

Don't get stuck in a continuous mode of negativity - try to show appreciation of what is being done. It's important, as Cliff Atleo said, to focus on what can be done. I want to encourage the table to remember who the real fight is with - it's not ourselves - we're not the enemy. Our fight is with BC and Canada for our rightful place here.

I take my steps now to withdraw in the hope that TFN and this table will not forget what the issues are. It's not about Francis Frank - it's about Tabatha and Chancellor. If by stepping back, my Nation becomes stronger, then my children will benefit. In my mind and heart I know I've done no wrong - not as alleged in the papers - but if TFN becomes stronger, so be it. I encourage TFN to regroup, strengthen yourselves, be a bigger force to be reckoned with. I encourage Nuu-chah-nulth to do the same. I encourage us all because - that despite criticism - we've been exposed, ridiculed. Because I'm the personal target, I must step back.

I have a lot of trust and respect for a lot of you round this table. Moses has proven himself very capable. I apologize to my chief and my Aunt Precious - who filled a void for me...

Thankyou."

The delegates were in some distress at the moving and powerfully expressed withdrawal of Francis Frank. There were strong emotions in the hall and a number of individuals and groups paid tribute to Francis Frank in impassioned speeches.

Cliff Atleo reminded us that we are all in the same canoe as the Nuu-chah-nulth Nation and that Francis Frank had been a strong backbone in the treaty process. Archie Thompson spoke powerfully of needing men of education and strength like Francis Frank. Others spoke of how impossible it would be to replace him and admired him for his courage in making this decision. Various members of the Elders Advisory Council pledged their support for Francis and his work. As Stanley said, "The battle is not with ourselves, it's with the other two governments. Your hurt is our hurt, your victories are our victories, your strength is our strength - and your child is my grandchild. We're in the same canoe but one of the paddles has broken. We who are left in the canoe will paddle harder to get to our destination."

Darlene Watts concluded the tributes from the table. She emphasised that the delegates were a family for Francis and that he must not feel alone. "We must learn from all of this. A time will come when you're back at this table which you have made stronger for family, community and the future. ... You have made a difference, Francis, and we want to acknowledge that."

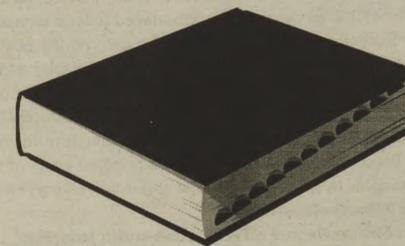
...Report by Chris Beddows

## QUESTION:

WHAT MASS STORAGE SYSTEM CAN CONTAIN MILLIONS OF BITS OF INFORMATION, NEVER CRASHES, COSTS A FRACTION OF A P.C., IS ACCESSIBLE BY A CHILD OR AN ELDER AND CAN'T BE CONTROLLED BY MICROSOFT?



## ANSWER:



## Correction

It wasn't necessary to be an eagle-eyed reader to realize that the photograph in the last issue captioned as Larry Johnson (page 10 "Huu-ay-aht & Biodiversity") was, in fact, a photograph of Larry's father, Ken Johnson. We apologise to both gentlemen concerned for the error. These things shouldn't happen... but they do.

Editor

"Treaty" continued from Cover

2. Technical presentation (Don Hall) in Port Alberni
3. Mifflin Plan issues (Ahousht Nation) in Ucluelet
4. Individual vessel quota issues (Ucluelet nation) in Ucluelet
5. WCVI Interim Measures issues (NTC) in Port Alberni

#### Natural Resources Mandate Working Group

Vi Mundy presented the review of material developed to date. Initial discussion centred on the definition of "conservation" from a Nuu-chah-nulth perspective. Francis Frank believed that the Nuu-chah-nulth perspective was quite simple - that "...we only take as much as we need and we use all of that which we take." Cliff Atleo added - "...when there is low abundance we do without." The table asked Vi to incorporate some of the issues and items that had been discussed into a revised document. She then went on to introduce work that had been done on ...

#### A Process for the Nuu-chah-nulth Annual Allowable Harvest

After discussion a slightly revised set of principles and a process for implementation was agreed. The thought behind the agreed principles focused on Nuu-chah-nulth needs and interests, allowing for growth of our population, being of prime consideration with no determination of harvest being accepted that tried to limit Nuu-chah-nulth share to a percentage of total allowable harvest.

The process was to be that all three governments agree on a process to determine the total population of a species and that they will then agree on a process to number each species to be conserved, leading to a formula for a harvest that allows for conservation of the species.

After a delicious lunch hosted by the Tseshaht Nation and catered by Mary Ann Fred, Vic Pearson introduced the...

#### Report on Raw Log Exports

There was discussion with particular contributions from Francis Frank, Mexsis and Judith Sayers. Ultimately it was agreed that the Nuu-chah-nulth members of the TSC are to press for a response by BC on the concept of a log surplus testing area that is geographically the same as the Nuu-chah-nulth Ha-hoolthee.

#### Lands, Air and Waters Mandate Working Group

Matthew Lucas took the table through the Declaration and Claim that had been developed by the Mandate Working Group. In on-going discussion there were a number of interesting points raised. Mexsis suggested that in the light of Delgamuxw, perhaps we should ask BC and Canada to identify their interests in a nation's territory rather than putting up a case for our own land selection.

Cliff Atleo recommended that individual First Nations think carefully about their methods of land selection as the future is going to be different to where we are today and we should decide how best we can achieve what we want in the future.

Archie Thompson suggested that we need to have the general public understand exactly where we are. Stanley Sam supported this line strongly and added that elders are not afraid to talk because they are telling the truth and in that lies their strength. "DFO are trying to rule us and it is us who should be telling them what we can do in our own territories."

#### Jurisdiction and Governance Mandate Working Group

Deb Foxcroft took the delegates through the comparative analysis of BC's Proposed Principles on Child Welfare and Nuu-chah-nulth's position - which she summarized as superior. There was much discussion on the analysis and our position.

Amongst a number of comments and suggestions, Charlie Cootes wanted to stress that Nuu-chah-nulth laws should prevail and that we should develop our own family laws and justice systems. Judith Sayers indicated that we do not want the current delegated authority but real authority in a post-treaty future. She emphasized a need for Nuu-chah-nulth future independence from provincial and federal paternalism.

It was finally agreed that the analysis conducted by Deb Foxcroft of the proposed BC principles for child welfare, together with the discussion of the analysis should be considered by the Jurisdiction and Governance Mandate Working Group in developing a final draft of the Nuu-chah-nulth principles and interests for negotiation on child welfare.

#### Day Two

Sam Johnson opened the meeting with a prayer in our language in which he asked the Creator to look after us and give us the power and goodness to succeed in our discussions. Stanley Sam urged the members of the table to take direction from the elders who pass on the ways of our ancestors in dealing with the other governments. "In this new year I urge you to consider how we may strengthen ourselves as there are not many elders left who can be of help."

#### Update on Education Negotiation

Blair Thompson took the table through the Guiding Principles that had been developed. These, in summary, were as follows:

1. Nuu-chah-nulth education begins before a child is born, and continues

throughout life through teachings by parents, grandparents, aunts, uncles, elders and community members

2. Nuu-chah-nulth education has always been based on oral teachings
3. Nuu-chah-nulth territory is the most conducive environment for educating Nuu-chah-nulth people (e.g. family support, access to elders, etc.)
4. Haa huu pa is deeply valued by Nuu-chah-nulth and is a fundamental tool used to revive Nuu-chah-nulth language and culture
5. Curriculum used in the Nuu-chah-nulth territory (both Nuu-chah-nulth and BC Ministry of Education curriculum) must reflect Nuu-chah-nulth history, culture, values, teachings and language
6. The Nuu-chah-nulth set their minimum standard of education to be that of the general population
7. Education of Nuu-chah-nulth is needed to meet post-treaty human resource requirements.

Darrell Ross asked that Nuu-chah-nulth population estimates be checked and Charlie Cootes thanked Blair Thompson for a very well constructed paper.

#### Jurisdiction and Governance Report on Elders' meetings on Laws and Governance

Sylvia Olsen presented the delegates with a survey and summary of six meetings that had taken place with an average of thirty elders. She reported that between nine and twelve Nuu-chah-nulth Nations were represented on average.

Willard Gallic in the following discussion explained that after six meetings some of the information was becoming repetitious and that there is to be a shift in the organization of the meetings, with a smaller number of elders attending from each Nation. There were also budgetary considerations to take into account when gathering so many elders together in one place.

Matthew Lucas indicated his belief that it is important to get the other two governments to walk in our shoes - to see what it is like to be Nuu-chah-nulth. Co-chair Richard Watts urged that we modify the concept that our teachings, history and traditions are purely oral. He reminded the table that there is a lot of visual/graphic material that we use: totems, screens, masks, etc. There are written records of our trading routes, our trade goods and the values of our commodities in the barter system. Mexsis added that only some of the results of the six meetings have been reported. "Translation can be a problem and we would really like to be able to receive the concepts of governance directly."

Harry Lucas informed the meeting that he had not yet completed the glossary he was working on and that this would be finished before too long and April was a distinct possibility.

During the lunch break Murray and Sarah John were presented with a cake in celebration of their 37 years of marriage. In addition Shawn Atleo and Rene Perpik were jointly presented with a cake in acknowledgment of their birthdays.

#### Revenue and Fiscal Working Group Report

Darrell Ross presented the General Report which itemized the work status of a number of Sub issues, including: Compensation, Capital/Community Development, Taxation, Taxation Financial Benefits, Banking Commerce and Trade, Tourism, Royal Commission on Aboriginal Peoples, Residential Schools and General Provisions.

Simon Read went on to present the Group's Report on Estimated Costs of Residential School Programs and Services. He took the table through a series of estimates covering a 20 year treatment/recovery period totaled \$427,000,000 Richard Watts queried whether this estimate was for the treaty table or to access the recently announced federal compensation moneys. Judith Sayers queried the absence of a community healing category and wondered if healing individuals would necessarily add up to a healthy community. Matthew Lucas suggested the development of a flow chart to graphically show the route of an individual going through the healing process. Charlie Cootes suggested that the document reflected a true picture of what needs to be dealt with. It took a hundred years of residential schools to bring us to where we are now and it will take a few generations to heal the wounds effectively.

#### Small Group Report on Nuu-chah-nulth Interests on Certainty and Extinguishment

Cliff Atleo presented a summary of the small group discussions at Tsaxana. He stressed that none of what is contained in the draft is binding as any First Nation can choose whether or not it wishes to adopt the issues on Certainty. The document concerned was developed by the First Nations Summit and is based on seven principles. These are:

1. The purpose of treaties is to recognize and protect aboriginal rights, title and interests; not to extinguish them. This objective should be clearly stated in the preamble to all treaties
2. No treaty should contain any reference to extinguishment, either blanket or partial, of aboriginal rights or title. No treaty should contain the historic wording of extinguishment, or release, cede and surrender

## Nuu-chah-nulth Woman First B.C. Aboriginal Coroner

Pat North of Toquaht First Nations was appointed by the Governor General's Office as Coroner for the Tofino/Ucluelet Region in November 1997. North, the daughter of Chief Bert Mack, believes that she is the first Aboriginal woman appointed to this position in British Columbia.

North's duties include investigating suspicious deaths in the Region. When cause of death is not apparent, North will be called in to try establish the cause of death. She has the authority to call an inquest in such cases. To date, she has not been called to duty.

The boundaries of Tofino/Ucluelet region are not firmly established yet, but North is responsible for the five Central Region First Nations of Ahousht, Hesquiaht, Tla-o-qui-aht, Toquaht and Ucluelet as well as the villages of Tofino and Ucluelet.

She has completed a week of intensive training in Vancouver and will be attending another training session in the near future. North intends to speak with the local elders in order to learn more about cultural beliefs. She wishes to bridge the gap between the obligations of the Coroner's Office and Nuu-chah-nulth traditional beliefs.

North's appointment as Regional Coroner will continue until she resigns or reaches the age of 65. The last Regional Coroner for Tofino/Ucluelet resigned in order to pursue a career in medicine.

...Report by Central Region Reporter Denise Ambrose



Pat North of Toquaht First Nations

call for nominations

forests  
excellence  
awards 98

Forest Renewal BC will honour individuals and groups from around the province who have made valuable contributions to forestry in British Columbia, with the third annual Forests Excellence Awards to be announced in June of 1998.

Awards will be given in each of the following categories: • Forest Management • Environment • Value Added • Labour • Community • Education • Communications/Media • Forest Service • Youth.

Entry deadline is March 23, 1998.

Call 1-888-432-4442 for information and nominations forms.

FOREST  
RENEWAL BC



## Baby Crib Hazard Alert!

Health Canada recently warned consumers about the risks associated with cribs manufactured in Canada by *Benjamin Strollers Co. Limited*. While no injuries or deaths related to these cribs have been reported to Health Canada, the department has identified safety problems through laboratory testing and complaints received.

Crib models **Roma, Milano, 200 and 600**, which have been sold nationwide since January 1996, fail to comply with the standards set out in the *Cribs and Cradles Regulations of the Hazardous Products Act*. For these models, structural failures and other unsafe physical characteristics of cribs have been identified by laboratory testing. Consumers are warned to stop using these cribs and to find a safe replacement immediately. Retailers are being asked to stop sale of these cribs.

Other structural weaknesses have been identified through consumer complaints on other models that were sold nationwide between 1985 and 1996. Health Canada has received complaints about the following models:

**Laura, Marina, Marina II, Marina BL, Marina White, Model 300, Model 800, Monica, Nicola, Nicola 5621, Sara, Suzy and Wave.** These cribs may have improper labeling and may not carry any brand or model identification. Some of the complaints are:

\*Slats that may come apart and create a space greater than 6 cm wide

\*Structural damage that could cause dislodgment of the mattress support

These problems present a risk of head entrapment and suffocation. Also, babies could fall from the crib and be seriously injured.

Consumers who think that they may own a crib manufactured by *Benjamin Strollers Co. Ltd.*, other than the **Roma, Milano, 200 and 600** models, should check the crib for signs of structural weakness or damage. Health Canada advises consumers to:

- Ensure that each slat is solidly attached and does not rotate when twisted.
- Apply a downwards force at each corner of the mattress support to make certain that it remains in place; and
- Inspect the whole crib to check for signs of damage, especially where bolts or screws are inserted into wood. Make certain that the wood is not damaged at such insertion points.

If the crib shows signs of structural damage or if in doubt, consumers are advised to find a safe replacement immediately and to contact *Benjamin Strollers Co. Ltd.* directly at:

Benjamin Strollers Co. Ltd.  
211 Bowes Road  
Concord, Ontario  
L4K 1J1  
Tel. (905) 738-0084



The Alberni Valley Museum  
*presents*

### A PORTRAIT OF THE YUKON

1915 to 1947

The Photography of Sgt. Claude Tidd, RCMP

JANUARY 15 to MARCH 21, 1998

Sgt. Tidd's photography provides a rich visual history of community life in the Yukon. This enjoyable display documents a unique time, place and lifestyle.

The exhibit is co-produced by the MacBride Museum, the Yukon Archives and the Yukon Arts Centre. Additional artifacts on loan from the Nanaimo District Museum.



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PORT ALBERNI PARKS AND RECREATION DEPARTMENT

## RADAR MAN

It was the month of August. I was probably about 9 or 10 years old. The time was 4:00 a.m. I was awakened in the usual way by my Grandpa leaning quietly over me and asking me if I would like to get up and go fishing with him. This particular morning I decided that it was a good idea. When I left the house to go down to the boat I found it to be a normal August morning, the fog was thicker than Chunky soup. I wondered how my grandpa even found the boat because I couldn't see it and it was only about 100 ft away from the house. I found my way down the float and untied the lines, pushed the bow out and jumped aboard.



We headed out towards Bamfield. We couldn't see a thing but because I had lived there all my life and I was an experienced fisherman I knew it was over in that direction, "somewhere". We pattered along at Grandpa's normal speed which was "slow", through the gap between Burlo Island and Ostroms and out of Bamfield harbor. Eventually we arrived somewhere in the foggy mess and the order came from the captain of the vessel, "We are here so drop the gear." I looked around and wondered where "here" was and how the heck Grandpa knew where we were. However I felt safe in the experienced hands of my Grandpa because he had started fishing at the age of twelve. Every now and then Grandpa would give me the old style foghorn and I had to climb out on the bow and blow into it as hard as I could. I was sure this was the only thing that was saving us from crashing into another boat or being run over by a huge ship.

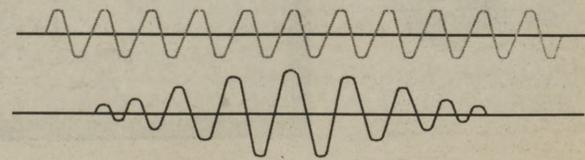
After many hours of fishing on the high seas of the Pacific Ocean the order came to, "Pull up, we are heading home." The next logical thought that came to my inexperienced mind was, "Where is home?" I pulled the gear up and Grandpa came out and had a good look around. I was not sure what the heck he was looking for but I had full trust in his capabilities as a master seaman of the West Coast of Vancouver Island from Victoria to Cape Scott and points beyond. After plugging along for some time wondering when we were going to see land, what appears right before my eyes but Bamfield point.

The whole experience was incredible. We had left many hours before and spent all day out in the thick fog, with out any modern technology aboard for navigating, and now here we were right back where we started. "Amazing".

Later, I asked Grandpa how he knew where to go and how to get back. His answer was astounding as he said, "To begin with, I have been fishing for 50 years but most important we were taught to read the wind then read the waves, depending on which way the wind is blowing will tell you where you will end up when the shore comes into sight." He said to watch for the type of seabirds that you run into through out the day they live and feed in different areas and finally you listen to the noise the ocean makes; it tells you where you are and which way to go. I thought to myself "Wow! Groovy!" (Look, that's what we used to say in those days, O.K.?)

If only the newcomers did not view us as inferior peoples, to be saved by their god and made to be what they considered civilized, but instead saw the knowledge and the skill that our forefathers and mothers had acquired over thousands and thousands of years. This knowledge kept us alive and living in harmony with nature, not to destroy mother earth, but to take care of each other as equals.

... Feature by Mexis.



## NORTHERN NUU-CHAH-NULTH ARCHAEOLOGICAL OVERVIEW

### ASSESSMENT PROJECT STEERING COMMITTEE IN TSAXANA

The Nootka First Nations Forest Product Ltd., the head component in Archeological Overview Assessment (AOA) project, hosted an update meeting in Tsaxana. The AOA project is striving towards creating a better relationship between forest industries and the Northern Region Nuu-chah-nulth First Nations. In attendance: Sheila Savey, the Project Coordinator; Mary Pat Mathers, Ministry of Forestry; Heather Pratt, from the Arcas Consulting Archeologists Ltd.; Tanya Petrie & John Waring, from the Western Forest Products Ltd.; Bob Howie, from Hecate Logging; Heather Moon, from the Archeologist Branch; Louise Amos, from Ehattesaht First Nation; Wilfred Andrew, Mowachaht/Muchalaht First Nation; Larry Andrew, Mowachaht/Muchalaht First Nation. The meetings agenda entailed the project background, project update, a review of phase III Deliverables, a review of action items & information on culturally modified training opportunity. The meeting started off with Heather Pratt presenting background information on the AOA project- She described how it will be useful as a tool for Forestry management and future economic developments, etc. Sheila Savey spent several hours talking with, & inter-viewing several First Nations in the Northern Region. The information gathered is recorded on test maps as "potential" protected areas.

Heather gave a summary of Phase 3 tasks and deliverables.

#### Areas Tasks/Deliverables

1. Steering committee meeting: One meeting took place on November 14, 1997 in Campbell River- Another steering committee meeting took place on January 15, 1998. In total, one start-up meeting, five steering committee meetings, and one follow-up meeting were budgeted for this project. At this point, there has been a start-up meeting and three steering committee meetings (includes the meeting on January 15th).
2. Define test areas: Two test areas comprised of a total of four map sheets have been chosen.
3. Review modeled maps of test areas: A preliminary review was completed of one test area but the second test area is yet to be reviewed. Problems in acquiring Forest Cover data impeded completion of this task.
4. Revise working model. The activity table from which the non CMT and CMT model have been created is presented, including the two new columns which contain information about what variables were used to determine the varying degrees of potential, (High, Medium & Low).
5. Begin report: Report writing has commenced, but the major portion of this task will take place in phase 4.
6. Identify data gaps: This activity has been moved to Phase 4 and will be incorporated into final report.

The Swan Family and Dave Sutherland would like to thank everyone for the kindness, help and support given to us at the passing of  
Margaret Little

Margaret was the daughter of the late James F. Swan Senior and Rosie Swan (nee John). She leaves behind sisters: Brenda Campbell (Angus), Bernice R. Sabbas (Terrance), Martha Swan (Russ Taylor), Francine E. Swan (Albert Frank); brothers: J. Francis Swan (Tawney Lem), Lawrence E. Swan (Eugenia), Luke G.T. Swan (Melinda).

Special thanks to the Ahousaht First Nation, TFN and Kyuquot. Thanks to Mike Tom for the donation of salmon. If we've missed anyone it is not intentional. Thank you to everyone.

#### Range and Bearing Tasks/Deliverables

1. Digitize and acquire outstanding data sets: Forest Cover is yet to be completed but should be solved by next week.
2. Complete model implementation to test areas: This cannot be completed until the issue of Forest Cover has been resolved.
3. Run model against test areas: The preliminary CMT model was run in one of the test areas. Further runs cannot be completed until Forest Cover is obtained.
4. Produce test area maps: A preliminary test area map has been produced for the first test area, the second preliminary test area map will be produced next week.

#### Archeo Tech Task/Deliverables

- (1) None

#### Nootka Forest Products Tasks/Deliverables

- (1) None

Direct communications has continued between Arcas, Nootka Forest Products and Ministry of Forests to discuss the progress of the AOA project and to identify and deal with various concerns or issues.

During the update report an "Archaeological Site Potential Model for Northern Nuu-chah-nulth Archaeology Overview.— Culturally Modified Trees (January 9, 1998)", was presented to the committee. This model, set up in a format of a table, has the following information:

- Traditional Activity which is Collecting inner cedar bark
  - Resulting Archaeological Evidence which is bark-stripped yellow cedar
  - Archaeological Site Type in Overview: General type which is Forest utilization & Specific Type which is Yellow cedar bark-stripped CMT
  - Location of Activity which is old straight yellow cedar stands accessible from the shore, water courses, and ridges
  - Modeling Variables (Macro Features) which is forest stand type, distance from shore, distance from water courses, elevation & slope
  - Digital Coverage's: which is forest cover, TRIM & DEM
  - Potential Criteria which is species -"Yc", (meaning Yellow Cedar); age class =>S (meaning greater than years), height class =>3, (meaning greater than 3 M); the distance 0 - 300 m from shore, 0 - 500 m from stream (double or single), 0 - 3000 m up stream from shore; elevation 150 - 800 m, 0 - 100% slope.
- All this information is recorded on a map, color coded and thus the end result of test site area.

Ministry of Forestry & Pacific Forestry, now known as Western Forest Product Ltd. is offering a Culturally Modified Tree Training course. This is a two week course. The proposal includes two members from each of the 4 northern tribes and 2 engineers from Pacific Forestry. This course will train people in identifying and reporting on CMT'S.

The next steering committee meeting is scheduled to be in Campbell River, Ministry of Forests Office, in the 'big meeting room'. The date is set for February 12, 1998 at 10:00 AM.

...Report by Northern Region Reporter Dana Atleo

If you can... help others;  
if you cannot do that,  
at least do not harm them...

Dalai Lama

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### All Nuu-chah-nulth First Nations ADVISORY ~ PAYMENT OF CHILDREN'S MEDICAL BILLS



Bands are respectfully requested to insert this document into their community informational newspapers, school letters or flyers.

Recent letters with invoices for payment attached, have been received at NTC NIHB from some Medical Clinics requesting payment of these invoices on behalf of community children, who have no medical coverage. Whether coverage is due to ignoring the procedures or misunderstanding the procedures is unknown. However, (unless both status and Medical Services Plan Card are obtained), it remains that the parents are completely responsible for medical coverage of their children beyond the three (3) month grace period given at time of birth.

All community parents are advised to contact the Band Membership Clerks to obtain applications for the Status and Medical Services Plan Cards. If you live off reserve contact your local medical clinic or the central hospital for the Medical Card application form. You require a **(Large) Certificate of Birth**, and **the parents consent form**. To obtain the Medical Services Plan Card, see your Band Office Administration or off reserve your local medical clinic, pick up and complete the Card application form which is to be forwarded to Medical Services Branch in Vancouver. **Please Note: It takes 6-8 weeks processing for both these cards**, so get your application in immediately. **Remember, if you do not have both of these cards you are not registered or covered for medical services or medicines.**

You can apply (no guarantees), for coverage, backdating a year period only when your children have received the provincial medical card. This means we still have time to get these outstanding bills paid, so get your paperwork done *A.S.A.P.!!!*

Questions or queries can be directed to the Band Membership Clerk (local band office), NTC Registry Office, or NTC Non-Insured Health Benefits Program representative at 1-888-407-4888, or locally at 724-3232. **Robert Cluett, CD**  
NTC CHS NIHB Program Supervisor



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**Nuučaanuḡiic Ciciq**  
Language that belongs to the  
Nuu-chah-nulth Nation

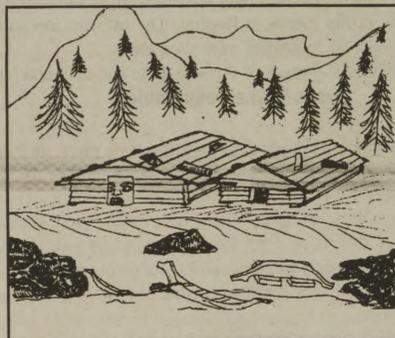
Recently completed in January of this year and "hot off the press", the Nuu-chah-nulth Language Alphabet Book and Tape is destined to assist hundreds of Nuu-chah-nulth people to regain the language lost by cultural invasion and the residential school experience. It has been in the works for over two years.

Two versions are available - one Tseshaht and the other Ahousaht - thus covering a considerable Nuu-chah-nulth linguistic area of Central and Barklay regions.

Audio tapes are available for either edition and these were narrated by Caroline Little, Kathy Robinson and Lena Ross, who also provided the day to day work and effort that have made the publication possible. Acknowledgements must also be made to: the elders, Katherine Robinson Junior and Anna Masso, Doug Robinson and Linda Watts (Proofreaders), Erma Robinson (Front Cover design), Jean Bullard (Publisher and Editor), and all the organizations who have supported the Language Unit's goals - Tseshaht Band (sponsor) Ahousaht Band, Nuu-chah-nulth Tribal Council, First Peoples Cultural Foundation, Aboriginal Training Unit, Community Skills and Training and Canadian Heritage.

The books and tapes are designed to assist anyone who has a desire to write, read and speak Nuu-chah-nulth. They can be used by an individual working on his/her own or used with the assistance of a Nuu-chah-nulth speaker. All that is required is a basic level of literacy in English. The book costs \$18.00 and the tape \$7.00 when ordered as a single item. There are discounts for bulk orders of 100 plus copies (\$20.00 for book and tape).

### The Nuu-chah-nulth Alphabet Book (Tseshaht Dialect)



**q<sup>w</sup> ayaatuk<sup>w</sup> at<sup>ʔ</sup>itq**  
The Sounds When  
**ḡuuḡuuk<sup>w</sup> a<sup>ʔ</sup>athaḡ<sup>w</sup> atquu**  
Speaking Our Own Language



Caroline Little and Kathy Robinson - long time colleagues

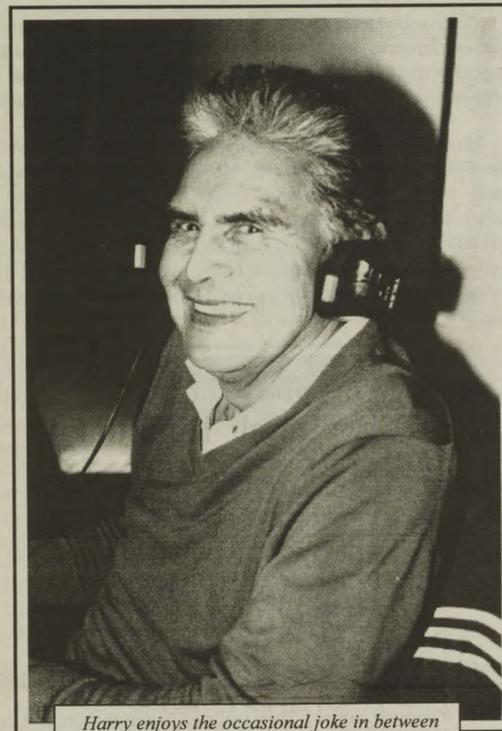
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## Harry Lucas ...the Man at the Microphone



Harry enjoys the occasional joke in between translation duties at treaty and other meetings...

Harry Lucas ~ Ḳiiqaqs ~ started to learn phonetics in 1990 and quickly saw the opportunity that this opened up to regain our lost language. Taught by Tat Tatoosh and Bernice Touchie, Harry has been providing translation services for the NTC for three years now.

A firm believer in the therapeutic effects of language, Harry believes strongly in rebuilding a strong language base in our communities. "A revival of our language is all important. Some linguists in our community are concerned with absolute correctness but I believe that improvisation is also important. It's better that we speak some form of the language than nothing. We should get together and work together to restore the popularity of our native tongue. We need to get away NUMMAK"

Harry talks of how our language started to be lost in the 1800s, partly because of trade and partly because of the later residential schools. His grandfather Ḳawiiš was so proud of Harry's English but deep in his heart Harry knew that it was not something of which to be proud.

Harry stems from the Hesquiaht, growing up in Queen's Cove and going to school on Meare's Island. He did not leave until he was nineteen years old. He is one of fourteen brothers and sisters and his grandfather, as well as aunts and uncles, all spoke nothing but Nuu-chah-nulth.

He claims to be a self-taught linguist and says that his greatest inspirations are Old Buffalo and Tim Paul as well as the elders that he has met over the years. He says that he wants to speak for himself at the Assembly so "ča miḡ ta nah aas ququaa."

Harry is optimistic about the future of our language as he sees children buying language tapes and written materials. He has three children of his own and is very keen on using the computer for transcription and developing language tools.

Proud now to be a C'issaḡaḡ Harry looks forward to many more years as a translator, teacher and loyal Nuu-chah-nulth worker.

...Report by Chris Beddows

## Nuu-chah-nulth Employment & Training Board BILATERAL AGREEMENT

The Assembly of First Nations and Human Resources Development Canada entered into a National Framework Agreement in January 1997. As part of the national agreement, British Columbia has entered into Ten (10) Regional Bilateral Agreements (RBA) throughout the province.

The North Island/ Nuu-chah-nulth Tribal Council Aboriginal Management Society (NI/NTCAMS) was formed, to be One of the Ten RBA delivery agents in BC, to provide management and delivery of human resources development programs to the Kwakiutl District Council, Musgamagw Tsawataineuk and Nuu-chah-nulth Tribal Council communities

Board members for the newly formed NI/NTCAMS are:

<b>North Island:</b>	<b>Nuu-chah-nulth Tribal Council:</b>
George Speck	Nelson Keitlah
Verna Ambers	Richard Watts
John Henderson	Norman Taylor

Signing the RBA as Co-chairpersons were:

George Speck (for NI)	Nelson Keitlah (for NTC)
-----------------------	--------------------------

The primary goal of the Agreement is to provide Employment and Training Programs for First Nation People, and delivered by First Nation Organizations. This agreement is in effect until March 31, 1999.

To assist with the delivery of the programs in the NTC Region, the Nuu-chah-nulth Employment and Training Board (NETB) was formed. Each of the three regions have two members, the Port Alberni Friendship Center (PAFC) and United Native Nations 144 (UNN) each have one member, plus an alternate for each region and PAFC and UNN.

Members sitting on the NETB are appointed by the Co-chairs of each region, PAFC and UNN. *The members are:*

<b>Chair:</b> Richard Watts (volunteered to sit as chairperson to the end of the 97/98 fiscal year).	
<b>Northern Region:</b> Peter Hanson Margarita James (Alt.) Caroline Michael	<b>Central Region:</b> Joe Campbell Jack Little (Alt.) Jackie Godfrey
<b>Southern Region:</b> Jeff Cook Wendy Gallic (Alt.) Paulette Tatoosh	<b>P.A. Friendship Center:</b> Vi Wishart (Alt.) Cindy Stevens
	<b>UNN - Local 144:</b> Deb Lamb (Alt.) Wally Samuel

The members role is to provide employment and training programs which will best serve the communities in the Nuu-chah-nulth Region.

#### STAFFING

Jack Cook is working in the position of Program Coordinator. Arlene Bill has started to work as the part-time Administrative Assistant in November 1997. John Clarkson was hired on a contract basis for three months to assist in the setup and training of staff.

#### BUDGET INFORMATION

The 1997/ 1998 budget for the NI/NTCAMS is \$ 3,125,916. The NETB/NTC portion of the 1997/1998 budget is \$ 1,562,958.00, which is half of the NI/NTCAMS budget. The other half goes to the North Island Aboriginal Management Society.

#### BUDGET

Consolidated Revenue Funds (CRF)	\$947,776
Employment Insurance (EI)	\$464,247
Total	\$1,412,023
Program Delivery	\$150,934
TOTAL:	\$1,562,958

The Board meet throughout the summer to organize programs and consider policy and direction. In the Fall, the first employment and training projects were approved and funds started to flow to communities.

The members discussed and passed a motion to use \$ 25,000 in CRF for an Individual Training Initiative Pilot Project, and approximately \$ 75,000 in CRF funds to be targeted towards Youth Programming.

Approximately \$ 150,000 of Employment Insurance funds will be targeted to Job Creation Partnership projects for Fishing Industry Workers and communities affected by the poor fishing season.

#### POLICY ISSUES

There were a number of policy issues discussed by the board members to provide consistent direction for the delivery of the training programs.

The primary goal for the NETB is to provide training and training costs. To provide the best possible use of the program funds, there is a strong message for all applicants to provide cost sharing for their proposal. *Examples of cost sharing include:* Allowances and Daycare, Computer Purchases and Administrative Costs.

*The NETB is developing policies and procedures in other areas including:*

- Guidelines for reasonable training costs.
- Priorities for training.
- Participant Eligibility for training.

#### FUTURE DIRECTIONS

*The Board is investigating longer term planning items including:*

- Individual training dollars for individuals not eligible for support through Social Assistance or Education or Project Funds.
- Youth Programs.
- Employment Insurance Programming.
- Designing programs specific to Nuu-chah-nulth identified training needs.
- Investigating NCN delivery of training courses, through an NTC training school or college.

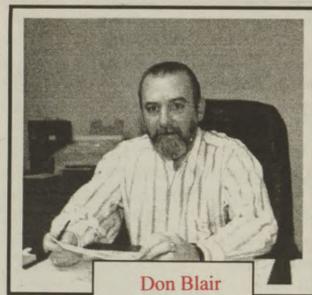
## MaMook Opportunities

MaMook Development Corporation (MDC), opened its doors in October 1997 and, with the hard work and dedication of its staff and Board, has eight job opportunities available. There are six jobs available for Forestry Crewpersons and two for Heli-chasers. Hiring preference will be given to the people of the Central Region First Nations: Ahousaht, Hesquiaht, Tla-o-qui-ah, Toquaht and Ucluelet.

MDC is owned by the five Central Region First Nations. It is a corporation whose mission is to 'identify, organize, negotiate and invest in profitable business ventures and strategic projects as a means of generating wealth and building a strong economic base for the Central Region First Nations.' Included in their mission are plans to 'organize and ensure the effective implementation of pre-employment training and skills, technical and management training, in order to maximize the benefits to the members of Central Region First Nations from MDC ventures.

MDC's beginnings go back to the 1993 protests over harvesting in the Clayoquot Sound. From that confrontation came the establishment of the Scientific Panel that included not only scientists, but also First Nations representatives that have first-hand, historic knowledge of the local resources. There was also the negotiation of the two-year Interim Measures Agreement (IMA) and the subsequent Interim Measures Extension Agreement (IMEA). These agreements were negotiated between the Provincial Government and the Central Region Chiefs.

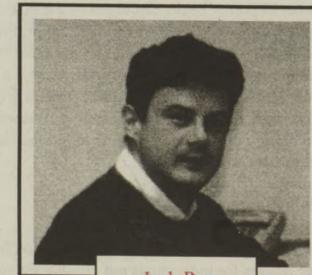
During the negotiation of the IMEA, the Province insisted that there would not be an extension of the agreement unless MacMillan Bloedel (MB) and the Central Regions First Nations commit to attempting the negotiation of a joint venture. MDC was created to be used as a vehicle for the Central Region First Nations in their joint venture with MB. MB and MDC have reached agreement on a joint venture. The name of the joint venture is ?'isaak Forest Products. ?'isaak Forest Products is only one project that MDC is involved with.



Don Blair

MDC General Manager, Don Blair, says that progress in MDC is moving along at a good pace. 'We are in the midst of planning for 1998 and hope to make positive announcements in February or March with respect to where we are at in development.'

The MDC office is located in Port Alberni but, says Blair, they hope to relocate to the west coast in the near future. In the meantime, Don and his staff, Iris Lucas, Director of Administration, and Jerry Perry, Human Resources Director, will soon be traveling to the Central Region Communities to introduce themselves to the people.



Jack Perry

Jerry Perry is charged with the responsibility of working with the Central Region people, to help where needed to develop skills, knowledge and abilities to do the work that MDC will be creating. MDC's plan for some of the successful applicants of the newly-created forestry jobs is to

encourage someone to pursue a career as a Registered Professional Forester and a Forestry Manager. They are searching for a person that will be committed to their education because it takes a minimum of seven years to become a Registered Professional Forester. In return, MDC will commit itself to assisting the student in any way during their training and will provide summer jobs to that person. 'The goal is to get our own people trained to run their own forestry company. Until our own people are trained, we will need to look elsewhere for the needed expertise.'

Perry will also be involved in the planned assessment/analysis of the human resources that are currently available in the Central Region. Their goal is to build a database for both MDC and the Central Region First Nations. He is also working on a 5-year training plan for the Region.

Don Blair is quite excited about MDC. 'Opportunities of Central Region Communities are immense, MDC gives the Central Region the ability to interact with the various major business' in the area. MDC operates with an open approach. We are here for the people and are open to ideas and suggestions, not only from the leadership, but from all people. I've never felt quite as welcomed as I have by the people here, it's almost like being at home in Saskatchewan. I look forward to meeting more people, the door is always open so please drop in or phone.'



Iris Lucas

MDC staff have extended their logo contest to February 28/98. Call Iris Lucas at MDC, (250) 724-5344 for details. The staff are also making a request to interested parties: Their walls are woefully bare and they are looking for artwork to borrow or to sell on behalf of the artist. Interested parties may contact MDC staff at the above number.

...Report by Central Region Reporter Denise Ambrose

## Double Birthday for "The Youngsters!"



At the recent Treaty Planning Meeting in Port Alberni, Cliff Atleo presented a birthday cake to Shawn Atleo and Rene Perpich who celebrated their birthdays that day.

## Aboriginal Population Increase

- In 1990, Ontario had the largest proportion (23%) of the registered Indian population, followed by British Columbia at 17%, Saskatchewan and Manitoba at 15% each and Alberta at 12%. By the year 2015, Ontario is projected to decline slightly to 22% but would continue to have the largest proportion.
- A decrease to 15% is projected for British Columbia.
- The largest gains in 2015 could be Saskatchewan with an increase to 17%, followed by Manitoba at 16% and 13% for Alberta.
- In 1995, the total Aboriginal population was comprised of 51% females and 49% males. The Registered Indian population is young with 76% under 40 years of age, evenly divided between males and females.
- The largest proportion of the total population was in the 5 to 9 age group at 11%. Based on data from DIAND's Indian Register, as of December 31, 1995, the Registered Indian population totaled 593,050 persons. There were 608 bands at this time.

Note: Many statistics are from the 1991 Canadian Census, and the Aboriginal Peoples Survey (a follow-up to the 1991 Census).

### What is the Aboriginal population in British Columbia?

According to Statistics Canada about five per cent of B.C.'s total population - almost 170,000 people - identify themselves as aboriginal. Of these, 18,105 define themselves as Metis and 1,325 define themselves as Inuit.

- Twenty per cent of the national aboriginal population live in B.C.
- Aboriginal people make up only 3.7 per cent of the total Canadian population.
- B.C. has 12 per cent of Canada's total aboriginal population.
- Approximately 170,000 of B.C.'s 3,300,000 people are Status and Non-Status Indians, which is about 5% of B.C.'s total population. Just over half are Status Indians.
- In the 1991 census, 1,002,675 people in Canada reported aboriginal origins.
- There were 603,340 Status Indians in Canada in August 1996.

### What percentage of BC'S Aboriginal people are youth?

Of the 170,000 Aboriginal people in the province, over 35 per cent are under 15 years of age. This compares to 19 per cent of the non-Aboriginal population. Fifty-seven per cent of aboriginal people in B.C. are under 24 years of age. The aboriginal youth population is the fastest growing demographic group in the province. This is the reverse of the elderly population. Aboriginals 55 years of age and over constitute only 7 per cent of BC's aboriginal population while non-Aboriginal people over the age of 55 account for almost 23 per cent of the non-Aboriginal population.

### What are the most frequently spoken aboriginal languages in B.C.?

There are four language groups that account for over 85 per cent of the Aboriginal languages spoken in BC. The Aboriginal population reporting an Aboriginal mother tongue (defined as the first language learned in childhood and still understood):

- Athapaskan (including Carrier and Chilcotin) - 27.3 per cent
- Wakashan (including Kwakwaka and Nootka) - 23.6 per cent
- Salish - 20.7 per cent
- Algonquian (including Cree and Ojibway) - 14 per cent
- Amerindian 8.1%
- Tsimshian 2.5%
- Haida 1.4%
- Kutenai 1.1%
- Inuktitut 0.5%
- Dakota 0.4%
- Iroquoian 0.2%
- Tlingit 0.1%

### How many Bands are there in British Columbia?

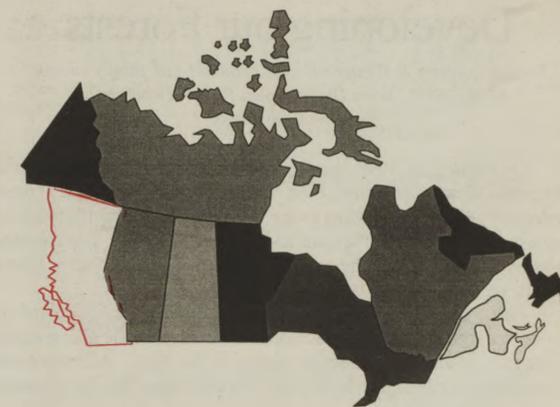
There are 197 First Nation Bands in British Columbia, or approximately 33% of Canada's 609 bands. (This information subject to change - please contact Indian and Northern Affairs Canada for the most current information).

### How many Tribal Councils are there in British Columbia?

There are 31 Tribal Councils in the province.

### How many reserves are there in British Columbia?

BC has approximately 1,650 or 72 per cent of Canada's 2,300 reserves. Many of the reserves are small and only one-quarter were occupied in 1991.



### What is the land area of reserves in B.C.?

Reserve land accounts for 0.36 per cent (343,741 hectares) of B.C.'s total land. B.C. reserves account for 13 per cent of the total area of Canadian reserves (2,684,448 hectares).

### How many Aboriginal people live on these reserves?

In 1991, 24 per cent of the Aboriginal population in B.C. lived on a reserve, down from 28 per cent in 1986.

BC is unique among the provinces in that over 25 per cent of the population on reserves do not have an Aboriginal ancestry. The majority of non-Aboriginal people living on reserves are on land leased from the reserves.

...Report by Chris Beddows  
from material supplied by First Peoples' Cultural Foundation



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P.O. BOX 294  
PORT ALBERNI, B.C. V9Y 7M7

A reminder to all current NTC Post Secondary (P/S) students and to any Nuw chah multh considering starting P/S studies in September 1998:

The deadline for complete NTC POST SECONDARY FUNDING APPLICATIONS to be received by your First Nation or the NTC Office is **JANUARY 31st, 1998**

Please note that other documents, listed in the application cover letter, must also be sent in with the application for the P/S application package to be complete. Incomplete NTC P/S application packages received right at the deadline will be returned.

We strongly recommend that new NTC P/S applicants send in their application packages to the NTC, ASAP, so that we have time to ensure that the application package is complete and have enough time to notify applicants of other documents needed, if necessary.

Continuing NTC P/S students should send in the P/S application package as soon as the Fall 97 grades are available in early January.

Both from Chiefs' motions and P/S Appeal Committee decisions, there will be no exceptions to the January 31st P/S application deadline so please do not delay.

If you have any questions, do not hesitate to call Kelly Johnsen, the NTC P/S Counsellor or me at the Tribal Council, (250) 724-5757.

Blair Thompson  
Manager, Education Programmes

## Developing our Forests

*Nootka Forestry & Western Forest Products Ltd. jointly submit 1998 - 2002 Forest Development Plan Viewing in the Tsaxana Community.*

On January 20, 1998, members of the Tsaxana Community came to the public viewing of Nootka First Nations Forest Product Ltd., Forest Development Plan. The viewing took place at the Mowachaht/Muchalalt Administration Building in the Chief and Council Chambers. Both Nootka Forestry and Western Forest Products Ltd., formerly known as Pacific Forest Products, were on site with their representatives.

These plans show the location and orderly development of proposed harvesting. This also included information on the maintenance and protection of other resource values in the area. All approved operational plans and higher-level plans that encompass the development areas are also provided.

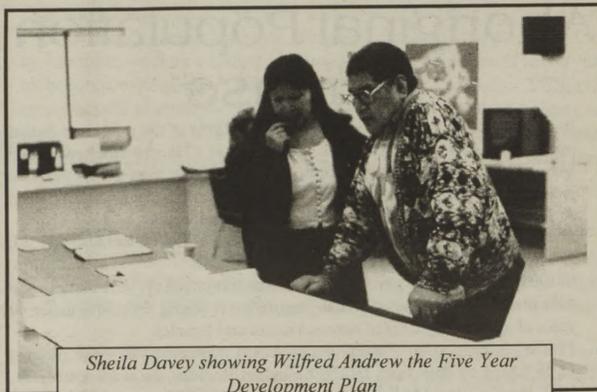
I asked Larry Andrews, the Nootka First Nations Forest Products Ltd. representative, what the significance of this viewing was and he replied, "By law we are supposed to show the public what our plans are. The people are invited to look at the plans. At this time they have the opportunity to make comments. They have 60 days to write to the Ministry of Forestry, and to us, with the suggested changes. We will take these comments into consideration for our proposal."

Both companies have been busy in displaying their Development Plans in the surrounding communities. They have been in Zeballos, Tahsis, Campbell River, Gold River and this was their day in our local community. Sheila Savy showed Wilfred Andrews (and others) the different areas Nootka Forestry will be working in. She described the areas with the corresponding years, that is year 1998, 1999, 2000, 2001 & 2002. She created the maps for Nootka First Nations Forest Products Ltd. Her talents as a G.I.S. Technician is shown throughout her work within the Nootka Forestry. Pat James & Harvey Mark examined the plans that Nootka First Nations Forest Products Ltd. detailed at the meeting.

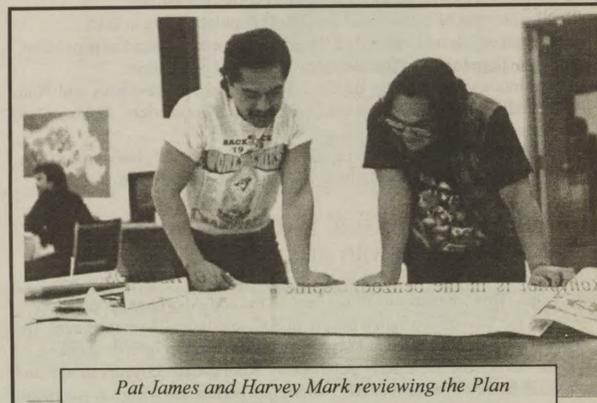
The comments they received were all positive. There seems to be a lot more people interested in what the forestry companies are doing. And the people are grateful for the opportunity to view these plans.

Both companies presented information pertaining to the proposed activities in the Northern Region and the information on the maps is straight forward. Both representatives described, in detail, what is on the maps and were eager to answer any questions.

*Report by Northern Region Reporter Dana Atleo,*



Sheila Davey showing Wilfred Andrew the Five Year Development Plan



Pat James and Harvey Mark reviewing the Plan

## BINGO!

### Attention BINGO Players!

There is a \$2,000.00 BINGO in Ahousaht on Saturday, February 21, 1998.

We start selling our BINGO papers at 1:00 p.m. and our early bird starts at 2:00 p.m. at the T-Bird Hall. Proceeds go to the Raven's Basketball Team.

The Spirit of Maqtusiis will be leaving Tofino and Opitsaht at 11:30 a.m., Sat. Feb. 21/98 and will be returning to Tofino after the BINGO is over. Our BINGO Club pays one way - back to Tofino or Opitsaht.

There are 20 regular games plus early bird, 2<sup>nd</sup> special and the Reno blackout and the \$2,000.00 Texas Blackout Game, also new will be the winner take all game which will be before the early bird game. You must be 19 years or older to play or be with your parent or guardian.

Our last winner was John "Brown" Campbell, who won the big Jackpot all by himself and added at \$100.00 to the \$1,000.00 charity BINGO donation to the Suns Basketball team. Choo Klay'coe John Brown. Everyone is most welcome to come and try your luck, a lot of socializing also happens at these BINGOs, bake sales, 50/50 draws, raffles are welcome and there is a concession stand by Roseann John.

For more information call Corby at (250) 670-9558.

**Drug Problem?**  
We Can Help!

  
CALL

**Narcotics Anonymous.**

Tel: 1-888-265-7333

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## Women Warned about Rape Drug

VICTORIA - Reports that a rape drug is being used in B.C. have prompted the provincial government to launch a public awareness campaign, Women's Equality Minister Sue Hammell said today.

Sexual assault of Rohypnol, the latest rape drug in circulation, is its features, said Hammell. It's odorless, colorless and tasteless when slipped into beer or other drinks. It leaves its victim in a drunken state without any memory of what happened. Rape drugs intoxicate a victim, remove her inhibitions against a sexual assault and erase all memories of the encounter.

"So far, we have no confirmed use of this illegal drug, but anecdotal evidence is increasing. With this drug, a woman doesn't suspect that she has been assaulted until much later when she tries to piece together the encounter," said Hammell. "If a woman vaguely suspects that she has been drugged and sexually assaulted, she should talk to a counsellor, sexual assault centre or police about it."

Hammell suggested that women and men take extra care to protect themselves. "Don't take a drink from someone you don't know or trust; don't put your drink down where you can't see it; wherever possible open drinks yourself."

Friends can help look out for each other. Symptoms may include slurred speech, impaired judgement and difficulty walking. Some people are easily irritated and may have angry outbursts with little provocation. Some people report personality changes and may participate in activities such as stealing or fighting.

Rohypnol is in the benzodiazepine family of drugs, as are Valium, Halcion, Librium and Xanax. It has various street names: Roofies, La Roche, Rochies, R2, Rib, Rope, Rophies, Roban, Mind Eraser, Forget Pill and Party poppers. The pills are round, white and slightly smaller than an aspirin. They contain the name "Roch" and an encircled one or two (1 or 2) on one side. A single or cross score appears on the other side.

The public can get more information from the ministry's web site at <http://www.weg.gov.bc.ca> and from local women's organizations.

Contact: Shannon Holms, Communications Manager  
(Phone: (250) 356-5879)



**PORT ALBERNI WOMEN'S RESOURCES SOCIETY**

3048 Fifth Avenue, Port Alberni, B.C. V9Y 2E3  
Tel: (250) 724-7111  
e-mail: pawrs@arrowsmith.net

**WOMEN'S CENTRE**

- Library
- Workshops
- Newsletter
- Volunteer Program
- Noon Hour Presentations

Contact us at 724-7111

**SEXUAL ABUSE COUNSELLING FOR CHILDREN AND TEENS**

INDIVIDUAL AND GROUP COUNSELLING

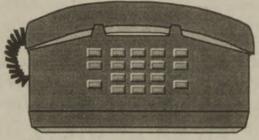
Phone 724-7111 for appointments with **KAREN HAASE**

**KUU-US CRISIS LINE**

The KUU-US CRISIS LINE is a confidential twenty-four hour service which problem solves with its callers and gives the appropriate referrals based on the needs of a caller.

The Crisis Line operates twenty-four hours a day, seven days a week. For the past 3 years the Crisis Line has serviced a wide geographical area which includes Port Alberni, Bamfield, the West Coast, etc. The Crisis Line is manned by both adult and teen volunteers.

The Crisis Line Operates both a Teen Line which can be reached 723-2040 and an Adult Line which can be reached at 723-4050. The Crisis Line also offers a toll free number for long distance callers.



**ADULT SURVIVORS OF VIOLENCE PROGRAM**

THIS PROGRAM IS DESIGNED TO OFFER INDIVIDUAL AND GROUP COUNSELLING TO WOMEN WHO HAVE SURVIVED CHILDHOOD SEXUAL ABUSE, SPOUSAL ABUSE AND BATTERING, AND SEXUAL ASSAULT.

PHONE 724-7111 FOR APPOINTMENTS WITH BERNADETTE HALES.

**CHILDREN WHO WITNESS ABUSE COUNSELLING PROGRAM**

FOR CHILDREN AND ADOLESCENTS WHO HAVE EXPERIENCED SERIOUS FAMILY CONFLICTS (SUCH AS ABUSE OF THEIR MOTHERS)

Individual and group counselling

Phone 724-7111 for appointments with **NENE VAN VOLSEN**

**WOMEN'S EMERGENCY SHELTER**

ABUSE IS Emotional Physical Sexual Verbal

**TRANSITION HOUSE**

CALL - WE ARE AVAILABLE 24 HOURS A DAY 724-2223

## POETS' CORNER

### How To Find Love

To love you  
Is to know  
To know you  
Is to understand you  
To understand you  
Is to talk to you  
To talk to you  
Is to let out your feelings  
To let out your feelings  
Is to trust you  
To trust you  
Is to find love forever

T.J. Frank

*This poem is dedicated to all of those people who have gone through the Choices program and also have gone through any kind of treatment at home or away from home, also to the physically challenged people.*

### LIFE - CHOICES

Life is so full, of many choices  
There are some who choose to be kind.  
It seems that there are many sharp voices,  
We never seem to understand the human mind.

So diverse is the family of man  
That wars have been declared, for what?  
Well I say "In Gods name we could ban,  
All the many forms of violence, just say cut!

Holy wars could never be explained  
I myself would never kill in the name of God  
Did not enough people have complained?  
That war should never ever get the Nod!

Society demands that violence be not,  
Yet we allow declarations of war.  
By leaders who would never ever be caught,  
In front lines, always ask for more.

Choices, be it right or wrong,  
Do not make us good or bad  
Even as we could but sing a different song,  
It is but how we absorb which makes us glad or sad.

It is but a frame of mind that could make or break a spirit  
It is but a thought not shared that can keep us apart.  
Yet when given the chance to heal we never ever get to clear it  
If and but or maybe are little words - for some of us not to start

But hold it, there are many many who have decided to go  
To the choices programs and have gone on to become so free.  
I was talking for the many others for whom the answer was no,  
Choices are just that, some say go, some say no, we must all agree.

Corbett George, Ahousaht First Nations

*This is dedicated to my mom "Shirley John" and my dad "George John Sr." the loss of their son many years ago, but still not ever forgotten.*

### Brooke Thomas John

March 29, 1965 - Left us - October 5th, 1980  
"Gone but not Forgotten a dear son and Brother..."

On this day we all stand together...  
For worse or even a little better...  
On this day 17 years ago you left us...  
An Ron H. made that nice big cross,  
For we will never forget what had to be done...  
For it wasn't easy and wasn't even fun,  
I sit and wonder each day, as the door opens  
still thinking you will walk in and say hi mom!  
or where is mom and dad?  
We miss you dear brother, how I wonder how,  
it would be like to have you around once again.  
You are in our hearts, body and mind....

Love forever and always,  
your sister Carol R. John

## HA-HO-PAYUK LANGUAGE COURSE

North Island College, in full partnership with Ha-Ho-Payuk School, has undertaken a new challenge; the teaching and learning of the Nuu-chah-nulth language in a college setting. North Island College's greatest wish is that the goals of both institutions be met in a satisfactory manner. We feel that the inclusion of the Nuu-chah-nulth language course will be a great attribute to the already diverse curriculum of North Island College, while, at the same time, allowing Ha-Ho-Payuk to reach a greater number of people, both native and non-native. We are certain that the unique curriculum, capable instructors, and experienced elders will complement the resource and facilities of North Island College.

**Goals:** The primary goal of the introductory language course is to gain a beginners understanding of Nuu-chah-nulth. This includes oral and written narrative as well as reading skills.

**Scheduling:** Start date was January 9, 1998

Duration is 16 weeks

Three hours per week, scheduled on Friday morning, 9 - 12

**Tuition and:** Tuition - \$118.50  
**Book Fees** Student Association fee - \$ 4.35  
Books - \$ 25.00

*(If students have not applied to North Island College before, a completed application form and payment of a \$ 25.00 application fee is required)*

**Instructors:** Linda Watts & Angeline Joe

Please direct your inquiries to:  
**Mac Newton**, Assistant Coordinator, First Nations Education,  
North Island College Tel. 724-8746  
or  
**Jane Jones**, Cultural Education Coordinator, Ha-Ho-Payuk School,  
Tel. 724-5542

Thank you to everyone  
for all your support.  
We hope you have a  
great '98!

Thanks again from  
Deb's Hair Boutique.



### L.S.C. THUNDER 2ND ANNUAL SR. MENS ALL NATIVE BALLHOCKEY TOURNAMENT

JAN. 30th, 31st & FEB 1st, 1998

Maht Mahs Gym Port Alberni

Prize Money Trophies

1st - \$1000.00

2nd - \$500.00 Based On 8 Teams

Entry Fee/\$300.00

Contact - Les Sam - Work - 724-1310 or Home - 723-8950  
Richard Sam - Work - 724-5757 or Home - 723-8503

**BOOK YOUR SPOT NOW!**

### In Loving Memory of Jessie Webster (Mom)

January 17, 1992



Do not stand at my grave and weep,  
I am not there; I do not sleep.  
I am a thousand winds that blow,  
I am the diamond glints on snow,  
I am the sunlight on ripened grain,  
I am the gentle autumn's rain.  
When you awaken in the morning's hush,  
I am the swift, uplifting rush  
Of quiet birds in circled flight.  
I am the soft star that shines at Night.  
Do not stand at my grave and cry,  
I am not there, I did not die.

We love you "Mom" "Nan"

Love from son, daughters and grandchildren  
Hudson, Rhoda, Hilda, Lil.

### In Memory Of Eugene George Gus Sept. 2nd 1973 ~ January 17th 1993



#### "OUR BROTHER"

My brother, your brother, our brother who  
touched our lives in a way we can't describe.

All we know is he will always be in our  
hearts and our minds.

His spirit left us with heartfelt feelings and  
heartfelt memories.

Each and every one of us has a special memory  
we'll always treasure forever.

Those memories are special to our growing  
lives because they'll always be there.

We are forever scarred for what we had  
to deal with in the past years, and years to come.

When we lost Eugene we lost a part of  
ourselves.

He took something from us, but he left, us!

We pulled through a very tough part of our  
lives and we did it together and always forever.

It still is tough and rough but we're dealing  
with amongst one another for our beloved  
brother Eugene George Gus.

Forever remembered always by your family and friends, who still  
remember you to this day. (Mom, brothers, sisters, cousins,  
grandparents, nephews, friends).

### In Memory of Dion Elsa Louise Fred August 20 1978 ~ February 4 1996



Two years have passed  
Since we seen your smiling face  
Seems like just yesterday  
Listening to family and friends  
talk about moments that they had shared with you  
These moments are Special memories  
for anyone who shared apart of your life  
There is not one minute of the day that passes by  
where we are not thinking of you  
The good times you've made us smile  
The bad times you've made us worry  
You brought laughter  
You brought sadness  
you brought worry and pain  
"We Miss You Dion"  
There are times we wish you were here  
just to hear your voice and see your smile  
Hear your words as always  
"It's okay; You'll be alright"  
The memories will stay with us forever  
As family and friends will share  
special moments of your life  
"WE MISS YOU DION"

Love always Mom, Lanny,  
Janine, Mary, and Derrick



c'ix<sup>w</sup> atin

Dan Legg, C.G.A.  
Jay R. Norton, F.C.G.A.

Degruchy, Norton & Co.,  
Certified General Accountants

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Port Alberni, B.C.  
V9Y 6J7

Bus: (250) 724-0185  
Fax: (250) 724-1774

## MY UNBEARABLE FEAR

This is my life experiences of what I learned. I am **ERNEST RONALD CHESTER JR.** I am Huu-ay-aht from Nuu-chah-nulth territory. I am 27 years young and I have learned much about choices, alcohol, drugs, crime and the black road.

I was brought up in an alcoholic, as well as an abusive home, that seems so common in our First Nations people, I am one of many of our people to experience the white man's disease, that word alone had indeed taken all of what I believed in.... Me.

Now the choices I have made in life were not great and so I walked the black road, I lived and dwelled negatively and alcohol and drugs was my power, my master, and my Best friends. My unhealthy Spirit believed that drugs gave me self-esteem, self-acceptance, self-worth, made me feel loved and that I was on top of Mother Earth and everybody else was below me. I was always right regardless of what anyone thought, I would blame and assume and make judgements upon others.

As sick as I am, alcohol and drugs were my only cure and solution to life's problems, my so called Best friends gave me a belief that I am O.K. and everything was normal and everybody else was doing the same if not worse. I like to refer My Best Friends as alcohol and drugs, that's what I thought they were and I personally never thought I would bail out on them, well, I have deserted My Best Friends and I thought "Man... after all that commitment and devotion."

My negative desires have taken me to the bitter end for my choices have lead me to lose everything, myself, my wife and my children. I was so far in, my heart stopped caring, my soul was drowned, my spirit was gone, my mind was insane, I loved no more, not even Myself. Now my very Best of Friends had to take all and everything and I mean the whole thing, even my inside and what I see outside. The choices I made to pick friends was not all great, for I was completely defeated as well as devastated and where were my Best Friends!

They were in all bars, clubs, lounges, restaurants, street corners and alley's and even at home or on the streets. It did not matter where I went in my life, just as long as I could have that drink or that toke or hit of LSD, mushrooms, cocaine, uppers, downers, anything as a easy way out. I did not even consider any consequences nor responsibility for Me as well as others, cause I really did not care.

All that was just to take away reality and the pain, which I could not face. Now all that has went on in my life - bad decisions, wrong choices have always lead me to blame the world and get even with others. In my unhealthy mind I chose booze over my own children, my own flesh and blood, my, what used to be, relationship, the giver of life, my entire world, My wife, I also gave up on Myself.

I grew tired of trying to do so good in ways that I would and could help everyone else before Me. I have been to treatment centres four times. The first time, I'll admit that I was not ready for recovery being the first time, I could not grasp what was being taught to me. "THAT DRINKING WAS NOT NATIVE".

The second time around I felt forced to do things for myself and that made me a worse alcoholic. That was quite an experience for it was a couples 12 step program, that was a great introductory and lesson in the AA program and I was still not ready for the Red Road. The third time I really believed that I deserved a chance in life, 42 days seemed like a short time to get back on track,

this was also a couples program and again I chose the black road and lost everything. Two beautiful children fell victim to my choice of alcohol and drugs. I have lost my children and they were made permanent wards of the court. At that time my heart was completely gone and I was very sad...

At that time I really felt things in my life were improving and going good, so well in fact my mind went back to the very poison that destroyed me. The last treatment centre I attended was a First Nations Family treatment centre based on Home territory. I really did not want to go and I was very optimistic for I was getting to the point where I was sick of being in and out of treatment centres. Me, my wife and our two sons have gone for six weeks.

That was a spiritual awakening for me and I learning a lot about myself and being a family for the first time in my life and it was like a dream come true, a family without alcohol and drugs or violence.

I also had the honour to learn some traditions from home and tackled some of my greatest fears. I felt that intolerable and untouchable and invincible, I felt I could not take it anymore.

There I have learned about the sacred sweat lodge and traditional teachings from our people as well as our elders, Smudging was always a part of our way of cleaning ourselves, and I discovered myself. My two boys came home with us and this not long ago, my family was at home, things were going great again, this relieved my spirit, my mind, my body, I felt like a proud father, proud son, proud to be human...

It all fell apart rapidly at the speed of light; again I fell to despair, hate, and blame, back to the Black Road once again. Now that I learned that time and time again, all I ever needed was help and not to be afraid to humbly ask for Help from our Creator...

Today, I can reflect the life I used to live and after all I learned a lot of good and bad. My problem was that I could not accept that I am capable of loving, caring, that as many times as it takes and believe me, the black road took all for me to realize that living for tomorrow and worrying about what I did yesterday takes up all of my today!

And this present day I am in prison and my boys are back in care of the Ministry for Children and Families. We are currently separated, two of my older children are permanent wards of the court and the Ministry is applying for a permanent placement for my two youngest boys. The court is still proceeding and a decision will be made.

This here is only what I have experienced in a matter of not more than five years and I hope that I can encourage anyone who wants to change their life around, its never too late. There's always a chance to change the things you can. You just have to believe in yourself with eternal love.

The Black Road is what I used to believe in, "hate, anger, violence, crime, alcohol, drugs, lying, disrespect, blame, money, jealousy, shame, all negativity I welcome into my life, that's all I was used to was not believing in me".

Now we all have choices in life and we all deserve a chance of a good life without booze and drugs. Without it, I have and I am learning self-respect, self-acceptance, self-worth, self-love, courage, our Creator, Mother Earth, warmth, learning to smile, and to laugh, to cry, even pray for thanks, guidance, and to accept the things I cannot change, courage to change the things I can, and the marbles to know the difference.

*May Our Circle Grow Stronger and Re-Unite, Embrace One Another.  
All My Relations To You All!*

## FOR MEN TO THINK ABOUT...

*Not all men are abusive, however statistics clearly show that men perpetuate most violence towards women. Men CAN stop violence against women!*

### Five Courageous Things Men Can Do To Help Stop Violence Against Women!

1. Interrupt sexist or demeaning language or jokes.
2. Insist that revealing pictures of women be removed from your work-place.
3. If you know a man who has broken things, yelled threats, or physically assaulted his girlfriend or wife, let him know that this kind of behavior usually only gets worse and strongly encourage him to get counseling.
4. Join others in our communities to insist that police lay charges in all cases of assault against women.
5. Support other men who stand up for women's equality and safety to promote a courageous masculinity that upholds respect and rejects violence.

*\* Reprinted from the Westcoast Men Against Violence, Tofino.*

### HAVE YOU CONSIDERED THE EFFECTS OF YOUR BEHAVIOR, IF YOU:

- Are excessively jealous of your women friend or wife.
- Criticize what she wears or does.
- Sulk silently when upset.
- Like to scare her by driving fast or doing reckless things.
- Become very angry about trivial things or have an explosive temper.
- Are often depressed or withdrawn but won't talk about your feelings.
- Become angry or violent when using alcohol or drugs.

- Have traditional ideas about what men and women should be and should do. For example, you believe that it is the male role to make the final decision, or control the money, or choose her friends or activities.
  - Are protective of your partner to the point of being controlling.
  - Make threats about hitting her, her friends or pets, or about killing yourself or have thrown or deliberately broken things.
  - Have ever hit her, no matter how sorry you were afterwards.
  - (For some people) were physically or emotionally abused by a parent and/or have a father or stepfather who abuses (or abused) your mother.
- IF YOU ARE WILLING TO LOOK AT YOUR BEHAVIOR, YOU SHOULD CONSIDER:**
- You are not alone. Many men have a problem and use violence or the threat of violence to control women's behavior.
  - You need to take responsibility for your own behavior. Your women-friend or wife does not make you hit her.
  - Your violence will increase if you don't take action to stop it. You may destroy your relationship or seriously injure someone you care about.
  - Blaming your violence on drugs, alcohol, or sickness and apologizing after the violence will not solve your problem.
  - Physical violence and threats are crimes. You face fines or imprisonment, if convicted.
  - You can begin to change the way you act with the support of community resources.

*Courtesy of Women's Center, Port Alberni*



### MAILING HA-SHILTH-SA TO MEMBERS

Ha-Shilth-Sa is looking for addresses of Nuu-chah-nulth members who are NOT receiving the paper. Ha-Shilth-Sa is free for all Nuu-chah-nulth membership. If you want to receive Ha-Shilth-Sa please send name (including your middle name) to:

Ha-Shilth-Sa  
P.O. Box 1383  
Port Alberni, B.C.  
V9Y 7M2

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_  
Postal Code: \_\_\_\_\_  
First Nation: \_\_\_\_\_

*(You must enter your First Nation to be on our list)*



### Attention Ahousaht Band Members

If you have any events that happen in your life such as marriage, divorce, birth, death, name change and especially "transfers" please notify the Ahousaht Band.

When you submit your documents to the Nuu-chah-nulth Tribal Council office it is just as important to submit these documents to the Ahousaht Band.

My office hours are Tuesday mornings from 9:00 a.m. till 12:00: noon. You can contact Robert Atleo at the Ahousaht Band Office.

Phone (250) 670-9531 or fax (250) 670-9696.

### Important Notice To All People of Ditidaht (Nitinaht) Ancestry

The *Ditidaht (Nitinaht) Nation* is in the process of negotiating a Treaty. It is important that all persons of Ditidaht Ancestry identify themselves in order to participate and benefit from the Treaty.

Anyone who is not already a Registered Member of Ditidaht should immediately contact the *Ditidaht Treaty Coordinator* in Nanaimo.

Tel: (250) 755-7824 or toll-free at 1-800-997-3799.

### ATTENTION HUU-AY-AHT BAND MEMBERS

We need your address.  
Please call the Huu-ay-aht Band Office at  
**1-888-644-4555**  
or  
Huu-ay-aht Treaty Office at  
**(250) 723-0100**

### CLINICAL COUNSELLOR/PROGRAM COORDINATOR

Kakawis Family Development Centre is searching for a Clinical Counsellor / Program Coordinator. The successful candidate will work under the direction of a voluntary Board of Directors and the Executive Director.

Preference will be given to candidates with the following qualifications:

- Graduate or Post Graduate Level of Education in Clinical / Counselling Psychology or equivalent
- Knowledge and experience in working with First Nations
- Knowledge of treatment issues including sexual abuse and offenders issues
- Administrative experience
- Ability to coordinate, supervise and be a team member
- Flexibility is essential

All staff are required to be abstinent from alcohol and drugs. Please submit your letter of application and resume by January 30, 1998 at 4:00 p.m. to:

The Personnel Committee  
Kakawis Family Development Centre  
P.O. Box 17  
Tofino, British Columbia  
VOR 2Z0

or fax to (250) 725-4285

*All applicants who have been short-listed are subject to a mandatory criminal record search and psychological testing.*

### Maaqtusiis Suns Annual Angus Campbell Jr. Memorial Basketball Tournament 1998

Maaqtusiis Gym - Ahousat  
January 30th, 31st & February 1st,  
1998

Entry Fee - \$200.00

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## SPANKING WAS NOT THE NUU-CHAH-NULTH WAY

The tribes that lived along the coast hundreds of years ago all shared certain beliefs about children. All Nu-uh-nulth tribes paid close attention to how children behaved naturally. This was all part of the holistic view of life, for the people watched all forms of nature. The old ways were based on the lessons that nature taught. The Nu-uh-nulth did everything in harmony with nature. This was different from the beliefs of Europeans.

The European view of nature is to control it, take advantage of it, and make a profit from it. This is also how they looked at children. For a very long time the Europeans saw children as being property. This is why laws had to be made to protect children from being used as workers in factories and mines.

The Nu-uh-nulth always believed children should be raised with respect. Respect was the most important value in the traditions of Nu-uh-nulth people. To teach this value the ancestors showed respect to the children as well as to other people, nature and the supernatural. Eleanor Nicolaye of Kyuquot said; "Children are a reflection of the example you chose to be."

Children were taught respect by being respected and not being treated with harshness. It was the Nu-uh-nulth belief that cruelty would kill the potential of the child. There was no hitting in the traditional ways of raising children.

"One of the common sayings passed on to parents used to be, 'There is power of evil in the palm of your hand. Evil has a lot of power. Don't ever use the palm of your hand to punish your child' Roy Haiyupis, May, 1990.

This makes a great deal of sense, because children are spanked when adults have lost control. Anger is directing the adult's actions. Think about it. An adult spanks a child because he is at his limits and is upset. "I'll teach you not to do that." The truth is, spanking does not teach discipline or respect. It may relieve some of the parent's frustration, but it does not deal with the problem.

Unfortunately, it is too easy to get carried away with spanking a child. This is when spanking goes beyond a "swat" and ends up causing bruises. Hitting a child in the head is not only disrespectful, but it can cause severe injury. Cruel spankings and beatings will fill a child with hatred or fear, especially when weapons are used like straps, belts, or wooden spoons. A severe shaking can also be harmful and cause brain damage or neck injury.

Hitting is not a traditional, Nu-uh-nulth way to discipline children. It does not show respect for the child or even the adult. Hitting a child will stop him in the short run, but it will not teach him how to change his actions. Spanking does not teach respect or how to be responsible. The only lesson being learned is to avoid being hit.

Verbal punishment (yelling and criticism) does not show marks, but it can be just as damaging. Research has found that continued criticism of children causes poor self-esteem. This is when a child has no respect for himself, he does not believe he is worthwhile as a human being. A child will

believe what others say about him. If a boy is yelled at a lot and told he is a "bad boy", he will live up to this image. This is not the Nu-uh-nulth way, it does not show respect for the child and it does not teach respect.

Remember you are responsible for the gift the creator has given you. Raising a child means taking care of his spiritual and emotional needs as well as his physical needs. Teach him to respect himself, others and nature.

The Nu-uh-nulth knew children grew into responsibilities and needed time and practice to learn. They believed in teaching children when they were ready to be taught. This was not a matter of age, but had more to do with the individual. The Nu-uh-nulth were patient, caring people and they knew children wanted to be good.

Residential schools have taught the Nu-uh-nulth to use hitting and shaming to discipline children. It is time to break this cycle of abuse. It is up to the new generation to teach their children respect and responsibility.

Talk to your child, especially at meal times. Tell her what you expect from her. Give her praise when she does as you say. When she does not listen to you, give her a choice. "If you don't, they you must go to your room (or miss TV, or not ride your bike, etc.)." Respect your child's choice, but follow through. If she does not listen send her to her room right away. Do not argue, hit, or shame. If she complains, tell her it was her choice.

Being firm and gentle is a "new way of thinking" for the Mah-Mahtl-Ney. It is based on research over the last 30 years. But this is an old belief of the Nu-uh-nulth, based on hundreds of years of watching and studying children.

...Report by Marc Lalonde  
Senior Infant Development Worker



Happy Birthday to my cousins Gena & Josie Hayes on Feb. 4<sup>th</sup>; my auntie Margie Kivell on Feb. 7<sup>th</sup>; my husband Chuck on Feb. 16<sup>th</sup>; my nephew Hyacinth on Feb. 23<sup>rd</sup>; my sister Elaine and my niece Marcia on Feb. 24<sup>th</sup>; and my son Frankie Lee on Feb. 27<sup>th</sup>. I love you all, have a good one! *From Doll C.*

Happy Birthday to son, Richard M. Thomas on Jan. 8<sup>th</sup>; to granddaughter Amber John on Jan. 12<sup>th</sup>, enjoy your special day!; to granddaughter Carla Webster; Happy 11<sup>th</sup> Anniversary to sis Hilda & Roye John on Jan. 10<sup>th</sup>, enjoy your day; Congratulations to Traci and welcome baby Dayton - 7 lbs 2 oz. *From Lil Webster.*

Happy 23<sup>rd</sup> Birthday Sherry Livingstone on Feb. 23<sup>rd</sup>; Vincent McDougall on Feb. 14<sup>th</sup>; Darrell Ross Sr. on Feb. 15<sup>th</sup>. *From Mom/Grandma/Sis and Grandpa/Bro. Georgina & Cyril Livingstone and Annie & Dave Watts and family.*

Happy Birthday to our nephew John Frank on Jan. 2<sup>nd</sup>; to my other mother Marilyn Brown on Jan. 2<sup>nd</sup>; to Grandma Marilyn on Jan. 2<sup>nd</sup>; to auntie & Grandma Ida Brown on Jan. 3<sup>rd</sup>; to auntie and Grandma Millie Brown on Jan. 5<sup>th</sup>; to my bro Benji Brown on Jan. 8<sup>th</sup>; to our uncle Benji on Jan. 8<sup>th</sup>; to auntie and Grandma Sándra Brówn on Jan. 13<sup>th</sup>; to my baby sister and auntie Marylee on Jan. 17<sup>th</sup>; to my dad and grandpa Dennis Martin on Jan. 24<sup>th</sup>; thank you for raising me most of my life, I love you dad & so do your grandchildren; to my cousin Sonny Bob on Jan. 27<sup>th</sup>; to our uncle Sonny on Jan. 27<sup>th</sup>; to my cousin Ryan & Uncle Ryan on Jan. 29<sup>th</sup>. *Love Trish, Darrell, Jolene, Johnny,*



Happy Birthday to little brother Darrell Ross Sr. on Feb. 15<sup>th</sup>. *From A.W. & family.*

Happy Birthday to Linda George on Feb. 5; Ilene Sutherland on Feb. 7<sup>th</sup>; Bill George Sr. on Feb. 13<sup>th</sup>; Guy P. Louie on Feb. 3; Herb Dick on Feb. 10<sup>th</sup>; Mel Louie on Feb. 12<sup>th</sup>; Curtis "Spike" Dick on Feb. 15<sup>th</sup>; Charles Thomas Jr. on Feb. 16<sup>th</sup>; Melissa Dick on Feb. 11<sup>th</sup>; Alfred Dick on Feb. 22<sup>nd</sup>. *From Corby, Viv & Arlene.*

Happy Birthday to our grandma Gloria on Jan. 25<sup>th</sup>; to our neph. Vinson on Jan. 11<sup>th</sup>; to neph Frank on Jan 12<sup>th</sup>; to our cousin/uncle John on Jan. 22<sup>nd</sup>; to our cousin Paul & (our Uncle); to my cousin Yvonne on Jan 28<sup>th</sup>; to Auntie Yvonne; to our cousin Eddie on Jan 27 Hope you all enjoy your day. *Love Rudy, Adrienne, Dwight, Natasha, Richard & Brian.*

Happy B-Day Robert Amos on Feb. 6<sup>th</sup>; Harvey Mark Sr. (uncle), Feb 6<sup>th</sup>; Mamie Lucas Feb 6<sup>th</sup>; Uncle Jamie Jack Feb 16<sup>th</sup>; Uncle Edwin & also cousin Eddie in Feb. *Love From Marcy & kids.*



Wishing Derrick Keenan Ulric a happy 10<sup>th</sup> Birthday "your'e still my handsomest". *Love Mom.*

Happy Birthday Mom "Marcy" on Feb 7th. *Love From Josh, Ryan & Baby Josina Jack.*



Happy 9th Birthday to my daughter, Sheena Gale Charleson. Love you girl! *Love always, mom, Deb Botting.*

Happy Birthday to our grandma Gloria on January 25, 1998. Hope you enjoy your day. *Love your grandchildren Dwight, Natasha, Richard and Brian.*

Happy 7<sup>th</sup> Birthday to our neph, Vinson on Jan. 11'98 *from Uncle Rudy, Auntie Adrienne, Nephew Dwight, Richard & Brian and niece Natasha.*

Happy 18<sup>th</sup> Birthday to neph Frank on Jan 12'98. *From Adrienne, Rudy, Dwight, Natasha, Richard & Brian.*

Happy 27<sup>th</sup> Birthday to our cousin/uncle John on Jan. 22'98. *From Adrienne, Rudy, Dwight, Natasha, Richard & Brian.*

Happy 24<sup>th</sup> Birthday to our cousin Paul & (our Uncle) *from Adrienne, Rudy, Dwight, Natasha, Richard & Brian.*

Happy 24<sup>th</sup> Birthday to my cousin Yvonne on Jan. 28'98. *From Adrienne.*

Happy 24<sup>th</sup> Birthday to Auntie Yvonne *From Dwight, Natasha, Richard & Brian.*

Happy 26<sup>th</sup> Birthday to our cousin Eddie on Jan. 27'98 *from Adrienne, Rudy & Family.*

Happy B-Day Robert Amos, Feb. 6, 1998

Happy B-Day Harvey Mark Sr. (uncle), Feb 6 Happy B-Day Mamie Lucas Feb 6

Happy B-Day Uncle Jamie Jack Feb 16'98

Happy B-Day Uncle Edwin and also cousin Eddie in Feb. *Love from Marcy & kids.*

Happy Birthday Mom "Marcy" on Feb 7'98 *Love from Josh, Ryan & Baby Josina Jack*

Happy 35<sup>th</sup> Birthday to Denise Mundy on Feb. 13/98. *Love Pearl and kids, Dave Jacobson*

Happy Birthday to Natasha Billy on Jan 30. *Love Sandra, Leeanne, Sarah Ann, Bruce Billy Jr. and Auntie Pearl*

Happy 4<sup>th</sup> Birthday to Vincent McDougall on February 14<sup>th</sup>. *Love Grandma, Grandpa, mom Carole, sister Tia, cousin Carlito, and your Auntie's Sherry and Mel.*

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# N.E.D.C. BUSINESS NEWS



When a person fills out an application for a loan with NEDC, they are also authorizing NEDC staff to obtain information from the credit bureau.

## What is a Credit Bureau?

A credit bureau is a clearing house for credit history information. Credit grantors provide the agencies with factual information about their customers' accounts. The credit reporting agencies assemble the information into a report on each consumer. In return, credit grantors can obtain credit reports on consumers who wish to open accounts with them.

When the NEDC staff receives an application for financing, the first thing they do is request a credit report on you from the Credit Bureau.

## What is a Credit Report?

A credit report is a collection of credit information about your accounts with credit grantors, such as stores, banks and credit card companies. A credit report also contains "Public Records" information pertaining to bankruptcies, judgements and other credit accounts which reflect your "ability and willingness" to pay your bills.

When you apply to NEDC for a loan and your credit report shows problems with your credit, your application can be turned down.

## Why is credit information collected?

Credit information is primarily used by credit grantors to help them decide if they are willing to extend your credit. It helps them determine your ability and willingness to pay credit accounts. Credit information is also used in connection with the collection of a debt, entering into or renewal of a tenancy agreement, underwriting of insurance, employment purposes, and for other uses defined in the Credit Reporting Act.

## Does the credit bureau "rate" my credit?

No. The credit reporting agency does not decide whether you should be approved for a credit account. Rather, each credit grantor or lender has difference requirements based on their own risk criteria.

## Are all my accounts listed in my credit report?

Not all credit grantors use the services of credit reporting agencies. Some credit grantors do not report their information or do so infrequently. You may find that one or more of your past or current accounts is not listed on your credit report.

## Why is something I paid off still in my credit history?

The fact that you paid an account as agreed, or did not pay as agreed, is of interest to any potential credit grantor because it reflects your "ability and willingness" to pay your bills.

**Credit is a privilege, not everyone can obtain it.  
If you do, you must handle it carefully.**

Credit is like a sword that cuts both ways. Used properly it can be very useful. Used improperly it can make it impossible for you to obtain credit anywhere.

⌘

If you can't control your finances and have trouble saying no, then you shouldn't have credit cards.

⌘

What you spend is much more important than what you earn. You should not borrow more than what you can comfortably pay back. Also look at the "what ifs". For example: *What if* you lose your job? *What if* your business doesn't generate as much money as you anticipated? *What if* you get sick?

⌘

Plan and budget carefully. Avoid making minimum payments due on credit cards because all you are paying is current monthly interest and you never reduce your credit card debt.

⌘

If you are fortunate enough to obtain a loan, you are expected to repay it according to the terms agreed upon.

⌘

It is NEDC's policy that if an account goes into arrears for more than 120 days, their account is reported to the credit bureau.

⌘

If you co-sign a loan for anyone and that person defaults on their loan, although the loan is not yours, you are responsible to repay it because you co-signed it. Therefore, do not put yourself at risk unless you can afford it. *For example:* What if the person you co-signed for gets sick, loses their job, dies, etc. "good intentions" can ruin a credit record you have worked hard at achieving.

⌘

If NEDC wants to enforce collection of an unpaid debt, we have a period of six years from the incurring of the debt, or from the date of the last payment, to enforce that claim by launching a court action. If we don't do this within the six years, there is nothing we can legally do to collect the unpaid debt.

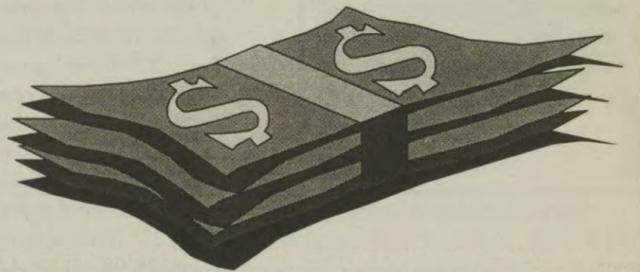
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**Sharon E. Reyes**

*Collections/loans Portfolio Officer*

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