



Ha-Shilth-Sa



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"Interesting News"

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Archie Little elected Northern Co-chair

By Wayne Lord
Northern Region Reporter

On November 16, 1998 three of the Northern Region First Nations opted to have community members vote on a candidate for the position of Northern Region Co-chair. The Ehattesaht First Nation vote was cast by their Chief & Council.

The candidates that were seeking the position were Louise Amos (Ehattesaht), Lillian Howard (Mowachaht) and Archie Little (Ka:'yu:'k't'h'/Che:k'tles7et'h').

In the weeks leading up to the election there had been very little or no campaigning from the candidates. However all candidates traveled to the various Northern Region communities for All-Candidates meeting as requested by each First Nation.

Following is a breakdown of the individual First Nations election results:

- Ehattesaht** - Chief in Council voted and backed **Louise Amos**.
- Ka:'yu:'k't'h'/Che:k'tles7et'h'** - Membership voted.
Archie Little - 1st
Louise Amos - 2nd
Lillian Howard - 3rd
- Mowachaht / Muchalaht** - Membership voted.
Archie Little - 1st
Louise Amos - 2nd
Lillian Howard - 3rd
- Nuchatlaht** - Membership voted.
Archie Little - 1st
Louise Amos - 2nd
Lillian Howard - 3rd

After the By-Election, the results are converted to reflect the number of votes held by each First Nation. The number of votes held by each First Nation is dependent on their population. 1 vote for every 100 band members with a minimum of 3 votes for each First Nation.

After the conversion the results are as follows:

- Ehattesaht** -
3 votes for Louise Amos.
Ka:'yu:'k't'h'/Che:k'tles7et'h' -
5 votes for Archie Little.
Mowachaht / Muchalaht -
5 votes for Archie Little.
Nuchatlaht -
3 votes for Archie Little.

Based on the the results formula Archie Little is declared the Northern Region Co-chair.

The results will be forwarded to the Nuu-chah-nulth Tribal Council Annual General meeting on November 19 - 21, 1998 at Maht Mahs Gymnasium in Port Alberni.

The results must be ratified at the N.T.C. AGM before Little is



Newly elected Northern Region Co-chair Archie Little

officially declared the winner of the Northern Region by-election.

Congratulation to Archie on being successfully elected to the Co-chair position. We wish you the best in this demanding position. Also acknowledgments to both Louise and Lillian for making the election interesting, best of luck to both of you!

Newly elected Co-chair promises increased communication

By David Wiwchar
Southern Region Reporter

Archie Little says he's very happy to have elected Northern Region Co-chair, but admits he was quite confident going into the November 16th vote.

"I didn't campaign very much," said

Little. "I told people the work I'm doing (as Interim Northern Region Co-chair) is my campaign."

Preferring to show people what he could do, rather than tell them the things he would do, Little said numerous people came up to him and said they appreciated his efforts reporting treaty developments

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The results of the Northern Region Co-Chair By-election are as follows:

	Louise Amos	Lillian Howard	Archie Little
Ka:'yu:'k't'h'/Che:k'tles7et'h'	5	1	18
Mowachaht/Muchalaht	9	3	35
Nuchatlaht	3	4	29
Ehattesaht	Vote cast by their Chief and Council. Louise Amos earned the majority of this vote.		

Treaty Update in Nanaimo welcomes youth

By David Wiwchar
Southern Region Reporter

More than twenty Nuu-chah-nulth members came to Nanaimo's Tillicum Haus for an afternoon Treaty Update Session with Vic Pearson and Willard Gallic on Tuesday, November 10th.

Half of the people in attendance were Nuu-chah-nulth youth from John Barsby, a high school close to the meeting location.

The students are part of a large First Nations student group at John Barsby, and are studying the treaty-making process as part of their curriculum.

Half of the people in attendance were Nuu-chah-nulth youth from John Barsby, a high school close to the meeting location.

According to teacher Vina Robinson, the John Barsby High School students, as well as older students from the Uy a la wu thut Program (Coast Salish for: "If you try and fail, you'll try harder the next time") keep themselves up-to-date on the Nuu-chah-nulth Treaty developments through reading Ha-Shilth-Sa, and documents from First Nation and Treaty offices.

Willard Gallic opened the meeting with a prayer, then extended his welcome to all, especially the students.

The students have kept themselves up-to-date on Treaty developments through reading Ha-Shilth-Sa, and documents from First Nation and Treaty offices.

"This treaty is especially important for the young people," said Willard. "We're

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LETTERS & KLECOS

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 can 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.



A surplus of chum salmon at the Big Qualicum hatchery meant free fish was available at the Port Alberni Friendship Centre. Here, Helen Johnson bags the chum for the many people who were able to take advantage of the surprise giveaway

DEADLINE

Please note that the DEADLINE for submissions for our next issue is 4:30 pm on Friday, November 27, 1998. Material submitted after deadline, 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 or (if possible) sent by e-mail.

Submitted photographs should include return address, a brief description of subjects and enclose a self-addressed envelope for their return.

COVERAGE:

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



Always Remember:
Ha-Shilth-Sa is YOUR newspaper.

Ha-Shilth-Sa belongs to every Nuu-chah-nulth person including those who have passed on, and those who are not yet born. A community newspaper cannot exist without community involvement; so if you have any great pictures you've taken, stories or poems you've written, or artwork you have done, please let us know so we can include it in your newspaper. Also, if you have any thoughts or concerns about making your newspaper better, let us know that too!

Next year, Ha-Shilth-Sa will celebrate its 25th year of serving the Nuu-chah-nulth First Nations. We look forward to your continued input and support.

Kleco! Kleco!

David Wiwchar
Editor / Manager



N.T.C. Annual General Assembly

November 19 - 21
At Maht Mahs Gym
Starting time:
9 a.m. each day

Breakfast, Lunch and Dinner
will be provided.

Treaty Negotiators debate Justice in Campbell River

By Bob Soderlund
For Ha-Shilth-Sa

The Thunderbird Hall in Campbell River was the venue for a 2 day Justice Conference attended by Nuu-chah-nulth treaty negotiators, elders, and resource people.

The conference took place on November 3rd & 4th following a regular treaty planning session on the previous day.

The purpose of the conference was to begin developing a vision statement on Justice and to develop principles on Justice for the Nuu-chah-nulth treaty negotiators.

Delegates gave their versions of what "Justice" means to the Nuu-chah-nulth people and later they gave their opinions about what their vision of justice is for the future.

Facilitating the conference was Dan Johnson, a lawyer specializing in native law, and social worker Manjeet Uppal, who has a Masters Degree in criminology.

Elder Francis Amos opened each day with a prayer.

To begin the discussions the delegates at the table gave their versions of what "Justice" means to the Nuu-chah-nulth people and later they gave their opinions about what their vision of justice is 30 or 40 years in the future.

Many Nuu-chah-nulth elders participated in the conference and offered a lot of valuable information about traditional Nuu-chah-nulth justice.

Their input was recorded and was summarized on flip charts which were displayed around the hall. Some of the main points that were made during these initial discussions were:

- The need to educate Nuu-chah-nulth people about Nuu-chah-nulth values and to resolve the best of the Nuu-chah-nulth system
 - The need to concentrate on prevention (this concept was repeated throughout the conference)
 - Use of hawii, heads of houses, emihpit (most knowledgeable people)
 - Train Nuu-chah-nulth legal people
 - The use the family to correct and rehabilitate offenders
 - To use traditional systems (i.e. Tlukwana)
 - To blend the best from our traditions and from contemporary law
 - The need to protect innocent people
- During these discussions the speakers continually emphasized the need for prevention and correction, rather than punishment, which is the emphasis of the present justice system.

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Advisory For Histories And
Governance

contact Harry Lucas
724-5807 or 724-5757
or lucas@cedar.alberni.net
E.A.C.

Generally, it was felt Nuu-chah-nulth could administer some areas of justice, such as family and social law, environmental traffic offenses on treaty lands and sentencing for minor offences.

There is definitely a need for Nuu-chah-nulth involvement in the courts and in corrections institutes.

To reach these goals Nuu-chah-nulth must have financial resources and jurisdiction.

The participants at the conference broke into four groups to tackle specific issues like rehabilitation and policing.

Following these discussions each group leader summarized the ideas that were brought forward by their groups. The group summaries were presented by Shawn Atleo, Tawny Lem, Simon Read, and Manjeet Uppal.

Again, the main focus in the groups centered around prevention. There were a lot of negative feelings regarding the present justice system which has not worked for First Nations people.

The groups discussed the impediments that Nuu-chah-nulth will face in trying to incorporate their justice system and laws through treaty negotiations.

Some of these impediments include a loss of traditional values and hahopa, Nuu-chah-nulth people living outside their treaty lands, a lack of consensus in the communities, denial, and people in power being in a conflict of interest.

It was said that there has to be trust and equality in the communities and justice has to be a community driven process.

Some other suggestions included the establishment of a Nuu-chah-nulth healing centre and the appointment of an Ombudsman to investigate people's complaints.

There is also a need for a non-confrontational police force that emphasizes problem solving.

Another concept repeated throughout the conference was the importance of family meetings to pass on teachings and advice, especially to the youth.

It was evident from the discussions that justice is a very big issue covering a lot of areas, and an issue that a lot more work has to be done on.

At the conclusion of the conference Dan Johnson was given instructions to prepare a document on the discussions, incorporating papers prepared by the elders advisory meetings.

The documents can then be used by the working groups and negotiators to work towards justice for Nuu-chah-nulth people.

Shaping a Nuu-chah-nulth judicial system

By Manjeet Uppal
From his report to the Justice and
Governance Committee

Over the last decade there have been numerous federal and provincial commissions, inquiries and task force reports on Aboriginal justice matters. Each recognized that the current Canadian justice system, especially the criminal justice system, has failed the Aboriginal People's of Canada, whether on or off reserve, urban or rural, in all governmental jurisdictions.

The following are excerpts from a paper by Manjeet Uppal; a trained criminologist who works for the N.T.C.:

"Central to any concept of aboriginal self governance is the authority to enact laws and to administer them through operation of Nuu-chah-nulth justice processes.

Accordingly, Nuu-chah-nulth Nations could seek the right to enact their own laws over a broad range of areas and to have those laws enforced through their own justice processes.

Nuu-chah-nulth Nations could also maintain the right to adapt any federal or provincial laws and enforce them as well.

Nuu-chah-nulth traditions and customs would be the basis upon which these laws and the justice system would be based.

Law-making authority over a broad range of areas including: culture and language, adoption, custody issues, liquor control, gambling, regulation of fisheries, civil, family, business, and property matters.

There are different ways in which a Nuu-chah-nulth court could be established. If a Nuu-chah-nulth court is established by or is recognized by federal and/or provincial legislation then the Charter of Rights and Freedoms would apply.

Transition strategy: Nuu-chah-nulth Nations could seek jurisdiction to establish and operate a Nuu-chah-nulth Court. The court could initially deal with a limited number of matters focussing at first, on breaches of Nuu-chah-nulth laws and other matters which relate to internal matters. Eventually the court would assume authority over all matters arising on Nuu-chah-nulth lands.

The corrections area of the justice system represents one of the greatest failures of the Canadian system and also one of the areas of greatest opportunity for Nuu-chah-nulth to implement their own processes and values.

There is within the present justice system an over-reliance on incarceration. There is also tacit understanding by those who work within the correctional system that the Correctional Services mandate of rehabilitation while a lofty goal is often unachievable.

Crime Prevention is an important issue to Nuu-chah-nulth communities, recognising the interconnectedness of justice, social, and economic conditions, and attempts to develop holistic approaches to prevent social problems and crime. The crime prevention approach focuses on developing programs and ser-

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Calendar of Upcoming Meetings

MEETING	DATE	TIME	PLACE
N.T.C. A.G.M.	Nov. 19 - 21	9:00 am each day	Port Alberni, Maht Mahs Gym
NCN Planning	Nov. 23 - 25	9:00 am	Ahousaht
Land Selection	Nov. 26 - 27	9:00 am	Port Alberni, Tseshaht Cultural Ctr.
NCN Planning	Dec. 7 - 8	9:00 am	Vancouver, Friendship Ctr. East Hastings
TSC	Dec. 9 - 11	9:00 am	Nanaimo
NCN Planning	Dec. 16	9:00 am	Port Alberni, Somass Hall
Land Selection	Dec. 17 - 18	9:00 am	Port Alberni, Tseshaht Cultural Ctr.

TREATY AND PROGRAM INFORMATION MEETINGS FOR NUU-CHAH-NULTH LIVING AWAY FROM HOME

THIS IS THE CALENDAR OF MEETINGS TO PROVIDE INFORMATION ABOUT YOUR TREATY NEGOTIATIONS AND OTHER PROGRAMS. WE WILL UPDATE THE INFORMATION FROM TIME TO TIME. HERE IS THE INFORMATION FOR THE NEXT FEW MONTHS:

VANCOUVER:

A FULL MEETING OF THE NUU-CHAH-NULTH TREATY PLANNING TABLE WILL BE HELD AT THE VANCOUVER FRIENDSHIP CENTRE ON DECEMBER 7, 8 AND 9, 1998. ALL NUU-CHAH-NULTH ARE WELCOME TO OBSERVE THE MEETINGS. WE WILL BE WORKING ON THE CALENDAR FOR THE FIRST FEW MONTHS OF 1999 SOON. WATCH THIS SPACE!

1999 UPDATE MEETINGS:

IF YOU NEED OTHER INFORMATION, PLEASE CALL WILLARD GALLIC OR VIC PEARSON AT 250 724 5757.

Nanaimo Update Meeting

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developing a treaty for the benefit of all the young people here, so that years from now you won't have to begging to the government, when students like yourselves want to go on a field trip, or do something to better yourselves." Vic Pearson also made special recognition of the young people in attendance saying: "after your Treaty is passed, you young people will live in a different world than the one we live in today." The first question directed to Willard and Vic, was a woman who was concerned that Nuu-chah-nulth would be forced to give up as much land as the Nisga'a agreed to.

"After your Treaty is passed, young people will live in a different world than the one we live in today."

Willard said although the Nuu-chah-nulth have congratulated the Nisga'a for their Treaty, NCN negotiators have also told the federal and provincial governments that the Nisga'a deal will not be accepted as a template for the Nuu-chah-nulth Treaty.

"We're not going to settle for anything less than the best for our people."

"Every First Nation negotiates it's own land base; its own Hahoulthee. But if one First Nation disagrees with the Treaty, it goes back for more negotiations," said Willard. "We're not going to settle for anything less than the best for our people."

Steve Rush asked for an explanation of how taxation would work in the post-treaty environment; one of the biggest battles between Nuu-chah-nulth negotiators and the federal and provincial representatives.

"Treaty lands will be completely owned by Nuu-chah-nulth," said Vic Pearson. "If there is any taxation that happens on treaty lands, it will be the Nuu-chah-nulth decides how that will be done. The provincial and federal governments will not have those powers on Nuu-chah-nulth lands."



Willard Gallic and Vic Pearson update Nuu-chah-nulth members in Nanaimo on treaty developments

"We need education so we can be the leaders of tomorrow," said 17-year old Don Joe of Huu-ay-ah First Nation. "We need to be behind our treaty negotiators, ready to take over when it's our time."

"If there is any taxation that happens on treaty lands, it will be the Nuu-chah-nulth decides how that will be done. The provincial and federal governments will not have those powers on Nuu-chah-nulth lands."

The purpose of these treaty update sessions for Nuu-chah-nulth members living away from home is to give them the most recent information on how their treaty is developing. According to Willard, 55% of Nuu-chah-nulth people live away from home in areas like Nanaimo, Victoria, Vancouver, and the United States.

The next opportunity for people living away from home to participate in treaty developments will be December 7-9 in Vancouver, where a full Treaty Planning Session will take place at the Vancouver Friendship Centre on East Hastings Street.

Attention

Tseshah Membership residing off reserve. You must apply for Band Membership. If you are showing on the D.I.A. list it does not mean that you are on Tseshah's Registry Band List, and must apply for Band Membership. Newborns, as always, still need Large Birth Certificates, a form here at the Band Office to be filled out. Deletions, transfers, deaths, marriages, and change of name still must be recorded as an event that has happened so that I may change the Band list accordingly. Administrator and contact person is Lisa Robinson at 1-888-724-1225 toll free number or fax 250-724-4385.

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The Angel

I had been crying one evening after the fact that I had lost my 4-year-old son, due to a car accident, three days before. Realization hit me that day. My grandmother said, "some day you will feel pain". This night after everyone had gone to their homes. I had buried my face into my pillow to prevent my sister and brother from hearing me. At this time, I didn't want their comfort. After I had a sore throat, hurt heart, shortage of air, I had turned around to get some air, I opened my eyes and saw my son's apparition in the top right corner of my room. He smiled at me and said, "Grandpa said hi. Mom". Then I knew he wasn't all alone. My son Nelson Charles Gurney had passed on 12 years ago, November 2/1986. Today I still remember him at 4 years old.

Mrs. Lavern Frank

**Important Notice To all members of the -
Canim Lake, Canoe Creek, Soda Creek &
Williams Lake Bands**

We, the Cariboo Tribal Council Treaty Society (CTCTS) are in the process of negotiating a Treaty.

It is important that all of our members identify themselves in order to participate and benefit from the Treaty. If you are not receiving information, you should contact the CTCTS immediately - Ph. (250) 392-7361 or fax us at (250) 392-7403; Mailing address, PO Box 4333, Williams Lake, B.C., V2G 2V4. Please pass this notice on to other members you may be in contact with.

To All Nuu-chah-nulth First Nations Members, Band Managers, CHR's, Health Clerks, and Band Membership Clerks:

MEDICAL COVERAGE NOT AUTOMATIC

Reference: Recently, many bills were received at the NTC (Non-Insured Health Benefits Section) (NIHB) from parents requesting payment under this plan. If a child is not registered with Indian Affairs and the province there is no medical coverage. Therefore, **full responsibility for payment of medical visits, x-rays, etc. will fall on the parents!** Indian Affairs cannot and **will not pay** any bills without full coverage. Remember, unless a child is registered with both Indian Affairs (Status Card) and the provincial medical plan (MSP Card) two **very important** medical factors apply:

- The child is covered under the parents medical plan, for only three months; and**
- Once the child reaches 1 year of age they are no longer covered under the NIHB program for: equipment; supplies; drugs; dental; and optical.**

Normally, a child reaching 19 years of age requires her or his own medical care card. A child can maintain medical coverage up to age 25 when in **full-time attendance** at a post secondary institution that is approved by the provincial medical commission. It takes **6 - 8 weeks to obtain these coverage cards!** Start the process immediately! Do not assume it is done! Follow up with this until you have both cards! Questions to be directed to the Band Membership Clerks, or the NTC Registry Office 724-5757.

Robert Cluett, CD
NTC NIHB Program Supervisor

Healing Fund Applications available December 2nd

By David Wiwchar
Southern Region Reporter

The doors to the much-anticipated Aboriginal Healing Fund will open next month, according to director Paul Chartrand.

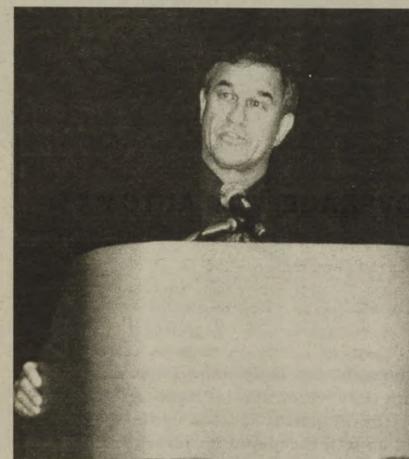
Applications will be available as of December 2nd for more than \$350 million set aside by the federal government to help communities and families devastated by the effects of residential schools.

Secretary of the Healing Fund, and one of 17 Directors, Chartrand said the program will begin funding programs in early 1999, allocating all of the funds within the next 10 years.

Applications will be available as of December 2nd for more than \$350 million set aside by the federal government to help communities and families devastated by the effects of residential schools.

"The money is for healing," said Chartrand. "We will consult with First Nations people to find out what is needed for communities, families and individuals who have suffered the effects of Residential Schools."

Sixty-six residential schools operated in Canada from the mid-1800's up until 1984, and according to Chartrand, the Aboriginal Healing Fund will not only help school survivors who were sexually and physically abused at many of the schools, but will also address the intergenerational effects the schools had on First Nations communities.



Aboriginal Healing Fund Board Member and Secretary Paul Chartrand speaks to the B.C. Native Friendship Centre Association conference in Victoria.

"Not only did we lose our parents, our families and our communities by being shipped off to these schools, but we also lost our languages, our cultures and our whole identities as Native people"

Melvin Good, a plaintiff in the current trial against the United Church of Canada and the federal government for their involvement in the Alberni Indian Residential School, hopes the Aboriginal Healing Fund marks a new beginning for Residential School survivors as well as their children.

"Not only did we lose our parents, our families and our communities by being shipped off to these schools, but we also lost our languages, our cultures and our whole identities as Native people," said Good. "Then we passed all the things we learned, and didn't learn, down to our children."

Chartrand says the Directors have worked hard to get everything in place as quickly as possible so the healing process could begin.

"The Board met in Vancouver in July, searched for an Executive Director in August, hired Michael Degagne to the position in October, and we're currently hiring staff for our office in Ottawa," said Chartrand.

Deadline for applications run from January 15th to March 31st, 1999, depending on the type of program funding required.

Chartrand said the Aboriginal Healing Fund comes with a few government-imposed restrictions; it can't pay for legal actions, or the purchasing of land or buildings. Deadline for applications runs from January 15th to March 31st, 1999, depending on the type of funding required.

Groups or individuals interested in receiving an Aboriginal Healing Fund application as soon as they're made available on December 2nd, call the Ottawa office toll-free at 1-888-725-8886.

To all Tla-o-qui-aht First Nation Nations Membership

We need to update our mailing list. Please forward your most recent address to our Administration address @
Tla-o-qui-aht First Nations
P.O. Box 18
Tofino, B.C.
V0R 2Z0
Attention: Noreen Amos

Justice Report

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nces to deal with factors related to crime.

For years, Criminologists have emphasized the importance of community-based services as alternatives.

Nuu-chah-nulth Nations could assume greater control over community corrections service through development of programs such as adult and youth diversion projects (ie. Tseshah painting project, community hours for youth assisting elders or learning teachings from elders, wilderness challenge programs etc.) alternative dispute resolution mechanisms such as adult and juvenile mediation, victim offender reconciliation programs, development of community-based resources for diversion and alternatives to incarceration such as initiating day attendance centres where offenders can deal with problems related to the lack of skills, illiteracy, personal problems or difficulties at home. One model for developing such resources is to train community justice development workers in program design.

No matter which model Nuu-chah-nulth Nations decide to adopt in gaining greater control over justice issues within their communities the challenge will be to use customary or traditional practices, modified to reflect contemporary realities, to exercise more effective and culturally appropriate forms of social control than the present system allows.

Crucial to this process is identifying traditional customs to determine what values they represent and then incorporating these values into Nuu-

chah-nulth developed and administered programs and processes.

In doing so there will be many challenges (ie. conflicts between traditional vs modern values). Complicating matters further are the events of the last two decades which have seen social changes (such as the women's movement, victim rights, alternative lifestyles, Nuu-chah-nulth persons who have lost touch with their cultures and traditions).

Social changes evolving from such events often gain more acceptance in some segments of the community than others. Aboriginal women, for example, might feel strongly about the treatment of perpetrators of violence against women and these feelings may not be shared by others.

Consequently, in selecting community members to serve important roles in the justice process it is important to consider balanced representatives that reflect the diversity within the community.

It will likely also be important to deflect accusations of favouritism by community members by selecting members from different major family groups.

In short, the process must be based on consensus and be inclusive or there is a danger that a Nuu-chah-nulth justice process may not have any more credibility than the present system does within Nuu-chah-nulth communities.

Northern Co-chair continued from page 1.

to the northern communities.

Archie said people are pleased that he has been very visible in their communities, and says he is committed to continue visiting northern reserves, updating members on treaty issues.

His first order of business after being ratified as Northern Co-chair, is to meet with all Ha'wiih and Mushuum of the Northern Region to gather direction from them.

"I'm looking forward to the Northern Region being one strong voice in the treaty

process, and utilizing the wonderful people we have up here," said Little. Little says his priorities are in the areas of education, communication, taking direction from Ha'wiih, and all the issues that effect the northern communities.

Congratulating Louise Amos and Lillian Howard for the jobs they did during the campaign, Archie made a special point of thanking all of the communities and Ha'wiih for their support.

FOR SALE

"INDIAN RESIDENTIAL SCHOOLS: THE NUU-CHAH-NULTH EXPERIENCE" BOOK

These books have been re-ordered, and are once again available from our Nuu-chah-nulth Community and Human Services Program Office.

and

"NUU-CHAH-NULTH TRIBAL COUNCIL BEYOND SURVIVAL" VIDEO

These videos have also been re-ordered, and are once again available from our Nuu-chah-nulth Community and Human Services Program Office.

Books are \$20.00 / Video \$100.00 [there is a discount price available to all First Nation members]

Send your orders to:
Nuu-chah-nulth Community and Human Services Program
P.O. Box 1280
Port Alberni, BC
V9Y 7M2
Phone (250) 724-3232 -- Fax (250) 724-6642

Mr. Martin the Magician entertains children of all ages

What started out as a hobby has now become a unique line of work for a member of the Tla-o-qui-aht First Nations.

Evans Martin, whose professional name is "Mr. Martin the Magician," is pursuing a career as a magician.

For the last five years Mr. Martin the Magician has been practicing his bag of tricks and adding to his collection of props and equipment.

He was greatly assisted in reaching his goal as a professional magician when he took lessons from Tony Eng, a magician from Victoria.

Mr. Martin the Magician says that he does a lot of "close-up" routines such as card tricks and he is constantly adding to his routines and perfecting his sleight of hand.

He has recently been joined in his performances by his partner, Erik the Rabbit. One never knows where Erik might show up. What was an empty box seconds ago will suddenly be occupied by Erik. Only Mr. Martin the Magician and maybe Erik know how he got there.

Evans says that he really enjoys entertaining people with his magic. He is available for bookings for all occasions and says that his rates are very reasonable.

He recently gave performances in Ahousaht, Opitsat, and Port Alberni at the Port Alberni Friendship Center.



He works hard on perfecting his routines and hopes to be able to purchase more props and livestock for his further shows. He is also hoping to hire some other Nuu-chah-nulth performers to work with him.

Mr. Martin the Magician lives in Victoria but he is willing to travel for performances. He asks that people book in advance as he works on a contract basis and has dates scheduled in the future.

Mr. Martin the Magician can be contacted at (250) 995-2419.

Tla-o-qui-aht Youth Wins Logo Contest

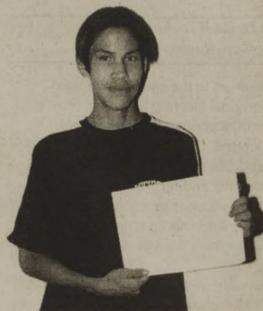
By Denise Ambrose
Central Region Reporter

Sixteen year-old Clifford Charlie is the talented winner of a cross-cultural logo contest sponsored by the West Coast Women's Resources Society (WCWRS).

The contest was sponsored in preparation for the upcoming Understanding and Celebrating Racial Diversity Conference to be held in Ucluelet. The conference is also co-sponsored by WCWRS in partnership with other organizations. The Cross-Cultural Development Project was initiated by members of WCWRS and their goal is to promote positive personal and community development through promoting experience, understanding and celebration of diversity.

The logo contest was open to all Ucluelet High School students. The theme that they were given to work with is a quote from the late Chief Dan George, "The heart doesn't know the colour of the skin."

The logo contest was open to all Ucluelet High School students. The theme that they were given to work with is a quote from the late Chief Dan George, "The heart doesn't know the colour of



16-year old Clifford Charlie shows his winning logo design

the skin." Clifford's illustration was chosen out of the many other beautiful entries, winning the \$200 prize. A spokesperson at WCWRS said that the choice was difficult but, "somehow, Clifford's drawing just stood out."

Clifford, with the assistance of some of his art classmates, is transferring the design to a banner which will be displayed at the conference. Clifford would like to send a special thank you to the friends that are helping him: Agnes Thomas, Steven Bird, and Clarissa Clayton.

If all goes well with the further development of The Cross-Cultural Community Development Project, Clifford's logo will be displayed on letterhead and business cards. Congratulations, Clifford!



Clifford transforms his logo design into a large poster. If all goes well with the further development of The Cross-Cultural Community Development Project, Clifford's logo will be displayed on letterhead and business cards.

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

Degruchy, Norton & Co.,
Certified General Accountants

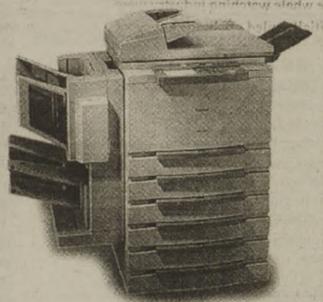
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Gold River down, but not out

By Wayne Lord
Northern Region Reporter

Over the last month the Village of Gold River has been hit not once but twice with discouraging news.

First with the announcement from Bowater Incorporated, which operates the local pulp mill on its intention to close down the mill permanently. And most recently with Pacific Forest Products Ltd. laying-off close to 400 employees indefinitely.

On October 19th, Bowater Incorporated announced that its Gold River pulp mill will remain closed due to its cost structure and poor market conditions. And in the coming months will begin steps for a permanent mill shutdown.

On October 19th, Bowater Incorporated announced that its Gold River pulp mill will remain closed due to its cost structure and poor market conditions.

This shutdown is to be effective as of February 16, 1999. The closure of the mill would see 380 employees out of work, 288 of which live in Gold River. This was obviously an unforeseen shock that will deeply impact every resident of Gold River. The BC Provincial Government responded swiftly to the devastating news. Both Forest Minister

David Zirnelt, and MLA Glen Robertson met with Bowater representatives, Local 11 of the Pulp, Paper and Woodworkers Union of Canada, Gold River Village Council, and residents of Gold River.

Pacific Forest Products Ltd. announced it was laying-off close to 400 employees indefinitely.

Out of the community meeting the BC Provincial Government is organizing an independent study to determine the pulp mill's viability. Also, the Province has established a Community Response Team which will provide assistance to problems arising from shutdown. Other government priorities are to help the community with economic development and worker adjustment initiatives. Mayor Crawford of Gold River announced that a steering committee had been appointed. Along with representatives including the Village Council, business leaders and other concerned organizations, Ben Jack will represent the Mowachaht / Muchalaht First Nations.

As numerous meetings were held throughout the Village of Gold River to find solutions to help a community cope, Pacific Forest Products Ltd. of Gold River sent notices to its employees stating that as of November 12, 1998 all employees would be laid off indefinitely.



Once a central part of Gold River's economy, the Bowater Mill has left the northern community reeling in the wake of its closure

VOLUNTEER OPPORTUNITIES AT TSAWAAYUUS (RAINBOW GARDENS)

HORTICULTURE THERAPY - Throughout the Autumn months residents will be creating craft items reflecting nature and gardening. Later in the season they will begin their winter garden in the green house. Avid gardeners and/or those with a genuine interest in gardening with the elderly are encouraged to apply.

PHOTOGRAPHER - Duties will include photographing or videotaping our special events held throughout the year. The person(s) may also be required to keep the photographs organized and to set up photo displays. Applicants must have an interest in photography. Some experience would be nice, but not necessary.

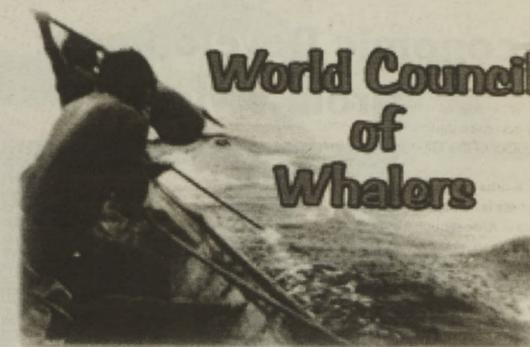
CURRENT EVENTS - An outgoing, open-minded individual is required to lead a group discussion about various topics in the news.

COMPUTER GAME INSTRUCTORS - Individuals with some knowledge of the computer games, i.e. teaching residents how to play solitaire.

BUS DRIVERS - Applicants must possess a valid class 4 driver's license. We have an adventuresome group of residents who enjoy trips out into the community, around the Island and occasionally to the mainland.

OTHER - Companions for one-to-one visits, baking, outings, sewing, ceramics, appointments, exercises, letter writing, reading, crib, card games, board games, watercolor painting, quilting, newsletter..... The list is endless. If you have any special skills to share and/or are of a caring nature we have a place for you.

HOW TO APPLY - Drop by and pick up an application form at 6151 Russell Place OR Phone 724-5655 and ask for the Therapeutic Recreation Department. All applicants must be willing to go through screening tests.



By Kathy Happynook
For Ha-Shilth-Sa

We are waiting eagerly for news that the Makah have succeeded in taking a whale.

In the past weeks the WCW office has been flooded with calls from the media.

Resident gray whales, of interest to the whale watching industry were initially ruled off-limits but, as of November 1st all gray whales are considered migratory.

It is hard to explain that while the WCW supports the Makah hunt, the Makah have been forbidden by the US government to have anything to do with us. We have, nevertheless sent messages of support.

Resident gray whales, of interest to the whale watching industry were initially ruled off-limits but, as of November 1st, all gray whales are

considered migratory.

The Makah whaling crew was issued a 10-day whaling permit by their whaling commission on November 3, but have had to delay their hunt because of bad weather.

The whalers will be further challenged by a convoy of boats containing hostile animal-rights activists and the press.

Ashore nerves are already frayed. Sea Shepherd activists who have been hovering offshore for a month defied tribal police November 1 and tried to land in Neah Bay.

Paul Watson's wife, Lisa Distefano, got pushed off the dock and an angry melee concluded in the arrest of four activists.

Canada is not making the Makah hunt any easier. The US buffer zone required between protest boats and the canoe will not be enforced if they cross into Canadian waters.

While they may not hunt a whale in Canadian waters, if a wounded whale crosses to the Canadian side the Makah Whalers will be permitted to kill it.



If any Nuu-chah-nulth members would like to receive World Council of Whalers newsletters,

write to:
W.C.W.

P.O. Box 291
Brentwood Bay, B.C.
V8M 1R3

or e-mail: wcw@island.net

With Gold River having a population of 2000 people, these announcements hit a lot of community members and their families very hard. Already families have started moving out of town in the hope for security and stable employment. "FOR SALE" signs adorn houses throughout the community.

The community of Tsaxana could not help but feel the pain and low spirits of the citizens of Gold River.

These shutdowns have impacted a handful of Mowachaht members, and the community of Tsaxana could not help but feel the pain and low spirits of the citizens of Gold River.

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Economic Development Sirolli Style

By Denise Ambrose
Central Region Reporter

Ernesto Sirolli stopped in Ahoasht on November 3 as part of his tour of local communities to present his highly successful method of economic development.

Sirolli says that, for the most part, economic development is planned by councillors behind closed doors.

He says that even though their intentions are wonderful, the plans won't work unless somebody really wants to do the work.

Every community has people that have dreams and the willingness to carry them through. The problem is the difficulty most people face in launching a small business and keeping it afloat. "What would happen if we decided that we would help these people one by one, for as long as it takes?" asked Sirolli.

Sirolli's economic development model is called Enterprise Facilitation. The first step is to establish a steering committee made up of community members. The steering committee would hire an Enterprise Facilitator whose role would be to assist community members seeking to establish themselves in the business world. The Economic Facilitator would be specially trained to help community members by offering free, one-on-one, confidential, long-term assistance in developing business ideas. The Economic Facilitator is paid by the communities that utilize the service. Sirolli's method was utilized in Australia when the tuna market began its collapse. The handful of tuna fishermen left were being paid only 60 cents/kilo for their catch, not enough to make ends meet.



Ernesto Sirolli talks about Economic Development in Ahoasht

The fishermen joined forces when they learned that they could make more money for their catches if they worked collectively. A marketer was hired and discovered a Japanese market that was willing to pay more for the tuna if they prepared their catch a special way. A specialist was brought in to teach the fishermen the special method of preparing the tuna. The Japanese market was so happy with their product that they were soon being paid \$15/kilo.

Sirolli's method is being used in Australia in a community of about 10,000 people. In eleven years 410 businesses were established. Of those 410 businesses only two went bankrupt. Sirolli compares his numbers with Canadian statistics where 80% of newly established businesses in Canada failed within two years.

A five day training program for Enterprise Facilitators is being held in New Westminster starting December 14.

The Sirolli Institute Canada Ltd. is based in Edmonton, Alberta, and offers Enterprise Facilitation world wide.

Beulah Howard honored

By Wayne Lord
Northern Region Reporter

The Nuu-chah-nulth Tribal Council had a luncheon for one of its employees that is leaving to pursue other ventures. On October 14th NTC staff honored

Beulah Howard for the time and effort she put in as Infant Development Worker Trainee. Ten co-workers and community members joined Beulah and her husband Bill at the Ridge Restaurant. A nice lunch was served which was followed with a cake designed for Beulah. Wendy Rose, Infant Development Worker who also organized the luncheon, presented Beulah with a gift and



Bill and Beulah Howard enjoy a laugh during Beulah's Going-away luncheon

some kind words of acknowledgment. Beulah left her position for health reasons and also to pursue opening a family owned and operated store. **Good Luck to you Beulah!!**

Gold River

Realizing that there are no sound answers or quick solutions it is hard not to hear the idle chat throughout the communities, such as services and businesses closing down.

Although it is recognized that many Mowachaht community members commute to Campbell River to shop for groceries and entertainment. Some are under the notion that these closures will not affect their lifestyles.

Nothing is further from the truth. Many members do rely on the services of Gold River. We have to remember that our children are educated in Gold River at two of the finest schools in BC. And the realization that many families from Tsaxana use the top notch recreation facilities and programs that Gold River offers on a regular basis. The majority of our community use the health clinic and our kids frequent the dentist! These are just a few of the services that we use.

Let us not forget our essential services

continued from page 7

that we receive on Tsaxana. The Mowachaht have service agreements for police, fire and ambulance services which are dispatched through Gold River. We also have a service agreement with the Village as the sewer line from our community is connected to the villages system. Our garbage is picked up by the Village, and throughout the winter we rely on Gold River to plow our roads on Tsaxana.

What is in the future for these services? Only time will tell.

Many amenities we have taken for granted are now in jeopardy. The Mowachaht leaders have met to discuss the affects of the shutdowns. And are also talking with Village of Gold River to offer support as well as looking at what role it can play in getting Gold River back on its feet.

Discussion between the two governments has circled around economic

continued on page 9

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Ha-Shilth-Sa



Special Issue November 12, 1998

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NUU-CHAH-NULTH CHILD WELFARE PROGRAM Special 10th Anniversary Issue

If anybody got after a child when they're eating it was numaak (taboo or bad luck). They were taught, 'Don't slap a kid anywhere. If you hit them any- where you'll be sorry. Don't ever push your child out. God is watching you. God is watching everything. The Creator gave you the child and the Creator might take your child away.'

Louise Roberts
Ucluelet First Nation



I don't think they disciplined a child in any other way except to make them understand that a mother and father were concerned about the welfare of the child when he went out to play, not to get hurt. It was always the welfare of the child. I don't think there was any other way of telling your children, except that they had to respect. They were strictly told, 'Respect the next door neighbour' or whoever, especially elders.'

Mary Hayes
Tla-o-qui-aht First Nations

We didn't have writing. This is the reason why our grandparents were like this, repeating their haahuupa every day. The children didn't forget as they grew up. Really it must be like that again today, for us that are elders now.'

Late Roy Haiyupis
Ahoasht First Nation

The girl was haahuupa at a really early age about when she would get a husband. 'You will have respect for him. You will not fight with him. You will treat him good so he will treat you good,' they told her. 'He will not do you any harm. You must be good to him so they will not find any faults with you. When you get children, you look after them. Don't do things that will make you neglect your children. Don't go to places that will not be good for him.'

Late Arthur Nicolaye
Kyuquot First Nation



Let us take a positive approach to "Child Welfare" with the vision in the back of our mind of a child with a happyface.

Let us demonstrate that we can have Indian self-government by looking after our children.

Let us volunteer our time to ensure that our "Child Welfare Program" is successful.

George Watts
Ha-Shilth-Sa,
September 12, 1985

Elders' Quotes from "The Sayings of our First People"

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They believed in starting early because as soon as a baby is able to sit down you never let them watch you do anything that's wrong because that's the time they really start taking it in. So that's why they really believed in haahuupa right from the start. They know right and wrong, cause they remember it. Even if they forget for awhile, they always come back to it. That's why they used to do it at mealtime.

Rose Cootes
Ucluelet First Nation

The mamathn'i way of raising a child is, if they do something wrong, 'Okay, you're punished. You can't go to the movie this weekend. You can't do that.' That's the mamathn'i way of doing it. They punish a kid if they did something wrong. Whereas with our people, they'd sit the kid down and talk to them. And if they had to go and do something, then they finish talking, they go ahead and do it. I agree very much with what the people say; they sit the child down and talk to them. To me it's the proper way of doing things.'

Doug Robinson
Tseshaht First Nation

We are all born with a gift whether it be a good memory, a talent of some kind, and we teach our children to work on that talent so it will be carried on to their children and their children.

Helen Robinson
Uchucklesaht First Nation

Respect all girls as though they were your sisters, like how you would want other boys to treat her, if you had a sister. You would not want other boys to mistreat your sister so you treat girls well.' That will show that you respect yourself; and therefore, you know how to respect other people and honour that person where they are.'

Louise Roberts
Ucluelet First Nation

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NUU-CHAH-NULTH COMMUNITY AND HUMAN SERVICES CHILD WELFARE PROGRAM (Formerly USMA 'the most precious ones of the Nuu-chah-nulth')

- A HISTORY AND SUMMARY OF THE PROGRAM

The Child Welfare Program (formerly the Usma Nuu-chah-nulth Family and Child Services) under the umbrella of the Nuu-chah-nulth Community and Human Services, is a child protection and family support program for the Nuu-chah-nulth Tribal Council, which is comprised of 14 First Nations on the west coast of Vancouver Island.

The Child Welfare Program receives funding from the Federal Government (Department of Indian and Northern Affairs) and legal authority from the Provincial Government (Ministry for Children and Families).

The Nuu-chah-nulth Tribal Council is the first Native organization in British Columbia to deliver child welfare services under a bipartite arrangement with the commencement of operation in 1987.

FUNDING AGREEMENT

Under the terms of the funding agreement with the Department of Indian and Northern Affairs, the Tribal Council receives funds for Program operations including staffing, training, administration, prevention and community services. In addition, the Tribal Council receives reimbursement for maintenance costs for any children-in-care supervised by the Child Welfare Program. The funding for the Child Welfare Program is reserve based and is intended to provide services for all residents of Nuu-chah-nulth communities.

DELEGATION OF AUTHORITY

Under the terms of the agreement with the Director of Family and Child Services of the Ministry for Children and Family Services, designated employees of the Child Welfare Program, duly approved by the Director, carry delegated authority through the Child, Family and Community Services Act. This delegation of authority empowers the Child Welfare Program to receive and investigate reports of child abuse and neglect, develop child care resources, provide guardianship responsibilities and supervise the placement of children-in-care of the Director.

The agreement extends not only to children living on Nuu-chah-nulth reserves but also to all Nuu-chah-nulth children in care of the Director or coming into care of the Director.

HISTORY OF THE NUU-CHAH-NULTH COMMUNITY AND HUMAN SERVICES (formerly the Usma Program) CHILD WELFARE PROGRAM

In the late 1970's, due to the increasing number of children apprehended and the lack of programs available for Bands to prevent child abuse and neglect, community members and elders decided that they wanted to develop a Nuu-chah-nulth Child Welfare Program. The process of developing this program was initiated by the Tribal Council.

In 1981, the Tribal Council hired consultants Renata Shearer and Stuart Adams to do a research paper on the services offered to Nuu-chah-nulth people by the Ministry of Social Services and to identify gaps in those services. As a result of the findings of this research, the Tribal Council passed a motion to develop a two-year plan to take over child welfare services from the Provincial government.

In 1983 Charlene Mignacco, a Masters student on practicum placement from the School of Social Work at UBC, developed a plan for the takeover of child welfare services. This plan was approved by the Tribal Council in 1984 and in 1985 the Tribal Council received funding from the Department of Indian and Northern Affairs to hire a Child Welfare Consultant, Phil Lyons. His task was to initiate a community development and awareness program in preparation for the takeover and to assist in negotiating the funding and delegation agreements.

In November 1985, the Tribal Council signed an agreement with the Superintendent of Family and Child Services to provide delegated authority to selected staff under the Family and Child Services Act. In February 1987 a funding agreement for five years was signed with the Minister of Indian and Northern Affairs.

Debbie Foxcroft was hired as Manager of the newly formed Usma Program and Graham Ramsey, from the Ministry of Social Services, was assigned as Ministry Liason to assist in the transfer of services from the Ministry and to provide consultation in the development of the Program.

During 1987 and 1988, the Usma Program was developed and the delegated authorities and services were phased in. Transfer of all Ministry of Social Services programs was completed in June 1988.

GOALS OF THE CHILD WELFARE PROGRAM

The main goals of the Child Welfare Program are:

- (a) To recognize and strengthen Nuu-chah-nulth culture and identity;
- (b) To strengthen and maintain the extended family system and in turn the Tribe;
- (c) To ensure the healthy growth and development of all children within Nuu-chah-nulth families and communities;
- (d) To develop community support systems and programs that prevent child abuse and neglect.

SERVICES OFFERED THROUGH THE CHILD WELFARE PROGRAM

a) Administering the Child, Family and Community Services Act of British Columbia as a delegate of the Director of Family and Child Services

- 1) Investigation of report of child abuse and neglect on Nuu-chah-nulth reserves;
- 2) Approving child care resources;
 - Safe Homes
 - Extended Family Homes
 - Contract Homes
- 3) Placing children-in-care in approved child care resources;
- 4) Acting as the guardian of children brought into care under the Child, Family and Community Services Act and Family Relations Act;
- 5) Providing support services to child care resources and children-in-care including long-term placement planning;
- 6) Provide adoption services for permanent children-in-care of our program.

b) Reunification

- 1) Locating Nuu-chah-nulth children in care of the Ministry of Children and Family Services who live away from their families and Bands;
- 2) Establishing contact between children-in-care of the Ministry and their families;
- 3) Whenever possible, returning children-in-care of the Ministry to their extended families or community.

c) Infant Development Program (commenced February 3, 1992)

- 1) Providing home based assessment services for all Nuu-chah-nulth preschool children;
- 2) Intervention and therapeutic services for children with physical and developmental delays;
- 3) Support and involvement of the family as being the most important source of learning, emotional support and developmental encouragement available to the child;
- 4) Incorporated traditional culture and teachings of the Nuu-chah-nulth people in child rearing methods.

d) Family Services Program

- 1) Arrange counselling services to families and children;
- 2) Provide community program funding;
- 3) Consultation with and around the development of community programs and services that meet the goals of the Child Welfare program;
- 4) Assisting Bands to develop and maintain child welfare committees.

f) Cultural Programs

STRUCTURE OF THE CHILD WELFARE PROGRAM

The Manager of the Child Welfare Program has complete delegated authority from the Director of Family and Child Services and is responsible for the overall management of the Child Welfare Program as well as the other programs under Nuu-chah-nulth Community and Human Services. The Manager is answerable to the Tribal Council through the Executive Director.

The Supervisor also has delegated authority and is responsible for supervising the Social Workers and ensuring that the mandated services are delivered and effective case management is provided.

There are six Social Workers who carry the same delegated authorities from the Director that are carried out by Social Workers from the Ministry for Children and Family Services. The Social Workers are responsible for delivering Child Welfare services to the specific First Nations with which

Continued page 3.....

Our Dedicated and Talented Community & Human Services Board



Nuu-chah-nulth Community and Human Services Board of Directors: Front row (l-r) Audrey Smith (Nuchatlaht), Regina Amos (Hesquiaht), Pat North (Toquaht), Jean Charleson (Elder), Deb Foxcroft (Senior Manager). Middle row (l-r) - standing: Agnes Nicolaye (Kyuquot), Marlene Watts (Hupachasath), Nona Thompson (Ditidaht), Marcia Fenn (Uchucklesaht). Back row (l-r) Simon Read (Manager, Planning & Development), Ben Jack (Mowachaht), Helen Dick (Tseshaht-Chairperson of the Board), Hugh Watts (Elder), Florence Wylie (Huu-ay-aht). This picture was taken in the end of June. There have been some recent changes to the Board.

CONTINUED from page 2

they liaise. They are also responsible for providing consultation to First Nation Family Care Workers.

The First Nation Family Care Workers are answerable to the Chief and Council of their respective First Nations, but take directions from the Supervisor and the Social Workers in matters related to the Child Welfare Act. They are responsible for delivering services at the First Nation level by working closely with other First Nations' Human Service staff, community members and the First Nations' Family Protection Committee (where active).

Each community is encouraged to have a Family Protection Committee or a Human Services Committee. The structure and the membership of the committee is determined by the First Nation. The committees are, among other things, responsible for identifying community service requirements, approving programs made available with Nuu-chah-nulth Community and Human Services funding, recommending potential child care resources and encouraging community awareness on child abuse and child neglect issues.

In December 1989, the Tribal Council appointed a Board to provide program direction and reporting accountability to the Nuu-chah-nulth Tribal Council as well as the general membership.

In 1994 there was a restructuring of the Usma Program, as well as an amalgamation of Usma Nuu-chah-nulth Family and Child Care Services and the Nuu-chah-nulth Tribal Council Health Board, along with the Edu-

cation and Social Development Programs.

NUU-CHAH-NULTH COMMUNITY AND HUMAN SERVICES POLICIES

(a) Administering the Child, Family and Community Services Act

1) Investigation reports of child abuse and neglect

- where a report is received that a child on a Nuu-chah-nulth reserve is believed to be in need of protection, an investigation by the Social Worker with delegated authority from the Director will be commenced immediately to determine whether the child's safety is endangered and whether family, community or Director intervention is required for the protection of the child.

- where the child's safety is endangered, it is the responsibility of the Social Worker with delegated authority from the Director to ensure that action is taken by the child's parent(s) family or community to protect the child.

- where no other alternative is available, the Social Worker has a statutory responsibility to remove the child from danger and to bring the case before the court for disposition.

2) Approving Child Care Resources - Safe Home Program

Each village will have at least one safe home. Safe homes are designed to be resources for children who need emergency substitute care and for victims of family violence (adult or child). Safe homes will be paid a retainer by the Child Welfare Program to provide 24 hour emer-

gency service.

The Nuu-chah-nulth Community and Human Services Board has been in existence in its present form since 1994 when the NTC did some restructuring of its programs.

The Board is made up of one representative from each Nuu-chah-nulth First Nation and three elders (one from each region). Recently the Board has completed its first four year term. The majority of the Board has been reaffirmed for the next four year term. Helen Dick from Tseshaht was acclaimed as the Chairperson for her second term and Dawn Amos from Ehatesaht is the Co-chair.

The Chairperson Helen, who is a Registered Nurse and has sat on numerous boards and committees in her time, likes to point out that there are many talented people on the CHS Board. For example, Dawn Amos is the Chief Councillor for the Ehatesaht First Nation and Pat North, the Toquaht representative, is the Coroner for the town of Ucluelet.

The Board meets each month except in August. If members miss more than 3 meetings without just cause, the Chairperson writes to the Band Manager and requests a replacement.

There is still a need for more involvement from the communities, says Helen, who points out that a recent survey on families and children drew a response from only two communities.

The Board overlooks all of the programs for Nuu-chah-nulth Community and Human Services. These programs include family and child care, health care which includes mental health and the nursing program, education and curriculum development, social development, youth programs, suicide prevention, core training, and the Qu'ass Counselling Program.

"We're fortunate to have a very dedicated Board."

---Chairperson Helen Dick

The CHS Board has created committees to look after specific areas. There are committees for finance, education, health, social development, family and children, treaty, and residential school.

Helen says that each committee has a chairperson who reports back to the CHS Board with concerns and recommendations. Then the whole Board discusses the issues and makes decisions based on if there is more work to be done and with direction from the communities and the Tribal Council.

Chairperson Helen Dick is very proud of the work of the CHS Board members. She says "it's a lot of hard work being a Board member. We're fortunate to have a very dedicated board."

When developing a plan for a child, the Social Worker must give special attention to Nuu-chah-nulth customs and preferences.

b) Reunification

The Child Welfare Program attempts to locate all Nuu-chah-nulth children in care of the Director and to be involved in any planning initiated by the Ministry for Children and Family Services. It is the policy of the Child Welfare Program to advocate for the return of all children in care to their extended families if a suitable family resource is available and if the child (if able to consent) wishes to return. Where children are unable to return to their extended families, the Child Welfare Program will arrange for contact and visiting with family members with the view of informing the children of their culture and family heritage.

c) Community Service

1) Counselling services and support services are arranged for children and families on an individual client basis, with focus upon the development and use of community support and self-help groups to reinforce respect for traditional cultures and values. Social Workers are aware that family and individual problems have a variety of causes and promote flexible options in addressing them.

2) Community funding is provided to First Nations to develop their own programs in the areas of prevention, crisis intervention, counselling, volunteering, lifeskills and community awareness. In addition, Social Workers may contract for support services for clients on a case by case basis.

PROTECTING CHILDREN IS EVERYBODY'S RESPONSIBILITY: CHILD WELFARE LEGISLATION IN B.C.

Child welfare is a complex issue which overlaps with both the justice and court system.

Since 1995 child welfare issues in BC are governed by the Child, Family and Community Services Act. There are a number of unique features to this act that previous legislation did not have. They include provision of guiding principles, service delivery principles, recognition of importance of culture in dealing with aboriginal children, the inclusion of aboriginal communities in the process and a number of new tools for social workers and families to use in protecting children.

DEFINITIONS

There is, within the new legislation some new terminology. Child means anyone under the age of 19. Aboriginal children are defined as children who have aboriginal ancestry and consider themselves to be aboriginal. Each aboriginal community has a designated representative for child welfare that is notified and consulted about child welfare proceedings.

Children are no longer "apprehended" but rather are "removed".

Director means a person designated with authority to act under the legislation. There is also a child advocate to ensure that the rights of children are protected.

Children in care of the Director are placed with caregivers (persons approved by the Director to assume day-to-day care) instead of foster parents.

Permanent orders in their previous form do not exist and are replaced with 'continuing custody orders'.

ADMINISTRATION OF THE ACT

Under the CFCS Act, the Director is responsible for assessing all reports, providing support services, investigating to determine whether a child needs protection, intervening when a child needs protection and provision of guardianship services to children in care.

The Director delegates his powers to act under the Act to C & HS social workers.

GUIDING PRINCIPLES

The Act states that it must be interpreted and administered so that the safety and well-being of children are paramount considerations.

SERVICE-DELIVERY PRINCIPLES

The following principles apply to provision of services under the Act;

- a) families and children should be informed of the services available to them and encouraged to participate in decisions that affect them;
- b) aboriginal people should be involved in the planning and delivery of services to aboriginal families and their children;

- c) services should be planned and provided in ways that are sensitive to the needs and cultural, racial and religious heritage of those receiving the services;
- d) the community should be involved, if possible and appropriate, in the planning and delivery of services to families and children.

BEST INTERESTS OF THE CHILD

The Act also identifies factors which should be considered in determining the best interests of the child, including for example:

- a) the child's safety;
- b) the child's physical and emotional needs and level of development;
- c) the importance of continuity in a child's care;
- d) the quality of the relationship the child has with a parent or other person and the effect of maintaining that relationship;
- e) the child's cultural, racial, linguistic and religious heritage;
- f) the child's view;
- g) the effect on the child if there is a delay in making a decision.

The Act also specifically states that if a child is aboriginal, the importance of preserving the child's cultural identity must be considered in determining the child's best interest.

SUPPORT SERVICES AND AGREEMENTS

The Act also allows for the Director to make a written agreement with a parent to provide support services including services for children and youth, counselling, in-home support, respite care, parenting programs, services to support children who witness family violence.

DUTY TO REPORT

The Act imposes a duty on any person who believes a child needs protection to promptly report the matter to the Director. Failure to report or to knowingly report false information constitutes an offence punishable by a \$10,000 fine or six months imprisonment or both.

IN NEED OF PROTECTION

The Act states that a child needs protection:

- Actual or likely physical harm
- Actual or likely sexual abuse or exploitation
- Parent is unable or unwilling to protect child from physical harm or sexual abuse/exploitation
- Actual or likely physical harm because of neglect
- Emotional harm (defined)
- Parent is not providing/consenting to necessary health care
- Absence or abandonment or lack of adequate arrangements if the parent(s) die
- Unwillingness of the parent to resume care (voluntary agreement expires)
- Linked to parental acts or the parents failure to protect

RESPONSE TO A REPORT

When Nuu-chah-nulth Community and Human Services receive a report, they must assess the report and may offer support services to the child and family, refer the family to community services, or investigate the child's need for protection.

C & HS may remove the child if the child is in need of protection and there are no less disruptive means of protection, or if the child is in immediate danger.

FAMILY PARTICIPATION

Throughout the Act, family and where applicable, the community is encouraged to take responsibility by making decisions and plans for children. The Act tries to keep cases out of court providing options both before and after removal.

WHEN CHILDREN ARE REMOVED

Child protection proceedings must occur whenever a child is removed and can occur without removal if a social worker has reason to believe the child needs protection but removal is not necessary to protect a child (i.e. supervision order, restraining order, protective intervention order.) Child protection proceedings may include three stages:

PRESENTATION HEARING

Presentation hearing-the first court hearing after removal or on application for a supervision order. This is generally a short hearing where the socialworker reports on why the child was removed. The court decides two issues at the hearing. The first is visitations with the child and the second is where should the child be. The court may order that the child remain in the Director's care, be returned to parents, with or without supervision by the Director.

CASE CONFERENCE

Case conference-in most cases the court will order a case conference. This is an informal gathering involving a judge, socialworkers, parents, the designated band representative and extended family members to see if they can agree on an arrangement to protect the children and avoiding going to the full protection hearing.

PROTECTION HEARING

If the case conference is not successful in resolving issues then within 45 days of the presentation hearing there must be a full protection hearing. This 45 days allows for further assessment and C & HS may return the child and withdraw from proceedings, provided that arrangements are adequate to keep children safe. At this hearing the court must determine if the child needs protection and who should have custody of the child.

Whenever C & HS makes application for an order they must include a plan of care which is given to the parents, the band

representative and the court outlining issues like measures to be taken to protect the child's ancestry and culture, how medical, educational, cultural and other needs for the child will be met, and any arrangements for ensuring continuing contact with extended family. Whenever the Director applies for an application they must serve notice on the parents, the child's band and if a child is over 12 years of age, the child.

If the Director has a supervision order then they are required to monitor the child's safety and the families functioning. If the supervision order is found to no longer be adequate to protect the child then the Director must consider removal.

CONTINUING CUSTODY ORDERS

The Director may apply for extension of temporary custody orders for up to 12 months after which time if there is no significant likelihood that the circumstances that led to the removal of the child will improve within a reasonable time the Director must seek a continuing custody order. If a continuing custody order is granted then the Director becomes the sole guardian of the child and may consent to their adoption. The public trustee becomes the sole guardian of the child's estate.

Once the Director has a continuing custody order it comes to an end only when (a) the child turns 19 years of age (b) the child is adopted, (c) the child marries, or (d) the court cancels the continuing custody order.

CHILDREN IN CARE

When children are in care the Director assumes guardianship of the child. The Act specifically states that the child in care has the following rights:

- To be fed, clothed and nurtured
- To be informed of plan of care, services of the Advocate and their rights
- Privacy
- Freedom from corporal punishment
- Informed of rules and consequences
- Medical and dental care
- Cultural guidance and interpretation services
- Participate in social, recreational and religious activities

FOR MORE INFORMATION

If you wish to receive any more information about child welfare legislation or to talk with a social worker call C&HS at 724-3232.

This special issue was printed by the Nuu-chah-nulth Child Welfare Program. Editing by Bob Soderlund & Deb Foxcroft. Contributing writers - Bob Soderlund, Charlotte Rampanen, Marc Lalonde, Manjeet Uppal.

Deb Foxcroft moves on after 16 years of service



After 16 years of service with the Nuu-chah-nulth Tribal Council, Deb Foxcroft feels that her work there has been done. She is now taking a well deserved break from her position as the Senior Manager of the Nuu-chah-nulth Family and Child Services Program (formerly Usma).

The daughter of James and Jan Gallic, Deb was raised in the T'seshaht community. Following her graduation from Alberni District Secondary School in 1973, she went to work for her Band as a Social Development Worker, Assistant Band Manager and other duties.

In 1981 she was hired as the Social Development Coordinator for the Nuu-chah-nulth Tribal Council. She advanced to the position of the Manager of the Usma Program in 1985, after the NTC did some restructuring, and she became the Senior Manager of the Community and Human Services Program in 1994.

Deb recalls that when she started working for the Tribal Council it was the Band Social Workers who were basically looking after child welfare and they were dealing with a number of important issues in their communities.

A major concern of the workers and people in the communities was that children were being apprehended and placed into non-native homes. The elders were especially concerned that children who were being removed from their families were losing their cultural heritage and identity. This was affecting many families throughout the Nuu-chah-nulth communities.

These concerns were presented to the Tribal Council for discussion and a recommendation was made to conduct a survey in the communities regarding the services being delivered to the Nuu-chah-nulth people by the Ministry of Social Services.

In 1983 Deb worked alongside Charlene Magnacco to develop a plan on taking over child welfare services from the provincial government.

This plan was approved by the NTC and the development of a Nuu-chah-nulth Child Welfare Program began.

A consultant, Phil Lyons, was

hired to draft a negotiating package to present to the government and to initiate a community consultation and awareness program.

Deb remembers that during this time a lot of community dinners and meetings took place, along with negotiations with the governments. Other developments that took place were the formation of a Family Protection Committee and an Elders' Advisory Committee.

In 1985 the NTC's Chiefs and Councils signed an agreement with the provincial Ministry of Social Services to provide delegated authority under the Family and Child Services Act.

Also in 1985 Deb Foxcroft was hired as the Manager of the new Usma Program. Staff was hired and Graham Ramsey, from the Ministry of Social Services was brought in as a liaison to assist in the transfer of services and to help set up systems and policies for the Program.

The transfer of all services and programs from the Ministry to the Usma Program was completed in 1988, making the Nuu-chah-nulth Tribal Council the first native organization in B.C. to operate their own child welfare program.

A number of initiatives were developed through the Usma Program to educate people in the communities and to promote healthy families and children. These projects included the development of a video about the Usma Program, Special editions of the Ha-Shilth-Sa newspaper, publishing of the book "The Sayings of the First People", a Geneology Project that traced family trees, and the formation of the Infant Development Program.

In 1994 the Tribal Council restructured the Usma Program and the NTC Health Board by amalgamating them along with the Education and Social Development programs.

Deb Foxcroft was appointed the Senior Manager of the amalgamated Community and Human Services Program.

In looking back at the development and continuation of the Family and Child Services Program, Deb can recall a number of obstacles and the opposition that she and others involved in the program had to face.

"In the beginning everyone expected that there would not be any more apprehensions of children. But we were uncovering the problems of child abuse, family violence and alcohol abuse. People felt safer phoning us to report cases of abuse because they knew that the kids would stay in the community." This actually resulted in more apprehensions than under the previous system.

"People didn't like the program," says Deb, "and they rebelled against it when we went in to apprehend." She says that a major problem existed because people didn't understand what "delegated authority" was. Usma's authority was under the Family and Child Services Act which doesn't allow for a lot of flexibility.

There is still misinformation going out to the communities about the program, says Foxcroft. "At times there is still a lack of communication from our office to the leadership and the staff and membership in the communities. And communities don't have the capacities to prevent child abuse and neglect. There's not a lot of support for the communities' Family Support Workers. The communities still protect the offender more than the victim," she says.

Foxcroft says that there was also political interference from leaders and elders when Usma began operating but she adds, this opposition is not as strong now.

Another issue that caused difficulties was the confidentiality policy in the Act. "We had to go to community and family meetings to explain things but we can't tell the facts due to confidentiality."

Deb says "if I had it to do over again we would have an offender's program, which would be separate from the Child Welfare Program, or you would be seen as supporting the offender." At the present time, she says, the offender receives no treatment, other than whatever, if any, is provided through the justice system.

Deb does see a positive side however to the years of struggling to build the program.

"I still don't think a lot of people see it as a positive," she says, "but I see our program as being a voice for women and children to speak out against the abuses. Before they never had the power or strength to do that."

She has seen other positive changes at the Tribal Council level, with the adoption of the Declaration of Women's and Children's Rights, and the motion to adopt a zero tolerance of family violence.

"We are going through a process of change regarding violence," Deb says, "as people want to be healthy and more people are reaching out for help through counselling programs and programs like Choices."

"At the Annual Assembly two

years ago I felt that my job was done, when two days of discussion about violence took place," says Deb, "and I saw others getting up and speaking out against the violence."

"I see our program as being a voice for women and children to speak out against the abuses. Before they never had the power or strength to do that."

She adds that now that the Residential School issue is being dealt with "men too, are speaking out about abuses, and they are beginning their healing journey."

Changes are also taking place at the Tribal Council table and at treaty meetings according to Deb. She sees people conducting business in a more respectful way, and, "when something is not right, people are speaking out and saying it's not right."

Deb Foxcroft is optimistic about the future and says "our children are going to be happy, productive, caring parents. The healing process is going to continue. "There's no stopping it now!"

She says that she feels strongly that "Prevention services and education awareness programs are key for us to deal with the sexual abuse, child neglect, physical abuse and family violence issues in our communities today. Breaking down the shame and denial is another important step."

"Our children are going to be the next leaders in our communities, they will be living and breathing our treaties we are negotiating today. Let us ensure that they grow up in loving, caring and healthy families, communities free from all abuses, so that our treaties will be as strong as the people. Every person has a responsibility to protect children," she says.

During an always busy schedule at her job, Deb found time to study at the University of Victoria where she received a certificate in the Aboriginal Government Program and a certificate in Band Social Work training, and she took part in several committees, including being the Chairperson of the First Nations Summit Child Welfare Committee, she was a board member of the Aboriginal Child Care Society, she is the President of the First Nations' Family and Child Care Workers Society, and was a board member of the National Child Welfare organization.

Deb's last official day of work for the Nuu-chah-nulth Community and Human Services Program was on October 20th. She will still be doing some work for the program on a consulting basis and she has other plans for the future including developing a parenting program and a program to build up pride and self esteem in children.

Continued page 8



MARIKA CZINK

Marika Czink has been with the Nuu-chah-nulth Community and Human Services Child Welfare Program since it's official beginning in 1987. It was known as the "Usma Program" at that time, a name that is still used by many people.

Marika was one of the three initial Social Workers hired for the program.

As the program developed Marika became the Supervisor of the Social Workers.

Marika began her career in social work after graduating from the University of Victoria with a Bachelor of Psychology degree.

She went to work with the Ministry of Social Services in Kitimat, Terrace and then Duncan, where she worked with First Nations' clients and communities; the Haisla in Kitimat, Nisga'a and Tsimshian in Terrace and the Cowichan in Duncan.

"I worked with many Band Social Workers in these communities and I learned a lot from them," says Marika.

When the opening came up to work with the Nuu-chah-nulth Program during its development, Marika felt that she wanted to be part of this challenging opportunity.

"Because of my previous experience I had a concern of First Na-

tions' children and families, as well as an appreciation of First Nations," she says.

In her role as Supervisor, Marika's duties include:

- ensuring that the Nuu-chah-nulth Program's responsibilities and services, as mandated under the provincial child welfare legislation, is fulfilled,

- case consultations and case planning with Social Workers. In this role she stresses that the Social Workers don't work in isolation. "We have staff meetings every Monday to review cases and everyone has input."

- managing the budget for the Nuu-chah-nulth Child Welfare Program,
- involvement in some provincial committees, for example, the development of the Aboriginal Social Workers training program,

- supervision of Family Service Workers, Debbie Little and John Swift, which is an off-reserve program that provides services to Nuu-chah-nulth families and children at risk (through contract with the Ministry).

- offering support to Social Workers by attending family meetings with them.

- helping provide information sessions at human services meetings, when invited by the community

When she is not working, Marika's favorite pastime is travelling. She has recently been to Germany and on the recent Thanksgiving weekend she returned to Terrace to visit some of her Nisga'a friends.

Her goal for the future is "to work closely with Nuu-chah-nulth communities to develop more support programs and prevention services, in order to prevent child abuse and neglect, and to help parents care for their children in a loving, nurturing environment.

John Mayba has been employed with the Nuu-chah-nulth Family and Child Services Program for the last 8 years as one of their Social Workers. He provides Social Work services to the Ditidaht, Huu-ay-aht, Toquaht, Uchucklesaht and Ucluelet First Nations. John has also worked with the Tseshaht, Ehatesaht, Mowachaht, and Nuchatlaht First Nations during his time with the NTC.

John has a Bachelor of Social Work and a Bachelor of Science degree in Biology from the University of Calgary.

He worked for two years at the Victoria General Hospital as a Crisis Social Worker before moving to Port Alberni to work as an Alcohol and Drug Counsellor with the Port Alberni Drug and Alcohol Counselling Service, where he stayed for a period of ten years.

John has been very active in community affairs since arriving in Port

Nuu-chah-nulth Child Welfare Program ...A look at our staff.



JOHN MAYBA

Alberni.

He sits on the St. Andrew's United Church committee to deal with the residential school issue.

He is also active in social justice work relating to third world interests. John is the Provincial Coordinator of "Ten Days for Hope", an organization that is trying to alleviate the debt crisis in a number of third world countries.

He also finds time to sing in the Port Alberni Community Choir, and to go mountain biking and camping occasionally.

John and his wife Diane have two sons, Luke, who is in second year university, and Stephen, who has just graduated from A.D. S. S.

In his work with the Nuu-chah-nulth people, John enjoys travelling to the communities to meet the people in their homes. He especially likes working with the kids and he like to learn about the Nuu-chah-nulth culture.

"It's exciting to be part of a community development program at a time when Nuu-chah-nulth people are breaking out of their period of oppression."

John finds working with the Nuu-chah-nulth to be a rewarding experience, saying, "it's exciting to be part of a community development process at a time when Nuu-chah-nulth people are breaking out of their period of oppression."

John has a Bachelor of Social Work degree from the University of Victoria.

After spending over eight years with the Nuu-chah-nulth Program, Anne says that I've liked the experience I've gained getting to know the families and in sharing their joys and their sorrows.

"I've liked the experience I've gained getting to know the families and in sharing their joys and their sorrows."

It's been difficult at times because there are pro's and con's in being in a community for a long time. You get to know people well and establish a relationship with them.

Although social work has its difficult times Anne believes that positive things are happening, as people deal with issues like sexual abuse, and are going through a growing process and a healing process.



ANNE DAULT

Geni Irlam started with the Nuu-chah-nulth Community and Human Services Program in 1991. She is a Family Support Social Worker serving the Ditidaht, Hupacasath, Huu-ay-aht, Tseshaht, and Uchucklesaht First Nations.

Since graduating with a Bachelor of Social Work in the United States, Geni has worked in private practice and with First Nations (through the Ministry) in northern

Alberta.

She says that the Nuu-chah-nulth Program, which was the first one in B.C. administered by a Tribal Council, "tries to take a more holistic approach to the child, to the family and to the community."

She adds that there is very good teamwork amongst the staff in the Nuu-chah-nulth Community and Human Services Program. "There is also a lot of family and community interest," says Geni.

"I like to work with families to do what's best for these kids."

"It's always different and interesting working here," she says. "I like the people and I have the best kids for a caseload. I like to work with families to do what's best for these kids."

Geni has had a lot of experience with kids, on the job and at home, as she has helped to raise nine children, five of her own and four step-children.



GENI IRLAM

Charlotte Rampanen is the Resource Development Social Worker for the Nuu-chah-nulth Community and Human Services Program. Charlotte does recruiting and training for resource (foster) homes.

She interviews families that apply to take children in for care and she keeps information about the homes on hand for the Social Workers.

Charlotte says "every home has a different idea on what kind of child they can cope with and we try to fit the placement with the needs of the child."

She also does a lot of liaison work between the foster homes and the Social Worker, to ensure that everything is running smoothly. She provides written materials and workshops to the caregivers to assist them in taking on the big responsibility of looking after someone else's children.

Charlotte sums up her experience working with Nuu-chah-nulth children by saying, "I care about the children and I believe children need to be protected. This is a good avenue to really help children and I believe very strongly in the Nuu-chah-nulth vision that someday we're going to achieve healthy communities."

and families, Suicide Prevention and Intervention Committee in Port Alberni, which he co-chaired and was a founding member of, the Family Health Centre Advisory Committee, and Director and Founder of the University of Ottawa Canadian Criminology Justice Association.)

"I like to get involved," Manjeet says, "and I'm a believer in prevention."

In his job with Community and Human Services he says that he loves working with the kids and the families. "I get a kick out of the kids and I like helping people. That's an important part of the job," says Manjeet. "I like to consider myself a people person."

Manjeet works in child protection in Ahousat and Hot Springs Cove. He participates in monthly meetings in Ahousat along with school and human services staff. "I see this as being positive because we can focus on certain issues and we work together as a team," he says.

When he is away from the job Manjeet likes travelling, visiting family and friends, going to concerts and reading.

In 1997 he travelled to his homeland of India and he says that the village that he was born in reminded him in many ways of Ahousat and other Nuu-chah-nulth communities. "It was unique in that I found a lot of similarities in culture between these small iso-



CHARLOTTE RAMPANEN

Manitoba and in Ottawa before heading west to Victoria, B.C.

She completed her Bachelor of Arts degree at the University of Victoria in 1990. Following graduation Darlene moved to Nanaimo for a year before moving to Port Alberni to work for the NTC.

Darlene says that she enjoys working for the NTC Family and Child Services because "I like the people, and I like travelling to the communities and visiting the people in their homes. I especially love the Nuu-chah-nulth children that I come in contact with."

"I like travelling to the communities and visiting the people in their homes."

In her time away from work Darlene enjoys being a mom. She and her husband Randy are proud parents of one year old daughter Olivia.

Darlene also likes to go to the gym, take walks, read, and go shopping.

Darlene was born in Ottawa, Ontario. She lived in Churchill,



DARLENE THOEN

Leah Clutesi is the newest staff member at the Nuu-chah-nulth Child Welfare Program. Leah started working as an Auxiliary Social Worker on August 10th, a few days after she completed her studies at the University of Victoria, where she has achieved a Bachelor of Social Work degree.

Leah grew up in Victoria and attended Spectrum High School and Camosun College before going to UVic.

She is the granddaughter of Margaret Clutesi and the late Dr. George Clutesi. Her parents are George Clutesi Jr. and Corinne Clutesi.

Leah has two children, a nine year old son and an 11 year old daughter, who are both very active in sports.

One of the reasons that she entered the field of social work is her love of children.

She says that she likes the direction that the Nuu-chah-nulth Tribal Council is taking by looking after their own Child Welfare Program and she sees hope for the future in their communities.

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She says that she likes the direction that the Nuu-chah-nulth Tribal Council is taking by looking after their own Child Welfare Program and she sees hope for the future in their communities.



LEAH CLUTESI

Manjeet Uppal started working as a Social Worker with the Nuu-chah-nulth Community and Human Services Program in March of 1996.

He was born in a small village in India and moved with his family to Victoria when he was 3 years old. He grew up in Victoria and following his graduation from High School he went to Camosun College. He furthered his education at the University of Victoria and the University of Ottawa.

Manjeet has accumulated several degrees- a Bachelor of Social Sciences, Bachelor of Criminology and a Masters of Criminology.

Two of his main interests are in the areas of counselling and prevention. Manjeet has been a volunteer victim's services counsellor and he has also volunteered to sit on numerous committees (Family Matters Subcommittee dealing with the justice system



MANJEET UPPAL

Leah Clutesi is the newest staff member at the Nuu-chah-nulth Child Welfare Program. Leah started working as an Auxiliary Social Worker on August 10th, a few days after she completed her studies at the University of Victoria, where she has achieved a Bachelor of Social Work degree.

Leah grew up in Victoria and attended Spectrum High School and Camosun College before going to UVic.

She is the granddaughter of Margaret Clutesi and the late Dr. George Clutesi. Her parents are George Clutesi Jr. and Corinne Clutesi.

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DEB LITTLE

Deb Little has been a Family Service Worker for the Nuu-chah-nulth Family and Child Services Program for the last 8 years.

Deb, a member of the Toquaht First Nation, works with Nuu-chah-nulth children and families living off-reserve in Port Alberni. She helps to provide support services to clients as directed by Social Workers from the Ministry of or from Nuu-chah-nulth Family and Child Services.

"We try to help the children in care build self esteem," says Deb, "and help them deal with the feelings that they have, through anger management. We also provide educational services on issues like alcohol and drugs, sexual abuse prevention, grief and loss, and help to develop problem solving skills so that

they can deal with these issues."

Some of the children in care also receive counselling services from the Family Guidance Association, the Women's Resource Centre and from psychologists, and Deb and her co-worker John Swift provide transportation to these services.

The family service workers also try to get the kids involved in recreation activities like swimming, roller skating, go carting, arts and crafts and community events. There have been one day field trips to the water slides in Victoria, to the Duncan Heritage Centre, the North American indigenous Games in Victoria and to other interesting places.

Deb says that some of the kids have also searched for information on their family's roots, using the family origin book developed by the Usma Program. This book documents Nuu-chah-nulth family trees.

With the assistance of NTC Co-chair Nelson Keitlah some of the children in care learned about Ahousat chieftanship lineage and what different areas in their territories were used for.

Deb says that all of these activities and teachings help prepare the kids for independence in the future.

Besides doing her job with Nuu-chah-nulth Family and Child Services, Deb is finding time to work towards a degree in Social Work at North Island College.



JO O'KEEFE

Katherine Jo O'Keefe is the Secretary and Data Base Operator for the Child Welfare Program. She keeps all the files, records, and minutes organized in her little office.

Jo has been working for the Program since 1994. She also worked for the Nuu-chah-nulth Health Board as their Secretary for 7 years.

A Haida from Sandspit on the Queen Charlotte Islands, Jo has lived in Port Alberni since she was nineteen. She has three sons and one granddaughter.

She says that she enjoys working for the Nuu-chah-nulth Child Welfare Program because she likes the Social Workers, the staff, and all the other people that she meets there.

During her leisure time Jo likes gardening and crocheting.



Lisa Sam(L) and Clorissa Croteau answer the phones, along with their other duties at the Nuu-chah-nulth Community and Human Services office. Lisa is the Secretary/ Health Clerk. She began working with the NTC in November '93. Lisa is looking forward to being a mother in the near future. Clorissa is the Receptionist for Nuu-chah-nulth Community and Human Services. She has been working at her job since January, 1998. Clorissa says that she likes the atmosphere in the office, as "everyone is usually very happy", and she like to meet the Nuu-chah-nulth people, including her relatives from the Masso family.



Simon Read, on behalf of the Nuu-chah-nulth Community and Human Services Program, presented a mask carved by Francis Mark, to Deb Foxcroft. The presentation was made in appreciation of her many years of work in the area of social development and child protection for Nuu-chah-nulth people.

Continued from page 5.....

She also hopes to write a book on the experience of being involved with the first native run Child Welfare Program in British Columbia.

In looking back at a busy 16 years with the NTC, her only regret is not having the time she would have liked to be with her own children and family. But she also says "it was a great learning experience for me; I had so many mentors, friends and elders that supported me and who taught me a lot."



Marc Lalonde and Jackie Watts of the Nuu-chah-nulth Infant Development Program. This was initiated and funded by Family & Child Services Program as one of the preventative programs for Usma.

The Infant Development Program

The Infant Development Program (IDP) began in 1992. The program was based on the provincial IDPs, but there is a difference. The provincial programs work with families who have children under the age of three years old and are at risk of delays. The Nuu-chah-nulth IDP works with all the families who have children under six years old. Our Program does not focus on delays, our program works on three basic areas: child development, supporting healthy parent-child interactions, and helping parents through a problem solving process.

All Infant Development Workers (IDWs) should be helping families understand child development. We use the Infant Monitoring Questionnaires with families to follow children's development in the first three years of life. Although we do not have a developmental tool to use with children between three and six, but we are looking at this. Each IDW has a strong knowledge in child development and can provide additional information on development.

We support parent-child interactions by pointing out what parents and children are doing well. We look for interactions where:

- parents and infants enjoy each other;
- parents are sensitive to their babies cues;
- parents and infants are developing a bond;
- parents and infants are communicating with each other;
- parents are providing their children with age appropriate toys and activities;
- parents build on their children's level of development;
- and parents provide opportunities for children to become independent.

We help parents through a problem solving process by being active listeners. We help parents identify what their concerns are and then work through a plan of action. We do this by finding out what the

parents and children's strengths and needs are and using these to address the issues. After we have listened to the parents we then break down their concerns into action statements. We identify what the parents want to see. How will they know their issue is being addressed? We then discuss possible actions to take and how this fits with their families. From here the parents pick a possible solution, one they are confident they will be able to use. On our next visit, we go over what happened and evaluate the results. If we need to go over the same issue, we do, otherwise we move on to the next concern.

We are just completing a Parent Questionnaire, where we ask parents to tell us how well we are doing. The initial results are very encouraging. So far parents/families are saying the IDWs are:

- helping them with their children, especially in understanding their development;
- understanding their concerns;
- supporting them in their feelings towards their children;
- helping them feel confident in meeting their children's needs;
- respecting confidentiality;
- and providing good information about their children's needs;

The one thing families would like to see out of the program are more home visits. So far most families feel they are getting enough visits, but would prefer more, and many are saying they need more visits. A number of families are asking that we organise parent groups. These are issues we need to take a look at; however, it is becoming clear that families value our work and the program. The complete results of the Parent Questionnaires will be available at the Annual Assembly.

The IDP will have a table at the Annual Assembly, and we sincerely hope people will drop by to say hello and look at the information we will have. If anyone has any questions, comments or concerns please drop by our table and talk with us, or you can call Jackie Watts or Marc Lalonde at 724-3232.

"Children live what they learn."

Counsellor helps children work through issues from the past

Many children who are separated from their families and placed in foster care or who are adopted carry with them unresolved issues, such as feelings of being abandoned or being abused.

It is important for the child to work through these issues so they can begin a healing process.

The Nuu-chah-nulth Child Welfare Program has contracted Judy Archer, a specialist in counselling and consulting services for children in care, to help these children work through their issues from the past.

Judy Archer has a Master of Social Work degree and she has extensive clinical experience in working with individuals, couples, and families around a host of issues pertaining to children in care and adoption.

She has also delivered training on, among other things, placement planning for children in care, adoption issues and the new adoption act.

Judy visits the NTC office once a week, where she usually sees 4 or 5 clients that are referred to her by the Social Workers.

Although most of her work with the Nuu-chah-nulth Program has been on a one-on-one basis with youth, she has also conducted staff workshops on grief and loss so the staff will have a better understanding of what issues their clients are facing.

Judy says that many of the children in care have had multiple placements. "There has been a lack of contact with their own families. This creates a lot of inner turmoil which relates to their present behaviour. They often suffer from low self esteem," she says.

"I try to help them address and work through issues from the past," Judy says. These issues could include family violence, neglect, abuse, and/or alcohol and drugs.

"A lot of the children feel that it was their fault and that's why their parents abused or abandoned them," says Judy. "I try to help them to understand the meaning of alcohol problems and so on, so they don't carry the guilt or blame themselves."

"I also try to help the kids realize that sometimes parents don't have the skills that are needed to raise a family."

Judy also works with foster parents to help them understand that kids who are obedient or who have behavioural problems are only working out their own pain.

One piece of advice that Judy has for foster parents is that they take pictures of the child, as well as their family members if they are in contact with them. The kids crave information about their roots and their parents, and pictures can help them to reconstruct their lives.

She adds that the feelings of loss and grief from moving from one home to another can be quite profound. "It can be devastating, it can be frightening. Children wonder if they will be safe when they move into a new home. They wonder if they will ever see the people that they love again. They may miss their pets. They have to adjust to a new routine and a new environment, which, to the child, is very scary and makes them feel emotionally isolated. The child has to face a lot of unknowns."

"I talk to the child in a respectful, non-judgmental way," says Judy, "and I stress that parents do love their kids. We can't take it for granted that the kids know this. They think that they've been bad and that's why they're separated from their parents."

"It's all about helping kids trust again," says Judy.

IMPACT ON CHILDREN OF WITNESSING ABUSE INFANTS

- basic need for attachment may be disrupted
 - sleeping and feeding routines may be unpredictable
 - maternal stress may be transferred to the infant
 - physical security may be at risk
- ### LATENCY AGED CHILDREN
- live in fear of betraying the family secret
 - feel guilty about not protecting mom
 - face ongoing feelings of fear and anxiety
 - feel anger, fear, and confusion towards dad

SUBTLE IMPACTS

They experience many behavioural and emotional difficulties similar to children who have experienced

OTHER TRAUMA. SPECIFIC BEHAVIOURS FOR CHILDREN WHO LIVE IN VIOLENT HOMES:

- have little understanding or awareness that violence is an inappropriate response.
 - find difficulty in taking responsibility for inappropriate or disruptive behaviour.
 - have poor skills for resolving conflict or getting needs met.
- ### THEY LEARN:
- that power and dominance are effective means for achieving what they want.
 - that violence maintains that power and control.
 - may learn to devalue women and ignore or invalidate their needs or requests.
 - may begin to believe that women are actually responsible for assaults.
 - may feel overly responsible for her safety.

These "subtle systems" are often difficult to detect and frequently mask more troubling behaviours.

Family Care Worker Selina Frank- Working towards a healthy community

Selina (Sel) Frank is the Family Care Worker for the Ahousat First Nation, a position that she has held for four years.

As a Family Care Worker for the community of 600 people, Sel has many duties and issues to deal with. "It's basically a 24 hour a day job, seven days a week," she says.

Sel serves as a liaison between the Nuu-chah-nulth Social Worker and the families, she helps with investigations, she assists with placements of children into extended family homes, and she helps family members with referrals for counselling to treatment centres or on a one-on-one basis.

Sel also helps to provide workshops and training to families and to the youth, on a variety of subjects, including parenting skills, suicide prevention, alcohol and drugs, HIV/AIDS, and violence.

When she was hired as the Ahousat Family Care Worker, Sel went into an intense 11 month training program. She took her practicum at Tillicum Haus Friendship Centre in Nanaimo, at the Victoria Friendship Centre as well as in Corrections Institutes.

Throughout her life Sel has learned from the elders. She continues to go to her elders for advice and guidance in her work. "The elders have constantly told me that children must have some kind of spirituality in their lives," she says.

One of the elders in Ahousat that Sel has gone to regularly is Trudy Frank. "She has a lot of knowledge and she is someone who gives me a lot of support," Sel says.

Sel works out of the Ahousat Holistic Centre, along with other staff who are working towards building a safe and healthy community.

"We have very good teamwork in the Holistic Centre," says Sel. "We welcome clients home from treatment centres with a potluck dinner and we pull together when someone is in court."

"We get together and try to come up with ideas that will help the person, if their family approves," says Sel. "It's working, as more and more families are going that route," she says.

"Having the Social Worker come in and explain the new Family and Child Service Act has helped a lot. Now families are more aware that kids can be removed and they want to do things more traditionally, like having family meetings and then coming up with a solution."

The team at the Ahousat Holistic Centre has been focusing on prevention work and healing. They use traditional methods as much as



Sel Frank

possible by having their elders pass on haahuupa (their teachings).

Pam Jack is the Program Manager at the Holistic Centre. She arranges the funding and coordinates the various programs in the Centre. The Nuu-chah-nulth Community and Human Services Program provides some of the funding through their healing fund.

Other employees at the Holis-

tic Centre are Corby George, the Alcohol and Drug Counsellor, Marie Donahue, the Native Justice Worker, Lee Horbatch, the Family Violence Worker, Vivian Thomas and Louie Frank Jr., who work with the youth, and Louie Joseph Sr., who is a volunteer.

One program offered through the Holistic Centre is the haahuupa Parenting Program. Workshops are

presented on developing parenting skills.

At the workshops the facilitators, including Sel, use the haahuupa book which was developed by the Nuu-chah-nulth Community and Human Services Program. "We also bring in elders who share their knowledge about traditional family life and I make presentations about what I have learned through my training," says Sel.

"Many of the young parents between the ages of 20-30 have attended and have put a lot of effort into learning parenting skills," she adds.

Another program, which is looked after by Vivian Thomas, is the "Ready or Not Program". This deals with all aspects of health and discipline- everything that a parent needs to know.

The team from the Holistic Centre meets regularly with CHS staff and with the Ahousat Chief and Council to make evaluations and suggestions for the future. There is

also input from parents on what kinds of workshops they want.

Although a lot of work is being done in the community there is still a long way to go. "There is still denial in the community but kids are starting to speak out about abuse," says Sel Frank. "But there is still a need for more safe homes in the community."

HOW TO BECOME A RESOURCE HOME PARENT

The application process to become a 'Resource Home Parent' (foster parent) for Nuu-chah-nulth Community and Human Services is a lengthy process. The lengthiness of the process is to ensure that children are placed in the best possible homes available to them.

The initial process involves a meeting with a social worker to discuss the application and assessment process. This is an opportunity for the worker to explain the types of questions that will be asked on the application forms.

The whole assessment process not only gives Nuu-chah-nulth Community and Human Services the opportunity to assess the applicant's skill and experience level; but in some cases the applicant has an opportunity to assess whether or not fostering is really what they want to do at this time in their lives.

The two areas of the application process that cause grave concern to applicants is the 'Medical Records

Check' and the 'Criminal Records Check'.

The medical records check is a form sent to the applicant's Doctor whereby the Doctor is required to answer a number of pertinent questions reflecting the overall health of the applicant(s). What this medical check does is address any health issues that might affect a child's placement in this particular home, or create some adverse effects on the caregiver by having a child placed in this home.

Criminal records checks are forms sent to the applicant's local RCMP Detachment. The form will either come back stating that the person has no criminal records or has something that may require fingerprinting.

What this part of the assessment is required to determine is if there are any criminal charges that would have a direct effect on the placement of a child. In particular, if the applicant has had charges of a sexual nature, they will not be approved as a resource home.

An opportunity exists for the applicant(s) and the social worker to discuss the information received on their criminal record search. Appli-

cants have had opportunities to make an explanation of the changes that have taken place in their lives to support their application to be a resource home.

Often the information will reflect a lifestyle that the applicant had experienced in past years, and after this period had made tremendous changes in their lives. This information will be reflected in the application assessment and criminal charges are not necessarily a cause for rejection of an application.

Applicants are required to supply three names as references, one which can be closely related to the applicant. The references must have a good understanding of the applicant(s) and are encouraged to be very honest in their references. If concerns come back through the reference check, these are discussed with the applicant(s).

The next step of the application assessment is the home study. This is a very lengthy questioning process, and it is this information collection stage on the applicant(s) that will provide the information on who they are, their skill and experience level and a sense of the types of child or children they are willing to foster.

CONTINUED PAGE 11....

CARING FOR FOSTER CHILDREN

Taking care of someone else's children can be a difficult and demanding task, but it does have its rewards.

David and Deanna (not their real names) have five children of their own but they have found room in their home and their hearts for many other children.

"Once we had three kids in diapers at the same time," says David. "It's really rewarding when they acknowledge you on the street years later," he says. "One of them still calls me Dad. "It's real touching."

Although they try to provide as best as they can for their foster children, they can see the hurt that they are going through being separated from their parents. "The separation is not good," says David, "the kids are the ones being punished for what the parents are doing." He adds that short term placements are also hard on the foster children as well as on their own children.

Some of the people who's children the couple have looked after have had bad feelings towards the program (Nuu-chah-nulth Community and Human Services), says David, "but after they went through treatment to stop drinking, they have seen that they were the problem."

David and Deanna wish that they had a bigger house so they could look after more children that are in need. "Some of the kids stay here on the weekend because it's better than being at a party at home," David says.

They are thankful for all the support and encouragement that they have received from their own family as well as the advice and training that has been provided by the Nuu-chah-nulth Community and Human Services staff.

RESOURCE HOMES -CONTINUED

In some cases applicants at this stage have recognized that they need to do more work on themselves and are not ready at this point to pursue being caregivers for this program.

Once all this information is collected (ie. Criminal Records Check, Medical Checks, references) and the Home Study is done, a recommendation is then put forth to the Supervisor on whether to open the home as a general resources home, a restricted family home, a contract home specific to a child, and/or a Safe Home.

Becoming a "Resource Home Parent" for Nuu-chah-nulth Community and Human Services is a commitment not only from the applicants but from their family as well. The intention behind the application assessment process is to ensure that we are getting the best homes for Nuu-chah-nulth children needing placement for short or long terms.

In the event that an application is not accepted, applicants are entitled to an explanation why and if and when they can apply again.

Applicants may withdraw their application at any point throughout the application assessment process. Or at the end of the process, if, as an applicant you are not satisfied with

the outcome you may request an appeal to the Senior Manager or even to the Board of Directors.

An opportunity also exists for applicant(s) after being accepted as "Resource Home parents" to continue with training on an ongoing basis in areas that they do not feel confident in dealing with children. In the past, training has been provided in such areas as:

- Understanding and working with FAS/E children,
- Assertiveness Training,
- Understanding why children come into care,
- Dealing with difficult teens.

These are just a few of the areas of training that have been provided to existing "Resource Home parents".

If you have it in your heart to commit time and energy to help give Nuu-chah-nulth children a safe, loving, secure place to call home, please contact:

Resource Social Worker for Nuu-chah-nulth Community and Human Services @ 250-724-3232

"CHILDREN...OUR GREATEST RESOURCE"

ADOPTION WITH A DIFFERENCE NUU-CHAH-NULTH FAMILY ADOPTS CAREGIVERS

This story was told to us by a Nuu-chah-nulth member whose niece's children were removed due to her continued use of alcohol and drugs. The extended family agreed to having the children permanently placed in the home of a non-native family because they couldn't find a home within their family.

"Our family got involved as soon as we were notified that the children were apprehended. We agreed to have them placed in the care of this non-native family mainly because they (Nuu-chah-nulth Family & Human Services) couldn't find a home in our family due to a variety of reasons, like the lack of space, finances and so on. Another niece adopted a child from another of our nieces so we're using each method. The kids are in a unique situation in that our family has adopted their non-native caregivers into our family so now they all attend our feasts, etc. and the kids are learning about the history and the culture of our people. We recognize and appreciate what they've done. They're viewed as extended family. It's kind of the reverse from when we usually put down non-natives when they look after our children because of the lack of cultural ties. You do what you think is best for the children and provide whatever help you can. My sister plays a major part in keeping on top of things and getting us together. Nuu-chah-nulth Community and Human Services also got our families together. We all supported the placement as the best thing for the children. Our family supports Usma because they want to do what's best for the children."



Children Need...

Appreciation, for all they bring into our lives. • Balance, somewhere between too little and too much. • Commitment, it takes a village to raise a child. • Dreams, to touch the future. • Empathy, remember what it was like to be a child. • Family And Friends, everyone needs someone to love. • Guidance, actions speak louder than words. • Healthy Habits, to nurture body, mind and spirit. • Inspiration, explore the world of music, books, art and dance. • Joy, sprinkle laughter and happiness daily. • Kindness, to learn to treat others as they are treated. • Limits, set boundaries and consequences together. • Mentors, to give wings to their aspirations. • Nature, to discover rainbow trails and shooting stars. • Opportunities, to feel good about themselves. • Play, the 'work' of childhood. • Quiet Time, to recharge their batteries. • Responsibilities, to build self-esteem and self-confidence. • Security, feeling safe is essential for growth. • Traditions, keep the family tree alive and sprout new branches. • Unconditional Love, for who they are, not for what they do. • Values, live yours and encourage them to find theirs. • Words Of Encouragement, 'You can do it, I believe in you.' • XXXXXX's, hug and kiss them each and every day. • You, your presence more than your presents. • Zzzzzz's, a good night's sleep.

YOUNG FAMILY RE-UNITED

This is a true story about R., a young Nuu-chah-nulth woman and her recent experience with the Nuu-chah-nulth Child Welfare Program.

R. is the mother of 3 children, one who was born this year. Last year was not a good one for the young mother. She had split up with her partner who is the father of her children. She went on a drinking binge for months on end.

The Nuu-chah-nulth Child Welfare Program was informed that R. was drinking all the time and she wasn't giving her children the proper care.

A Social Worker investigated the situation and as a result of the investigation the children were removed and placed in foster care.

"I just continued drinking for the next 4 1/2 months," says R. "Losing my kids didn't bother me much at the time because I was always drinking."

She would visit her children at the foster home "but it was bad when I left because the kids would always cry."

She says that the social worker told her that she would have to go into a treatment centre to deal with her drinking but there was a two month waiting period.

In the meantime she found out that she was pregnant and therefore she couldn't go to the treatment centre.

"I told the social worker that I could quit drinking on my own. I knew I could quit because I missed

my kids and I wanted them back."

"What really scared me was when the social worker told me that the kids would be placed permanently after a year, until they were eighteen years old, and I would never have them again."

"They kept telling me what I had to do. I really hated him (the social worker) at first but I knew that it was my fault that the kids were taken away."

R. was determined to get her kids back so she quit drinking and she started to see an alcohol counsellor.

A big test for her self discipline was going through last Christmas and New Years without having a drink but she did it.

Now she is back with her partner and their two kids have returned home. They also have a new addition to their family, as their baby was born during the summer.

The two older children spend a lot of time playing with and fussing over the baby of the family.

R. says that she doesn't miss drinking and, in fact, she enjoys getting up in the morning without a hang-over.

The two young parents now dedicate their time to their children and look forward to special times like Halloween and Christmas.

"Now we spend a lot of time making plans on what we're going to do with the kids," says the young mother.

REPATRIATION

One of the goals of the Nuu-chah-nulth Community and Human Services Program is to help to keep children who are up for adoption stay united with their extended family. This is known as "Repatriation". The Nuu-chah-nulth Program has been involved in a number of cases where Nuu-chah-nulth children have been adopted by members of their family, such as an aunt and uncle.

An example of repatriation is the story of Josh, who now lives at Ittattsoo, the main village of the Ucluelet First Nation. Josh, who is now in grade four, was born in Tacoma, Washington. His mother was from the Ucluelet First Nation.

Josh was placed into a non-native foster home in the States.

In the United States, when a child becomes a permanent ward of the government, the Ministry will look for someone in the family to care for the child. Therefore they contacted the Nuu-chah-nulth Community and Human Services Program regarding Josh.

The Nuu-chah-nulth Program's Social Worker identified Bob and Vi Mundy as possible candidates to adopt Josh because Bob was related to the boy's mother. Bob and Vi had already adopted a son through the Ministry. Bob and Vi agreed to take on this major responsibility and they accompanied the NTC's lawyer and the Social Worker to a court hearing in Tacoma.

They were interviewed individually, as were their children, by the Social Worker from Nuu-chah-nulth Community and Human Services. The adoption was approved and Josh moved in with his new family.

"He blended in right away," says Bob. "After the adoption, Marc Lalonde (NTC Sr. Infant Development Worker) visited us a few times to see how we were coping with another kid in the family," says Bob, and we also worked with the Infant Development Worker in Tofino, Wendy Amrhein.

His parents say that Josh is very active, independent and he has a competitive spirit. Bob says that "Josh gets up by himself every morning and he makes his own breakfast and lunch. Everything he does is scheduled." He likes playing basketball, watching wrestling and reading.

"It's worked out really well," says Bob, "he's been real easy to manage," he says, adding, "so far."

We've been quite pleased and we don't have any regrets."



"Let's Raise Children Who Won't Have to Recover from Their Childhoods."

Pam Leo

CHILDREN OF VIOLENCE

"Children who live in battering relationships experience the most insidious form of child abuse. Whether or not they are physically abused by either parent is less important than the psychological scars they bear from watching their fathers beat their mothers. They learn to become part of a dishonest conspiracy of silence. They learn to lie to prevent inappropriate behaviour, and they learn to suspend fulfillment of their needs rather than risk another confrontation. They do extend a lot of energy avoiding problems. They live in a world of make believe."

Walker, J.E., Edwall, G.E. Domestic Violence and Determination of Visitation and Custody in Divorce pp.46

WHAT IS A FAMILY SUPPORT SOCIAL WORKER?

In the Nuu-chah-nulth Community and Human Services Program, the Family Support Social Workers provide the full range of child welfare services as delegated under the Child, Family and Community Services Act, the Adoption Act, the Young Offenders Act, and the Family Relations Act of British Columbia.

They work under the direction of the Supervisor of the Family and Child Services Program of the Nuu-chah-nulth Community and Human Services Program (CHS).

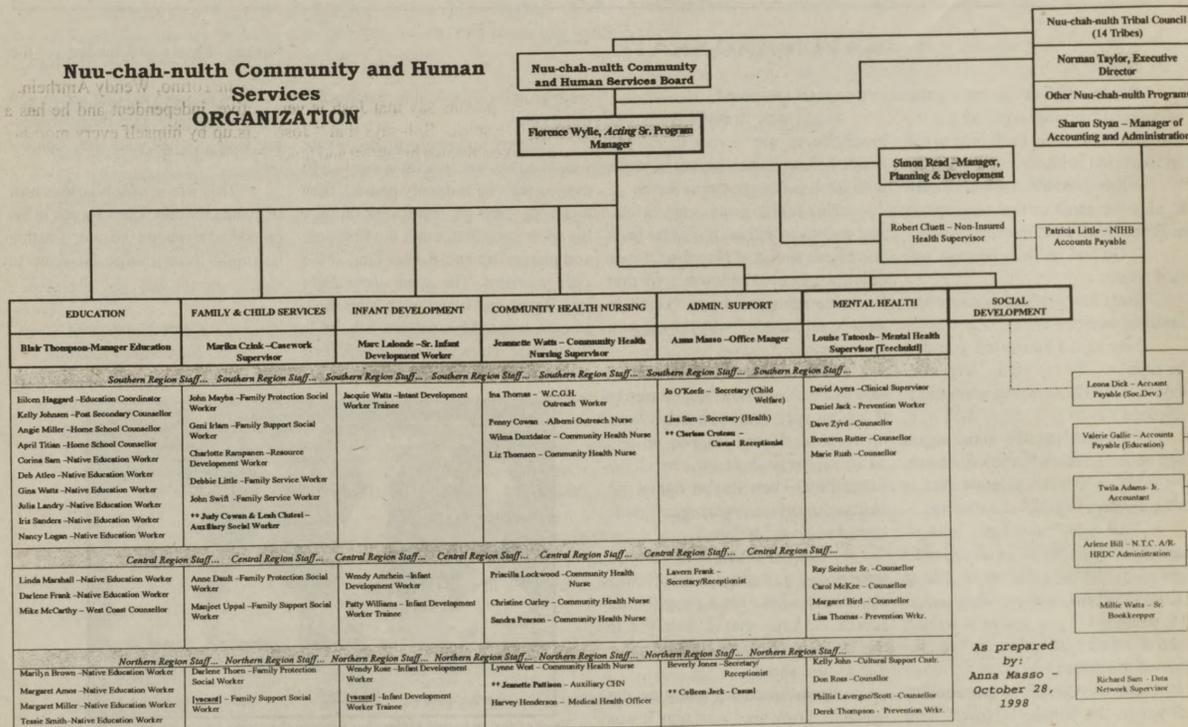
The terms of the Family Support Social Worker's position is to provide family support services, and guardianship of children in care and case planning services to clients of the Program. As necessary, the Family Support Social Worker may receive reports of child abuse and neglect, participate in investigations and preparation of cases for Court.

The Family Support Social Worker is expected to work as a member of a team of human services providers including the Child Protection Social Workers, Band Family Care Workers and other support services.

Specific duties include:

- 1) **As a delegate of the Director of Child, Family and Community Services Act:**
 - to assume guardianship responsibilities for all temporary and permanent wards and to assume custody of children in care by agreement;
 - to develop Support Services Agreements, Voluntary Care Agreements and Special Needs Agreements with parents;
 - to provide planning services for all children in care; - to provide counselling, referrals and support to families and children in care; - to recruit, assess, supervise and review Safe Homes, Extended Family Homes and Contract Homes;
 - to provide assessment, support and planning services to Band members and extended families; - to provide repatriation services to children in care of the Ministry of Social Services by locating the children and reuniting them as appropriate with their extended families; - to develop and maintain detailed records on each case; - to document and maintain case files.
- 2) **Under the Family Relations Act:**
 - to provide court documents, attend court hearings and give evidence; to instruct legal counsel in Family and Child Service Act hearings;
 - to assume guardianship of children who have no legal guardian; to provide planning services to Family Relations Act wards; to refer Family Relations Act matters to the appropriate agency.
- 3) **Under the Adoption Act:**
 - to complete adoption inquiries as requested by the Director or Senior Manager;
 - to provide counselling and liaison with Band members regarding adoption programs and services.
- 4) **Under the Young Offenders Act:**
 - to ensure that children in care receive legal counsel.
- 5) **Under the Community Funding Program:**
 - to promote the goals of the Nuu-chah-nulth Community and Human Services Program on reserve by promoting information and knowledge for relevant training and education of Band members;
 - to attend meetings at the Band and Tribal Council level when required including Tribal Council and Human Services meetings;
 - to develop and review funding proposals in conjunction with Family Care Workers and Committees;
 - to monitor and support community programs;
 - to provide preventative counselling, support and referral services to Band members;
 - to provide case and program consultation to Family Care Workers and other Human Services staff
- 6) **General**
 - to liaise with appropriate federal, provincial and community agencies outside the Tribal Council;
 - to attend relevant training;
 - to provide information and documentation for the purpose of developing statistical reports; and
 - to travel extensively on a regular basis to Nuu-chah-nulth communities in order to provide Child Welfare Services.

Nuu-chah-nulth Community and Human Services ORGANIZATION



As prepared by:
Anna Masso -
October 28,
1998

There are many different fables which were told to children as a lesson. These stories differed from Tribe to Tribe according to the story teller . I hope this fable will be used for your children and grandchildren as this is the way I know this fable. It was completed with the help of my late husband Harold Little Sr. These fables were our bedtime stories and sometimes I did not hear it complete because I would fall asleep when Tux'a was telling it to my brother and I.

Carrie Little

Xaašxiipšixi'c'a ʔumʔiiqsu
The Mother Who Turned Into a Bluejay
ʔaahuusʔath --- Ahusat

ʔaaʔiʔisʔathʔaʔ maʔayitʔi ʔupiičhiya, huuʔakšyuučʔat ʔuuʔuuquk
This family lived on the outside beaches in the summer time. They woke up early on a nice

naasšix. ʔustʔaqiʔiʔ ʔumʔiiqsuʔi ʔiʔaʔiʔit, hiʔaʔaqiʔiʔaʔ maʔiʔqacʔi
day. The mother sat on the floor weaving a cedar mat. The little boy sat beside her

čiihataiʔiʔ. ʔupaqaq naas. Naqmihičixi ʔumʔiiqsuʔi. ʔaakšixičis
making arrows. It was a very hot day. The mother got thirsty "Would you please

naquut'ixčip t'eeŋa." waaʔaʔ ʔumʔiiqsuʔi. "Ha, č'aŋiik ʔans mamuuk
get me a drink of water, my child," said the mother. Ha, can't you see that I'm busy

čiihataiʔiʔsa" waaʔaʔ maʔiʔqacʔi. "ʔuuʔasaʔi t'eeŋa naquutičis
making arrows" said the little boy. "Behave my child, get me a drink

ʔaakšix," waaʔaʔaʔ ʔumʔiiqsuʔi. ʔiqhwaanʔaʔaʔ maʔiʔqacʔi. "čadiik
please" repeated the mother. The boy again repeated. "Can't you see

ʔans mamuuk" ʔuuʔaasačixi waas naquut'ixčip siya, xaašxiipšixicumus
I'm busy" "Behave yourself, I said, get me a drink, I might turn into a bluejay

wiquuk naquuti siičiŋ." waaʔaʔaʔaʔ. "čaʔaʔčixi xaašxiipšixiči wikstupaʔs"
if you don't give me a drink," she repeated. "Go ahead turn into a bluejay, I don't care".

ʔanasitapaʔat wikʔaʔšix. naʔičixi, xaaš, xaaš, xaaš wawaaʔi. Načmisinč
he just stopped talking when he heard someone saying, xaaš, xaaš, xaaš. He looked up

ʔumiaʔi ʔan matk'ispič xaašxiip, hisak'ispič hiifhuk'itʔiq ʔumʔiiqsu
just in time to see a bluejay fly up from the spot where his mother was

mamuuk. tuxk'ispič. "Wiikas ʔaaʔaanaqhwa ʔuum," wawaa. Suk'ix
working. He jumped up, "I didn't really mean it mom," he said. He took

č'ax'acʔi, kamatquk ʔucahtak čaʔakʔi, nicwiiʔap č'ax'acʔi huʔacačix
the bucket, ran down to the river, dipped the bucket in and ran back

nicwiiʔap kacut'umʔakʔi. ʔawaʔiʔaʔ mamaatiʔi hiʔaasʔitq taapiʔum
then he dipped the dipper in. He went near the bird that sat on a beam

hiinapaʔquuč naqʔakʔi, "maa, ʔuum wiikas ʔaaʔaanaqhwa," wawaa
The boy would hold up the dipper, "Here, mom I did not mean it," saying

ʔanasitapaʔat matšix k'istahcačix, xaaš, xaaš, xaaš wawaqačix
The Bluejay would just fly to another place, saying "xaaš, xaaš, xaaš"

matwaasʔaʔ xaašxiipšixi. hiʔaashšixiʔaʔ suč'as xaaš, xaaš wawaayaqaš
The one that turned into a Bluejay flew out of the house, . It sat on the tree saying, xaaš, xaaš

k'ischaʔačixiʔaʔquučka suč'as. Tiicpanač'ax maʔiʔqacʔiʔisʔi hiinapi
it would head for another tree. The little boy followed it, holding up

kacut'umʔi. "maa, ʔuum," wawaa. Čiihpixiʔaʔ, t'ičiix. "wiikas
the dipper while saying. "Here mom," he sat down and started to cry, "I didn't

ʔaaʔaanaqhwa" wawaa Čiʔhak. hinʔaʔšix ʔan ʔanaaqh xaašxiipšixuk
really mean it," he kept saying while crying. He now realized his mother really did turn into a bluejay

ʔumʔiiqsu, wik'acix naʔaa ʔaʔumʔatʔiq naquutiʔis waaʔat
because he did not listen when she first asked him for a drink

Haahuupaʔak --- Lecture
ʔunwiixhʔatwaʔis naʔiikʔaʔaʔ naʔaaʔat ʔuusʔaʔatquuk q'isʔi waaʔat
It is said, this is the reason that you listen the first time someone asks you to do something

**** RAVEN AND SKATE ****

Raven felt like having a game of spear-throwing with Skate, so Raven sent his wife, Pash-hak, to call on Skate in his house.

"Raven wants you and himself to play the game of throwing spears at each other," said Pash-hak.

"Go and tell him he says 'no', said Skate.

Pash-hak left Skate's house and returned home.

"He says I am to tell you that he says 'no', she reported. "You shall say to him, 'He says that you must!' rejoined Raven.

Pash-hak left the home again and entered Skate's house once more.

He says that you must, that is what he says to you," she told him.

"All right," said Skate, "go now and say to him, 'He says that you must get ready, he says that he is willing now.' Pash-hak returned and said, "He now says to you that he is willing and that you must get ready" she reported to Raven.

Raven therefore proceeded down to the beach. "Now!" said Raven. "get ready on the beach." Now! said Skate, "you will be the

first to throw a spear."

Skate was thin flatways but broadside he was a very broad-bellied fish. Standing on his tail he stood with his breath exposed to Raven.

This made avery easy target. Just as Raven pulled his spear back and began to thrust his spear, Skate quickly wheeled sideways so that Raven's spear missed him. "Don't do that!" said Raven, "why do you turn to one side?"

"Now, get ready on the beach," said Skate. It was now Skate's turn to throw his spear. As soon as his spear approached, Raven jumped up and Skate's spear landed on the beach beneath him. Then Raven again got ready to throw his spear; again, Skate turned as he did before.

"Don't do that! Why do you keep dodging to one side? This time stand bent a little bit forward!" said Raven. He knew that if Skate was in this position it would be harder for him to turn about.

Again Skate got ready on the beach to throw his spear; now it was Skate's turn to spear. A crowd sat on the beach observing but now they

were growing tired of this match without an end.

Raven got ready again. Skate was about to throw with a very swift motion then he suddenly paused, then he let the spear go. But Raven thought his spear carried through the first time and jumped up and did not land at the right moment. The spear went right into Raven and he let out a high shrill scream aaaaa! his scream echoed in the woods. The spear which was long and made of yew-wood, went clear

through Raven and landed on the beach.

"Kak,yak,yak! that serves you right! gatg-sag!" said those observing Kak,yak,yak,yak! they continued.

This was a most hilarious turn of events for they knew Raven in his greed had arranged the match so that he might have a large fat skate to eat.

---Story courtesy of NTC Education Program



Four of the respected elders that advised the Usma Program during its development- Late Sarah Tutube, Rosie Cootes, Marion Touchie and Mary Hayes.

WHY FAMILIES KEEP SECRETS

As a member of a very large family, we want to help each other when we are in danger or pain. We come together to protect each other. Sometimes our silence allows others, even children, to go on being hurt. Sometimes it is possible to shut out the very people who could help relieve our pain.

We can help ourselves and our families to begin healing when we learn to examine our feelings honestly, learn who to trust and to reach out.

WHY WE KEEP SECRETS

- ◆ Protecting "the feelings of other family members. Keeping the family together".
◆ Sparring a child pain, ridicule, or embarrassment". Respecting privacy".
◆ Family loyalty".
◆ Fear"- of what may happen or of other family members.

TYPES OF FAMILY SECRETS

- ◆ Denial that a family member has a problem or that anything bad is going on.
◆ "Covering up" for a parent or relative.
◆ Controlling information or access to family members.
◆ Making a child promise not to tell.

HOW CHILDREN ARE HURT BY SECRETS

- ◆ Living with illusion causes guilt, anger, and sadness- all things that can cripple a child's spirit.
◆ Repression is used as a way of forgetting. The child stuffs feelings down inside. Unhealed adults go on stuffing down their feelings with chemicals, food, smoking, overwork, excess sleep, television, overeating and casual sex.
◆ Children may go over the line into a world of fantasy to convince themselves or others that everything is "normal".
◆ Everyone in the family "acts" as a role to keep the secret.

THE CHILD FEELS ALONE

THE CHILD FEELS UNPROTECTED

THE CHILD FEELS BETRAYED

Keeping secrets leads to only more pain and sickness for those we love.

Telling secrets breaks the pattern and allows healing to begin.

WHAT WE ARE AFRAID OF-

- ◆ That we won't be believed.
◆ That we will be cast out by family and/or community.

- ◆ That we will be punished or hurt.
◆ That our family will be broken up.
◆ That we will be blamed.
◆ Loss of employment.
◆ That we will be ridiculed or looked down upon.
◆ These fears are real but there are some helpful things to remember in putting them into perspective.
◆ The secret that is hurting us is worse than any of our fears. - There are many people willing to help.
◆ Fears grow in size the longer we allow ourselves to be bullied
◆ Lies take up a lot of energy that could be better used in healing and strengthening our families.

"If a child discloses, often families put pressure on the child by threatening them with you are trying to break up our family, who will pay the bills, you have made us afraid to live here. "There is a demand to remain loyal to this family, no matter what. "THIS CHILD IS CONSUMED WITH PAIN."

"SAFE WAYS TO REACH OUT"

- ◆ Confide in a friend who won't pass judgement.
◆ Speak confidentially with your Nuuchah-nulth Family Care Worker. They can help you come up with choices.
◆ Talk it over with someone who has a different view. Sometimes it's very hard to see what we're very close to.
◆ Tell a priest or clergyman. Just saying something out loud helps to lift the weight of the secrecy.
◆ Write down your feelings in a journal and keep it in a safe place. It's important to be honest about what you are feeling and it will help you think about what you can do.
◆ Practice seeing things as they all are. Taking off our binders is the first step to taking healthier action.
◆ Be a good listener. Children should feel they can always tell parents about what's going on in their lives.

NUUCHAH-NULTH COMMUNITY AND HUMAN SERVICES OFFICE:

(250) 724-3232

HELPLINE FOR CHILDREN: DIAL 0 AND ASK FOR ZENITH 1234

CHILDREN IN VIOLENT HOMES

Children are often the unintended victims of battering. Children in violent homes face dual threats: the threat of witnessing traumatic events, and the threat of physical assault.

THE IMPACT ON CHILDREN

The damage inflicted by living in a home with severe parent-to-parent violence is often overlooked. The immediate impact of this exposure can be traumatic - fear for self, fear for their mother's safety and self-blame.

Children of abused women may:

- ◆ Be injured during an incident of parental violence:
◆ Be traumatized by fear for their mother and their own helplessness in protecting her:
◆ Blame themselves for not preventing the violence or for causing it:
◆ Be abused or neglected themselves.

- ◆ The range of problems among children who witness parental violence includes psychosomatic disorders, such as stuttering, anxiety, fear, sleep disruption, and school problems.
◆ Children older than five or six have a tendency to identify with the aggressor and lose respect for the victim.

CHILD ABUSE IN VIOLENT HOMES

The risk of child abuse is significantly higher when partner assault is also reported:

Over a longer period of time, the child's exposure to violence may lead to later violence on the part of the child - as well as to other serious emotional and behavioral problems.

- ◆ Nearly half of men who abuse their female partners also abuse their children.
◆ Nationally, 75% of battered women say that their children are also battered. Another study found that one-third of the families reporting a violent incident between the parents also reported the presence of child abuse.
◆ Women being battered are less able to care for their children. Eight times as many women report using physical discipline on their children while with their batterer than when living alone or in a nonbattering relationship.

- ◆ Violence witnessed at home is often repeated later in life. Violent parental conflict has been found in 20 to 40 percent of the families of chronically violent adolescents. Seventy-five percent of boys who witness parental abuse have demonstrable behavioral problems.
◆ A comparison of delinquent and nondelinquent youth found that a history of family violence or abuse was the most significant difference between the two groups.
◆ Child and adult victims of abuse are more likely to commit violent acts outside the family than those not abused. Abused children are arrested by the police four times more often than non-abused children.

WITNESSING PARENTAL VIOLENCE

- ◆ Over 3 million children are at risk of exposure to parental violence each year.
◆ Children from violent families can provide clinicians with detailed accounts of abusive incidents their parents never realized they had witnessed.

Courts should consider the effects of parental violence in custody and visitation cases. Counselling should be available to help children from violent homes avoid the serious consequences of abuse.



...OUR CHILDREN



....OUR FUTURE



SPORTS

Charmaine Seitcher qualifies for Canada Winter Games

By Ray Seitcher

Last spring Charmaine Seitcher tried out for, and made the, Under 18 Female Icehockey team which will represent British Columbia in the Canada Winter Games.

The team consists of players from all corners of the province. Charmaine was one of the 20 chosen from 480 other girls who tried out.

The team will be traveling to Cornerbrook, Newfoundland in February of 1999.

Before that, they will be attending four training camps.

Charmaine already completed two of these camps, one in Kelowna B.C. in July 1998 and one in Osoyoos B.C. August 1998. The next two camps will be held in November and December 1998. These camps will be held in Princeton B.C. and Osoyoos B.C.

During the Princeton camp the team will be hosting a tournament and a development camp in which they will be sharing, and showcasing their knowledge and abilities.

The Osoyoos camp, which will be held on December 18th weekend, will be development and evaluation camp.

After the completion of the four camps, they will be attending a pregame camp for three days and then they will be off to Newfoundland. The team will be gone approximately 12 days.

As you can see, there is a lot of travel involved by being a part of this team. With all this travel comes expense. On average to get Charmaine to these camps it costs \$700. This covers gas, ferry (\$100 return), hotel and food. This does not cover the cost of any other amenities.

To date we have relied on personal earnings and family contributions to get Charmaine to this worthwhile cause.

We have also done some forms of fundraising but this was quickly halted because we were told that it was illegal to fundraise without belonging to a group or society. However, the United Native Nations in Port Alberni are allowing us to do some fundraising under their umbrella.

Other fundraising will be, once again, writing letters to bands and other service groups within the Nuu-chah-nulth territory.

So please keep Charmaine's goals and aspirations in mind when you are looking to donate to a worthwhile cause, because she is proud to be Nuu-chah-nulth and hopes she will be afforded the chance to proudly represent the Nuu-chah-nulth.

By Chris Seitcher

Charmaine Seitcher has been selected to represent B.C. in the upcoming 1999 Canada Winter Games, which will be in Cornerbrook Newfoundland.

Charmaine will be one of 20 players on the under 18 Female Icehockey team who will be traveling east next year to represent this province.

Charmaine knew that all her skills, as well as her character, were being reviewed, analyzed and critiqued by the coaches and she had to play to the best of her ability in order to make this milestone in her young hockey career.

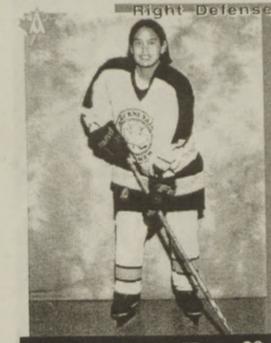
The first day of this camp (held May 8 to 10, 1998) she said she could feel and sense the other player's nervousness and anxiety, both on and off the ice.

Charmaine was aware that her dream, as well as the dreams of her friends, could be shattered or put on hold. She was aware that for some of the older girls this was their last shot at this level and for the rest the devastation of being told they did not make the cut may have long lasting negative effects.

Charmaine does not view rejection as a negative thing but rather takes the information, reviews it and works on the weak sections of her game. Going out the next time around and proving these coaches wrong.

This has always been the way she handled these types of situations. Charmaine, at an early age, showed this type of behavior.

If you would like to make a contribution please forward it to the United Native Nations C/O Charmaine Seitcher (or to Bank of Montreal Tsehaheh Branch) C/O Charmaine Seitcher Account.



CHARMAINE SEITCHER 20

The mark of success:

Charmaine Seitcher already has her own hockey card.

Charmaine would like to thank all the people who assisted her to this point in her venture.

There are many people who made this dream a reality and their assistance came in many forms. The assistance ranged from emotional to financial support.

The people she would most like to acknowledge at this time are her parents, brothers and sisters for always believing in her.

She would above all like to thank her grandparents (Ray & Kathy Seitcher/Herb & Elise Greening) for all their financial contributions and above all BELIEVING. Others have helped financially and will be recognized in future write-ups.

Thank you to all who contributed to my sister Charmaine's Success.

Gold River

continued from page 8

development and joint ventures. Both parties are very serious in developing a working relationship in areas such as Aquaculture. (i.e. oyster farming) Talks are ongoing.

Mowachah leaders have met to discuss the affects of the shutdowns, and are talking with the Village of Gold River to offer support and look at what role it can play in getting Gold River back on its feet.

Having lived in a big city and moved to Gold River just over 10 years ago I learned to appreciate the little community of Gold River. It has a lot of heart and spirit.

Communities of the same size have nowhere near the fine facilities that Gold River has. Gold River can boast that it has one of the nicest community/recreation facilities, one that my family uses frequently. I graduated from Gold River Senior Secondary and now my children fortunate enough to attend a attractive newly constructed elementary school.

I think the thing that sets Gold River apart from other communities is the people who live there. It is a very friendly environment. People know each other. It is a community that both Natives and non-Natives coexist harmoniously.

With the pride of the Village of Gold River, it will undoubtedly triumph over these latest hurdles. The announcement of the shutdowns may have temporarily made you weak but in the long run it will make you strong the spirit of Gold River will endure.

LSC Construction Thunder Ice-Breaker

Sr. Men's Native Ball Hockey Tourney
December 5, 1998

Maht Mahs Gym on Tsehaht Reserve, Port Alberni

Entry Fee - \$200. First 6 teams with entry fee are in the tournament.

Make cheques payable to Les Sam Construction Thunder.

Prize Money: 1st Place = \$500.00. 2nd Place = \$200.00.

T-shirts for ten all-stars.

4 on 4 double knock-out (4 players plus goalie). No offsidess. Sudden death final. 18 player roster limit.

1st roster is final.

Contacts: Les Sam (250) 723-8950, or

Richard Sam (250) 723-8503 (eve.) or (250) 724-5757 (work)



BRAKER & CO.

Barristers & Solicitors

5233 Hector Road
P.O. Box 1178, Port Alberni
B.C. V9Y 7M1
Phone: 723-1993
Fax: 723-1994

Personal injury litigation, including motor vehicle accident injury claims



"After Hours Outreach Crisis Intervention Services"

8:00 pm to 2:00 am - 7 days a week
720-6140

"What is the After Hours Outreach Crisis Intervention Services?"

This is a program to increase and provide Support, Counselling, Mediation, and Crisis Intervention on an After Hours Basis.

Office 723-8281 (8:30am to 4:30pm) Fax: 723-1877
3555 - 4th Ave., Port Alberni, B.C. V9Y 4H3

Health



Nuuchahnulth Nursing Program

Nuuchahnulth People and Community Health Nurses Working Together to Make a Difference

Ina Thomas helps in the Hospital

By David Wivchar
Southern Region Reporter

A hospital room can be a very lonely place, at least until Ina Thomas comes to visit, warming the room with her beaming smile and offering her help wherever she is needed.

Ina Thomas is the Native Liaison Nurse, a service provided by the Nuuchahnulth Community & Human Services at the West Coast General Hospital.

Ina began her new position after spending many years as a nurse in a number of Nuuchahnulth communities along the rugged west coast.

Ina really enjoys visiting and spending time with the Elders during her home visits and hospital rounds.

"It's a learning experience for me as I'll learn things about my culture that I wasn't aware of before," said Ina.

The Native Liaison Nurse assists in coordination of services for First Nation clients hospitalized at West Coast General.

As Native Liaison Nurse, Ina will:

- Discuss nature of illness, procedures etc. with hospital client.
- Assist with discharge planning of First Nation clients.
- Identify resources and services available to clients upon their discharge.
- Review use of emergency and provide follow up service as needed.
- Act as liaison between hospital and

Nuuchahnulth communities.

- Advocate for clients.
- Follow-up visits when needed with clients who have accessed emergency department.
- Provide / coordinate cultural awareness information to hospital staff and community resources as needed.
- Promote a more effective use of existing and available services in the community.

Ida Thomas' hours are:

7:00 a.m. - 3:30 p.m.

Monday - Friday

And this is how her day looks:

7:00 a.m. - 9:00 a.m.

hospital rounds

9:00 a.m. - 12:00 p.m.

office (room 202)

1:00 p.m. - 3:00 p.m. - home

visits/community liaison

3:00 p.m. - 3:30 p.m.

office

"Since I've been away from Port

Alberni for the past 2 years, I want to

let people know that if someone is in

the hospital and I've missed them for

some reason, I'd like them or their

family to give me a call," said Ina.

You can also call Ina if you or your

family have any questions while you

are in the hospital or when you are

home.

Leave a message on Ina's voice mail

and she will get back to you as soon

as possible.

The Nuuchahnulth Nursing program upholds that:

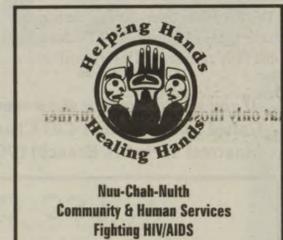
Each life is a precious journey: Together we hold life's sacred gift, acknowledging our strengths, surviving on land and sea.

Each life connects: Together we respect and promote individual needs, family systems, and community empowerment.

Each life seeks fulfillment: Together we promote the full spiritual, emotional, mental and physical potential of individuals, families and communities.

Each life completes its cycle: Together we ask for protection, strength and guidance from Naas. Together we show compassion, respect and dignity from conception to death.

Contact:
Ina Thomas,
Native Liaison Nurse
Phone (250) 723-2135 (local 235),
Room 202,
West Coast General Hospital.



Nuuchahnulth Community & Human Services Fighting HIV/AIDS

DID YOU KNOW... that some representatives from your communities and your community health nurses recently took a week's training from the BC Centre for Disease Control to learn about the new test for HIV? It makes it easier to transport the samples from our remote communities. A drop of blood is all that is needed. Ask your CHR or CHN for details or call Penny Cowan Monday afternoons at the Friendship Centre.

Mothers Support Group



Port Alberni Friendship Centre
December 15, 1998.

1:00pm - 4:00pm with Marie Rush and Ina Thomas
"A group of women meet on a monthly basis to offer support for mothers whose children have died recently or need to discuss unresolved grief."

* For more information contact Delavina @ 723-8281 *

The Alberni Valley Health Advisory Committee (AVHAC) Will Conduct A Random Telephone Survey On November 26, 1998 From 6:30 P.M. To 8:30 P.M.

The AVHAC needs your input to fulfill its obligations to this community and to the Central Vancouver Island Regional Health Board.

The AVHAC must advocate for health in our community by bringing your concerns and issues to the attention, of the Board as well as advise and assist the Board in the ongoing identification of health priorities in our community.

On the evening of November 26, you may be called by one of the members of the AVHAC to share your thoughts about the availability, quality, accessibility and usability of health care services in the Alberni Valley.

To ensure the anonymity of people surveyed, the AVHAC will be making calls from anonymous lists of phone numbers randomly selected from the Port Alberni Area phone directory.

The members of the AVHAC are: Shaunee Pointe, Barbara Flynn, Joan Gates, Leslie Jones, Denyse Houde, Deana Josefsson, Doug Kimberly, Irene Loewen, Len Readshaw, Deatch Tetarenko, Miranda Deederly, and Joyce Richardson.

Committee members thank all survey participants in advance for their cooperation.

Your input regarding health issues in our community will be forwarded to the Central Vancouver Island Regional Health Board.

Dealing With Sexual Abuse Workshop

With Linda & Bonnie Edgar
Port Alberni Friendship Centre
November 24, 1998
6 - 9 p.m.

A video will be shown "Nitinah Chronicles"
For more information, please call Delavina @ (250) 723-8281
Everyone Welcome!
Free Workshop

Career Opportunities



GENERAL MANAGER FOR THE LONG BEACH MODEL FOREST SOCIETY

Salary Range: \$60,000-\$65,000 per annum plus benefits

The Long Beach Model Forest Society is seeking a skilled professional with strong technical, management, interpersonal and program delivery skills. The individual must be able to exercise leadership in a multi-community-based program setting. The successful candidate will have a degree in a natural resources management discipline, with a minimum of five years experience in that discipline or an equivalent combination of education and experience.

Along with the ability to provide community-based leadership in the area of natural resources management, candidates must demonstrate an understanding of the use and development criteria and indicators, traditional ecological knowledge, exceptional analytical ability, computer proficiency, project management and partnership building skills. The successful candidate will be an effective communicator and innovative leader with exceptional negotiation skills demonstrated through facilitation and conflict resolution experience. The individual will also have experience working with First Nations and a wide range of public and community groups utilizing the principles of consultation and consensus-based decision making.

Duties: Reporting to the Society's Board of Directors, the incumbent will assume overall responsibility for the promotion and delivery of the Long Beach Model Forest program by providing exceptional leadership and innovation. This includes working with a variety of project teams to develop detailed terms of reference, schedules and budgets. A key responsibility will be to ensure projects are completed in a timely and cost-effective manner, based on direction provided by the Board and through consultation with communities. The individual will keep the Board, partner organizations, communities, and all interested participants apprised of program activities. Other duties include preparing correspondence, representing the Board at a variety of national and international conferences, supervising staff and contract operations as well as managing the budget and administration functions of the Long Beach Model Forest.

We thank all who apply and advise that only those selected for further consideration will be contacted.

Closing date for applications: November 23, 1998

Apply in writing: The Long Beach Model Forest Society, Attn: Norma Dryden, PO Box 1119, Ucluelet, BC, V0R 3A0. Phone: 250-726-7263, Fax: 250-726-7269, e-mail: ndryden@lbfm.bc.ca

Applications for Employment are being accepted at Tsawaayus Multi-level Care Facility.

We are interested in hiring a

Registered Nurse

to work on-call.

Submit completed application forms or your resume at Tsawaayus, 6151 Russell Place, Port Alberni, V9Y 7W3



TSAWAAYUS AUXILIARY ANNUAL CHRISTMAS BAZAAR

SOMETHING FOR EVERYONE

Children's books/gifts, Cultural ArtWork, knit items, baked goods, Christmas decorations and more.

SATURDAY, NOVEMBER 21, 1998

2:00 to 4:00 p.m.

6151 Russell Place, Port Alberni

Arts and crafts by Nellie Dawson, Elizabeth Tan, Donna Morris, Debra Plaunt, Cynthia Bonesky, Henry Minater, Lisa David, Corrie Wavem, Charlie Levesque, Evelyn Lassard, Grace, Ben and Winnie David, Rainbow Gardens Auxiliary, Eagles Auxiliary and the Tsawaayus residents and others.

A portion of the money raised will go towards the purchase of resident's Dream Bus.

KUU-US CRISIS LINE

24 hrs/day - 7 days a week
Port Alberni, Bamfield, the West Coast, etc.



Teen Line -- 723-2040
Adult Line -- 723-4050



Toll free number 1-800-588-8717 for long distance callers. Manned by adult and teen volunteers

KUU-US CRISIS LINE FUNDRAISING EVENT

The Crisis Line creates innovative ways to raise funds in order to keep the Crisis Line operating. The Crisis Line is in the midst of organizing its first annual Gift-Wrapping Fundraising Event to be held during the month of December (7th - 24th).

Each day represents specific businesses, agencies and services that are donating a few hours of their time to support the Crisis Line.

The following days have been set aside during the month of December:

- 7th Service Clubs
- 8th Counselling agencies
- 9th Aboriginal Organizations
- 10th Bank Managers
- 11th Fireman
- 12th "Celebrities"
- 13th Health Professions
- 14th Youth Clubs
- 15th Women's Groups
- 16th Service Clubs
- 17th Service Providers
- 18th Policemen
- 19th Realty Groups
- 20th Service Club
- 21st Education Field
- 22nd Fast Food Managers
- 23rd "Celebrities"
- 24th Palliative Care sectors

Generic posters will be advertised throughout various venues around the community. Individualized posters will be advertised in the representatives choice of locations. Flyers will be distributed in fast food restaurants and in participating businesses employee payment envelopes.

For those citizens that would like to support the Crisis Line in its endeavors come on out and have your Christmas presents wrapped by one of the participating groups. A week prior to the event names of actual representatives will be posted.

Prices range from small (jewelry size \$2.) to XL (microwave size...\$10.) A special note for those children that would like their presents wrapped by a police officer or a fireman, a picture will be taken with them for a keepsake.

The location of the Gift wrapping office will be in the old Windermere office (located by the lottery booth) at the Alberni Mall.

The store will operate Monday-Friday from 12 p.m. - 9 p.m., Saturdays from 10 am - 5 p.m. and Sundays from 12 - 5 p.m.

Alisha Charleson was presented with a gift from Tsawaayus residents and Staff by Shaunee Pointe, Administrator in late August of 1998.

Alisha was recognized for her contribution to residents lives while she worked as a Summer Student in July and August.

We send best wishes to Alisha Charleson while she studies at Camosun College this term.

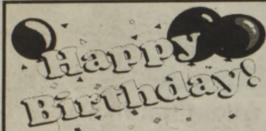
Her work and pleasant manner was very much appreciated by all and we miss her.

TRADITIONAL GRIEF & LOSS WORKSHOP

WITH MARIE RUSH
RESCHEDULED TO 'NOVEMBER 25, 1998'
PORT ALBERNI FRIENDSHIP CENTRE
3555 - 4TH AVENUE
9:00 A.M. - 4:30 P.M.

PLEASE NOTE THAT THE WORKSHOP HAS CHANGED FROM NOV. 4TH TO NOV. 25TH.

THE WORKSHOP IS FREE! EVERYONE WELCOME!
FOR MORE INFORMATION PLEASE CALL DELAVINA AT 723-8281



Happy Birthday and Congratulations



Happy Birthday Mahoy! Lanny Ross Sr. on Nov. 26th. Hope you have a fantastic day! From the Ross family!

Happy Birthday to Robert Watts on Nov. 23rd and Lanny Ross Sr on Nov. 26th. Happy Birthday to Auntie Effie Williams on Nov. 19th. From Dave & Annie Watts.

Happy 5th Anniversary to Gilbert & Bonita Frank on Nov. 20th. From Glenda Frank.

Happy 15th Birthday on Nov. 5 to Barb Blackbird. Love Mom, Dad, Dennis and Trevor.

Happy 26th Birthday to Jason Williams on Nov. 21st. From Mom, Patty, Jacob & Joey.

Congratulations to Delvina Lawrence and Chris Manson on their September 9th engagement! From a friend.

Happy 5th Birthday to our (baby) grandson/nephew Brandon-Lee Martin on Nov. 11th. Love Gramma, Marilyn, Grandpa Augie and Uncle A.J.

Happy, Happy Birthday to you, Happy Birthday my dear Augie on Nov. 12th. Love Marilyn.

Happy Birthday sis Kathy on Nov. 16th. Miss you and love you. Marilyn.

Birthday wishes to our pal Tony on Nov. 16th. From Augie, Marilyn and A.J.

22 days to the big 4-0 for Rosie Little!

Belated Happy Birthday wishes to cuz Delaine Watts on Nov. 7th. Hope you had a terrific day! Take care!

Happy 44th Birthday to my father on Nov. 16th. Love Marie & Jim.

Happy 2nd Birthday to Veronica Justin on Dec. 4th and Angel on Nov. 8th. From Mom, Aunts, Grandma.

Happy Birthday Virginia. From sis Verna and niece Veronica.

Happy Belated Birthday to our dear brother Coburn B. Webster on Oct. 6th. From your fav. Bro-in-law Greg Ryan & Sis Claudine.

Happy Belated Birthday to Auntie Lil on Oct. 18th. Hope you enjoyed your day. Love from your niece Claudine & Grandchildren Jennalee & Brandonlee.

A very special belated birthday to our one and only daughter Jennalee on Oct. 24. Love from Mom & Dad.

A very special Happy Birthday to the love of my life Greg Ryan on Nov. 22. I love you forever. Claudine Webster.

Happy Birthday to our dad Greg Ryan. You are a very special dad, you will always be in our hearts. Love from Jennalee and Brandonlee.

I would like to wish my cuz Alysha a Happy belated Birthday, big 1-9.

My dad Ben a over the hill happy belated birthday ha ha. My cuz Erin a happy belated 13 birthday. All on Oct. 26th. I would like to wish my sister Candice "good luck" on continuing her poetry. You'll get more that I published. Keep writing. I love you all. Love your daughter, sis, cuz and friend D.J.

Happy belated birthday to my niece Eyes on Oct. 9th, my Auntie Lucy Keitlah on Oct. 10th, My sis Corina Malcolm on Oct. 16th, my Dad (Harvey C.) I love you two. Happy birthday to the following: Uncle Dave George on Nov. 1, Cuz Maxine Thomas on Nov. 4, Mike Williams on Nov. 6, Sandy Sutherland and Yvonne Thomas on Nov. 8, Linda Mallet (Birthday Pal) on Nov. 10, Joe David & Vanessa Thomas on Nov. 11, Grandpa Jabe Keitlah on Nov. 12, Chuck Webster (Grandpa) on Nov. 14, Brenda Sue Campbell (cuz) on Nov. 15, Goddaughter Regina George on Nov. 18, Uncle Martin Charlie on Nov. 19, William Mark & Tricia Williams (Bud) on Nov. 21, Al Tomren on Nov. 27 and Teddy Jack on Nov. 29. From Bonnie & Boys.

To my friend also at the UNN Mrs. Linda Malit. Linda had celebrated her birthday with her friends at the UNN office. Way to go Linda you deserved that piece of cake, 35 years older, still surviving. Many more to come, from a friend Carol R. John Mattersdorfer.

Happy birthday to my long time friend Edgar J. Smith of Campbell River on Nov. 29. I didn't forget bud! From a friend always Carol R. John Mattersdorfer.

This Poem Is Dedicated To My Older Brother Peter C. John Sr. On this day, we stand together On this rainy day weather... On this day, I will remember you, On this day, Bro I will tell you I love you... On this day, it is a blessing to call, On this day, Happy Birthday, from us all... On this day, I will remember all the good Times we always had. Your laughter, still Echoes in my ears and in my eyes I see a Picture of you on my wall... missing you Each and every day... Thanks for the fish, you always send me I love you brother too much... Words alone can't say enough Hold on to these words bro that's all I ask

Happy Birthday Mom Effie Williams on Nov. 19th. Love from your son Lyle and grandsons Charles, Oral, Keith and family.

I would like to acknowledge my cousin that has taken Choices Givers one and Givers two in Vancouver - Philomena Webster has touched base within herself.

I am very happy to hear that you completed the 2nd step in which you chose. Congratulations. Also to Ms. Corina Sam, Dawn Frank, Jonathan Mark, Eddie Sam Jr., Brenda Tom, George Frank and all those who participated in this journey that will remain with them. Congratulations to you all. The first is always the best. Keep it up. If I missed any Ahousat First Nations "Way to Go", keep your head up high and be proud you accomplished, what you never noticed in reality until this day. From Carol R. John Mattersdorfer.

Nov. 13 (I believe) is Mr. Clarence Smith's birthday. Happy Birthday, I hope your day goes well on Fri. Nov. 13. Keep smiling. From a friend Carol R. John Mattersdorfer.

Nov. 30, Happy 8th Birthday to my niece Aretha Page. John daughter of George John Jr. of Ahousat. Xox your auntie Carol and family.

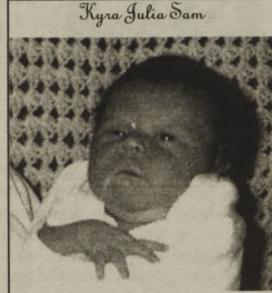
Happy 1st Birthday Jarad Thomas. My cousin Wesley Thomas and Jara Demetrio are the proud parents of Jarad. I sure hope that you have a good time on Nov. 24. Love from Carol John Mattersdorfer and your cousins Samantha, Nick, Fred and Jessica and uncle Donald.

Happy birthday to my neighbor Martin Al Tomren. He will be celebrating his 29th candles on Nov. 27. Many more to come my friend. I sure hope the staff at the UNN treat you well on this day. From and friend and neighbor Carol R. John Mattersdorfer.

Happy birthday to my friend Edgar J. Smith of Campbell River on Nov. 29. I didn't forget bud! From a friend always Carol R. John Mattersdorfer.

Happy birthday to my long time friend Edgar J. Smith of Campbell River on Nov. 29. I didn't forget bud! From a friend always Carol R. John Mattersdorfer.

This Poem Is Dedicated To My Older Brother Peter C. John Sr. On this day, we stand together On this rainy day weather... On this day, I will remember you, On this day, Bro I will tell you I love you... On this day, it is a blessing to call, On this day, Happy Birthday, from us all... On this day, I will remember all the good Times we always had. Your laughter, still Echoes in my ears and in my eyes I see a Picture of you on my wall... missing you Each and every day... Thanks for the fish, you always send me I love you brother too much... Words alone can't say enough Hold on to these words bro that's all I ask



Kyra Julia Sam
Congratulations to my son Richard Sam Jr. & Samantha Gus on their new arrival. Kyra was born Nov. 2, 1998. Paula's little sister. Thank you for my first grandchild! Love Grandma C. Sam

I would like to honor my husband Tim. You've been sober 10 years this coming January. I see you work so hard every day, not just for us, but for your people too. Thank you for making it possible for our young people to see another country, it was quite an experience for everyone. Thank you for always being there for me and mine over the past 29 years. Love you. Your wife Monica.

Love always your sister who really cares. Carol R. John Mattersdorfer and family No husband anywhere

Could be as Special As you are to your children No husband anywhere

Could be loved more than you "Donald Michael Mattersdorfer

You are the dearest part Of all our lives... Timeless treasures & full of surprises Happy Birthday, Happy Birthday to you...

Happy 34th Birthday on this day Many more to come my darling husband And father, brother and uncle, relative and friend

From your wife Mrs. Carol R. John Mattersdorfer, your four gifted children, Samantha age 13, Nicholas age 11, Frederick age 7, and your baby Jessica age 3.

poet's nook Blooming Blossom

A little lady, she grew so fast From a bud to blossom, let this day last She walks on my left, son on my right Our hearts are bonded, as one we fight

Floats on air, as she crosses the floor Touch many hearts, they all will adore Like a flower blooming, under the sky Starting to blossom, pedals must fly

She'll always be my baby, my baby girl That day will come, and we'll dance and twirl I'll give you away, with a tear in my eye Happiness in my heart, but never good bye

Until it happens, you are still mine Aging with beauty, like a fine wine Daughter, never rush, take it day by day Find your happiness, that's all I pray

To see a smile, that is true Brings out the Sunshine, that makes the sky blue You must be happy, in what you do I don't have to tell you, how much I love you.

Willard Gallic Jr.

HEROES IN OUR SKY

There's fading footprints Here on Mother Earth- Where you walked with us Since your day of birth. Then you were called away To a brighter place- There's many a day goes by When I miss your face. I think of your smile,

And that special care That you spread around- Here and there.

You're probably watching us From that fair land- And I know in my down times

You reach out your hand. For I feel your presence- I sense your love

As you watch over me From that wondrous Land Above. So as I walk in your fading footprints I recall your face

And I wish you well In your new safe place.

by Mabel James
November 2, 1998

There's been many people that have gone to the Fair Lands ahead of us. I can but name a few - Matt Underwood, Al Keitlah Sr. And Jr., Jason Frank, Josephine Campbell, Sheldon Marshall, Bro. Reg O'Brien and many others. They touched me in my life and I thank their families for sharing them with me. As Christmas season is nearing, I think of all our loved ones that are gone, and I thank our Creator for giving them to us, even if it was for awhile. And I know He is caring for them. Kleco! Kleco!

Birthdays continued

A Very Happy 18th Birthday to my son, Bob Titian, on Nov. 26. Luv ya lots! Mom.

Happy 2nd Birthday to a very special granddaughter, Terry Lee on Nov. 1, Happy Birthday to George E. Frank on Nov. 4, Happy Birthday to Elmer Frank on Nov. 27, Happy Birthday to a very special mother & grandmother who's always been there for myself and my sons. Happy Birthday Mom, on Nov. 19, Happy Birthday to grandson, Glen Frank on Nov. 19, Happy 2nd Birthday to Wesley Frank on Dec. 1, Happy 20th Birthday to my oldest son, Eric Amos Jr. on Dec. 4, Happy Birthday to nephew, Edward Frank on Dec. 12. Love From Noreen & Sons.

Happy Birthday to Howard Tom Sr. on Nov. 18. From Tla-o-qui-ah First Nations Staff.

Happy Birthday on Tyrone on Nov. 14th and Pooh on Nov. 26th, and happy anniversary Rita & Martin. Love Auntie & Family.

Happy belated Birthday Leah Ambrose on Nov. 13th. Love Dad.

To My Brother, Greg Louie;

Thank you for the most wonderful gift, Choices. Thank you! The Creator has given me many blessings and brother; one of them is you. I am now a caring and loving woman. The joy I feel today is amazing, wonderful and real for me. All these feelings and emotions would not be possible without your support. You are a very special man who has overcome many things in your life. You deserve all the joy and happiness. As I said before, it only takes one person to make a difference for your family and friends. My brother, you are that difference. It takes great courage and strength to really look at the person we are and decide to change or heal. Now, my brother, I also, can share that joy. Oh what a feeling! Thank you for the most wonderful gifts, Choices, and you, my special loving, caring and courageous brother. I love you.

Your sister, Marion Tom P.S. And to all the people who have completed Choices, Congratulations! Especially the people in my group. Wow! You all have a special place in my heart.

Proud Mom congratulates son

I would like to send a message to anyone considering school. I have a son who goes to high school. His name is Gerald and 18 years old. I have raised him on my own now for all his life. I also have one other son named Alexander.

Gerald has had many trials when it comes to school. He is in Grade 10. My son Gerald, in my eyes, is no quitter! Gerald failed grade nine English four times.

This summer he took the time to find a home and the funds through our band to go to Summer School. For this he needed to attend away from home. He took time out from his teenage life to do that. With great pride I let him go finish his grade nine. He did with an A+ was his final mark!

On the day my son came home in a way he came home a hero. He went out and proved he is not and never will be a quitter. Failing four times did not stop him from believing that he is a good and wonderful young individual. He refused to see himself as a failure. I say that even with the trials we have had in our lives. He wants to own his own business and I know he will one day because he will succeed.

At times when I am alone with my thoughts, I reflect back to all the years we have had together as a family. I remember all the times I told my boys I believe in them. I believe they can achieve anything they want and he DID! I told them they did not have to give in to the pressures of alcohol and drugs. Today, I am one of the most blessed women in the world to have my two boys. I know they have self-respect and strong values.

I would like anyone thinking about schoolwork, whatever, not to give up on hopes and dreams. Do not let your dreams slip by. Look at them as a goal in life and plan how you can achieve it.

From a very proud mom Colleen Jack

Kleco's

Tim and Monica Paul offer their thanks

We would like to thank all of you that supported our trip to England; N.T.C., Hesquiaht, Ehattesaht, Ahousaht, Tla-o-qui-ah, Nuchalutz. Nelson Keitlah, George Watts, Richard Lucas, Matthew Lucas, Janice Amos, Victor Amos & Susan, Darlene Amos for all your help. Louise & Irene Amos for your walk-a-thon. Louise & Cathy George and everyone that sold raffle tickets for us. Levi Martin for your donation of a canoe for our raffle and Edgar Charlie for the bracelet.

Also we would like to thank the group that came to England with us; Darlene and Donna for doing the cooking and shopping and taking care of everyone. Mary for sitting hours at a time selling T-shirts and art work. Pat Amos, Grace George, Linus, Francis, Les, (Tim's parents) Jo & Earl for doing work shops and talking to people six days a week.

All the young people doing their part too. Tom, Corey, Justin & Krystle for entertaining the younger ones. We know you got a little home sick sometimes because three weeks is a long to be away from home and family.

Darlene, Donna and Linus thank you for all your help when Tim got so sick and landed in the hospital.

In closing the whole family will have to walk with the feeling that education is never ending from the youngest to the oldest.

Kleco, Kleco

Tim & Monica Paul

FIRST NATIONS WELLNESS DROP-IN
Every Monday 1:00 - 4:00 p.m.
Port Alberni Friendship Centre
@ 3555 4th Avenue
• Blood Pressure Screening
• Diabetes Screening
• HIV/AIDS Screening
• Pap Testing
• Holistic Health Information
For more information call Penny Cowan @ 724-1281 or Delavina Lawrence @ 723-8281

The ALBERNI VALLEY MUSEUM
presents
"SOUL OF THE RAILWAY"
on display
October 31, 1998 to February 15, 1999
Enjoy this fascinating exhibit that explores the history of Canada's railroads. The display travels from the Canadian Railway Museum - Quebec.
Generously sponsored by: AV 1240 The Source, Alberni Valley Times and RailAmerica
ALBERNI VALLEY MUSEUM 4255 Wallace Street Tues.-Sat. 10-5, Thurs. 10-8 723-2181

Don't Quit
When things go wrong, as they sometimes will
When the road you're trudging seems all uphill
When the funds are low and the debts are high
And you want to smile but you have to sigh
When care is pressing you down a bit
Rest if you must, but don't you quit
Life is queer with its twists and turns
As every one of us sometimes learns
And many a fellow turns about
When he might have won had he stuck it out
Don't give up though the pace seems slow
You may succeed with another blow
Often the goal is nearer than
It seems to a faint and faltering man
Often the struggler has given up
When he might have captured the victor's cup
And he learned too late when the night came down
How close he was to the golden crown
Success is failure turned inside out
The silver tint of the clouds of doubt
And you never can tell how close you are
It may be near when it seems afar
So stick to the fight when you're hardest hit
It's when things seem worst that you mustn't quit
Author Unknown

Correction Notice:
The front page photo caption in the November 5th Ha-Shilth-Sa should have read: **Robert Dennis, Chief Councillor Huu-ay-ah First Nation and speaker for Tommy Happonook**, instead of "Robert Dennis, Nuu-chah-nulth Whaling Chief". We apologize for the error.

keekoo, keekoo
The education staff of the Nuu-chah-nulth Tribal Council would like to thank the Alberni Charity Golf Tournament members for their generous donation.
Special recognition goes to Tim Paul who designed a print for them, and in return they sent in a donation to the good samaritan fund that is set up to help the students.
The measurement of a great man is not by what he has but by what he does.
You are truly great Tim.
keekoo, keekoo

Announcements

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.



AHOUSAHT TREATY ACCESS NUMBER:

1-877-246-8728 (1-877-AHOUSAT)

TOLL FREE FOR AHOUSAHT TREATY INFORMATION.

This number can also be used for faxing or call 670-9566.

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.

To All Ehatesaht Membership

The Ehatesaht band Office would like you to phone or mail in your current address and phone number in order to keep you updated on any band business or meetings to be held. Thank you. Our address is:

Ehatesaht Band Office

P.O. Box 59

Zeballos, B.C.

VOP 2A0

Phone: (250) 761-4155

Fax: (250) 761-4156

To All Ehatesaht Membership

Hello to you all. I am the Ehatesaht Secretary and the Ehatesaht Membership Clerk. Please get all your new babies registered. If you would like your children registered, I will need your child's large birth certificate, and you will need to sign a consent form that you are requesting your child to be registered under your band number. I hope to be hearing from you.

From Lorraine John

CRISIS LINE VOLUNTEERS WANTED

The KUU-US CRISIS LINE is looking for both fundraising volunteers and phone line operators. The training for the phone line operators is sixty hours in length. The training will be in-depth and will cover many areas including: Family Violence, Suicide, The grieving process, Mental Health Disorders, Addictions, Child Welfare, as well as many others. After you have completed three hundred hours of phone line work, a certificate in Crisis Intervention will be awarded.

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 the 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 at 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.

The classes will be Monday, Tuesday, Wednesday and Thursday from 6:00pm - 10:00pm.

To book an appointment for an interview or for more information call the **Crisis Line Business Office** at 723-2323 Monday-Friday 8:00am - 4:00pm. Ask for Tanya or Kris.

INDIAN AND NORTHERN AFFAIRS CANADA INFORMATION

ALL CERTIFICATES OF INDIAN STATUS, WHICH DO NOT DISPLAY AN EXPIRY DATE, MUST BE RENEWED BEFORE JANUARY 1, 2000

It is very important that all registered Indians visit their Band office or the BC Regional Office of the Department of Indian Affairs and Northern Development to renew their Certificate of Indian status card if their status card does not contain an expiry date. It should be noted that all previous versions of the status card will only be valid until January 1, 2000.

The purpose of issuing Certificates of Indian Status cards is to verify that the cardholder is a registered Indian. Status cards are only useful if the photographs are current. It has come to our attention that some registered Indians have been denied services because some service providers have questioned whether their status cards are still valid.

To remedy this situation, it has been decided that all status cards issued to individuals under the age of eighteen will have an expiry date of two (2) years and all status cards issued to individuals over the age of eighteen will have an expiry date of five (5) years from the date of issue.

This policy is effective immediately.

It should be noted that the five-year expiry date does not mean that the cardholder ceases to be a registered Indian at the end of the five-year period. It only means that if the cardholder intends to use the status card to obtain certain services and benefits, it must be renewed every five years.

Should you have any questions or concerns, please contact your Band office [or the Membership Clerk of the Nuu-chah-nulth Tribal Council] or the Indian Registry and Band Lists Program, at (604) 666-2059. You can also visit our office in person at 120-1550 Alberni Street, Vancouver, BC. Our office is open between the hours of 9:00 AM and 4:00 PM, Monday, Wednesday, and Friday.

ATTENTION HUU-AY-AHT BAND MEMBERS

We are updating our membership addresses. Please call us and let us know your address. If you move please contact one of the offices "AS SOON AS POSSIBLE".

- Huu-ay-aht Administration 1-888-644-4555

- Huu-ay-aht Treaty Office (250) 723-0100

ATTENTION

TO ALL MOWACHAHT/MUCHALAHT FIRST NATION BAND MEMBERS : WE ARE ALWAYS UPDATING OUR MAILING LIST AND WE ARE LOOKING FOR YOU ADDRESS!

IF YOU HAVE MOVED OR HAVE NOT UPDATED YOU ADDRESS IN THE LAST FEW YEARS, WE WOULD LIKE TO HEAR FROM YOU! PLEASE GIVE THE BAND OFFICE A CALL AT (250) 283-2015 TO LEAVE YOUR ADDRESS OR YOU MAY WRITE IT IN TO: BOX 459 GOLD RIVER, BC V0P 1G0.

PLEASE PASS THIS MESSAGE ON TO OTHER BAND MEMBER WHO MAY NOT GET AN OPPORTUNITY TO READ THIS.

MAILING HA-SHILTH-SA TO NUU-CHAH-NULTH 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)

INTERFOR

INTERNATIONAL FOREST PRODUCTS

Port Hardy Operations

Forest Development Plan (Notice of Extension)

Notice is hereby given that International Forest Products Limited has requested and been granted a six-month extension, with an expiry date of July 6, 1999, to the following approved forest development plan:

Chamiss Bay, 1997 - 2001, Forest License A19232, in the Kyuquot Timber Supply Area.

This forest development plan extension is subject to:

- The Forest Act and regulations made under the act; and
- All the provisions and requirements of the Forest Practices Code of British Columbia Act and the regulations made under the act.

Any written comments regarding this extension may be forwarded to Ian Ross, International Forest Products Limited, PO Box 20 000, Port Hardy, British Columbia, V0N 2P0.

For further information please telephone (250) 949-2900.

Nuchatlaht Community Development Workshop

The Nuchatlaht community members have expressed a desire to work towards healing and a healthy future. The goal of the two day workshop is for the community members to decide how to move towards sharing, discussing and reaching goals as laid out in the workshop. Ultimately a healing path.

What: **Community Development Workshop**
When: **December 7 & 8, 1998**
Place: **Oclucje Community Hall**

Lunch will be provided on both days! Special celebration planned for Dec. 7th.

Guests will include:
Louise Tatoosh; Mental Health Coordinator
Rosanne Billy; CHS Board Member
Fedilia Hayupis; Native Education Worker

As well as the Northern Region Co-chair, Northern Region CHS Staff, Local RCMP, and Oclucje Community Members

For information about this important workshop, please contact either Chief Walter Michael or Lydia Mickey at (250) 724-8609

CLASSIFIEDS

THE FOLLOWING "A1" LICENSES ARE FOR SALE

CFV 27727 38.45 FT
CFV 29665 36.75FT
CFV 24162 37.99FT

If anyone would like to purchase any one of these "A1" salmon licenses, please mail or fax a written offer to:

Nuu-chah-nulth Economic Development Corporation
P.O. Box 1384,
Port Alberni, B.C.
V9Y 7M2



For Sale
1992 Ford Explore XLT fully loaded, well maintained.
Call 726-2613 \$14,750.00



BOAT FOR SALE

\$3000 O.B.O.
24 Ft. Reinell 1981
Excellent Shape but needs leg.
Phone: 726-1278

PHOTOGRAPHS WANTED

Thomas Martin of Tla-o-qui-aht First Nations is searching for any photographs of his late father, Peter Martin. He asks that anyone with photographs of Peter Martin Sr. please contact him at 250-725-2949. He is willing to pay for reproduction costs. Peter Martin Sr. of Tla-o-qui-aht First Nations and passed away April 1973.

The Great Whale House Gallery at the Harbour Quay, Port Alberni is open over the Christmas Season. Come on down and buy that special gift. (Carvings, masks, T-shirts, etc...) 10% discount offered with status card.
(250) 724-2031.



ALL OCCASIONS
CALL: **RENEE NEWMAN**
(604) 723-2843
PORT ALBERNI, B.C.



OFFICE SPACE FOR RENT

At the Tseshaht Administrative Building. To view contact CEO Mich Hirano at 724-1225. 3 rooms - 1 large boardroom size and 2 medium size with 2 air conditioners. Also 1 large classroom style located in the old Ha-Ho-Payuk School Building great for training room or classroom.

FOR SALE

Carvings made to order. G. Nookemis. Phone 723-4404.

FOR SALE

For sale or made to order; rings, bracelets, pendants, brooches, earrings & bolo ties. Tim Taylor, 1034 Ecoole Place, Port Alberni, B.C., V9Y 7L7 Phone: 723-8170.

FOR SALE

Native designed jewellery on gold or silver; rings earrings, bracelets, pendants by Gideon Smith. Phone 923-3550.

FOR SALE

Native designed jewellery; silver, copper, gold engraving, stone setting. Contact Gordon Dick by phone 723-8611 or Cell 954-9404

NUU-CHAH-NULTH NATIVE LANGUAGE

Transcribing in phonetics - for meetings, research projects, personal use. Hourly rates. Phone Harry Lucas at 724-5807.

FOR SALE

Carvings for sale. If you are interested in native carvings such as: coffee table tops, clocks, plaques, 6" totems, canoes, leave message for Charlie Mickey at 724-8609 or c/o Box 40, Zeballos, B.C. V0P 2A0

T.S.G. TRUCKING SERVICE
Moving and Hauling. Reasonable Rates. Tom Gus, 5231 Hector Road, Port Alberni, B.C. Phone: (250) 724-3975



KATHY FRANCES EDGAR

Basket Weaving
P.O. Box 863
Crofton, B.C.
V0R 1R0
Phone (250) 246-2231

Joe Martin
TRADITIONAL DUGOUT CANOES
• Canoes of any size
• Paddles
• Bentwood Boxes
• Logs for Longhouses
• Custom Alaskan Milling

Box 453, Tofino, B.C. V0R 2Z0
Telephone: (250) 725-2121

Tree Topping & Pruning

Phone (250) 724-6277
Reasonable Rates
Dave Georg



For Sale

V-6 1993 Z-24 Chevy Cavalier-Turquoise, Convertible-Black Top, In very good condition-one owner, CD Player-Pioneer. (Like New), Air Conditioning, Diamond Coated All Around, Automatic Transmission, Drives good in the snow, Price reduced to \$10,000 O.B.O. Serious inquiries only. Call Winston Curley at (250) 723-6135

Lahal Sticks for Sale.

Made by Vernon Ross.
Phone 723-3892

FOR SALE

Authentic genuine basketweaving grass, 3 corner grass, swamp grass. Contact Linda Edgar at 723-3889.

FOR SALE

1 cell phone for sale or take over contract. Call 723-4484

FOR SALE

Totem Pole - \$3,000, 5 feet high, 12" by 12", Figures on totem - Eagle, whale, bear, and sunmask. This totem pole is the last one carved by the late Arthur Nicolay of Kyuquot. Arthur became a famous carver in Tahsis, B.C. For information contact Betty Nicolay or leave message at (250) 830-0811.

Westcoast Transition House Emergency Shelter

For Abused Women and their Children on call 24 hours
726-2020

LANGUAGE CLASSES

at Hupacasht Hall
Language Instructor -
Tat Tatoosh
Mondays and Thursday Nights
7 pm to 9 pm
Parenting Skills for Parents & Tots
Fridays from 3 - 4 pm
EVERYONE IS WELCOME
cuu kleco
Edward Tatoosh, Certified Linguist

FOR SALE

"Upskwee"
(Smoked Fish Jerky)
\$15. & \$30. bags
(250) 723-0413
or 724-6341

A.C. POWERWASHING

Adam Cootes
Owner/Operator
Phone: 724-4419 Cell: 720-4518
Hot & Cold Pressure Washing
Environmentally Safe Products
Commercial, Industrial, Residential.
24 hours

"We work well under pressure"
Free Estimate and 10% discount on your first job

NOOTKA ART
Also Northwest Coast
by Gideon Smith
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• Pendants • Rings
in Gold & Silver
Ph: 716-1957
Pgr: 716-4922



N.E.D.C. BUSINESS NEWS



Do I have What it Takes to Operate My Own Business?

You may have many reasons for wanting to start a business (being an "entrepreneur"). This may include wanting to make money, being your own boss, making a difference in your community, or escaping the frustrations of employment – and unemployment. Your reasons may be good ones, but your decisions must be based on more than simply a desire to change your situation. A new venture is risky. It may make heavy demands, financially and time-wise, on you and your family. It might not provide you with security such as a pay cheque, benefits, and a pension plan.

You will be your most important employee, so a look at your strengths and weaknesses is essential. Some questions to ask yourself are:

1. **Do I have a burning desire to be "on my own"?**
Most entrepreneurs have a strong inner drive to strike out on their own.
2. **Am I confident that I can succeed?**
Successful entrepreneurs believe in themselves.
3. **Am I willing to take calculated and moderate risks?**
Successful business people are willing to take risks, but they are also realistic. They build a safety net for themselves and decrease the amount of risk involved.
4. **Am I a self-starter?**
Because they believe that they control their destiny, entrepreneurs refuse to be at the mercy of others or of events.
5. **Am I able to set long term goals?**
Successful business people understand that it takes time to build success – sometimes years.
6. **Do I believe that money is the best measure of success?**
If your only reason for going into business is to make money, it may not be enough to make you a success.
7. **Am I creative?**
Never satisfied or content, entrepreneurs believe there is always a better way to get a job done.
8. **Am I good at making decisions?**
Successful business people tend to be comfortable making their own decisions.
9. **Am I willing to market by product?**
Entrepreneurs know that proper marketing is critical to business performance.
10. **Am I a good organizer?**
Since there is not one looking over your shoulder to make sure you are doing your job well, you will need self-discipline.

You are likely to be happy and successful in your own business if you:

- ✓ possess an inner drive to be independent
- ✓ are able to set and achieve goals
- ✓ are flexible and adaptable
- ✓ are willing to work hard
- ✓ have confidence in your ability to succeed
- ✓ possess self-discipline
- ✓ have the confidence to make decisions and take calculated risks

If you do not have these qualities, you might require an associate, partner, or employee whose strong qualities can counterbalance your weaknesses. If you are still having difficulty deciding if a business is the best option for you, go through a reality check again with a friend or someone you trust to be honest with you. Ask them for their opinion; compare notes. The exercise could be very revealing and worthwhile.

AN OPPORTUNITY TO TALK TO YOUR REPRESENTATIVES

presented by the
ABORIGINAL TOURISM ASSOCIATION OF BC
in co-ordination with
TOURISM BRITISH COLUMBIA

8 community sessions entitled
TOURISM AND THE BUSINESS OF ABORIGINAL TOURISM

Locations and Dates

Kelowna	November 23	Cranbrook	November 27
Vancouver	December 1	Williams Lake	December 3
Duncan	December 7	Port Alberni	December 8

Time: 10 am - 3:30 pm

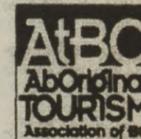
Tourism the fastest growing industry in BC is constantly changing, offering new options and opportunities. Come meet with your provincial and regional representatives, and find out what they are doing and what they can do for you and your business.

Representatives from Aboriginal Tourism BC (AtBC), Tourism BC and your regional Tourism Association will attend each meeting.

AtBC is pleased to provide these sessions free of charge.



To avoid disappointment register early by calling KATHERINE ROBINSON AT 724-3131.



NEDC South
Tseshaht/Port Alberni, BC
Phone: (250) 724-3131
Fax: (250) 724-9967
Economic Development Officer:
Peggy Hartman & Marc Masso

NEDC West Coast
Ittattsoo/Ucluelet, BC
Phone: (250) 726-7270
Fax: (250) 726-7275 or 726-7552
Economic Development Officer:
Lin Lukash

