



Ha-Shilth-Sa
INTERESTING NEWS



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40th anniversary: Ain't nothing to it, but to do it

By Debora Steel
Ha-Shilth-Sa Reporter

Port Alberni—"The grass was dry, a fire was lit, and it went."

That's how Anne Robinson described the turbulent times of the 1970s in Nuuchahnulth territories, and the circumstances that sparked the creation of Haahuupayak School, celebrating its 40th anniversary this month.

That's a phrase Anne had heard long ago about Pine Ridge, she said, and it aptly described the beginnings of Haahuupayak and Nuuchahnulth control over Nuuchahnulth education.

"Everything was ready. Everything was ready for that to happen ... And when it started, there was no stopping it. It just went," she told Ha-Shilth-Sa.

Haahuupayak, of the root haahuupa, which means "teaching with love" is a Nuuchahnulth school on Tseshaht land, born out of passion, discontent, and the very heart of the people.

There was huge unrest on the West Coast of Vancouver Island at the time of the school's creation, said Robinson. She was the organizer of the 40th anniversary celebration held Oct. 8 at Haahuupayak School.

"Not only here, but all over B.C., probably all over Canada, and it was a motivated time for First Nations people. ... There was a lot going on."

A group of Nuuchahnulth visionaries were turning the establishment on its head, wrestling governance for Nuuchahnulth Nations away from Indian Affairs, building the tribal council, establishing this very newspaper, and starting to talk about taking the education of their children back under their control.

Late George Watts, a legendary figure in Nuuchahnulth stories from that era, was a core member of that group, which included Simon Lucas, Charlie Thompson and the now late Nelson Keitlah, among others.

Watts "was very, very pivotal and instrumental at that time," said Robinson, "and very passionate; very passionate. He had had enough."

It was a time of push back against established colonial ways. The residential school era was winding down, but its replacement was a public school system that was racist, dangerous, and demoralizing for First Nations children, one that continued to disrespect 'Indian' children, their peoples' ways, values and culture.

In his straight-forward and to the point

way, Watts stood up against the government, and the Nuuchahnulth people stood behind him.

"He wasn't afraid," said Robinson. The old timers were the anchor—"keeping us true to our traditional values," she explained, and the next generation was coming up with awareness.

"It was a time when everything came together," she said.

Long Hot Summer

Denny Durocher had arrived on Vancouver Island in 1973, the same year that the West Coast District Council, the precursor to the Nuuchahnulth Tribal Council, had started to take over Nuuchahnulth concerns from Ottawa.

At the time Durocher became close to the Nuuchahnulth communities and soon, as an "outsider", he said, started working with them to help realize their aspirations.

Denny's job was to organize with the unions and the churches on social justice issues—aboriginal people reclaiming

their own lives, their own natural resources and their right to chart their own path into the future.

Two years later, in 1975, the year of the 'long hot summer' of Native unrest, Nuuchahnulth-aht were making serious noise about establishing their own education system.

"Things were percolating quite a bit then," said Durocher.

Back in those days, said Robinson, Nuuchahnulth people were demanding—not asking—demanding a lot of change.

"And when the government needed to be squeezed," Nuuchahnulth leadership "got us out there to block roads. They got us to do the sit-ins when the government needed to see that it was no longer going to be the way that they wanted it to be," she said.

Durocher said he "was one of those people who were fortunate enough to be included as one of those dreamers and crazy people who said 'Aboriginal people have a right to educate themselves according to their own priorities, and that we were tired—sick and tired—of the failure rates in the local school system.'"

"We had a terrible time in the public school system," said Robinson. "Before that, our parents and grandparents had a terrible time in residential school..."

And the people in that day wanted to make a change. They wanted something different. ... They wanted Nuuchahnulth [children] to have the same concern, and love, as a way of preparing them for the future.

"Our way is you teach with love and then it goes right in, and it becomes a part of that person. They never have to look for it, because it's in there."

Nuuchahnulth-aht said "We're going to take those kids who are thrown away by the local school system and start to do some educational stuff with them".

Durocher told the people gathered at the Haahuupayak anniversary celebrations "There was an attitude at the time, he said.

'Ain't nothing to it, but to do it.' It meant that some things must be done "whether you are ready for them or not."

"I'm not so sure we had all the answers to the questions, but we said, 'We're going to do it anyway' ... The main thing we did was say 'We're here, and we are not going away'."

That statement received a hearty round of applause from



Denny Durocher



Chair of the Haahuupayak Board Martin Watts with Anne Robinson, organizer of the 40th Anniversary celebrations of the school Oct. 8.



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Ha'wiih discuss range of concerns at fisheries forum

By Denise Titian
Ha-Shilth-Sa Reporter

Anacla—Nuu-chah-nulth Ha'wiih and their representatives gathered at the Huu-ay-aht House of Gathering Sept. 28 and Sept. 29 just days after five nations dismissed representatives of Fisheries and Oceans Canada from negotiations on Nuu-chah-nulth commercial fishing rights as frustrations about their lack of mandate to negotiate in good faith had reached a boiling point.

The Ha'wiih would spend the two-day Council of Ha'wiih Forum on Fisheries meeting discussing several priority fisheries issues of importance to Nuu-chah-nulth Nations.

The meeting was hosted by Huu-ay-aht First Nation. The morning started with a welcome from Tyee Ha'wiih Kleeshin, Derek Peters, followed by a prayer chant, the singing of the Nuu-chah-nulth anthem and the unveiling of the Nuu-chah-nulth Huupakwanum. Hup-in-yuk (Tom Hap-pynook), chaired the meeting.

There was sadness among those in the room as delegates remembered Tim Taylor of Tseshaht, who lost his battle with cancer the day before. Attendees observed a moment of silence in his memory.

It was noted that some Nuu-chah-nulth people are afflicted with cancer and some have died due to cancer and other diet-related illnesses. For that reason, the Ha'wiih say there is an urgency to get access to traditional foods for the people, especially the younger generation.

"We need to stop managing for poverty," said Archie Little, representing Nuchatlait.

"Our people are sick and dying and we want change. We demand change," he said, adding it was clear to him that, for DFO, the sports fishery is the priority, not First Nations people and their rights for food and ceremonial access.

"The best thing we could do is go home and develop our management plans, because we're the only ones who can make change," he continued.

Speaking in the Nuu-chah-nulth language, T'aaq-wiihak lead negotiator Cliff Atleo said there will soon be a Nuu-chah-nulth press conference on the steps of the Vancouver courthouse, where the Nuu-chah-nulth fisheries justification trial is taking place. Currently, the judge is hearing closing arguments on Canada's ongoing infringement on the First Nations right to commercial fisheries.

Nuu-chah-nulth Tribal Council Vice President Ken Watts paraphrased in English what Atleo had said. He started with the precedent-setting 2009 Nuu-chah-nulth fisheries court case, which acknowledged Nuu-chah-nulth fishermen's right to fish commercially. In her ruling, Justice Garson ordered that Canada and DFO had two years to accommodate the Nuu-chah-nulth fishing rights.

"It's 2016, seven years later, and nothing," said Watts.

He went on to say it was a proud moment on Sept. 23 when Atleo stood up and said the meeting with DFO was over and dismissed them from the meeting.

"Deb Steel wrote a story that day and within 24 hours the article had over 30,000 views," Watts said. "Canadians are on our side."

He urged the people to stand united. "Here's an opportunity for us to work together and say enough is enough; let's stand in solidarity with the five nations," said Watts.

He went on to say that response to the article from First Nations across the

country has been awesome.

"They're offering help and support. Watts invited Nuu-chah-nulth leaders to stand together with the five nations at the upcoming press conference.

The table was asked whether or not DFO should be allowed to come to Anacla for day two of the Council of Ha'wiih Forum on Fisheries meeting as originally planned. The Chair polled the Ha'wiih and the result was a resounding and unanimous "no".

Atleo thanked the Ha'wiih for their support, reminding them that they have the right to harvest and the right to sell fish.

The remainder of the meeting focused on Nuu-chah-nulth access to fish and on management and capacity-building.

NTC Fisheries Manager Dr. Don Hall reported that DFO is not responsive to community needs when it comes to food and ceremonial access. "The allocations changed very little in the last 25 years since they were first formulated despite substantial growth in the population of First Nation communities," he reported.

Watts talked about how important it is for our people to get back to our traditional foods. "We're going to go out and get what we need to feed our people and we're going to do it while properly managing the resources," he declared.

In other business, Hesquiaht elder Simon Lucas informed the table that this would be his last meeting with them. He invited the Ha'wiih and all people at the meeting to Maht Mahs on Nov. 19 where he will "take his jacket off" and hand it over to his grandson, Johnson Lucas, who will take over for him.

"Thank you for all these years I've been involved and I've always been treated well by you," he told them.

Hup-in-yuk thanked him for his years of dedication to Nuu-chah-nulth and First Nations fisheries interests.

The table discussed the state of herring stocks and whether or not there should be a commercial fishery in 2017. Dr. Hall said while there had been some small indications of improvement in herring stocks, overall WCVI herring abundance is nowhere near what it should be.

After discussion the Ha'wiih decided to keep their territories closed to commercial herring fisheries in 2017. This decision was based on the observations of fishers and technicians that were not able to harvest anywhere near enough kwaqmis/siihmuu in 2016 to meet their community needs.

The Ha'wiih want to know why the WCVI herring stocks remain so low; they

commit to making resources available to carry out research to determine the causes for continued low abundance of herring in their territories.

The next item up for discussion was the international Pacific Salmon Treaty negotiations; Dr. Hall said he's not convinced that Canada will have Nuu-chah-nulth's interests in mind in these negotiations.

He talked about the Ha'wiih interest in conserving Chinook, as most runs are depressed, but they also have an interest in harvesting more abundant Chinook stocks that pass through their waters.

"With proper fishing plans and management measures, harvesting and conservation don't have to be in conflict," Dr. Hall told the Ha'wiih.

Plans were made to strategize with other interest groups.

Francis Frank of Tla-o-qui-aht First Nation reiterated advice provided by US Tribes in years past: If you own it, you need to act like you own it.

"Why don't we develop our own sustainable fisheries plans?" he asked. "Then we're operating on our own data instead of coming to the table to ask what we can have," he said, adding that it's time to get out on the water.

Continued on page 18.

BC Timber Sales Strait of Georgia Proposed Forest Stewardship Plan (FSP)

Members of the public are invited to view and provide written comments until December 19, 2016, on the replacement of BC Timber Sales Strait of Georgia Business Area's West Coast FSP. The replacement FSP will have a five-year term and cover operations of FSP signatories in the Coux, Nahmint, Sprout Lake, Effingham, Toquart, and Barkley Sound Islands Landscape Units, located in the South Island Natural Resource District.

The proposed FSP can be viewed at the following BC Timber Sales offices, Monday to Friday 8:30 a.m. - 12:00 p.m. and 1:00 p.m. - 4:30 p.m. Please call Lindley Little, RPF, Planning Forester at: 250 286-9349 to book an appointment.

- 370 South Dogwood St., Campbell River V9W 6Y7
- 4885 Cherry Creek Rd., Port Alberni V9Y 8E9

The proposed FSP can also be viewed online at: www.for.gov.bc.ca/bcts/areas/TSG/TSG_FSP.htm

BC Timber Sales Strait of Georgia has initiated a 60-day public review and comment period (October 19 to December 19, 2016) for the FSP. Adjustments may be made to the proposed FSP as a result of comments received during this period. Written comments must be received on or before 4:30 p.m. Monday, December 19, 2016, in order to be considered prior to the final submission of the FSP.

Written comments can be submitted via email, fax or mail to the Campbell River address listed above and should be addressed to the attention of Lindley Little, RPF, Planning Forester at: Lindley.Little@gov.bc.ca; fax: 250 286-9420.



Les Doiron, Elmer Frank and Anne Mack

High-speed Internet comes to west coast

By Denise Titian
Ha-Shilth-Sa Reporter

Tofino—A brand new fibre-optic cable that allows businesses and residents of the Tofino/Ucluelet area to access high speed internet has been installed along Highway 4. A celebration to commemorate the project was held Sept. 21 at Tin Wis Best Western Resort.

Hosted by Tla-o-qui-aht First Nation, the luncheon and gathering included Amrik Virk, minister of Technology, Innovation and Citizens' Services. Other special guests included representatives from Telus, BC Hydro, All Nations Trust Company and Central Region Nuu-chah-nulth nations.

According to a government press release, the \$12 million project will enable Internet service providers to offer upgraded high-speed internet access while connecting many homes, schools, health-care facilities and businesses for the first time, allowing them to run the latest technology applications.

Not only will people have access to video conferencing, e-learning and online banking, but First Nations communities will have the necessary bandwidth to partner with the First Nations Health Authority to run cutting-edge telehealth technologies, including remote consultations with medical specialists.

Virk said the goal is to connect all of British Columbia's First Nations commu-

nities to the internet and as of now, 197 of 203 communities have access.

"Ensuring all British Columbians have high-speed internet access is a priority for our government and an important commitment in the BCTECH Strategy. This new fibre connection will open up a world of opportunities for these communities to learn, do business, access the services they need and to stay connected," said Virk.

"We are the same so let's use this technology to keep our cultures and languages alive because we want what's best for our children. We are brothers and sisters," Virk told the crowd, adding that he was also speaking on behalf of Premier Christy Clark.

He went on to say that bringing this service to the west coast was a huge task that required everyone to work together and put in a tremendous amount of work. Virk credited Tla-o-qui-aht First Nation for their tenacity in moving the project forward.

"They were instrumental in championing the need for internet upgrades in the region and worked closely with teams from Pathways to Technology, Network BC, Telus and BC Hydro to make this connection a reality," he said in a press release.

At the celebration, Tla-o-qui-aht leaders welcomed everyone to their traditional territory before.

Continued on page 6.

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Chuu, Florence Wylie,
DAC Coordinator, NTC



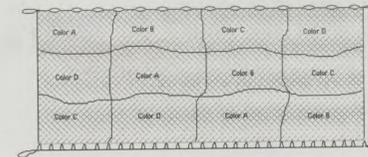
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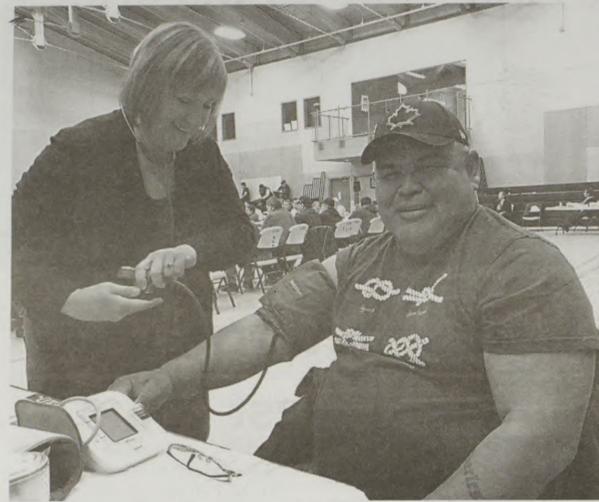
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Seasonal Influenza Schedule
October 2016

Contact your local Community Health Nurse for more information or to book an appointment for your flu shot outside the scheduled dates and times. Please bring your status card and BC Care Card for identification and updated contact information. The flu vaccine is available for anyone ages 6 months and older. Everyone is welcome at any of our clinic locations including appointments.

Southern Region			Tel: (250) 724-5757
Community	Date	Location	Time
Huu-ay-aht	Oct.19 & 26 or by appt.	Anacla Government House / Soaring Eagle Building	11 am to 1 pm
	Oct.21	Port Alberni Government Office, 4644 Adelaide Street	11 am to 1 pm
Ditidaht	See times or by appt.	Health Clinic	Oct.18- 11am to 1:30pm Oct.20- 11am to 1:30pm
Hupacasath	Oct. 19 & 26	5500 Ahahswini Drive, Port Alberni	Wed 12:30 - 3:30
Tseshaht	See times or by appt.	5091 Tsuma-as Drive, Port Alberni	Oct.19- 10am to 3:30pm Oct.21- 10am to 3:30pm Regular clinic times: Wed & Fri - 1pm to 3pm
Uchucklesaht	Oct.18 or by appt.	Uchucklesaht Tribe Administration, 5251 Argyle Street Port Alberni	11am to 1pm
Knee-waas	Regular CHN clinic times or by appt.	Wellness Centre 3416 4 th Avenue, Port Alberni	Starting Oct.17 Mon- 1:30pm to 3:30pm Tues- 11am to 1pm
	Oct.20 & 27	Port Alberni Friendship Centre 3855 4 th Avenue, Port Alberni	10am to 3:30pm
NTC	Oct 18	5001 Mission Road, Port Alberni	11 am - 1pm
Central Region			Tel: (250) 725-3367
Community	Date	Location	Time
Hesquiaht	Oct.25	Health Clinic	10am to 2:30pm
Ahousesht	See times	Chah Chum Hil Yup Holistic Centre	Oct.26 - 10am to 3pm Nov.1 - 1pm to 6pm

For all other communities not listed: please contact your local Community Health Nurse.



Nuu-chah-nulth Tribal Council nurse Deb Melvin was kept busy at the NTC Annual General Meeting in September taking delegates blood pressure.

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(Please bring your care card and remember to wear a short sleeved shirt)

November 9, 2016
3:00 pm to 7:00 pm at Echo Center - 4255 Wallace St
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- Children and adults with chronic health conditions and their household contacts
- Health care workers, emergency responders
- Children from 6 months to 5 years and their household contacts and care givers
- Pregnant women
- Residence of nursing homes and other chronic care facilities and their visitors
- Owners and operators of poultry farms
- Aboriginal people
- Adults with body mass index greater or equal to 40
- Visitors of health care facilities
- Correction officers and inmates in the provincial correction institutions
- Those who provide care or service in a potential outbreak setting

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Image D08263 courtesy of Royal BC Museum, BC Archives

Young Kitimat man paddles to Ahousaht for his bride

By Denise Titian
Ha-Shilth-Sa Reporter

Ahousaht—A young couple were united in a traditional marriage on the front beach of Ahousaht on Sept. 24.

The groom, Richard Amos, is from Kitimat, B.C. and had no close family nearby to assist him in his preparation for his big day, so, in keeping with Ahousaht tradition, Jackson Frank took him under his wing, adopting him into his family for the purposes of the traditional marriage.

With a dugout canoe loaned to him by the Thomas family, Richard and his support team paddled him to the beach. Joseph George Sr. acted as his spokesperson and asked permission to come ashore.

The bride, Kaitlynn Dick, was kept indoors while her family stood at the beach to hear what Richard had to say.

Kaitlynn's father, James Tom, planted a stick in the sand at the beach in keeping with traditional marriages. The groom is not permitted to go beyond the stick until the family is satisfied that he will make a good husband for their daughter.

Kaitlynn Dick comes from Ahousaht and Hesquiaht. Her parents are Molina Dick and James Tom. Richard is the son of Joyce Amos.

When Richard asked the Dick/Tom family for the hand of Kaitlynn, he promised he would take care of her and their infant son to the best of his ability.

Speaking on behalf of the bride's family, Hudson Webster thanked Richard for having so much respect for his bride and her family that he went to these lengths to ask for her hand. Webster noted that he honoured the wishes of the bride's late grandmother by coming to her home.

Before the family approved of the union they asked the groom to dance for them and he complied. Shortly afterward, Kaitlynn appeared with her son in her arms and the couple united with a hug.

The family celebrated that evening with a community dinner and traditional dancing.



Photos by Denise Titian

The young groom, Richard Amos (second from left), is paddled to front beach at Ahousaht to meet the family of Kaitlynn Dick to ask for her hand in marriage. Below: Hudson Webster addresses the young man.



At right, a stick is placed in the sand, telling the suitor he can come no further. Below: Richard is asked to dance for his bride.



Below: A newly united family, Richard, Kaitlynn and son pose for photos.



The bride, Kaitlynn Dick, is brought out to greet Richard. Beside her are Molina Dick and James Tom.



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Nuu-chah-nulth Tribal Council
P.O. Box 1383,
Port Alberni, B.C.
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Telephone: (250) 724-5757
Fax: (250) 723-0463
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Manager/Editor/Reporter
Deborah Steel (Ext. 243)
(250) 724-5757
Fax: (250) 723-0463
deborah.steel@nuuchahnulth.org

Reporter
Denise Titian (Ext. 240)
(250) 724-5757
Fax: (250) 723-0463
denise.titian@nuuchahnulth.org

Audio / Video Technician
Mike Watts (Ext. 238)
(250) 724-5757
Fax: (250) 723-0463
mike.watts@nuuchahnulth.org

Client Services Representative
Holly Stocking (Ext. 302)
(250) 724-5757 - Fax: (250) 723-0463
holly.stocking@nuuchahnulth.org

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Please note that the deadline for submissions for our next issue is

Nov. 10, 2016
After that date, material submitted and judged appropriate cannot be guaranteed placement but, if material is still relevant, will be included in the following issue.
In an ideal world, submissions would be typed rather than hand-written. Articles can be sent by e-mail to hashilthsa@nuuchahnulth.org (Windows PC). Submitted pictures must include a brief description of subject(s) and a return address. Pictures with no return address will remain on file. Allow two - four weeks for return. Photocopied or faxed photographs cannot be accepted.

COVERAGE:

Although we would like to be able to cover all stories and events, we will only do so subject to:
- Sufficient advance notice addressed specifically to Ha-Shilth-Sa.
- Reporter availability at the time of the event.
- Editorial space available in the paper.
- Editorial deadlines being adhered to by contributors.

LETTERS and KLECOS

Ha-Shilth-Sa will include letters received from its readers. Letters MUST be signed by the writer and have the writer's full name, address and phone number on them. Names can be withheld by request. Anonymous submissions will not be accepted. 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. Ha-Shilth-Sa includes paid advertising, but this does not imply Ha-Shilth-Sa or Nuu-chah-nulth Tribal Council recommends or endorses the content of the ads.



Surfing capital takes on new meaning

Continued from page 3.

After lunch, guests then viewed a video showing what high speed internet would mean for local communities.

The production featured the Toquaht people whose main village, Macoah, is located in a remote area off of Highway 4. There are 12 homes at Macoah that relied on satellite internet services, but it is limited.

Toquaht Chief Anne Mack and councillor Noah Plonka talked about the millions of dollars their nation has invested in sewer and water upgrades in the hopes that more of their people will move back home.

All of the homes at Macoah have been wired for cable internet. They are the first of the central region first nations to have this service available to their membership living at home.

"Internet means opportunity for us," said Plonka. We have a forestry company and a campground at Secret Beach that will benefit from these services, he continued.

Chief Mack said high speed internet will not only allow her people to connect to the world, but would also help preserve the Toquaht language by linking younger people to the elders.

Chief Elmer Frank said high speed internet has been a long time coming.

"We've always felt isolated," he said. This year marks the 25th anniversary of the Tin Wis Best Western Resort, owned by Tla-o-qui-aht. We've been aiming for a Best Western Plus designation for Tin Wis but the lack of high speed internet has been an issue.

The new fibre-optic cable is buried underground along Highway 4. In order to access the service, cable must be installed from the highway to the individual homes, businesses and service agencies.

Chief Frank says they will begin working on the infrastructure that will bring the service to Tin Wis and their communities in October.

Tla-o-qui-aht First Nation is building a preschool and health clinic at their Tyhistanis village. In addition, 160 more housing units are slated to be built in future construction phases at Tyhistanis, adding to the existing 150 housing units for both Tyhistanis and neighboring village Esowista.

There is no cellular service in the area

so even trying to call 911 in an emergency can be tricky if all you have is a cell phone. There are spotty areas on the highway where one might pick up a faint cellular signal.

Tla-o-qui-aht Councillor Anna Masso said the lack of high speed internet service means it's more difficult to take care of band business.

"We can't have Skype meetings and even trying to email documents can be a challenge with the satellite-based internet people in remote communities must use," she said, adding that she's been directed to fax documents when the internet signal was too unstable on her colleague's end.

Having access to high speed internet will not only allow for better connectivity for emergency services, but will also allow residents to access electronic health services. The future of health care, e-health, will allow people to consult with medical professionals through the internet, saving expensive trips to the doctor's office.

"This is a big thing for our people who can't travel," said Frank. High speed internet will also mean more opportunities for post-secondary learners, of all ages. It will allow them to do their schooling online, saving more money in travel and accommodations.

Ucluelet President Les Doiron said they own a beachside resort where guests are encouraged to unplug from the electronic world so high speed internet doesn't apply there. But they also own a motel in Ucluelet where high speed internet will be appreciated by their customers.

Doiron says he thinks the best thing to come of better connectivity for his people will be in the area of improved health care access.

"We want doctors and nurses in our community but that's not going to happen when you live in a remote place," he said. E-visits or online doctor visits are the next best thing and Doiron said he is excited about that.

Tofino Mayor Josie Osborne said the



The Lelala Dance Group, led by George Taylor and Andy Everson provided cultural entertainment.

new infrastructure will be huge for Tofino.

"In Port Alberni the internet loads to your devices instantly, but not in Tofino; you can't even watch Netflix," she told Ha-Shilth-Sa.

In her comments to the people, she said, "We are proud to be the surfing capitol of Canada and this will bring a whole new meaning to surfing capitol."

Ucluelet Mayor Dianne St. Jacques said her community is thankful for this technology, adding that they lobbied long and hard for many years for high speed internet.

"Thank you for transforming our west coast communities," said St. Jacques. "Thank you very much for this great opportunity," said Chief Elmer Frank.

Partners in bringing high speed internet to the west coast include, ANTCO, through its Pathways to Technology connectivity initiative; Telus installed the fibre-optic cable and made financial contributions; BC Hydro, All Nations Trust Company and the Province of British Columbia.

The seven Nuu-chah-nulth communities being connected to this line are Ahousaht, Anacla (Huu-ay-aht), Opitsaht, Esowista and Tyhistanis (Tla-o-qui-aht), Macoah (Toquaht), Hitaicu (Ucluelet First Nation).

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Expansion plans on display at Tsawaayuus

By Shayne Morrow
Ha-Shilth-Sa Contributor

Port Alberni—The Westcoast Native Health Care Society revealed its plans to expand during an Open House held at Tsawaayuus (Rainbow Gardens) on Sept. 23.

The goal of the Westporte Expansion Project is to add an additional 10 complex care beds to the existing building, and 20 Independent Living units, using a portion of the adjacent greenspace/playground area.

The plan had drawn opposition from residents of the Westporte Place neighborhood, and the event was organized to give members of the public the opportunity to express their views.

"This is a proud day for us, in terms of the development that is going to be taking place here," said WNHCS board chair Darlene Watts. "We wanted to ensure that the community is involved in that expansion."

Chuuchkamalthni Ron Hamilton sang a welcome song to open the agenda.

"This man has been helping us for many years," Watts said in her introduction. "He has never hesitated for one minute to donate his time to us, and come and help

us in any way possible."

Watts noted that, among many other things, the renowned artist created the Tsawaayuus curtain that formed a backdrop for the board.

Building committee chairman Derek Appleton briefly pointed out the design drawings and idea boards spotted around the room for participants to study.

"Where did all the money come from to buy it?" resident Nancy Imrie asked.

Board member Gerri Thomas explained the approximately \$163,000 was taken from accounts put in place for new projects.

Tsawaayuus Project Coordinator Shaunee Casavant said "These (new beds) are critical. There are people waiting in hospital because there are no beds... families that are panicking because their grandmothers and their aunts, they have nowhere to be that is safe. This board of directors is taking the initiative to make that happen for everybody."

Imrie, who has lived at the facility for five years, told Ha-Shilth-Sa she was concerned both about the financing for the project, as well as the potential loss of the park area.

Appleton said the proposed expansion



Members of the Westcoast Native Health Care Society board of directors. From left to right: Derek Appleton (vice-president), Gerri Thomas, Daniel Watts, Darlene Watts (president), Judy Joseph and Cindy Solda.

has been in the works since Tsawaayuus added 10 new assisted living units in 2009.

"The goal is to provide three levels of care - what is called a Campus of Care.

That is Independent Living, Assisted Living and Residential Care," he explained, noting that Tsawaayuus currently has no Independent Living capacity.

Appleton said it is the additional 20 Independent Living units that would encroach on the park area. Depending on the final configuration of suites, they would consume from one-third to one-half of the existing greenspace.

"We would enhance that [remaining] space to be more senior-friendly, and to make a modern (children's) playground. The current playground is over 25 years old. It's becoming obsolete and it is becoming a hazard for the city."

Appleton noted that Tsawaayuus has long served as a model for partnerships between the First Nations and non-aboriginal communities.

"I always like to remind people how important our First Nations are in our local economy and our social services," he said.

While Tsawaayuus is open to all community members, Appleton noted there is currently a glaring need for spaces for Nuu-chah-nulth members currently living in remote communities with inadequate health services.

Casavant emphasized that, while the greenspace would shrink as a result of the Independent Living complex, the recreational capacity would actually be improved.

"We want to have [senior-appropriate] exercise equipment and a playground near each other so there is a multi-generational meeting that can take place," she explained. "Children can be around the elderly and the elderly can enjoy the children."

Casavant said Tsawaayuus has undertaken a number of initiatives to provide residents with a family/home environment.

"We have two cats that live here, and we have visiting pets - and babies. The visiting babies are a real 'upper' for the residents. They really enjoy that.

"We also have an amazing gardener (Rodney Murray) who grows enough produce and vegetables for our residents and tenants for most of the year. He grows enough to put in the freezer and to can.

"We are very proud of that. We have some gardeners that live here who are fanatic about any toxins that go into the soil."

One of the proposals within the expansion project is the creation of a community garden. Casavant said that is one of the survey questions for Westporte residents.

"Do they approve of the idea of a community garden? What to grow? Who is going to use it, etc.?"

Murray gave Ha-Shilth-Sa a brief tour of the garden complex, which features a wide variety of vegetables: green beans, Brussels sprouts, cucumbers, peppers and tomatoes.

"I've been running this for three years. We use all of the compost from the kitchen and the lawn and our own organic fertilizer," he said. "We just finished putting up 400 cups of tomato sauce."

On the pathway, Murray pointed out a surprise: thriving banana plants, with bunches of bananas nearing maturity.

Port Alberni Mayor Mike Ruttan said the timing of the proposal is fortunate, due to a provincial initiative to create more senior housing in targeted areas, including the Alberni Valley.

"Just in the last week, a [Request for Proposals] has come out from Island Health for 12 additional senior beds for this area," he said.

Currently, there are 12 "recovery" beds at West Coast General Hospital that are tied up with seniors who could move into more appropriate (and dramatically less expensive) care, the mayor said.

Ruttan said WNHCS would be able to package this RFP into the overall project funding scheme, by piecing together monies from multiple sources. Ruttan told Ha-Shilth-Sa the city intends to release a new five-acre parcel of land attached to the existing Westporte Place footprint in the spring of 2017.

That is for private market housing, he explained. As part of the site configuration, a new piece of greenspace/parkland would be created, partially compensating for the loss of park space resulting from the Tsawaayuus expansion.

"This is really great news for the community," Ruttan said. "This is a way for the City of Port Alberni and the WNHCS to work together for the benefit of the entire community."



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Quu'asa demonstrates theme of NTC AGM— Tašii

By Debora Steel
Ha-Shilth-Sa Reporter

Hitacu— The Nuu-chah-nulth Tribal Council's Annual General Meeting was held at Yuuhūʔiʔath Government House Sept. 19 and Sept. 20. The theme was "Tašii".

At the start of Day One of the AGM, Joseph Tom, Quu'asa Senior Cultural Worker, explained the meaning of "Tašii", and the Quu'asa staff demonstrated a ceremony relating to the meaning of the theme, "the path or direction in life".

This ceremony assists people to let go of harmful or unhealthy lifestyles, resentment and anger (especially of their residential school experiences) or emotions that prevent them from finding their best path forward.

Staff members of Quu'asa called four delegates up from the table and had them step inside a cedar hoop. Within that hoop was a black square of canvas, which represented a black hole of emotion, including sadness, vengeance and fury.

Some people get stuck or keep returning to that black hole, Joe Tom, Sr., told Ha-Shilth-Sa. It gets in the way of a person's own progress and happiness in life.

Tom led the ceremony, which encouraged participants to let go of their heavy burdens and move through stages of healing to a place of transformation, where the events of the past no longer dictate life's journey going forward.

Stan Matthews provided brushings of the participants while they held sprigs of spruce and thought of the experiences that kept them rooted in that black space.

Elder Dave Frank prayed with a rattle for them. When the participants were instructed to drop the spruce sprigs, they were told they could let go of all those bad things and choose to move forward.

Participants moved to a woven cedar mat, upon which eagle down had been placed with many prayers said over it in preparation for them. This mat represented the traditions, culture and strength of the Nuu-chah-nulth people. They stood facing each other, a return to their community, and treated again with more medicine and prayers.

They moved to the next stage, another cedar hoop, but this time with a white canvas with a canoe coming out of the fog painted on it. Their journey was now their own to choose. Four paddles were with the canoe representing important principles of being Nuu-chah-nulth—including iisaak (respect), the teachings, and holding things precious. A whale transforming to a wolf was on that canvas, as was a moon, representing the path is forward, not back.

Cedar boughs were placed in the hands of the participants, and they held up that hoop. Cedar is medicine and they were now connected to it and the future without the burden of the past.

The ceremony had been conducted Sept. 10 at Tseshaht with about 200 people taking part. Quu'asa is hoping to bring the ceremony to Maht Mahs in Port Alberni this December. Watch for an announcement from the Quu'asa Team for a date, time and location.

Photos by Debora Steel, with permission from the Quu'asa Team.



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The City of Port Alberni is currently accepting applications for a Multiplex and Sports Facilities Supervisor.

For information on required qualifications and how to apply go to the City of Port Alberni website <http://www.portalberni.ca/employment-opportunities>

The closing date for this position is 4:30 pm, Monday, November 21, 2016.

Quu'asa Receptionist

The Nuu-chah-nulth Tribal Council's is seeking a reliable, highly motivated, term full-time Quu'asa Receptionist for the NTC Quu'asa Program. Based out of the 5120 Argyle St. office, the Quu'asa Receptionist also provides a variety of clerical and administrative support to the Quu'asa Program team including reception duties, meeting coordination, and word processing. This position is subject to annual renewal funding.

Responsibilities will include:

- Serves as receptionist to respond to routine requests to contact Quu'asa staff from clients, the public, or other individuals
- Responds to general enquires regarding the Quu'asa programs
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- Assists in communication between Mental Health staff, community staff, CHS staff and other related agencies
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Preferred Qualifications:

- Grade 12 or GED equivalency plus administrative training with 2 to 3 years of direct experience working in an office administrative setting
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Apply by **October 28, 2016** by sending your cover letter, three references (available to call) and resume to:

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Nuu-chah-nulth Tribal Council

Short walk to remember residential school system

By Debora Steel
Ha-Shilth-Sa Reporter

Port Alberni— Kelly Sport was suddenly overcome.

He was addressing the walkers who had gathered on the site of the former Alberni Indian Residential School to commemorate Orange Shirt Day Sept. 30, and had just pointed to a building used by the school.

He had attended AIRS "and it wasn't a very good experience. It scared us for life... That was where the bad memories started... in that building," Sport said.

Then overwhelming emotion struck him. He could speak no more. People came to stand with him in support.

"It came back," Sport struggled to say, holding his hand over his heart. "There is a child that came out again... oh, that's tough."

Hesquiaht Chief Councillor Richard Lucas could empathize with those emotions. "Residential school issues are over legally," he said, but "it's still with our people." It's for that reason, in part, that the Nuu-chah-nulth Tribal Council's Quu'asa (Mental Health) department commemorated Orange Shirt Day and remembered the legacy of the residential school system.

About 100 people took part in a brief walk from the Tseshaht longhouse, down along the River Road portion of highway 4 and then back again. Passersby along the highway honked their horns in support of all the people wearing bright orange shirts.

Students from Haahuupayak School joined the Quu'asa team, the staff of the Nuu-chah-nulth Tribal Council and residential school survivors. After the walk, there was a lunch served beside the residential school memorial, called "Strength from Within", designed by Connie Watts.

Children played around and on the sculpture, their orange shirts in sharp contrast to the darkness and shadow of one part of the sculpture, representing the days of the residential school era. The other parts represent the healing process,

around him that day, unburdened by the residential school experience. "We were angry when we came out of here, and now I can see smiles on these children's faces."

NTC Vice President Ken Watts pointed to the nearby totem pole by carver Gordon Dick, raised by the Tseshaht to acknowledge residential school students and, particularly, late Art Thompson. "He was an amazing man who went to court over what happened to him in residential school, which ultimately led to something bigger."

That something bigger is at the root of Canada's journey to the residential schools settlement agreement and the Truth and Reconciliation Commission's work.

Watts said survivors don't want people to forget what happened in the schools.



Above: Deb Cook out in front on the walk, with Helen Dick and Liz Gus behind.



Above: Kelly Sport becomes overwhelmed by the emotion of the day as he remembers his experiences in Alberni Indian Residential School.



Hesquiaht Chief Councillor Richard Lucas.

"We want Canadians and everyone to know what happened here."

There is a quote written on the "Strength from Within" monument that says the Haahuupayak school, run by Tseshaht and celebrating its 40th anniversary, is a testament to the failure of the residential school system. The government didn't kill the Indian in the child, as was its goal.

and ongoing health.

Sport said some survivors have grasped, over the years, that what happened in residential schools was not right. It was not legal. "I have accepted that it wasn't my fault."

He said it warmed his heart to see the children



Two students from Haahuupayak school compare themselves to a little girl on the monument "Strength from Within."



Left: Marie Samuel

"Kids are still surviving and they are learning the language and the culture," Watts said. He acknowledged the children of survivors who are ending the cycle of what happened to their parents and grandparents in residential schools. "We are in a really unique time," said Watts. "Canadians are all interested in a thing called reconciliation. But it's up to our kids to move forward with healthy lives."

Marie Samuel acts as a cultural support worker, teaching children Nuu-chah-nulth traditions. She said First Nations need to take care of the children and remember that survivors still need help today, to reach out to them and let them know they are not alone.

"We need one another for help and support, to give each other strength," she said.

Orange Shirt Day was created by Phyllis Jack. She went to a mission school in 1973. Though they were poor, her grandmother found the money to purchase some special clothes for Phyllis' first day of school.

"I remember going to Robinson's store and picking out a shiny orange shirt that had string lace up in front and it was so bright and exciting, just like I felt to be going to school," emcee Stan Matthews read Phyllis' story to the crowd.

"When I got to the mission, they stripped me and took my clothes, including my orange shirt. I never saw it again. I did not understand why they wouldn't give it back to me. It was mine. The color orange has always reminded me of that and how my feelings didn't matter. How no one cared and how I felt like I was worth nothing."

Chief Lucas said he was sent to Christie school in 1956. He was picked up in Nootka when he had turned seven. There were two priests, a brother and a RCMP officer.

What little clothes he had were taken away from him, but that's not all that was taken away, he said.

They weren't allowed to speak their language; they couldn't sit with their sisters or talk to them. They took away familiar food.

"They not only took our clothes away, they took everything away, our pride.

I'm glad we are doing what we are doing today."

Below: Boys from Haahuupayak school take a rest after walk.



Tim Sutherland on the walk.



The walk took the group down River Road and back before a lunch beside the longhouse.



Students and staff gather in front of the Tenth Avenue handprint mural.

Photos by Shayne Morrow

Vast students make their mark on Orange Shirt Day

By Shayne Morrow
Ha-Shilth-Sa Contributor

Port Alberni—Students at Vast had a chance to learn about the history and the legacy of Canada's Indian residential school system on Orange Shirt Day.

Nuu-chah-nulth Education Worker Richard Samuel said the event, which took place in the morning of Sept. 30, was put together in consultation with the Vast Aboriginal Team.

"The idea is to promote the healing side of the Indian residential school experience," Samuel said. "That is what this day represents."

Samuel said all Alberni schools had Orange Shirt events lined up, to teach students about this part of Canadian history.

Orange Shirt Day, now celebrated Canada-wide, was inspired by the experience of Stswecem'c Xgat'tem First Nation member Phyllis Jack Webstad, who had her brand-new orange shirt ripped off her back the day she entered the residential school in Mission in 1973.

Students at the former Eighth Avenue School campus first viewed a series of short videos, the first featuring Jack Webstad, and were invited to create a piece of visual art on cedar tiles, to become part of an assembled display.

Pointing out 10 tiles that had been previously completed, Samuel said the official plan was to send them off for a large, centralized project.

"Then I thought, 'Why send it away? We can keep it here, as a continuing piece of learning'."

The event took place in the Vast cafeteria, where some students availed themselves of a pancake breakfast.

"Today we are going to learn a little bit about Indian residential schools," Samuel began. He later warned that some of the material they were going to hear was "very harsh."

Samuel gave a brief history of the residential school system, including Alberni Indian Residential School and the Christie School on the West Coast. He noted that in the schools, siblings were deliberately kept separate.

"That is the disconnect that survivors feel today, and it still hurts them..."

In the first video, Phyllis Jack Webstad described her experience as a third-generation residential school student, and her determination to re-connect with the culture she had stripped away.

Webstad was followed by "Shi-Shi-Etko," which was a dreamlike re-telling of a young girl's final few days with her family.

Shi-Shi-Etko bathes in the creek with



Vast student Aaron Prest is first to place his handprint on the 10th Avenue mural.



Nuu-chah-nulth Education Worker Richard Samuel displays some of the Project of Hope tiles previously created by Vast students.



Lillian David makes her mark on the 10th Avenue mural.

her mother, learns about traditional foods from her grandmother. She vows, "I will remember everything."

The girl then places a flower at the base of a tree, saying, "Dear Creator: please keep my Grandmother Tree safe and my memories intact."

The video ends with Shi-Shi Etko being hauled off to residential school with two other children in the bed of an old 1950s pickup truck.

Samuel pointed out the interactions between the child, her parents and grandparents.

"That is how traditions were passed down," he said. "Parents didn't understand why their children were being taken away."

The final video was "100 Years of Loss," featuring a sequence of interview clips with survivors. Part recollection, part chronology of the forced assimilation system designed, as described by long-time Deputy Superintendent of Indian Affairs Duncan Campbell Scott, "to kill the Indian in the child."

One female survivor vividly illustrated the insanity of that process. At breakfast time on her seventh birthday, she was made to sit at attention while her classmates sang "Happy Birthday" in English.

In almost any other context, it would have been a happy occasion, but, as she recalls, she was horrified.

"To a young child, residential school did not make much sense," she said. The

result was predictable and consistent: "Emotionally, we shut down."

100 Years of Loss concluded with cautious optimism on the part of the survivors. But survivors must be willing to share their experience and to stay engaged, in order to fight the multi-generational legacy of the schools.

"They were physically and verbally assaulted while attending residential schools," Samuel said. "That's what they knew; that's what they learned. So they had problems with their children and their grandchildren. But now, survivors talk about how they are prepared to take on that healing, both for themselves and for their families."

Samuel introduced Project of Heart, which honours and remembers survivors, which introduced the cedar tile art theme. Fellow Aboriginal Team teacher Kama Money invited the students to create their own tiles, using a variety of paints, pens and markers.

"Simple is good," she noted. Hesquiaht member Kwa-sah George, 17, said he would have to think about what to draw on his tile. Thinking about the presentations, George said he appreciated the Vast program, which is less regimented than the mainstream school system, and a world away from the residential school system.

"I was sick quite a bit in my elementary and middle school years. By the time I got to high school, it was way too hard," he said.

Ahousaht member James Frank, also 17, said he also had a difficult time adjusting to the regular high school.

Continued on page 17.

Part Two: Haahuupayak 40th anniversary~First Steps

By Debora Steel
Ha-Shilth-Sa Reporter

Port Alberni—Talk of the school began to take shape, and those people driving the dream did what their traditions told them to do: Talk to the Tyee.

Adam Shewish was Tyee Ha'wihl of Tseshaht at the time, and the discussion was brought to him. He was asked if he would be willing to host Nuu-chah-nulth Nations' children in his territory.

Of course, he agreed, said Anne Robinson, organizer of the 40th anniversary celebrations for Haahuupayak School held Oct. 8.

"Tseshaht would be more than happy to welcome children to come to a place that's going to be good for them."

All of the Ha'wihl from the Barkley Sound got together at Shewish's house, she recalled.

Anne, a woman in her 20s at the time, had also been called to sit and listen to the discussions.

She remembers that all were in agreement to the foundations of the school. It was to be in Tseshaht territory, so it would teach the Tseshaht language and cultural traditions, and it would be the Tseshaht who would take care of it.

"That's where it started," said Robinson. "That was the agreement among them, which none of us can change because we're not Ha'wihl (hereditary chiefs)."

They did it out of the goodness of their hearts, because they wanted education to be different for Nuu-chah-nulth children.

Haahuupayak School came out of a time of great confusion and conflict, but "born out of something that turned brilliant," Robinson said.

"It represented us; how we see ourselves. What we need to know about ourselves."

Culture, language and history

Haahuupayak was long overdue, said Richard Watts, one of a group of people, along with George Watts, Denny Durocher, Doug Robinson, Mamie Wilson, Gloria Ross and Eileen Haggard, who in early 1976 applied for the school under the Societies Act and incorporated it.

The Nuu-chah-nulth sat with the school district at that time, said Richard "and they were animated and upset. They did



Past instructors or their representatives were stood up at 40th anniversary celebrations at Haahuupayak school.

not want the school."

But there was no stopping it.

"For me, I never had any doubts," said Robinson, "because the people who were looking after it were competent, and they were brave in so many ways. They had a vision. They had a drive."

It grew from an alternative school with pre-school and Kindergarten classes, to Grade one and slowly all the way to Grade 6, with plans now to expand to accommodate Grade 7.

They had incorporated Nuu-chah-nulth culture, language and history in the classes, which grew positive feelings in the Nuu-chah-nulth students.

"We wanted their self-esteem to come up," said Richard. "When I was a kid, I was made to feel less than everyone else because of who we were as First Nations kids... I grew up in a time when I did not learn my language because my parents were punished for speaking their language. They didn't want us to be hurt by it."

Government "wanted to get rid of us through education. That was a colonization issue. Through legislation they were trying to make it that we couldn't do the things that our parents could do, governing, educating our own people. ... We were well aware what education was. We knew how to educate our kids."

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Tamara Rampanen started in the first pre-school class at Haahuupayak in 1976. "I had no doubt in my mind when I was four years old that my teacher loved me," she said.

"I learned about my culture at Haahuupayak. I learned how proud I was just to be Nuu-chah-nulth."

Rampanen spoke of Dr. Martin Brokenleg and the four elements a child needs to develop resiliency. "Belonging, mastery, independence and generosity: I was very fortunate that those were the four things that I

received in my very first year of education," she said. It would be too simple a story to say that the growth and success of Haahuupayak

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School was easy and sailed on smooth waters.

Joyce Little worked at the school and was on the board of directors for about 12 years. Her son Trevor Little is one of the cultural instructors employed at the school today.

When Joyce enrolled her two children in the school, there were only about 35 kids and Haahuupayak seemed to have hit a wall.

Joyce wondered why more people weren't sending their children to the school. She and another board member visited with parents to discuss any concerns. They asked, "If they could fix the things worrying the parents, would they enroll their children?" Many said yes.

Soon Haahuupayak had 70 students enrolled, and that grew to more than 130 kids, with another 35 children on a waiting list.

Joyce also acknowledged the sacrifices many staff members and community members made over the years, contributing to Haahuupayak's success. Kathy Robinson and Caroline Little were key.

In their 50s and with very big families, they went off to post-secondary school to learn how to develop the curriculum for the school and effectively teach the language, said Anne Robinson.

They worked for nothing in the summer to continually improve that curriculum, said Joyce. They started breakfast and lunch programs because they saw that the children were hungry.

And "the teachers gave and gave and gave," Joyce said.

See Part Three of Haahuupayak Anniversary on page 12.



Part Three: Results are clear~Haahuupayak a success

By *Deborah Steel*
Ha-Shilth-Sa Reporter

Port Alberni—Finding the funding to keep Haahuupayak School up and running was an ongoing struggle for most of its 40 years. It wasn't until about seven years ago that a tripartite agreement was reached with the province and the federal government to provide reciprocal funding.

Until then the Haahuupayak Society Board of Directors and staff spent a lot of time fundraising.

Brenda Sayers has been the financial officer for the school for the past 20 years.

"We paid our teachers 20 per cent less than the school district. I don't even think we had any [education assistants] at the time. We didn't have a library," she said of those days.

"I was the 'no' person. No you can't have that resource, no you can't do this or that... the government grossly, grossly underfunded our people. The fact that they draw from our natural resources in the valley here, they could have done a lot better.

"But we survived. We made it."

Martin Watts is the Chair of the Board of Directors. He thanked the teachers for putting up with having so very few resources.

"Brenda's right. We had so little and they just made due with what we had and they were happy to be here.... That made our love for them even more," he said.

Children who lived off the reserve, but who attended Haahuupayak School, were funded by the province at half the rate they would be in public schools.

About 12 years ago though, Haahuupayak and 13 other First Nations running schools began to pursue "education jurisdiction" and equitable funding for children enrolled in their classes.

So, the last of seven years has been easier for the board, said Martin. Thanks to Brenda's frugality, they've purchased a new school bus, installed a new playground, and provided curriculum that sets the school apart from that in the public

school system.

"Today we have EAs in every classroom," said Sayers, and iPads and computers... "We have a beautiful stocked-full library. And we have access to resources and curriculum that we weren't able to afford before.

"Our staff are properly paid now, with benefits... It was a victory for the people, for the school."

Still, the school over the years had many milestone moments.

In 1977/78, a Native studies teacher was added.

In 1987, a new school bus was purchased and Haahuupayak students got three of the scholarships given each year by the Nuu-chah-nulth Tribal Council.

In 1989, the board was informed that the school had been put on the five-year list for getting a new building. They had been using one of the old residential school buildings for classes.

In 1991, feasibility study funding was obtained and the site for the new school was approved by

Tseshah.

By 1993, a school building committee was formed with representation from NTC, the Tseshah education committee, parents of students, and Haahuupayak representatives.

In 1995, Haahuupayak is at the head of the list for a new school. It would be another two years until construction of the school would begin.

In 1997 the school struck out to provide a month-long language immersion project. Caledonia Fred, a student in an added adult education centre was a part of that class.

Fred had been a student at Haahuupayak during her first years of school—pre-school and Kindergarten—but spent the rest of her time in public school until she dropped out in Grade 9. "I remember a science book, with them still referring to us as savages," Fred said of her public school experience. "That made me not like school... I couldn't stand it there."

She came back to Haahuupayak through the adult education centre after having two children.

"They asked me, 'What do you want to get out of this?' I thought Grade 12 was going to be the hardest thing in my life. I didn't see myself going to university or college," said Fred.

"My self-confidence was very low. My experience in the school system was very poor... Getting a Grade 12 to get a job was what I was trying to do."

"I ended up in a class where people taught us to speak in our language, and it inspired me... I was so impressed that after one month I was able to learn the language and go back and share every-

thing."

Fred said she sat in the graduation ceremony for the language program "bawling my eyes out."

"I felt my ancestors looking down on me, because I could speak my language and I knew who I was as a person. And it gave me my identity back as a first nations person growing up in a system that didn't seem to appreciate that part, and coming back and feeling whole again."

It encouraged her to go out and further her education. After two years, Fred said she came out thinking she was going to become a certified general accountant, "and had the confidence to say, 'I can do this. I have that within me'."

"We hear so many other success stories of our children" who attended the school, said Judith Sayers, a Haahuupayak board member for years. Her daughter Alana graduated from Haahuupayak in 1999 and is now finishing off her masters in English literature. Judith's son Cole is almost finished his bachelor's degree.

The Nuu-chah-nulth school is getting results, and it is grounding the children in their identity to be able to succeed in a world that isn't soon going to change. "Kids coming from Haahuupayak are stronger and have more of a sense of identity," said Anne Robinson, one of the first teachers at the school. The generations before had that ripped out of them.

"All that they knew was that their people were bad or evil, or that they weren't relevant in any way. The generations coming out of here now, they have a lot stronger sense of who they are and what's of value to us."

"They are fearless in some ways." Cultural instructor Lena Ross has been with the school, on and off, since 1998. She delivers a language program at the school, plus history and cultural protocol, song and dance, teaching alongside Trevor Little.

Resource people come in regularly to bring cultural lessons that Lena and Trevor can't teach. When Ross attended public school she learned about Prairie Indians, not her own Nuu-chah-nulth peoples. By contrast, students at Haahuupayak learn about their own culture.

"They can own this," said Ross. "It's a part of who they are—Nuu-chah-nulth." Haahuupayak teaches the Tseshah dialect. The dialects on the coast are closely related. They have three 45-minute language classes a week, and the rest of school has incorporated language in their classes and activities.

"They are getting pieces of the culture the whole time." When asked to comment on the vision of those who created the school, Ross became very thoughtful.

"You know what I really, truly believe? They created the school for their "usma",

their precious ones.

They saw that their precious ones were not being educated and nurtured in a way that they deserved to be educated and nurtured as they developed as children...

"I am a grandmother now, and I would do anything for my grandchildren to ensure that they have a strong foundation to grow up on."

Ross said she knows that those people from the past wanted to "rebuild the culture because they knew that it brings a strength to us that nothing else can."

Culture has filled her spirit, personally. "It filled an empty hole within me... "Kids coming from the culture will ensure they are going to be stronger, more resilient."

The result is stronger families, stronger communities.

"I'm very grateful to Haahuupayak for helping my children find that pride within themselves, so that those things that might harm them out there will kind of roll off them, and they say, 'You know what? We're different and there is nothing wrong with being different and we are strong within who we are.'"

She said her granddaughter has moved on from Haahuupayak into the high school in Port Alberni and she's very comfortable "being a Nuu-chah-nulth young lady in that big school."

There is still work to be done, though, said Ross.

"We're still evolving... As we accomplish one dream, we start onto another."

Editor's Note:

Anne Robinson asked Ha-Shilth-Sa to acknowledge some people and groups for their contributions to the anniversary celebrations.

"We are thankful to the Tseshah and Uchucklesaht First Nations for their fish contribution to our meal... and to North Island College for their support and gift" Also, JAL Designs and Naesgaard's Farm & Market each made a contribution, as did the Tseshah Market.

Steven Mack contributed a whole deer. Chrissy and Gloria Fred picked and contributed blackberries. Chrissy Fred smoked the sockeye that was served, and Erna Robinson contributed halibut. The family of Trevor and Laura Little provided finger foods and chumas (something sweet) for the morning and afternoon snacks.

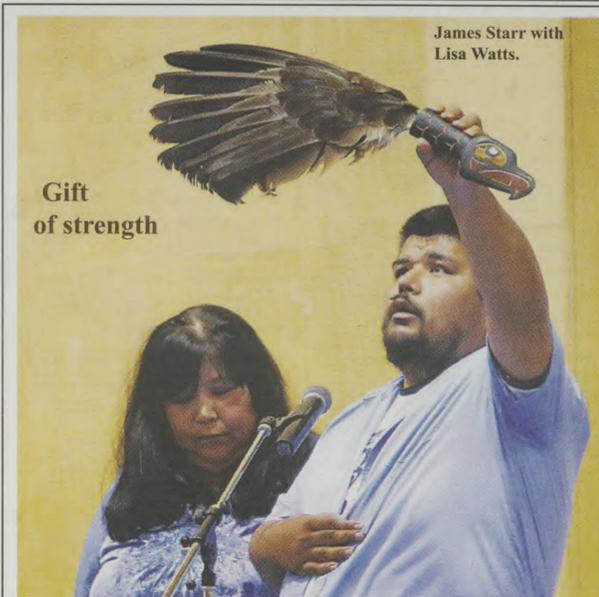
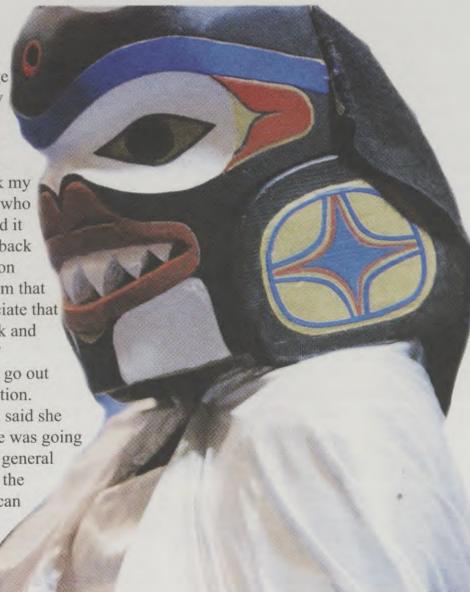
And Coastal Community Credit Union made a significant cash contribution.



Brenda Sayers



Caledonia Fred



Gift of strength

James Starr with Lisa Watts.

In 1995, James Starr graduated from Haahuupayak School. During the school's 40th anniversary celebrations Oct. 8, he presented a gift that was dear to his heart, grateful for all the lessons he learned at Haahuupayak and as a lead singer there. His Uncle had given Starr an eagle wing. His father had carved a handle for it. "I've had this feather for 21 years, and it's done me really, really well. It touches my heart when I get to see these students doing the thing that they love," he told the audience that packed the school gym.

His Aunt Lena Ross, the Native Studies teacher, accepted the eagle wing on behalf of the school. "I'm one lead singer from one generation of Haahuupayak, Starr said. "I want to pass down some strength to the future leaders that are going to be singing the songs of the school... I want the school to have something strong and powerful to hold onto to give them the strength that they need for leading the whole group of singers. On behalf of me and my family, I want to give this to Haahuupayak."

He had told the story of traveling with a group of people home from the west coast. They had asked "How many songs do you know, the wealth of the songs from our people?" For two hours Starr and his brother Grant sang song after song to entertain the people. For that they were gifted a song from Robert Dennis Jr., and they shared that song also with Haahuupayak.



Anne Robinson holds up and explains the original logo of Haahuupayak School.

Haahuupayak puts original logo into use

The board of directors of the Haahuupayak Society has decided to go back to the original logo of the school, designed by Ron Hamilton under instruction by late Tseshah Tye Ha'wilth Adam Shewish.

Anne Robinson told the people gathered Oct. 8 at Haahuupayak School for 40th anniversary celebrations that Hamilton and the Tye had talked together in the early days of the school about teaching children.

In the logo, the child's ear is drawn big, because they talked about the need of our children to sit and listen. They wanted the children to know that they had ears so they could listen.

The eye is also big, because part of the way that we learn is we watch, said Robinson. So the eye was made a little bigger to encourage the children to pay attention and watch and learn. And all of this with love.

Hamilton said the mouth is downplayed because the Tye and he talked about the children's need to watch and listen without saying too much.

He told Robinson to convey his gratitude to the people for deciding to return to using this logo.

She said it wasn't any one or group of people who suggested it. It was brought about by a lot of people.



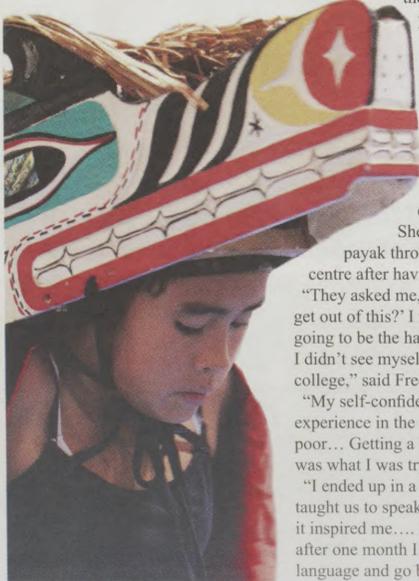
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Cermaq hosts open house in Ahousaht

By Denise Titian
Ha-Shilth-Sa Reporter

Ahousaht-Cermaq Canada, an aquaculture company that operates in Ahousaht traditional territory and works closely with Ahousaht leadership, hosted an information session at the community high school on Sept. 24.

Cermaq raises Atlantic salmon from 14 farm sites in Clayoquot Sound in Ahousaht territory. Since 2002, Ahousaht has worked closely with Cermaq Canada in an effort to bring jobs and economic development to Ahousaht people, but it wasn't always a cooperative relationship. Salmon farms first appeared in Ahousaht territory in the mid-1980s operating on 10-year tenures granted by the provincial Ministry of Agriculture and Fisheries. At the time the company was owned by Pacific National Group (PNG).

In 1996, after tenure expired at one of the salmon farm sites Ahousaht fought to have the farm removed, citing environmental concerns and lack of consultation.

PNG and Ahousaht leadership eventually sat down together, working out their differences. They came up with a protocol agreement that helped to address concerns and interests of both parties.

In 2002, the Cermaq Group purchased PNG and went to work building a relationship with Ahousaht leadership. The parties signed an amended protocol agreement in 2010, promising jobs and training to Ahousaht members and financial support for wild salmon enhancement projects, capacity building, training and education and much more.

In return, Cermaq had stability and certainty for their operations and a local workforce to draw from.

"We have a very important protocol agreement with Ahousaht First Nation and we wanted to share details about our operations and answer any questions coming from the community," said Laurie Jensen, Communications and Corpo-



Cermaq Canada employees visit Ahousaht for fish farms open house.

rate Sustainability Director for Cermaq Canada.

Information tables were set up and there were several managers from Cermaq's Human Resources, salt water, and fresh water divisions on hand to answer questions. Boats were made available to bring people out to tour the farm sites.

Jensen estimates that about 40 people took the opportunity to tour the farm sites and about the same number came through the open house.

"It's the first of many opportunities to engage the community," said Jensen, adding that Cermaq will have more of these sessions and hope to make it an annual event.

Keith Atleo, Operations Manager and Cermaq Liaison with Maaqutsiis Hahouthee Stewardship Society, was also at the event. He was pleased with the turnout and said the open house is one of the requirements contained in the protocol agreement.

"This is the beginning of our informa-

tion-sharing strategy that goes according to our protocol agreement," he told Ha-Shilth-Sa.

The goal if these open houses is to keep the community engaged and allow them to see the operations and to have their question answered.

First Nations employees of the local Cermaq Canada were there giving them the opportunity to show what they do in their jobs at the salmon farms, in the processing plant or aboard boats. Their presence also put faces and names to those that rely on the industry for full-time, meaningful employment.

Job applications were being taken at the open house and a few people spoke to the Human Resources Manager and some scheduled job interviews.

"I thought it was great, a wonderful opportunity for Cermaq employees to visit Ahousaht. Some have never been there before," said Jensen.

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VIU opens Witness Blanket Art Installation

Witness Blanket is a thought-provoking contemporary art installation about the impacts of Canada's residential school era. It will be available for the public to see at Vancouver Island University in Nanaimo from Oct. 6 to Nov. 30.

The exhibit is part of VIU's ongoing work around the topic of reconciliation with First Nations peoples. It also marks the start of Reconciliation Road: Join the Journey with VIU, a series of events that are part of VIU's work in supporting the process and meeting the challenge of reconciliation.

The events include the raising of a third totem at Shq'apthut, VIU's Aboriginal Gathering Place; a concert with Buffy Sainte-Marie at the Port Theatre; the second annual Indigenous Speakers Series in partner-

ship with the Laurier Institution and CBC Radio One's Ideas; and Testify, which pairs lawyers and artists together to create an installation around the theme of reconciliation.

The Witness Blanket, created by First Nations artist and master carver Carey Newman, is a wood-based art installation made up of more than 800 items reclaimed from residential schools, churches, government buildings, and traditional and cultural structures across Canada.

The Witness Blanket installation will be available for viewing in The View Gallery (Building 330).

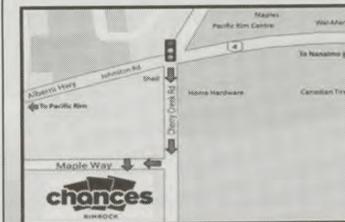
The installation recognizes a darker side of Canada's past, and supports reconciliation. The View Gallery is open Tuesday to Saturday, 11 a.m. to 5 p.m.

For more information, visit witnessblanket.ca.



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Savey has his sights set on the big league

By Denise Titian
Ha-Shilth-Sa Reporter

Vancouver—Since he was five years old, Cody Savey remembers loving the game of ice hockey. “I kept nagging my parents to play, since I was five and it took a couple of years to convince them to let me play,” he told Ha-Shilth-Sa.

According to his proud mother, Eva James, Cody indeed begged them. “We thought it was just a phase, and we thought, ‘naw, he doesn’t want to play,’” she remembered.

But they eventually gave in and went ahead and bought him his first packaged kit of hockey gear. “It was cheap back then,” she recalled, less than \$100.

That was 2008, when Cody was seven years old. Cody, at first, didn’t know how to stop on his skates, but he kept trying. “He was never one to give up,” said James.

With hard work and dedication, Cody’s skills improved over the years. He played house hockey with the Gold River Hawks for five seasons before asking his parents if he could try out for hockey in Campbell River.

Cody went on to play with the Campbell River Tyees for two years, emerging as one of the team’s top goal scorers. He went on to serve as captain, leading his team to the Island championship and the Provincial championship.

Cody has made both the U15 and U16 teams and has tried out for Aboriginal Team BC, making it to the final game. According to his mother, Cody was told to come back in 2017 when he would be guaranteed a spot on the team.

During the summer of 2016, Cody attended tryouts and was noticed by scouts. Now age 15, Cody Savey stands 6’1”, weighing in at 210 lb. and is in top physical condition.

“He received nine invitations to rookie camp, and the Seattle Thunderbirds were quick to grab him,” said Eva. She went on to say that her son was



Cody Savey

put on the 50-man player protected list. According to her, this means he can only attend their camp and will be able to play with them when he is of age.

Cody is now playing with the West Van Warriors and attending school at Sentinel Secondary school in Vancouver. He is taking part in the CSSHL (Canadian Sport School Hockey League) where he continues to improve his playing skills in a challenging teaching program. He says the CSSHL is the highest level to play hockey in for his age.

On their way to Calgary, Alta for a showcase tournament, Savey said his team’s record so far is 5-0 and he is tied for first place in his team’s points standing.

He will be watched by the Seattle Thunderbirds this season. Savey is hoping to

play on their team when he’s old enough. “He had great coaches and teammates who helped him start off his journey and he has moved onward and would love to continue to move upward in the ranks,” said Eva. She is proud of how disciplined her son is, saying that he must train daily and watch what he eats.

“Fitness, health and nutrition takes a lot of willpower from a 15-year-old boy,” she noted.

Besides the physical training, Cody has also learned some life lessons from

hockey. “He has learned how to be a team player; he has celebrated wins and also has learned how to accept defeat graciously,” said Eva.

Cody Savey was born in Campbell River, BC, in 2001. He is from Mowachaht/Muchalaht First Nation and his parents are Eva James and Wesley Savey. His grandparents are Margarita James, late Arnold James, late Veronica Dick (nee Titian), late Thomas Dick, Maximus Savey and Cecelia Savey (nee Mark).

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FOR SALE: 20’ Nuu-chah-nulth čapačs for sale. Beautiful craftsmanship and paddled only one time. Trailer required to move it. Estimated value \$20,000. Please call Lisa at 250-266-0202 for more information.

FOR SALE: Naden Isle 50’ Trolling

Artists

CEDAR WEAVER: Caps, bridal floral bouquets, traditional hats, headdresses, bracelets for trade. Email whupelth_weaver@shaw.ca

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NATIVE ARTIST: Connie Watts 5235 Hector Road Port Alberni, BC Phone: (604) 313-0029

For Rent

NITINAHT LAKE MOTEL: Open all year round. Coastal rainforest and world class recreation at your door step. For reservations please call 250-745-3844

City of Port Alberni EMPLOYMENT OPPORTUNITIES

City Engineer

The City of Port Alberni is currently accepting applications for a City Engineer.

For information on required qualifications and how to apply go to the City of Port Alberni website <http://www.portalberni.ca/employment-opportunities>

The closing date for this position is 4:30 pm, Monday, Nov. 14, 2016.

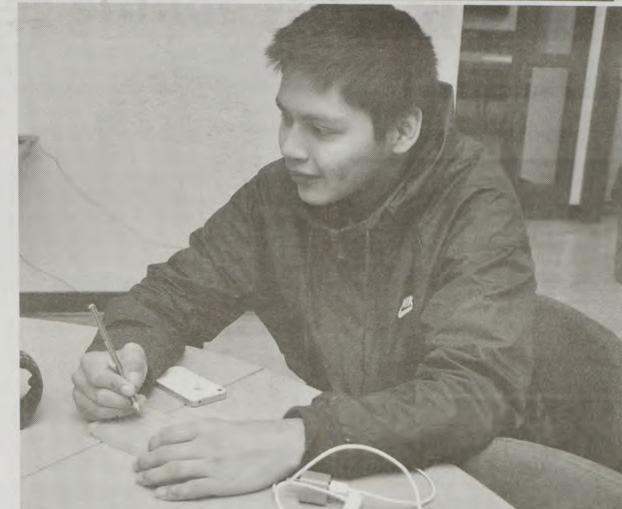


Photo by Shayne Morrow

James Frank begins to sketch a design on his Project of Hope tile.

Orange Shirt Day at Vast

Continued from page 10.

“I grew up in a lot of different places,” he said, naming a string of small and large communities across Vancouver Island. “This is my second year here.”

Frank said he appreciates the less-structured learning environment, and he is still thinking about where he plans to continue his education.

Matthew Gilges displayed the two-tile set he has already created, depicting Night & Day. It reflects his feelings on life, he said.

“There is always hope, even if it’s the darkest side,” he said.

Gilges, who was born in Alberta, said he does not have any official aboriginal

heritage – but he is working on it. He explained that his father, who passed away when he was only a few months old, was believed to have an aboriginal ancestor.

“I need to confirm it. That means I will have to go through all the records going all the way back,” he said. “I want to know.”

To cap off the event, students and staff were invited to stamp a handprint on a wide orange mural strung along the fence line on 10th Avenue, opposite Quality Foods. Dipping their hands in thick black paint, participants made their indelible mark, while passing motorists honked their support.

Nuu-chah-nulth Teechukith (Mental Health)

Quu asa Urban Healing Gathering

Friday December 9, 2016 3:00pm-8:00pm
Saturday December 10, 2016 10:00am-3:00pm

Seattle

Duwamish Longhouse & Cultural Center
4705 W Marginal Way South West, Seattle

- Cultural Ceremony
- Info. Sharing
- NTC Updates
- Sharing of a Meal
- Singing & Drumming
- Please bring your drum

For more information:
Office: (250)724-3939 or Toll Free: 1-888-624-3939 Fax: (250) 724-3996
jolene.prest@nuuchahnulth.org



This event is coordinated and funded through the Nuu-chah-nulth Tribal Council’s Quu asa Program

Nuu-chah-nulth Tiic aa (Mental Health)

Quu asa Urban Healing Gathering

Thursday December 8, 2016 2:00pm-8:00pm

Ukrainian Cultural Centre

805 East Pender Street, Vancouver

- Cultural Ceremony
- Info. Sharing
- NTC Updates
- Sharing of a Meal
- Singing & Drumming
- Please bring your drum

For more information:
Office: (250)724-3939 or Toll Free: 1-888-624-3939 Fax: (250) 724-3996
jolene.prest@nuuchahnulth.org



This event is coordinated and funded through the Nuu-chah-nulth Tribal Council’s Tiic Quu asa Program

Read our news first at hashilthsa.com

Kanopit hosts double celebration in Ahousaht

By Denise Titian
Ha-Shilth-Sa Reporter

Ahousaht— Hundreds of people gathered at Thunderbird Hall in Ahousaht Oct. 1, honoring an invitation from Kanopit (Chief Rocky Titian) and his family.

The family was celebrating the 74th birthday of Kanopit's sister Cecelia and they were celebrating the life of Steven Titian, who survived near fatal head injuries in the summer of 2014.

Kanopit served up plenty of food, including traditional foods like duck soup, smoked salmon heads and seal meat.

When the tables were cleared away and the chief's curtain was unfurled, Kanopit started by offering ta' ilthma (comfort and support) in the form of blankets to families that had recently lost loved ones.

A comfortable recliner was placed near the front of the curtain for the birthday girl, Cecelia, who is the eldest of the Titian siblings.

Steven Titian sat in the singer's circle joining them in welcome and celebration songs.

Steven's life has been a roller coaster ride for the past four years. He married the love of his life in September 2012.

The following year, just before they would have celebrated their first anniversary, Steve's wife Arlene died in a car accident.

In the summer of 2014 he attended a house party in Campbell River when he was attacked by unknown assailants brandishing weapons. Severely injured, he was medivac'd to a hospital in Victoria where he spent months recuperating. His injuries have had lasting effects that prevent him from going back to work. But his family is grateful to have him back home, where he continues his recovery.

The first performance came from the John family of Kyuquot. Janice John, Steven's mother-in-law, told the crowd that the song belonged to her brother, Chief Dennis John. "Dennis gave permission for Kanopit to use his song," she said, adding that Dennis would bring some masks to use with the song when he is feeling better.

More celebrations songs were sung, including one that delighted Cecelia so much that she got up from her chair and joined in the dance, not letting her Parkinson's Disease stand in her way. Her son Steven also joined in the dancing to the delight of the crowd.

There was more singing, dances and speeches as guests were served home-baked desserts ending with gifts being handed out to the guests.



Photos by Denise Titian

Council of Ha'wiih Fisheries Forum held in Anacla

Continued from page 2.

Cliff Atleo reported on a matter concerning the groundfish trawl industry. The industry, he reported, is proposing that with the larger vessels they have, they could process hake at sea rather than landing in Ucluelet to have them processed in the two plants operating there.

Atleo says there are a large number of Nuu-chah-nulth people working at the two plants. "I'd say about 700 jobs are threatened by what the groundfish trawl industry is proposing. Secondly, the groundfish trawl fishermen are proposing that they be allowed to catch their quota by other means, such as longline and traps, effectively increasing the value of their catch."

"Both of these proposals would potentially infringe your Aboriginal rights, so

consultation by DFO is required," said Dr. Hall.

Ahousaht started a guardian program this summer. Their job is to observe, protect and report to Ha'wiih. They work with DFO, the Canadian Coast Guard and the RCMP. They recorded 17 calls for illegal sports fishing in their territory, a great majority of them sports fishing guides from Tofino.

"We discovered that they are using First Nations guides to justify fishing in Ahousaht waters," said Kiista (Keith Atleo). The guardians record the incidents, but nobody knows if DFO is doing anything about it.

Finally, there was discussion about the Bocaccio (long jaw), a rockfish species that is so depleted that Canada is considering adding it to the Species at Risk Act

for protection.

Don Hall says Bocaccio is a long-living fish and there's not much humans can do to improve their numbers other than leave them alone.

Canada is proposed additional conservation efforts by reducing catch allocations, but more needs to be done on how these specific allocations would affect priority Aboriginal rights fisheries.

Uu-a-thluk staff made recommendations with respect to Nuu-chah-nulth Nation's action on Bocaccio rockfish management. Uu-a-thluk staff will follow up by bringing the recommendations approved by the Ha'wiih for alternate Bocaccio management plans to DFO.

At the end of the day and after hearing gratitude from his guests for his hospitality, Kleeshin asked his people to stand

with him. He acknowledged the efforts they put in to planning and providing food and comfort to their visitors.

The next Council of Ha'wiih Forum on Fisheries meeting will be Feb. 23 and Feb 24, 2017 in Ahousaht.



Kleeshin and his speaker, Wiš qii, with the Huu-ay-aht people.

Photos by Denise Titian

Ehattesaht couple opens Native art gallery

By Denise Titian
Ha-Shilth-Sa Reporter

Campbell River — Just a few months after his graduation from a North Island Collage jewelry-making class, Ernest Smith and his wife Darlene are proud to announce the opening of their new art gallery.

Located in downtown Campbell River, Awatin Aboriginal Art Gallery was opened a few months ahead of schedule thanks to an abundance of stock the couple accumulated and with financial assistance and business advice from NEDC (Nuu-chah-nulth Economic Development Corporation).

The business logo is a native design eagle, which is called awatin in the Ehattesaht language.

The couple say they went to auctions, antique stores and, eventually, artists started coming to them with pieces they wanted to sell.

"We were going to open next year, but we accumulated so much stuff," said Ernie. The couple rented space on the waterfront, near fisherman's wharf in Campbell River. They took some time to renovate the space, then opened their doors in July, right in the middle of the most lucrative tourist season.

Even though they were a new business and missed a few months of tourist season, the Smiths said they made enough money to cover their rent in their first two hours of business.

Part of their success is due to the wide array of art and antiques. Ornate carvings, large and small, are featured on the walls; some from new artists and some that have passed on. They have carvings from the late Ambrose Howard and his son prominently displayed.

"These carvings are special because they are both gone," said Ernie.

There is a great interest in rocks and crystals, so the couple keeps supplies in stock, selling product both in the store and through online sales.

"People are crazy about rocks," said Ernie.

Another great feature of the new business is the in-store jewelry making shop. Customers can actually drop in and custom order pieces of jewelry.

"The rings are selling the fastest and people come back looking to order custom pieces; actually, I can't keep up," Ernie said.

Smith engraves his jewelry pieces with original aboriginal design.

The Smiths pride themselves on selling authentic First Nations art and they promote local artists through their gallery. And, being based in Campbell River, Ernie has an advantage.

"My mom's from here (Wei Wai Kai), so everyone is my relative; I have lots of connections," said Smith.

The gallery carries carvings from Bert Smith, as well as work from Nuu-chah-nulth artists Qwaya Sam and Vince Smith.

While speaking with Ha-Shilth-Sa, a young man entered the store. Ernie greeted the man, whom he introduced as Tommy Brown.

"I sold your drum. It went to Italy," said Smith. The young man was clearly happy. He told Ha-Shilth-Sa he only found out about Awatin Aboriginal Art Gallery when he spotted it as he was driving by.

In the two months that the store has been open, Awatin Aboriginal Art Gallery has drawn in visitors from around the world. Some of their pieces have gone to Belgium, Australia, and places across Canada and the U.S.



Ernie and Darlene Smith of Ehattesaht opened Awatin Aboriginal Art Gallery in Campbell River this summer.



Photos: Some of the stock that Awatin Aboriginal Art Gallery has in its collection.



The Smiths credit their success to network building. We spent a few dollars and became members of The Campbell

businesses in the Pier district of Campbell River.

"People down here are awesome. They send people over from their businesses," Ernie said, adding that his uncle Earl always hammered the point. "Network, network, network."

"So we network," laughed Smith. They also credit friends Mason Davies and John Livingstone who were in the business and offered advice.

The Smiths also spent time preparing to become business owners.

"We had the best help from NEDC and started with the Build My Business workshop series," said Darlene. They also credit the Nuu-chah-nulth Tribal Council's Education department and Charlene Miller for support and guidance as they both went through training; Ernie taking the jewelry making course and Darlene in business planning and management.

Ron Arcos of NEDC was a huge help, providing business advice, according to the Smiths.

As the season slows down the couple plan to set up tables at various markets in the region, selling products, taking orders and promoting their business.

"We have to be creative and do whatever it takes to stay afloat," said Darlene. Pieces can be ordered or purchased through the website at www.awatinart.com. The gallery is located at #104-909 Island Highway.

Photos by Denise Titian



The Burman River flows through Mowachaht/Muchalaht territory.

Burman River Assessment Captures Salmon's Likelihood of Survival

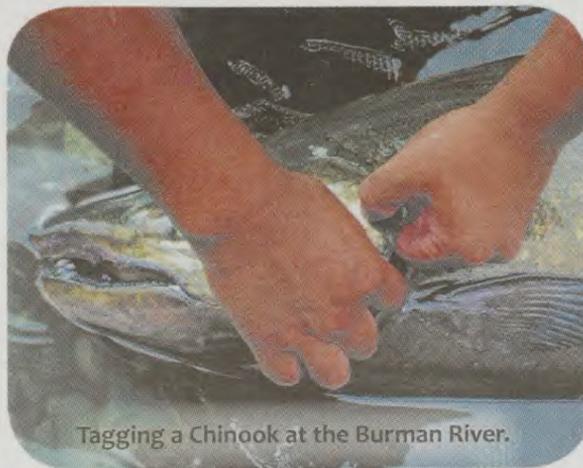
Uu-a-thluk Northern Region Biologist Roger Dunlop and the Mowachaht/Muchalaht fisheries staff have been carrying out Chinook salmon assessments on the Burman River to determine the population size, the best way to count them, and investigate the effect of fall flood timing on how long the fish survive in freshwater. Located in Mowachaht/Muchalaht Ha-houlthee, the Burman River flows into Muchalat Inlet from its origins in Strathcona Park.

Since 2009, members of Uu-a-thluk and Mowachaht/Muchalaht fisheries have conducted studies on the river as part of an international initiative of the Pacific Salmon Commission to practice science based conservation and sustainable harvest sharing. The aim of these studies is to ensure healthy salmon stocks, and an adequate return to their place of origin. This project has been funded by the Southern Endowment Fund since 2014 and is a continuation of other studies from 2009-2013 that the Sentinel Stocks Program funded to improve assessment of Chinook salmon along Vancouver Island's west coast as outlined in the Pacific Salmon Treaty between Canada and the U.S. The Pacific Salmon Treaty is awaiting renewal at the end of 2017.

Using a method called mark-recapture, Dunlop has observed that the spawning longevity of these fish may depend on flood timing that governs when they can enter the rivers' spawning area after spending time adapting their *osmoregulation*** to freshwater near the estuary. The study in the Burman River over the past seven years showed that with delayed flows over time the condition of fish deteriorates. "If they're delayed entering the spawning grounds then they may only live there for a period of a few days," said Dunlop. Rain timing delays, and in many cases a lack of large wood in the channel and on the banks, excessive runoff and gravel

from logging have altered stream channel dynamics, and all play a role in delaying fish from entering the more limited spawning grounds.

Mark-recapture refers to when a portion of the population is captured, marked, and then released. At each subsequent sampling event three to four days per week more fish are marked and the identities of individual live fish recaptured are recorded and assembled into a capture history of each fish. These data are used to validate the necessary assumptions, estimate daily survival and capture rates, and to estimate population size. These modern methods summarize the number of new entrants to estimate total population size. Later, other methods are applied to the same data to estimate how long the fish waited before entering the spawning area.



Tagging a Chinook at the Burman River.

"We use the population evaluations to get an estimate of the residence time of salmon in the spawning area of the river where they're normally counted," he said. "Now we know from the date of the first flood approximately how long these ocean-type Chinook are likely to live on average that year and not have to measure it for the Burman River with expensive radio tags," explained Dunlop.

"If the first rains come before all the run has arrived, those (few) early fish can have a longer residence time but they may not be the bulk of the population that comes later nor have a large effect on average survey life," he said. "It all boils down to how much fat a salmon has aboard before it starts the process of adapting to freshwater, maturing and spawning, and how long that takes because they are not eating and their fuel supply is finite."

The project on the Burman River tells Dunlop and the Mowachaht/Muchalaht Nation that the longer the fish are delayed by the water can impact the length of time the fish live on spawning grounds. Although, this is just the first step in the process of using this information as a tool to help direct aquatic management decisions on the west coast of Vancouver Island.

"We want to see if it works at other rivers, and if similar relationships exist for other species in medium to small coastal streams. If it does then this will provide information for more precise but less costly management than what we have used in the past," said Dunlop.

****osmoregulation:** the maintenance of osmotic pressure in the fluids of an organism by the control of water and salt concentrations.

Uu-a-thluk
P.O. Box 1383
Port Alberni, B.C.
V9Y 7M2

Ph: 250.724.5757
Fax: 250.724.2172
info@uuathluk.ca

www.uuathluk.ca