DREAMSPEAKER

B.C. Region, DIAND — Summer 1997

IN THIS ISSUE:

STEVE AND CINDY DENNIS: How to Run a Business and Family, Westcoast Style

by Jolayne Madden-Marsh

Ahousaht First Nation member Ike Campbell, Seaside Adventures tour guide extraordinaire

The dramatic coastline of Vancouver Island's west coast attracts thousands of visitors to the area each year. Natural, sandy Long Beach, powerful weather patterns, and the diversity of Pacific Rim National Park Reserve's flora and fauna are the reasons people come back year after year. Consequently, the small town of Tofino on the north end of the park is home to many tourist businesses. Steve and Cindy Dennis, owners of the newest sea-tour company on the waterfront, have taken up the challenge of attracting some of those visitors to tour with Seaside Adventures.

If you asked Cindy Dennis how she got where she is today, there would be a long pause before she explained that her roots go pretty deep. Her family plays an important role in her life. Her brother, affectionately known as "Moose", has been her lifelong mentor and advisor, encouraging her to follow her dreams since their childhood in the Ahousaht First Nation community north of Tofino.

While I sat with Cindy in Seaside Adventures' waterfront office, her Grandma Jean walked in, having just arrived from her nearby home at Hot Springs Cove. She entertained us by recounting Alaska's

great tidal wave of 1963, which sent the raging sea up and over the entire village of Ahousaht, leaving her community devastated. Cindy resides in Nanaimo, a two-hour drive from Tofino. Strong ties among her Tofino-based family members keep them willing and eager to assist when needed. “This is a family business,” says Cindy.

Ten years ago Dennis started her first business — commercially diving for urchins, geoduck, and sea cucumbers with her husband Steve. Cindy says, “My husband and I work well together. He does the manual labour and I sit at home and do books and take care of the kids.” Diving licenses were cheap — $50 each. But 10 years later when it came time to sell, their value had shot up enough to provide the Dennises with enough money to purchase their next business, the Duffin Cove Resort. “It was time to get out,” says Cindy of the decision to leave the financially restrictive diving business and start afresh. The couple has kept one diving license which keeps them busy during the winter season. But in the summer, they really have their hands full. The Dennises took over operations of the 13-unit oceanside Duffin Cove Resort in April 1996, and opened the doors to Seaside Adventures a couple months later.

“This business has worked out really well here. The location is great,” says Cindy of the adventure sea-tour company. Because its office is so perfectly located at the dock, Seaside Adventures acts as a booking agent for other tour companies in the peak season. When tourists come to eat at the neighbouring restaurants or shop for gifts at the nearby galleries, the door to Seaside Adventures invites them to go skipping across the water in the 475-hp inflatable Polaris to Hot Springs Cove, Clayoquot Sound, or whale-feeding territories. Other trips cover fishing tours, guided hikes and cave exploring.

“We’re the forerunners of whale watching here,” says Cindy, adding, “We have excellent skippers.” Most of Seaside Adventures’ skippers are First Nations people, and the company is the only Aboriginally owned tour company in the area. Ike Campbell, who skippered the tour I joined, has been a friend of Cindy’s since childhood. Campbell spent many years as a drywall contractor before skippering for Seaside Adventures. “I like meeting new people. I really enjoy it. I like being on the water. To get paid for it is just a bonus,” he says. “You have to have a sense of humour to work at Seaside Adventures,” Cindy says. She proves this by mentioning that the best way to deal with moody customers is to tip the boat.

What is in the Dennis’s future? “Buying a bigger boat,” she says, as

well as many community projects. Cindy wants to set up a private Montessori school in Tofino, organize a Christmas season basketball camp for students, and sponsor a basketball student to go to Malaspina College. Even though she spends a lot of time on community involvement and entrepreneurial pursuits, Cindy still has time for her family. With visible pride she says, “My kids are more important to me than anything.”

“Ninety-nine point nine percent of the reason I do this is so my kids don’t have to want any-thing.” Cindy tells of growing up the second youngest of seven children, and never having anything that was her own — everything she wore or played with was a hand-me-down. “This has been a lot of hard work and sacrifice. I work my fingers to the bone so my kids can have something that’s their own.”

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DREAMSPEAKER

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IN THIS ISSUE:

BC Rail and First Nations — *Becoming Good Neighbours*

by Leonie Rivers

Squamish artist Fred Baker (centre) presents original artwork to Roy Neuenfeldt, BC Rail's Executive Director, Aboriginal Relations (left) and Leonie Rivers, Liaison Officer.

Railways didn't always conjure up positive images for First Nations people. Many saw their children hustled off to residential schools, or resources hauled off to market after being stripped from their traditional lands. Through some eyes, the railway has been the central player in these tragic events.

Because of their visibility and vulnerability, railways have frequently been the target of blockades when treaty talks get bogged down or land disputes erupt. In most cases, the railway was just the innocent party in the middle.

BC Rail, the province's main rail carrier, is determined to take a proactive approach to improving its relationship with First Nations. More than six years ago, the company established an Aboriginal Relations department. An Executive Director, Roy Neuenfeldt, was appointed to establish and maintain open, two-way dialogue with neighbouring First Nations.

Neighbouring First Nations? Although BC Rail's right-of-way crosses many First Nations' territories, its rail line also passes alongside many others. In all, 25 First Nations' lands are either crossed or bordered by BC Rail's line. BC Rail's goal is to become more than just an

employer and business partner; it wants to become a good neighbour.

Of course, there's a certain amount of enlightened self-interest in BC Rail's approach. Five years ago, the company embarked on a diversification program, and joint ventures with First Nations are integral to this strategy. BC Rail also recognizes the increasing economic clout of its First Nations neighbours.

Neuenfeldt's first job in his new position was to draw up a set of initiatives that would lay out the direction for BC Rail's Aboriginal Relations policy. These initiatives include:

• more effective communication.

• more effective consultation

• availability of scholarships and donation funds.

• improved access to employment and contracting opportunities.

• availability of BCR Group services.

• opportunities for joint business ventures.

All members of the BCR Group of Companies — BC Rail, BCR Properties, BCR Ventures, Vancouver Wharves, and Westel — share this same proactive Aboriginal Relations policy.

Talking — the first step

Opening a dialogue between BC Rail and its First Nations neighbours was central to getting these initiatives underway. After early talks with Aboriginal leaders, Neuenfeldt made initial recommendations to the BCR Group Board of Directors. This resulted in the board creating its own Aboriginal Affairs Committee. This top-level team ensures Aboriginal Relations remain a priority for the company.

In 1995, the committee approved the appointment of a dedicated Liaison Officer. Leonie Rivers, a member of the Gitxsan Nation, spends much of her time visiting First Nations communities in B.C. finding out about their issues and concerns. Her goal is to set up a formal communications protocol with each of BC Rail's 25 First Nations neighbours. Each Protocol Agreement honours the aspirations of the Nation while they in turn recognize the need for BC Rail to continue its legitimate business. In the event of differences, the parties must sit down and discuss their points of view openly and honestly. So far, two Nations have signed protocol agreements and more are in the final stages of negotiation.

BC Rail also knows its employees must understand the importance of First Nations to the company's future. More than 350 staff, executives and board members have attended cross-cultural awareness sessions.

In 1996, the first of a series of conferences between senior BC Rail executives and First Nations leaders was held in Hazelton, B.C. The goal of these conferences was simple — understanding.

Commenting on the Hazelton conference, Neuenfeldt said, "This is the first time we've been invited to a First Nation's community by one of their senior members. This is a very positive development and we're delighted to be associated with it."

Turning talk into action

BC Rail's Aboriginal Affairs Protocol isn't just cheap talk. The company has already taken a number of action steps to cement its improved relationships. Employment opportunities are now routinely circulated to neighbouring Nations, and the company is building a directory of First Nations contractors who will be encouraged to bid on company projects. A scholarship program recognizes First Nations students, and the company also sponsors Aboriginal community activities through its corporate donations program.

But one of the most exciting developments has been the start of joint business ventures between BC Rail and its neighbours. A recently completed selective logging project on a parcel of land near D'Arcy, B.C., involving the N'Quatqua First Nation (formerly Anderson Lake) is counted as a great success.

The Band-owned company N'Quatqua Logging Ltd. joined with BCR Group subsidiary BCR Properties to carry out the work. Cariboo Forest Consultants was hired to give advice on selective logging techniques and the special precautions needed for environmental protection.

BCR Properties Investment and Sales Manager Peter Martin worked closely with N'Quatqua Logging's Maurice Thevarge on the project, and was delighted with the results.

"This was a real commercial venture," Martin said, "but it was vital we did it right. We needed to get the most timber value we could in this ecologically sensitive tourist area. If we hadn't taken care, there would heve been repercussions."

After selection, N'Quatqua Logging cut the most valuable trees, taking extra care not to damage those left standing. Then they limbed and sorted the fallen timber. In all, just 40% of the trees were felled,

but these still represented more than two-thirds of the timber value on the land.

“Thevarge and the N’Quatqua employees took real pride in their work and were able to deliver what we were looking for,” said Martin. “We’re considering more ventures on the basis of this success.”

BC Rail isn’t a charity. These joint ventures must meet normal business criteria in terms of return on investment, and they must complement other BC Rail business activities. But the success of the D’Arcy logging project shows these joint ventures can benefit both BC Rail and its First Nations neighbours, while recognizing and respecting each others’ interests.

And isn’t that what being good neighbours is all about?

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DREAMSPEAKER

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Indian Agent: *The Stars Come Out For June Bernard*

by Jolayne Madden-Marsh

Talent agent June Bernard

"There's no such thing as stardom without stardust."

This is one of a number of wise sayings June Bernard uses to help her clients. They come to her because of this wisdom, and because of her dedication. They come to her because of her reputation as a good agent.

With its magnificent scenery and busy city centre, and due to the number of films being shot on its streets and shores, Vancouver is increasingly being dubbed "Hollywood North". June Bernard, owner of First Nations Artists and Company, a division of First Nations Artists Corporation, is relishing the opportunity these local film productions are giving to local actors. Her real concern, though, is to see that First Nations performers are fairly represented in today's entertainment industry. Her agency represents over 300 clients in the performing arts. One quarter of Bernard's clients are of other ethnicities, a testimony to her dedication to the entertainment industry.

She may not have always known it, but Bernard certainly knows where she is and who she is now. She says she spent the first 20 years of her life not wanting to be Native, the next 20 years not knowing who she was, and only now, at last, is she enjoying

knowing who she is. A Woodlands Cree from the Peter Ballantyne First Nation in Sandy Bay, Saskatchewan, Bernard is proud of her heritage.

Bernard's understanding of the performing arts is what makes her successful, and she acknowledges the gift of performance is given by the Creator. She proudly recalls her 13 years as a dancer and becoming the first Native person to get a scholarship to the Royal Winnipeg Ballet school. She recognizes that talented people of First Nations heritage have to work extra hard for credibility in their fields of expertise, and sees this as an unjust disparity. She certainly is getting the respect she deserves now. Bernard is university educated and a highly-regarded member of the entertainment community in Vancouver. Often consulted on First Nations content in films, she says, "I have read scripts from several big production companies asking my opinion. I think my integrity, sense of cultural identity and integration into the First Nations community make me a good resource."

It appears Bernard's opinion is worth something, too. Talent agents get paid a percentage of their clients' earnings. Bernard takes 15 percent. Her expenses are vast, including courier services, telecommunications costs, taping services, coaching, travel and accounting. "A lot of money passes through the office, but most goes to the actors," she says, and adds, "Under the performance agreements, the economic gain is a tangible reality." Clients of First Nations Artists and Company have appeared on TV shows like North of 60, Northern Exposure, Highlander, X-Files, and Hawkeye. Movie credits include Pocahontas — The Legend, Pocahontas (the Disney animation), Dances with Wolves, Legends of the Fall, Deep Rising, Brothers of the Frontier and Alaska. Also, her clients are in numerous television commercials and documentary films.

Even with this list of impressive credits, Bernard still has her work cut out for her. "I am still knocking on doors," she says. She is concerned that First Nations performers are still not being taken seriously. Reminding that First Nations performers aren't given much regard in the media, Bernard says, "I have to give credit to First Nations performers for staying in the business. They are given roles in period pieces, but not in contemporary features. The female lead in Black Robe was played by an Asian girl."

Bernard's newest enterprise is a talent agency representing primarily First Nations children, called Kids on Set. Many of her young clients are in diaper, baby food and toy ads, and she laughs when she says, "There are little brown bums on TV more than ever

before."

When asked what an actor or actress needs to get started, Bernard gives two elements: 1. Passion — the desire to act. 2. Education — preferably from a reputable, accredited acting school, such as a university program. The teachers should be certified from professional acting academies.

If this is what it takes to become a successful performer, what does to take to become a successful agent? "There is no school for talent agents," says Bernard. But she is more than just an agent. She acts as a personal manager for her clients. She helps them get their careers off the ground, and keep them there.

The Hollywood Reporter, an entertainment industry newsletter, reports that in 1995 over $400 million was spent in British Columbia on feature film and television production. Another $80-million-worth of commercial production took place in the province last year. This created jobs for 8500 British Columbians. "My job as an agent is to ensure that the First Nations acting community gets a piece of that pie," Bernard says. The same Hollywood Reporter states, "British Columbia is home to hundreds of film and video companies, 44 talent agencies, 36 post-production facilities and 15 shooting stages.

"The impact of the entertainment industry has the capacity to reach the masses. It will influence how the non-Native community views the Native community," Bernard says.

Always on the lookout for ways to increase the visibility of First Nations in the wonderful world of entertainment, Bernard envisions a future which would allow a designated First Nation seat on the boards of the Union of British Columbia Performers, Equity, ACTRA, the British Columbia Film Commission and the Canadian Council for the Arts. "I try to educate the producers, directors, casting directors, by being who I am. I am a Woodlands Cree warrior woman.

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DREAMSPEAKER

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IN THIS ISSUE:

Silviculture Spells Sweet Success

by Jolayne Madden-Marsh

"It's different working with First Nations people. You need a sense of humour. They like to laugh."

For the employees of Mt. Leighton Forestry Services, their jobs mean more than just a pay cheque. They are saving a very important resource to all Canadians — our environment.

Bob Curr (left) and his crew take a break on site at Tahsis, B.C.

On northern Vancouver Island is the sleepy logging and milling town of Gold River. The town is home to many small logging operations, among them, Mt. Leighton Forestry Services, Ltd. This company is owned by five members of the Mowachaht/Muchalaht First Nation, and specializes in silviculture work. It is operated by a five-member board of directors, all of whom are members of the Mowachaht/Muchalaht First Nation.

Joe John, one of the founding co-owners of Mt. Leighton Forestry Services, relates that he started the business because he wanted his people to work, rather than be on welfare or in low income jobs. This progressive company was formed in 1993 when the five principals began working for Pacific Forest Products as creek cleaners. "We started up the company with a loan, a two-wheel drive Ford F250 truck and one chainsaw." Now the company has expanded to include four late model 4x4 crew cabs, 16 Husky 2600 power saws and a wide assortment of safety and firefighting gear.

Clearing a ravaged creek bed, Tahsis, B.C.

Mt. Leighton Forestry Services has completed four spacing contracts, five pruning contracts, tree planting contracts and creek cleaning contracts. It has also completed over 400 hectares of three-metre knockdown and has seeded and fertilized over 75 different road headings. Major clients include Pacific Forest Products, Ltd., in Gold River; Interfor West Coast Operations, in Tofino; Department of Indian Affairs and Northern Development, BC Region; and Nootka First Nations Forest Products, Ltd., in Gold River.

Bob Curr, the forestry manager of Mt. Leighton, is a forestry technologist with 25 years of British Columbia coast experience. He likes working with First Nations people, claiming that, “It’s different working with First Nations people. You need a sense of humour. They like to laugh. That’s how Friendly Cove got its name.” (The name Friendly Cove was given to the traditional home of the Mowachaht/Muchalaht peoples, on the southern tip of Nootka Island, by Captain James Cook when he landed there in 1778.)

When Curr joined the company, management wasn’t able to meet the payroll. Business is good lately, though — it’s been turning a profit. In the future, Curr sees Mt. Leighton Forestry Services converting revenue into logging equipment and more crews. He would like to train the Mowachaht/Muchalaht people to run a logging operation, if logging contracts are forthcoming. Preston Maquinna, foreman of a crew and one of the co-owners of the company, remarks that the crew has really improved over the past two years. “Everything isn’t going to change overnight. Small changes will add up and it will grow,” avows Curr.

Last summer the company employed 13 people, including one woman and two non-First Nations university students on contract. All of Mt. Leighton Forestry Service’s staff are trained in survival first aid, but can proudly claim no injuries serious enough to result in lost time this season. “These guys can be most proud of their safety record,” Curr announces. Two crews are working continuously on a creek cleaning contract in the recently logged area between Tahsis and Gold River. Curr explains that there is a “tremendous amount of debris in the creek. We have to make sure water is flowing and creeks don’t dam up.” He says that if the creeks aren’t restored, the fish spawning beds in the rivers below will be lost.

Curr claims to need more of his employees to take on the responsibility of being foreperson of a crew. “Eventually one of them will be doing my job. That’s my goal.” His employees all seem to love their jobs. “They are very conscientious and very concerned that the job is done properly.” A lot of the

crew members have worked for a year-and-a-half without a break. “ I’ve said that if they need a day off, I’d give it to them. Nobody’s bit. They all want to work,” Curr boasts.

The Mowachaht/Muchalaht people have recently relocated from a reserve which shared residence with a pulp mill to Tsaxana, a beautiful community three kilometres from the town of Gold River. The members of the First Nation are already reaping the benefits of the move. This is how Curr described it: “It was so noisy and dirty and smelly there, going home and relaxing wasn’t an option. Now with the new village they can rest in a restful atmosphere. The contrast is dramatic. As your crew gets better it will create more work. It just builds on itself.”

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IN THIS ISSUE:

Highway to Success

by Jolayne Madden-Marsh

YMC Management Corporation is constructing a 7.6-kilometre stretch of the Island Highway on Vancouver Island, from Mudd Bay to Tsable River. The company had no previous experience in large construction projects, so YMC followed the example of numerous other new First Nation-owned businesses, and entered into the joint venture process. “You have to admit that you don’t know what you are doing and hire someone who does,”says Alvin Dixon, YMC business manager.

YMC represents 19 Vancouver Island First Nations from Campbell River to Esquimalt, plus the Nuu-chah-nulth Economic Development Group, the Alliance Tribal Council, and the United Native Nations. Choosing which partners to take into the project was more than a simple decision of finance—it took cooperation and agreement among all the First Nations involved. “In order to get where we are today, we had to get the support of all the 19 Bands on the highway route. It is the first time that they all were in support of the same project,” says James Johnny, YMC’s protocol officer. “This is an important part of the process which will break down all the intertribal barriers to working together,” says Dixon. “So far, we’ve kept politics out of the business and followed protocol very closely. With that formula, we’ll stay alive for a long time. ”

Two of Canada’s largest construction firms, PCL Constructors Pacific and Ledcor Industries, became partners in this joint venture. Their experience managing large construction projects was just what YMC needed to complete the $14-million project. Johnny explains how the company connected with PCL and Ledcor. “We met with our other joint venture partners first, formed Island Highway Contractors, and then we published a general call for bids.” The bid submitted by PCL and Ledcor was the lowest, but it also scored highly on a 20-point system

which emphasized the question, “How would victorious bidders help YMC be successful at the end of the day? ”

The Island Highway project was intended to help YMC develop the level of management skills required to maintain itself in the construction business. The corporation will contribute a portion of the management, office staff, equipment and construction materials. Highway Constructors, Ltd., the government-initiated employer on the Island Highway project, will oversee construction. “The Island Highway is an example of what should have been done years ago. The road doesn’t go all over the place to avoid reserve land,”says Dixon.

The contract requires YMC to complete grubbing (clearing the ground of roots, stumps, etc.) and grading, clearing, roadway drain excavation, culvert and storm drain installation, and concrete barrier erection on the highway. The grubbing and grading work was done by a subcontractor. The concrete barrier erection subcontract is still not arranged, but a possibility exists that a gravel pit (owned by one of the participating Vancouver Island First Nations) will supply the raw materials to construct the barriers. If this arrangement is completed, it will be the first offshoot business agreement to arise from the Island Highway project. YMC hopes the project will encourage future business agreements among the parties involved.

“YMC was the second most productive company on the Island Highway project in 1996,” says Dixon. Its summer crews, about 35 percent of which were First Nations people, rotated 12-hour shifts, twice a day. BC21, a provincial training fund, provided funding for the company to get its staff trained and ready for the project. A number of First Nations and non-First Nations people were trained as teamsters at Malaspina College.

YMC’s management knows that the experience and the $2-million-worth of new heavy equipment collected in the high-profile highway contract can net the company other road building contracts. But YMC is also looking to expand past the road construction business. Currently, the company is exploring the possibility of starting up a housing construction company—for houses both on and off reserve. “We are working on a proposal to the 16 island Bands to prove they can do it better, cheaper and train the First Nation people to do the work,” Dixon says, adding, “If we get to build only one house per Band involved, that’s 16 houses.” Not a bad start.

This joint venture has been good for all participants in it. Dixon

says, “PCL has learned as much in the process as we have. As soon as they get into these areas they see the benefits.” To other First Nations who are looking for joint ventures with non-Aboriginal businesses, Dixon offers this advice, “The first thing to do is find a business that will work with you.” After that, the most important element of a project is getting the community involved. “You have to feed people—not just with food and clothes, but with community development. ”

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Gengenlilas Preschool: *A place to Grow*

by Jolayne Madden-Marsh

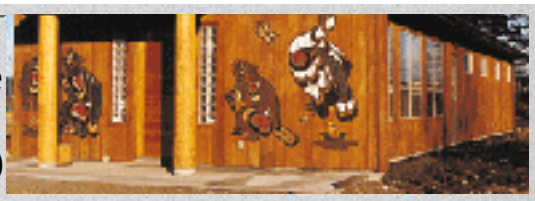
Campbell River children at play in GengenlilasGengenlilas Preschool

She didn't want to leave her mother's arms. When she first walked into that big cedar building where the playground had been, she had no intention of making a habit of it. She saw what seemed to be a million children and lots of grownups milling around, making noise and playing together. She wanted no part of it. Feeling scared and shy, she sat alone awhile, not wishing to be seen or heard. Those first few minutes seemed to go on forever.

It wasn't long before another girl asked her if she wanted to play, and not long after that she started to have fun. The afternoon flew by, and by the end of the day she had 20 new friends. She couldn't wait to tell her mother what a wonderful day she'd had.

That big cedar building where the playground had been is Gengenlilas Preschool for First Nation children. Gengenlilas (pronounced- gin gin lay' less) means "a gathering place for children" in Kwakiutl, a west coast First Nation language. Classes started in late September 1996 in Campbell River, 200 miles north of Victoria on Vancouver Island. A new building for the preschool, operational last year and completed just in time for this season of school, was largely funded with two years' worth of revenues from the First Nation's bingo operation.

Children who attend Gengenlilas learn manners, safety, colours, numbers and alphabet letters. They also learn about their culture.



Gengenlilas is the only free on-reserve preschool available to Campbell River, Cape Mudge (of Quadra Island) and Mamaleleqala Que'Qua'Sot' Enox (from the northeast coast of Vancouver Island) First Nations children. The preschool allows parents to work while their children are cared for. The additional family income provides a boost to the local economy.

Preschool is where children learn to socialize, often for the first time. Students make friends and alliances with each other, learn how to share and how to behave with other children. Dawn Duncan, Gengenlilas teacher, enforces attendance. Any repeatedly absent student is dropped, making room for another child.

Children who attend Gengenlilas learn manners, safety, colours, numbers and alphabet letters. They also learn about their culture. Campbell River First Nation stories, dances, legends and songs are intertwined with play. A play-sized longhouse is available, along with First Nation-theme toys the students make out of odds-and-ends. Duncan says, "About 80 percent of the children have been to a potlatch or a feast," so the kids can see how the cultural practices they learn in Gengenlilas are used by their own families and friends.

Members of the First Nation community play a large part in the cultural education of the Gengenlilas students. Some members have written children's songs in Salish, and others have taught the children how to dance traditionally. Elders tell old tales, keeping the legends alive in a new generation of First Nation people. Duncan says, "They learn fast. They are proud of their heritage."

The new home for Gengenlilas was built in the past year, after three years of a tight existence in a portable trailer. The preschool sits close to the kindergarten building and a new outdoor play area, adjacent to the new bighouse. The building is a handsome and bright place, with cedar posts carved by a Campbell River First Nation artist, and paintings on the outside to reflect the culture of the students within.

This building provides an important stable environment for children of working parents. "Kids get used to it and like to see their pictures up on the walls. It makes them feel like they belong," Duncan explains.

On occasion, Duncan uses her own money to augment the funding, which barely covers the staff wages. The only solution to this quandary would be to charge a small fee per child, to cover the increasing costs of food, supplies and toys. Duncan says, "I would hate to charge parents, because they're often struggling for money."

When preschooled children reach primary school, they are very successful, and according to Gengenlilas kindergarten teacher Diane Stobart, they are clearly set apart academically from those children who haven't attended daycare. She also said that, as a result of the preschool, parents' overall interest in their children's education increased. She credits Duncan for this, saying, "She's done an excellent job of it." Stobart says that 60 to 70 percent of eligible children are now enrolling in the preschool. "We worked hard to gain the respect of the Native population so kids will participate in the preschool. Its purpose is to have kids graduate from high school," she adds.

If you require further information about the Gengenlilas daycare, please call instructor Dawn Duncan at her home, (604) 286-0384, or Campbell River First Nation social worker Lorna Quattell, at the Band Office, (604) 286-6949.

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IN THIS ISSUE:

From Legacy to Choice — *Healing the pain of the past*

by Carla Robinson

Jane Middelton-Moz

"I think I've been on this path of mine since I was eighteen — that's when I decided I wanted to live and not just survive," said Hilda Green, 29, in between healing workshop sessions. "But I've been standing alone for so long now, this workshop has helped me realize I am on the right path."

Green, a student advisor at the Nicola Valley Institute of Technology, was one of nearly 100 participants at a recent four-day healing workshop, From Legacy to Choice, held on the Squamish Reserve in North Vancouver.

Led by author and internationally-known grief expert Jane Middelton-Moz, the workshop guided people through difficult and personal issues arising from intergenerational trauma. This is when tragedies such as war; oppression; poverty; racism; alcoholism; deaths of parents or siblings; sexual, emotional and physical abuse are not grieved by individuals, families and communities, and the unresolved grief is carried into the next generation.

"We're dealing with the wounds our people have suffered under colonialism," said Larry Gno from the Nisga'a Nation, "and this manifests itself in so many ways."

Using a very interactive and personal approach, Middelton-Moz helps people understand the effects of trauma that they, their parents or grandparents experienced and helps them to validate those experiences.

As part of this process, many people often begin to feel painful emotions they have blocked out for a long time. Others are able to find logical explanations for the turbulent emotions that have ruled their lives.

Rene Nahanee from the Squamish Nation said at the end of the second day of the workshop, “I am glad for all the sharing Jane Middelton-Moz has got everybody doing here at the seminar. What I particularly like are the tools that she gives us to help us express our emotions.”

“This has really helped me understand where my pain came from,” said Melody Johnson, a student in Terrace who plans to get her degree in social work. “Jane is powerful because she takes you through a lot of feelings but in a very gentle way, it’s a real genuine healing.”

Before people can open up, Middelton-Moz says, a sense of trust in the facilitator and the group needs to be developed. This is why her seminars often run for four days or longer.

Vera Manuel, a grief trauma counsellor with the Round Lake Treatment Centre in Vernon, uses Middelton-Moz’s method and explains, “during the first two days, I work to develop trust. I let them know I’m going to be with them all the way. And when I see that they have been up in their minds, I lead them gently into their hearts. And when they are in their feelings, I lead them gently up to their knowledge.”

Manuel, who conducts week-long healing workshops in Aboriginal communities across the country, says the most important thing for anyone wrestling with painful memories or emotions, is to not shut out the world. “Ask for help, or find someone just to talk to, but resist the temptation to go off to be alone.”

One of the tools Middelton-Moz uses in her seminars to develop trust and to help others feel less isolated, or unique with their pain and secrets, is self-disclosure. From the first few introductory moments, Jane takes her audience on a journey through her own personal stories, which are sometimes shocking.

While this method helps her to quickly illustrate points, such as self-destructive patterns, it has also left her open to criticism from the old traditional psychological establishment. “I’ve just seen far too many people benefit from appropriate self-disclosure and modelling... But until the seventies you just didn’t say anything, you were supposed to be a blank screen. I think the grass roots movement (Alcoholics Anonymous, Adult Children of Alcoholics) blew that wide open,” Middelton-Moz said.

Manuel, a long-time friend of Middelton-Moz, said at first she was

frightened by the idea of self-disclosure, especially when it came to working with communities close to home. “It’s powerful, but risky,” Manuel said. “My life is like an open book. I have to make sure self-disclosure is appropriate and relevant to what we’re working on, but it does help people express their own feelings. It helps to have a role model.”

Seeing the facilitator as someone who has gone through similar experiences and who has been able to recover, often gives people the courage to express their pain for the first time, or to take the next big step in looking at the traumas of their childhood. For many people, however, this exercise can be isolating. When they walk back through the trauma, people uncover the feelings of guilt, shame, hurt and abandonment that control not only their lives, but also the lives of their families and communities.

One participant who has been in recovery for the past ten years, told me after the workshop, “Now that I’ve moved back to my community I’m alone, I am really alone. I found new friends, a new support system, but in my family I’m still the only one that’s going, ‘okay, this is not a good way. You know, the secrets aren’t okay anymore’.”

Manuel said that despite the difficulties, healing is spreading from one person to many, and she is in awe of the strength and resilience she sees in the communities. “I know how hard it is. I live in the city with all these resources, and I see people in small communities having to build their own resources. They have to work hard to trust each other.”

And that is where, Manuel said, the healing is going to come from —from inside the community. “From the strength of the people. We’re not the healers, we just bring the tools. My vision is to just bring enough knowledge so that they can bring the healing from the language, and the culture.”

Middelton-Moz says she is continually amazed at the healing power of Native people, particularly in British Columbia. “One of the things I think people need to know, and sometimes we forget, is that healing is happening a lot faster than the illness did. People often get impatient because they think things are moving too slow — when they’re really not. If you look at the rate of recovery in many places since the seventies to now, we’re talking 27 years as opposed to 500.”

Jane Middelton-Moz's Steps to Healing

1) Breaking through denial. When you admit that life wasn’t normal. When you stop “getting used to it.” It is also important to understand that you are not “dysfunctional,” you are a person who responded in a

very normal way to an abnormal situation.

2) Building a cognitive life raft. This is the intellectual understanding of the beginning, the middle, and the end of the grief and healing process. It can relieve, to some extent, the terrifying anxiety of “not knowing” or feeling “crazy” when emotions begin to surface. One way to do this is to read as many books on the healing process as you can.

3) Building a relationship. In order to have access to that child and to feel safe enough to walk back through the traumas, there must be a feeling of trust of self and the trust of at least one significant other with whom to work through the process -a type of emotional net that was never there in childhood.

4) Grief work. Walking back through the trauma.

5) Mourning and integration. Once you begin to grieve, healing will follow naturally. Many Native rituals surrounding grief often take a year, or a full cycle of seasons to complete. In today’s world, people are expected to get over grief in a relatively short period of time, which is unrealistic. Be easy on yourself, give yourself time.

BOOKS BY JANE MIDDELTON-MOZ

After the Tears, Reclaiming the Personal Losses of Childhood, with Laurie Dwinell, 1986.

Children of Trauma, Rediscovering Your Discarded Self, 1989.

Shame & Guilt, The Masters of Disguise,1990.

Will to Survive, Affirming the Positive Power of the Human Spirit, 1992.

These books can be found in some local libraries and bookstores, or a limited number are available through the Round Lake Training Centre at (205) 546-3077. Also available on audio-cassette.

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DREAMSPEAKER

B.C. Region, DIAND — Summer 1997

IN THIS ISSUE:

CELEBRATE THE CIRCLE, SHARE THE SPIRIT

1997 North American Indigenous Games (August 3 -10, 1997)

Alex Nelson, Executive Director of the North American Indigenous Games (left) and Rick Brant, General Manager (right) flank the games' logo, by Nuu-chah-nulth/Coast Salish artist, Art Thompson.

"The Elders teach that in order to achieve good health and wholeness, sport and culture must be part of each other. They form an indivisible circle with no beginning and no end. This is the spirit of the Games, to celebrate the circle." (Journey, official newsletter of the Games, vol. 1, issue 1)

The school gyms are ready and the canoes are in the water! In just a few short weeks over five thousand young Native athletes from all over Canada and the United States will travel to Victoria to participate in the 1997 North American Indigenous Games.

Running August 3 through 10, the 1997 Games will be this year's largest gathering of Aboriginal youth in North America. The organizing committee says everything is being put in place to make sure that the 4,500 young athletes, aged 13 to 21, and the 500 senior athletes will be all set and ready for healthy competition and fun.

The philosophy of the North American Indigenous Games is to cultivate the mental, physical, emotional and spiritual aspects of the individual's well-being and complete development. The 1997 Games are entirely drug and alcohol free.

Teams from nine provinces and territories, including Team BC, and 18

states such as California, Colorado, Florida, Iowa, Massachusetts, New York, South Dakota, Oklahoma, Wisconsin and Washington, will have athletes competing in 16 Olympic-style sports at venues throughout the Greater Victoria area. The events are: archery, athletics, badminton, baseball, basketball, boxing, canoeing, golf, lacrosse, rifle shooting, soccer, softball, swimming, tae kwon do, volleyball and wrestling.

Team BC's close to 900 athletes were selected through a competitive process, from every part of British Columbia. The athletes will be accompanied by coaches, chaperones, parents and relatives, stressing the family nature of the Games.

"My mission staff and I are working very hard to ensure that our kids are prepared, trained and supported to achieve their best performance at these Games," says Team BC's Chef de Mission, Dano Thorne. "It is our dream that we can help to establish an Aboriginal sport system in B.C. which will eventually catapult our kids to success in such games as the World Championships and the Olympics."

As proud hosts of these games, B.C.'s Aboriginal peoples are organizing a strong cultural component to share — along with Indigenous peoples expected from across North America, Central/South America, Japan, New Zealand, Australia and Norway — the richness of their respective cultures.

Beginning with the 1997 Tribal Journey — a 300-mile canoe expedition along the northwest coast of North America — representatives of some 30 tribal groups will enter the Victoria Inner Harbour by canoe, and will be received by the Coast Salish Nations in a traditional welcoming ceremony. This type of welcome symbolizes the hospitality and spirituality of the West Coast. From there, pullers and cultural participants to the Games will proceed to the University of Victoria's Centennial Stadium for the Games' Opening Ceremonies.

Further reflecting the North American Indigenous Games' philosophy of being a partnership of sport and culture, demonstration events such as war canoe races, Arctic sports, hoop dancing, lahal (stick games) and futsal (an indoor soccer game from South America), will take place throughout the week. Athletes and spectators will also be able to visit the Cultural Village which will have an Indigenous arts and crafts/food component as well as an outdoor Indigenous amphitheater.

And just to make sure that no one will be able to say, "I'm bored," there will be three sister projects to the 1997 Games, the annual First Peoples Festival, hosted by the Victoria Native Friendship Centre (Aug. 8-10), and the Lekwammen (Aug. 8-10), and Watanmay (Aug. 1-3) annual powwows.

Alex Nelson, the executive director for the 1997 Games, said that they are recruiting 2000 volunteers for the games, and there are still opportunities for people to sign up and play a role in making the 1997 Games a success. Anyone interested in volunteering should call the Volunteer Centre at (250) 361-1997.

Nelson says he's proud of what the organizing committee has accomplished so far and hopes that as many people from British Columbia as possible will attend. "Remember, these are your Games and our kids and our cultures being showcased. I urge all of you take the time to travel to Victoria and support our youth and our cultural groups."

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DREAMSPEAKER

B.C. Region, DIAND — Summer 1997

IN THIS ISSUE:

Career Key

"Sorry, no experience, no job."

These dark and discouraging words have hung over each of our heads at one time or another. We've all despaired at breaking the "no experience, no job" and "no job, no experience" cycle. How does anyone get onto a career path if that path is blocked by a locked gate? It may be easier than you think. All you have to do is find the key.

One such key can be found in the Department of Indian Affairs and Northern Development's youth programs. Over the next two years, $50 million has been made available to support employment-related initiatives for on-reserve First Nations and Inuit youth. Funding for these programs is being provided for under the Youth Employment Strategy, a Human Resources Development Canada initiative.

Under DIAND's youth strategy, there are three existing and two new programs to choose from.

For more information on DIAND's youth initiatives in British Columbia, please call Roger Brown at (604) 666-5143. To find out more about the federal government's Youth Employment Strategy, a Human Resources Development Canada initiative, please call the Youth Info Line at 1-800-935-5555.

First Nations and Inuit Summer Student Career Placement Program
$8.2 million available annually
This program provides wage contributions for career-related summer jobs created for on-reserve First Nations and Inuit students. The jobs can be created by Inuit communities, organizations and businesses or First Nations governments, organizations and businesses on reserve.

First Nations and Inuit Science and Technology Summer

Camp Program
$1.8 million available annually
This program funds First Nations and Inuit communities to develop and maintain summer science camps or to sponsor on-reserve First Nations and Inuit youth who wish to attend a summer science camp. The camps can be held in academic settings or in the wilderness, depending on the subject matter.

First Nation and Inuit Youth Work Experience Program
$6.5 million available annually
This program is designed for on-reserve First Nations and Inuit youth who are out of school and unemployed. Experience gained in this program will increase basic job skills and provide practical work experience that will increase future employability. This program also allows youth to make valuable contributions to their communities.

First Nations and Inuit Youth Business Program
$1.5 million available annually
This program will offer mentoring and some financial support to on-reserve First Nations and Inuit Youth who are interested in starting a business.

First Nation Schools Co-operative Education Program
$6 million available annually
This program funds proposals from First Nations education authorities to establish or expand co-operative education programs (school-based work/study opportunities) in on-reserve First Nations high schools. Interested First Nation education authorities can contact their regional office for more information.

First Nations and Inuit Youth Housing Internships
$1 million available annually

In addition to the above programs, a sixth youth program will become available this summer. A total of $1 million will be available annually for the fiscal years 1997/98 and 1998/99 for a housing internship program. Watch for the announcement!

Youth interested in participating in, or applying for, any of DIAND's youth programs can contact their Band Councils or hamlet association.

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DREAMSPEAKER

B.C. Region, DIAND — Summer 1997

IN THIS ISSUE:

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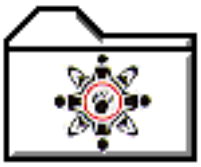

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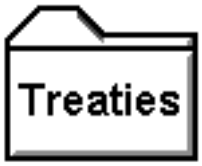

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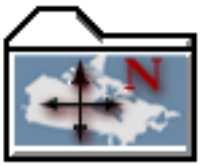

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Other Sites

If you would like to contact a departmental representative, please see our Contacts page.

If you have any questions about the department or about the site, please contact the Departmental Library's Reference Desk at reference@inac.gc.ca

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Publications

To read an electronic version of PDF documents, you will need the Acrobat Reader. You can download and install the free Acrobat Reader from the Internet Website of Adobe Systems Incorporated.

- In Print: A catalogue of publications available from Indian and Northern Affairs Canada.
  - How to order a Publication

- Aboriginal Entrepreneurs on the Move
- Aboriginal Women - Meeting the Challenges
- Annual Northern Expenditure Plan 1995/1996
- Annual Northern Expenditure Plan 1996/1997
- Are You Eligible?
- Building a Future
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  - Summary of Socio-economic Agreements
  - The Management of Forests on Reserve
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- Data Management Bulletin
- Departmental Audit and Evaluation Branch - Reports
- Directory of Private Sector Funding for Aboriginal Students
- Dreamspeaker
- Estimates
- FACTS from STATS
- Federal Policy Guide on Aboriginal Self-Government

- First Nations Effective Practices: Getting Things Done in Aboriginal Communities, Businesses and Organizations
- First Nations in Canada
- Gender Equality Analysis
- Honouring Aboriginal Veterans - (328 Kb PDF)
- Indian Lands Registration Manual - 1998
- Information Sheets
    - Kid's Information Sheets
- Jurisdictional Responsibilities for Land Resources, Land Use and Development in the Yukon Territory and Northwest Territories
- Land Claim Agreements
    - Comprehensive Claims
    - Specific Claims
- Leadership and Learning Guide: Leadership Profile and Self-Assessment
- Native Claims Research *Guidelines for Informal Access to Records*
- Northern Oil and Gas
- Northern Scientific Training Program
- Northern Water Resources Studies
- Oral Narratives and Aboriginal Pasts: An Interdisciplinary Review of the Literatures on Oral Traditions and Oral Histories
- Post-Seconday Education and Labour Market Outcomes for Registered Indians
- Profession: Staff Ombudsman
- Sample Financial Reports for First Nation Audited Financial Statements
- Statistics
- The Indian Art Centre
- The Value-Added Aspects of the Canadian Diamond Industry
- Tools for Leadership and Learning
- Transition
- Treaty News
- Year-end Reporting Handbook for First Nation Audited Financial Statements
- You Wanted to Know (PDF 197 Kb)

Non-Departmental Publication

- Guide to Federal Initiatives for Urban Aboriginal People
- IMPACTS : The European Union's import restrictions on wild fur; Impacts on the Indigenous peoples of Canada by Old Massett Village Council of Haida Gwaii

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Publications

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- Dreamspeaker - Winter 2000
- Dreamspeaker - Fall 1999
- Dreamspeaker - Spring 1999
- Dreamspeaker - Fall 1998
- Dreamspeaker - Spring 1998
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- Dreamspeaker - Winter 1996/97
- Dreamspeaker - Summer 1996
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DREAMSPEAKER

Région de la Colombie-Britannique, MAINC — Eté 1997

AU SOMMAIRE:

Steve et Cindy Dennis : Entrepreneurs et chefs de famille à succès

par Jolayne Madden-Marsh

Ike Campbell, membre de la Première nation Ahousaht, guide touristique pour Seaside Adventures.

Le littoral spectaculaire de la côte ouest de l'île de Vancouver attire des milliers de visiteurs dans la région chaque année. Les gens reviennent pour la plage naturelle sablonneuse de Long Beach, les magnifiques tempêtes et la richesse de la flore et de la faune de la réserve de parc national Pacific Rim. Étant donné la popularité de la région, il était naturel qu'un grand nombre d'entreprises touristiques s'établissent à Tofino, petite ville à la limite nord du parc national. Steve et Cindy Dennis sont les propriétaires d'une entreprise d'excursions en mer, Seaside Adventures, la toute dernière à s'ouvrir à cet endroit.

Lorsque l'on demande à Cindy Dennis de parler du chemin qu'elle a parcouru pour en arriver là où elle est aujourd'hui, elle s'arrête un moment, puis explique que le cheminement a été très long et que sa famille a joué un rôle important dans sa vie. Son frère, surnommé affectueusement « Moose » (orignal), est depuis toujours son guide et son conseiller. Depuis leur enfance passée dans la communauté de la Première nation Ahousaht, au nord de Tofino, il l'a toujours encouragée à poursuivre ses rêves.

Pendant que j'étais assise avec Cindy dans le bureau de Seaside Adventures, qui donne sur la mer, sa grand-mère Jean est entrée. Elle arrivait de sa maison de Hot Springs Cove et nous a raconté l'histoire du raz-de-marée qui a dévasté tout le village d'Ahousaht, en Alaska, en 1963. Cindy habite à Nanaimo, à deux heures de route de Tofino, mais les autres membres de la famille, qui sont très unis, habitent Tofino et viennent l'aider quand c'est nécessaire. « Notre entreprise est une entreprise familiale », explique Cindy.

Cindy Dennis lançait sa première entreprise il y a dix ans, avec son mari Steve : une entreprise de pêche commerciale aux oursins, aux panopes et aux concombres de mer, pêche qui se fait en plongée. Cindy raconte que son mari et elle travaillent bien ensemble. « Il fait le travail manuel et je reste à la maison pour faire la comptabilité et prendre soin des enfants. » Les permis de plongée sous-marine n'étaient pas coûteux à l'époque — 50 $ chacun. Mais dix ans plus tard, lorsque les Dennis ont décidé de vendre leur entreprise, leur valeur avait tellement augmenté que le prix obtenu pour la vente leur a permis d'acheter leur deuxième entreprise, le Duffin Cove Resort. « Il était temps pour nous de passer à autre chose », explique Cindy en parlant de la décision de vendre l'entreprise de plongée, dont la marge de bénéfices était limitée. Le couple a toutefois conservé un permis de plongée, ce qui les tient occupés en hiver. Mais c'est surtout en été qu'ils ont beaucoup de travail. En avril 1996, ils ont commencé à s'occuper de l'exploitation de leur établissement, qui compte treize unités, et quelques mois plus tard, ils lançaient Seaside Adventures.

« Cette entreprise fonctionne vraiment bien ici. L'endroit est idéal », affirme Cindy. Étant donné l'emplacement stratégique de son bureau (sur le quai), Seaside Adventures offre également un service de réservation pour les autres entreprises d'excursions pendant la haute saison. Lorsque les touristes viennent manger à l'un des restaurants du coin ou magasiner à l'une des boutiques situées à proximité, ils voient la publicité de Seaside Adventures qui les invite à monter à bord du bateau pneumatique Polaris équipé d'un moteur de 475 chevaux pour se rendre à Hot Springs Cove, dans la baie Clayoquot ou dans les endroits où les baleines viennent se nourrir. Parmi les autres excursions offertes, citons les voyages de pêche, les randonnées pédestres guidées et l'exploration de cavernes.

« Nous sommes les pionniers de l'industrie de l'observation des baleines ici, raconte Cindy. Nous avons d'excellents skippers. » La plupart des skippers de Seaside Adventures sont des

membres des Premières nations, et l'entreprise est la seule de la région qui appartienne à des Autochtones. Ike Campbell, qui était le skipper de l'excursion à laquelle j'ai participé, est un ami d'enfance de Cindy. Avant de travailler pour Seaside Adventure, il travaillait comme poseur de cloisons sèches. « J'aime beaucoup rencontrer de nouvelles personnes. J'aime aussi être sur l'eau. Je suis vraiment chanceux, car en plus d'aimer ce que je fais, je suis payé pour, raconte-t-il. Il faut avoir le sens de l'humour pour travailler à Seaside Adventures, raconte Cindy, ajoutant que la meilleure façon de traiter avec un client maussade est de faire renverser le bateau.

Qu'est-ce qui attend les Dennis dans l'avenir? « Nous avons l'intention d'acheter un plus gros bateau », raconte Cindy, qui a également de nombreux autres projets d'intérêt communautaire. Elle veut fonder une école Montessori à Tofino, organiser un camp de basket-ball pendant les vacances de Noël et parrainer un étudiant joueur de basket-ball pour qu'il puisse fréquenter le collège Malaspina. Même si elle consacre beaucoup de temps à des activités communautaires et à ses entreprises, Cindy n'en néglige pas pour autant sa famille : « Pour moi, mes enfants sont plus importants que tout le reste », annonce-t-elle avec fierté.

« Je veux que mes enfants ne manquent de rien, et c'est pourquoi mon mari et moi nous sommes lancés en affaires. » Cindy raconte qu'elle était la sixième de sept enfants. Elle n'a jamais rien eu qui lui appartenait en propre — tous ses vêtements et ses jouets avaient appartenus à ceux qui la précédaient. « J'ai travaillé très fort et j'ai fait beaucoup de sacrifices dans ma vie. Je travaille sans relâche pour que mes enfants aient quelque chose qui leur appartienne en propre. »

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