CLAYOQUOT REPORT

september/08

Nuu-chah-nulth Central Region First Nations Governance Structures 2007/2008



EDITORS / Daniel Arbour, Brenda Kuecks & Danielle Edwards



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Preface

"People are so afraid to speak out about governance issues on the fear of being cut out of programs, financial opportunity or access. But the irony is that we won't solve our governance problems until we openly talk about them!"

- Gregory Charleson, Hesquiaht First Nation

BY: BRENDA KUECKS AND DANIEL ARBOUR, ECOTRUST CANADA

This report is about the governance systems and structures that exist to support decision-making for the Nuu-chah-nulth Central Region First Nations. It is intended as an information guide for people interested in understanding how to engage for business, program development or land use decision-making with the communities of Hesquiaht, Ahousaht, Tla-o-qui-aht, Yuu-tluthaht and Toquaht.

The Vancouver Foundation provided funding for this work through the Clayoquot Biosphere Trust and lisaak Forest Resources because of their organizational interest in promoting effective work across cultures. Nothing in the document is meant to define or diminish the aboriginal rights and titles claims of the First Nations; nor is it intended to be used in a court of law or in a treaty negotiation process.

In order to do this work, we engaged principal researchers from each community to sketch out the information included here. We would like to formally acknowledge and thank them for their contributions. In addition, information for Yuutluth-aht Nation was gathered in a workshop setting and through personal interviews. For Toquaht, an interview format was used.

Ecotrust Canada¹ is not aware of any other information source that begins to make the governing structures of these five First Nations communities so readily accessible. We believe

'Ecotrust Canada is a non-governmental organization engaged in building a conservation economy for coastal BC. To do this work, we are in daily contact with First Nations and non-native communities interested in creating local economies where economic activity enhances social and ecological values, rather than eroding them.

that the work is important to support respectful communications and effective multi-party decision-making within the region. We encourage organizations, institutions, government agencies and businesses to refer to this report as guidance when they are considering their approach to consultation with and participation of these Nations.

Ecotrust Canada has learned a tremendous amount through the research that created this report and we are grateful for the lessons learned from First Nations friends and colleagues. We learned that the governance structures in First Nation communities are not only alive, vibrant and well but also that they have much to teach us. Membership participation, hereditary and community commitment, consensual decision-making and patient leadership are fundamental to the governance systems of the Nuu-chah-nulth Central Region Nations. There are still social, cultural and economic gaps between the communities of the Clayoquot region, and it is by learning from each other that lasting friendships will emerge, and the foundations of a conservation economy can be created.

Ecotrust Canada and our authors and researchers hope that we provide some basis for understanding the governance of the Central Region First Nations. This document is alive, and we will endeavour to publish updated information to ensure that knowledge remains accurate as elections are held, treaties ratified, and communities change.

Understanding Governance and Building Protocols with The Nuu-Chah-Nulth Central Region First Nations

PRINCIPAL AUTHOR: CAROL ANNE HILTON, HESQUIAHT COUNCIL MEMBER

the Hesquiaht First Nation. Her educational background is a Masters in Business
Management, and a Bachelors in First Nations
Studies. Carol Anne is currently completing her real estate training through UBC Sauder School of Business. Carol Anne has extensive experience in governance and community development and is involved in the economic development initiatives of the Hesquiaht First Nation and within Clayoquot Sound. Carol Anne's thesis research focuses on the value of traditional economic knowledge and its application to modern contexts and business practices.

A protocol is "a code prescribing strict adherence to correct etiquette and precedence;" so it follows that a "cultural protocol" is a particular people's prescribed way of doing things in a traditional or acceptable manner. It is important to both understand and respect First Nations' protocols which have been in use for thousands of years, and are an integral part of our governance. In a way, understanding these protocols is the first step of engagement and honouring the First Nation people as the host peoples of the land. It is an integrated worldview; in order to build partnership, we need to move beyond a one-dimensional view of protocol as just pieces of paper, and learn how to build genuine cross-cultural relationships.

Clayoquot Sound is home to the five Nuu-chahnulth First Nations. These Nations, often referred to as the Central Region Nations, are interested in building new relationships with a variety of stakeholders, including local tourism operators, industry, government agencies and non-governmental organizations in order to achieve environmentally sustainable forms of economic development. Our purpose is to find ways and means to steward the region for generations to come. It is necessary for businesses to work in partnership with our communities to identify shared goals, strategic outcomes and to mend the gaps that often exist between economic development and long-term community needs.

I hope that this section of the wider report provides "101" information on how to build economic development protocols and working relationship with our First Nations communities. As with any other ventures, building successful partnerships requires commitment, hard work, understanding, trust and mutual respect. Partnerships also involve recognizing each other's values and aspirations, and identifying and communicating common goals. Businesses need to both share and understand First Nations' deep relationships with the land and resources, and their commitment to conducting activities in economically, socially, and environmentally responsible ways. Understanding long-term sustainability and hishuk-ish ts'awalk (everything is inter-connected) is a critical point of entry. Rather than going on at length about the various protocols each Nation has developed in the region, I would offer the following important principles that need to be recognized and addressed when approaching our communities for economic and social partnerships, which we truly need.

- Recognize the traditional territories and areas of cultural or heritage interests of the First Nations.
- Recognize that the bands can have overlapping or shared territories.
- · Support the conclusion of fair,

- affordable and reasonable treaties.
- Respect the diversity of interests and cultures among bands.
- Respect the internal affairs of First Nations bands.
- Have a commitment to sustainability and respect for the land and its resources.
- Recognize that First Nations have been historically displaced from participating in the economy.
- Recognize that First Nations have varying interests and objectives in relationships and cooperative ventures.
- Acknowledge there's a shortage of capital and capacity to involve First Nations in cooperative ventures.
- Understand that economic development plans need to include life skills support, training, and employment programs for First Nations.
- Support First Nations' aspirations in securing economic opportunity.
- Be patient, compassionate, and appreciative of our West Coast humour and lifestyle.

At this time in history, with the revival and healing of our culture, our young population, and our desire to bring a First Nations ethos to economic development, I hope these principles may guide you to engage with us. Through a shared understanding of protocols, culture, and First Nations governance, maybe these thoughts and document may help us all in crafting a better future for all.

Choo.

Carol-Anne Hilton

CHAPTER 1:

Governance Within The Five Nuu-Chah-Nulth Central Region First Nations

1.1. The Hesquiaht First Nation

PRINCIPAL AUTHOR: GREG CHARLESON SR., HESQUIAHT COUNCIL MEMBER

EDITORS' NOTE / Quuiatsapulth (kwy-otts -a pulth) means "carries the wolf on my shoulders," Greg Charleson Sr comes from the house of kaaeth tkllaanish Takuumth. This house is the head house for Hesquiaht First Nations. Greg has been elected onto a four-year term with Chief and Council and resides in the village of Hot Springs Cove.

This document is part of a broader conversation about Hesquiaht governance. These thoughts are inspired by the wisdom and advice of Ta'hii Dominic Andrews, direct research by Greg Charleson, and information passed on by elders, Hawiih, and Chief and Council. The document by no means claims to be the last word on governance of the Hesquiaht Nation, but is a starting point to understand Hesquiaht and catch a glimpse of the community opportunities and challenges.

Hesquiaht Nation has done some very important work to define the roles and relationships between their hereditary and elected forms of government. The Hawiih are responsible for economic development and natural resource management. They attend Chief and Council meetings as advisors and appoint one member to the elected Council each cycle.

Registered population on reserve: 179 Registered total population: 657

Hesquiaht is the most northerly and remote of the five Central Region Nuu-chah-nulth Nations. Two of eight Hesquiaht Reserves are occupied by Hesquiaht members, one at Hot Springs Cove and the other at Hesquiaht Harbour. Hot Springs Cove is named after the natural hot springs located at the south end of a narrow peninsula on the east side of the cove. The Reserve Community of Hot Springs (Refuge Cove) village is located on the cove's west side, home to approximately 80 individuals and 25 families (39 dwellings). The community had to rebuild after a devastating tidal wave in 1963. With a population of approximately 150 people living in Hot Springs Cove and a commute of over one hour by boat into Tofino, the Hesquiaht are used to living in isolation.

And thus distance from services defines the challenges and opportunities for the Hesquiaht more than for any other community in the Clayoquot region. While for visitors a trip to the hot springs, Hesquiaht Harbour, Hooksum, or Cougar Annie's Garden are adventures into hard-to-access wilderness, for Hesquiaht it is simply a necessary commute to the nearest grocery store or to visit the three quarters of the membership that live in Port Alberni, Nanaimo, Vancouver and Victoria.

To compound the impact of physical isolation, the Hesquiaht were devastated by the 1990's economic collapse of their traditional fisheries and forestry activities. Adding to the problem, the community is still recovering from the effects of the 1960's tidal wave that wiped out the village and forced many people to move away. The Hesquiaht are mindful that the future of the Hesquiaht nation needs to be grounded on spirituality, healing and reconciliation to retain and re-attract the membership to Hesquiaht territory.

1.1.1. HEREDITARY SYSTEM (KLUKWANA)

Prior to the 19th century, the Hesquiaht were a congregation of five small nations living around Hesquiaht Harbour, with a total population of about 6,000 to 10,000 individuals. Each nation was governed by their respective Ha'wiih (hereditary) system. After the smallpox epidemic, the communities moved to one site at Hesquiaht Village, before being moved by Indian Affairs to the current site at Hot Springs Cove. The Hot Springs Cove reserve is located on territory claimed by the Ahousaht First Nation.

The Ha'wiih system is still alive and well in Hesquiaht. Four current hereditary chiefs guide the community and inform the work of Council. The chiefs sit hierarchically as one looks at the four fingers of a hand. The Ha'wiih are:

- Dominic Andrews Ta'hii (Head Hereditary Chief) (Middle finger), House of Kaaeth Klaahish Takuumth (includes the Charleson, Ignaces, and Mickeys families)
- Vince Ambrose (Ring finger)
 (Ambrose, Lucas families)
- Mike Tom (Index finger) (Tom, Sabbas, Webster families) – Mike sadly passed away in July 2008 as this report was going to print.
- Eddy Jones (Pinky finger) (Jones, Lucas, Ginger families)

One interesting feature of Klukwana (the traditional governance system) is the continued existence of Tikawiilth, those who manage the nation's affairs on behalf of the hereditary chiefs. The Tikawiilth traditionally manage the affairs of the hereditary chiefs, which in modern times often coincides with role of Chief and Council. The current Tikawiilth are:

- Pat Charleson (Head Wolf Chief) thumb
- Chancellor Amos
- Larry Paul
- Remi Charleson
- Eugene August

1.1.2. ELECTED SYSTEM

Hesquiaht Council is elected every four years, with the next election being held on November 14th, 2010. Chief and Council meets monthly, and a joint Chief and Council, membership, and Hereditary Chiefs meeting is held yearly at the AGM. The Chief and Council are responsible for management of band affairs and for reporting back to Hereditary Chiefs and membership. The Chief and Council, and their portfolios include:

- Joe Tom, Chief Councillor
- Con Charleson, Fisheries
- Felix Jackson, Finance
- Carol-Anne Hilton, Economic Development and Education, CRB, Chiefs
- Bruce Lucas, Administration Personnel
- · Greg Charleson, Forestry, CBT, BCR
- Priscilla Sabbas

1.1.3. ADMINISTRATION

The Hesquiaht Chief and Council rely on administrators to conduct the day-to-day management of tribal affairs, program delivery, and coordination with government agencies.

- Director of Tribal Operations: Victor Amos
- Office Manager: Lisa Sabbas
- Accountant Bookkeeper: Shelagh Tom
- Head Start Program: Linda Lambert Daycare, culture, and education for 6 and under
- Hot Springs School Project: Cecil Sabbas
- Fishery Program: Sue Charleson
- Youth Centre: Nathan Lucas

1.1.4. APPOINTMENTS TO OTHER BOARDS

The Hereditary Chiefs make most board appointments. Current appointments include:

- Central Region Chiefs: Joe Tom and Carol-Anne Hilton (Co-Chair)
- Central Region Board: Joe Tom
- Central Region Management Board: Cecil Sabbas
- Treaty Negotiator: Colleen Charleson
- Clayoquot Biosphere Trust: Greg Charleson (appointed by Council)
- Boat Basin Foundation Board of Directors:
 Carol-Anne Hilton

1.1.5. BUSINESS AND ECONOMIC DEVELOPMENT

The Hesquiaht Chief and Council operate businesses in Hot Springs Cove, which includes:

- Hot Springs Fuel Company: Pat Charleson VHF Channel 66
- Hot Springs Lodge: Gail Webster t: (250) 670-1106
- Hesquiaht Forestry: Greg Charleson
 t: (250) 670-1166
- Matlahaw Water Taxi: Sue Charleson
 t: (250) 670-1153

The Hesquiaht Council is currently weighing the option of private arrangements for some of these businesses. In addition, fisheries historically were one of the strongest sources of employment, and the Nation was known, amongst other things, for its boat building yard and associated skills. Operating in coordination with, but independent from, Council, Hesquiaht still has a number of active fishermen, including:

- · Pat Charleson Senior, seine
- Pat Charleson Junior, troll and long line
- Andy Amos, troll and long line
- Victor Amos, troll and long line
- Mike Tom, community food fisherman
- Moe Lucas, herring and clams

For information about these fishermen, please contact Sue Charleson.

1.1.6. COMMUNITY OPPORTUNITIES

As one of the most isolated communities in the Clayoquot region, the future of the Hesquiaht First Nation on their traditional territory is dependent on affordable and sustainable transportation systems, on the development of community infrastructure and sustainable energy production, and on keeping or re-attracting its members to the community.

Starting with health and social development—the key starting point—the Hesquiaht is working on a number of fronts to keep the community thriving. These include the development of eco-tourism opportunities, infrastructure and housing, treaty negotiations, and the marketing of the community and territory. With a small population facing large challenges, the Hesquiaht must rely and support its growing young champions and "warriors" to move the community forward.

1.2 The Ahousaht First Nation

PRINCIPAL AUTHOR: CLIFF ATLEO SR.

EDITORS' NOTE / Cliff Atleo Sr. is an Ahousaht First Nation member who over the years has represented the Ahousaht Nation at a number of political venues, including as a treaty negotiator. This section is the result of a review of existing governance documents held by the Nation and direct research and writing by Cliff Atleo Sr. based on his understanding of his home community.

"I appreciate that times are changing, but understanding customary laws is important to move forward. I equally appreciate that the information we are putting together is for the benefit of those who might see opportunity within Ahousaht territory, and hope this gives a glimpse into some of our challenges and opportunities," says Atleo.

Registered membership on reserve: 660 Registered total membership: 1,851

Ahousaht First Nation is the largest Nuu-chahnulth Nation. The Nation is an amalgamation of three former tribes: the Ahousaht, Manhousaht and Keltsmaht. Ahousaht's population of approximately 1,900 people has been growing at an average rate of 2.6% per year and is projected to increase to 3,125 by 2024. Seventy-seven percent of members are under 40 years of age and 41 percent under 19 years.²

Ahousaht means people (*aht*) of Ahous, a small bay on the west side of Vargas Island. The Nation's territory encompasses much of Clayoquot Sound. Currently 36 percent of Ahousaht members live at Marktosis Indian Reserve (IR # 15) located on Flores Island north of Tofino. Marktosis has a large community hall, a youth center, a health center and a school for children K-12.

Marktosis is the only one of 25 Ahousaht reserves occupied year-round. Others are traditional fishing stations and areas of seasonal resource extraction, considered uninhabitable for year-round settlement. All Ahousaht reserves are accessible

² Source: Government of BC. 2003

only by boat or floatplane.

The Nation reports that there is a strong interest among members living "away from home" to return if housing and employment were available.

1.2.1 HEREDITARY SYSTEM

The Ha'wiih (Hereditary Chief) role in our governing system is to look after their Ha- Ha'houlthee (territory and resources). The Ha'wiih system is still alive among Ahousat people. It is the most important part of our history. We have laws, under the Ha'wiih system, which outline chieftainships and governance. The keepers of these laws are the Wit-wok. No Ha'wilth (Hereditary Chief) is above the law. Every Hereditary Chief has advisors. No Chief can make his own decision. A Council is depended upon for good, solid advice, before any decision is made for Ahousaht. No Ha'wilth speaks for himself, unless he has good news, or something good to share. All Ha'wiih have speakers, who are trained, from an early age, for these duties. Speakers must be fluent in our language and have a very strong handle on the history of the Ha'wilth seat and his Ha'houlthee. There are misconceptions about our Ha'wiih system being similar to fiefdoms, but people must understand that it is a much more inter-connected system of governance with numerous accountability mechanisms. No Ha'wiith can hold tremendous power without the support of a number of people who are the bearers of customary laws.

Each Ha'wiith holds a Ha'houlthee that includes land, sea, resources and people within his territory, which had clearly defined boundaries and people who watched over the boundaries between nations. We have stories in our history, which tell of how important these boundaries are and how they were protected.

Ha'wiih have the power to create Dik-qo-wilth, Seat. Our history tells of two, which were created by our Ha'wilth to recognize the constant support provided by these two individuals. Their importance was such that, at a potlatch, they were recognized before the Ha'wilth when a Ha'wilth dance was performed.

We have oral history, which goes back 17 or 18 generations, of all of our Ha'wiih, and it includes when one hereditary position became three. Each Ha'wilth heads up a house and each house has a name. Maquinna is the Tyee (the head-ranked Ha'wilth of Ahousaht). As a collective, all three Ha'wiih comprise the principal Hereditary Chiefs of Ahousaht. Currently these individuals are:

- Maquinna: Lewis George
- Hi-yupin-ulth: Bill Keitlah Jr.
- Ah-in-chut: Shawn Atleo

Ha'wiih of the three tribes that amalgamated with Ahousaht: Kelthsmaht – Vargas Island, Manhousaht, Quatswiaht and Oo-in-mitis, continue to be recognized by principal Hawiih. These individuals are:

- For Kelthsmat: Haan-uu-quii (Edgar Charlie³)
- For Manhousaht: Too-Moos (Ron George)
- For Quatswiaht: Wey-hy-yahchik (James Swan)
- The Oo-in-mitis seat is currently vacant.

An appointee held the important role of welcoming visitors. In the case of Ahousaht, Hi-yupinulth (Bill Keitlah Jr.) currently serves that role as a Ha'ilth. In the case of Kelthsmaht, the beach keeper (welcoming person) was appointed or had a Dik-o-wilth. He is Kanupiit (Rocky Titian).

Our current Tyee Ha'wiih, Maquinna (Lewis George) acquired the seat from his late father, Earl George. Earl George first passed the seat to his eldest son, Uu-qua-qruum (Corbett George). When Uu-qua-qruum (Corbett George) encountered some difficulty in his life Earl George took the seat back and just prior to his passing, he named Maquinna (Lewis George) as his successor at Hupacasath. In November 2007, Maquinna (Lewis George) held a major potlatch to declare his seat.

Hi-yupin-ulth (Bill Keitlah Jr.) acquired his seat from his father, Bill Sr., in 2004. Ah-in-chut (Shawn Atleo) acquired his seat from his father Ooh-meek (Dr. Richard Atleo). Ah-in-chut (Shawn Atleo) is currently the BC Regional Chief of the Assembly of First Nations.

³Haan-uu-quii announced he would be declaring his successor at a potlatch in March 2008.

1.2.2. ELECTED SYSTEM

Elected Council's role is to be accountable to the Indian Act. Overall, both Ha'wiih and Chief and Council are ultimately there to represent the Ahousaht membership and honour our long history.

Ahousaht's first Council was appointed by the Ha'wiih rather than elected by the membership, sometime in the early 1950's. The late Paul Sam, (Stanley Sam's father), was the first Chief Councillor. We eventually went to the elected system, as dictated by the Indian Act. Coincidentally or not, it has since been down hill in many ways — economically, socially and culturally, as we struggle with two systems of governance.

Our Councillors and our Chief Councillor are currently elected on two-year terms. Council is responsible for appointments to other boards on behalf of the Ha'wiih. Elected Chief and Council 2008 to 2010 are:

- Keith Atleo (Chief Councillor)
- Johnny O. Frank
- Angus Campbell
- · Harvey Robinson
- · David Frank
- Harold Little
- Julia Atleo
- Curtis Dick
- Louie Frank
- Mark Jack
- Francis John
- Paul Robinson

1.2.3. ADMINISTRATION

We have a dynamic administrative group working on all facets of Ahousaht cultural, health, economic, and treaty-related issues. Ahousaht invites you to contact individuals who may act as a gateway to our community on specific projects.

The Ahousaht First Nation government employs approximately 35 people. Its departments include administration, education, human services, medical clinic, social services, home care, Ahousaht grocery store, transportation, maintenance, fisheries and forestry.

Ahousaht Administration and Staff t: (800) 991-1433 f:(250) 670-9696

- Pam Frank, Administrator
- Noreen Paul, Financial Controller
- · Jean Thomas, Finance Department
- Regina Thomas, Council Administrative Assistant
- Margaret Dick, Housing & Capital Projects
- Iris Frank, Housing Coordinator
- Louie Frank Sr., Treaty Manager
- Guy Louie, Treaty Negotiator
- Gena Swan, Treaty Finance Department
- · Clara Thomas, Receptionist
- Molina Dick, Medical Clerk
- · Michelle Campbell, Medical Clerk
- · Robert Atleo, Social Development Manager
- · Cecelia Titian, Social Worker
- Alec Dick, Project / Maintenance Manager
- Russell Frank, Maintenance
- Moon (James) Tom, Water Works
- Charles (Chuck) Jack, Water Works
- · Rod Sam, Water Works
- · Darrell Campbell, Fisheries Manager
- · Larry Swan, Fisheries
- · Rocky (John) Titian, Fisheries
- · MacKenzie Charlie, Fisheries

Ahousaht Holistic Centre

t: (250) 670-9558 f: (250) 670-9554

- Dave Frank, Community Human Service Manager
- Marie Donahue, Justice Worker
- · Selina Frank, Family Support worker
- · Louie Frank Jr., Youth worker
- · Darlene Dick, Alcohol & Drug Councilor
- Louie Joseph Sr., Family Violence Councillor
- Barb Atleo, Circle of Healing
- Karen Frank, Infant Development Worker
 t: (250) 670-9549
- Ramona Mark, Family Support Worker
- Arlene (Ruth) Paul, CHR
- · Linda Tashoots, Receptionist / Bookkeeper

Ahousaht Health Clinic

- Lisa Frank, Tonquin Clinic receptionist
 t: (250) 670-2509
- Michelle Robinson, NTC Nursing program
 t: (250) 670-9608
- Glenda Manson, NTC LPN Nursing program

1.2.4. APPOINTMENTS TO OTHER BOARDS

- Central Region Board: Angus Campbell
- Central Region Management Board: Angus Campbell
- Chief Treaty Negotiator: Guy Louie
- Clayoquot Biosphere Trust: Violet Clark

1.2.5. BUSINESS AND ECONOMIC DEVELOPMENT

The main economic activities in the Ahousaht community are tourism, finfish aquaculture, forestry and fishing (including shellfish). The latter two have declined in recent years. Members are employed seasonally in silviculture, water taxi transport, construction, tourism, forestry and aquaculture. There are five enterprises operated by Ahousaht Administration, including natural resources, tourism, grocery and transport ventures, as well as a minimum of 13 to 15 Ahousaht member-owned businesses in the region. These include restaurants, a gallery, tour companies, water taxis, contractors and professional services.

A protocol agreement signed in 2002 with Pacific National Aquaculture (now Mainstream Canada) provides access to Ahousaht traditional marine territory for the siting of salmon farms in exchange for employment opportunities, tenure fees and environmental monitoring and management improvements. Opportunities for farming indigenous species (e.g. Chinook) are being examined. The aquaculture industry provides 60 to 70 jobs annually for the Nation.

One forestry company, Cover Creek Enterprises (principal, Harvey Robinson) currently employs approximately ten Ahousaht members through contracts with Iisaak Forest Resources.

Government transfers make up 24 percent of total income for persons 15 years and over (contrasted against 13 percent in Ucluelet and eight percent in Tofino).

In 2003-04 Weyerhauser transferred two parcels of land adjacent to the existing reserve for community expansion. Plans are underway for a five-year development on District Lot 363 and 363A. The new development is designed to include approximately 200 new homes, an artist's village,

cultural centre, new high school and economic development facilities.

1.2.6. COMMUNITY OPPORTUNITIES

Despite census figures of 16 to 19 percent unemployment, locals report much higher rates. Chronically high unemployment and the large young population about to or recently entered into the workforce create significant pressure for job creation, education and training. Of residents 15 years and over 19 percent have less than a Grade 9 education, 56 percent Grade 9-13, 19 percent trade or other non-university and six perent university. Social and health issues continue to provide significant challenges for this remote community and impact work-readiness.

There are also several problems with community infrastructure. Housing shortage is a significant issue and a recent study indicated there are 136 dwellings in moderate to poor condition. Solid and sewage waste management is insufficient and the power supply via underwater lines is projected to last for another five to ten years.

1.3 The Tla-o-qui-aht First Nation

PRINCIPAL AUTHOR: ELI ENNS

EDITORS' NOTE / Eli Enns is a Tla-o-qui-aht political scientist who specializes in Canadian constitutional law, international dispute resolution, and the comprehensive land claims process in British Columbia. Eli is the great grandson of Now-waas-suum (Harold Charlie mitt) who was the historian and public speaker for Wickaninnish, head chief of the Tla-o-qui-aht confederation.

It is the intention of the author that this document be used to help foster healthy economic relationships between Tla-o-qui-aht and outside organizations; both for and not for profit. It is not intended to define or diminish an aboriginal right of Tla-o-qui-aht; nor is it intended to be used in a court of law or in a treaty negotiation process.

Registered membership on reserve: 323 Registered total membership: 926 Tla-o-qui-aht is a confederacy of aboriginal groups who historically were independent from one another. Tla-o-qui-aht First Nations is the 'Indian Band' mandated under the Federal Indian Act to deliver civil and human services to Tla-o-qui-aht. The hereditary governance systems and structures of Tla-o-qui-aht that exist today, and that have existed since time immemorial have a dynamic relationship with the Indian Band administration and with the general population of Tla-o-qui-aht.

The Tla-o-qui-aht First Nation resides on two separate reserves, one on Meares Island (Opitsaht) and the other at Esowista, surrounded by Pacific Rim National Park. A reserve expansion is planned for the Esowista site. The Tla-o-qui-aht First Nation (TFN) has been very active in economic development.

The keystone to understanding Tla-o-qui-aht history is understanding what the term Tla-o-qui-aht means. The following translation/interpretation was developed based on conversations with various Tla-o-qui-aht elders (including Mary Hayes and Dixon Sam Mitt, among others), fluent speakers, master craftsmen, seasoned politicians and those who participated in the exhaustive community consultation that was implemented by Tla-o-qui-aht during the Meares Island court case.

Tla-o-qui-aht is the confederation of historic native groups that once lived all around the lake system called Ha-ooke-min. Tla-o-qui-aht has been translated to mean "different people." However, it means much more than that. To begin with, aht means people, and tla-o-qui is a place in Clayoquot Sound presently known as Clayoqua. In this way Tla-o-qui-aht can be understood to mean the "people from Clayoqua."

This understanding of Tla-o-qui-aht speaks of the history of our people dating back to the early to mid 1600s. As mentioned, in former times, our ancestors were in fact not one tribe, but many small tribes and family groups who lived all around Haooke-min, which is now known as Kennedy Lake and which is where Tla-o-qui is located.

The defining event that changed the face of Tla-o-

qui-aht forever is eternalized in the name of the Esowista Peninsula. The war of Esowista was the first Great War that Tla-o-qui-aht engaged in as a single force. The people who once lived on the peninsula from Long Beach to Tofino and further north had kept tight control of ocean resources and had made it a common practice to raid the sleepy fishing villages of Ha-ooke-min to take slaves and other commodities. In our language Esowista means "clubbed to death."

Tla-o-qui-aht maintained their presence in this part of the Sound through to first contact with Europeans in the late eighteenth century. In summary, Tla-o-qui-aht, different people, are the people from Tla-o-qui; they are a confederation of many different smaller groups who once lived a very different lifestyle at Ha-ooke-min.

1.3.1. HEREDITARY SYSTEM

The following overview of the Tla-o-qui-aht hereditary system is not designed to be an official statement on our future self-government structure. I will provide a summary of the main features of the historical socio-political system of Tla-o-qui-aht; a summary of changes in that system since contact with Europeans and; a statement of current developments under way with a focus on current sensitivities that the outside participant should be mindful of when approaching Tla-o-qui-aht in relationship building.

The main features of the Tla-o-qui-aht historical socio-political system include:

- The 'fish and fuse' annual cycle, and
- Hereditary structure and social mobility.

The fish-and-fuse annual cycle characterizes the historical Tla-o-qui-aht hereditary socio-political system as akin to a watershed management system. Generally, in the spring, summer and fall months the community would be spread, like fish, throughout the territory to gather stores of resources and to prepare clothing and other wares. During the winter the fusion would happen with wedding ceremonies, coming of age ceremonies and other significant social-political events that would reshape the political landscape for the following gathering seasons. Sometimes these shifts would result in the reallocation of watershed management rites.

The socio-political structures that continued on down through the generations were both fixed and fluid. The main feature of these structures is what is called 'houses'. Houses are social subgroups based on familial ties. The hereditary structures evolved and devolved through the annual fish-and-fuse cycles and through larger epochs marked by the cycles of the passing on of chieftainships from elder generations to successors. The evolutions and devolutions were also driven by depopulations and increases in population through annexation of other local groups. Throughout these cycles of change, it was possible for limited social mobility and for individuals to increase or decrease in rank based on resourcefulness, marriages, wars etc.

The Tla-o-qui-aht hereditary system was a complex form of self-government that integrated a distinct worldview characterized by a deep understanding of ancestry and manifest evolution. A combination of massive depopulation and the institutionalization of Tla-o-qui-aht children in residential schools had a significant impact on Tla-o-qui-aht hereditary system. During the depopulation, many of the house structures of Tla-o-qui-aht's hereditary system became obsolete and therefore the number of houses also became less numerous. Residential schools systematically removed the language and deconstructed Tla-o-qui-aht families which were the basic building blocks of Tla-o-qui-aht society.

Today Tla-o-qui-aht is in the process of rebuilding through a combination of restoring functions and adapting to the modern political landscape in British Columbia. The Hereditary Chiefs who are leading Tla-o-qui-aht through this process are:

- Howard Tom
- Alex Frank (Siayasim) speaker, Reg David.
- Robert Martin
- Bruce Frank
- Ray Seitcher and George Frank (who share the Tyeeh seat)

There is currently a standing agreement that decisions regarding resource use are done through consensus of the six Hereditary Chiefs.

To make an appointment with the Hereditary

Chiefs contact the Chief Treaty Negotiator Saya (Mark) Masso – t: (250) 725-3233 or (250) 725-3343.

1.3.2. FAMILIES AND THE HEREDITARY SYSTEM

The following list of Tla-o-qui-aht family names is not an exclusive nor exhaustive list. It includes the root family names that most, if not all, current names can be linked to (for example, my last name Enns is not listed here, because I'm directly associated with the Charlie family through my father).

- Manson
- Martin
- Frank
- Tom
- Charlie
- Williams
- David
- Curley-frank
- Seitcher
- Hayes
- Joseph
- Browns
- Jackson
- Georges
- Jim

1.3.3. ELECTED SYSTEM

In our elected system of governance there is to be one member of Chief and Council for every one hundred members. There are currently eigh Council members and one Chief Councilor. Council elections are currently held every two years. A dialogue is underway for the nation to change to a four-year election cycle. The current Chief and Council are:

- · Francis Frank, Chief
- Saya Masso, Council member and Chief Treaty Negotiator
- Elmer Frank, Council member
- Simon Tom, Council member
- Marie Atleo, Council member
- · Debbie David, Council member
- · Randy Frank, Council member
- · Levi Martin, Council member
- John Williams, Council member

Because Chief and Council is a joint decisionmaking body, they should be approached as a group through a presentation at a Chief and Council meeting. The following protocol is recommended for initiating an engagement:

- Write a letter addressed to Chief and Council (copied to the Administrator, Financial Controller and Project Coordinator) requesting a timed slot at a Council meeting and/or direction to an appropriate staff member to work with:
- Follow up the letter with a phone call to the Tribal Administrator at the main office:
 t: (250) 725-3233 and/or the Financial Controller at t: (250) 725-3371.

1.3.4. ADMINISTRATION

Tla-o-qui-aht maintains two administration offices, one at Opitsaht and the other on the property of Tin Wis Resort in Tofino. They are currently making plans for a new administration and cultural center for the Nation.

- Tribal Administrator: t: (250) 725-3233
- Financial Controller: t: (250) 725-3371
 or t: (250) 266-0465
- Project Coordinator: t: (250) 725-3343
 or t: (250) 266-0471
- Tribal Parks: t: (250) 266-0431

1.3.5. APPOINTMENTS TO OTHER BOARDS

Currently, regionally focused appointments are made by the Hereditary Chiefs. Internal appointments to band committees etc. are made by Chief and Council as follows:

- Clayoquot Biosphere Trust Board of Directors: Bruce Frank
- Clayoquot Sound Technical Planning
 Committee: Eli Enns; t: (250) 266-0471
- Central Region Management Board:
 Ruben Amos
- Central Region Board: Saya (Mark) Masso
 t: (250) 725-3233 or t: (250) 725-3343
- Chief Treaty Negotiator: Saya (Mark) Masso

1.3.6. BUSINESS AND ECONOMIC DEVELOPMENT

The Tla-o-qui-aht (TFN) has been very active in economic development. They own and operate TinWis Resort, and have launched a tourismbooking center owned by their Economic Development.

opment Corporation. The Nation boasts several successful tourism, artist/carver and small business entrepreneurs. They are actively involved in expanding their community housing with a significant reserve expansion situated adjacent to Pacific Rim Provincial Park and they are working towards the establishment of a tribal park in the Kennedy Lake watershed that will "marry" economic development and environmental protection in this part of their territory. In 2008 the Nation also signed a protocol with the District of Tofino to work collaboratively towards planned development on the north end of the peninsula where several large parcels of crown land are under discussion. Like several other Nations, some TFN members (six to eight) are still involved in the fishing industry including spawn-on-kelp, and commercial salmon and halibut fishing.

- Tla-o-qui-aht First Nations Economic Development Corporation (TFNEDC):
- Contacts: Marc Masso, t: (250) 725-3233 or
 t: (250) 725-3343; Eli Enns, t: (250) 266-0471
- Tinwis Best Western Resort, t: (250) 725-4445

1.3.7. COMMUNITY OPPORTUNITIES

The Tla-o-qui-aht First Nation is currently working on a number of projects to strengthen the community. In terms of the larger ones, we currently are undergoing a broad land-use planning exercise on our traditional territories, expanding the Esowista community, investing in ecotourism, and micro-hydro, collaborating on the development of a recreational multiplex, and supporting many other sustainable community development initiatives. We welcome partnerships in any of these areas, and are always open to new ideas.

1.4 The Toquaht First Nation

REVIEWER: JACKIE GODFREY

EDITORS' NOTE / The information presented here was gathered through a review of documents, informal conversations, and editing by Jackie Godfrey, a member of the Toquaht First Nation.

Registered membership on reserve: 8 Registered total membership: 115

The Toquaht Nation is one of the smallest First Nations in terms of membership within the Nuuchah-nulth Tribal Council, and is the smallest amongst the Central Region First Nations. There are currently eight people living at the main village of Macoah, which is accessible off Highway 4 on Kennedy Lake, with the remainder of the membership living in Ucluelet, Port Alberni, and other cities in the Northwest.

According to the Maa-nulth Treaty website, there are six reserve sites. The only inhabited site is Macoah. It is located by Macoah Passage just west of Toquaht Bay on the north side of Barkley Sound. Protected by a group of Islands, Macoah is where a number of Toquaht Band Members make their home. It was populated many years ago but had lain vacant for several years. About 25 years ago nine houses were built on it and a few members moved back. The five other sites are Deekyakus, Chenatha, Dookqua, Dookqua (a), and Stuart Bay, all located within Barkley Sound.

Despite its small size, the Toquaht Nation has been a leader within the NTC and the Central Region First Nations through active political leadership, business savviness, cultural initiatives and as a proponent of the Maa-nulth Treaty.

1.4.1. HEREDITARY SYSTEM

Bert Mack is Head Chief, Kevin Mack is on Council as well as Chaa-maa-taa (Second chief). Lillian Mack is also on Council. Recently, Chief Bert Mack appointed Ann Morgan for his successor as Tyee Ha'wiilth, and she will take over these functions upon the Chief's passing.

1.4.2. ELECTED SYSTEM

Toquaht has maintained a hereditary system of governance. The Chief and Council are currently all hereditary. As part of the Maa-nulth treaty, the Toquaht Nation intends to move toward an elected Chief and Council system while maintaining traditional governance approaches. This dual system will see the first two hereditary Chiefs hold permanent seats on Council, with three other Councillors being elected every four years. Further, the government will consist of a legislative branch, an executive branch, and a people's assembly. The Toquaht Nation reserves the right to establish a judicial branch as well.

1.4.3. ADMINISTRATION

The Toquaht First Nation currently has a small administrative structure which oversees social and economic development programs, treaty, and governance coordination. The main contact for enquiries is Kevin Mack. t: (250) 726-4230)

1.4.4. APPOINTMENTS TO OTHER BOARDS

- Central Region Chiefs Administration Executive Director: Jackie Godfrey
- Central Region Chiefs: Chief Bert Mack
- Central Region Board: Chief Bert Mack
- Central Region Management Board: Gary Johnsen
- Clayoquot Biosphere Trust: Gary Johnsen
- Iisaak Forest Resources: Gary Johnsen (Chair of the Board)

1.4.5. BUSINESS AND ECONOMIC DEVELOPMENT

The Toquaht Nation and membership manage or own a number of businesses, including:

- · Barkley Sound Shellfish
- Marina at Toquaht Bay- Docking Facility and Campground
- Timber Mill at Macoah (currently not in use)
- Toquaht Development (forestry)
- Toquaht Enterprises (forestry)
- Toquaht Heritage Society
- Toquaht Management (real estate management)
- Toquaht Nation Traditional Canoe Project (in funding stage)

Individual entrepreneurs and community leaders include:

- Andrew Mack, contemporary carver
- Anne Morgan, shawl maker and language co-ordinator
- Bonnie Mack, traditional carver
- · Carlos Mack, adventure tour operator
- Charlotte, carpenter and weaver
- David Johnsen, web designer
- Dennis Hetu, contemporary carver
- Gale Johnsen, manager of Du Quah Gallery and author
- · Gloria Mack, martial arts
- Kelly Johnsen, web designer
- · Kirsten Johnsen, horticulturalist
- Lillian Mack, crochet
- Norma Sam, fish smoker
- Phillip Mack, rugby coach
- Shirley Mack, general Store
- Tess Morgan, dancer

1.4.6. COMMUNITY OPPORTUNITIES

The implementation of treaty re-establishes self-governance and control over Toquaht traditional territories. Under the Maa-nulth treaty, the Toquaht will regain control of 1,489 hectares with an option to purchase 721 more over 15 years, a significant addition to the current 199 hectares under Indian Reserves.

1.5 The Yuu-tluth-aht (Ucluelet) First Nation

PRINCIPAL RESEARCH CONTACTS: VI MUNDY AND IRIS FRANK

EDITORS' NOTE / The information presented in this section of the report stems from a workshop held with the Yuu-tluth-aht Chief and Council in October 2007. Information imparted during this workshop, together with a review of band documents and informal conversation with some of the Nation's leaders and members, creates the record reported here.

At the time of the workshop, the Yuu-tluthaht First Nation was voting on the Maa-nulth Treaty, which as of April 2008 has been ratified by the five Maa-nulth Nations (Huu-ay-aht, Uchucklesaht, Ka:'yu:'k't'h'/Che:k'tles7et'h', Toquaht and Ucluelet) and the provincial government. Some information about the treaty is included for context, but the implications of the Maa-nulth treaty has not been the sole focus of this exercise. The document is meant to describe elements of the Yuu-tluth-aht First Nation governance system, with an emphasis on preparedness for economic development opportunities.

Registered membership on reserve: 311 Registered total membership: 618

The Yuu-tluth-aht First Nation's main village is located at Ittatsoo, across the bay from the town of Ucluelet. The Nation's territory is located at the northern gateway to Barkley Sound with open access to the Pacific Ocean. Being a member of the Nuu-chah-nulth Maa-nulth Treaty Nations, the Yuu-tluth-aht is currently organizing around a post-treaty environment, and actively pursuing social and economic development. The following introduction to the community is posted on the Nation's website (www.ufn.ca), one of the most comprehensive and well-maintained community websites in the region.

Today, the community lives reasonably within their means. With a downturn of the major forestry industry, shortage of work in the fishing industry and closure of on-shore local processing plants, many members of the community are now employed in the rapidly growing tourism industry, while others are upgrading their education or gaining employment with smaller forestry companies.

Housing in the UFN community has been revived with the Grand Opening of 6 units in 2006, 6 units in 2007 and many more to come for the 2008 New Housing Year. The goal of the UFN is to continue with the planning and development of the new subdivision or Physical Development Plan (PDP), which will provide more housing units and community centres for the membership. Phase I of UFN's PDP is well underway is expected to be complete in 2008.

The children/youths (Kindergarten through Grade 12) commute to school by bus to the town of Ucluelet where they attend either Ucluelet Elementary School or Ucluelet Secondary School. On reserve educational programs are offered through the Ittatsoo Learning Centre, where students have the opportunity to upgrade through long distance education; or the Ittatsoo Preschool Daycare where a Head Start Program is delivered. During the summer, children/youth join a summer day camp where they participate in many different activities that offer them experience and encourages exercise.

The summer season is a time for community members to harvest, prepare and stock food for the winter season. During this time many items such as halibut, salmon, herring and berries are prepared traditionally by smoking or drying; or by jarring. Throughout the year other traditional foods are stocked such as deer, ducks, herring eggs, crab, sea urchin, clams, oysters and mussels.

The Ucluelet First Nation is proud to have the talent that thrives in and outside our community. There are many men and woman, who express themselves traditionally and artistically through carving, beading and weaving. Marking our time in history, the first ever totem pole was raised in March of 2005. Artist, James Cootes designed the totem with a thunderbird, killer whale, bear and a salmon. The pole is located at Quiisitis, IR 9 (Wickanninnish Beach) and sits as a welcoming figure noting a historical place where the UFN ancestors gathered during the fishing season.

1.5.1. HEREDITARY SYSTEM

The hereditary system of the Yuu-tluth-aht First Nation originates from a congregation of 17 Ucluelet tribes, which each had a Ha'wiilth (Chief) and associated Ha'houlthee. Most Ha'wiilth retained a Tsaksi (speaker on behalf of the chief) who represented the Ha'wiilth in tribal affairs. The Ha'wiilth had a number of Tupatsi, or advisors, who played an important role in influencing the direction of tribal affairs. When Europeans

arrived in the 18th century, these tribes were still vibrant as autonomous entities, operating in a manner similar to a federation. However, with the development of, dare we to say, atrocious Canadian assimilation policies for aboriginal groups, the Ucluelet tribes eventually merged to form the current Yuu-tluth-aht First Nation.

So while many of the 17 tribes are defunct today as governance structures, families are aware of which house and tribe they belong to historically. The current Tyee (head Ha'wiilth) for the Yuutluth-aht First Nation is Lawrence Jack.

Most importantly, as proposed in the Maa-nulth Treaty, the Yuu-tluth-aht Constitution sets up an integrated hereditary/elected governance system which permanently reserves a seat for one Ha'wiih on Council. Yuu-tluth-aht and the Province of British Columbia have ratified their treaty and await federal approval to move to implementation.

For people interested in a more-in-depth understanding of traditional Yuu-tluth-aht governance system, Michelle Corfield, Vice President of the Nuu-chah-nulth Tribal Council, published an excellent M.A. thesis on the topic in 2002.

1.5.2. ELECTED SYSTEM

The current Chief and Council is elected every two years, with the most recent election in June 2008. Future electoral timing may change as result of Treaty settlement. The current Chief and Council, 2008-2010 are:

- Vi Mundy, Chief Councillor
- Lorraine Mundy
- Eugene Touchie
- · Levi Touchie
- Daniel Touchie
- · Marjorie Touchie
- Allan McCarthy

1.5.3. APPOINTMENTS TO OTHER BOARDS

Appointments to the Ucluth Development Corporation are voted in directly by the membership. Yuu-tluth-aht appointments to regional boards is done through Council and includes:

- Clayoquot Biosphere Trust: Larry Baird (Co-chair)
- Central Region Board: Robert Mundy (Co-chair)
- Central Region Management Board: Larry Baird
- lisaak Forest Resources: Larry Baird
- Nuu-chah-nulth Tribal Council: Dr. Michelle Corfield, Vice-President (elected).

1.5.4. ADMINISTRATION

The Yuu-tluth-aht First Nation has developed functional administrative structures and policies that set a base for good governance going forward. According to Council members who attended the workshop in October 2007, there is a clear structure as to who is in charge (fisheries, forestry, land-use planning) and importantly a number of documents that explain the Nation's protocols and frameworks for economic engagement (for example in forestry). These templates are useful, administrative staff is engaged and competent, and the Nation is now gearing up for implementation of the new constitution.

1.5.5. BUSINESS AND ECONOMIC DEVELOPMENT

In the past, one of the challenges for economic development was that everything had to go through Indian and Northern Affairs Canada (INAC), which was a deeply frustrating process. Joint ventures were almost impossible to develop as they quickly got mired in red tape and federal policy and legal control. The post-INAC environment is extremely exciting, but it is hard to see how things will develop going forward. Now that the Nation will be in control of its own affairs, the biggest challenge will be to provide skills & employment development in addition to direct investment.

Employment with the Ucluelet First Nation is minimal; however, as economic development grows more employment opportunities will become available. To date, the UFN are in

partnership with companies such as Hittatsoo Limited Forest Company, UFN Holdings Company Ltd., Eagle Rock aggregates project, Upnit Power Corporation project and the Ucluth Development Corporation (which owns the Thornton Motel in Ucluelet). The UFN also holds a 20-percent ownership interest in the lisaak Forest Resources Ltd. and Mamook/Coulson Forestry Ltd.

1.5.6. COMMUNITY OPPORTUNITIES

During the workshop with Yuu-tluth-aht Council in October 2007, the following governance and community opportunities were identified by Council members:

On the political side, the leadership wonders what the post-treaty environment will mean for key institutions, such as the Central Region Board, Central Region Chiefs, NTC, etc. There are some unknowns in terms of how self-governance might change relationships over the long-run. Yuu-tluthaht for instance is developing projects with other Barkley Sound nations. There is a sense that it will be important to determine how institutions that were created as bridges to treaty transform themselves in a post-treaty environment.

On the social side, one of the key questions is how to attract people back to the community. The housing situation has dramatically improved with some innovative projects. The next step may be to create jobs so that people can feel drawn back "home."

Finally, the current treaty opens many opportunities for economic development. Namely, the Nation will increase its legal jurisdictional area from 199 hectares to 5,346 with an extra 216 hectares pre-approved land for purchase.

1.6. Summary Table

TABLE 1. 2008 NUU-CHAH-NULTH CENTRAL REGION GOVERNANCE FACTS

	Yu-cluth-aht	Toquaht	Tla-o-qui-aht	Ahousaht	Hesquiaht
Date of last election	June 16, 2008	1980s	May 5, 2008	May 20, 2008	November 28, 2006
Term of office	2 years	Appointed	2 years	2 years	4 years
Tyee	Lawrence Jack	Bert Mack	Ray Seitcher & George Frank	Lewis George	Dominic Andrews
Other hereditary chiefs		Kevin Mack	Howard Tom	Bill Keitlah Jr.	Vince Ambrose
			Robert Martin	Shawn Atleo	Mike Tom
			Bruce Frank	from almagated tribes	Eddy Jones
			Ray Seitcher	Edgar Charlie	
				Ron George	
				James Swan	
Elected chief	Vi Mundy	Bert Mack	Francis Frank	Keith Atleo	Joe Tom
Elected councillors	Lorraine Mundy	Kevin Mack	Saya Masso	Johnny O. Frank	Con Charleson
	Eugene Touchie	Lillian Mack	Elmer Frank	Harvey Robinson	Felix Jackson
	Levi Touchie		Simon Tom	David Frank	Carol-Ann Hilton
	Daniel Touchie		Marie Atleo	Harold Little	Bruce Lucas
	Marjorie Touchie		Debbie David	Julia Atleo	Greg Charleson
	Allan McCarthy		Randy Frank	Curtis Dick	Priscilla Sabbas
			Levi Martin	Louie Frank	
			John Williams	Mark Jack	
				Francis John	
				Paul Robinson	
Total population	618	115	926	1851	657
Population on reserve	311	8	323	660	179

CHAPTER 2:

Central Region Governance

PRINCIPAL AUTHOR: SHARMALENE MENDIS-MILLARD

Hishuk-ish ts'awalk (everything is connected)

"Without understanding Hishuk-ish ts'awalk, engagement with the nations soon becomes meaningless"

-Greg Charleson, Hesquiaht First Nation.

While the previous chapters highlight the distinct nature and histories of the five Central Region Nations (Hesquiaht, Ahousaht, Yuu-tluth-aht, Toquaht, Tla-o-qui-aht), there are many ways in which these nations are inter-connected through mutual governance and economic development institutions. Understanding how, when, and where the nations intersect is critical for effective economic development engagement. Although this understanding was not always evident, even among the nation's themselves, one thing resonated across all communities: that the Nuu-cha-nulth notion of Hishuk-ish-tsa'walk is the over-arching principle in good governance, and as a result inter-nation relationships and organizations are often a series of circles within circles.

A series of institutions and governing boards exist in the region to engage First Nations in economic development and land and resource planning. These are outlined below.

2.1. Central Region Board

2.1.1. HISTORY

The provincially-funded Central Region Board (CRB) was created as a result of the historic twoyear Interim Measures Agreement (IMA) in 1994. This agreement acknowledged that "the Ha'wiih (Hereditary Chiefs) of the First Nations have the responsibility to conserve and protect their traditional territories and waters for generations which will follow"⁴. The IMA was a negotiated agreement between the Central Region Chiefs (CRC) and the Province of British Columbia to define the terms of co-management of land and resource use and operations during treaty negotiations.

The IMA was extended twice in April 1996 and March 2000 to become the Interim Measures Extension Agreement: A Bridge to Treaty dated on March 28, 2000. As of April 2008 the IMEA has been re-extended for one further year with funds provided to support the Central Region functions and administration and the Central Region Board (CRB).

2.1.2. ROLES AND RESPONSIBILITIES

The role of the CRB is to deal with all aspects of resource management and land use planning in the Clayoquot Sound region. The CRB is a final stop for reviewing projects and plans that pertain to any of the Central Region First Nation territories.

The CRB is responsible for reviewing and providing recommendations on all proposed development plans relating to Clayoquot Sound. The primary functions of the CRB are to:

- Provide advice to the Parties, including the Province of British Columbia and the Ha'wiih (Hereditary Chiefs) of the Central Region First Nations (Tla-o-qui-aht, Ahousaht, Hesquiaht, Toquaht, and Ucluelet First Nations) on planning processes and strategic initiatives affecting resource management and land use planning;
- Participate in the development of a regional economic development strategy;
- Review plans related to the alienation, conservation and protection of land, water or marine resources;
- Monitor the activities of the Clayoquot Sound

⁴Clayoquot Alliance for Research Education and Training (CLARET), 2004.

Planning Process, which implements the Scientific Panel recommendations and other resource and land use planning initiatives agreed to by the Parties (CRB, 2008b);

- Initiate new work where necessary;
- Monitor the fiduciary obligations of the Crown;
- Hear public concerns on resource management and land-use planning, and make recommendations to the Parties;
- Carry out planning tasks or projects as directed by the Parties; and
- Develop an annual operational plan for review and approval by the Parties.

When reviewing and making recommendations on resource and land use plans, the CRB consults with local communities at the direction of either the CRC or the Provincial Government. (Please see http://www.centralregionboard.com/responsibilities.html for more information about the review process and conditions.)

The NTC does not have any formal relationships or direct dealings (e.g., through joint meetings or strategic planning sessions) with the NEDC, CRB or CRMB, but all of these bodies serve the Central Region First Nations.

2.1.3. STRUCTURE

The CRB links the Central Region First Nations, the Provincial Government and local communities in "a joint management process for resource management and land use planning" (CRB, 2008c). The Central Region Chiefs do not control the CRB but have representatives that sit on the Board. Administratively, the CRB consists of five First Nations representatives (one from each Nation), five non-Native representatives appointed by the Province of British Columbia, and two co-chairs — one First Nation and one provincially-appointed.

The CRB reports to the Central Region Chiefs through the First Nations Co-Chief and the CRC Executive Director. (The Executive Director, who is currently Jackie Godfrey, is the "face" of the CRC.) The non-First Nations representatives report to the province through the provincially-appointed Co-Chair.

2.1.4. ADMINISTRATION

The CRB maintains an office in the Central Region Chiefs Administrative Building on the Itatsoo Reserve. The Director of the Secretariat is Peter Ayres.

CONTACT INFORMATION:

The Central Region Board Administration P.O. Box 790 Ucluelet, BC VoR 3A0 t: (250) 726-2446

f: (250) 726-2446 f: (250) 726-2488

Website: www.centralregionboard.com Email: crb@ukeecable.net

2.2. The Central Region Management Board

2.2.1. HISTORY

In 1995, The Central Region Management Board (CRMB) was formed as part of the Clayoquot Interim Measures Extension Agreement. This Board essentially "consolidated" the range of lending and business development functions formerly managed by Ma-Mook Development Corporation and the Economic Working Group.

2.2.2. ROLES AND RESPONSIBILITIES

As an economic development board, the CRMB is responsible for developing and managing economic initiatives that benefit the five Central Region Nations collectively. It essentially acts as the implementer of regional economic development projects that the CRC wish to collectively put forward.

Funding for the CRMB is provided through the IMEA Program from the provincial government. These funds are held in a bank account called the Central Region First Nations Holding Society (CRFNHS), maintained by the Chiefs.

There are no formal links between the CRMB and CRB. However, the managers of individual companies that operate under the auspices of the CRMB present information and updates to the CRB on a regular basis.

2.2.3. STRUCTURE

Each Central Region Nation appoints a representative to sit on the CRMB. The Chair of the Central Region Chiefs also holds a seat on the CRMB and provides another communication link to the Chiefs. The Executive Director of the Central Region Chiefs Administration attends most meetings. As of March 2008, the CRMB representatives were:

- Co-chair, Central Region Chiefs: Carol-Anne Hilton (from Hesquiaht) * not confirmed
- Ahousaht representative: Angus Campbell
- Tla-o-qui-aht representative: Ruben Amos
- · Hesquiaht representative: Cecil Sabas
- Yuu-tluth-aht representative: Larry Baird
- Toquaht representative and CRMB Chair: Gary Johnsen

The CRMB has no executive, so executive functions and daily administration (e.g., writing pay cheques) is done through the office of the Central Region Executive Director, which is comprised of the Executive Director, three staff and the secretariat for the CRB.

As of 2008, the economic initiatives in the Clayoquot Sound Region owned by the Central Region First Nations and overseen by the CRMB include:

- Tree Farm Licence (TFL) 54 Ma-mook/Coulson Forestry Company is a joint venture partnership established in 2007 between Ma-mook Development Corporation (51%) and Coulson Forest Products (49%). The company has a Board of Directors that includes two representatives from the CRMB and three from Coulson Forest Products. Operations are managed through Coulson Forest Products staff and offices in Port Alberni;
- TFL 57 lisaak Forest Resources is 100 percent owned by the five Nations. For 18 months up until July 30, 2008, lisaak was managed, under contract, by Ecotrust Canada. Ecotrust Canada secured the assistance of Triumph Timber to support the operations side of the business. lisaak Forest Resources has a Board of Directors comprised of the same people who represent the Chiefs on the CRMB. Gary Johnsen is currently the Board Chair of lisaak.
- Eco-Industrial Park is a commercial subdivision with plans for a mobile home park development to be owned and operated by the Central Region.

· Commercial property on Main Street, Tofino

2.2.4. ADMINISTRATION

The Central Region Management Board is not currently supported by its own administration. It receives support from the Central Region Chiefs Executive Director (Jackie Godfrey), the Director of Economic Development (Dave Jacobsen), the Central Region accountant (Pearl Touchie) as well as the Central Region secretary (Noreen Frank).

CONTACT INFORMATION:

P.O. Box 790 Ucluelet, BC VoR 3A0 t: (250)-726-2446 f: (250) 726-2488

Website: www.centralregionboard.com Email: jgodfrey@ukeecable.net

CHAPTER 3:

Nuu-Chah-Nulth Regional Governance

3.1. Nuu-chah-nulth Tribal Council

3.1.1. HISTORY

The Nuu-chah-nulth Tribal Council began as the West Coast Allied Tribes in 1958, but then incorporated as a non-profit society called the West Coast District Society of Indian Chiefs in 1973. In 1979, the name was changed to the Nuu-chahnulth Tribal Council (NTC) (NTC, 2008).

The northern boundary of Nuu-chah-nulth territory begins on the west coast of Vancouver Island at Brooks Peninsula and the southern boundary is at Port Renfrew. The territory extends inland about halfway across the island to encompass Gold River and Port Alberni. There are fourteen tribes that comprise the Nuu-chah-nulth Nations. These tribes share many aspects of their culture, language and traditions. Each Nation can have several "houses" that are centered on a Ha'wiih (hereditary chief) who is responsible for their Ha'houlthee (chiefly territories) (NTC, 2008).

The fourteen Nuu-chah-nulth First Nations are divided into three regions:

- Southern Region: Ditidaht, Huu-ay-aht, Hupacasath, Tse-shaht, and Uchucklesaht;
- Central Region: Ahousaht, Hesquiaht, Tla-o-qui-aht, Toquaht, and Ucluelet; and
- Northern Region: Ehattesaht, Kyuquot/ Cheklesahht, Mowachat/Muchalaht, and Nuchatlaht.

3.1.2. ROLES AND RESPONSIBILITIES

The NTC provides programs and services to approximately 8,000 registered members, of which about 2,000 live off reserve (NTC, 2008a). The Central Region is by far the largest component of the NTC at the present time.

The role of the NTC is to represent its member nations and provide a variety of programs and services to them. It can coordinate projects (i.e., fisheries, training), oversee issues that overlap jurisdictions and can take advantage of economies of scale or cross regional planning opportunities. As well, it can act as a sounding board and coordinator on many issues of common concern.

The NTC operates many programs that help further the wellbeing of the communities within their sphere of influence. The NTC provides programs for its members in the following areas:

- Child Welfare
- Fisheries
- Economic Development
- Membership
- Education & Training
- Financial Administrative Support
- Employment & Training
- Infrastructure Development
- Health
- Newspaper (Ha-Shilth-Sa)
- Social Development
- Teechuktl (mental health)

The NTC works with its membership through a programs/services funding formula where each nation receives some portion of their funding based on population and some portion of their funding based on program application. Some programs (child welfare, fisheries, and training) are administered by NTC staff on behalf of the bands. As treaties are negotiated or as capacities build within individual nations, new funding agreements are being negotiated annually. This is shifting the emphasis away from centralized programs towards a greater degree of bandmanagement.

3.1.3. STRUCTURE AND ADMINISTRATION

The Nuu-cha-nulth Tribal Council draws on the resources of fourteen tribes to provide staff and expertise. Not all staff, however, are members of its member nations.

The NTC is presided over by a President, Vice-President and an Executive Director.

To ensure all areas have access to the administrative body, staff positions are organized to ensure staff coverage for all regions. These include office managers for the Southern and Central Region and Northern Region, secretaries, receptionists and a file clerk.

The NTC Board of Directors is comprised of the elected Chiefs from each Nation.

CONTACT INFORMATION:

Nuu-chah-nulth Tribal Council 5001 Mission Road PO Box 1383 Port Alberni, BC V9Y 7M2 t: (250) 724-5757 f: (250) 723-0463 Website: http://nuuchahnulth.org/index.html

President: Mexis, Tom Happynook Vice President: Michelle Corfield Executive Director: Florence Wylie

3.2. Nuu-Chah-Nulth Economic Development Corporation (NEDC)

3.2.1. HISTORY

The Nuu-chah-nulth Economic Development Corporation (NEDC) was incorporated in 1984 under the Canada Corporations Act as a not-for-profit organization. Although it is not tied directly to the NTC, it was formed to help the Nuu-chah-nulth people achieve economic and social independence by providing financial assistance and advisory services (NEDC, 2008a). NEDC manages a number of funding programs aimed at enhancing economic development in the region.

3.2.2. ROLES AND RESPONSIBILITIES

The NEDC is an aboriginal corporation dealing with financial, banking and business development services. It plays a major role in helping Nuu-chah-nulth communities by seizing all existing and emerging opportunities and building on the new economy. It encourages rural economic development and entrepreneurship through services available to all Nuu-chah-nulth people living and operating in the Nuu-chah-nulth Territory (NEDC, 2008a).

NEDC is a one-stop-shop for programs and services related to business and economic development. When you call, you will be directed to the appropriate employee who may best serve your needs. What you need to do prior to phoning is to decide what you want to do (e.g., start your own business).

Businesses are encouraged to contact both First Nations Band offices and NEDC if interested in pursuing economic development opportunities. NEDC follows the direction of the Band in question.

NEDC disseminates information about economic development opportunities to the Nuu-chah-nulth First Nations communities. NEDC may also facilitate the process of working with Bands by matching proposals to applicable tribes or circulating a proposal to all tribes to assess interest. In addition, they will provide subsequent assistance for joint ventures.

All processes are driven by the Bands in question.

NEDC acts as a bridge between businesses and

First Nation communities as long as there is

interest from the Band.

NEDC is owned by the Nuu-chah-nulth First Nations who provide the direction and sets priorities for the NEDC. The NEDC is funded by and provides information to the NTC. Within Nuu-chah-nulth territories services are offered more broadly to all Nuu-chah-nulth, Aboriginal and Métis peoples — free of charge. Some programs are offered throughout Vancouver Island and on the Mainland. If a Nuu-chah-nulth person needs services outside of the province, NEDC will put that person into contact with the organization that provides similar services in that locality.

Federal and provincial economic development programs are provided through this corporation. Contribution programs include:

- Commercial financing
- Business support (e.g., business planning)
- · One-on-one business counselling
- Business workshops and conferences

Many programs are run in cooperation with Aboriginal Business Canada (ABC) and can be found on the ABC website (www.ainc-inac.gc.ca/ps/abc/index-eng.asp) or from the links on the NEDC website through the NEDC Business Equity Program webpage (www.nedc.info/bep.php).

These programs include:

- Loans
- Business Equity Program (offered through ABC)
- Youth Entrepreneurship
- Mentoring Program
- First Citizens Fund
- Business Directory

The last program is worth mentioning in more detail. Due to the increasing number of successful First Nations business that have arisen over the past few years, the NEDC has compiled a business directory to help people find enterprises that match their inquiries. It also serves as a great tool to inspire other First Nations people to follow their entrepreneurial dreams and the NEDC is there to help.

The directory is organized by business category and contains contact information for all of the Nuu-chah-nulth First Nation Bands. This can be a valuable, online tool for those exploring NEDC opportunities with and within Nuu-chah-nulth First Nations. To access the directory, visit www.nedc.info/businessdirectory.php.

3.2.3. ADMINISTRATION

The Board of Directors for NEDC is comprised of 20 members, one from each of the 14 member Tribes of the Nuu-chah-nulth Tribal Council (NTC), 5 members-at-large and an appointee from the NTC, normally one of the three Co-chairpersons (NEDC, 2008a). At present, the NTC representative is the NTC Vice President, Dr. Michelle Corfield.

Funding is received through ABC, an Indian and Northern Affairs Canada (INAC) program aimed at "[maximizing] Aboriginal people's participation in the economy through business development" (ABC, 2008).

ABC works with a network of fifty-four aboriginal financial institutions, including the Aboriginal Capital Corporations, the Aboriginal Community Futures Development Corporations and other Aboriginallyowned or controlled lending institutions (ABC, 2008).

CONTACT INFORMATION:

Nuu-chah-nulth Economic Development Corporation (NEDC) Main Office 7563 Pacific Rim Highway

P.O. Box 1384 Port Alberni, BC V9Y 7M2

t: (250) 724-3131

f: (250) 724-9967

Toll Free: 1-866-444-6332 Website: www.nedc.info Email: nedc@nedc.info

3.3. Nuu-Chah-Nulth Employment and Training Program (formally the Nuu-chah-nulth Employment and Training Board)

3.3.1. ROLES AND RESPONSIBILITIES

The Nuu-Chah-Nulth Employment and Training Program (NETP) is a program that seeks to help all aboriginal people with education and training. The overall mission of the NETP is to increase the quality of life, self-reliance and economic prosperity of aboriginal people and organizations within the Nuu-chah-nulth Tribal Council region by supporting and empowering career and employment aspirations (NETP 2008b).

The NETP is associated with the Aboriginal Human Resources Development Strategy (AHRDS) through the British Columbia Aboriginal Human Resource Society (BCAHRS), a provincial organization that aims to develop strategies to help all First Nations people achieve their employment and career goals (BCAHRDS, 2008a).

The NETP covers the West Coast area from Ditidaht First Nation in the south and First Nation communities in Port Alberni in the east to the Ka:'yu:'k't'h'/ Che:k'tles7et'h' First Nation in the north.

3.3.2. ADMINISTRATION

NETP's connections with larger organizations and their resources, such as North Island/ Nuu-chahnulth Tribal Council Aboriginal Management Society (NINTCAMS) and the BCAHRDS, provide it with a much larger field of expertise and administrative capacity. NINTCAMS funds the NETP as one of ten Aboriginal Human Resources Development Societies in British Columbia and one of seven represented by the BCAHRDS (BCAHRDS, 2008b). These societies are organized and funded through federal programs administered as Human Resources Development Agreements (AHRDAs). AHRDAs are created to deliver labour market programming across Canada that is consistent with the Aboriginal Human Resources Development Strategy (AHRDS) (Service Canada, 2008). NETP programs and services include the following:

- Adult Basic Education
- Employment Counselling
- A-'m'aa-sip (Structure of Intellect or SOI profiling and remedial solutions)
- Kuutiis (employability and skills training)
- BladeRunners (entry-level construction training and job-placement)
- Financial Assistance for Trades Training

Staff include an employment counsellor, coordinator, job coach, SOI education specialist, SOI facilitator and program advisor. The NETP Advisor can be reached through the main NETP office in Port Alberni, located in the NTC building.

CONTACT INFORMATION:

Nuu-chah-nulth Employment and Training Program (NETP) PO Box 1383 Port Alberni, BC V9Y 7M2 Canada t: (250) 724-5757 f: (250) 723-0463 Website: www.nuuchahnulth.org/ tribal-council/netb.html

Email: info@netb.ca

North Island Nuu-chah-nulth Tribal Council

Aboriginal Management Board Suite 103 2005 Eagle Drive Campbell River, BC V9H 1P9 t: (250) 286-3487

3.4. Uu-a-thluk

3.4.1. HISTORY

Uu-a-thluk means "taking care of" in the Nuu-chah-nulth language and is the Nuu-chah-nulth aquatic management organization. This organization was established with financial support from the federal government in recognition of the need to manage aquatic resources wisely together with the many sectors and interests working in the area. The philosophy that drives the organization is the idea that working cooperatively with other governments, communities and individuals is required to achieve sustainable and fruitful management (Uu-a-thluk, 2008a).

3.4.2. STRUCTURE

Uu-a-thluk' members are from the fourteen member Nations of the NTC as well as the Pacheedaht Nation in the southern part of the Nuu-chah-nulth territory (Uu-a-thluk, 2008a).

Uu-a-thluk consists of (Uu-a-thluk, 2008c):

 The Council of Ha'wiih, which includes the following First Nations: Ka:'yu:'k't'h'/ Che:k'tles7et'h', Nuchatlaht, Ehattesaht, Mowachaht/Muchahtlaht, Hesquiaht, Ahousaht, Tla-o-qui-aht, Ucluelet, Toquaht, Uchucklesaht, Tseshaht, Hupacasath, Huu-ay-aht, Ditidaht and Pacheedaht.

3.4.3. ROLES AND RESPONSIBILITIES

Uu-a-thluk publishes a quarterly newsletter that has information about projects, people and opportunities related to aquatic resource use in the region. It is available at http://uuathluk.ca/communication.htm, or by email subscription (Uu-a-thluk, 2008b).

3.4.4. ADMINISTRATION

The Uu-a-thluk administration includes a Joint Technical Working Group and a Secretariat: The Joint Technical Working Group was set up to allow a forum for First Nations and government, represented by the Department of Fisheries and Oceans (DFO), to work together to solve problems and allow communities to take advantage of conservation and economic opportunities. The Secretariat, which performs core administrative functions, includes biologists, managers, outreach, capacity development, fundraising and economic development. This body conducts the work of the organization under the direction of the council of Ha'wiih.

CONTACT INFORMATION:

P.O. Box 1383 Port Alberni, BC V9Y 7M2 t: (250) 724-5757 f: (250) 724-2172 Website: http://uuathluk.ca/

Email: info@uuathluk.ca

3.5. West Coast Vancouver Island Aquatic Management Board (AMB)

3.5.1. HISTORY

The West Coast Vancouver Island Aquatic Management Board is one of Canada's only co-management bodies for aquatic ecosystems. During the 1980s and 1990s, the federal government and coastal communities came to agree that a gap had to be closed; aquatic management decisions should start to include regional voices and representation, mainly coastal communities, fishermen, and First Nations.

3.5.2. ROLES AND RESPONSIBILITIES

The AMB is a forum for the coastal communities and other persons and bodies affected by aquatic resource management off the West Coast. Through this forum they can participate more fully with governments in all aspects of management and provide recommendations to DFO. The board includes representatives from four levels of government, including the Nuu-chah-nulth First Nations.

The Board has been mandated to:

- be the primary forum on aquatic resource policy specific to the management area.
 Local aquatic resource policy issues with implications outside of the management area are to be linked and coordinated with coastwide processes.
- be a key source of advice to decision-makers on coast-wide aquatic resource policy relating to the management area.
- undertake integrated aquatic resource management responsibilities in the management area in cooperation with the relevant government agencies.

The board makes decisions and recommendations both on the conservation of aquatic resources and input on associated economic development opportunities.

3.5.3. STRUCTURE

The Board consists of

- two members appointed by the Government of Canada
- two members appointed by the Province of British Columbia
- two members appointed by Nuu-chah-nulth Tribal Council
- two members appointed by the regional districts
- eight non-government members jointly appointed by the governments pursuant to nominations solicited from coastal communities and other persons and bodies affected by aquatic resource management in the management area (i.e. commercial harvesters, First Nation harvesters, recreational sector, aquaculture, conservation)

The geographic scope of the Board corresponds with Nuu-chah-nulth Ha-houlthee, which extends seaward from Cape Cook on Brooks Peninsula to Solander Island, to the international boundary along the entrance to Juan de Fuca Straits, then true north to Sheringham Point. Inland boundaries generally follow the height of land along watersheds dividing Vancouver Island.

Decisions are made by consensus.

3.5.4. ADMINISTRATION

The Executive Director is Denise Dalmer, who can be reached at t: (604) 421-1261.

Co-Chairs include:

Tom Pater and Tom Happynook

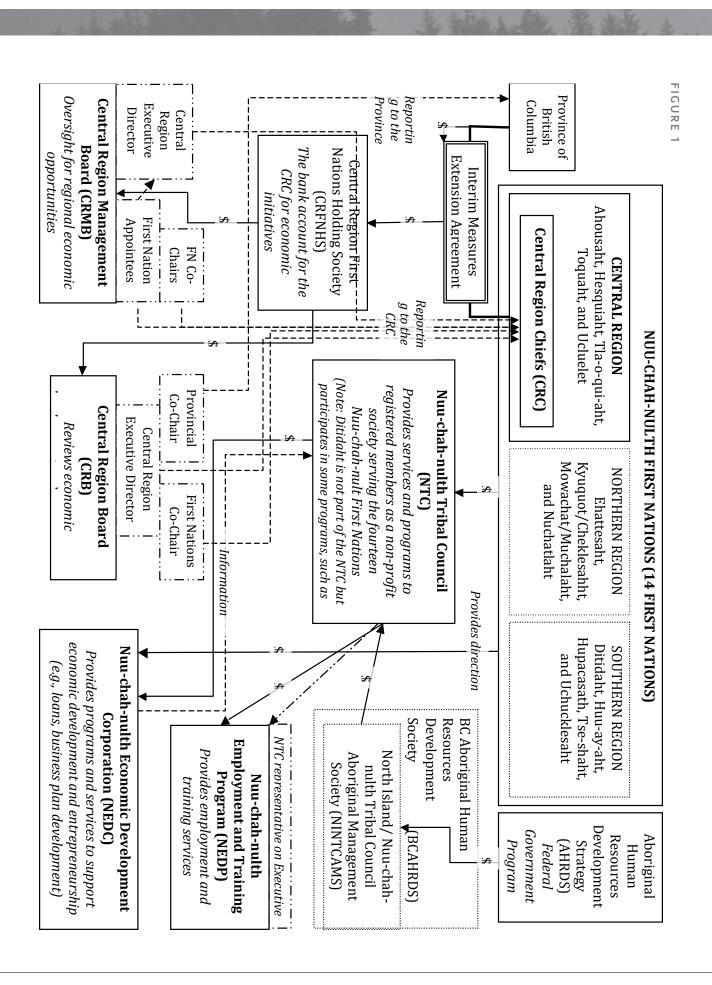
3.6.Summary of Organization Relationships

Figure 1 (see following page) illustrates the governance structure and primary roles of the key organizations mentioned in this chapter, and how they relate to each other. As one research contributor mentions, the maze of relationships reflects the complex junctions of fundamentally unique and distinct First Nations which continue to work together towards the betterment of all communities.

3.7. Governance and Engagement Summary

The first point of contact for businesses wishing to engage with First Nations is the Band office of the First Nation of interest. For regional projects, contact the NEDC or the Central Region Chiefs Administrative Office.

Proposals that affect land-use and resource management in the Clayoquot region should be brought to the attention of the CRB Secretariat, especially if the proposal will have an impact on the environment. Once the proposal has been prepared and passed through all necessary review agencies, it then goes to the CRB for review who then may approve, reject or request modifications to the proposal.



CHAPTER 4:

British Columbia First Nation Governance Structures

4.1. BC Union Chiefs and Assembly of First Nations

4.1.1. HISTORY

The Union of British Columbia Indian Chiefs (UBCIC) was formed in 1969 partly in response to the federal government's 1969 White Paper, which aimed to assimilate Canada's First Peoples in mainstream Canadian society. Also at this time many First Nations saw the need to work together in the face of policies aimed at driving them apart (the creation of the Assembly of First Nations is case in point). This, along with believing that knowledge is power, provides incentive to share ideas and resources (www.ubcic.bc.ca/about/).

To this end, between 1969 and 1975, the UBCIC strengthened its ties with a national aboriginal organization, then the National Indian Brotherhood (NIB) — now known as the Assembly of First Nations (AFN). Subsequently, the UBCIC initiated a community dialogue between First Nations, which led to the Aboriginal Rights Position Paper in 1978 (www.ubcic.bc.ca/about/history.htm).

The UBCIC has consistently lobbied on behalf of the First Nations within the Province of British Columbia. Today, it works closely with other aboriginal organizations and councils to help ensure that Aboriginal rights and title are upheld.

4.1.2. ROLES AND RESPONSIBILITIES

The UBCIC was the first provincial aboriginal organization to represent on-reserve Indian people in BC. Working on the principle that they will be stronger working together, the goal of the UBCIC is to provide the aboriginal people of BC with a voice. They work by supporting the work of their people, whether at the community, nation or international level to gain and retain recognition of aboriginal rights and respect for their cultures and societies.

Since 1973 the UBCIC has opposed the federal government's claims and treaty-making processes because they require Aboriginal people to surrender Aboriginal title and rights. (http://www.ubcic.bc.ca/about/history.htm).

The UBCIC has fine tuned what have remained three of its most important functions: the promotion of Indian values, information-sharing and the training, or capacity-building of people from BC's Indian communities. Over the years, the UBCIC has been involved in all important issues affecting Aboriginal people.

According to the constitution, the objectives of the society are: (www.ubcic.bc.ca/about/constitution.htm)

- To advance and improve the level of educational achievement of the Indian people of British Columbia.
- To provide a comprehensive program consistent with those of a charitable organization for the relief of poverty among the Indian people of British Columbia, so that the social conditions and life expectancy of the Indian people may be improved.
- To provide a central organization for uniting together the Indian people of British Columbia for the purposes of settlement of Land Claims and Aboriginal Rights.
- To protect the environment in our hereditary territories and enforce the rights of Indian peoples as set out in the Union's position paper Aboriginal Title and Rights.
- To represent the Indian people of British Columbia and to be their official spokesperson for the purposes of the Society.

There are accordingly several departments or issue areas that the UBCIC works in:

- Policy Analysis Department Primarily in the areas of child welfare, health and education, guided by a three-member Social Development Committee appointed by the UBCIC Chiefs' Council. Provides technical support to various provincial policy tables including the Joint Aboriginal Management Committee and Technical Working Group, Aboriginal Chairs Caucus, BC Aboriginal Health Network and the Aboriginal Political Leadership.
- Research department
- Land rights research specialists
- Provide research skills training to BC's aboriginal community
- Monitoring and addressing access to information issues faced by First Nations researchers.
- · Resource centre
- Archival records of the Union of BC Indian Chiefs
- Research database
- Non-lending library
- Research support

4.1.3. GOVERNING STRUCTURE

The Union's organizational structure is very similar to a labour union; it is a democratic organization that takes direction from its grassroots members. In this case, chiefs, elders, community members, women, youth and spiritual leaders. (See http://www.ubcic.bc.ca/about/constitution. htm

The Chief's Council is the governing body of the UBCIC. Policies and resolutions of the UBCIC are determined at the general meetings and the councillors are responsible for implementing them.

Meetings of the Chief and Council are held as often as the business of the UBCIC requires, which is at least every three months. A quorum of Chiefs' Council consists of five members who are Councillors (or their Alternate).

EXECUTIVE COMMITTEE

The officers of the UBCIC are: President, Vice-President and Secretary-Treasurer, who form the Executive Committee of the UBCIC. Each holds office for a term of three years. The Executive Committee is responsible for upholding the Aboriginal title and rights position of the UBCIC.

MEMBERSHIP

The UBCIC is made up of three classes of membership (to which a fee structure is applied):

- Full membership allows one representative from each Indian Band in BC. The representative should be the elected chief of the Band unless the band electorate chooses another member of their band.
- Active membership is any member of an Indian Band in BC who is elected as councillor. Three other organizations (Indian Homemakers Association of BC; BC Native Women's Society and Native Youth Movement) may also be active members.
- Honorary Members are the hereditary Chiefs of the Indian Bands in BC who are acknowledged by their respective Bands through resolutions.

CURRENT LEADERS

- Grand Chief Stewart Phillip (Penticton Indian Band), President
- Chief Robert Shintah (Ts'kw'aylaxw),
 St'at'imc Nation, Vice President
- Chief Lynda Price (Ulkatcho), Carrier Nation, Secretary-Treasurer

4.1.4. RELATIONSHIP WITH THE NUU-CHAH-NULTH TRIBAL COUNCIL

The Union of BC Indian Chiefs tries to represent all First Nations within British Columbia and has tendrils throughout the First Nations bands across the province.

Although there are no formal connections between the NTC and the Union of BC Indian Chiefs, the UBCIC represents the individual bands and band members that comprise the NTC.

4.1.5. RELATIONSHIP WITH CENTRAL REGION FIRST NATIONS

The Central Region First Nations, like all other Nations across the province, can be members of the UBCIC if they pay their membership dues. Since the Chief's Council is composed of all full and active members, each First Nation potentially has a voice at the table on issues that may concern them.

CONTACT INFORMATION

VANCOUVER:

500 - 342 Water Street, Vancouver, BC, V6B 1B6, Canada t: (604) 684-0231, f: (604) 684-5726

KAMLOOPS:

345 Yellowhead Highway, Kamloops, BC, V2H 1H1, Canada t: (250) 828-9746, f: (250) 828-0319

4.2. Assembly of First Nations

4.2.1. HISTORY

http://www.afn.ca/article.asp?id=59

There are many issues which led to the formation of the Assembly of First Nations (AFN). It grew out of the need for First Nations peoples to meet the challenges that threatened their unique identities and rights as the indigenous people of what is now called Canada.

The 1927 Indian Act outlawed potlatch ceremonies, native languages, traditional religions, as well as the formation of aboriginal political organizations. First Nations rezlized that a united voice was needed to lobby for their survival as a people.

The "League of Indians in Canada" was formed after the First World War, but gained little recognition and soon disbanded. After the Second World War, First Nations formed the North American Indian Brotherhood (NAIB), but lack of public support across Canada, government resistance and internal problems resulted in the organization being disbanded by the early 1950's.

Another attempt was made in 1961 with the formation of the National Indian Council. It represented treaty and status, the non-status and the Métis people, who were three of the four

major groups of Aboriginal people in Canada. The stated purpose of the National Indian Council was to promote "unity among all Indian people." This organization split up in 1968. Thereafter, the Status and Treaty aboriginal groups formed the National Indian Brotherhood (NIB), while the non-status and the Métis groups remained united and formed the Native Council of Canada.

In 1969 the Government of Canada produced a White Paper policy calling for the removal of First Nations from the Canadian Constitution. It also recommended that First Nation peoples be assimilated into the mainstream of Canadian society. The NIB rallied and successfully defeated this White Paper in Ottawa.

Despite this and other successes, concerns over true cross-Canada representation emerged and a restructuring began over the next decade.

As a result of this the NIB became the Assembly of First Nations in 1982. Instead of it being an "organization of representatives from regions" the AFN became an "Organization of First Nations Government Leaders". This and subsequent national representations helped solidify cooperation between Aboriginal groups and the federal and provincial governments realized that First Nations people were serious.

Through the work of the AFN the First Nations peoples are now identified in the Constitution as one of the founding nations of Canada.

4.2.2. WHAT THEY DO

The AFN is an Aboriginal advocacy organization working at the national level. It represents all First Nations citizens across Canada regardless of age, gender or place of residence.

The relationship between First Nations and the Government of Canada is described as "one of (negotiated agreement with a view toward) peaceful coexistence based on equitable sharing of lands and resources", and on the recognition of their respective right to govern themselves (www.afn.ca/article.asp?id=58). The AFN's role is to ensure that this relationship is beneficial to the First Nations people.

The AFN Secretariat is designed to represent the views of the 630 First Nations communities in a whole array of policy areas that are of common concern including:

- AFN Renewal Commission
- AFN Youth
- Communications Unit
- · AFN Women's Council
- Economic Development Partnerships
- Education
- Environmental Stewardship
- Finance
- Fisheries and Aquatic Resources Management
- · Health and Social Secretariat
- Housing
- Improving the System of Justice
- International Cooperation
- Indian Residential Schools Unit
- Languages
- Matrimonial Real Property
- Recognition and Implementation of First Nation Governments
- · Resolving Land Claims
- Strategic Planning and Policy Coordination (SPPC)
- · Specific Claims
- Water

4.2.3. GOVERNANCE STRUCTURE

The structure of the AFN is laid out in the Charter of the Assembly of First Nations which was adopted in July 1985. The main bodies of the AFN are the:

- First Nations-in-Assembly,
- Confederacy of Nations,
- Executive Committee,
- Secretariat (AFN/NIB),
- Council of Elder.

The Executive Committee is made up of:

- National Chief,
- Regional Vice-Chiefs,
- Chairperson of the Council of Elders.

The Executive committee members are each responsible for a particular portfolio.

The National Chief is elected every three years by the Chiefs-in-Assembly.

Regional Vice-Chiefs are selected by their respective Chiefs.

4.2.4. POLICY SETTING

General policy and direction is set at annual meetings through resolution by the Chiefs.

Ongoing policy directions are set at meetings of the Chiefs meet every three to four months in a forum called the "Confederacy of Nations". The membership of this Confederacy consists of Chiefs and other regional leaders who are chosen based on the population of each region.

4.2.5. RELATIONSHIP OF THE ASSEMBLY OF FIRST NATIONS TO THE NUU-CHAH-NULTH

The AFN essentially represents Bands or communities rather than organizations or specific groups of Nations and therefore has no direct links with the NTC.

There is a regional system from which Chiefs are selected by members. These regions are broad areas at the scale of provinces. The AFN's regional arm in BC is the BCAFN, and it is through these regional chiefs that the various bands have input to the AFN.

The Nuu-chah-nulth Central Region currently has representation in the AFN directly through an Ahousaht member who is the Regional Chief for BC. However, the regional chief must represent all Nations in BC. They do this through regional assemblies hosted by the regional chief. The regional chiefs are elected by the Chiefs of the First Nations of BC for a period of three years and may run for consecutive terms.

4.3. First Nations Summit

The First Nations Summit (FNS) is comprised of a majority of First Nations and Tribal Councils in BC and provides a forum for First Nations in BC to address issues related to treaty negotiations as well as other issues of common concern. Their mandate is to represent the interests of those First Nations that have chosen to negotiate treaties and support them in this process, not negotiate for them.

In October 1990, leaders of First Nations met with the Prime Minister of Canada and then with the Premier and Cabinet of British Columbia urging the appointment of a tripartite task force to develop a process for modern treaty negotiations in BC.

Leaders from First Nations across British Columbia appointed three members to the BC Claims Task Force at a meeting called the First Nations Summit. Two members were appointed by the Government of Canada, and two by the Province of British Columbia.

They work together with the UBCIC and BCAFN through the First Nations Leadership Council.

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4.4. First Nations Leadership Council

The First Nations Leadership Council is a collaborative body encompassing the three organizations listed below:

- First Nations Summit (the political executives of),
- Union of BC Indian Chiefs,
- BC Assembly of First Nations (Regional Chief).

This First Nations Leadership Council was created on March 17, 2005 to affirm mutual respect and formalize a cooperative working relationship in order to better advance the interests of BC First Nations. The FNLC is not a new organization, but rather a political process (http://www.ubcic.bc.ca/News_Releases/UBCICNews11270702.htm Information Bulletin Vol 2 Issue 9, November 2007).

The mandate of the FNLC is determined only through the mandates of each of its participating organizations — the BCAFN, FNS, and UBCIC — as established via resolution of their respective memberships.

The Council works together to politically represent the interests of First Nations in British Columbia and develop strategies and actions to bring about significant and substantive changes to government policy that will benefit all First Nations in British Columbia.

Information about this Council is available through the websites of the three participating organizations.

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Appendix

The role of Nuu-chah-nulth Women in First Nations Governance

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When it comes to governance in Nuu-chah-nulth communities it is important to underline the role of First Nations women in social and economic development. In recognition of these contributions, we include this chapter as a window to the role of women in First Nations' governance.

According to the Hawilthpatak Nuu-chah-nulth that describes Nuu-chah-nulth governance, the role of women is stated simply in one sentence: "Women are the keepers of knowledge, history and ha-huupa" (NTC, 2004).

Traditionally, Nuu-chah-nulth men were the providers and warriors. They fished and hunted outside of the home. Women were responsible for internal matters, for maintaining their homes sustaining community through child-rearing and seeing to basic needs such as preserving food and making clothing.

In traditional governance systems, primary role of women was to teach, and to ensure that customs, traditions, values, laws, and knowledge were preserved and transferred. Ethics, values and morals were all transferred from generation to generation through women. Women were also the supporters of the Chiefs.

The role of educator has broad implications. Ha-huupa refers to "lessons taught throughout life inclusive of teachings about spirituality, communal life, parenting, etc." (NTC, 2004, 17). Teachings are critical for the functioning, continuation and maintaining the order of Nuu-chah-nulth society on all levels, from the individual to the national. Teachings are meant to be shared in public in order to build a common and shared knowledge. Families "used teachings as the primary tool for dealing with infractions to the laws" (16). Furthermore, "teachings, songs, dances, stories, masks, etc. reinforce within the people who they are as individuals, families, communities, First Nations and as a Nuu-chah-nulth nation" (6).

The assimilation policies of the 19th and 20th centuries had a detrimental impact on the ability of women to function in their traditional roles. These policies were based on a patriarchal system and a worldview that was inconsistent with traditional Nuu-chah-nulth teachings. Yet, these philosophies were ingrained in Nuu-chah-nulth societies through the processes of colonization. As a result, women were marginalized.

Men have also seen their roles change over time. They are not able to access natural resources through fishing and hunting as prior to colonization. To fulfill the provider role, men have had to find other ways of making a living.

However, in the last ten years there has been a shift. According to Dr. Michelle Corfield, Vice President of the Nuu-chah-nulth Tribal Council (NTC) (January 31, 2008),

We are just starting to usurp our traditional roles again in our own society. It's like a phoenix rising from the fire in the sense that women are starting to take their traditional place and have voice and space in our current governance structures.

Women have started to take on leadership roles that at one time seemed taboo. In 2007, for example, three Nuu-chah-nulth First Nation Elected Chiefs, the NTC Vice President the Executive Director of the Central Region, and one Central Region Co-chair were women.

In modern times, the shift to recognizing the importance of women is illustrated in contemporary Potlatch and other ceremonies. For example, the 'coming of age ceremony' for girls is occurring more frequently and on a wider scale than in recent years.

Although the importance of women in Nuu-chahnulth society is re-emerging, the shift is not being embraced whole-heartedly or evenly across all segments of Nuu-chah-nulth society. For instance, the disruption of traditional roles through colonization has led to a lack of knowledge about the role of women. In the words of Dr. Corfield, the role of women in Nuu-chah-nulth society has gone "highly unrecognized, understated, unrecorded, and basically left out of 19th and 20th C literature" (January 31, 2008). This observation is reinforced by Moore (2008, 2):

Little is known about First Nation Women, how historical events affected them and the cultural changes that reshaped their lives, as historical sources generally obscure women's experiences. Early anthropological studies of the First Nations focused on men, making the erroneous assumption that men would provide an honest view of tribal life. Although studies of the First Nations are increasing, women still exist in historical shadows.

This lack of knowledge impedes the ability of Nuu-chah-nulth women to reclaim and revitalize traditional governance structures — despite often occupying critical positions within band councils, social development organizations, and economic enterprises.

An upcoming study started in September 2008 and entitled, The Hidden Voices of the Nuu-chah-nulth: The Role, Status and Power of Nuu-chah-nulth Women in 19th century Canada will help fill some of this knowledge gap. Jacky Moore, a post-graduate student from Canterbury Christ Church University in England, will be researching the role and standing of Nuu-chah-nulth women. Changes to women's work and roles due to colonization, which forced a shift away from tribal activities, imposed a residential schooling system that split up families and led to other negative social impacts, will be addressed.

The roles of women and men are in flux, but,

It is imperative to see beyond historical documentation so that women are not perceived as frozen in time with the assumption their culture cannot change. With greater knowledge of Nuu-chah-nulth women, pre-conceptions and attitudes can be changed, and their strengths and importance recognised (Moore, 2008, 2).

According to Dr. Corfield, "Our society has to return to a place of balance where gender is not the issue, where the focus shifts from male/ female to members of society, [to members] of Nuu-chah-nulth." Learning about and recognizing the integral importance of the role of women is an essential step toward building healthy Nuu-chah-nulth communities, and sustaining strong and vibrant governing institutions.



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