

# **First Nations Educational Resources for CELS Website**

## **Description of Contents**

These resources have been developed as part of a Department of Justice Canada project carried out at a special school located in Vancouver, BC. Youth Futures' students are required to attend as part of their probation terms resulting from contact with the justice system. A special program was set up to address the special needs of Aboriginal youth and the following represents some of the theoretical foundations and teaching strategies that proved so successful while the program was in place. It includes a description of the school's unique approach to First Nations students in an article by the Aboriginal Training Support Worker hired by Youth Futures and Wanda Cassidy, a director of the school and Director of CELS. That is followed by some ideas for approaching First Nations students and creating a classroom environment that enhances their learning potential. Two specific learning plans that demonstrate an inclusive style of learning for Aboriginal students are included. Next are several lists of print and on-line resources that will help teachers access important information about First Nations learning. The first is a series of active links to First Nations related websites. The second is a list of print resources that were collected by the project leader. They represent the best print resources available to enhance aboriginal learning. The final list provides links to a series of on-line documents that provide a theoretical foundation for Aboriginal pedagogy.

## **A Collaborative Approach to First Nations Education**

By Davita Subroto and Wanda Cassidy

(Published in *Perspectives* (January 2005). Vancouver: B.C. Association of Social Workers), p. 6-7)

It is common knowledge in educational circles that the school system does a poor job of providing school success for First Nations' children. In provinces which employ standardized learning assessments, First Nations' communities are typically at the bottom of the achievement ladder. Only 41 per cent of Aboriginal students graduate from high school, significantly less than the Canadian norm of 70 per cent (Government of Canada, 2004).

In recent years, the Aboriginal community has been prodding educators to re-conceptualize how Aboriginal children are educated and the pedagogical approaches used to engage them in learning. In this short paper, we posit an approach that is upside down from that currently used. This collaborative approach employs the First Nations' community itself and its intricate web of relationships and support networks to reach out, embrace and teach Aboriginal youth. This is a far different model than the current top-down approach, where the classroom teacher directs the learning of children using typical instructional methods such as texts, class discussion and lecture and where most of the learning takes place in a classroom far removed from the community or real-life experiences.

In First Nations' communities, children are highly valued and Aboriginal educators aim to nurture the natural talents and strengths of their children in an organic and respectful way. Within the community, wherever possible, input from leaders, councils, role models, traditional knowledge keepers, mentors, appointed family household members and First Nations specialists all contribute to the daily education of children and to honouring their connections with the wider First Nations community.

First Nations role models include trained elders, grandmothers, grandfathers, hunters, storytellers, medicine people, culture bearers, leaders, or traditional knowledge keepers who are considered invaluable to First Nations people. Traditionally they embody First Nations' spirituality, culture and traditions and share themselves freely with the children of the community to promote their well-being and success.

Role models who have recovered from life experiences such as substance abuse, physical, mental and/or emotional abuse, also take their experiences and reach out to their communities offering support, education and guidance to help future generations become independent and self-reliant. They provide a strong foundation of support for the remaining members of the band.

Mentorships, such as traditional carver apprenticeships, contribute to keeping the traditional culture alive. Self-governance models within communities are based on a tribal, communal approach. In communities where traditional governance is in effect, each family appoints a household head, who may also be a member of the traditional or appointed Tribal Council. These heads, female or male, hold equal power and status, and are recognized for their capacity to represent the needs of their families and community. They provide input into decisions made collectively by the tribal Council.

Traditional clans whose responsibilities may reside in the area of education, for example, will work to ensure the education of the people both collectively and individually. It is a symbiotic, organic and mutually supportive system. These First Nations specialists are recognized for their knowledge, effort and expertise in the field of Education and Coordination and their contribution enhances the whole.

In the tribal community, a child may be born into a specific clan with a specific function, and this natural talent will be cultivated. For example, the Anishinabe Deer Clan represents community and social development, (including education and communications.) This clan has a specific place within society and a designated function to serve in matters relating to community and social development (National Round Table on Aboriginal Justice Issues). The learning style reflected here is interactive and collaborative, an approach where ideas are exchanged in an environment of mutual respect between teacher, student and the community.

This approach to education, which is community-based, organic, & culturally-focused, reflects the firm and widespread belief among First Nations' communities and among professional Native educators that "meaningful educational experiences require an

appropriate language and cultural context.... (that) supports the traditions, knowledge, and language(s) of the community as a starting place for leaning new knowledge" (Demmert & Towner, 2003). These traditions and ways of learning and sharing must be central to any educational endeavor with Aboriginal children.

So, the question is how to embrace this different way of being and interacting in a school system that is far removed from First Nations' culture? In this paper we propose a few simple, but constructive ideas that will begin to move the educational system in a new direction. It is essential to involve the Aboriginal community in the education of their youth and for educators to listen to what community members have to say about how their children learn.

One helpful approach is to employ teachers and support workers who are Aboriginal and have been trained or appointed by Elders, family members and the community. These educators can provide links with the students' First Nations communities and their heritages through developing culturally specific curriculum, reintroducing cultural traditions and beliefs with students, bringing Elders in touch with students in classrooms and bringing students to First Nations' sites for first-hand experiences.

Research has found a "direct connection between Culturally-Based Education (CBE) and improved academic performance (Demmert & Towner, 2003). Increasing support for culturally-based education also provides recognition, respect and cultivation of Aboriginal students, which is currently lacking. A focus on the students' strengths and ways of learning, rather than on perceived weaknesses according to the dominant culture (Cassidy & Bates, 2004) is what is needed.

Mentors, role models, apprenticeships, family connections, and historical linkages are central to this approach. The value that "it takes a whole community to raise a child" is also central to this approach in which the relationship between the community and protection of its future generations is in everyone's best interests. This orientation to learning requires a more informed teaching population and is poised to further inform itself of the cultural traditions of First Nations' peoples and their conceptions of education and learning.

School "success" will not come for First Nations' children with a continuation of the same top-down, culturally insensitive approaches, but rather with a more informed, community-based approach, which works collaboratively toward the enrichment of Aboriginal education.

## References

- Cassidy, W. & Bates, A. (2004). Drop-outs and push-outs: Finding hope at a school that enacts an ethic of care (manuscript out for review.)
- Demmert, W. G. Jr., & Towner, J. C. (2003). A review of the research literature on the influences of culturally based education on the academic performance of Native American studies. Portland, Oregon: Northwest Regional Education Laboratory.

Government of Canada (2004), [www.ainc-inac.gc.ca/nr/prs/s-2004](http://www.ainc-inac.gc.ca/nr/prs/s-2004).  
National Round Table on Aboriginal Issues (Date unavailable, Private collection)  
Discussion papers: The Ojibwa-Anishinabe Clan System

### **Short Bio**

Davita Subroto is member of the Mississaugas of Scuggog Island First Nation and is the Aboriginal Trainer and Support Worker for students at the Whytecliff Education Centre and Youth Futures Program in Burnaby, B.C.

Wanda Cassidy is Assistant Professor of Education and Director with the Centre for Education, Law and Society in the Faculty of Education at Simon Fraser University. She is interested in issues of social justice, diversity, innovative pedagogy and the ethics of care.

### Acknowledgements

Rasunah Marsden, Associate Dean for Educational Outreach, Native Education Center, Vancouver, B.C.

## **Ideas for first encounters with First Nations students.**

As a First Nations youth enters an educational program such as Youth Futures, the following steps might be undertaken to reach out to him/her. Likely this is a person who has been fragmented from negative life experience – all the meaningful aspects of their existences may have been pulled apart. Early colonizers thought it was in Aboriginals' best interests to break them apart so they could reconstruct them in a way that would allow them to assimilate in the dominant culture. It didn't work – and so these fragmented people need to bring themselves back together. First Nations youth leader need to begin with what has been left whole. That is their spiritual core. Young people need to get back to that core self before they can begin to reconstruct themselves.

### 1. Get to know each student individually.

- Find out as much as possible about who they are and what their life experience has been.
- Discover their interests and talents and work with each one until student is ready to move on to the next. Eventually their real selves will begin to immerge or be revealed. Never block their natural or intuitive interests – follow each lead as far as the student chooses to go with it.
- Support all interests within reason and teacher begins to understand learning deficits and each students needs and then is ready to gently begin to lead them.

Case Study. Allan is an unhappy, uncooperative new student who had been active member of a teen gang. Allan wanted nothing to do with native cultural programming at the school. His first dismissive response to entering a drum making class was “How Native”. 2<sup>nd</sup> response. “What are you doing anyway?” When asked if he wanted to come to the Reserve to watch them prepare a moose hide. “No way.” 3<sup>rd</sup> contact – an invitation to join leader for a coffee.” Allan was talkative in the car until he found himself on the Reserve. “What are we doing here?” [Nothing, just watching.] – “Oh I always wanted to know how they did this.” Allan picks up tool and casually begins to scrape the hide. Allan was left for a while in the company of a Reserve member who began quietly to show him how to work with the hide. When it was time to return to the school it was clear that Allan had been deeply moved by his experience that day. Usually talkative, he was quiet on the way home and from that time onward, he was more engaged in the school programs and activities and frequently asks when he can return to the Reserve.

What does Allan need? – Listen to his unspoken desires. He needs to be connected with family – unconditional love, acceptance, and respect. Replace the role the gang played in his life with the capacity to feel and the desire to be part of a healthy community.

2. Lead toward personal self-knowledge and cultural understanding

Indigenous ontology’s and epistemologies (ways of being and knowing)

- Teacher finds opportunities for each student to explore their own culture.
- Identify and find local bands – determine nation protocols (provide and example) and talk to elders within the community – discover what programs or initiatives that community offers to their youth and what the elders sense are the needs of their youth.
- Look for opportunities to attend art, music, dance and other cultural events. These activities should be integrated and interspersed into the rest of students academic experience.

3. Personal Development: The teacher will have conducted ongoing assessment of how students are coping and begin to identify personal, social, psychological concerns.

- Assist student to identify a personal interest, talent or skill. Work with him/her to achieve something in that area – offer no criticism, not even an opinion or judgment about the skill they wish to develop. This is a very individualized process – different for each student. Help them build on their talents and skills in order to find a place in their community.

- Find ways to support and nurture each student through other First Nations support groups, elders, clans and families – help them make meaningful connections.
  - Build relationships of trust, remembering to acknowledge and validate their own life experiences.
  - Customize activities to meet needs of individual.
  - Use humour – meet them in their space – level the playing field. Be gentle and compassionate – soften the hard places. Recognize the stages of behavioural change and be patient.
4. Convince young person that he/she needs an education
- Look to the past, teachings of the elders. Acknowledge two types of education – traditional and contemporary. Contemporary education is not working for these youth – identify emotional blocks, examine traditional methods. Identify how traditional practices can be integrated into the required curriculum.
  - Use nature and natural cycles as examples and metaphors – medicine wheels, talking circles, ceremonies, healing circles. Instill a sense of belonging to the land, a sense that they are going home. Build a base from which they can move forward.
5. Satisfy a need that allows student to move forward.
- Native Spirit Name – connects individual to ceremonies, language, elders,
    - Find elder of their nation or heritage who can give a name
  - Protocol – tobacco gift and prayer exchange – representing commitment to perform the ceremony to receive a name.
  - With the assistance of a Native Elder provide and prepare for opportunity to participate in sweat, fast. Wait for Elder to summon student to a ceremony.

The process teaches the youth patience, respect, social responsibility and helps them develop a personal identity. This ceremony along with an introduction to the language of their heritage provides the base from which many begin to make progress in their personal growth – academically, in their personal relationships and socially. Social integration is most profound when the young native person's education has a native language component. It enhances their commitment to

learn. It is most effective when the student's effort to learn the language is supported by a community-based native language speaker.

Two model lesson plans that integrate traditional Aboriginal experience with educational goals follow. The first features a drum making activity and the second discusses the historical and modern uses of tobacco in First Nations culture.

# Reconnecting Aboriginal Traditions through Community Drum Making

*“health, wholeness, and harmony of the individual, family, clan, and Tribal community were the ideal state of life, and therefore the ideal goal of life in community. To reach this ideal state, the tools of ritual, medicine, art, sport and other formal and informal teaching were used in the context of Indigenous community (Cajete, 1994; p. 178).”*

**Mission:** This initiating goal of this project is to collaboratively come together to produce a ‘Pow-wow or ‘community’ drum with the Aboriginal youth at the Focus Foundation. Also, include the Aboriginal Elder’s community to exercise their knowledge in a process of indigenous traditional arts. This project will be filmed by ‘Humble’ productions to produce a DVD of the Aboriginal youth while

**Goals:** This project is expected to create stronger bonds between the Aboriginal youth, their culture and the surrounding community (Aboriginal and non-aboriginal). It will enable the youth to explore and ground Aboriginal ways of learning, knowledge and theorizing in practical processes and informal teachings around drum making, through the creation of functional Pow-wow or community drum, and through their practice of Aboriginal protocol and expression gathering.

**Methodology:** This process will use an ongoing, organic, informal, inclusive, collaborative learning process to create and initiate steps (organization), goals (leadership skills), problem solve (mathematical), and take responsible actions to produce and use a traditional Pow-wow drum.

## **Methods:**

1. Interest, ideas and contributions from the Aboriginal youth to create a plan through informal discussions, classroom books and internet research.
2. Contact Elder Ron Williams from NEC to create and make a 36’ **cedar drum** Base.
3. Pick up 2 frozen **Bison Skins** from ‘Pacific Leather’. The skins were frozen and contained in plastic bags.

4. Organize and collaborate with BC Hydro to borrow a large 'spindle' for the youth to use while making the drum.
5. Talk about use of tools and all safety requirements when using them.
6. Gather tools, and materials that will be used in drum making:

- hammer
- wooden dowels (25')
- hooks
- jig saw
- drill
- measure tape
- rope
- exacto and cutting tools
- goggles
- paper towels
- news print
- 38' round stencil
- gloves
- rope hook

7. To Burn a petroglyph outside of the drum and participants names inside of the drum. Traditionally, these drums can be handed down for the life span of the drum. It can be handed down for hundreds of years.

- wood burning kits (2)
- internet stencils of petroglyphs
- pencils
- tape

8. Collaborate with Elders on the traditional process of drum making and protocol around making this sacred drum. Protocol includes: Respect, Responsibility, Reciprocity and Relevance. Have class discussions around the 4 R's with the youth.

**Click on any of the links below to perform a new search**

**ERIC #:** EJ438242

**Title:** First Nations and Higher Education: The Four R's--Respect, Relevance, Reciprocity, Responsibility.

**Authors:** [Kirkness, Verna J.](#); [Barnhardt, Ray](#)

**Descriptors:** [Acculturation](#); [American Indian Education](#); [College Students](#); [Cultural Pluralism](#); [Culture Conflict](#); [Higher Education](#); [Relevance \(Education\)](#); [Student Adjustment](#); [Student Alienation](#); [Student Attrition](#); [Student School Relationship](#)

**Source:** Journal of American Indian Education, v30 n3 p1-15 May 1991

**Peer-Reviewed:** N/A  
**Publisher:** N/A  
**Publication Date:** 1991-00-00  
**Pages:** N/A  
**Pub Types:** Journal Articles; Opinion Papers  
**Abstract:** Native American college students often feel conflict between traditional holistic forms of knowledge and the compartmentalized knowledge encountered in college. University policies aimed at decreasing Native American student attrition must emphasize respect for cultural differences, education relevant to the Native American worldview, and reciprocity in teacher-student relationships. Contains 20 references. (SV)

9. The skins will be soaked in warm water for 24 hours to soften and defrost skins.

10. Collect and gather all materials.

11. Remind youth of the project's date.

12. When youth come to class begin drum making with prayer and saje smudge.

13. Delegate different portions of the drum making project.

a. Smudge drum ring –then begin burn petroglyphs (stencils, books and drawing. (2 students))

b. Smudge, measure, and cutting of bison skins (2 students).

c. measure and cutting of sinew/rope (8 arm lengths-2 students).

\*Half way through ask youth to change so each youth participates in each portion of the drum making.

14. After drum is completed, ask Elders to check.

15. Drum takes up to 2 weeks to dry. Youth and instructors must tighten every 3 hours within the first 24 hours. Someone must take it home and tighten 'dowels' every 3 hours during a 24 hour time frame. Bring gloves and rope hook to tighten.

### ***Flexible Timeline and Continuation of Community Project:***

1. Begin June-06

Finish Dec-06 Finish Drum and tom-toms

2. Begin Feb. 07-Blessing Ceremony-Collaborate with Elders to set, dates  
Time durations, locations and materials that will be needed.
3. Begin approx. April. 07-drum lessons with Elders and professional drummers
4. If the youth wish, we can play at Pow-wow's.

## **Tobacco - Uses and Addictions**

*Cultural use of Tobacco in First Nations communities:*

From: Aboriginal Tobacco Use Strategy: Alberta Alcohol and Drug Abuse Commission (AADAC), November 28, 2002

"Many North American tribes have used tobacco as a medicine and in ceremony for thousands of years before contact with Europeans. Smoke from tobacco is believed to carry prayers and thoughts to the Creator and to all the relatives that have gone before. It is offered to Elders and teachers before asking for advice, the interpretation of a dream or for special prayers. 'The gift of tobacco creates a special bond between the person giving and the person receiving.' It was also sprinkled on the ground as an offering of thanks, particularly after an animal was killed." (as an offering to the animal's spirit)

- when Europeans made contact with First Nations on Turtle Island (North America), they brought with them tobacco from South America that was different than the tobacco grown and used in North America
- Aboriginal people used South American tobacco for recreational purposes and "true" tobacco for ceremonies

From "Pakitinasowin: tobacco offerings in exchange for stories and the ethic of reciprocity in First Nations research" by Herman Mitchell (1999)

- tobacco was used for centuries before European contact among: Plains people, Crow, Blackfoot, Sarci, Haida, Tlingit, Iroquois, and Chippewa peoples, among others
- Blackfoot and Crow people specialized in tobacco and cultivated nothing but tobacco and traded it with other groups
- Used with other medicinal plants such as sage, sweetgrass, and cedar
- Used as hunger and thirst suppressant (i.e. for long hunting trips where food and water were scarce); and as an analgesic (a substance that numbs pain) for toothaches, and snake / insect bites
- In ceremonies, used to carry prayers to spirits or ancestors, and as a way to seal an agreement or contract between two people or two groups
- Also used by Cree and others when getting stories or knowledge from others – it was seen as taking something away from someone, so you had to give something back for it to be an equal and respectful exchange

- Upon contact with Europeans, it was taken and transformed into a commercial crop, now worth billions of dollars worldwide
- Transformed from a sacred entity used in ceremonial and healing practices into a drug worth billions of dollars
  
- Generally, was not used by First Nations people for recreational purposes
- European businessmen, to increase profits, started using chemicals to grow vast amounts of the weed – including fertilizers and pesticides, as well as adding in chemicals not present in the plant itself to make cigarettes burn better and be more addictive
- Tobacco was introduced to France in 1556, Portugal in 1558, and Spain in 1559, and England in 1565.
- The first successful commercial crop was cultivated in Virginia in 1612 by Englishman John Rolfe. In less than a decade, it was the largest export in the colony. Over the next two centuries, the growth of tobacco as a cash crop fueled the demand in North America for slave labor
- Originally was smoked in pipes, then rolled into cigars in 1800s, and then cigarettes became popular in the early 1900s which led to greater addiction because people took the smoke right into their lungs (instead of just their mouth) and smoked more often.
- as the use of tobacco spread world-wide, in the early 1900s researchers began to question the health effects of smoking tobacco
- by the 1950s scientists were finding strong links between smoking commercial tobacco and cancer

Video: Sacred Smoke, Addictive Weed

Online here: <http://www.ayn.ca/quit/>

## Risks

Today, there is a strong movement against tobacco smoke as it is believed to cause widespread health problems including:

(from Gov't of Canada: <http://www.hc-sc.gc.ca/hecs-sesc/tobacco/facts/risk.html> )

- ◆ Coronary heart disease (e.g., heart attacks)
- ◆ Peripheral vascular disease (circulatory problems)
- ◆ Aortic aneurysm
- ◆ High blood pressure
- ◆ High cholesterol (LDL)
- ◆ Lung cancer
- ◆ Cancer of the mouth, throat and voice box
- ◆ Cancer of the pancreas
- ◆ Cancer of the kidney, and urinary bladder
- ◆ Chronic obstructive pulmonary disease (COPD)
- ◆ Chronic bronchitis
- ◆ Emphysema
- ◆ Pneumonia

- ♦ Influenza (the "flu")
- ♦ The common cold
- ♦ Peptic ulcers
- ♦ Chronic bowel disease (Crohn's Disease)
- ♦ Tooth decay (cavities)
- ♦ Gum disease
- ♦ Osteoporosis
- ♦ Sleep problems (falling asleep inappropriately and/or frequent waking)
- ♦ Cataracts
- ♦ Thyroid disease (Grave's Disease)

**Female smokers are at an extra risk for**

- ♦ Cancer of the cervix (womb)
- ♦ Menstrual problems
- ♦ Fertility problems
- ♦ Spontaneous abortion (miscarriage)

**Male smokers have an extra risk of**

- ♦ Erectile dysfunction (impotence)
- ♦ Fertility problems (problems with sperm)
- also, most smokers die an average of 8 years before non-smokers
- this year, 45 000 will die in Canada due to smoking
- an additional 300 non-smokers will die of lung cancer and 700 non-smokers will die of heart disease

Some scientists believe that tobacco is more addictive than "hard drugs" like heroin and cocaine, and arguably tougher to quit.

**Discussion:**

Many cities have passed laws that ban smoking in public places – what do you think about this?

What do you think are some of the main things that cause young people to start smoking?

**Quitting:**

Aboriginal Youth Network – "A Tribe called Quit"

Fun internet guide to quitting, aimed at First Nations youth but open to all:

<http://www.ayn.ca/quit/>

Government of Canada tool for quitting:

<http://www2.gosmokefree.ca/r2q/q.asp>

BC Lung Association tool for quitting:

<http://bc.quitnet.com/>

Tobacco demonstration machine

Speakers from BC Lung Association are available, series is called "Lungs are for life":

[http://www.bc.lung.ca/services/services\\_tobacco.htm](http://www.bc.lung.ca/services/services_tobacco.htm)

### **Harm Reduction:**

If you're not ready to quit, cutting down how much you smoke can benefit your health.

You may want to consider smoking so-called "natural" tobacco, such as American Spirit, which is more expensive but claims to have less harmful chemicals.

**Davita's Bookmarks:** A comprehensive list of useful websites.

## **Bookmarks**

## **books, videos, cd's**

Books Native American Indian education resources for school & library distributed by GoodMinds.com

**First Nations' Coordinator**

**Kegedonce - Aboriginal and Native Literature, Cree, Ojibway, Kwantlen , Books, Poetry- Cape Croker Reserve, Chippewas of Nawash**

**Native American Authors**

## **bursaries**

Aboriginal Bursary System

**AMMSA's Guide to Scholarships and Bursaries available to Aboriginal students!**

**BC Aboriginal Fisheries Commission**

**BC Hydro - Community - Scholarships**

**BCAAFC**

**Careers @ RBC - Resource Centre**

[http--www.fnesc.ca-current\\_issues-Student Bursary2004.pdf](http://www.fnesc.ca-current_issues-Student Bursary2004.pdf)  
[Xerox - CAN](#)

## **events**

[Turtle Island Healing Circles Shamanic Events](#)

## **excellent F.N**

[Aboriginal Canada Portal Connectivity - Aboriginal Communities Connectivity Profiles](#)

[American Indian Tribal List Native American Tribes and Languages](#)

[Natives Web Search Engine](#)

## **f.n. education**

[Aboriginal Support Worker's Handbook and FAS](#)

[First Nations Education in British Columbia, Canada](#)

[Lesson Plans - Thematic Units for Teachers](#)

[Aboriginal Education](#)

[American Indian & Alaska Native Education Research](#)

[BC Ministry of Education - Aboriginal Education](#)

[BCTF Lesson Aids Database Welcome!](#)

[BCTF Lesson Aids in a Category](#)

[BCTF Social Issues Aboriginal Education](#)

[BCTF Social Justice Aboriginal Education Web Sites](#)

[CanTeach - resources for educators](#)

[Cowessess First Nation](#)

[En'owkin centre](#)

[Faculty of Graduate Studies - UBC](#)

[First Nations Art Homepage](#)

[First Nations Education Association Home](#)

[indian education](#)

**math First Nations style JUMP**  
**Mi'kmaw Resource Guide**  
**Moving Forward National Policy Roundtable on Aboriginal Education K-12**  
**Native Art of Canada - Red Kettle - Art And Collectibles**  
**OWL Handouts Grammar, Punctuation, and Spelling**  
**Prince Albert Indian Metis Friendship Centre**  
**RESIDENTIAL SCHOOLS**  
**Student Guide Native Americans**  
**Supporting First Nations Education**  
**The Association of Book Publishers**  
**The Association of F.N. Book Publishers**  
**The Métis National Council**  
**VSB School Board**  
**Warriors Against Violence Society**  
**Welcome to the Native Education Centre**  
**XAYTEM A cultural, historic and spiritual First Nations site --**  
**XAYTEM LONGHOUSE INTERPRETIVE CENTRE,**  
**Mission, BC, Canada**

## **f.n. work & services**

(ACCESS)  
**A Guide to the Business of Babysitting**  
**Aboriginal Friendship Centres of Saskatchewan**  
**Aboriginal Resource Guide-Entrepreneurship autochtone**  
**Guide des ressources**  
**ACCESS**  
**anishinabek**  
**B.C Friendship Centre Contact Information**  
**Canadian Directory of First Nations, Métis and Inuit Library Collections**  
**Friendship center**  
**<http://www.redwaybc.ca>**

[Indian Art Centre - Indian and Northern Affairs Canada](#)  
[Red Book Database Searching Page](#)  
[The Native Voice](#)  
[Tseshaht First Nations](#)  
[TurtleIsland.org View Forum - Elders](#)  
[Young Eagles Healing Lodge](#)

## **FAS**

[FAS- Support Network of B.C.](#)  
[FAS-E Support Network of B.C.](#)  
[FASlink](#)  
[Gov & FAS](#)

## **job opportunities**

[Current Job Postings](#)

## **law & gov**

[A Student Loan Consolidation Review](#)  
[\(BC\) Aboriginal Child Care Society](#)  
[Aboriginal Canada Portal First Nations in Saskatchewan](#)  
[\(Sorted by Communities\)](#)  
[Aboriginal Canada Portal Home Page and maps](#)  
[Agreements Database Event Subject Matter - C](#)  
[Assembly of First Nations - Assemblée des Premières Nations](#)  
[Bienvenue Affaires indiennes et du Nord Canada - Welcome](#)  
[Indian and Northern Affairs Canada](#)  
[Certificate of Indian Status - inac-tracing your ancestors](#)  
[General Employment Law Topics](#)  
[Indian Act](#)  
[Individuals -- Indian Act Exemption for Employment Income](#)  
[Guidelines](#)

**Ministry of Attorney General - Treaty Negotiations Office**  
**Taxation Branch - First Nations**  
**taxes**

## **libraries**

First Nations - Xwi7Xwa Library & peoples  
**SFU Library - Home Page**  
**UBC Library Resources - Article Indexes**

## **Links**

aboriginal e-mail lists

**Customize Links**

**Free Hotmail**

**Windows Media**

**Windows**

## **maps**

B.C. First Nations map and treaty negotiations

**The Aboriginal Mapping Network - Networking the Aboriginal  
Mapping Community**

**The Atlas of Canada - Indian and Inuit Communities and  
Languages, 1980**

**The Atlas of Canada - Purchasing an Atlas of Canada Map**

**Yahoo! Canada Maps and Driving Directions**

## **Media**

Bloomberg

**Capitol Records**

**CBS**

**CNBC Dow Jones Business Video**  
**CNET Today - Technology News**  
**CNN Videoselect**  
**Disney**  
**ESPN Sports**  
**Fox News**  
**Fox Sports**  
**Hollywood Online**  
**Internet Radio Guide**  
**MSNBC**  
**MUSICVIDEOS.COM**  
**NBC VideoSeeker**  
**Redwire Magazine (the dot com part) - Redwire Magazine**  
**TV Guide Entertainment Network**  
**Universal Studios Online**  
**Warner Bros. Hip Clips**  
**What's On Now**  
**Windows Media Showcase**

## **services F.N**

**Aboriginal Youth Network**  
**All Bands FIRST NATION**  
**Amazon.com Books Native American Wisdom (The Classic Wisdom Collection)**  
**archives**  
**Canadian White Pages Phone Directory with Free People Search**  
**CIBC - Personal Banking**  
**Google**  
**HOMES**  
**Metis Culture & Heritage Resource Centre**  
**MetisSettlementsGeneralCouncil**  
**Next Week In Review**

[Odyssey home page](#)  
[Qabbalah ~ Tree of Life](#)  
[Saskatchewan Indian](#)  
[Where's the Moon](#)  
[Yahoo! Astrology](#)  
[Yellowpages](#)

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