

Eeyou Eenou

the voice of the people

DECEMBER 2001

N A T I O N



**The Grand Council
of the Crees**

**An Interview
with Grand Chief
Ted Moses:**

A Discussion
about the AIP

**Agreement in
Principle:**

Questions and Answers

**Cree Rights and
the AIP**

By Andrew Orkin





The mandate of the Grand Council of the Crees (Eeyou Istchee)

The Grand Council of the Crees (GCCEI), is the political voice of the Cree people who live in the province of Quebec, Canada. Our Council, established in 1974 represents the nine Cree communities whose lands and traditional way of life were threatened by the construction of the James Bay hydroelectric development project in the north western portion of the province. Today the Grand Council continues working to promote and protect the rights of the Cree Nation.

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To read the AIP on the Internet see:
<http://www.gcc.ca>

Please send feedback on the AIP to:
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A Message from the Newsletter Editor,

Bill Namagoose



I invite you to read this newsletter and consider the Agreement in Principle (AIP) that the Grand Council of the Crees recently signed with Quebec and also to consider the fact that soon we will have to decide on a final agreement based on this AIP. The Grand Chief decided to publish this newsletter to meet people's requests that we provide more facts about the AIP to the Cree people and also to answer some of the questions and concerns that have been raised in the past.



When I learned of the issues that the Grand Chief and Premier Landry were discussing in the Agreement in Principle (AIP), I realized that we were at a turning point in our history with Quebec and Canada.

The financial resources that Quebec was contemplating sharing were substantial, but more important was Quebec's realization of the need to share the resources with us. The provincial government was also willing to implement their obligations in Section 28 of the James Bay and Northern Quebec Agreement of 1975, and they planned to transfer the resources to the Cree government to enable us to carry out those obligations. This is the beginning of a new relationship between our nations.

Waskaganish is my home. The river is in front of the community, and we used to swim there when I was young. I set my first net there. We all leave in our boats from the river's mouth when we go out into the Bay. In the fall we go to Notimeshanan and rebuild the wayapsinigan,

where we catch ciscoes in dip nets. The river flows through the lands of Waskaganish, Nemaska and Mistissini, where over 5,000 of our people live.

Our history is wrapped in the river. At the beginning of the last century, a crew of Waskaganish men took goods inland, and on a short trip back to the community their canoe overturned at Kabijaginsh. Five of them died. This was a great tragedy for our people.

The river is part of us, ingrained in our souls—it has hurt us, it has fed us, and we live beside it. We need to allow future generations opportunities to prosper from rational development of the natural resources in Eeyou Istchee. The alternative is to watch as more resources are taken away from us to benefit others. Yes, our river will not be the same, but the benefits can finally come to our people.

Since I have been working for the Grand Council of the Crees, we have fought for the respect of Cree rights in the James Bay Agreement as well as in Canadian and international law. We

have fought the Great Whale Project, which would have diverted or flooded four of our rivers. We fought along with the people of Oujé-Bougoumou for their right to a community and their own lands. We have fought for self-government and for the funding from Canada that would allow us to maintain our communities. We fought for our right to choose during the 1995 Quebec referendum. Today, we continue to fight for housing and for jobs for our people. We have accomplished much, but as long as we have so many people unemployed and without proper housing we must continue to fight for our rights. In fact, we must always be vigilant so that our rights and our communities and people are not forgotten or pushed aside.

In 1975, we approved the La Grande Hydroelectric Complex. We did not do this willingly, but we agreed to it after waging a court battle to have our rights recognized and after the courts had decided against us. The project was built anyway. In 1983 Hydro-Québec shelved the Great Whale and Nottaway Broadback Ruperts (NBR) projects, saying that they were too expensive to build. Then, in 1989 they revived them, saying that they would be built. At that time, we said that we had never given our consent to these, and because of our experience with La Grande, we opposed the new projects. After six years of fighting in the press, in meetings and in the courts, Hydro-Québec shelved the projects again, or, as Premier Parizeau said, they were “frozen.”

When Matthew Coon Come fought the Great Whale Project, many times he invited Hydro-Québec to take the Great Whale Project off the table and to talk about alternatives that could be built instead with less environmental and human impact. He said this because he was not against development but was against so much environmental damage. The NBR and Great Whale projects would have flooded 12,000 sq. km. of territory and ruined over 10 rivers. Matthew knew that development could help the Crees, but he also knew that the Hydro-Québec proposals were too much.

When I read the AIP, I saw we would be approving the Eastmain Project as well as the Rupert Diversion project. Together they would flood about 970 sq. km. and we would affect a

river. This will produce about half of the energy that the Great Whale Project would have. I also saw that the Crees would also receive about \$70 million per year over 50 years to promote community and economic development. In 1975, we signed an agreement that described the flooding of over 25,000 sq. km. of our territory (La Grande plus NBR plus GWR), for which we received only \$136 million. Moreover, today one third of Cree workers cannot find jobs and half of our people do not have proper housing. In the AIP, I saw that the Crees could begin to solve these problems. In the long term, I see Crees becoming owners of large business in our territory and workers in all types of development.

The forestry issue will be resolved through this AIP by changing the method of cutting and having the Crees play a role in the management and planning of the forestry cut. At the moment, Cree trappers are not protected by legislation when they manage to secure an area of their trapline that in most cases, is cut over the following year. The protection of the trapper is strictly at the discretion of the forestry companies. This is an industry in which two of our communities participate already, and in which we should make progress sooner rather than later—with funds invested from the AIP and integration.

Some of us may have difficulty reconciling how natural resource development can occur on Eeyou Istchee without disrupting Cree culture. Many view our people as merely caretakers and people that walk softly on the land and cannot own it. I always saw a conflict between this concept and the way my Uncle Bertie saw our family hunting lands. He strongly believed that he and his family owned the land and his responsibility as caretaker came by virtue of ownership. The romantic “caretaker” label has been attached to our people by European courts, environmentalists and politicians, and used extensively to dispossess our people of our land. It is unfortunate that many Aboriginal people in Canada have come to believe this myth. We are the owners, not the janitors.

I saw in the AIP that Quebec finally got the message: the Crees will not accept Canada’s racist and exclusionary policies that relegate Aboriginal peoples to the scrap heap and then say it is

Aboriginal people's fault that they are there. To develop and prosper, a people need to access to jobs and revenues created by development. Canada has such a base for its own economic development but it denies this to Aboriginal peoples. I saw in the AIP that, at least in our relationship with the province of Quebec, we had turned a corner and were now on track to

the community and economic development that was promised in 1975 and that, up to now, Canada and Quebec had refused. Our task for the future is to awaken Canada to its obligations to the development of the Crees and our territory in northern Quebec.

Our greater task is to use the opportunities of the AIP to build our nation.

Board of Directors 2001

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In the November 30, 2001 edition of *The Nation*,

Josie Jimmiken, a councilor from Nemaska First Nation announced to the Crees and to his council that he accused the Cree leadership of shutting down Servinor and losing \$30 million per year (\$1.5 billion over 50 years). He stated this as a rationale for opposing the AIP. The following is a reply to the letter that Josie sent to Bill Namagoose, Executive Director of the GCCEI and member of the Board of Compensation.

To read the AIP on the Internet see: <http://www.gcc.ca>

Please send feedback to: E-mail: cree@gcc.ca
Eeyou Eenou Nation
Cree Regional Authority
2 Lakeshore Rd.
Nemaska QC J0Y 3B0

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November 22, 2001

Mr. Josie Jimmiken

Elected Member of the Council of the Nemaska First Nation

Nemaska QC J0Y 3B0

Re: Servinor Inc.

Dear Josie:

We are responding to the reference of "leakage" of \$1.5 billion over the next 50 years in your letter to the Nemaska First Nation of November 19, 2001.

We assume that you are referring to the Servinor business failure and that you assume Servinor revenue of \$30 million per year over the next 50 years.

We all hoped Servinor Inc. would survive and gave it plenty of capital and time to accomplish its goals.

However, the company was losing approximately \$9,000 per day and we could no longer avoid or support it. Since we are talking about long time frames, this venture loss alone would have bankrupted the Board of Compensation in 20 to 25 years.

The food distribution economy is in the hands of private and public companies controlled by Crees. However there is still a large portion controlled by Northern.

Thank you for your time and attention to this matter.

Sincerely yours,



Bill Namagoose

CRA Representative of the Board of Compensation

cc Chief George Wapachee
Roderick Pachano, Chairman, Board of Compensation
Matthew Happyjack, Vice-Chairman, Board of Compensation

Billy Diamond

Excerpts from a letter to *The Nation*



The avenue to achieving further recognition of Cree rights is negotiations at a table based on trust and faith.

Every negotiator dreams that all negotiations be based on a mutual working relationship. Even in negotiations however, one must still fight to have their rights recognized. ...

... After years of implementation difficulties, the province of Quebec has now committed that the Crees will receive the resources we need to do much more than just implement our their rights. We will be able to develop our own future at the pace that we want, not at someone else's whim. We can become masters of our own destiny, and this new relationship with Quebec—nation to nation—gives us an unprecedented opportunity. It is up to us to take this opportunity, and we should not let it slip away. ...

... As I said at the community meeting in Waskaganish, governments do not make these kind of offers on a daily basis. The governments are serious about settling the issues with the Crees when they offer such an agreement and we will never see this kind of offer again. Opportunities like this come once in a lifetime. This is unprecedented and unparalleled in its magnitude. Think about it: a prime minister and a grand chief meet to

discuss what it would take to solve the problems and an offer is developed that includes most of what the Cree leadership has been putting forward for the last 26 years. ...

... We have been fighting for a long time. What have we been fighting for? ...

... We have been fighting for Cree rights. We have been fighting for our share in our land's resources and the ability to develop those resources to benefit our people. A chief gets very frustrated at repeatedly going to the governments for the administration of their own welfare. We now have a chance to build a secure future for our greatest resource—our people. We have an opportunity to develop and further protect our Cree water rights. But better still, we have a chance at our own future with both Quebec and Canada. It is up to us to make it a Cree debate. ...

... The AIP gives us most of what we have been fighting for—not everything, but it goes a long way. No one ever gets everything they want in any negotiation. Quebec asks for Cree consent for two projects. Quebec sees the Cree Nation with resource rights over all of our territory, not just Category I or Category II lands. We have come a long way since 1974, when Quebec said we had no rights. So all of this fighting has helped Quebec understand that Crees have rights. ...

... There are 13,000 Crees who want to build a future. We want our children to have a future if they stay within the community. Think about this and get all the information you can. We have to give negotiators and the Grand Chief a chance to bring this deal home to our people, and then judge what is best for all the Crees for the next 50 years. As I said, you won't see anything as big as this again. That is the reality. ...

An Interview with Ted Moses:

A Discussion on the Agreement in Principle

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It (the AIP) accomplishes much more than I have seen in any other agreement with Aboriginal peoples in Canada.

Grand Chief Ted Moses

Eeyou Eenou Nation: Some Crees are concerned that we are giving up the Cree fight, agreeing with Quebec, putting away our differences.

Ted Moses: No one fights just to be fighting. We have always been fighting for something—full respect for our rights. I used to be criticized for fighting for rights. Some people said, “Forget about rights. You can’t eat rights.” I always said, “Rights are the only thing you can eat, because if people don’t respect your rights, you won’t have anything to eat.” We need our rights to be respected.

EEN: But now you seem to be giving up that fight for Cree rights.

TM: Not at all. Rights are not empty. We have the right of self-determination. That means we have the right to benefit from our own resources on our lands.

When our rights are respected, then we will be able to meet the needs of our people. For years our rights were not respected; we could not benefit from the resources on our own lands. We depended on what government agreed to give. The result was unemployment, poverty, poor housing, poor health. I have not given up that fight. But now I think we are finally beginning to win that fight, at least in Quebec.

EEN: How are the Crees winning?

TM: Well, let me ask you a question. What have we been fighting for? I’m clear on this. I have been fighting for jobs for our people, decent housing, quality health services. I have been fighting for a Cree share of the wealth of our land. Our people have to become an important part of the economy. Eeyouch should be the centre of the economy of the whole region.

EEN: Does the AIP accomplish what you have been fighting for?

TM: It does. It accomplishes much more than I have seen in any other agreement with Aboriginal peoples in Canada. We still have to fight. I have no doubt about that. There is much more to be done. No one is claiming we have everything we need. But I sincerely believe that the final agreement will help us solve our job and housing problems. This by itself will be a huge accomplishment.



EEN: But what about the rights we have been fighting for?

TM: The AIP is a devolution agreement—it passes Quebec’s responsibilities to the Crees and provides the money to do what needs to be done. The Crees assume management and control. That’s another thing we gain in this agreement—Cree control.

EEN: But the opposition to the AIP is saying that the Crees are giving the governments what they have always wanted.

TM: People need to look at the AIP and see what it says. It is a transfer of an economic development mandate to the Crees. It finally cuts the Crees into the resources in Eeyou Istchee, all of Eeyou Istchee, not just Category 1 lands.

A Snapshot of the AIP

The Agreement in Principle

- › is a 50-year nation-to-nation agreement
- › Crees earn minimum, 3.5 billion in resource revenues over the life of the agreement
- › fulfills commitments under Section 28 of the JBNQA
- › transfers jurisdiction under Section 28 to the Crees
- › adapts the forestry regime to better meet the Crees’ needs
- › consents to the EML/ Rupert Diversion Project
- › Cree participation in future development
- › settles existing Cree lawsuits with Quebec

EEN: But why would Quebec agree to do this?

TM: Because Quebec gains something also. We are too used to thinking that if one party wins, the other loses. That’s why some people are against this thing. They think—, “If Quebec is getting what it wants, then the Crees must be getting hurt.” Quebec gains economic development in the region. Quebec gains peace with the Crees.

EEN: How could that be good for the Crees?

TM: We also benefit from this. We finally have real resource revenue sharing. We finally have our own source of revenue, independent of what government decides it wants or can afford to pay us. We take over responsibility for economic development according to our own priorities—not what others think we need. The Crees assume management, and we become the beneficiaries of all resource development throughout Eeyou Istchee.

EEN: What about investing in Hydro-Québec? Some people who are against the AIP say that we would have gotten a better deal that way.

TM: Let me ask you: why should we have to invest in Hydro-Québec to gain equity in something all of us already own? We already have equity. Our Cree equity is our consent for the Rupert Diversion. We don’t have to invest. We already own the rights. Why else is Quebec seeking Cree consent? As for Hydro-Québec, we will obtain a direct percentage of its resources without any requirement for us to invest directly. Some of the people who oppose the AIP seem to be stuck on the idea that the Crees have to invest in Hydro-Québec.

EEN: But wouldn’t that be a good idea?

TM: The Crees will have their own source of revenue. We can do whatever we want with it. We can invest in Hydro-Québec. We can invest in other development. That is a choice we will have to make. But whatever income the Crees make from any possible investment in Hydro-Québec, or any other investment, will be on top of the revenue we receive every year for 50 years under the AIP.

EEN: So the Crees will have income both from the AIP and from our own investments?

TM: That's right. If the AIP money is well invested, it will probably start to bring in more every year than the AIP itself. We could have a Cree heritage fund. We can have money for business development. We can earmark some for housing.

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EEN: All from the AIP? Some people are saying it's not enough to do all that.

TM: The James Bay and Northern Quebec Agreement compensation money was \$135 million. That was the total. The AIP base amount is \$70 million per year. In two years that's about equal to the whole original compensation package, but it keeps going for 50 years. There is the money we already mentioned as income from investment. Anyone can say it's not enough. In the end, it will depend on how we invest it, how well we use it.

EEN: What about the fact that some people are saying that we are giving up trillions of dollars worth of resources?

TM: There is nothing in the AIP about giving up resources. I don't know where that idea comes from. It's just the opposite. We get a percentage of the value of all resources from Eeyou Istchee. We don't have to pay for development. If resources are sold, we get a percentage of revenue. But nothing is given up.

EEN: What about the Rupert River?

TM: Whatever revenue comes out of development on the Rupert River, a percentage comes to the Crees. That, by the way, is on top of the \$70 million we already talked about.

EEN: But the Rupert River will be destroyed.

TM: Flow will be maintained but at a reduced levels. There is a cost to the Crees. You can't want revenue from development and then not have any development. But the Rupert will not be destroyed. It will continue to flow, although some water will be diverted. There is no doubt that some traplines on the Rupert and Eastmain rivers will not be as productive. But not very much of Eeyou Istchee will be touched. For most trappers, there will be no change in the land.

EEN: Aren't you using the same "balance of convenience" argument that Quebec used against the Crees?

TM: The Quebec Court of Appeal used that argument to overturn the Malouf Judgement—saying the needs of millions of Quebecois must come before the concerns of a few thousand Crees. That argument was used to deny Cree rights. The decision we have to make now on a final agreement is an internal decision within the Cree Nation. It is not about rights. The Crees are exercising self-determination to make a decision about what is best for our people. I don't expect everyone to agree. I don't expect perfect consensus. But this is not about denying rights. This is a choice for the Crees to make. Some traplines will be affected. However, this agreement also provides very important support for the CTA to assist all trappers. The CTA will now be able to carry out its full mandate. The trappers gain. The CTA executive supports the AIP.

EEN: I thought the traditional people opposed the AIP.

TM: That's what some people would have you believe. During the community consultations, we heard from many traditional people—trappers and elders. They had a lot to say. They have a lot of wisdom, and they are very practical people. I hope that people will listen to what they tell us. With very few exceptions, the elders and the trappers spoke in favour of the AIP. They reminded us that the trapping life is not easy. They were sorry that so few young people now hunt, fish and trap for a living. But they were concerned about the future for our Cree young people. They spoke of their responsibilities for their families and their concern about how the young people would support their families. They said that the cost of trapping and the price of fur made it difficult to be a trapper now. They spoke about the time when furs had much greater value. They want to do what is best for most of the Crees.

EEN: What about the spiritual and cultural values of the Crees: the land, the water, the animals? I thought you respected that. Aren't you selling our Cree culture for money?

TM: I'll be very frank. The people in the communities have shown me a lot of respect. People have come up to me with tears in their eyes and congratulated me, and told me that I am doing the right thing. There was great eloquence in some the statements by the elders and trappers. These people know me and my family. They know that my own family's trapline will be right in the middle of this development. But there is also some real ugly stuff—that I will somehow benefit from this deal.

EEN: But what about Cree values?

TM: The AIP is not in conflict with Cree traditional values. That is something that has been set up so people can find some reason to oppose this agreement between the Crees and Quebec.

EEN: But didn't you say, "We have to decide with our minds, not our hearts"?

TM: I learned that from my late dad, a trapper. Sometimes you have to use your head. You might want something very much. Your emotions might push you; your feelings might try to take over. That's OK when you are in love, or you look out on a beautiful fall morning and feel the power of the Creator. But you have to keep reason in the picture. God gave us our intelligence to use it, to figure things out. We also have to use that part of our being. When we live on the land, we constantly use our minds to observe, to know what to do. We don't allow our intelligence to be drowned by our emotions. We wouldn't make it through one day if we did that on the land.

EEN: What about you? How does all of the criticism make you feel?

TM: I used to joke that if you didn't try to do anything, you would never get into any trouble. So I'm not surprised. I find that the people who do not like the AIP don't seem to want to discuss the AIP itself. They are attacking the JBNQA. They are about 25 years late on that. All these years we have been trying to get the JBNQA implemented, and now these people are saying

they don't want it to be implemented. I ask for alternatives, and they don't have any. I ask to suggest a better solution, and they just say we need more time. I find that empty. They don't sit down. They won't even try to obtain accurate information on the AIP. We are engaged in negotiations with Quebec right now. They have an opportunity to put issues on the table, but they want to put things off.

EEN: Yes, but what about yourself?

TM: I think it's going well. There is very good support in every community. We are getting good questions. People seem to understand how important it will be to invest the money wisely. People understand what a big change this is. The Crees are breaking trail again in Canada. No Aboriginal people has ever had an opportunity like this. I think Premier Landry really understands who we are and how we fit into Quebec and Canada. People still want to know more. They want more information, and I want to make sure that people can get the information. I just came back from Waskaganish and Mistissini. We had a Cree youth meeting in North Bay. We have put together an impressive team of Cree negotiators. A lot is going on.

EEN: One final question: Have you tried to silence opposition to the AIP?

TM: I told our staff that this is a Cree discussion. Let us Crees make the decision. I told our advisors to stay out of this until we had had a chance to discuss it in the communities. Some people still think that this was cooked up by "non-Crees." So you see, it didn't do any good to tell the advisors to stay out of it. I get criticism for saying that. And I still get told that it's "non-Crees" who forced this on us. This will be a Cree decision. There have been newspaper editorials written about it. There is discussion in all of the media. There is speculation. There are rumors. And there are people saying that I don't allow open discussion. In the end, as I say, it will be a Cree decision. I think people understand that this is an enormous accomplishment—a breakthrough for Aboriginal people.



Excerpt and official signing of the Agreement in Principle (AIP)

6.5 Complementary agreement

- The parties undertake by this agreement to prepare a complementary agreement to the JBNQA that will make it possible to ensure compatibility between the JBNQA and the final agreement. The laws of general or specific application will also be amended to ensure their coherency with the final agreement and the complementary agreement in those cases where it will be necessary to do so.

7. Creation of an exchange table responsible for drafting a final agreement by the end of 2001

- The parties agree to set up an exchange table made up of representatives of both parties and responsible for clarifying the principles established, agreeing on the modalities of application and drawing up for signature a draft final agreement, including its schedules, by the end of 2001

The legal proceedings will be suspended with respect to the parties during this period to allow the parties to proceed with this final agreement in the new spirit of cooperation and mutual trust.

- The final agreement will replace the agreement in principle.

IN WITNESS WHEREOF, THE PARTIES HAVE SIGNED AT QUEBEC ON THIS 23 DAY OF OCTOBER 2001:

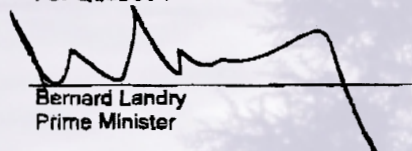
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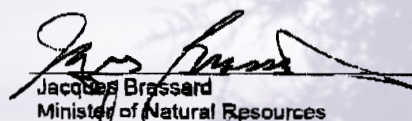
George Wapachee
of Nemaska at the
Council/Board Meeting
December 5, 2001.

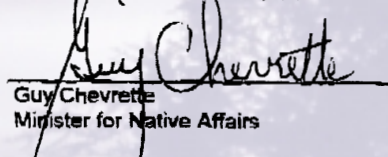
Right:

Cree and Quebec
signatories to the AIP.

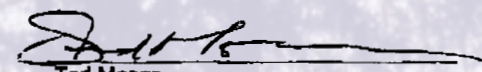
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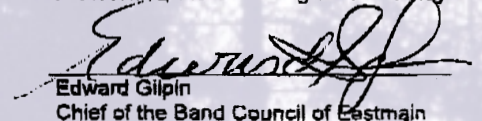

Bernard Landry
Prime Minister

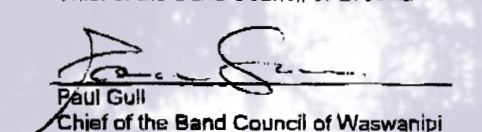

Jacques Brassard
Minister of Natural Resources


Guy Chevrette
Minister for Native Affairs

For the Crees :


Ted Moses
Grand Chief of the Grand Council of the
Crees (Eeyou Istchee)
President of the Cree Regional Authority


Edward Gilpin
Chief of the Band Council of Eastmain


Paul Gull
Chief of the Band Council of Waswanipi

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Questions and Answers About the Agreement in Principle (AIP)

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Q: Was the AIP developed without a mandate from the General Assembly?

A: The Grand Chief and the Grand Council were mandated by resolution of the last General Assembly to negotiate with the governments about the Crees' participation in resource development in our territory. This resolution was adopted in a meeting presided over by Deputy Grand Chief Matthew Mukash. Following this resolution, the Grand Chief pursued discussions with the premier of Quebec. In addition, the AIP is an implementation of the James Bay and Northern Quebec Agreement (JBNQA) Section 28, on community and economic development, and confirms the Cree right to benefit from resource development. The Grand Council has a mandate to negotiate such things. The General Assembly has been reaffirmed this many times.

Q: The AIP was developed in secret; does this violate the Cree tradition of doing things openly?

A: Out-of-court settlements require confidentiality during negotiations so the parties can put their ideas and proposals on the table without fear that negotiating positions will have political or legal implications. Such negotiations normally are held in confidence. Many ideas and proposals would never reach the table if the parties had to concern themselves with public reaction, the media, or reactions within the political system. A "break-through" of the kind reached in the AIP would never have been possible otherwise. Even in a democratic system, confidentiality is required for good administration. Every government (the Crees included) must do some work in confidence.

Q: Does the AIP compromise Cree rights?

A: The AIP implements Section 28 of the James Bay and Northern Quebec Agreement. The Federal Government has forced other groups, including some in Manitoba, to extinguish their rights in their agreement to receive some money on a short-term basis. The total amounts offered in those cases were less than what we would receive under the present proposal. The present proposal protects Cree rights under Section 28, and even transfers Quebec's jurisdictions under Section 28 to the Crees. In 50 years, the agreement will either be renewed with new terms or the Crees and Quebec will begin implementation talks all over again. The same Cree rights will still be in place.

Q: Does the AIP compromise Cree rights to hydroelectric development?

A: The AIP provides for Cree consent for one new project, the Eastmain-Rupert Diversion Project. Quebec accepts the need for Cree consent without insisting on a qualifying clause to say that they do not need it. In this sense, the AIP recognizes Cree rights in respect to hydroelectric development and acknowledges that the Crees are Quebec's partners in development.

Q: By signing the AIP, has the Grand Council compromised Cree rights in respect to the Eastmain and Rupert projects?

A: The AIP is just that: an agreement in principle. The AIP was signed with the unanimous consent of the Cree chiefs. In addition, Quebec and Hydro-Québec have maintained the legal position that the Eastmain Project was part of the original La Grande Complex (1975) as described in the James Bay and Northern Quebec Agreement. The Rupert Project is clearly a new addition. The AIP sets out Cree consent for both the Eastmain and the Rupert Diversion projects and in this respect the AIP strengthens Cree rights. The negotiation of the AIP demonstrates that Quebec is respecting Cree rights. If the province had decided to go ahead and do what it wanted without Cree consent, that would have violated Cree rights. The AIP is a bilateral agreement wherein the Crees exercise their rights.

It is a fact of life that the Crees now share this corner of North America with Quebecers, and that

due to the energy and corporate environment, rivers are seen as opportunities for development. The Crees could continue to oppose all development forever, but this would not provide for our people's need for jobs, housing and future well-being. The question is, how can we make sure the development that takes place is sustainable and equitable?

Q: How can the Grand Council sign an agreement with the Quebec Nation when Quebec is a province?

A: The Crees are the Cree Nation. Quebec considers itself to be a nation, even if it is a nation within a bigger nation state. The Cree Nation seeks a relationship with Quebec that is built on mutual respect, cooperation, partnership: a nation-to-nation relationship. Nationality is based on self-identification. The Crees and other Aboriginal nations have been asking for years that their relationships with governments be based on nation-to-nation agreements. Moreover, the Crees are already on record, in our publication *Sovereign Injustice*, as recognizing Quebecers as a nation with a right to self-determination. Quebec, by signing the AIP, is demonstrating in a practical way that its commitment to the existence of the Cree Nation is not just an empty assertion.



Paul Gull, Chief of the Band Council of Waswanipi; Guy Chevrete, Minister of Native Affairs; Grand Chief of the Grand Council of the Crees (Eeyou Istchee) and the President of the Cree Regional Authority, Dr. Ted Moses, Premier of Quebec, Bernard Landry; Edward Gilpin, Chief of the Band Council of Eastmain; and Minister of Natural Resources, Jacques Brassard at the signing of the AIP held at the National Assembly, October 23, 2001.

Q: By recognizing Quebec as a nation isn't the Grand Council reducing the Crees' ability to resist being swept out of Canada by the next referendum on Quebec sovereignty?

A: No, the AIP is not about Quebec sovereignty. It is about increasing the Cree capacity to participate in the Quebec and Canadian economies. The premier clearly understood this, and it was a Cree precondition to the negotiations of the AIP. The Crees have a right, as a people under international law to choose the manner in which they use their natural resources. They also have a right to establish their political relations with other peoples and governments. There is no international right to separate from an existing state, unless it is a case of persecution and denial of basic human rights, and, even then, separation is a last resort. The Cree voice will be heard in the next referendum, and we will defend the right of the Cree people to decide our own political status and relations with other peoples.

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Q: By signing an agreement that takes a more global approach to the Section 28 rights of the JBNQA, doesn't the Cree Nation alter the text and intent of that agreement and therefore diminish Cree rights?

A: No, the JBNQA was signed at a time (1975) when sewer and water systems, community centres and other items set out in it were not the norm in Indian communities in Canada. In this sense, it raised the standards for the Crees and, to some extent, across Canada. It is now time to move beyond an approach where the federal and provincial governments breathe down our necks about every aspect of our economic and social development. We must now take charge of our affairs and decide our own priorities. The global Section 28 funding and the Crees' assumption of responsibility for implementation of Quebec's obligations in Section 28 are part of this growth of the Cree Nation. In order to have greater Cree self-government, we must take over other government responsibilities. We have studied the funding and the obligations in the AIP and believe there is at least enough to cover Quebec's part of the implementation of Section 28 of the JBNQA, as well as providing additional funds to do even more. We must now seek a similar arrangement with Canada.

Q: The Grand Council has converted rights into money; is this a proper implementation of the JBNQA?

A: The agreement deals with Section 28, economic and community development. Quebec and Canada have not implemented this section of the agreement, largely because it calls for changes to existing programs and for new programs designed to meet the Crees' needs. There was never enough political will to bring about these changes and new programs. The Crees will now implement Quebec's JBNQA Section 28 obligations. We decided that instead of spending all of our time fighting civil servants over whether their paternalistic programs conform to the JBNQA, we would try to secure enough funding to cover Quebec's part of economic and community development. We will still be eligible for regular programs, but now we also have the treaty funding. We will still have our rights to training and employment, contracts, economic development funding and community development,

as well as to the CTA, Crafts Association and Tourism Association. The funds we receive will cover our costs of implementing Quebec's part of these things.

The JBNQA's approach was to give us some money and lots of federal and provincial hands-on "help." Now, 26 years later, we are moving ahead to a point where one level of government, Québec,



is not only coming up with the resources for the meaningful implementation of its obligations for the next 50 years, it is removing itself from making decisions for us and interfering in our lives.

Q: By settling our court cases against the province, we give up our right to payment for damages we incurred over the past 25 years, which we have evaluated at \$3.5 billion. In return, we get money over the next 50 years that you say will total at least \$3.5 billion. Shouldn't we be getting \$7 billion over the next 50 years plus \$3.5 billion for past damages for a total of \$10.5 billion?

A: In the court the judge decides what you get. Very rarely does the judge give you all that you claim. Moreover, we claim over \$3 billion in past damages against Canada and Quebec. Canada has not yet paid for its part of this. In addition, many of the things that we claim past damages for, such as community centres, would last many years, so they are things that would be paid for only once in however many years they would last. We also claim for lost economic opportunity because people did not have jobs in the past. With the new agreement, the Crees can create economic opportunity. The value of the salaries paid to Crees and the contracts and business that Cree companies conduct over the next 50 years—made possible with the \$70 million per year—will likely far exceed the \$3 billion of the past claim. Moreover, the \$3.5 billion funding is only the floor, and there is no ceiling. As the value of production from development in the territory increases over time, the amount of the Cree take from these revenues will correspondingly increase.

Q: What happens if Quebec decides to withhold payments under the agreement?

A: The province could withhold a payment only if some year we fail to file a financial report on the previous year's activities. Since 1984, all Cree

communities have filed financial reports with the federal government as part of our obligations under the *Cree-Naskapi (of Quebec) Act* funding for operation and maintenance. We intend to file all reports. If the province did withhold funds, we would file the appropriate report, then force Quebec to make payment. The Cree's also want to

know how the money is being used.

All Cree bands and entities must give the governments reports on their use of government funds. This is nothing new or unusual. It is the normal practice across Canada and elsewhere. If Quebec withheld payments for other reasons, we could go to court to force payment. But this did not happen in the case of the JBNQA compensation funding, and in our new relationship with Quebec we do not expect it to happen.

Q: The agreement does not provide enough for forestry.

A: The agreement will provide a new way of doing forestry. Crees will participate in forest planning. The traplines will be the units for forest management once the new plans are developed. The Crees will be involved in deciding how this will be done. Sites will be set aside if a tallyman asks for them, and areas important to wildlife and along major rivers and lakes, as well as some other areas, will be subject to special cutting rules. The percentage of a trapline that can be cut will be limited by rules that preserve forest cover over large areas. A Cree-Quebec Forestry Board will monitor implementation of the new standards, and Cree-Quebec Community Working Groups will implement the new cutting regime. And, within five years, Quebec will offer the Crees 350,000 cubic metres of commercial wood allocation. In addition, we can, using our funds, help individual trappers affected by the cutting.

The Cree Nation
seeks a relationship
with Quebec that is
built on mutual
respect, cooperation,
partnership—in other
words, —a nation-to-
nation relationship.

Q: This agreement approves the Eastmain-Rupert Diversion project. Does it not also give Cree consent for all future projects that Hydro-Québec and Quebec might want to build?

A: No, the AIP mentions only the Eastmain-Rupert Diversion project. And this project would be still be subject to Section 22, the Environment and Social Protection Regime. It would also be subject to an agreement to be negotiated with Quebec about the jobs, remedial works and contracts that would go to the Crees under the Final Agreement. Any future projects would also be subject to Cree consent, and, like this one, to agreements with the Crees on remedial works, jobs and contracts, as well as being subject to review under the Section 22 process.

Q: How will this agreement affect other activity, such as mining and future water projects?

A: Water, other than that in hydroelectric projects, is not contemplated in the AIP. Any other water-related projects would be governed by the JBNQA and therefore subject to Cree rights under the JBNQA, including environmental and social impact reviews carried out with Cree involvement. The AIP states that mining projects will be subject to Section 22 and also to agreements with the Crees on remedial works, jobs, and contracts.

Q: Now that we have an agreement with Quebec and the Crees will be receiving \$70 million per year for 48 years, when do I get my cheque?

A: The agreement implements Section 28 of the JBNQA, which supports long-term economic and community development for all Crees. If we divided out the money to individuals, it would not build the Cree economy. This money will be used to improve community facilities and housing and to help Crees find jobs and make money through their own businesses.

Q: Doesn't the Cree consent to the diversion of the Rupert River violate the Cree role as protector of the land?

A: Cree efforts over the past years have made the public in Canada and elsewhere aware of the effects that would occur if all of the rivers were diverted. The question of future development will be an issue for Cree society as well as Quebec society, and if proposals are made, they will be subject to public review under Section 22 of the James Bay and Northern Quebec Agreement. Cree efforts over the past years have saved the Rupert, Broadback, Nottaway, Great Whale, Coates, Little Whale and Nastapoka rivers, not to mention other smaller rivers. To develop, society often uses resources to meet the demands for employment and for goods. The Crees have slowed development, making the question of how the natural resources will be used a Cree, Quebec, Canadian and international issue. How development in the territory unfolds will be largely determined by how we see ourselves, now and in the future, whether we benefit from development, and whether any future proposals use resources sustainably and protect the environment and traditional Cree way of life. Just as the hunter must decide how many animals to harvest in a year, we must maintain our right to decide how the territory will be developed. Our role in protecting the land must also allow us to make jobs and opportunity for youth in the future.

Q: Why don't we just develop tourism projects? These would create employment and do not divert rivers.

A: Tourism is one type of development that we must promote, no matter what. However, today about 1,800 Crees do not have jobs and this number is increasing every year. In order to create one job in tourism that would pay a Cree person \$30,000 per year, we would have to attract at least twice that amount of tourist spending to Eeyou Istchee to cover the cost of canoes,

equipment, insurance and facilities to provide the tourist services. For a hundred people to have this modest income, we would have to attract at least \$6 million worth of business every year. If we attracted a thousand tourists each year, they would each have to spend \$6,000 to provide employment for a hundred Cree people, which is unlikely. It is more likely that they would pay about \$2,000 each, which means that 3,000 tourists will have to come each year, pay \$2,000 each, in order for a hundred Crees to have jobs paying about \$30,000 per year. If just the 1,800 Crees presently needing jobs were to live from this activity, 54,000 tourists would have to come to Eeyou Istchee each year. As you can see, this will not happen tomorrow, and if it did, we would not have the facilities to cater to all of these people. And their presence would have a significant social and environmental effect on Cree society and the environment. Tourism is important to our future, but we must look to a future of balanced development.

Q: Why don't we just oppose all forestry, mining and hydroelectric development, at least until Quebec society recognizes that we own all of Eeyou Istchee?

A: Some people advocate this, but it seems to us that this does not take the power relationship between us and Quebec into account. We are only 13,000 people. Quebec is seven million. History tells us that an "absolutist" position is unlikely to result in Quebec saying "OK, we give up; the Crees own it all." Quebec will not walk away from the territory so easily. Road blocks and other physical confrontation, or long and expensive court

cases, could be the outcome. We *have* used these approaches in the past to defend our rights. However, we always were able to obtain what we needed and lifted our opposition once our demands were met. Outright opposition aimed at stopping all development will likely fail because it will give those who want to violate our rights the excuse for doing so and for taking all of the resources. We must continue to place principled demands of employment, participation and benefit before

	Rupert/EM	Great Whale	NBR	La Grande
Area of Reservoirs	959 sq km	3260 sq km	8240 sq km	13,500 sq km
Number of Rivers	3	4	3	3
Traplines Directly Impacted (flooding)	11	14	25 (at least)	30 (approx.)
Power Produced	1280 MW	3212 MW	8350 MW	15,236 MW
Energy Produced	12.8 TWh	16.2 TWh	46.3 TWh	77.2 TWh
Dams	4	5	15	12
Generating Stations	1	3	10	8
Employment for Cree People	95-755	350 jobs estimated for Cree and Inuit	N/A	N/A

developers, in addition to our demands for environmental protection and protection of our traditional way of life. If we judge that a project is absolutely unacceptable to us, then we will take all necessary, legitimate and even drastic measures to stop it. In the present case, this is what the people are being asked: are the benefits of the present proposal significant enough for Cree society to accept?

Forestry, Part I:

Adaptations for Trappers

The Agreement in Principle promises a new relationship with Quebec. For many years we have lived on opposite sides of the mountain, a division that prevented us from becoming good neighbours. In our new relationship, we will scale the heights that kept us apart and resolve many of the differences that kept us from developing neighbourly relations in the first place. An important aspect of this resolutions is forestry.

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Forestry has been a complex problem for Crees for many years. Much of this can be traced back to the lack of communication between the government, the forestry companies and the trappers. Over the years, the government set up a forestry system that was blind to the needs of Cree hunters. At best, forestry companies were expected to send their cutting plans to band offices to inform the community of where and when forest would be cut. Implicit in this system, was the position that Crees should step aside and make room for the forestry companies.

It was this “stand aside” attitude that the Grand Council challenged in their lawsuits on forestry, and it is this attitude that the future agreement with Quebec can resolve. Under the agreement, it will no longer be acceptable for companies to simply mail their forestry plans to the communities as an afterthought. The companies will work with the trappers, adapting the forest management plans to ensure that the traplines will be protected from the damages of clear-cut forestry.

As specified in the Agreement in Principle, tallymen will be able to classify up to 25 percent of their traplines as areas for wildlife conservation. These areas will require adapted forestry measures such as mosaic cutting. In a further one percent of the trapline, the tallymen will have the option of identifying no-cut sites that are of cultural or other special interest. Compared with the current forestry system, which provides no protection specific to trappers,



the new adaptations offered in the Agreement in Principle (and that are being fine-tuned in the final negotiations) will be a significant improvement. In the new forestry regime, existing trapline boundaries will form the basis of forestry territorial reference units. In other words, forestry management planning will be scaled down to the level of the trapline, allowing coordination among CAAF holders whose licenses overlap or intersect on the same trapline. This will prevent the rapid over-cutting that has happened on some traplines in the past.

A further improvement will be the establishment of the Cree-Quebec Forestry Board. This Board will see that the lines of communication between all parties remain open throughout the development of forestry management plans. This is another important improvement over the present system; currently, the Crees are officially involved in the review of forestry management plans only after they have been written. Under the provisions for adaptation in the new forestry system, the Cree-Quebec Forestry Board will give Crees an integral role in forestry management and guarantee official local involvement in the planning process.

Part II: A Share in the Forest Resources ... next issue.

Cree Rights in the Context of the AIP

Andrew Orkin, LLB BCL

Only since the middle of the 20th century, and after the atrocities committed during World War II, have governments started to recognize officially that individuals, and peoples too, have human rights. The United Nations has enacted various human rights laws, some of which are grouped into the *International Bill of Rights*.

One of the most basic of these rights is that of self-determination, which is stated to apply to “all peoples.” Other rights include the right to equal treatment under the law, the right to vote, the right not to be wrongfully imprisoned, and the right to adequate economic and social conditions (to the extent that governments’ means allow).

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People of the Cree Nation have the right to benefit fully from their natural wealth and resources.

Human Rights and Indigenous Peoples

Many governments, including Canada’s, have mistreated Aboriginal peoples and have taken their lands and resources. For this reason, they have not been willing to fully recognize in international forums that Aboriginal peoples actually are “peoples” with the right of self-determination.

The James Bay Crees have played a leading role in this area for more than 20 years, but there is still a long way to go before these human rights are recognized and honoured, including in Canada.



The Right of Self-Determination

The right of self-determination means that all peoples, including an Indigenous people such as the James Bay Cree Nation, have the right:

- **never to be deprived of their own means of subsistence**
- **to freely determine their own political future and freely pursue their economic, social and cultural development**
- **to benefit fully from their natural wealth and resources.**

It is often said that these are the core elements of decolonization.

Grand Chief Dr. Ted Moses, the Cree Chiefs and Quebec Premier Bernard Landry and fellow ministers at the signing of the AIP in the National Assembly building on October 23, 2001.

In the early 1970s, the Quebec governments began to build hydro-electric projects in Eeyou Istchee. This threatened the Cree hunting, fishing and trapping way of life, which at the time was the Crees' main means of subsistence. Also, the government initially imposed the hydroelectric projects without Cree consent. Out of Cree resistance to this violation of rights came the James Bay and Northern Quebec Agreement of 1975.

Since then, though the provincial government has reached agreements with the Crees on changes to the La Grande Complex, Quebec and Canada have tried to force new projects on the Crees. The Crees have always stated that their consent was required for such projects and refused large and destructive proposals such as the Great Whale and Nottaway Broadback Rupert projects. They also have been asking: where are the employment and community development benefits that we agreed to in 1975? But the governments have taken the position that they got most or all of the land and resources, and the Crees would get only compensation. In addition, the governments did not respect the Cree right to proper housing or jobs.

Worldwide, states have a long way to go yet before they fully recognize Aboriginal peoples' right to self-determination. The government of Canada's formal position is a good one, namely that this right applies without discrimination to Indigenous peoples. In practical terms, though, Canada opposes steps being taken internationally and at home to give effect and meaning to the right of self-determination.

Irene Neeposh has been working with the people of Waswanipi to promote a better understanding of the Agreement in Principle and of the process leading to a Final Agreement. In early November, she found that **77 percent were in favour of the ongoing discussions** with Quebec. She also found that over half of the people did not understand the agreement, while 5.5 percent expressed opposition to it. Irene continues her efforts to inform the people, including giving extra information to those who want to know more.

All communities have now hired liaison officers:

COMMUNITY	CONTACT NAME	TELEPHONE #
Whapamagoostui	George Masty	819-929-3384
Chisasibi	Charlie Pepabano	819-855-2878
Wemendji	Edward Georgekish	819-978-0264
Eastmain	Kenny Gilpin	819-977-0211
Waskaganish	William Hester	819-895-8650
Nemaska	Matthew Tanoush	819-673-2512
Waswanipi	Irene Neeposh	815-753-2441, ext. 25
Mistissini	Sidney Loon	418-923-3461
Oujé-Bougoumou	Norman Wapachee	418-745-2519
GCCEI	Brian Craik	613-761-1655

Campaigns for Cree Rights

The Crees have thus been forced to defend their rights in the courts, at the United Nations, and internationally.

The Cree court cases and campaigns have been about one thing: Cree human rights—including the right of self-determination as a people. That includes the right to their own means of subsistence, both hunting and trapping, and employment and enterprise economies; the right to freely determine their own political future and freely pursue their economic, social and cultural development. The right to benefit from the wealth of the land.

Meanwhile, the Cree population is growing rapidly, and with an ever-increasing need for jobs, housing, and economic development.

The AIP

The AIP is a complementary agreement between the Cree Nation and the Province of Quebec that includes:

- **significant Cree benefit from the wealth that the province is extracting in Eeyou Istchee**

- **Cree assumption of Quebec's jurisdiction over Cree economic and social development**
- **further industrial development in Eeyou Istchee, including through a new river diversion**
- **the joint implementation of a forestry regime that will protect the environment as forest exploitation continues**
- **the investment, use of, and benefit from a new and growing Cree capital and revenue fund.**

Each of these points shows progress in the recognition of Cree fundamental human rights, as explained below:

“Cree benefit from the wealth that the province is extracting in Eeyou Istchee”

The right of self-determination gives all peoples the right to benefit from the natural wealth and resources in their lands.

The AIP provides this through:

- **a significant revenue-flow to the Cree Nation, which is based on the revenues flowing from resource from Eeyou Istchee**
- **expanded Cree employment opportunities in the resource sector of Eeyou Istchee.**

“Cree assumption of Quebec’s jurisdiction over Cree economic and social development”

The right of self-determination gives all peoples have the right to freely determine their own political future and freely pursue their economic, social and cultural development. In other words, all peoples have a right to establish governments and, through them, to have a say in how they lead their lives and achieve social progress.

These, as well as all other, human rights are not unlimited—they are relative or shared. The Crees’ assumption of Quebec’s jurisdiction in social and economic developments an important enhancement of Cree Nation sovereignty and self-determination. Of course, the Cree Nation still has some way to go before it achieves its goals for governance and social development.

Combined as it is with resources for exercising its right of self-government, this assumption of jurisdiction is a major accomplishment for the Cree Nation.

“Further industrial development of Eeyou Istchee, including through a new river diversion”

The right of self-determination gives all peoples the right to benefit fully from their own natural wealth and resources. The AIP raises four questions about further resource development in Eeyou Istchee in conjunction with the Quebec government:



- i. **Is the Eenu Nation “freely” making this decision to permit Quebec to further develop the natural resources in Eeyou Istchee, in accordance with its right of self-determination and its own approach to national decision making?**
- ii. **Are the Crees free from external governmental duress (such as occurred in the 1970s when bulldozers arrived on their lands)?**
- iii. **Do the Crees see the benefits offered in the AIP as fair and equitable?**
- iv. **Does the Cree Nation find the environmental impacts of the project acceptable?**

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If the Eenu answer to these questions is, on balance, “Yes,” then it can reasonably concluded that the AIP constitutes a positive development with respect to the Crees’ human right of self-determination, and a Cree exercise of the right of self-determination.

A forestry regime that will protect the environment as forest exploitation continues”

Quebec’s present approach to forestry in Eeyou Istchee has greatly damaged Cree traplines and the traditional way of life. Under the AIP, Quebec will enter into new forestry regulation arrangements with the Cree Nation. These arrangements will take greater account of traplines and Cree trappers’ interests.

If the AIP process of joint forestry regulation is honoured and turns out to be effective, Cree traditional pursuits and the Cree People’s right to their own means of subsistence, will be better protected than they are now under Quebec’s clear-cutting in Eeyou Istchee. Protection of “own means of subsistence” is a primary component of the right of self-determination.

“A new and growing Cree capital and revenue fund”

The right of self-determination, including the Crees’ right to adequate economic and social conditions, requires that they have the resources and revenues to provide for the socio-economic needs of Eenouch.

The AIP process provides a new and growing Cree capital and revenue fund. It will be up to the Crees to invest, increase, and wisely use these funds to pay for the JBNQA obligations that the Crees will assume.

Only time will tell whether the large sums of money that the AIP provides are adequate. But the Crees will be able to use their skills and abilities as an Indigenous people, without any serious interference from outsiders (except for certain accountability provisions), to ensure that they obtain the greatest possible benefit from these funds.

Providing a foundation for the economic, social and cultural development of all peoples is one of the ultimate goals of the human right of self-determination. Because the AIP will improve the Crees’ socio-economic conditions, the agreement can be said to help fulfill the Crees’ struggle for their human rights.

Certainly, through the AIP, the Crees will gain important new resources to maintain and strengthen their efforts toward nationhood and further recognition of their fundamental rights.



Chief Robert Weistche of Waskaganish and Premier Bernard Landry at the official signing of the AIP.



Extinguishment

The United Nations has declared Canada's federal policy of the extinguishment of Aboriginal or treaty rights to be a violation of the right of self-determination. Over the years, the governments of Canada and Quebec have taken the position that certain extinguishments took place in 1975; an example is with respect to resource revenues. The Crees have vigorously contested these governmental positions.

The AIP process appears to have no impact one way or the other, good or bad, on the issue of governmental extinguishment of Cree rights.

While the result of the AIP process would be that certain JBNQA treaty rights are implemented or added to for the duration of the AIP agreement, it would appear (subject to what is in the final texts) that no JBNQA treaty rights are being permanently extinguished or surrendered.

However, the AIP does open the door to the Crees to benefit significantly from the development that occurs in Eeyou Istchee. In this sense, the AIP helps to reverse the effect of the Quebec government's previous policies of extinguishment and exclusion.

Conclusion

The AIP process gives the Cree Nation the chance to develop an agreement with Quebec that would advance government recognition of the human right of self-determination—and the decolonization—of the Cree People.

Of course, the AIP process is not a total and permanent solution to all of the Crees' treaty and human rights problems and challenges. It does not claim to be that.

But the AIP does provide a basis for the Eeyou Nation to improve its human rights situation, particularly with respect to social and economic rights such as housing, employment and community conditions. The challenge will be to make the opportunities that come with this agreement work for the Crees, in conjunction with the other developmental possibilities offered by existing institutions such as the Cree School Board.

The AIP process will also give the Crees, strong foundation for nation-building, and will maintain and strengthen their continuing efforts to have Cree rights fully recognized in the (we hope) not-too-distant future.

Calling all Youth...



The Grand Council of the Crees (Eeyou Istchee) invites kids and youth between the ages of 5 and 19 years to participate in a CONTEST.

★ Cash prizes of \$100, \$75 and \$50 will be awarded to the top 3 winning entries for each of the three categories ★

Drawing Contest for kids between 5 and 8 years of age:

Two categories for youth:
Youth: 9 to 13 years of age;
Youth: 14 to 19 years of age.

Hey kids! Draw a picture of what do you want to be when you grow up.

Write a 300-word essay about what you want the future of your community to be.

**You may submit entries to your local Liaison Officer
(see contact names inside – page 32)**

*** Please include your name, age, phone number and mailing address with your entry.**