

Eeyou Eenou

the voice of the people

AUGUST 2002

N A T I O N



The Grand Council
of the Crees

An interview with
Ted Moses

Update: Cape Jones

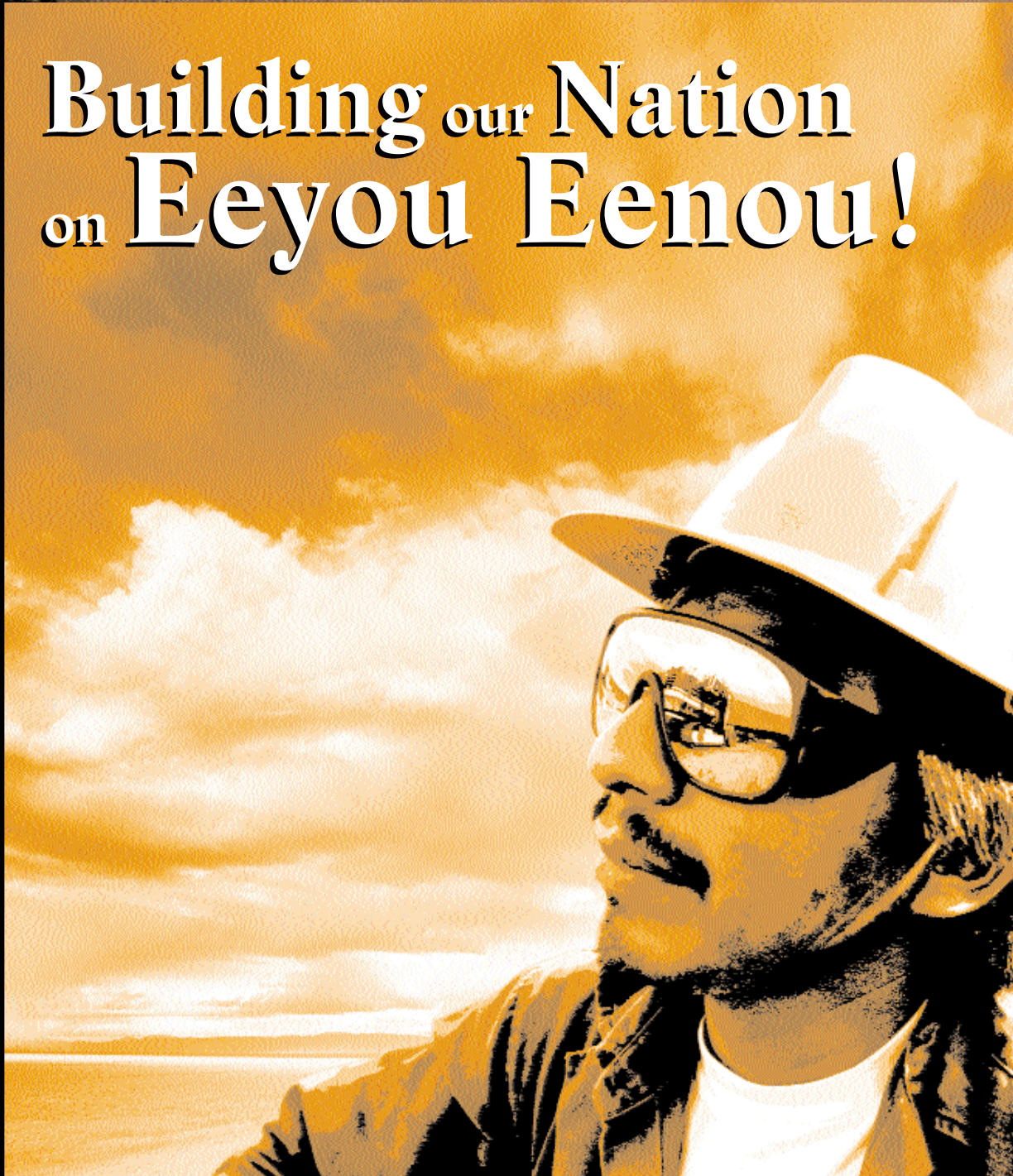
Update on
Ouje-Bougoumou toxic
contamination issue

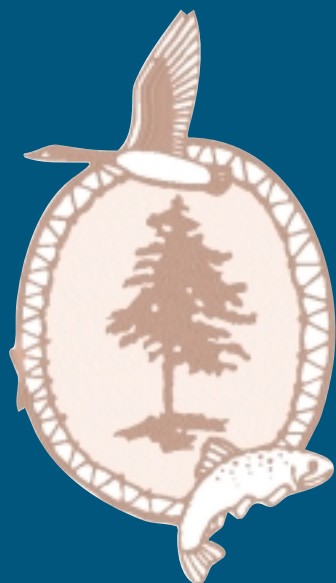
Summary of the
Nadoshtin Agreement

Quebec's energy policy
and Eeyou Istchee

Summary of the
Boumhounan Agreement

Building our Nation on Eeyou Eenou!





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 northwestern portion of the province. Today the Grand Council continues working to promote and protect the rights of the Cree Nation.

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Photos by Gaston Cooper, Fred Cattroll and
Kenny Blacksmith.



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Table of Contents

5	Board of Directors 2002
6–15	Grand Chief Interviews Ted Moses
16–17	Cape Jones Update
18–19	Update on Ouje-Bougoumou Toxic Contamination Issue
20–23	Summary of the Nadoshtin Agreement
24	Allocation of 2002-03 Payment from Cree-Quebec New Relationship Agreement
25	Call for Proposals – Apitisiwiin Corporation Employment Incentives and Temporary Employment Program
26–29	Summary of the Boumhounan Agreement
30–33	First Walk for Sovereignty
34–37	Update on the Implementation of the New Forestry Provisions
38–41	Working on Eeyou Istchee
42	Establishing a Financial Foundation for the Future
43	2002: The Year of the Fires
44–47	Our Community Essay/Artwork Winners

A Message from the Editor,

Bill Namagoose



Eeyou Eenou magazine will be published by the Grand Council on a quarterly basis. It is published to inform the members of the Cree Nation and others on developments concerning Cree Aboriginal Rights and interests in a variety of areas.

We thank the many individuals who gave us their feedback on the first publications and we encourage you to continue to share your views. Many people commented that they did not realize the scope and extent of their Aboriginal and Human Rights and appreciated the in-depth way the rights were treated in the first two editions. Many thought that the first two *Eeyou Eenou* magazines led to a better appreciation and understanding of the issues before us in the Cree-Quebec New Relationship Agreement.

Sometimes we are led to believe that our Aboriginal Rights are limited to hunting, fishing, trapping and being stewards of the land. The Supreme Court of Canada had it wrong when it ruled that Aboriginal People have a right to a “moderate living”, which implies that other people can generate wealth from the exploitation of natural resources but we cannot. Our rights as a People go beyond this narrow limit imposed by a foreign culture.

The debate we just concluded and the decision the Cree Nation took on the New Relationship Agreement must be respected and implemented. The collective voice and thought of the over 4000 people who voted to guide our Nation cannot be wrong. **I have seen this collective Cree wisdom unfold and guide us too many times to question it.**

Accurate information is very important to making sound decisions on any issue. Aboriginal media

still does not play the same decisive role in Cree society as mainstream media does elsewhere, as we still tend to rely more on personal and community contacts as the main means to communicate important news. This is not to say that mainstream media does not affect our issues and we saw a clear example of this December last when the *Gazette* mistakenly reported that the talks between the Crees and Quebec were “unraveling”.

The first task in the morning for political leaders in Canada and Quebec is to read the newspaper and what they read often sets the tone for the day. This is the political power of the media. This is not the case for most Aboriginal leaders.

However, Aboriginal media increasingly plays an important role in the political life and decision-making processes of First Nations people in Canada. As its importance increases so does its responsibility to report in-depth and accurately on the issues.

If the Cree Nation had based its decision on what the Aboriginal media were printing on our agreement and the debate that we held in our communities, we would have rejected the New Relationship Agreement. The Aboriginal media demonstrated a lack of vision in saying “no” to all development without seriously asking the question of where Cree jobs would come from in the future. Do they somehow magically expect that jobs and livelihoods

will still be created? Responsible and effective leadership recognizes what is needed and achievable and then succeeds in bringing it home. To advocate for the unachievable does not require any courage and denies your people that next fundamental step towards greater self-sufficiency and autonomy.

The Aboriginal media must not be swayed by the stereotypical and romantic images that the mainstream media use to portray us. We are portrayed as the “stewards of the land”, while our people see themselves as owners. We are portrayed as only having rights to a moderate living from the land, while this agreement opens the door for Crees and others to create wealth with our natural resources.

Do Canadians think that Canada is vindicated when the courts declare First Nations, the poorest and most unemployed, as having a right to a moderate living? It is one thing to have a right, even to a

moderate income, it is quite another to exercise it. The Aboriginal media has to wake up and question the limits that others put on us, even when “moderate” seems better than nothing at all. We must have the freedom to reinvent ourselves as we see fit because we live in a free society. We have endured as the Crees because we have adapted to changes in the land and to changes in the societies around us for thousands of years.

We Crees are close enough to the land and to our culture not to be swayed by what others say we are. We will know that we are in trouble as a people when there are those among us who start to dictate who we should be, rather than accepting the free will of the Cree people to decide who they are and will be. We are each different and in our society we respect the differences. Nobody is more or less Cree, being Cree is a matter of free expression.

4





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TM EYYOU NATION INTERVIEW

APRIL 2002

6

EEN: Ted, now that the New Relationship Agreement with Quebec has been ratified by the Cree Nation, what are the big issues that you are still working on?

TM: There are more things to work on now, after we have signed the Agreement than before, a huge number of things to do. The Agreement with Quebec needs to be implemented. The main Agreement paid about \$23 million this year. That money has to be spent and invested very wisely. In reality, the various agreements with Quebec will provide approximately \$70 Million to the Cree Nation this year. That is either a lot of money, or not enough, depending on how it is used.

EEN: How should the money be used?

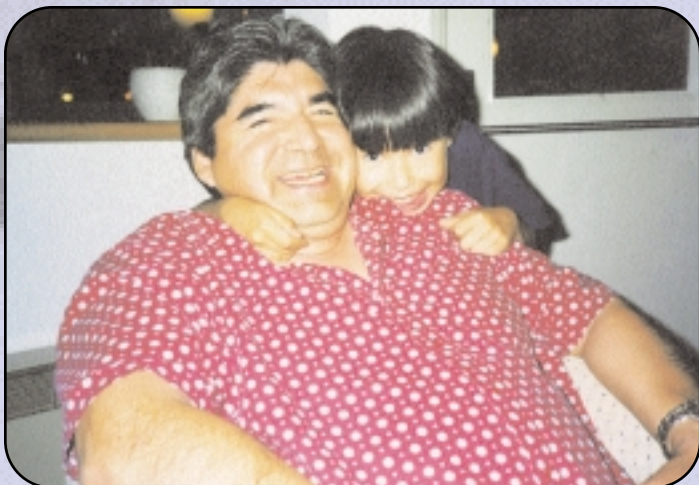
TM: The money should benefit the Cree Nation. At all times we need to ask what is best for the Cree Nation.

EEN: I understand that the Council/Board has made allocations to each of the Cree communities and to the Grand Council/CRA.

TM: Yes, the communities are trying to use the funds to solve problems that have been a burden for a long time. More money is needed for housing, for community infrastructure. These are essentials. They can't be put off any longer. But this is the old way of doing things.

EEN: What do you mean? You say issues like housing backlogs can't be put off.

TM: We need to think like the Cree Nation, and not like nine communities each trying to get what they can get. I was a chief for many years. I understand the pressure to take the money and run. But that is what I am saying, the Crees are much more than nine communities, we are the Cree Nation. Let's rise to that challenge.



It was the strength and credibility of the Cree Nation, all of the work we have done over the years, the battles we have fought, the places we have gone, the strength of our voice together that earned us a place at the table.

EEN: So you disagree with the community allocations?

TM: Not with the allocations, but with the way they were done. Look, we made this Agreement with Quebec on a nation-to-nation basis. It was the strength and credibility of the Cree Nation, all of the work we have done over the years, the battles we have fought, the places we have gone, the strength of our voice together that earned us a place at the table. We do not always understand these things ourselves. There are over 630 First Nations communities in Canada. See if you can name nine other communities that see themselves as a real nation.

EEN: What about the Mohawks?

TM: Yes. Can you find any others?

EEN: I see your point.

TM: We Crees in Eeyou Istchee see ourselves as a nation. We negotiated the Agreement as a nation. We were thinking as a nation at the table. What we sought for the Crees, we wanted for the benefit of the nation. During our community consultations we explained why this Agreement was good for the Cree Nation, for the future of the Cree Nation. When Premier Landry spoke to me, he did not see Ted Moses the former chief of Eastmain. He spoke to me as the leader of the Cree Nation. He respected our unity, our identity, and our aspirations as the Cree Nation. Communities don't make Agreements like the one we just made with Quebec.

EEN: Is this about the way the Quebec funds will be divided?

TM: Not at all. This is about how we Eeyouch think about ourselves. We negotiate as a Nation, and then we sit down with each other and take it all apart as nine communities. We begin to damage something we have just built. Shall we divide the funds into nine equal shares? Shall we allocate the money on a per capita basis? Should the allocations be based on community needs? Who should sit on the boards; one person from each community? Two from some communities? The first chiefs to appoint representatives? Where is our thinking and planning as the Cree Nation?

EEN: Well, you said housing was a priority ...

TM: OK. Housing is a good example. The Crees have an enormous housing backlog, the result of years of shortfalls from Indian Affairs and CMHC. Canada has let us down. Canada made an agreement with the Inuit to fund housing under the JBNQA, but has taken the unsupportable position that somehow the Crees don't get housing under the JBNQA. Our housing backlog drags down the Cree Nation. It weakens us. It causes huge social problems, ill health, family problems. Solving the housing problem has to be a Cree National priority.

EEN: But money was allocated to housing.

TM: Yes. But not enough. That is why I say sometimes we have to think as the Cree Nation and not just nine communities. We have analyzed the housing backlog. We realized that housing must be a priority. The housing problem gets in the way of other things. A community has many competing needs. But the housing problem must be solved right away. It can't wait. I am glad money is to be put into housing. But for the Cree Nation I would like to see more money for housing right now.

EEN: What are the other priorities of the Cree Nation?

TM: Self-sufficiency—putting money away for our children. Investing in the future. Creating jobs and businesses so that we don't have to depend on the changing policies and attitudes of various governments. We need to become part of the bigger economic picture. We are always going to want to spend money on immediate needs, and we will have to. But we also have to make sure we put aside enough to become self-sufficient within a reasonable time. We need to protect our ability to speak and negotiate as the Cree Nation, to maintain our political strength and unity. That means allocating sufficient money to the Grand Council to carry on the work.

EEN: But that takes money away from the communities.

TM: Not at all. It is the unity of the Cree Nation represented by the Grand Council of the Crees that gives us the credibility and the political respect that is essential if we are to be taken seriously. We have a nation-to-nation Agreement because of what the Grand Council does. This is the source of our strength. The Grand Council works to support the rights and aspirations of the Cree Nation. It assures that there is funding so that the communities will be viable healthy places to live, where people will be employed, so that the communities will be good places to live.

EEN: What about Quebec's responsibilities?

TM: We have to follow through with our own commitments on this. We are now responsible for Quebec's obligations under section 28 of the JBNQA. We must fully meet that responsibility, and we must demand that Canada pays its share according to the terms of the JBNQA. Canada does not get away free on this. Quebec has delivered; now Canada has to meet its obligations to the Cree Nation. We are responsible under our Agreement for Quebec's contribution to the Cree Nation.

EEN: Canada will then have the excuse ...

TM: Exactly. If we don't contribute, Canada will have an excuse to continue shortchanging the Cree Nation. Canada has tried for years to minimize its obligations to the Crees under the JBNQA. Department of Indian Affairs bureaucrats always used Quebec as an excuse to avoid their own obligations. "You have to get the Quebec Government to agree. They also have to be at the table", the officials would tell us. Well now Quebec agrees. Quebec came to the table and made a deal. There is money to support Quebec's obligations. Canada can't rely on that old song and dance they have played for 27 years, asking "Where is Quebec?"

EEN: So where is Canada?

TM: I have been meeting with federal ministers and federal officials over the last few weeks to encourage Canada to participate. Our Agreement with Quebec does not affect Canada's obligations to the Crees. But it certainly does highlight and establish a legal and public reference for a minimum evaluation of Canada's outstanding and unfulfilled obligations to the Cree Nation. Everyone knows that Canada has failed the Crees and failed Quebec. The JBNQA is a development agreement for Northern Quebec. Canada has not made its contribution. The whole region is being held back because of this.

EEN: Do you see any hope for change?

TM: I am always optimistic. Making the JBNQA work is in Canada's interest. Economic development in the region, job creation, community development—all of these things improve Canada's economic picture. I believe that Canada's participation would pay for itself with increased economic activity and reduced social costs. It would benefit the entire region and would send a signal that Canada is interested in the economic future of all the people in Quebec.

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Cape Jones Update

The Cape Jones radar installation was abandoned by Canada in 1965 and the land transferred to Quebec in 1966. There are 22 sites in Northern Quebec located about 40 kilometers apart and about 20 supply sites to serve the radar installations. A small quantity of chemicals, broken-down buildings, antennas and equipment were found on the sites along with about 320,000 litres of fuel oil. In 1987 about 68,000 litres of fuel oil were burned in 1987-88 in open fires, according to an agreement between Kativik Regional Government and Quebec. This open-air burning caused some solid contamination in some areas.

16

In 1998 Kativik Regional Government, Quebec and Canada, Department of National Defence, concluded an agreement for the clean-up of these sites. This agreement, in sections 5 and 6, calls for the delivery of a legal release to Canada by the Government of Quebec to the effect that Quebec “renounces any claim against the Government of Canada concerning the actual state of the sites covered and that Quebec accepts the actual state of the site in a legal release.” (translation)

Consultations with some of the Cree leadership and in the communities took place after the signing of the Agreement by Kativik, Quebec and Canada.

The project was granted an exemption from review by the Quebec Ministry of Environment in 1999 for the sites north of the 55th parallel. For the sites south of the 55th, the project proponent, Kativik Regional Government, submitted a proposal for an exemption from the evaluating process, but the Evaluating Committee subjected it to review, stating among other things that the evaluation of the work to be done, particularly for Cape Jones, be planned in a more comprehensive manner and based on a more thorough assessment of the site.

The agreement expired on October 31, 2001, before the work was completed and the funding exhausted, and was recently extended until December 31, 2002.



A small quantity of chemicals, broken-down buildings, antennas and equipment were found on the sites along with about 320,000 litres of fuel oil.



The contribution agreement with Canada calls for a contribution from Canada of \$1.5 million. Quebec and Kativik agree to contribute \$120,000 and \$150,000 respectively in travel and technical costs.

The present clean-up project was designed by the three parties as a means of using the available funding to resolve, to the extent possible given the available funding, the most dangerous aspects of the debris left on the sites, without actually restoring the sites to their original states or even dismantling and removing the majority of the installations left on site. In some cases the local trappers and hunters asked that certain buildings be left for their use.

The Kativik submission to the Evaluating Committee states that the Cape Jones site has the lowest priority in the project and would only be subjected to any clean-up if there is funding left over from the work on the rest of the sites. In addition, it states that the whole of the \$1.5 million would be required to clean-up the Cape Jones site just to the standards of the present project. In addition, to meet the relatively low standards of even the present clean-up, it has been estimated that \$3,300,000 would be required to clean up the 62 sites. The cost of a proper clean-up of the Cape Jones site has never been done.

While the Kativik submission states that it is not likely that the legal release would have to be granted to Canada in respect to Cape Jones, there is no guarantee that Canada would not insist on one. The wording in the submission is very dicey on this point and one wonders if Canada withheld the funding, would Kativik supply a release in any case for Cape Jones just to get paid?

The Kativik report was professionally reviewed and the COMEX has decided to reject the proposed clean-up project as it did not meet acceptable standards. It is now up to the Crees to bring this issue to Canada and to make it a public issue.

UPDATE ON OUJE-BOUGOUMOU TOXIC CONTAMINATION ISSUE

18

In October 2001 the results of a study that assessed possible contamination within the Ouje-Bougoumou traditional territory were presented to the community members. The study, prepared by U.S.-based geologist Christopher Covell, found high levels of toxic contaminants at three sites. In addition, on the basis of hair analysis of some of the community members, the study recommends several public health measures.

Upon review of the study with representatives of the Province of Quebec, several concerns were raised about the study's methodology and recommendations. A decision was made to have the study reviewed by an independent third-party expert. Quebec agreed that Dr. Evert Nieboer, Professor of Toxicology at MacMaster University, would conduct the review.

The Nieboer report completed April 9, 2002, confirmed several important recommendations in the Covell study; namely, the need for an "Environmental Site Assessment of the entire Ouje-Bougoumou traditional territory". He suggested that such an assessment could lead to further, more-detailed site-specific



The Nieboer report confirmed probability of arsenic and copper toxicity in the water tested.... the hair sampling does not provide sufficient scientific justification to trigger health-related interventions

risk assessments with human health components. Also, the Nieboer report confirmed probability of arsenic and copper toxicity in the water tested. The report also repeated the recommendation in the Covell study that options be explored regarding the remediation, control and monitoring of mine tailings to prevent further contamination from entering the ecosystem.

The Nieboer report was critical of the conclusions drawn in the Covell study from the analysis of head hair that was carried out. Nieboer concluded that the hair sampling does not provide sufficient scientific justification to trigger health-related interventions for the individuals concerned at the present time.

Dr. Nieboer recommended that a preliminary health study of urine and blood samples be implemented concurrently with the environmental assessment, and that this health study focus on a number of potential contaminants.

The community of Ouje-Bougoumou is working in close collaboration with the Cree Health Board on this matter and a meeting will take place soon with representatives of Quebec to determine the next steps. We are hopeful that the cooperative approach, which has characterized our relations with Quebec in this matter, will continue as we work together to ensure the health of the community members and of the environment.

Summary of the Nadoshtin Agreement

(Between the GCCEI and the Eastmain, Mistissini, Nemaska and Waskaganish First Nations and Hydro-Québec and the SEBJ)

20

Purpose of the Agreement

To lay out the terms of reference for the future construction of the Eastmain portions of the EM1/Rupert Diversion Project. These terms provide for:

- Construction, operation and maintenance of the project
- Consideration of the rights in favour of the Crees as set out in the New Agreement
- Environmental, remedial and mitigating measures, including compensation with respect to the project in an effort to reduce the project's impacts
- Effective mechanisms for the implementation of the Nadoshtin Agreement
- To ensure contract, employment and training opportunities to the Crees, in particular the First Nations of Eastmain, Mistissini, Nemaska and Waskaganish

Obligations of Parties

- To study the use of the fishery in the Eastmain 1 Reservoir
- Establish a monitoring programme for the Eastmain 1 project
 - Ice monitoring
 - Clearing fallen trees and other organic debris
 - Monitor erosion downstream from the spillway
- Lake Sturgeon study and management programme
- Remedial and mitigative action for 315-kV transmission line (Eastmain 1 to Nemiscau Substation)
- \$1,500,000 fund to finance training costs, tuition fees, living expenses, transportation and partial reimbursement of wage costs to contractors who employ Crees for on-the-job training
- Archaeology and cultural heritage programme within the project area





Jimmy Neeposh from Mistissini getting on board the helicopter after surveying small game on the field (Winter 2002)

- Wildlife management plan within the area of the project to:
 - Conserve the wildlife and ecosystems
 - Control access to wildlife and harvesting
 - Provide Crees with opportunities related to outfitting
 - Ensure Cree, Hydro-Québec and FAPAQ cooperation
 - Enforcement of access measures
- Crees to drop court actions against Hydro-Québec on this project and agree not to take out further court actions on the Eastmain project—excepting contaminants such as mercury
- Establish an EM1 mercury fund

EM1 Mercury Fund

- Fund will have a 20-year duration
- The fund will be disbursed by Hydro-Québec, but spending controlled by the Eeyou Nameless Corporation
- The funding, \$3,000,000, is in addition to funding provided in the 2001 Mercury Agreement
- The fund will be for measures, such as the following:
 - Access to alternative fishing sites
 - Fishing and hunting subsidies
 - Fish and wildlife habitat enhancement
 - Development of waterfowl hunting ponds



Ernie Moses from Eastmain surveying the big game aboard the helicopter (Winter 2002)

Specific Cree Obligations

In consideration of the undertakings of Hydro-Québec in favour of the Crees, the Crees shall carry out the following obligations:

- Establish an \$18,000,000 (funded by Hydro-Québec) Remedial Measures Fund for restoring and enhancing land and water habitat in the reservoir area. Measures, among others, will include:
 - Clearing of reservoirs
 - Enhancing moose habitat
 - Restocking fur-bearing species
 - Creation of goose hunting ponds
 - Enhancement of shore line habitat
 - Harvesting or the relocation of animals prior to impoundment
 - Restocking of lakes to offset losses in productivity
- Establish the Nadoshtin Companeé to annually recommend: environmental, mitigating and remedial studies, works and programmes under the Remedial Measures Fund
- Establish the \$3,900,000 Eenou Indohoun Fund to enhance traditional activities. Measures, among others, will include:
 - New cabins and camps or renovations
 - Power sources, VHF radios, satellite hook-ups
 - Wildlife monitoring, relocation of animals, outfitting
 - Transportation subsidies, aircraft docking areas, boat landing areas, road maintenance, snow removal
 - Food storage and processing facilities
- The Eenou Indohoun Fund will be managed by the Eeyou Companeé and disbursed according to the instructions of the Nadoshtin Companeé for the benefit of the Crees in Eastmain, Mistissini, Nemaska and Waskaganish

Operational Protocol – Hydro-Québec Obligation

To ensure that the Eastmain 1 reservoir operates in a fashion that maximizes safety:

- The minimal discharge from the outlet of the tailrace will be 140 m³/s
- The water level of the reservoir will be maintained at elevations between 274 m and 283 m
- After the dam is first closed, for two years the reservoir will be operated to allow ice to crush forest vegetation in the drawdown zone



Ernie Moses from Eastmain attaching a transmitter on a sturgeon (Eastmain River, Spring 2002)

- To ensure safety the community will be notified in advance in writing and by telephone if spilling is planned
- A sound warning system will also be in place in the spillway area
- Signs will be posted in Cree, French and English in spillway areas

Contracts and Employment

Hydro-Québec shall offer and negotiate with the Crees \$300,000,000 in contracts in relation to the project. These employment and contract opportunities shall be in addition to those set out in the remedial works measures already planned.

Management of Land Use, Access and Fishing and Wildlife Harvesting

To limit conflicts over land use, access and wildlife harvest during the construction and operation phases of the project, the parties agree to establish the Weh-Sees Indohoun Corporation. It will be located in Nemaska and set up with funding of \$750,000 from Hydro-Québec. The corporation will:

- Promote the conservation of wildlife and ecosystems
- Control access to harvesting areas and also harvesting of fish and wildlife
- Provide outfitting opportunities for the Cree communities
- Manage wildlife resources according to the EM1 Wildlife Management plan

... access and wildlife harvest during the construction and operation phases of the project, the parties agree to establish the Weh-Sees Indohoun Corporation.



David Jimiken from Mistissini during the small game survey (Winter 2002)

Allocation of 2002-03 Payment from Cree-Quebec New Relationship Agreement

24

Cree Communities

Chisasibi	\$ 3,153,437.95		
Ouje-Bougoumou	\$ 1,406,858.18		
Eastmain	\$ 1,375,505.96		
Mistissini	\$ 2,924,174.86		
Nemaska	\$ 1,399,673.29		
Waskaganish	\$ 2,385,961.80		
Waswanipi	\$ 2,035,208.86		
Wemindji	\$ 1,769,368.18		
Whapmagoostui	<u>\$ 1,489,810.92</u>	\$ 17,940,000.00	78%

Loans and Debts

GCC(EI) – Past cost of negotiations and Forestry case	<u>\$ 1,474,000.00</u>	\$ 1,474,000.00	6%
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Specific JBNQA Legal Obligations

Cree Trappers' Assoc.	\$ 1,000,000.00		
Cree Outfitting and Tourism Assoc.	\$ 300,000.00		
Cree Native Arts and Crafts Assoc.	\$ 100,000.00		
James Bay Advisory and Evaluating Committee	<u>\$ 62,750.00</u>	\$ 1,462,750.00	6%

Implementation Costs

Agreement Implementation and Negotiation	<u>\$ 850,000.00</u>	\$ 850,000.00	4%
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Limited Partnership

Partnership Expenses	\$ 100,000.00		
Committee Expenses	\$ 50,000.00		
Cree-Quebec Forestry Board Committee	\$ 100,000.00		
Other Forestry Related Expenditures	\$ 400,000.00		
Environmental Review – Rupert	<u>\$ 350,000.00</u>	\$ 1,000,000.00	4%

Cree Needs and Priorities

Cree Development Corporation	<u>\$ 273,250.00</u>	\$ 273,250.00	1%
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Grand Total

<u>\$ 23,000,000.00</u>	<u>\$ 23,000,000.00</u>		
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CALL FOR PROPOSALS

APITISIWIN CORPORATION Employment Incentives and Temporary Employment Program

The Apitisiwin Corporation was established pursuant to the Eeyou Apitisiwin Niskamon signed between the Grand Council of the Crees (Eeyou Istchee)/Cree Regional Authority and Hydro-Québec on February 7, 2002. The principal objective of the Agreement is to find a way for implementing the Cree employment obligations (150 jobs) that were contained in the 1986 La Grande Agreement.

More specifically the Apitisiwin Corporation was created to administer an employment fund of approximately \$6 million per year to serve Hiring Initiatives, Employment Incentive Programs and Temporary Employment Programs.

The Hiring Initiatives are also to facilitate the employment of Crees in permanent technical positions foreseen in the Agreement. This program implicates the management of such items as bursaries and training programs.

The Employment Incentives and Temporary Employment Programs are to address immediate employment possibilities through the implementation of remedial and mitigating measures for those impacted by the La Grande Complex (1975) (excluding EMI). Temporary employment is to be achieved by engaging Cree individuals and Cree firms to undertake the remedial and mitigating measures.

Call for proposals for the provision of coordination services to the Apitisiwin Corporation are being circulated to various Cree Entities and Cree First Nations offices.

For any inquiries, you may contact Jimmy Neacappo or Sam Tapiatic at the James Bay Eeyou Corporation office in Chisasibi: (819) 855-2830.

Summary of the Boumhounan Agreement

Specific Agreement for the Partial Diversion of the Rupert River

26

- Subject to the environmental and social protection regime of section 22 of the JBNQA, the agreement provides Cree consent for the construction, operation and maintenance of this project
- This includes all related infrastructure including:
 - Powerhouse (Eastmain 1-A)
 - Reservoir (Cramoisy Variant) and all associated dams and dykes
 - A 735-kV transmission line
 - Three temporary work camps with an access road and a temporary 25-kV line
 - A permanent east-west access road from existing Muskeg substation to the Eastmain 2 site
- The Agreement provides for all related remedial and mitigating works, such as weirs along the Rupert River, with a guarantee that Crees will share in the economic benefits of all facets related to the project

Specific Guarantees and Undertakings in Favour of the Crees

- The project design and operating parameters may change based on the findings of the environmental and social impact assessment under section 22 of the JBNQA;
- Mitigation measures must be conducted in a timely fashion;
- Remedial works listed in the Agreement shall be conducted by Crees according to Hydro-Québec's schedules, costs and quality requirements;
- Levels of Lake Mistissini shall not be affected as a result of the project and no facilities will be installed on or near the lake
- Natural water levels upstream from the forebay limits at km 337 shall not be affected, including the natural levels of Lakes Woollet, Bellinger, Megouez and Champion

- Crees have the option of requiring Hydro-Québec to maintain a residual flow of 20% downstream of the Rupert diversion and, in addition, mean annual flow and water levels will be maintained for Nemaska River
- Crees will have access to all road networks
- Water spills from the reservoir will only occur in spillways and be minimized for ecological reasons
- Quebec will undertake the following remedial and mitigating works if necessary:
 - Relieve any adverse impacts on wildlife, aquatic and terrestrial habitat, including constructing up to 10 downstream weirs and fish ladders
 - Hydro-Québec will maintain or replace spawning sites, particularly the Noodamessenan cisco and sturgeon spawning sites
 - Provide measures to ensure safe crossings of the Rupert River during winter
 - Protect La Grande River bank stability, as well as south shore banks near Waskaganish (if necessary)
 - To maintain all portages, docks and boat launches
 - Trees on flooded land will be cleared, trees of commercial value will be sent to Waswanipi mill at no cost

Eastmain 1-A/Rupert Mercury Fund

- Due to the anticipated impact of mercury on fish populations, Hydro-Québec shall establish a \$3,000,000 (2002 dollars) fund to enable:
 - Access to alternative fishing sites
 - Fishing and hunting subsidies
 - Fish and wildlife enhancement
 - Development of waterfowl hunting pond

27

Boumhounan Remedial Works Fund

- Hydro-Québec shall establish a \$32,000,000 (2002 dollars) fund to enable:
 - The continuance of Cree traditional activities
 - Alleviate negative impacts of the project
 - Assist in the regeneration of habitats
 - Carry out works and programs under the Opimiscow Agreement of 1993

- Work in the program will be conducted by the Nadoshtin Compane and will last for 15 years following reception of funding
- Funding under this program shall not be used for any additional works which may be ordered by the environmental and social assessment of the project

Boumhounan Archeological and Burial Fund

- Hydro-Québec shall establish a \$2,500,000 (2002 dollars) fund to investigate and safeguard any potential threatened archeological sites within the scope of the project area
- Funding under this program shall not be used for works which arise from additional works related to the environmental and social assessment of the project



Eeyou Indohoun Fund

- In recognition of the negative impacts that the project will have on traditional Cree activities, Hydro-Québec shall establish a \$3,900,000 (2002 dollars) fund to mitigate impacts to those Crees directly affected
- The fund shall be managed by Eeyou Company in coordination with the Nadoshtin Compane

Training Fund

- In order to assist those Crees interested in the employment opportunities of the project, Hydro-Québec shall establish a \$1,500,000 (2002 dollars) training fund to enable:
 - To finance training costs, including tuition, living expenses, partial wages for on-the-job training and transportation costs
 - Partial reimbursement to contractors who hire Crees for on-the-job training

Employment and Contracts

- To further promote the employment opportunities of the project, Hydro-Québec shall provide employment and contract allocations to the Crees during all phases of the project

Feasibility Phase

- Hydro-Québec commits to tender a minimum of \$5,000,000 in contracts to the Crees and Cree enterprises

Construction Phase

- Hydro-Québec commits to tender a minimum of \$250,000,000 (1190 person-years) in contracts to the Crees and Cree enterprises

Operation Phase

- Hydro-Québec commits to tender a minimum of \$45,000,000 in contracts to the Crees and Cree enterprises
- A Contracts and Employment Review Committee will be established to ensure that the objectives are being met

Construction and Wildlife Management

- In order to mitigate potential conflicts over fish and wildlife harvesting during the construction phase, Hydro-Québec agrees to help establish the Weh-Sees Indohoun Corporation to oversee wildlife management while project is constructed
- Hydro-Québec commits \$750,000 (2002 dollars) for this purpose during the project



First Walk for Sovereignty

By **Losty Manianskum**

On March 23 of this month I joined a march on Parliament Hill organized by the Assembly of First Nations. This march, in which more than 100 First Nations chiefs from across Canada participated, along with other supporters, was entitled the “First Walk for Sovereignty”. Aside from its purpose as a show of forceful unity in opposition to the Liberal government’s tinkering with the *Indian Act*, this walk was promoted as the beginning of a series of various actions to be taken by First Nations across Canada in order to see to the full implementation of section 35(1) of the *Constitution Act, 1982*.

30

I joined this march because I do not have any longing for a return to the repressive *Indian Act*. I certainly do not miss the Indian Affairs agents who used to run around in Eeyou Istchee handing out meagre amounts of social aid to our people before the James Bay and Northern Quebec Agreement was signed. I participated in this walk because I have always believed, as our Eeyou chiefs and other political leaders do, that the Eeyouch are a sovereign People and Nation who hold a right of self-determination, and who have authority, control and jurisdiction over our homeland, Eeyou Istchee (in spite of external and internal detraction). It was from this perspective that I joined this walk. But this article is not about the march on Parliament Hill. The article is, instead, intended to draw attention to an ongoing journey toward justice that the Eeyouch have been engaged in since the James Bay and Northern Quebec Agreement was signed. In this regard, in general, I will be discussing the representative government of the Cree Nation, the Grand Council of the Crees (of Eeyou Istchee) and its administrative arm, the Cree Regional Authority, and the bearing the James Bay and Northern Quebec Agreement has in relation to the walk toward recognition of Eeyou self-determination and sovereignty in the State of Canada.

In 1972, without consulting the Eeyouch and Inuit, Quebec Premier Robert Bourassa announced his plan for a massive hydro-development scheme where thousands of square kilometres of Eeyou hunting and trapping territories would be flooded. The Eeyouch, who had until then enjoyed minimal interference in the exercise of their cultural activities of hunting and trapping, saw the damage this project would do to their way of life. The Eeyouch, who, according to their own practices, had governed themselves and their lands for thousands of years, saw the need to adopt a different method of governance, to fight this looming threat to their culture and way of life. The means chosen was the establishment of the Grand Council of the Crees (of Eeyou Istchee). The Eeyouch then proceeded to make it known to the outside world that the Eeyouch had inalienable title to the land and rights to govern Eeyou Istchee.

In the first legal battle that ensued, the elders were key witnesses, who succeeded in convincing the court that the Eeyouch had pre-existing rights and title to Eeyou Istchee. Although the Cree succeeded in winning an injunction to stop the work that had already begun, this was overturned on appeal less than ten days later. The Eeyouch knew that it could take ten years for their case to reach

the Supreme Court of Canada (where there was no certainty of winning) and by then thousands of square kilometres of Eeyou land would be under water. They also thought that perhaps Parliamentary Supremacy could be used in an attempt to justify unilateral extinguishment to nullify the Eeyou efforts to protect the land. It was in this context that the Eeyouch decided to pursue negotiations for an out-of-court settlement.

In the negotiations that followed, the elders played a role in advising the chiefs and Eeyou negotiators as to what was to be included in the treaty. Of paramount importance was the protection of the hunting, fishing and trapping aspects of Eeyou culture. An agreement in principle was reached and, on November 11, 1975, the Cree communities, through their chiefs, under the umbrella of the Grand Council of the Crees, signed the James Bay and Northern Quebec Agreement (JBNQA). The Agreement, now entrenched and protected as a Treaty, under section 35(1) of the *Constitution Act, 1982*, was intended to serve as a framework for collaboration and cooperation between the Cree Nation and Quebec in relation to sustainable development in the North. In this Treaty, Canada and Quebec agreed to provide for the financial resources for the social and economic development of the Cree communities that, in the long-term, would result in a self-sustaining and thriving Cree Nation.

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The Agreement contained a controversial clause purporting to extinguish “Native rights and title” as they were referred to then. First Nations leaders across Canada, who erroneously perceived the Cree action as a “sell-out”, criticized the Eeyou leaders, especially then Grand Chief Billy Diamond, for setting a precedent for the federal and provincial governments to follow in regards to the resolution of subsequent Aboriginal land claims elsewhere. However, the Eeyou leadership position was and continues to be (and this was the position of then Grand Chief Diamond) non-acceptance of whatever the governments claimed the so-called extinguishment clause was purportedly supposed to do. The position was and still is that the Crees did not, nor will they ever, extinguish their rights. The Eeyou leaders also do not consider their rights to flow from recognition by non-native society. Generally, it is understood that Aboriginal Rights are not things that the federal government and provincial governments can give or delegate. Aboriginal Rights are considered as pre-existing rights that flow from the customary law of each respective indigenous Nation. The Eeyou leadership views Eeyou Rights as something that it is responsible for protecting.

There is also a reason why Eeyou ownership of the territories is not mentioned in the James Bay and Northern Quebec Agreement. That is because the Eeyouch have always considered themselves to be the owners of Eeyou Istchee, and by virtue of that ownership, through the tallymen/women, are the guardians and stewards of the land. From this perspective, ownership of the land implies sovereignty and with the sovereignty that inheres in the Cree Nation as a whole and not just in individual communities, also exists the right of self-determination, authority, control and jurisdiction over Eeyou Istchee. Seen from this perspective, the James Bay Agreement is a structured framework for an ongoing dialogue between the governments of the Cree Nation, Canada and Quebec, where competing and overlapping economic, legal, political and social interests can be discussed, negotiated, and settled in a mutually respectful, peaceful and orderly manner. In short, the JBNQA represents one of the means toward reconciliation and peaceful co-existence between the Cree Nation and the people of Quebec and Canada.

Our leaders have acquired extensive experience and sophistication in dealing with external governments on economic, legal, political and social issues

affecting the Cree Nation. For example, it is largely through the work of the Eeyou ambassador to the United Nations, Dr. Ted Moses, our current Grand Chief, that the United Nations was presented with the issue and now considers “extinguishment” to be illegal under international law. But as to when Canada will catch up and honour this aspect of international law, it is a big question. In any event, whenever Cree leaders sit down with government officials to discuss and negotiate matters important to the Cree Nation, the extinguishment clause is not raised, because it is now considered by both parties to be a non-issue.

The Grand Council of the Crees (Eeyou Istchee)/Cree Regional Authority (CRA) utilizes various sophisticated means and strategies in its ongoing role of acquiring justice for the Eeyou Nation. There is extensive use of research before decisions and policy positions are taken, under the direction of the communities, but through their representatives, the chiefs and directors of the Cree Regional Authority. Our leadership has never relied on empty rhetoric to bolster a position on any issue. The Grand Council of the Crees and the CRA has also been responsible enough not to take the populist road of using cultural deification with its dangerous exaggeration of fears and various prejudices to achieve a political and/or administrative objective. For the most part, and for good reason, the chiefs and other political leaders have kept their spiritual and/or religious beliefs out of the realm of politics. They have known that the injection of dogma, inherent in revisionist forms of spiritualism (sometimes cloaked in the rhetoric of healing) and religion, into the governance structure, would only do harm to Eeyou society. Human beings will always continue, consciously or subconsciously, to try to impose their brand of control and morality on others. In this regard healing, spiritualism, and religion are considered to be personal and private matters and best kept out of the governance structure.

The Grand Council of the Crees, itself incorporated under federal law, has not seen the use of corporations as constrictive, constraining and detrimental to Cree Nation aspirations and needs. From the view of the Cree Nation leaders, Eeyou corporations are nothing more than legal shells, tools that have a

utilitarian purpose only. The various corporations serving the Eeyou Nation citizens of Eeyou Istchee do not define Eeyou leaders and the Eeyouch. The Eeyou leaders and Eeyouch define what the corporations will do and provide, and use them for a particular purpose only. What primarily drives the corporations that service the needs of Eeyou citizens in Eeyou Istchee are Eeyou leaders who were born and raised in Eeyou communities, who still share many of the same cultural values as their parents and ancestors. In this regard, in spite of the formality that comes with corporations and procedural rules, Eeyou approaches and methods of decision-making are still important and will remain the norm.

In my view, the most recent nation-to-nation agreement between the Eeyou Nation and the Quebec government marks an additional achievement by the Cree leadership in achieving justice for the Cree Nation. It respects the fundamental principles of sustainable development and protection of the Eeyou cultural practices of hunting, fishing, and trapping, as anticipated in the James Bay and Northern Quebec Agreement. This new relationship with Quebec has also opened up discussions and negotiations on various outdated provisions of the JBNQA. At the time of writing, the Cree Nation leadership and the Quebec government have reached agreement on an update of the Income Security Program that will certainly help the Eeyou beneficiaries who spend most of their time hunting, fishing and trapping on the land. The revised program contains measures that will make it easier for Eeyou youth who want to take time from their education to join the program, while helping Eeyouch who have been on the program but who want to take time off to finish their education. Our leaders have always felt that the Eeyouch should have a free choice of whether to live on or off the land. The Cree Nation needs hunters, trappers, doctors, lawyers, teachers, civil engineers, administrators, entrepreneurs, and so on in order for our society to thrive.

When I consider all the achievements and progress that the Cree Nation has made nationally and internationally over the last 32 years, I find it difficult to fault our leaders for signing the JBNQA. Some detractors say that we would still have what we have today anyway, without this Agreement. These same critics have also said that nation-to-nation



agreements should only be between the indigenous nation concerned and the federal government that represents the Crown. In the pragmatic view of the Cree Nation leaders, right or wrong the Quebecois consider themselves a people, and according to the structure of the Canadian Constitution and its breakdown of powers, each province is also a representative of the Crown in right of Canada. Consequently, each province has certain moral and legal obligations to indigenous peoples as well. Non-Aboriginal Canadians and the Quebecois are here to stay and the Eeyouch are not going anywhere either, and each has their needs and overlapping interests in respect to the land. As an honourable nation, the Cree Nation will protect its society and culture but, with its emphasis on the value of respect and sharing, it cannot assign a zero value to the needs and interests of the people of Canada and Quebec.

As an Eeyou person, I see that our leaders have always taken a responsible route to governing our people and Eeyou Istchee. A radical departure from this road would only undermine the gains and progress that the Cree Nation has made in the past three decades. At the next general assembly, the members of the Cree Nation will be asked about Eeyou governance and what they want to add, to make the governing structure more effective and efficient. There are those outside of the leadership who feel that all the Eeyouch have to do is adopt a constitution and make a unilateral declaration claiming exclusive control and jurisdiction over Eeyou Istchee. In other words, they want a structure synonymous to that of the state institutions with roughly the same powers. This may sound fine and dandy to some, but the problem is that there is a

sui generis nature to Aboriginal governments and institutions, meaning that they do not have to mirror or resemble those of the state. Besides, many thinking people already see the intractable economic, legal, political and social problems that would arise with the adoption of a Cree constitution and a unilateral declaration. This is something that the Eeyouch need to consider very carefully.

In conclusion, I want to say that I hope these reflections provide some insight into why the Eeyou leadership has been working diligently to ensure that the governments respect the social and economic guarantees provided for in the JBNQA and why it is important to continue being pragmatic and realistic. Acumen and practical experience, over thousands of years, has brought the Crees through to participate in what some refer to as a post-modern era. It is that same practicality that will keep them here for thousands more.

Losty Mamianskum, Member of the Working Group on Eeyou Governance, Eeyou Istchee.



Update on the Implementation of the New Forestry Provisions

34

Other key provisions promising balance between forestry operations and Cree hunters, fishers and trappers are measures that limit the amount of harvesting on individual hunting territories.

With the signing of the Paix des Braves Agreement on February 7, 2002, Quebec and the Crees recognized that the present system of forestry in Eeyou Istchee was not working. By agreeing to the system of adaptations set out in the New Agreement, Quebec courageously decided to steer a new course in a direction that better favoured the Crees and in particular, the hunters and the Cree system of family hunting territories. A testament to this forward thinking is in the way that all forestry planning must now begin at the level of the individual hunting territories and in close cooperation with the Tallymen.

Other key provisions promising balance between forestry operations and Cree hunters, fishers and trappers are measures that limit the amount of harvesting on individual hunting territories. Under the new provisions, no more than 40% of the productive forest of a single hunting territory may be removed by harvesting or fire in a 20-year period. This is also known as the maximum 40% disturbance rule. This limitation, coupled with provisions designed to protect critical areas of special interest to the Cree Tallymen including critical animal habitat, have already resulted in profound changes in the way forestry is conducted in Eeyou Istchee.

For example, prior to the signing of the New Agreement, the companies' annual forestry plans for 2002-2003 indicated that harvesting was planned for 50 Cree hunting territories. With the new provisions in place, only 14 of these 50 Cree hunting territories are now eligible for harvesting because past cutting and fires exceed the new 40% rule. Because of the new provisions, the companies have had to go back and modify many of their 2002-2003 plans. While these plans are being reworked to account for the new rules, each community affected by forestry has appointed members to the local Joint Working Groups and work has begun on consulting with Tallymen whose hunting territories may be affected by logging in the coming year. Much of this work involves reviewing the hunting territory and identifying key areas that Tallymen want to have protected by the special provisions under the New Agreement. This information is then passed through the Joint Working Groups on to the forestry companies who then will modify their forestry plans if necessary.

Another ongoing implementation project relates to mapping the boundaries of the hunting territories. As part of planning forestry from the level of each hunting territory, it is necessary to establish firm boundaries for the entire



**... it has become
apparent that
existing mapping
of the height of
land is insufficient,
and according to
Cree trappers,
inaccurate.**

hunting territory system. Beginning in March, a number of meetings were held in the Cree communities to bring the Tallymen together to discuss where their territorial boundaries lie. As can be imagined, this has led to some lively debate, but in most cases agreement was found. The CRA will be finalizing the maps for these boundaries in the next month.

While work is ongoing at the local level, Council/Board has approved the appointment for Cree representation on the Cree/Quebec Forestry Board. The Cree members are: Chief John Longchap, Bert Moar, Allan Saganash, Jack Blacksmith and Sam Etapp. Thus far, Quebec has nominated a representative for the Chair of the Cree/Quebec Forestry Board and is in process of identifying its members. Once the members have been named, the Board will hold its first meeting.

To date, the transitional phase of this new regime has been predicably slow. The approval of the first series of forestry plans (2002-2003) was delayed, partially due to the many changes required since the signing of the New Agreement. Other delays were related to incomplete maps that were forwarded to the Cree representatives on the Joint Working Groups and the seasonal commitments of the Cree Tallymen who were unavailable for consultation. Most of these expected delays have been resolved, and work is slated to begin on the review and consultation on the 2003-2004 forestry plans once they have been sent to the Joint Working Groups members.

Protection for Muskuuchii?

Lying due south of James Bay in Waskaganish's traditional lands, Muskuuchii or Bear Mountain, has long been regarded by the local people as an important cultural site. The elders tell stories of hunters making successful pilgrimages from Rupert House to Muskuuchii to stave off starvation in times when game was scarce. Because of Muskuuchii's importance to Cree heritage, the Grand Council insisted that special consideration be given to this site during the negotiations of the New Agreement. The result was two provisions within the forestry section that opens the door to protecting Muskuuchii from further resource development.

The provisions addressing Muskuuchii involve a six-month moratorium on logging operations, a Ministry of Natural Resources investigation to see if any exceptional forest ecosystems are present and a review by the Crees and other government departments of the social and ecological attributes of the Muskuuchii. Once this work is completed, the parties will determine the best strategy for safeguarding Muskuuchii's natural and cultural treasures. So far, Waskaganish, acting on a Band Council Resolution, has formed a local working group devoted to seeking protected status for the area. Led by Chief Robert Weistche, the local Muskuuchii group is working closely with the Grand Council and the Ministry of Natural Resources in examining the area. For its part, the Ministry of Natural Resources has assisted the Crees in collaborating with other government departments who work in park creation, wildlife management and environmental issues in order to collect all available data about Muskuuchii.



Following on the mandate provided by the Waskaganish Band Council, the Cree representatives working on this project are optimistic that Muskuuchii will be designated as a Cree cultural and ecological site protected from future resource development. Their optimism is fueled by Quebec's acknowledgment that it has, by far, the poorest record of protecting natural heritage in Canada. To improve this situation, the Government recently announced a new strategy to increase the amount of ecologically representative protected areas to 8% of the total provincial land mass. Currently, only 2.84% of Quebec is protected from development. With such a large gap to fill, those working on Muskuuchii are confident that protected status is very possible.



Working on Eeyou Istchee

38

The recent Human Resources Agreement with Canada sets up new Territorial Programs designed to open the door to those Crees who search for employment in the development of Eeyou Istchee.

The recent Human Resources Agreement with Canada sets up new Territorial Programs designed to open the door to those Crees who search for employment in the development of Eeyou Istchee. The activities targeted by these programs are: construction, mining, forestry, hydroelectricity, and tourism. This does not exclude other activities as long as they are done as part of these developments. For example, a Cree company that has a long-term contract to provide trucking services or cafeteria services to a mine or hydroelectric installation would qualify for the programs. Qualifying does not mean that any proposal sent would be approved. Proposals are also judged in terms of the number of Cree jobs created, the duration of these jobs (preference is given to jobs that are permanent or long-term) and priority is given to training and job combinations that give Crees the training, certificates and permits that allow them to work anywhere in Eeyou Istchee and Quebec.

In addition to the above criteria, the level of employer commitment to hiring Cree candidates is an important factor. Is the employer going to guarantee jobs to successful trainees or is there a high probability of Cree employment in a given sector? Is the employer going to invest funding in their training? Will the employer invest in terms of equipment and use of facilities in the training of Cree candidates? All are important to the applications made to the program. Successful applications will also be cost-effective in terms of the number of Crees trained and the cost per trainee. Applications made to train Crees for management positions or for technical qualifications are all going to get a special priority.

For new Cree employers the program requires the filing of a business plan and sources of revenue to finance the business. For such start-up companies, experience in the sector and personal financial commitment are favoured in the consideration of proposals.

Cree Human Resources Development will be hiring employment coordinators to work with the industries and with the communities. In addition, the employment and training efforts will be coordinated with the Apatisiwin Agreement, the Boumhounan and Nadoshtin Agreements.



The Four Programs:

- 1. Employment Training Program**
- 2. In-House Pre-Placement Training Program**
- 3. Employment Integration Program**
- 4. New Enterprises Employment Assistance Program**

What the four programs offer:

1. Employment Training Program:

Eligible clientele:

Cree beneficiaries aged 18 years or more with a high school diploma or equivalent qualifications and who do not hold a regular full-time employment.

Cree beneficiaries of the JBNQA aged 21 years or more and who have left regular schooling for at least 2 years and who do not hold a regular full-time employment.

Program objective:

Provide employment training of direct benefit to the trainee for the purpose of occupying actual or additional positions existing or to be created in employment sectors with a high potential for Cree employment in targeted sectors such as hydroelectricity, mining, forestry, tourism and construction.

Funding:

Participants receive up to a maximum of \$2,000 per month of living allowance for a maximum training period of 12 months. Up to a maximum of \$35,000 may also be awarded to cover actual tuition and training costs, travel and residency costs and other actual related costs (such as childcare services) in order to ensure successful completion of training.



2. In-House Pre-Placement Training Program

Eligible clientele:

Cree beneficiaries of the JBNQA aged 18 years or more with a high school diploma.

Cree beneficiaries of the JBNQA aged 21 years or more and who have left regular schooling for at least 2 years.

Eligible enterprises:

Employers in activity since at least 5 years and operating in the Territory in the areas of hydro-electricity, mining, forestry, tourism and construction or in other sectors jointly identified by the CRA and HRDC.

Program objective:

Ensure on-the-job training for Crees hired above normal staff level for training purposes as well as appropriate training services within commercial enterprises.

Funding:

Sixty percent of remuneration per employee up to a maximum of \$1,200 per month in subsidies to an employer hiring Crees. Maximum duration of program for any individual is 12 months.

One hundred percent of remuneration up to a maximum of \$2,000 per month in subsidies when the enterprise is a non-profit organization or a community organization. Maximum duration of program for any individual is 12 months.

One hundred percent of training costs (including travel, coaching, training plan development) up to a maximum of \$35,000 per trainee.

Funding will be made available only upon presentation of a training plan developed jointly with the enterprise or the organization.

3. Employment Integration Program

Eligible clientele:

Cree beneficiaries of the JBNQA aged 18 years or more with a high school diploma.

Cree beneficiaries of the JBNQA aged 21 years or more and who have left regular schooling for at least 2 years.

Eligible enterprises:

Employers in activity since at least 5 years and operating in the Territory in the areas of hydroelectricity, mining, forestry, tourism and construction or in other sectors jointly identified by the CRA and HRDC.

Program objective:

Facilitate the hiring and integration of Cree employees in the private sector and in commercial enterprises in the Territory.

Funding:

Participating enterprises receive a grant for each Cree employee hired on a regular basis in a new position or a position not normally occupied by a Cree, up to a maximum of 50% of the employee remuneration for up to a maximum 3 years of employment, the whole determined in accordance with the required job integration effort. However, a contract would be signed for the first year and renewed the second and third year upon evaluation.

It is anticipated that the grant will decrease over time (Projected Grant Schedule: Yr. 1 = 50%; Yr. 2 = 40%; Yr. 3 = 30%) in recognition of the productivity advancements of the employee and in recognition that the grant is not eternal and is not meant to simply subsidize the operations.

4. New Enterprises Employment Assistance Program

Eligible clientele:

Cree beneficiaries of the JBNQA aged 25 years or more and who have left regular schooling for at least 3 years, and who have at least 3 years of full-time working experience.

Program objective:

Assist Cree self-employment by encouraging new start-up enterprises within the Cree communities and throughout the Territory and that would operate in the areas of hydroelectricity, mining, forestry, tourism, construction or in other sectors jointly identified by the CRA and HRDC.

Special conditions:

An approved business plan must be presented with letters of recommendation from a chartered bank, credit union or other recognized business agency. Ten weeks could be provided for the development of the business plan and forty-two weeks for the implementation of the business plan.

Technical support to the business plan shall be present throughout the project.

Funding:

For each regular position created participants receive up to a maximum of \$2,000 per month of living allowance, 100% of real technical support costs and other real related costs (such as child-care services).

After a year, and upon evaluation, the project could be renewed for an additional year.

Establishing a Financial Foundation for the Future

THE WAYAAPSINHIGAN FUND

42

The Cree Nation has taken an important step towards establishing a financial foundation for the future as a result of the decision to contribute a share of the annual funding to be provided pursuant to the New Relationship Agreement with Quebec to the new heritage fund

An annual obligatory contribution of 15% of Quebec's contribution to the Cree Nation shall be set aside in the Cree Heritage Fund as of April 1, 2004.

The Cree Heritage Fund will grow over the life of the Agreement with Quebec as Quebec's contributions and all income derived by the fund cannot be distributed for the first fifty years. The fund will be professionally managed similar to a pension fund and shall be subject to very strict investment and management rules.

The contribution level of 15% was determined as the required contribution to ensure that the fund would generate as of April 2052 a sustainable revenue stream from investments equal to or exceeding Quebec contributions. This level will be reached when the amount in the fund reaches \$5 billion, sometime around 2050. The contribution level will be reviewed over time with a view to ensuring that this objective is achieved.

James
Bay

2002: The Year of the Fires

Here is the letter of Chief George Wapachee to his community on July 9, 2002, after the heroic effort made to save the houses and to evacuate the residents:

“Your Community and homes are still standing.

The fire that has recently threatened our community has subsided to a large extent. The fire has pretty well burnt all that it can burn and there is not much else to burn. The critical situation has stabilized, it is cloudy at the moment with some wind and there was some rain earlier (hopefully we will get some more). The smoke is minimal right now, but we cannot say that there will not be any, there are other fires still burning elsewhere and it is likely that we will encounter smoke periodically.

Our fire fighters have started their preliminary 'mop up' duties as there are continuous smoldering areas and these will need to be put out, but they should not pose any further danger in coming to life on a large-scale.

I am pleased to inform you that we feel that the situation is safe and the Council of the Nemaska First Nation will be lifting the State of Emergency and its ensuing measures early tomorrow morning, July 10, 2002.

I am certain that you all want to come home.

In the meantime, we are in the process of implementing a Recovery Plan to ensure that you will return in comfort and that all essential community services will be operating and restored to full capacity, in a coordinated fashion.

Once the State of Emergency is lifted, you will be notified of the necessary logistics with respect to your transportation back to the community.

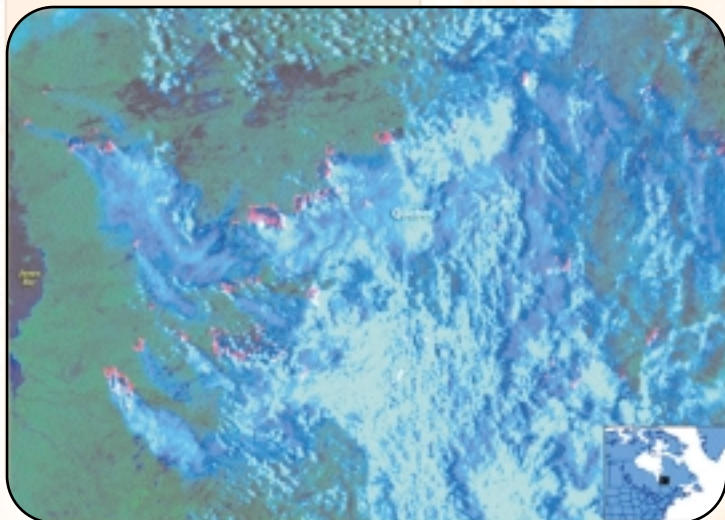
I would however caution you to be ready of what you may see en route, but as Crees, adaptation to any form of traumatic experience has become our way of life and this is no different and we will adapt.

Our creator has a plan for everything that happens in this world and surely, something good will arise from this experience.

We will be planning a Community Meeting as soon as possible as mentioned before, an experience of this magnitude is traumatic for every segment of our population (both young and old) and we need to discuss it together and openly in a healing manner.

May God bless you all and welcome home.”

The following is a satellite image of Eeyou Istchee and the fires that burned vast areas of the forests. We must all support and make efforts to help those who lost trapping and hunting camps and equipment in the fire.



Heat signatures (red) and smoke (light blue haze) are visible from fires burning in Quebec, Canada
Credit: NOAA

The Grand Council of the Cree “Calling all Youth” Contest Winners

44

Essay Division Winners

Write an essay on what you want the future of your community to be.

Category A: 9 to 13 years of age

No submissions received

Category B: 14 to 19 years of age

1st: Lorraine Pachano
2nd: Cindy Cookish
3rd: Kathryn Fireman

Artwork Division Winners

Draw a picture which illustrates what you want to be when you grow up.

5 to 8 years of age

1st: George Meeko
2nd: Thomas
Petagumskum
3rd: Michelle Louttit

The Grand Council of the Cree will be sponsoring a second essay and artwork contest later in the fall. Details of the competition will be distributed to the Cree community schools at that time.

Our Community Essay

By Lorraine Pachano — James Bay Eeyou School

In the future, I want our community, Chisasibi, to be well educated. I want to see more students graduate from high school, college and university and I also want to see children grow up to be successful adults with high-paying jobs.

Hands-on experience on possible careers maybe link to finding a profession. Well, our school can start courses that allows students of the secondary sector and other people, who are interested, to use the materials needed for a certain job or just to know what it takes to maintain it.

The courses should be about a month long and mostly about jobs that are necessary for long-term career planning like: engineering, scientists, technicians, doctors and so on. This could make more students attracted to school and want to stay. Who knows what they can do or become.

Orientation trips would also be great once in a while. Not just for Secondary 5, but for independent secondary and elementary students. Here's an example: the students can be taken to an archaeological or a palaeontology dig. There they can get the chance to work with experienced people, use all kinds of equipments and discover how exciting it is to uncover and study ancient artifacts.

When it comes to our school education, I think the youth should be taught about politics because it will be essential in their future lives and they can be better aware about civil government, like laws and rights of the Cree. They can also be better informed about the JBNQA because they don't completely understand about these kinds of agreements and will be prepared if they ever deal with them again.

The other thing is, I think our community should really consider building a new building for the secondary students plus adult education. New students are coming while others are failing, leaving a crowded class and the adult ed students have to use the classroom of the secondary.

Today education is very important in our society. I really hope that the youth today will take a positive attitude in completing school, as they are the ones who will be our future.

Our Future

By Cindy Cookish — James Bay Eeyou School

If we had a home for our elders here in Chisasibi, it would mean that jobs would be available for youth. We could be working in the home and be with our elders. We could learn from them. They can teach us about the traditional way of life and more about our culture.

I want to tell you about my concerns for Chisasibi. There should be an elder's home for those living in the hospital. The hospital is not suitable for our elders here in Chisasibi. Only really sick people should be in the hospital.

When our elders live in the hospital, they can easily get sick from contagious diseases. I think they would be happier if they could have a home of their own to relax and do the things they like to do like sewing, telling each other stories or other projects that they like. They can be happy just being themselves instead of following a schedule all the time.

If we had a home for our elders here in Chisasibi, it would mean that jobs would be available for youth. We could be working in the home and be with our elders. We can learn from them. They can teach us about the traditional way of life and more about our culture. Students from the school could go visit the elders during school hours and listen to their stories or just give them help, if they need help. If there was an elder home in Chisasibi, I know I would have a home if no one could take care of me. I wouldn't have to depend on my relatives and they could visit me when they wanted.

I don't like the fact that our elders are kept in the hospital right now. This is not where they belong. Some of them know they don't belong there and they have withdrawn from the world. They feel neglected by their relatives and friends. That is not a life for them. It is not a life for them just to sit around and do nothing all day.

Our Community

By Kathryn Fireman — James Bay Eeyou School

46

When someone is old enough to start a family, they should be able to take care of themselves, get a job and be responsible.

These are my ideas for what I want in our community in the future. It would be a good thing if all students finish high school so they can go to college and have a good job. They can become doctors, nurses, teachers or maybe even politicians.

With a good education it wouldn't be hard for them to have their own place and they will find it easier to raise children. Some people can start their own businesses, if they want. Fewer people should have to depend on welfare in the future if everyone has more education.

Cree Construction should build more apartments and houses. Couples who just got married or single parents should have the chance to live on their own instead of having to live with their parents. When someone is old enough to start a family, they should be able to take care of themselves, get a job and be responsible. Right now some people live with their parents even if they are in their 30s.

I don't want students to have babies while they are still in school. Getting pregnant in school usually means that you drop out. Fewer people would be going to adult ed if they stayed in school and finished their education while they are teenagers. When you are married and have children, it is difficult to work all day and then have to go to school right after work. People who work full time and have to go to school at night hardly have time to spend with their children. Often they are stressed, depressed and may even end up drinking, smoking or quitting school.

If I finish high school, I want to take a year off and maybe take college preparation in Chisasibi the next year. People go to school for four or five months when they take this. It teaches you what is like to be a college students and what it is like to be in college. This will help me to know what it will be like in college before I go. I know this from family members. They were successful in Hull and now they have good jobs here in Chisasibi. People who graduate from college often want to further their education.

I want to have this experience. I want to finish high school, along with my brother, and go south to college and then come back to a secure future.

When I Grow Up ...



