

# Eeyou Eenou

the voice of the people

WINTER 2005

N A T I O N



## The Grand Council of the Crees

New faces on the  
Télébec team

Community employment

New futures

The fight to preserve our  
language and culture

Bingo comes to  
Oujé-Bougoumou

Progress being made  
on proposed park  
and wildlife reserve

Oujé-Bougoumou  
land transfer

Washaw Sibi moving  
forward

Leading the fight for  
indigenous rights

Modern telecommunications  
for Cree communities

It's a matter of access



**Cree Business Success**

**Sweetgrass in Ottawa:**

**Winner of the 2004**

**New Business of the Year Award**

**GOLD**







## The Grand Council of the Crees

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# A message from the Editor

Bill Namagoose



**We invite you to read the winter edition of *Eeyou Eenou*, a magazine that explores Cree political issues in depth and explains what is happening in a wide variety of areas.**

Over the last decade we have witnessed a revival in Aboriginal spirituality across Canada. We now see traditional powwows and potlatches across the land. In fact, some people devote a better part of the year to doing the powwow circuit. These gatherings are alcohol and drug free and can only contribute to Aboriginal revival and healing.

This is a very positive development and a marked contrast to the past efforts of churches and governments to extinguish Aboriginal spiritual beliefs and practices. While the churches carried out an assault on native spirituality, governments funded the institutional costs of this assault.

Today we see Aboriginal elders being asked to take part in national interdenominational memorial services. This is recognition and acceptance that native spirituality and religion

contribute to the healing process, and that they are rewarding to many people. Imagine the Aboriginal lives that would have been saved had this occurred earlier. There might not have been any residential school victims.

However we must all take care in how we interpret or teach traditional practices that we may not have learned or practiced in our childhood, but picked up as adults. In many cases such practices and beliefs are interpreted and passed to us by those from different cultures and with different languages.

The Cree language is still very strong. It brings each speaker to another level of meaning that is derived from the humanity and spiritual importance of our lived tradition. It reflects shared values and understandings among friends and family that others can seldom, or only with effort, appreciate. That is why it is so



important to protect and maintain the Cree language. It is part of the spirituality and history that binds us as a Nation.

The four directions and wheel of creation that are so often pushed at us are beginning to take on a very disturbing interpretation. This interpretation—or rather, this misinterpretation—is even beginning to make it into so-called history books published by different Nations and used in Aboriginal schools.

This interpretation, which amounts to propaganda, purports that there are four colours and four races, and that each race was assigned different traits and destinies by God. Each race is said to have a different set of instructions from God on how it should live and who it is in the grand scheme of things.

Nothing could be further from the truth or more damaging to a balanced vision of the world.

The differences among peoples of the world are largely cultural. Each culture evolved because of different histories, different relations with the land and different means of survival. Survival—the knowledge required to live a certain way of life and the will to do so—is ultimately key to the understanding of our culture. For millennia our people lived one of the most demanding ways of life. They survived from hunting large and small game and without the use of guns, matches or even metal tools. Imagine the strength and ingenuity required to do that! This culture that was passed down to us gives us the power to define how we view the world,

and our actions influence how other cultures view us. It is part of our tradition that each person's spiritual growth is a personal matter, rather than a process set out in a doctrine. Our traditions suggest that the world, including the spiritual world, was not fully known, but was there for each person to discover.

Other cultures dropped into the Cree environment would likely have come up with similar ways of making a living and seeing the world. The four colours view of the world says that each race has its own traits: emotional, spiritual, physical and technical. The logical conclusion is that each group is predisposed to being handicapped in their expression of three out of four of these human traits. In reality, each individual possesses all of these traits and is capable of expressing them. Teaching such simplistic and false views to our youth will limit their capacity to grow intellectually. They have to be taught that they can be anything they aspire to be and still benefit from their language and culture.

The four colours ideology tries to explain the differences among the races of the world. In reality, within each racial group there are people who express all four traits, and others. The over 5000 nations and cultures of our world are incredibly diverse, and this diversity is a strength. Colonialism and world history can better explain why some people are technically inclined, for example, while others are more interested in farming or hunting as a way of life. The Arab nations used to be the most technically advanced, while today they lay claim to spiritual leadership. Similarly,



the Mayan Empire was once among the most technically advanced nations in the world; today only a reflection of its greatness remains in the archaeological monuments that serve as tourist sites and in the traditions passed on to descendants of the Mayans.

Simplistic interpretations based on skin colour are wrong and are a disgrace to those who preach or listen to them. They should not be taught to Aboriginal youth or to anyone in our communities as such false views divert people's energies and interests in directions that will ultimately discredit their own cultural traditions. False beliefs benefit only those who preach them (and are usually paid for doing so). They do not empower people to develop their communities and embrace their way of life; conversely, they create the false sense that our ancestors were duped by others into suppressing our fundamental beliefs and values. I resent such a facile interpretation of our past. I believe that the important values of our culture were passed on to us in the spiritual strength and perseverance of our ancestors, who made a living in a land often difficult to survive on.

Let us be proud of our grandparents and their beliefs. We should be grateful for the respect they taught us for our traditions and for our mutual obligation to help one another.

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# We build the Cree Nation together

Grand Chief Dr. Ted Moses

This is the first edition of *Eeyou Eenou* in 2005, so I send you my best wishes for the New Year! Last year we made progress in the communities. We see paved roads, community centres, new office buildings and, in some cases, housing built with the funding that we now receive from resource development on Eeyou Istchee. We also have a new agreement on education funding and another on a development plan for the Cree Board of Health and Social Services. At last the services that we need to help us deal with the diabetes epidemic and with other health problems will be available. We will also have new resources to help with the social and personal problems that many encounter as a result of residential school abuse and of rapid culture change. Our new vision for the Cree Nation must deal with these matters to define a road ahead for our people.

## **Vision for the future**

I have a vision for our people. It is my belief that building our Nation takes the active participation of all its members. We need to have a strong Cree Nation Government guided by a Cree Constitution. This must set out that the Cree People, no matter which community they live in, must have access to services that are similar to those provided in all other

communities. Our people need housing, the best education and health care services, as well as training for jobs in the communities, in the region, and for those created by new developments.

People who need help to deal with the problems they face cannot be left behind in our efforts to build for the future. We must build



houses for those who are at the end of the long housing lists. We must improve education and training so that our youth and workers can compete with anyone for employment.

Moreover, we must support the traditional Cree way of life. The trappers continue the occupation of Eeyou Istchee as we have always done. They are important in preserving our traditions and our language, and in improving the health of our people.

We should also open our communities so that we become a more important part of the economic development of this region, Eeyou Istchee. For this to occur, more Crees need to be able to own and operate businesses in their communities and in the region. The space for private business must be increased in the communities through changes to the laws and through increased funding for new businesses. We also need to improve our

investment strategy so we can increase our participation in the economic development that is already happening on Eeyou Istchee and that will continue in the future.

The future of our people lies in working together to deal with the urgent problems that we face, but it also lies in seizing the opportunities that are before us to provide jobs for our youth. This is a time of opportunity, a time to work together and to focus on positive actions. We must go into the future with the confidence that, united, we have the strength to continue to build our Cree Nation.

### **With your help the progress continues**

It is with pleasure that I describe the progress being made by our teams from the Grand Council, the School Board and the Health Board, who are working together on education, and health and social services.

However, having the resources to make progress and actually dealing with these challenges—so important to the well-being of our people—are two different things. All of us have a role to play to effectively deal with the needs of the people.

As explained by the Chairman of the Cree School Board, William Mianscum, during our last tour of the communities, we must find ways to ensure that the students at the Board receive the best education possible. At the present time the drop-out rate is extremely high; very few students actually complete their secondary education. As a result, young people often find the doors to continued

education and employment closed to them. Moreover, students who do go on arrive at college or university ill-equipped to do the more advanced studies that require proficiency in science and mathematics or a high degree of fluency in French or English. Math and science are taught around the world to all kinds of different cultures so why can't the Cree youth have access to strong science and math programs in our schools? In the past, it was often the lack of opportunity that discouraged students. "Why work in school if there aren't any jobs afterwards?" they asked themselves. Now there is more opportunity and it is time to improve the education system.



In health it is a similar story. Because of our new relationship with Quebec, we will now have new facilities and health workers. We need to reorganize so that services are provided in the most effective way. Rapid culture change is a worldwide phenomenon, but for many, the introduction of television, new foods and changes in the amount of physical work have led to this epidemic of diabetes and to increased heart problems. Moreover, new ways of living often present problems for traditional roles and for order in family life. All of these things must be talked about and understood so that solutions can be found in each family. To some extent, health problems can be dealt with

through diet change and exercise, but it is not at all easy to change your lifestyle. Again, the Health Board is developing its capacity to help with these issues.

By working together we will build a bright future for the Cree Nation.

It's time to set the snares! Let's go!

A handwritten signature in black ink, appearing to be 'Ted', followed by a long horizontal line.

Ted







# just on



# e year old,

## *Sweetgrass* spins gold

Chefs Phoebe and Warren Sutherland mixed big-city bistro style with Cree tradition to create a totally new kind of restaurant:

Sweetgrass Aboriginal Bistro.

The Bistro was a hit almost from the day it opened its doors. In December 2004 the restaurant won New Business of the Year Award Gold from the Ottawa Chamber of Commerce. Turns out there's more than one secret to success at Sweetgrass.



It's 10:30 PM on a Monday night in mid-November. Along the streets of Ottawa's Byward Market neighbourhood, city traffic is beginning to grow quiet. Over at Sweetgrass Aboriginal Bistro the restaurant's first birthday party is winding down. Most of the well-wishers are gone. The jazz band has packed up. A few guests linger, reluctant to leave the warm glow and good company of the Bistro for the cold night outside. Down at the very end of the bar, husband and wife chefs Phoebe and Warren Sutherland take a rare private moment to relax together and talk about the success of the restaurant they call "our first baby."

Some baby! Truth is that between planning, cooking, ordering, managing, staffing, marketing, and a hundred other urgent details requiring attention right now, Phoebe and Warren have been working fourteen-hour days, seven days a week for more than a year straight. But from the completely unhurried and generous way they say goodbye to their guests you'd never know it. And that's when it hits you! Sweetgrass success secret number one: Phoebe and Warren—still in their twenties—are incredibly good at what they do. Not

only have they learned to cook with critic-dazzling skill. Not only are they skilled hospitality professionals. They're also daring entrepreneurs, stepping out to invent a totally new kind of restaurant, then handling all the details to make it work. If these two chefs were athletes they'd be in the Olympics.

Here's another amazing Sweetgrass success secret: Phoebe and Warren are a true marriage of North and South. Mistissini's Phoebe Sutherland was born on the land during the spring hunt and lived on the land for the first five years of her life. While attending high school down south near Ottawa, she began to dream of working as a chef. She studied Hotel and Restaurant Management at Ottawa's Algonquin College, then pursued advanced training at Vermont's New England Culinary Institute. That's where she met and fell in love with Warren.

Warren came to the USA from Jamaica to earn his engineering degree at Michigan State. By the time he graduated, and landed a job with Bombardier he realized he was probably in the wrong line of work. He decided that if he was going to follow his passion for cooking he'd be better to take



the risk sooner than later. He enrolled at the same New England Culinary Institute as Phoebe and eventually, the two managed to bump into each other. Pretty soon they discovered they liked similar things and even that they came from very similar kinds of families.

Both Phoebe and Warren describe their parents as somewhat strict. And both their families put a huge emphasis on education. The result is that education plays a major part in Phoebe and Warren's success today. No question—these two are all about “know-how.”

Family support plays a huge part in the Sweetgrass success story in other ways too. Phoebe's father and mother, Kenny and Louise Blacksmith believe their devotion was critical to their children's success in school. “As parents we've always been committed to our kids' success, to taking part in their life's journey,” says Kenny. When their five kids were young, and coming south to school, Kenny and Louise made the decision to move south too. “We decided to share the experience of living outside the Cree nation as a family.” Today they're still

devoting energy and enthusiasm to their kids. Phoebe's parents were key contributors to the renovations that created the Sweetgrass space from the bones of a former coffee house. They're still helping out in all kinds of ways.

The space that this talented family built together for their restaurant is truly beautiful. The same sense of style, attention to detail and creative flair that make Sweetgrass food so memorable also defines the restaurant's design. The front room is painted a deep



Sumac red, punctuated by the wood of the bar and set off against a gleaming stainless-steel open grill kitchen that runs across the entire back wall. The walls of the main dining room are painted a rich Navajo yellow—a souvenir of Phoebe and Warren’s travels to Arizona. Punctuating this feast of colour, the vibrant paintings of Ojibwe artist Mark Seabrook line the walls. According to Phoebe, being able to showcase the work of Aboriginal artists is one of the coolest things about owning your own bistro.

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**The Bistro was a hit almost from the day it opened its doors.**

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The way Warren explains it, the space is classic bistro. Everything is set up for high-quality informal dining. It’s all about great food cooked on an open grill accompanied by fabulous wine.

Food lovers will tell you that every great bistro blends some of the friendly informality of a neighbourhood eatery—a place where people know your name—

with some of the style and confident precision of French cuisine. Sweetgrass takes the formula a step further by introducing Cree traditions and a menu of original creations inspired by food of the land.

Working in a partnership at the same location can be hard on entrepreneurial couples. Warren and Phoebe handle the tension by dividing up tasks according to their particular working strengths. Social animal Phoebe does people, handling the front of the Bistro. Engineer Warren prefers to take care of systems and management in the back office. And while both love to cook, Phoebe specializes in pastries and wine selection while Warren does sauces and soups. “Working such long hours, we have to create our personal space within our daily routine,” says Warren.



Sweetgrass is a great success. But as Warren is quick to point out, for the next few years, success itself is a work in progress. “We paid off the first year of our bank loan,” he says proudly. “Our staff are better trained and taking on more and more duties too,” adds Phoebe. “And we’ve already had requests to sell franchises. It’s getting easier.” Even so, the couple’s dream of a whole day off every week still seems a long way away.

For a new generation of Cree young people, the easy urban style and authentic spirit of Sweetgrass holds a lot of attraction. The Bistro has been featured on TV several times. “Students and prospective entrepreneurs come to look at the restaurant all the time,” says Kenny Blacksmith. Kenny points out that economic diversity inevitably means more business moving off Cree lands and out into the world. And that’s the final secret of success at Sweetgrass—keeping a strong connection to the community.

Sweetgrass was primarily financed through a regular bank loan supplemented by some funding from Aboriginal Business Canada. Despite that, the business has maintained a healthy connection to the community in



various ways. But Kenny Blacksmith is concerned that the next generation of Cree entrepreneurs will need more direct support. Kenny thinks the community needs to start talking about ways to support economic innovation and diversified business outside Cree territory. "Statistically our population is young and growing," Kenny explains. In principle the Quebec-Cree agreement should enable Cree to build national and even international business connections. "Policy has to change to financing entrepreneurs outside the community," says Kenny.

Phoebe welcomes the interest of the community and is grateful to the many people who have come from the Cree nation to

experience her restaurant. Her advice to young people? Study. Create your support community wherever you are. Find other native students. And above all don't be afraid to find yourself.

On the business card of Sweetgrass Aboriginal Bistro there's a simple black and white photograph. The image is a close-up of a single braid of Sweetgrass—a picture of many strands of grass twisted together to make something powerful. The more you get to know the restaurant the more this picture seems to tell a story—a story about the strength to create new opportunities from many people working together.

*Located at 108 Murray Street, Ottawa, ON, (613) 562-3683, [www.sweetgrassbistro.ca](http://www.sweetgrassbistro.ca)*

## **2004 New Business of the Year Award Gold: Sweetgrass Aboriginal Bistro**

Sweetgrass Aboriginal Bistro officially opened its doors to the public on November 15, 2003. It's the first Aboriginal restaurant in Ottawa and is located in the Byward Market. Sweetgrass is Aboriginal owned and operated by two young entrepreneurs, Phoebe (Blacksmith) Sutherland, a Cree from James Bay, Quebec, and her husband, Warren Sutherland, a Jamaican. In less than one year, Sweetgrass has become a popular place to discover native cuisine and culture.



# New faces on the Télébec team

How the phone company  
is *kick-starting* change  
with a little help from the  
Territorial Programs Initiative



What's the best way to break down barriers to non-traditional employment? One answer is the Territorial Programs Initiative (TPI)—an innovative accord signed between the Cree Regional Authority and the Government of Canada's Department of Human Resources and Skills Development. The deal gives the Cree Regional Authority the power to share salary expenses with companies interested in hiring and training Cree employees. With this big incentive to open doors, plus a lot of goodwill from employers and fellow employees, Cree beneficiaries are building new careers in places where Cree have never worked before.



When Télébec customers in Mistissini put in a call for service or a new phone line these days, the man behind the wheel of the service truck is going to be Luc Mianscum. It's a small change, maybe, but it's one a lot of people in the community notice and care about. Luc lives in Mistissini. He and fellow Télébec employee David Coonishish of Chisasibi, were the first Cree to be hired by Télébec, under the Territorial Programs Initiative.

**Michael met Télébec's Norm Kelly over in Val d'Or. The two men connected, and right away started resolving problems. "We knew that the company wanted to work with us..."**

Luc Mianscum has the job of his dreams—the job he always wanted. Five years ago he applied to Télébec without success. He applied again when he saw the advertisement for the positions supported by the TPI. "I'm just really happy they picked me," he says. Luc has been with Télébec for about 13 months. "It's a great company to work for, everyone treats you really well," he tells you. And the guys he works with from Chibougamau have been totally encouraging every step of the way.

Now, with all the building going on in Mistissini there's lots of work close to home. What's also great for Luc is that in the telecommunications industry, learning never stops. "They're still training me!"

Michael Petawabano is the Coordinator for the Territorial Programs Initiative (TPI) for Cree Human Resource Development. It was Michael who first contacted Télébec. "We knew that the company wanted to work with us," he explains. "But at first they were not interested in creating new full-time positions. And that was one of our requirements. So we arranged a meeting."

Michael met Télébec's Norm Kelly over in Val d'Or. The two men connected, and right away started resolving problems. The company agreed to make an exception to its policy that new additions to the technician pool would be part-time hires. And suddenly the barriers started coming down.

In the world of employment, making that big first step—placing the kind of "foot-in-the-door" new positions funded by the TPI—is crucial both for the people who get hired and for the companies doing the hiring.



"There's a first time for everything," affirms Norm Kelly. At Télébec they'd been thinking about diversifying their workforce for some time. The company knew that a change was due but had no plan about where to begin. Without a reason to take action, proactive changes to the old hiring practices probably weren't going to happen. So the timing of Michael Petawabano's visit to Val d'Or couldn't have been better. "What we knew is that we had a lot of Cree customers and we wanted to see our customers reflected in our workforce," says Kelly. The Territorial Programs Initiative got the ball rolling.

With salary support in place, Télébec took out an advertisement in *"The Nation,"* reviewed the applicants and then hired Luc and David. But even as the company began training its new technicians, its commitment to hiring more Cree employees began to grow. David and Luc were doing so well that the decision was made to outfit each technician with his own service truck. Back in Val d'Or, Télébec created two more positions through the TPI's support. Sebastian Bearskin from Chisasibi landed a job as a Customer Service Representative

and Lee Ann Neeposh of Nemaska got an Administrative Assistant job.

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**Norm Kelly says a lot of the credit for the TPI's success goes to Michael Petawabano. "You always need people who believe in change on both sides of any deal to make it work."**

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Norm Kelly is proud of the progress his company has made in recognizing and eliminating barriers to Cree employment. It's a change that he says belongs to everybody on the Télébec team—to his managers and to all the employees who have welcomed and supported more diverse hiring. And although Norm is retiring at the end of 2004, he predicts that more Cree will be making careers at Télébec in the future. "We're looking at a Cree candidate for a management position right now," Kelly reveals. Norm Kelly says a lot of the credit for the TPI's success goes to Michael Petawabano. "You always need people who believe in change on both sides of any deal to make it work," he confides.



# *Growing*

child care careers  
in Cree communities





**Balancing good training with good job opportunities, right in the communities—that's the goal driving all 11 Cree Human Resource Development (CHRD) community-based program initiatives. With job opportunities for trained Child Care Workers set to double next year, CHRD-funded training is well under way. By next year, almost two hundred new full-time jobs will be created—almost all staffed by highly trained Cree women.**

Although full-time jobs are still in short supply in the Cree communities, the opening of new Child Care Centres next year is building opportunities. "Training and employment opportunities go hand in hand," says Louisa Saganash, Coordinator of Programs and Services, CHRD. "With the new Child Care Centre buildings almost finished, we have a program running right now to train nearly 100 CEGEP Certified Child Care Workers a year." Graduates of the fourteen-month training program will receive CEGEP certification, plus the opportunity to work at the higher salary scale mandated by the Government of Quebec for trained and certified workers.

The Child Care Worker CEGEP training is one of many community-based employment programs that Louisa Saganash administers. The CHRD's community-based programs are designed to offer a broad range of support to help individuals gain job skills and experience. "Our main goal is to lower the unemployment rate for the Cree," says

Saganash. "Most of our projects are about helping people get the qualifications they need to work," she explains. "We help people upgrade their skills—even if people are already on the job, we help upgrade their skills or arrange training to help them find work in the field they want to work in." But finding enough jobs to go around is never easy. "We need a lot more businesses out there," says Saganash.

The new Child Care Worker jobs have been a long time coming—the result of a more than ten-year negotiating process aimed at getting daycare for the Cree communities. Lucy Bergeron, a Child Care Consultant for the Cree Regional Authority, has been part of this struggle from the very beginning.

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**In 2000 there was a daycare in every one of the nine communities.**

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"Fourteen years ago there was no Child Care Centre in any Cree community because of the federal-provincial quarrel," Bergeron

recalls. “In 2000 there was a daycare in every one of the nine communities. Things changed because we got very political, we really fought to have provincial funding for the Aboriginal communities in Quebec.” In 2003 the Cree Regional Authority (CRA) took on much more control over child care. The Government of Quebec’s Ministère de l’Emploi, de la Solidarité social et de la Famille (MESSF) and the CRA signed a three-year agreement for the transfer of powers relating to Child Care Centres—a deal that covers developing new facilities, administration, financial regulation, issuing and renewing permits, and developing Cree standards that really suit local conditions. In 2005 the deal will be administered through a new Department of Child and Family Services at the Cree Regional Authority.

Bergeron and her company, Child Family Vision, work on the transfer of the Child Care system to the Cree Regional Authority. How is she ensuring the successful training of so many people in such a short period of time? One change is that entrance requirements have become more demanding. Candidates face an interview with the Child

Care Centres’ Board of Directors, where they explain why they want to get trained. After that, they’re required to volunteer for two days and be evaluated working with children. The idea is to identify candidates with a real passion for children, their care and development. It’s important because to get the system staffed, candidates have to commit to completing the fourteen-month course. “Child Care Worker training is expensive,” explains Bergeron. “By screening more carefully we can ensure that all 100 students who enroll in the course will complete their studies, graduate and go on to work in the Child Care Centres.”

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**By screening more carefully we can ensure that all 100 students who enroll in the course will complete their studies, graduate and go on to work in the Child Care Centres.**

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Though normally a CEGEP course at this level requires completion of secondary education, the Child Care Worker course makes allowances for experience. It’s a policy that means the opportunity is there for people like workers who have already

been employed in the Child Care Centres but without a formal education.

Lucy Bergeron clearly takes pride in the growing scope and distinctive services of the not-for-profit, parent-managed Cree Child Care Centres. In addition to daycare, she notes that Cree Child Care Centres deliver a federal government-funded Head

Start child development program. As well, the Centres host an after school program. As training progresses and the system grows, more and more people from the Cree communities are finding employment in positions of responsibility in the system. Right now, two of the teachers delivering the 2004 Child Care Course are Cree.



# New FUTURES

**One of the most original approaches to employment in years means new kinds of opportunities for Cree beneficiaries.**

The Territorial Programs Initiative (TPI) is kicking into high gear. Today this innovative new employment program is creating confidence, building skills and abilities, and finding new jobs and successful futures for Cree beneficiaries all over the territories. This unique program targets areas of opportunity for employment training, on-the-job training and placement. It even provides specialized help tailored to entrepreneurs. The Initiative has been all about learning since the day the deal was signed between the Government of Canada and the Cree Regional Authority. As Michael Petawabano explains, “First, Cree Human Resource Development grew its staff, with the goal of putting an employment officer in every community. Then we started rethinking the whole idea of what a training program could be.”

Signed in 2001, the Territorial Programs Initiative didn’t get rolling until 2002. The first challenge facing CHRD involved hiring employment officers and career counselors to handle the job-building activity. The next big challenge was figuring out how to make use of the program’s capabilities, and how to let people know about the wonderful new career support available through CHRD.

For management, the first order of business was defining which were the best bet employment areas to target. “It was critical that we directed program resources to training situations that would lead to lasting, full-time employment,” says Michael Petawabano, TPI Coordinator. Managed through a special committee called the Joint Implementation Committee (JIC), the JIC team includes three managers for the Government of Canada and four from the Cree Regional Authority.

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**The Initiative has been all about learning since the day the deal was signed between the Government of Canada and the Cree Regional Authority.**

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The TPI focuses on the six key employment areas that the JIC management committee identified: hydro electricity, mining, forestry, tourism, construction and telecom.

One vital area of success for the TPI has been its training placements in situations outside the Cree communities. Although many find it difficult to leave home for long periods of time to study, the program has





## Four different training programs are available to Cree beneficiaries through the TPI:

now placed trainees in a wide variety of situations. This month, the TPI expects to see its first helicopter pilot get licensed. As well, the program is supporting several Cree beneficiaries completing their auto mechanic apprenticeships through an arrangement with dealerships in Val d'Or. Currently trainees have been placed in businesses ranging from mining to customer service representation. "It's often not an easy step," says Petawabano, "but there are a lot of opportunities for people to work outside the Cree community. While it's difficult to leave your community to access jobs outside, a lot of people—especially young people—are discovering that the career prospects are worth it."

- **Employment training:** This program trains individuals to access jobs in areas with high potential employment. For example, the TPI assists the Cree School Board 50/50 with funding to train heavy equipment operators.
- **In-house pre-placement:** The TPI sponsors on-the-job training, contributing up to 60% of salary during the training period. The employer tops up the 40%.
- **Employment integration:** This comprehensive training support is built around a three-year agreement. In the first year the TPI may pay up to 60% of the trainee's salary. In the final year the TPI will pay 30% of the trainee's salary and the employer pays 70%.
- **New Enterprises Employment Assistance Program:** This program assists private entrepreneurs by covering the costs of training employees for a new enterprise. As well, the entrepreneur receives an allowance for each new job she/he creates. Today this program is creating a lot of excitement—more people are realizing that it puts you on solid ground if you want to start your own business.



*To find out more about the TPI, talk to the Cree Employment Officer in your community.*

# THE FIGHT

## to preserve our *language and culture*

**We are now ending the second year of the Paix des Braves Agreement and we are making progress.**

Less than a century ago, nearly 70 Aboriginal languages were in common use throughout Canada. Today, fewer than 50 Aboriginal languages remain. And of those, says a report released by Statistics Canada, only three have even a reasonable chance of surviving over the next 10 years.

One of those three, says the StatsCan report, is Cree. The other two are Ojibway and Inuktitut. According to the report, those three languages are still spoken and passed on to children in large enough numbers to ensure their survival, at least in the short term.

The most recent national survey, conducted in 2001, revealed that just 24% of North American Indians, Inuit and Métis can still converse in their ancestral tongue, down from 29% just five years earlier. During that same five-year period, the number of people who identified an Aboriginal language as their mother tongue declined by 3.5%.

Tragically, many Aboriginal languages have already been lost forever. Ten are no longer spoken in Canada while at least 12 more are on the brink of extinction.

The blame for this decline in Canada's linguistic heritage can be traced back more than a century, to the mid-1800s. At that time, early missionaries in Canada recognized that they would have to learn native languages to win over native converts. When government-operated residential schools began to take hold, however, the churches began discouraging their missionaries from speaking native languages. When they did, they began a process that, some 150 years later, continues to threaten the survival of Aboriginal languages and culture.

Over time, this practice was picked up by residential school administrators, for example, who saw a link between language and culture. If native children were to be assimilated into Canadian society, they



believed, it would be necessary to sever that link by insisting that native children learn English—and English only. By that time, the buffalo hunting way of life on the plains was gone with the disappearance of the herds, and Aboriginal peoples who had once depended on vast territories were confined to tiny reserves. Meanwhile, the Canadian economy was being built on the revenues made by farming those lands and by extracting mineral wealth and forest products from them. To the missionaries who saw this rapidly growing economy on one side and the increasing poverty of the reserves on the other, the teaching of English or French was seen as the only key to helping the Aboriginal peoples climb out of this politically determined situation.

While some schools allowed students to speak in their native tongues outside the classroom, most backed their English-only demands with punishment. Children who tried to speak in their Aboriginal languages were strapped, told to write lines or forced to go without meals.

Socio-economic factors have also had a role in the disappearance of Aboriginal

languages. The isolation of the trapline and the use of Aboriginal languages in the bush and in the small communities have helped to preserve the languages. However, the decline of the value of furs since the 1950s (due to their replacement by synthetic materials and to the anti-fur movement) has in many places in Canada put an end to that way of life.

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**The isolation of the trapline and the use of Aboriginal languages in the bush and in the small communities have helped preserve the language.**

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This is not true in the Eeyou Istchee where, because of the James Bay and Northern Quebec Agreement, people can continue to use the income security program for trappers to continue to pursue this way of life despite the decline of fur prices. Over time, and as a result of the epidemic of diabetes, people have come to realize the value of traditional foods that help to prevent this disease. Also, again because of the 1975 Agreement and because of the Paix des Braves Agreement, many Crees are able to both continue hunting, fishing and

trapping on holidays and weekends, while holding down often well-paying and professional jobs.

Today, in most places in Canada, someone who is not fluent in English or French cannot get a job. This is simply a fact. In the Canadian sea of 24 million English speakers and 6 million French speakers, a few hundred thousand Aboriginal speakers are hardly noticed. Those who only speak an Aboriginal language are restricted to just a few of the economic opportunities, even on reserves. Aboriginal languages today cannot compete with the flood of English and French government forms, pamphlets, popular books, songs, movies, and television and radio programs that enter Aboriginal homes and offices every day.

The survival of Aboriginal languages will be the result of efforts to promote them—starting today. It is not a question of prohibiting the use or availability of materials in English or French—such an effort would be absolutely futile; people will always have access to whatever they want. It is rather more important and practical to use Aboriginal languages in certain contexts and to continue to promote their use in those places. It is also fundamentally an individual and family choice.

Cree radio and television, community meetings and events, trips into the bush, and in the home and at school are occasions—opportunities—to promote

the continued use of Aboriginal languages. School policy and curriculum are vital to the maintenance of a healthy use of Aboriginal languages. However, the promotion of the Aboriginal language must be accomplished alongside the efforts to give students the fluency in written and spoken English and French and the intellectual capacities built through the teaching of science, mathematics and the arts.

Cree Nation policy can promote the use of Cree in public meetings and can also provide materials on governance in the written language. What and where is the Cree Nation language policy? Community policy can have a similar positive effect. Has your community adopted a policy of the preferential use of the Cree language at community events and meetings? What about your church? What language is used there?

The good news, at least for the Cree First Nations communities in James Bay, is that their language and culture remain relatively vibrant. Unlike the majority of native languages today, the Cree language continues to be passed on from generation to generation.

Still, community leaders, school officials and the political leaders of the James Bay Cree recognize that steps must be taken to ensure the long-term survival of the Cree language. They're taking those steps in various ways.



# BINGO

## comes to Oujé-Bougoumou

It took two general assemblies and a community-wide referendum, but the people of Oujé-Bougoumou finally have access to regional bingo. The weekly game, broadcast from radio station JBCCS in Mississauga, has been available to the people of Oujé-Bougoumou since September.

The decision to introduce bingo was not an easy one for the community. In fact, the question of gambling is often a difficult one for Aboriginal communities. Many studies show that Aboriginal people are prone to more gambling addiction and suffer more from the results of that addiction. That's why the community leaders in Oujé-Bougoumou wanted to make sure residents understood fully the advantages and disadvantages of bringing in the regional game from Mississauga.

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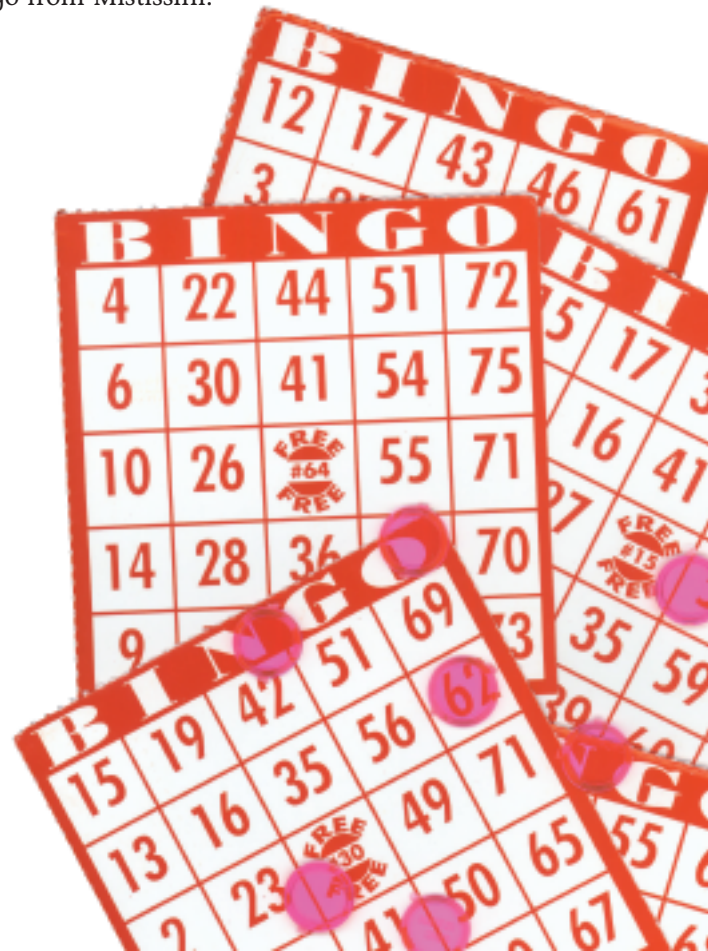
**... Aboriginal people are prone to more gambling addiction and suffer more from the results of that addiction.**

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Two general assemblies were held to give people the chance to put forward their views and to hear the opinions of others. When

no clear conclusion was reached at either assembly, community leaders decided to hold a referendum.

With the results from that referendum, Oujé-Bougoumou became the ninth and final Cree community to bring in regional bingo from Mississauga.



# *Progress* being made on park and wildlife re

More than 12 years have passed since the Cree Nation of Mistissini first met with the Government of Quebec to discuss the possibility of establishing a provincial park and the co-management of the existing wildlife reserve in the Mistissini area.

# proposed serve





The main purpose of the proposed park and co-management of the wildlife reserve was to ensure the protection of the unique bio-diverse ecological systems of the boreal forests within the Mistassini Lake, Albanel Lake, Waconichi Lake, Rupert River, Otish Mountains and Temiscamisque River regions. It was also to ensure that the Cree Nation of Mistissini would be directly involved in the economic development that protected sites can bring to a community. The provincial park would include the historical trading routes from the Mistassini and Albanel Lakes region to the Lac St. Jean region, including the areas that have been officially identified as heritage sites by a study commissioned by the CRA's Traditional Pursuits Department.

The proposed park is presently known as the Albanel-Temiscamie-Otish Provincial Park and the existing wildlife reserve is the Albanel-Mistassini-&-Waconichi-Lakes Wildlife Reserve.

Now, after a period of relative inactivity, the proposed park and co-management of the existing wildlife reserve projects are moving ever closer to reality. This year alone, several meetings have been held among all the

concerned parties, many of the funding issues are moving closer to resolution, and the working group established to move the two projects forward has addressed key issues such as forestry and mining on the site of the proposed park.

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**The main purpose of the proposed park and co-management of the wildlife reserve was to ensure the protection of the unique bio-diverse ecological systems of the boreal forests ...**

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While the Cree Nation of Mistissini has long dreamed of a provincial park and co-management of the existing wildlife reserve in the Mistissini area, it wasn't until 1992 that the first steps were taken to turn that dream into a reality. In September of that year, a representative from the Cree Nation of Mistissini met with representatives from the regional department of Nouveau-Québec to discuss the proposed provincial park. Less than a year later, in April 1993, a memorandum of understanding was sent to the Minister of Recreation, Fish & Game, outlining the Cree Nation of Mistissini's intention to begin negotiations with the



government to establish the park and create co-management of the existing wildlife reserve.

While negotiations continued throughout the 1990s, it took the establishment of a Co-management Working Group in 2001 to breathe new life into the project. The Cree Nation of Mistissini has three representatives on this Co-management Working Group, including Deputy Chief Kathleen J. Wootton, who took over responsibility for the file from her predecessor. The Quebec Ministry of Natural Resources, through its former department of FAPAQ, has three representatives on the Working Group. SEPAQ also has one representative.

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**While negotiations continued throughout the 1990s, it took the establishment of a Co-management Working Group in 2001 to breathe new life into the project.**

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Beginning in 2002, the Co-management Working Group met on a number of occasions to set a vision for the development and co-management of both the park project and the existing wildlife reserve

and to determine how—and by whom—the two projects would be administered. Several meetings were held with local tallymen and other interested groups to seek their input. In early 2003, an agreement on those key issues was reached. In March of that year, the Chief of the Council of the Cree Nation of Mistissini forwarded a draft of that agreement, called the Joint Venture Agreement and the Licensing Agreement, to the Quebec government.

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**Several meetings were held with local tallymen and other interested groups to seek their input. In early 2003, an agreement on those key issues was reached.**

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While the Chief of the Cree Nation of Mistissini and the Government of Quebec continued to address certain clauses of the agreement, such as determining a source of funding to operate the existing wildlife reserve while the transitory Joint Corporation is in place, the Working Group met on six separate occasions. The results of those meetings continued to move the two projects closer to reality.



### **For example:**

- Following Forest Fire 325 in the Temiscamie area, the Working Group met with the Forestry Division of the Ministry of Natural Resources to ensure some forest was saved for the park project.
- It worked hand-in-hand with the Mining Division of the Ministry of Natural Resources to discuss the mining exploration within the area of the projected park project.
- It finalized a draft agreement between the Cree Nation of Mistissini and SEPAQ for the Joint Corporation to manage the wildlife reserve. A similar draft agreement was reached between the Joint Corporation and FAPAQ.
- It began creating an outline of a study (terms of reference) needed for the feasibility and development study of the co-management of the wildlife reserve and proposed park.
- It stepped up its search for the funding needed to complete the feasibility and development study of the co-management of the reserve and park.
- Finally, the Working Group created a draft budget to operate the wildlife reserve during the three years that the transitory Joint Corporation would operate the reserve.

At the same time, the Working Group continued to deal with the Quebec Government to ensure sufficient funds are available to keep the wildlife reserve operating in a reasonable condition while the transitory Joint Corporation is in operations, up to the time that the Cree Nation of Mistissini and the Quebec Government agree on a co-management structure that will take over the operations of the park project and wildlife reserve. The Working Group also made a presentation on the status of the co-management of the wildlife reserve and the park project to the community members of the Cree Nation of Mistissini and to the Council of the Cree Nation of Mistissini.

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**... the Working Group met on six separate occasions. The results of those meetings continued to move the two projects closer to reality.**

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The exceptional progress made in 2003 has continued this year, moving the proposed park and existing wildlife reserve ever closer to reality. On June 19, for example, the Chief and Deputy Chief of the Council of the Cree Nation of Mistissini met with the Minister of Natural Resources, Wildlife and Parks in Chibougamau. They discussed



certain clauses of the Joint Venture Agreement and the Licensing Contract, and the funds that will be needed to operate the wildlife reserve while the transitory Joint Corporation is in place.

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**The Working Group also continued to advance the project, discussing the future of mining exploration within the proposed park with the Mining Division of the Ministry of Natural Resources.**

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Later that month, a representative of the Cree Nation of Oujé-Bougoumou met with Deputy Chief Wootton to discuss that community's proposed Assinica Cree Heritage Park project and its implications on the Albanel-Mistassini-&-Waconichi-Lakes Wildlife Reserve and the Albanel-Temiscamie-Otish Provincial Park.

The Working Group also continued to advance the project, discussing the future of mining exploration within the proposed park with the Mining Division of the Ministry of Natural Resources. Mining exploration is now allowed in certain areas of the proposed park, specifically in the Otish Mountains region. Based on the Working Group's efforts, the Council of the Cree

Nation of Mistissini approved the resolution: Exemption to Mine Claiming of the Overall Territory Retained for the Establishment of the Albanel-Temiscamie-Otish Park Project.

The Working Group also kept up its efforts to spread the word about these two exciting projects and dramatic progress is now being made. In 2004, they made presentations to the Traditional Pursuit Agency of the Cree Regional Authority (CRA); Archaeologist of the CRA; Cultural Affairs Department of the Cree Nation of Mistissini; Cree Mineral and Exploration Board; CRA and Mistissini Forestry Working Group; President of the CRDBJ; Mayor of Chibougamau; Resident Geologist of the Mining Sector of the Ministry of Natural Resources; and the Ministry of the Nord-du-Québec Region.

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**Before the end of 2005, we hope to draft and complete the provisional master plan of the proposed park project.**

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Still, says Deputy Chief Wootton, all involved in the park and wildlife reserve projects recognize that a great deal more remains to be done. For example, she says, the Working Group is working with the Quebec Ministry of Natural Resources office in Chibougamau to create a map of the

Mistissini territory on a Geographical Information System (GIS).

“That map will include the entire development taking place on the territory, including the wildlife reserve and the proposed park.”

Over the next year, Deputy Chief Wootton expects a number of similar positive steps will be taken.

“Before the end of 2005, we hope to draft and complete the provisional master plan of the proposed park project,” she says. “We hope to complete the feasibility and development study addressing the co-management of the wildlife reserve and proposed park. We hope to sign several key agreements and we hope to schedule Quebec Government public hearings in Mistissini for the proposed park project.”

After those public hearings, she says, the only step left is the fulfillment of a grand vision, one that the people of Mistissini have sought for a generation—the creation of and co-management of the Alanel-Temiscamie-Otish Provincial Park and the co-management of the Alanel-Mistassini-&-Waconichi Wildlife Reserve.



## **A short history of the Alanel-Temiscamie-Otish Provincial Park and the Alanel-Mistassini-&-Waconichi-Lakes Wildlife Reserve**

- 1975:** The signing of the James Bay and Northern Quebec Agreement provides an opportunity for the Mistassini Band to become more involved in the development of the Mistassini Lake territory.
- 1980:** The Quebec Government transfers Louis Joliet Camp, Vieux Poste Camp and Outposts Camps to the Cree Nation of Mistissini.
- 1985:** The Quebec Government creates the Assinica & Alanel-Mistassini-&-Waconichi-Lakes Wildlife Reserves. Although they overlap the existing Mistassini Hunting and Fishing Reserve, they remain in effect.
- 1989:** The Cree Nation of Mistissini transfers lands to Oujé-Bougoumou. A Memorandum of Understanding with the Government of Quebec addresses future access to Mistassini Lake and economic development of the Mistissini territory.
- 1990:** The Quebec Government takes away the industrial and commercial use of some territories in Northern Quebec—including the proposed Alanel-Temiscamie-Otish Provincial Park.





- 1992:** The Action Plan for Quebec Parks is released. As part of the plan, the Quebec government indicates it will consult affected communities to ensure future park projects are in keeping with the James Bay and Northern Quebec Agreement.
- 1992:** Representatives of the regional department of Nouveau-Québec and the Council of the Mistissini Band meet to discuss proposed Albanel-Temiscamie-Otish Provincial Park.
- 1993:** The Chief of the Council of the Mistassini Band sends a Memorandum of Understanding to the Minister of Recreation, Fish and Game, outlining the community's desire to negotiate the establishment of a provincial park.
- 1993:** The Hunting, Fishing & Trapping Coordinating Committee tells the Quebec Government it believes an initiative should be undertaken to ensure native parties are consulted in the development of Quebec Parks.
- 1993:** The Traditional Pursuit Agency of the Cree Regional Authority, in collaboration with the Quebec Parks Department, completes the study: *The Archaeological and Historical Aspects of the Cree Heritage in the Mistissini Region*. As a result, the Cree Nation of Mistissini, the Cree Regional Authority, and the Ministry of Leisure, Hunting and Fishing invest in archaeological activities within the territory of Mistissini.
- 1997:** The Cree Regional Authority, the Direction du plein air et des parcs, and the World Wildlife Fund finance the study: *Conservation Parks in Cree Territories*. It will guide future discussions in the creation of protected areas in Northern Quebec.
- 2000:** Representatives of the Cree Nation of Mistissini and the Quebec Government negotiate terms of the Memorandum of Understanding reached in 1989 to address access to Mistassini Lake and the economic development of the Mistissini territory. The Tourism Working Group and Wildlife Working Group present joint reports about the development of the Mistissini territory and co-management of the wildlife reserve.
- 2001:** A Working Group, with representatives from the Quebec Government and the Cree Nation of Mistissini, is established to discuss the co-management and development of the Albanel-Mistassini-&-Waconichi Lakes Wildlife Reserve and the Albanel-Temiscamie-Otish proposed park. In an exchange of letters, the Chief of the Cree Nation of Mistissini and the Government of Quebec confirm who will serve on the Working Group.
- 2001:** The Working Group meets to decide how best to discuss the future of the wildlife reserve and proposed park.

- 2002:** The Crees of Quebec and the Government of Quebec sign the Agreement Concerning a New Relationship. Part of the Agreement states that Quebec and Mistissini shall establish a process involving the community, the Société de la faune et des parcs du Québec (FAPAQ) and the Société des établissements de plein air du Québec (SEPAQ) to set up a joint corporation responsible for the management and operations of the wildlife reserve and its facilities.
- 2002:** The Chief of the Cree Nation of Mistissini and the Government of Quebec confirm that the representatives of the Working Group for the Co-management of the Wildlife Reserve and Proposed Park, will also be the official Working Group of the Agreement Concerning a New Relationship.
- 2002:** The Working Group asks the Council of the Cree Nation of Mistissini to seek the support of the Quebec Government to protect some old growth forest in the Temiscamie River region. The Council responds by approving the resolution, *Additional Zones to Study as Potential Zones to Include into the Albanel-Temiscamie-Otish Proposed Park*. It asks the Quebec Government to study the possibility of adding zones into the proposed park.
- 2002:** During public hearings for the northern limit of forestry cuts, the Working Group presents a memorandum to the Chibougamau Forest Division of the Ministry of Natural Resources. It requests that the northern limits of the forest not be cut and that the Temiscamie old growth forest be protected.
- 2003:** The Chief of the Council of the Cree Nation of Mistissini sends the draft Joint Venture Agreement between the Cree Nation of Mistissini and SEPAQ and the Licensing Contract between FAPAQ to the Quebec Government. Letters are exchanged to discuss certain clauses of the Joint Venture Agreement and the Licensing Contract, and to discuss the amount of funds needed to operate the wildlife reserve while the transitory Joint Corporation is in place.
- 2003:** The Cree Nation of Oujé-Bougoumou, in discussion with the Quebec Government about its proposed park project Assinica Cree Heritage, presents an outline of the park proposal to the Chief of the Council of the Cree Nation of Mistissini.



- 2003:** The Working Group holds six official meetings. It makes several presentations of the project, works with the Forestry Division of the Ministry of Natural Resources to save some forest for the park project, and works with the Mining Division of the Ministry of Natural Resources to discuss the mining exploration that will take place within the projected park area. The Working Group also creates a draft budget to operate the wildlife reserve during the three years that the transitory Joint Corporation will be responsible for wildlife reserve operations.
- 2003:** The Working Group makes a presentation in Mistissini of the status of the co-management of the wildlife reserve and the park project to the community members of the Cree Nation of Mistissini and to the Council of the Cree Nation of Mistissini.
- 2004:** The Chief and Deputy Chief of the Council of the Cree Nation of Mistissini meet with the Minister of Natural Resources, Wildlife and Parks in Chibougamau to discuss the Joint Venture Agreement, the Licensing Contract, and the amount of funds needed to operate the wildlife reserve while the transitory Joint Corporation is in place.
- 2004:** In June, a representative of the Cree Nation of Oujé-Bougoumou meets with the Deputy Chief of the Council of the Cree Nation of Mistissini to discuss the implications of the Assinica Cree Heritage Proposed Park project.
- 2004:** Following Forest Fire 325 in the Temiscamie area, the Working Group works with the Forestry Division of the Ministry of Natural Resources to save some forest for the park project. It also discusses mining exploration that will take place within the projected park with the Mining Division of the Ministry of Natural Resources. (Mining exploration is allowed in certain areas of the Otish Mountains). Upon request of the Working Group, the Council of the Cree Nation of Mistissini approves the resolution: *Exemption to Mine Claiming of the Overall Territory Retained for the Establishment of the Albanel-Temiscamie-Otish Park Project*.
- 2004:** The Working Group, using the resources of the FAPAQ office in Chibougamau, creates a map of the Mistissini territory on a Geographical Information System (GIS). It includes the entire development taking place on the territory, including the wildlife reserve and the proposed park.





# *Will* THE CREES, QUEBEC AND CANADA finalize an Oujé-Bougoumou/ Mistissini Complementary Agreement to the JBNQA before March 31st, 2005?

In 1989 the Oujé-Bougoumou Cree Nation signed an agreement with Quebec related to the construction of a new village. In 1992, Oujé-Bougoumou signed another agreement with Canada related to the construction of a new village. That new village was built, and it received a great deal of recognition and many national and international awards. Yet Oujé-Bougoumou still has not officially become part of the James Bay and Northern Quebec Agreement, and it remains in a state of legal limbo.





Oujé-Bougoumou is not a “band” under the *Cree-Naskapi Act*, nor is it recognized as a “band” under the *Indian Act*. The community in the meantime has continued to function according to its own traditional authority, jurisdiction and governance powers.

The negotiations on how the Oujé-Bougoumou Cree Nation would become part of the James Bay and Northern Quebec Agreement (JBNQA), have been going on since 1992 when the agreement with Canada was signed so that it can fully enjoy all the benefits of the treaty. However, very little progress was made in these negotiations until the signing of the New Relationship Agreement (Paix des Braves).

The negotiations to bring Oujé-Bougoumou into the JBNQA involve Oujé-Bougoumou, Mistissini, Quebec and Canada. The reason Mistissini is involved is because in 1975 when the land allocations were made to the Cree communities under the JBNQA, the allocation for Mistissini was based on its population at the time, which included the names of the Oujé-Bougoumou members even though the Oujé-Bougoumou people did not live in Mistissini. Part of the negotiations

involves the transferring of the amounts of those lands associated with the Oujé-Bougoumou people back to Oujé-Bougoumou. This land transfer has brought up a number of related land issues for both Mistissini and Oujé-Bougoumou, which need to be resolved with Quebec and Canada.

An important section of the New Relationship Agreement addressed these issues. Quebec made a commitment to resolve the many issues related to the formal establishment of Oujé-Bougoumou as the ninth Cree community and the related issues involving Mistissini. Some of these issues include: the redrawing of maps describing new Category I and II lands for the two communities; the creation of a joint corporation to manage and operate the Lake-Albanel-Mistassini-&-Waconichi Wildlife Sanctuary and its facilities; the commitment to transform the Assinica Wildlife Reserve into a Cree heritage park; the upgrading and paving of Highway 167 North from Chibougamau to Mistissini; and the improvement and pavement of the Oujé-Bougoumou access road.

A further important element of the New Relationship Agreement was that Quebec

agreed to establish a process to settle the Mistissini claims to the hunting territories east of the height of the land. Although the New Relationship Agreement only provides for a process to be established on the hunting territories, Mistissini has maintained the view that because this issue has gone unresolved since it was first discussed as part of the negotiations of the JBNQA (1975), it must be resolved in the negotiations of an Oujé-Bougoumou/Mistissini Complementary Agreement.

The New Relationship Agreement also provided for Mistissini and Oujé-Bougoumou each to receive \$20 million as part of the resolution of long outstanding issues. These payments will be made only if there is a Final Agreement on all the issues described in the New Relationship Agreement, including the finalizing of a Complementary Agreement.

The New Relationship Agreement included a commitment by Quebec to negotiate a Complementary Agreement to the JBNQA, which would bring Oujé-Bougoumou into the treaty. Since a Complementary Agreement to the JBNQA requires the active participation of Canada, both Quebec and the Crees agreed to do all that they could to

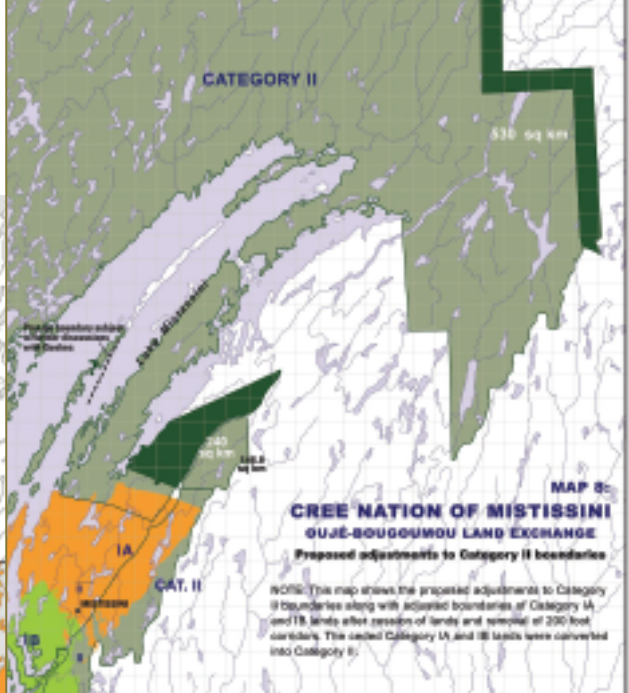
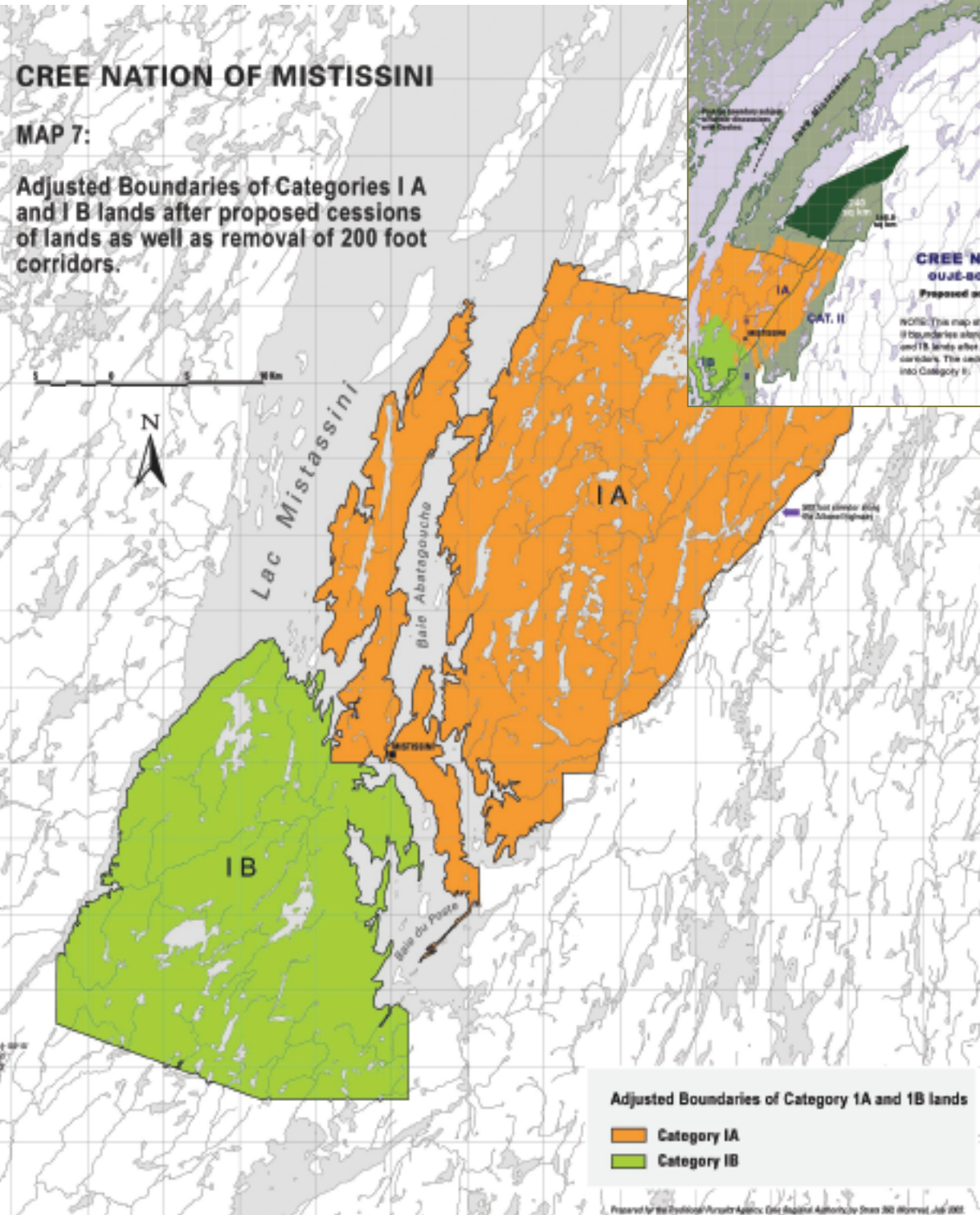
obtain the serious involvement of Canada in negotiating a Complementary Agreement.

The section of the New Relationship Agreement addressing the Oujé-Bougoumou/Mistissini issues contained a deadline of March 31, 2005 to resolve all the issues, including the finalizing of a Complementary Agreement. Quebec agreed to extend protection measures for the future Oujé-Bougoumou Category I and II lands until that time. This means that those lands will be treated as if they were already recognized as Category I and II lands, but only until March 31, 2005. If that date passes and the parties have not signed a Complementary Agreement, then the ambiguities and legal uncertainties for both Oujé-Bougoumou and Mistissini will continue and very important elements of the New Relationship Agreement will not be implemented.

The coming weeks will tell whether Canada will do the honourable thing and work together with the Crees and Quebec to resolve this long outstanding issue, or whether it will be an obstacle to bringing Oujé-Bougoumou into the JBNQA, and preventing the two communities from realizing the potential benefits described in the New Relationship Agreement.

# CREE NATION OF MISTISSINI

MAP 7:  
Adjusted Boundaries of Categories I A and I B lands after proposed cessions of lands as well as removal of 200 foot corridors.



# Washaw Sibi moving

The Washaw Sibi Eeyou continues to make progress in their struggle to win recognition of their right to a separate and permanent village. The stakes in the struggle are high—the right of the Washaw Sibi Eeyou to obtain the full range of benefits available to beneficiaries of the James Bay and Northern Quebec Agreement.

Washaw Sibi is a community of approximately 350 Cree people scattered throughout their traditional territory in the Abitibi region of Quebec. Most reside in the Abitibiwinni Algonquin First Nation (Pikigan Reserve) and in Amos, Quebec.

In the 1950s, the Department of Indian and Northern Affairs forced the Washaw Sibi—a distinct Cree group with acknowledged Cree traplines—to be governed by an Algonquin First Nation. As a result, although the Washaw Sibi are formally recognized as Cree beneficiaries under the James Bay and Northern Quebec Agreement, they are not eligible to receive the benefits that agreement makes available to the other nine Cree communities in the James Bay region.

In recent years, the Grand Council has worked with the Washaw Sibi people to

correct that injustice. Under the leadership of Washaw Sibi Chief Billy Katapatuk Sr., a local organization was established to lead the community's fight to win acknowledgment of their distinct Cree status and recognition of their traditional hunting territories as Cree territory. In short, the community of Washaw Sibi wants to receive and administer the full range of programs and services now available to other Cree communities.

Over the past year, the Washaw Sibi Eeyou have made great strides in turning that vision into a reality.

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**... the community of Washaw Sibi wants to receive and administer the full range of programs and services now available to other Cree communities.**

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In July 2004, the Washaw Sibi Eeyou hosted a special meeting with three high-ranking Quebec cabinet ministers—Benoit Pelletier (Minister Responsible for Native Affairs and Intergovernmental Affairs), Pierre Corbeil (Minister of Forests, Wildlife and Parks) and Sam Hamad (Minister of Natural Resources). On behalf of the Washaw Sibi Eeyou, Grand Chief Dr. Ted Moses presented a historical



# forward

background to the current situation. He then went on to make a number of specific requests, outlining the measures the Grand Council believes Quebec could take to assist the Washaw Sibi Eeyou in realizing their vision. The ministers at the meeting expressed their willingness to seriously review the requests and to provide a response to the Grand Chief's presentation.

Also in the summer 2004, Washaw Sibi was visited by the United Nation's Special Rapporteur on human rights and fundamental freedoms of indigenous people, Rodolfo Stavenhagen. Mr. Stavenhagen's mandate is to investigate issues that have an impact on the human rights and fundamental freedoms of indigenous people. As part of that mandate, Mr. Stavenhagen has visited several countries to communicate with governments with respect to allegations of violations of indigenous people's human rights.

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**Mr. Stavenhagen ... has agreed to refer to the Washaw Sibi situation in his final detailed report.**


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His visit to Canada brought him to Amos, Quebec, to learn about its history and to see

first-hand the conditions of the Washaw Sibi Eeyou. Mr. Stavenhagen was clearly disturbed about the situation he encountered. In fact, he has agreed to refer to the Washaw Sibi situation in his final detailed report.



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Meanwhile, Washaw Sibi continues to enjoy support from all the Cree communities and entities. As a result of that support, the community is moving closer to taking its rightful place as the tenth Cree community.

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**At the moment, the community is engaged in discussions with the proponents of a mining development project in the area.**

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In particular, Washaw Sibi is becoming more involved, as a distinct Cree community, in the economy of the region. At the moment, the community is engaged in discussions with the proponents of a mining development project in the area. Such a project would

benefit the Washaw Sibi Eeyou in a number of important ways, including job creation and contracting benefits for community members. At the same time, the community would have a voice in ensuring that appropriate measures are taken to prevent any environmental damage. Washaw Sibi is also in discussions with proponents of water bottling development projects in the region.

Speaking on behalf of his community, Chief Billy Katapatuk Sr. says the Washaw Sibi Eeyou are grateful for the support they've received from the Cree Nation and the individual Cree First Nations. He says his people continue to look forward to the day when they sit as full equals with the Cree First Nations within the Cree Nation.

# LEADING THE FIGHT *for indigenous rights*

## **Rights matter.**

Today some 370 million indigenous people around the world look to the United Nations to endorse the draft Declaration for the Rights of Indigenous Peoples.

## **At stake?**

The power of a United Nations declaration could turn the tide—assuring major advances in indigenous people’s struggle for freedom, economic development and social justice.

In November 2004, Romeo Saganash, Director of International Relations for the Grand Council of the Cree joined a global coalition of Aboriginal leaders in Geneva, Switzerland to call for immediate UN endorsement of the draft Declaration. On the way to Switzerland the Grand Council delegation stopped in London to join allies in condemning the UK government’s leading role in blocking indigenous rights.



On the surface of things, November 2004 marks a low point in the long, arduous struggle to achieve a UN Declaration for the Rights of Indigenous Peoples. In November, the United Nation's International Decade of the World's Indigenous Peoples came to an official end. Launched in a spirit of optimism, the Decade's main goal was winning UN endorsement for the Declaration for the Rights of Indigenous Peoples. Since that time almost no official progress has been made. In ten years only two of the 45 Articles in the draft Declaration were approved by United Nations member states. This lack of progress has been extremely frustrating for many indigenous leaders. Yet in spite of the setbacks, Paul Joffe, human rights attorney for the Grand Council of the Cree, sees signs of real progress.

Joffe is clearly excited about the high calibre of new alliances the Crees are making, plus the outstanding quality of the indigenous leadership that is emerging. "At the international level you don't get anywhere if you work alone," Joffe says. "You have to establish consensus, and work in very large networks. These networks now include indigenous people in Africa, Asia, the Americas and the Pacific region."

As a highly experienced human rights lawyer, Paul Joffe has learned that progress comes by working through the many layers of the incredibly complex United Nations process. "The more we get involved, the more we work together, the more we build the kind of trust and working relationships that overcome obstacles," he adds.

Joffe believes that leaders like Ted Moses and Romeo Saganash from the Grand Council, along with Dalee Sambo Dorough,

the human rights advisor of the Inuit Circumpolar Conference, and Armand MacKenzie, lawyer for the Innu Council of Nitassinan, bring an unprecedented level of expression and analysis to UN negotiations. In Joffe's experience, this brilliant generation of Northern leaders has all the motivation, vitality and determination it needs to move past outdated barriers.

One formidable obstacle faced by the world's indigenous peoples has been the backward-looking policies of the United Kingdom under the leadership of Tony Blair. The UK's position is critical to indigenous peoples because of that government's permanent seat on the UN Security Council. To date, the UK has refused to distinguish between the individual human rights detailed in the United Nations Declaration of Human Rights, and the collective rights spelled out in the draft Declaration for the Rights of Indigenous Peoples. Only collective human rights give indigenous people the right to be different. Collective rights protect indigenous freedom, territorial boundaries and the economic rights people need to defend themselves. Indigenous peoples are the most vulnerable and impoverished people in the world.

To expose the UK government's disregard for indigenous peoples, the Grand Council and its allies prepared a joint letter to Prime Minister Tony Blair along with a detailed 166-page legal opinion on the UK's position. Questions asked by sympathetic Members of Parliament helped ensure that the letter and legal opinion were read.

In an effort to publicize their dismay with the Blair government's position, the Grand Council joined a media session in London



on November 24th denouncing the UK's obstruction of indigenous human rights. As Ted Moses explained to the British press, the UK position contradicts the rulings of Canada's highest court as well as those of many international bodies.

Later the Grand Council traveled to Geneva and the meeting of the 10th session of the Intercessional Working Group on the draft Declaration for the Rights of Indigenous Peoples. Some indigenous leaders expressed dismay at the rate of progress by going on a hunger strike. The Grand Council joined other leaders in putting forward a plan to continue the work invested in the draft Declaration. The new plan calls for the United Nations High Commission on Human Rights to extend the Decade of the World's Indigenous Peoples while altering

the structure of participation to encourage consensus. Already a growing number of States are said to be close to recognizing that the right of self-determination that applies to all peoples also applies, without discrimination, to indigenous peoples.

Despite outdated positions of governments like the UK, France and the Netherlands, attorney Paul Joffe is hopeful about the ultimate success of the Declaration for the Rights of Indigenous Peoples. However, he is quick to point out that hope is not complacency. "You can never be complacent about human rights." Before the next meetings in Geneva this spring, Romeo Saganash and Paul Joffe will be preparing—building alliances and lobbying governments to set the stage for progress in achieving the recognition of human rights for indigenous peoples.

Timeline: UN Draft Declaration for the Rights of Indigenous Peoples

Date	Milestone	Drafting Committee/Group	Background
1982	Initial draft of Indigenous Rights begins	Working Group on Indigenous Populations	
1993	Draft UN Declaration for the Rights of Indigenous Peoples is formulated and approved in committee	Working Group on Indigenous Populations (WGIP)	Approved after many years of discussion with States, specialized agencies and academics
1994	Draft UN Declaration for the Rights of Indigenous Peoples	Sub-Commission on the Promotion and Protection of Human Rights	Approves 1993 Draft
1994	UN Decade of Indigenous Peoples	UN Commission of Human Rights (UNCHR)	
1995	Elaborate Articles of 1993 Declaration with State input	UN Committee of Human Rights Intercessional Working Group	
2004	UN Decade of Indigenous Peoples ends	UN Commission of Human Rights	
2005	Application for extension	UN Commission of Human Rights	Scheduled for March/April meetings

# *Modern* TELECOMM



# UNIFICATIONS

## for Cree communities



### Cree Telecom sets modest goals

Welcome to Eeyou Istchee—soon to be a connected land of nine Cree Nations where high-speed fibre-optic service will reach every student, every home, every school, every clinic, every community service, every commercial outlet and every council office. It may seem a distant dream for some, but not to the Cree Telecom Committee. According to the project organizers, it could be reality in the near future.

It began as a meeting of minds—technology with a social dimension. Four entities with a common vision agreed to make it happen. The Cree Board of Health and Social Services, the Cree School Board, the Grand Council of the Crees and the James Bay Cree Communications Society formed a committee to develop a modern telecommunications facility.

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### **It began as a meeting of minds ...**

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The telecom project, headed by Alfred Loon of the CRA Economic Development office; Buckley Petawabano, the Grand Council delegated representative; and Raymond Menarick, president of the James Bay Cree Communications Society, included a business and an engineering plan that integrates the existing Hydro-Québec fibre-optic capacity into a network that joins all nine Cree communities.

### **Community network**

Together, they developed a plan to create a network that will provide the same quality of services available in large urban centres—for telehealth and social services, for distance and regional learning, for high-speed Internet service—to the public, to institutions and to business.

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### **Together, they developed a plan to create a network that will provide the same quality of service available in large urban centres ...**

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As Grand Chief Ted Moses told a group of high-tech executives earlier this summer, “We are a community confident that we have a role in the future of our land. But to



exist successfully alongside cities in North America, we need the technology and the support of technology professionals.”

“Our project is more than the delivery of telecommunications services. It is also about employment, about creating technical and management jobs. It will also be a centre of excellence, teaching and training young Crees in technology skills.”

“Telecommunications is both a regional and local issue,” said Alfred Loon. “We need regional operating centres to employ people across the area and to serve the Cree institutions.” The project intends to build two control stations, one in Chisasibi and one in Mistissini.

### **Local and regional services**

The Chisasibi centre will be a full 24/7 management facility and a mobile repair unit. A second centre in Mistissini will provide operational backup, a training facility and maintenance for emergency and crisis operations.



In addition, every community will be served by its own fibre-optic ring to three points of service: the school, the clinic and the local Internet provider, connecting businesses, councils and residents.

According to Raymond Menarick, during the construction phase, training will be conducted as a CEGEP program. These courses will cover fibre-optic theory and maintenance, Internet technology, computer sciences, programming, software development, installation, and troubleshooting; students will graduate with a diploma in technical sciences.

The project will need young and talented people interested in electronics and new technology, from all communities, he noted.

### **Job creation initiative**

"We are aiming high," added Buckley Petawabano. "Our goal is to create 25 jobs about eight regional positions in troubleshooting, service and repairs, and jobs in every community to provide Internet support and fibre technology."

Fibre-optic communication is digital technology. Unlike the current microwave relay system used in the communities, this project will have the capacity to expand for the future, making videoconferencing for health and education available in all schools, clinics and offices, and delivering radio and television services.

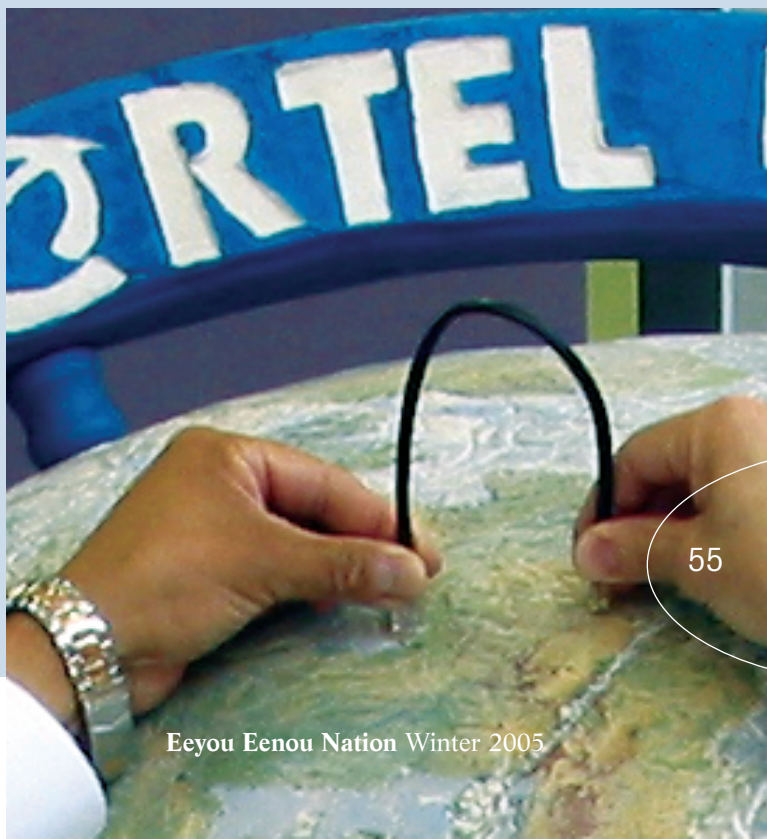
The network will also require substantial Quebec and federal government support. Programs for rural and isolated communities, noted Alfred Loon, are not well-funded but

we are hopeful that governments will understand our lack of existing infrastructure and our overwhelming need for health, education and social services.

Capital expenses, at \$22.7 million, cover 2,046 km of secure, double-active network fibre, a digital microwave backup and a local copper cable network to connect every home in every community. It includes approximately \$5.3 million for construction and infrastructure contracts for Cree businesses, and \$1 million for startup expenses and for full-time permanent jobs in management, maintenance and support services.

### **Non-profit facility**

To run the network, the Telecom Committee set up Eeyou Communications Network, an independent corporation. A community-oriented enterprise, this non-profit company is composed of telecommunications professionals, specialists designated by member



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organizations and qualified representatives of community interests. It intends to generate an annual operating surplus and is based on an expected multi-year agreement with Hydro-Québec to use a part of its fibre-optic facilities.

“Over the years,” said Grand Chief Moses, “we have faced opponents over long-standing grievances—Hydro-Québec over its power dams and other past grievances, Télébec over its rate increases and poor quality of services, and the Quebec government over rights. We battled them across the table and in the courtroom, but these past confrontations are no longer before us. Today we have adopted a new way of thinking about our old foes and about our old problems.”

As Dr. Moses told the Quebec Government at the signing of the Paix des Braves accord, “I believe that our communities will grow and prosper. The regional economy will not be burdened by the stagnation of massive unemployment. There will be new sources of investment in the economy of the North, and this will spill over into every part of the economy.”

### **Télébec fails to convince CRTC: toll-free inter-community calling put on hold**

With a fibre-optic network, all communities could connect without long-distance charges. So why can't the regular telephone system do it too?

The Telecom Committee encouraged Télébec to provide this service on its telephone network. So when the telephone company, a part of the Bell Canada group of companies,

asked the CRTC for permission, the Grand Council endorsed the concept of inter-community dialing.

The CRTC ruled that it “recognizes the merits of creating an expanded LCA (local calling area) to group communities of interest, such as the Cree communities, and to thus facilitate local economic development. The proposed expanded LCA, as the GCC (Grand Council of the Crees) argues, would also facilitate communication and access to community services. The Commission supports the proposal to create an expanded LCA for the Cree communities of James Bay.”

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### **The Telecom Committee encouraged Télébec to provide this service on its telephone network.**

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### **Télébec financing rejected**

But, despite Grand Council support, it called the Télébec demand for substantial funding “inappropriate”—and the entire toll-free inter-community dialing application for Cree communities was turned down. In its request, Télébec stated it required \$4.3 million for new equipment. It asked for a \$9.05 per month rate increase for Cree customers as well as a \$1.6 million grant for operating costs from a fund earmarked to ensure basic telephone services for remote communities.

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### **In its request, Télébec stated it required \$4.3 million for new equipment.**

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“The Commission does not agree with Télébec's proposal of using the National Contribution Fund to recover operating costs for this project,” the Commission said in its

decision. Télébec intended to use the new funds “to increase the carrying capability of its distribution network and modify its switches.”

“The Cree communities waited a long time for toll-free communication,” cited the CRTC, and “want the same privileges offered elsewhere.”

### **CRTC asks for Grand Council approval**

The CRTC told Télébec to submit “a more detailed cost analysis to the GCC for approval. The analysis should take into consideration a targeted rate increase for subscribers of the proposed expanded LCA for the Cree communities of James Bay or any alternative source of financial compensation other than the National Contribution Fund. Following GCC approval, Télébec could resubmit its application to the Commission.”

A Télébec representative told the Committee that it is disappointed in the CRTC ruling and ordered an internal financial review.

#### **For more information:**

<http://www.crtc.gc.ca/archive/ENG/Decisions/2004/dt2004-40.htm>

## **Eeyou Communications Network sets long-term action plan**

Eeyou Communications Network intends:

- To provide businesses and services with the capability to compete with larger markets
- To allow for local and regional services to share vital information
- To develop new avenues for cultural expression
- To access resource libraries and health services
- To participate in learning networks
- To integrate new technology into the community environment

The founding partners, the Grand Council of the Crees (Eeyou Istchee), the Cree School Board, the Cree Board of Health and Social Services and the James Bay Cree Communications Society, proposed that Eeyou Communications Network be an “open network” that provides its clients with equitable and cost-effective service.

Its potential market is the Cree and non-Cree Jamesien communities, families, youth and elders. Its services are intended primarily for health, education and economic and cultural development.

The high-speed fibre-optic network will provide communication services for Cree and non-Cree entrepreneurs and individuals in the telecommunications business, for social services and for regional and local government.

## **Cree Telecom Committee Members**

**Buckley Petawabano**, Delegate, GCCEI

**Alfred Loon**, Economic Development, GCCEI

**Raymond Menarick**, President, JBCCS

**Daniel Tufcea**, Director of IT Services, CBHSS

**François Turgeon**, Director of IT Service, CSB

**Michel Côté**, Telecommunications Engineer

**Robert White**, Business Counsellor

**Hyman Glustein**, Management Consultant

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# It's a matter of access

One of the most difficult challenges facing Cree hunters today is coping with the influx of visitors who travel freely throughout the Cree traplines. Each time a hunting family leaves their camp, they now must ensure that anything of value—a generator, tools, or a 4-wheeler—is locked or hidden from sight. Anything left unattended may disappear or end up vandalized. In some rare examples, Cree hunters have returned to their cabins to find the walls and windows removed, most likely stolen for building materials by individuals intent on building cabins of their own elsewhere in Eeyou Istchee.

The security of Cree camps is just one of many issues that have arisen from the growing accessibility of Cree family hunting territories. For the most part, this accessibility stems from the forestry road network that spreads throughout the southern portion of Eeyou Istchee like a massive spider web. The by-product of this network is an influx of

recreational hunters and anglers seeking remote areas to catch or kill the big one. This influx is further aggravated by the desire of some of these people to establish permanent camps in the territory. In Waswanipi traditional territory alone, there are over 428 legally registered cabins and 117 illegal camps or structures. These camps are found scattered along the forestry road network. Since there are only 230 Cree hunting camps in the territory, it is easy to understand why Cree tallymen are feeling overwhelmed on their once remote traplines.

The concerns of the Cree hunters have become a major preoccupation. To address this issue, the Grand Council of the Crees (Eeyou Istchee) and the Government of Quebec established the Coordination Table on Access soon after the Paix des Braves Agreement was signed. Since that time, the Table has met numerous times, conducted several public community-level meetings

and produced two separate reports. Through this work, the members of the Table have been able to identify the specific problem issues and propose possible solutions. Some of these solutions require further work, whereas others, like the illegal cabin problem, are to be implemented immediately.

Starting in March 2005, the Public Lands Branch of the Ministry of Natural Resources Wildlife and Parks (MNRWP) will be sending a team into the field by helicopter to begin filing notices of illegal occupation on 420 cabins and structures that have been identified in the Territory. This is the first step in having these structures removed. After this posting phase, owners of these illegal structures will have 7 months to report to the MNRWP and make arrangements to have the structures removed. If nobody comes forward in this time, the MNRWP assumes ownership and removes the illegal structure. According to the MNRWP, they hope to be physically removing many of these structures by March 2006.

The owners of these illegal cabins will have the opportunity to apply for a legal permit; however, these applications and their approval will be subject to a new set of criteria that the Coordination Table on Access has developed. Prior to the Paix des Braves Agreement, there were no criteria for obtaining a lifetime lease for a cabin on Category III lands. A non-native person only had to register the location of their cabin and pay a small annual lease. What's more, there were few restrictions on where these cabins could be placed. Often Cree tallymen found these legal cabins in areas that they considered sensitive. To resolve this

problem, the Cree and MNRWP members on the Access Table have negotiated a set of interim cabin lease acceptance criteria for Eeyou Istchee. A sample of these criteria includes:

- No non-native cabins in the areas identified as 1% and 25% interest zones in the new Adapted Forestry Regime;
- No non-native cabins allowed within 500 to 1000 metres of a Cree camp;
- No non-native cabins in areas identified as possible future protected areas;
- No non-native roadside cabins unless there is immediate access to a water body; and
- No non-native cabins allowed on lakes smaller than 20 ha or on other sensitive wildlife areas.

Other criteria that are still being negotiated concern the establishment of a density limit to ensure that these non-native cabins are spread throughout the territory and not concentrated in a few choice areas close to the main towns. This work continues.

Another area where the Coordination Table on Access is still developing solutions relates to the extensive road network in the southern part of Eeyou Istchee. In reviewing the existing government documents on the road network, the Cree members on the Access Table were surprised to learn that the Government of Quebec did not possess a comprehensive map of the roads found in the Territory. The location and classification of roads in

the Territory are scattered among various ministries and departments such as Transport, Forêt Québec, Hydro-Québec, etc. To address this information gap, the Table is working on developing a series of maps at different scales that document the location, classification and status of all the roads in Eeyou Istchee. Once a complete inventory is in place, it will be possible for members of the Access Table to perform a road redundancy analysis on a trapline basis to determine if any measures can be taken to reduce the number of roads present on certain traplines. It is currently estimated that there are well over 15,000 kilometres of road in the southern portion of Eeyou Istchee.

Linking with the road network, the other key issue that the Access Table is reviewing is wildlife management. In its first report, the Access Table recognized the link between increased territorial accessibility and the impact on wildlife management. Many of the Cree hunters have expressed concerns about increased pressure put on fish and game due to an influx of recreational users. Since this increased use follows the development of the forestry road network, the Crees have been concerned about the lack of planning between government wildlife managers and the forestry companies who plan the road network. To validate these concerns, the Access Table prepared a map, locating the recreational moose and caribou kills between 1971 and 2003. This information now has to be overlaid and compared with a profile of the historical road network.

Although the Coordination Table on Access has come to the end of its current mandate,

the members have requested that the Standing Liaison Committee provide an extension for the work to be completed. Additionally, the Cree members of the Access Table, recognizing the importance of the subject matter, have tabled a proposal to amend the Paix des Braves Agreement to create a permanent structure to view overall issues related to access. This new structure would continue to build upon the work started by the Coordination Table on Access. Quebec's representatives are currently reviewing this proposal and are open to further discussions.

### **New Forestry Regime: Explaining the new provisions for shoreline protection**

Under the new rules of the Adapted Forestry Regime, additional protection has been added to conserve forests adjacent to lakes and rivers. The standard level of protection for lakes and rivers is limited to 20 metres.

For rivers, the new provisions allow for buffers over 200 metres along one side of any river over 5 metres wide. Ideally, the 200-metre buffer zones should be alternated from side to side through the use of mosaic cutting. The purpose of this added protection is to maintain a variety of wildlife habitat near major rivers.

For lakes over 5 square kilometres, only mosaic cutting will be permitted in forests that are visible from the shores of the lake for a distance of 1.5 kilometres from the shoreline. The purpose of this provision is to ensure that the aesthetic appearance of landscapes along large lakes is preserved.





**Forestry road network in the Waswanipi area**

