

**Cree Nation Land Use Planning
Values, Issues and Vision**

**Report on community input
on land use planning goals**

WASWANIPĪ

**Compiled by the
Eeyou Planning Commission**

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Contents

- 1. Introduction 1
 - 1.1 History of Cree Land Use Planning..... 1
 - 1.2 What is the Eeyou Planning Commission about? 2
 - 1.3 How does land use planning work? 2
 - 1.4 On the Values Issue Vision Exercise 4
- 2. What is Valued 5
 - 2.1 Connection to the land 5
 - 2.2 Health of the land 5
 - 2.3 Cree knowledge 5
 - 2.4 Cree occupation and cultural activities 6
 - 2.5 Cree values..... 6
- 3. Issues that Waswanipi Faces..... 7
 - 3.1 Forestry 7
 - 3.2 Non-Cree occupation 7
 - 3.3 State of animal populations 8
 - 3.4 Limitations on Cree rights 9
 - 3.5 State of water resources..... 10
 - 3.6 Relationships with proponents 10
 - 3.7 Mining 11
- 4. Elements of a Waswanipi Vision for the Future 11
 - 4.1 Protection of Waswanipi lands and water 11
 - 4.2 Greater Cree role in development 12
 - 4.3 Promotion of Cree language and culture..... 12
 - 4.4 Enhance Cree role in governance and lands management 13
- 5. Conclusion..... 13

1. Introduction

After millennia of caring for the land, but being largely excluded from government planning for their homeland, the Crees finally had their right and responsibility to plan for the future of Eeyou Istchee recognized in the 2012 Cree-Quebec Governance Agreement. Shortly afterward the Eeyou Planning Commission was formed, with a representative from each of the 10 Cree communities, to work on land use plans in Eeyou Istchee, ensuring they stay as true as possible to Eeyou Eetuun.

Land use planning for Eeyou Istchee starts with understanding what vision Crees have for their communities, and what issues stand between them and realizing that vision. To this end, in 2017 the Eeyou Planning Commission working with the Cree Nation Government conducted open houses and focus groups in the 10 Cree communities. The goal of this exercise was both to better understand the values, issues and vision that need to be at the core of a Cree land use plan, and to share information about the new land use planning processes in place. This report describes some of how the Crees of Waswanipi see their community, the challenges they face, and their vision for the future of their lands.

1.1 History of Cree Land Use Planning

In ancient times as in the present, Crees have always planned their use of the land. Understanding that the well-being of Eeyou Istchee is a pre-condition to the well-being of Crees, and that everything on the land is deserving of respect, Crees considered and planned out their hunting, fishing, trapping, harvesting and travels across the land with the greatest of care.

As the years went by and the presence and activities of non-Crees increased – including not just fur-trading but mining, forestry, hydroelectricity, tourism and more – Crees continued to plan their lives on the land with the same care they always had. But things had changed. Ecosystems transformed by forestry or hydroelectric development did not respond the same way they once did. Mining or even whole new communities displaced traditional hunting spots. The animals behaved differently, responding not just to Crees but to non-Crees whose own occupation of the territory made itself increasingly felt. At the same time, communities became more sedentary and the need for jobs increased. Crees saw opportunities in these new activities and industries occurring on the territory, and in partnerships with the non-Crees with whom they now shared Eeyou Istchee – opportunities to live from and care for the land in new ways, to draw from Cree tradition and ingenuity to meet the needs of a changing world.

In the 2012 Cree-Quebec Agreement on Governance, Crees obtained formal mandates with respect to land use planning – the right and responsibility to compile and share a Cree vision for Eeyou Istchee, shaped by the Elders' teachings that have always informed and guided Cree land use. Basically, land use planning offers Crees the opportunity to do as they have always done, which is to create and implement a plan for how they want to use the land. There are many more activities to consider now than there used to be, and many more people and partners to work

with. But the value Crees place upon balance, that is, upon developing and caring for Eeyou Istchee in a way that ensures that future generations will have as many opportunities to hunt and trap, and work and learn, as possible – that hasn't changed.

1.2 What is the Eeyou Planning Commission about?

As mentioned above, the Eeyou Planning Commission was created as a result of the 2012 Cree-Quebec Governance Agreement. It is composed of a Commissioner from each of the ten Cree communities including Washaw Sibi, as well as a Chair from the Cree Nation Government – currently the Deputy Grand Chief. The Waswanipi representative to the Eeyou Planning Commission is:

- Steven Blacksmith, Commissioner

The mandate of the Eeyou Planning Commission is to work towards building a collective Cree vision and the capacity to engage on land use planning related activities throughout all of Eeyou Istchee. The EPC will work collaboratively with regional planning partners in order to harmonize the various land use plans so that they work as best as possible with the collective vision, interests and aspirations of the Crees. This mandate includes:

- The drafting of a land use plan (Regional Land and Resource Use Plan) for Category II lands
- Collaborating with the EIJBRG in harmonizing Category II and III land use plans, and providing Cree content and information for Category III plans
- Collaborating with the Eeyou Marine Region Planning Commission in harmonizing terrestrial and offshore land use planning and implementation
- Any other responsibilities the Cree Nation Government assigns to it.

1.3 How does land use planning work?



There are seven main stages for land use planning in Eeyou Istchee.

The first is determining what the main goals of a Cree land use plan need to be (1. Pre-planning, goal setting). The Values, Issues and Vision we hear about in Waswanipi and other Cree communities will help us understand and describe those goals. Each community will have its own unique goals, and still others will be common across many or all Cree communities.

Once these goals are established, the Eeyou Planning Commission and the Cree Nation Government will collect the background information related to these goals (2. Research, data collection).

Next, the Eeyou Planning Commission and the Cree Nation Government return to communities to ensure that the information they collected is accurate (3. Analysis, validation).

Using the information collected, the Eeyou Planning Commission and the Cree Nation Government will work with communities, planning partners and others on developing land use plans that move Crees closer to the goals they have named (4. Writing the plans).

These plans then need to be approved in public hearings held in the Cree communities (5. Public hearings, plan approval).

After this they are put into action (6. Implementation) and finally, once in action, they are assessed to check whether they are successfully helping to reach the goals established by Crees (7. Evaluation, monitoring).

Here is an example of what the land use planning process looks like using the goal of protecting culturally sensitive sites

Stage of Planning	Work Involved
1. Pre-planning, goal setting	Protect culturally sensitive sites
2. Research, data collection	Collect information from Elders and land users on where culturally sensitive sites are. Determine which, if any, are already protected.
3. Analysis, validation	Validate information on culturally sensitive sites with the communities, to make sure we know where many or all of them are.
4. Writing the plans	Develop plan for land use that gives a special status to valued culturally sensitive sites.
5. Public hearings, plan approval	Present plan to communities for approval, ensure it meets the goal they envisioned

6. Implementation	Put plan into action
7. Evaluation, monitoring.	Check to see if the culturally sensitive sites are being protected as envisioned by the community

1.4 On the Values Issue Vision Exercise

In order to understand more about Waswanipi, and what issues and objectives matter most to Waswanipi Crees, the Waswanipi Commissioner for the Eeyou Planning Commission (EPC) and Sydney Ottereyes worked with the EPC Secretariat to hold focus groups with community members. The objective of these focus groups was to gain a better understanding of what is valued by community members, what issues they see in relation to land use planning, and what is their vision for the future of their community. Different groups were targeted for input, including local government employees whose mandates touch land use planning (e.g. those who work in Environment, Economic Development, Cultural Development, etc.), as well as representatives of different demographic groups: women, Elders, youth, and land users. Members of these groups were invited to participate in focus groups, and the composition of these groups was mixed and determined mainly by the availability of participants. Several focus groups were held over three days in Waswanipi.

In addition to the focus groups, the Commissioner and the Cree Nation Government held an Open House in Waswanipi on August 28th 2017. At the Open House, community members had the opportunity to hear a presentation on land use planning, pick up pamphlets and information, and ask questions of the Commissioners and Cree Nation Government representatives. They also had the opportunity to give their own feedback on the values, issues and vision that matter most to them in relation to land use planning.

Comments and perspectives from participants were grouped into a table and then sorted by theme pertaining to values, issues and vision, these themes being described below. Participants are describes as Waswanipi Crees or Waswanipi community members in the text, but as only a limited number of community members participated in the exercise, it should be understood that the views they describe and the themes discussed here are indicative of broader public opinion in Waswanipi but not a definitive take on it. This document and the land use planning goals that emerge from it will continue to evolve along with the development of and dialogue within the community.

2. What is Valued

2.1 Connection to the land

“We were given this land to be stewards of this land, when we hear Elders speak about wildlife it seem like the knowledge they have about the wildlife, it seems so like the wildlife spoke to them.”

“When the Indooheu Eeyouu (Cree Hunter) was first here on the land, Eeyouu was the first race here in our territory of Waswanipi and the Creator has given us abilities to care for ourselves and gave us the means and knowledge to survive out on the land. It was given to us to plan/decide.”

Despite being a community that has seen a lot of industrial activities on its territory, the connection that people from Waswanipi feel with their lands, and the responsibility they feel for their lands, is as strong as ever. This connection can be traced back through the ancestors to the Creator who gave these lands to the Waswanipi people. Waswanipi lands have seen the community through many difficult times, and represents a tremendous gift and resource, but also the duty to ensure the land is well take care of. There is a sense that what happens on the territory – good and bad – reflects on and affects the people of Waswanipi, which is a big part of their strong drive to get more involved in decision-making about and management of the lands.

2.2 Health of the land

“Last week I was at the Elders gathering the issues that were talked about was culture, language and the territory to keep it for future generations.”

“When we say trapline it was the trees and everything, it's not just the land.”

People of Waswanipi highly value the health of their lands as a whole, interconnected unit, of which the animals, the trees, the water, and the Crees are all a part and all mutually affect one another. The comment about the trapline above signals this, and also that this perspective is in contrast with others who might view the traplines in terms of their component parts. There is the sense that Cree physiological, cultural and spiritual health is linked to the health of the land, from where stems the importance of keeping the land intact for future generations to occupy, tend for and benefit from.

2.3 Cree knowledge

“In the past when you think about it species of animals that are not from here Elders describe these species that was here miistuhtim (lion) kaageedoosk(elephant) mehmehkkuuweshoo (gorilla) these are some of the species described by our Elders.”

“We don't keep the land it's the land that takes care of us. Cree knowledge is very important and needs to be considered. You know the land that's heavily harvested it dangers our Cree knowledge. Everything that makes us Cree comes from the land, and we need to be very careful not to lose our way. But we need to fight for our children to have to be rooted to the land and I believe we can accomplish it, it may be hard but we can do it.”

Waswanipi community members place a high value upon the deep and detailed knowledge that Waswanipi Elders and ancestors have and had of their lands is very deep and detailed. The knowledge is a large part of what connects the Crees to the land, as it's what allows people to know what to do to hunt and harvest sustainably in the bush. This knowledge is increasingly threatened by industrial development and the way this dramatically changes the landscapes with which Cree knowledge has always been connected.

2.4 Cree occupation and cultural activities

“We hope to do more cultural stuff, language, hunting, bringing it back, the youth are afraid to lose them. More cultural stuff instead of what we do now. Bring back canoeing, going out hunting, set fish nets, traps. there are a lots of requests for that.”

The view of the Waswanipi participants is that Cree occupation of the land and cultural activities are very important to maintain and enhance. Between the different obligations of contemporary life in Waswanipi and the impacts that industrial development has had on Waswanipi Cree traplines, it can be difficult for young people especially to spend quality time out on the land, but the interest in doing so is strong and ongoing.

2.5 Cree values

“Some people say anyone can come to their trapline, they allow people to hunt in their trapline, it's the old way. The border doesn't exist to them.”

“I talked with non-native people out on our trapline and I talked to them and tell them to care for the land and to dispose their waste properly and I think to myself they don't have all year to hunt or fish but a short time in the season to do these things and I look at it as almost like sharing the land, because that's what we Crees do is share. I heard my father once tell a story of a neighboring family of 8 only had 1 rabbit and he shared his kill with them which was a moose, for us to get along and not to disrespect one another.”

Finally another area on which Waswanipi Crees place a lot of importance is Cree values. These values include (but are not limited to) caring for the land, sharing one's hunting and harvesting grounds (especially with others who will treat the land well), and treating animals with respect.

Waswanipi Crees often mention inviting non-Crees and proponents to adopt these values in their activities in Eeyou Istchee, and express an openness to sharing their territory with them but only if Cree values are respected.

3. Issues that Waswanipi Faces

3.1 Forestry

“When forestry happens, a trapper loses a job. Can't work on income security program, the forestry industry, when they cut my trapline, the mess they made, I was out of a job. Very few people work in forestry.”

“Our father and us never gave our consent for forestry harvesting in our trapline.”

“The devastation of the land effected my father so much that he lost the way of where his trails were and his hunting and trapping areas were cut.”

“We know what forestry is doing on our traplines, they need to know who we are, what we use the land for. A lot of tallymen complaining, some of their 25% areas are wiped out, we know there are good trees there, for moose, marten.”

Waswanipi has struggled for decades now to cope with and limit the impacts of the forestry industry on Cree lands and livelihoods. This is far and away one of the biggest preoccupations that was brought up by the people of Waswanipi. There is a strong sense in Waswanipi that the perspectives of the Crees are not being taken into consideration in forestry activities, and that some Crees at least are not consenting with the activities happening now. Forestry is not a big employer in the Cree communities and forestry activities can complicate or eliminate the possibility of hunting and trapping, at least temporarily, in the areas it takes place. Moreover the forest never grows back the same way, the species replanted are not the ones that were harvested and that the animals were depending on, and many animals won't feed off replanted trees for years because of the chemicals that are applied. Thus the perception that forestry takes away much much more than it adds to community well-being.

3.2 Non-Cree occupation

“The non-native moose hunt, is it true that this year they will be able to kill a buck and a female? If that's true that will bring problems. They shoot the female first, then the buck comes. [?] Same with the bear. They just kill the small one and the female, hide them with brush, then they wait for the buck, kill it, and leave the female there. Non-aboriginal people should receive training before they are allowed to hunt here.”

“Sometimes a Cree cannot build a cabin in a lake that has 3 non-native cabins because many time the Cree gets the blame if something is lost in a non-native cabin, even if the non-natives steals from each other the Cree gets the blame.”

“When fishing is not opened yet I see non-natives fishing in my lake, I see them. They are not afraid of what they are doing because they drink alcohol while fishing. They overharvest fish and in my lake fish spawn in certain areas and one time setting my sturgeon net I know non-natives check my net and take my fish because I’ve seen them and they are not afraid. One morning checking my fishnet I see they cut my fishnet and I had no choice but to replace my net and checking my fish net and the 3rd day I caught my fishnet that was cut and found 3 sturgeon in my net that was cut, I get angry because this is twice that happened to me.”

Waswanipi, along with Ouje-Bougoumou, has seen the highest rates of non-Cree occupation of Eeyou Istchee. Their traplines being closer to the non-Cree communities, and more accessible by virtue of so many forestry roads, they have found themselves with many non-Cree cabins and hunters on their lands – the cabins and hunters being linked of course but each problematic in their own way. The high number of non-Cree cabins prevents Crees from building their own cabins in areas they might want to occupy, and can also disrupt sensitive habitat areas. Crees tend to build cabins near but outside of critical habitats, while non-Crees often build their cabins right in the habitats. All of this has the effect of making hunting and harvesting more difficult. The hunters themselves can be problematic because there are all kinds, many who are respectful of the land and respectful of their Cree neighbors, but also many who take advantage of the lax supervision of their activities in the north to poach, overharvest or engage in other generally negative activities. This latter group make it more difficult and more dangerous for Crees to go out hunting and trapping, as is evidenced by the story above of the Cree hunter getting his fishnets slashed. All together, non-Cree occupation including hunters and their cabins cause great concern among Waswanipi Crees. This shouldn’t be misunderstood as a reluctance to share the land’s resource, but rather that everyone who uses the land follow some guiding principles to ensure the land and animals are healthy and respected, and the Crees may continue their traditional activities there.

3.3 State of animal populations

“I will talk about the wildlife on how we see the wildlife, knowing they are not healthy. We see beavers with white spots on their lungs and that's how you know the beavers are impacted negatively by forestry or mining development and people eat them. That's all I wanted to say, that the beaver is sick and moose is not fat as it used to be.”

“The woodland caribou, I used to see a lot of tracks, now very few. There are very few of them around my trapline, maybe six. I don't want the government to put them in a zoo.”

“I even the saw porcupine frozen during winter, moose starved in winter and partridge starved to death. Some moose had broken legs because of the tilling of the soil by the forestry machines. How can we save our hunting tradition and culture if our classroom is injured and left bare or destroyed.”

There is much concern among Waswanipi Crees that the combined impacts of forestry, mining and other forms of industrial development are negatively impacting wildlife populations on Waswanipi lands. Forestry and its attending road network have radically transformed the landscape in many Waswanipi traplines, with animals impacted by the cut itself and all the impacts of industrial machinery on the landscape, different species of trees being replanted and the chemicals on those replanted trees, different predation behaviors owing to the access created by roads, and more still. This has caused some populations to fall in steep decline, such as woodland caribou, but also seems to have created a higher incidence of people noting animals in poor health, or not occupying their usual territory, or not behaving as they should or used to. This concern for the animals is fundamental as the Cree connection to the animals is one of the keystones of Waswanipi Cree cultural life and activities.

3.4 Limitations on Cree rights

“Do you think the government will listen to us? These agreements, we signed them, did we give away our rights?”

“One thing that alarms me is how can we keep part of our land, I think the government will bring up the agreements that we signed they will say but in this agreement that you signed gives us that right for development. Even the wildlife is running out of food, causes by development. Our leadership need to fight for our lands because that's what makes us Cree.”

“I saw a moose one time close to Quevillon and I couldn't shoot it because I would get a fine [another Cree] was fined \$3000.00 and we need to fight to hunt in the non-native territory as well if the non-natives can come to our area why can't we do the same beyond the 49th parallel?”

“Chapter 24 says we can continue hunting, but how can we with all this forestry and these forestry roads. A bird can't build a nest on only one tree.”

Many people in Waswanipi feel that their rights are not being respected, and that the agreements that the Grand Council has signed have not enhanced their rights. One of the main causes of this sentiment is the lack of control or influence people in Waswanipi feel that they have over the forestry industry. It is often said that what Crees express in forestry consultations isn't taken into consideration or integrated into forestry activities. Moreover, the cumulative impacts of forestry and other industrial activities have serious impacts on the traplines and the ability of hunters to live from the land and be successful. In addition, while non-Crees are allowed to hunt and trap and fish in Cree territory, Waswanipi Crees feel that they are not able to do so outside of their

territory i.e. below the 49th parallel. All together, these things leave the impression that the rights of Waswanipi Crees are not being respected.

3.5 State of water resources

“I would like to see our water that comes from springs, I would like to see them not destroyed. If a mining company comes I would like them to protect those freshwater springs. I don't mind the mines, but sometimes they pollute the rivers.”

“Over this side, my father in law's trapline, one the south side of the community, there is no clear water, it's all brown, from the logging. We need to bring bottled water. It used to not be like that.”

As in many Cree communities, the people of Waswanipi are very concerned about their water resources. As all but a handful of Waswanipi traplines have been impacted by industrial development, mainly forestry, water resources on much of Waswanipi lands have already been polluted. In earlier times Crees used to be able to drink straight from many lakes and rivers, but the disruption to the landscape means this is no longer possible. Many people now either have to carry their water into their trapline, or obtain their water at a limited number of springs and water sources. This makes the concern for the remaining water sources especially high, and makes people especially way of the impacts of further development such as mining.

3.6 Relationships with proponents

“We know the forestry companies and how they harvest, but the forestry companies or the development don't know who are the Waswanipi people and how the Waswanipi Cree survive and how they use the territory.”

“It's total chaos in Waswanipi, mining and forestry are going on everywhere regardless of each other.”

The relationships that Waswanipi Crees have with proponents, being mainly those of the forestry industry, have left people feeling that they are not heard. As mentioned earlier, there is a strong sense that when Crees do have an opportunity to exert some control over development, such as by making requests during forestry consultations, these are not respected. To make matters worse, there is really no overlap between forestry and mining proponents and planning, with the result that a tallyman can work to shield an area from forestry for years only to have a mining proponent lay claim to that areas. There is a strong sense that the perspectives and goals of Waswanipi Crees needs to play a much bigger role in the activities of all project proponents.

3.7 Mining

“It takes a really good team to make the link between the mine and the trapline. Before, we never had consultation with the mines, they just arrived, “poof!” We never had compensation for the damage.”

“They are impacted by forestry and mining and their garbage they don't clean-up after each other.”

“I want to say a few things about what our Elders have voiced and I have been to many regional meetings and in talking about forestry or mining we are now at a point of frustration cause of Waswanipi people not being listened to.”

Mining has been much less pervasive on Waswanipi lands than forestry, but with a slew of new projects on the horizon, this might soon change. Even so, some Waswanipi Crees have reservations about the mining industry and its impacts on the territory, particularly with respect to waste management and the possibility of contamination. Moreover, there is the concern of whether any agreement that is struck between the mining company and the community will fairly compensate for the damage caused by the mine, as in the past this compensation was slim to nil. These things together leave some in Waswanipi eyeing mining with a wary eye.

4. Elements of a Waswanipi Vision for the Future

4.1 Protection of Waswanipi lands and water

“My main concern is having a bigger protected area, that is why we have really pushed for the protection of the Broadback, to keep our tradition alive we need more protection of the land, everyone should have a protected area. The government is holding back our protected area because of all the resources in our area.”

“We need to look into the future to get the government to recognize a credit our teachings into the curriculum, to have the protection of certain areas of our land for teaching and learning purposes.”

“I still drink water from the lake up north, where there is no mine. I don't need to buy bottled water. Some areas, you can't drink the water. From forestry too, when there is a cut it turns the water brown, from logging. The stream I use, we have to try to keep them as clean water. We need to save that water, to keep it clear so we can drink it.”

The many impacts of industrial development that Waswanipi Crees have seen has really propelled a strong interest in protecting remaining intact areas of their territory, especially the Broadback watershed which Waswanipi has been fighting to protect for years. It is argued that these relatively

few intact areas – just a handful of Waswanipi’s 60+ traplines have yet to be impacted by forestry – are necessary to enable Waswanipi Crees to continue to practice and teach their culture to future generations. Many will say the experience of teaching the youth the Cree ways is very different in an intact area from an impacted one, for the obvious ecological reasons but also for cultural and psychological reasons. In addition to this is a strong concern that the water resources of the territory be protected and kept clean for future generations.

4.2 Greater Cree role in development

“I want help/plan for our future not to stop development but to find solutions in the areas that were talked about at the Elders gathering.”

“In mines the community and families affected by the mine should have shares or benefits from the mine. Now the Cree Nation Government takes the majority of the benefit, but the community and the family affected are the ones that lose out...in the future the elderly tallyman should be compensated because the land cannot provide for him the way it used to.”

“That is what I want to see in the future is more communication from the companies what they are doing out on the land.”

“We need to arrange to take into considerations when our people are hunting and trapping should be no development in the timeframe set by the Crees.”

Despite the relatively negative account of industrial development expressed in this report thus far, the overall sentiment regarding development on Waswanipi lands is less one of all out opposition, but rather “ok but let’s work together to do it the right way”. This means involving Waswanipi Crees from the get go in decision-making and ensuring that Cree values and the Cree way of life is respected and enabled through the whole process. It also means keeping an open line of communication with community members, perhaps especially hunters, and ensuring that the community and its members are fairly compensated for any damages. It seems that the attitude towards development might improve significantly if these conditions were respected, as it is strongly felt that they are not respected right now.

4.3 Promotion of Cree language and culture

“I want to talk about language, also writing in Cree as well and also the lands and lakes and the territory needs to be in Cree. Cree place names to be used, for our children and grandchildren. We need to push this to make it happen before we lose it. There are documents for place names and we need to use that now not just put it away somewhere in a binder.”

“I'd like to run a youth and elder gathering, so they can learn. There could be improvements. Youth can learn a lot from the land.”

The continuity of Cree language and culture is deeply important to many people in Waswanipi. There is an enthusiasm for cultural programs or activities that promote the transmission of Cree language and knowledge, such as documentation and display of place names, or education of youth in the Cree ways. Ensuring that the Cree language and culture remain strong into the future is clearly an important goal Waswanipi, and part of this will involve ensuring the territory remains sufficiently intact to allow the teachings of Cree ways to take place.

4.4 Enhance Cree role in governance and lands management

“We need to set up a committee of Elders that need to take care of the stewardship of the land.”

“We have our own Eeyou hunting law and it says if you want to kill a moose you have to ask the tallyman to show respect because he is the steward of the land and keep from over harvesting, so too the non-natives should ask the tallyman as well if they want to hunt in Eeyou Istchee. Non-natives need to abide by the hunting law as well.”

“It was easy to be tallymen before roads were here, now it's very difficult. Since 93 traplines being clearcut by heavy machinery, tallyman's role is complicated. We need to make them game wardens, we need them to help govern our traplines.”

“I thank the creator for this Eeyou planning Commission and I don't want this commission to be dismantled and thankful that we have reached this point in time for this land use plan to be established.”

There is a strong sense in Waswanipi that Crees need to be more included and involved in decision-making and governance, especially in relation to the land. This involves, in the examples above, the leadership of Elders with their deep knowledge of the land and Cree values, the insistence that others who are hunting on the Cree territory follow the Cree hunting law, making Crees game wardens, and implementing a land use plan that spells out what Crees want for their lands. A thread that binds all these ideas is Cree leadership in lands management, which is definitely a goal that Waswanipi Crees hope to and are working towards achieving.

5. Conclusion

The values, issues and vision described by Waswanipi Crees focused on a handful of main topics. These topics and related descriptions, as seen below, broadly describe some of the main goals and considerations for a Waswanipi land use planning process:

Topics	Description
Conservation	Push for more protected areas, including but also beyond the Broadback, especially sensitive areas for animals and water
Cree-led development	Exert more control over development to ensure it goes forward in a way that is compatible with Cree value and way of life
Cree culture and language	Promote programs or other activities that support fluency in Cree culture and language, including the use of place names
Governance	See that Waswanipi Crees, supported and advised by Elders and knowledge holders, play a bigger role in the governance of the territory
Lands management	Play a bigger role in lands management, including compelling non-Crees to follow Cree teachings and guidance (e.g. as set out by tallyman)
Forestry	Better integrate Cree perspective into forestry planning and management practices, i.e. not harvesting in sensitive areas, replant same trees that were cut, etc.
Mining	Work closely with proponents and others to ensure existing and future mines have land-friendly practices with respect to contamination and waste management
Water	Protect remaining non-impacted water resources and address the widespread damage to water resources
Non-Cree occupation	Ensure that non-Cree occupation of the territory does not interfere with Cree rights or Cree occupation of territory
Cree rights	Enforce agreements in such a way as to ensure that Cree rights and related Cree occupation of the territory is respected, and translates into having a real say over development