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Hearing the Voices:
Government's Role in Innu Renewal

Presented by

Mushuau Innu Council
and
Innu Nation

to

Provincial and Federal Government
Representatives

February 23, 1993

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Hearing the Voices: Government's Role in Innu Renewal

A) Introduction

We know we own our land and ourselves.

The Innu were here long before the white man came. There was no such name as Davis Inlet. White men gave this place its name. We Innu were everywhere on the land.

Many things that came from the white man have not done any good to us... We have lost control of our lives and this has created a lot of social problems in our community, for example family violence, poor housing, alcoholism and solvent abuse.

We must govern and run our own affairs.

The government must recognize our rights, They must recognize that we are Innu and that this is our land.

These quotes taken from the Utshimassit People's Inquiry, Gathering Voices: Finding Strength to Help Our Children, provide the context for understanding the problems facing the people of Utshimassit and the solution to these problems.

The Berger Inquiry into the proposed Mackenzie Valley Pipeline examined the cultural impact of the introduction of a European way of life among the First Nations in the North and notes that:

To the Europeans, the native's use of the land, based upon hunting and gathering, was extravagant in extent and irreligious in nature... The assumptions implicit in all this are several. Native religion had to be replaced; native customs had to be rejected; native uses and way of living on the land could not, once the fur trade had been superseded by the search for minerals, oil and gas, be regarded as socially important or economically significant.

The current problems are a result of the systematic effort by the governments of Canada and Newfoundland to drive us from our land and to deprive us of our inherent right to govern ourselves.

Our struggle to retain and in many respects to regain our lands and our way of life is very difficult. Social problems such as alcoholism and solvent abuse are a result of that struggle.

Social renewal and recovery will only happen as we regain control of our lives.

Now, in November, the snow is over the country, there is meat for the winter, and the lodge life at its best is going on in sheltered

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bays. In such times of plenty the Indian (Innu) life is particularly attractive, perhaps more so than the life of any other hunter race that survives on earth. The people are lord over their fine country, asking little favour, ever, save that the deer may come in time. It was one of the notable privileges of my wilderness days to have the best of their country to myself for some years, unexplored as it was, and even more to me was the relation with the people themselves.

-- William Brooks Cabot

Regaining control of our lives as individuals, families and community and as part of the Innu Nation will come as we regain control of our land and resources and govern ourselves without outside interference.

The seven-point plan that we presented to representatives of the governments of Canada and Newfoundland on February 5 is our holistic plan for the renewal of Utshimassit as an Innu community. The pieces fit together. Each piece is essential to the overall objective of renewal.

Today we present you with more details of that plan and the commitments the governments of Canada and Newfoundland must make so we can implement our plan.

Recognizing Our Rights

We always hear the governments saying they give a lot of things to the Innu. But we know that the funding from government comes from the developments of our land and resources.

As this quote makes clear, we are not asking for your assistance. We are demanding that you recognize our rights and that you take the required steps to stop your unjust interferences with our basic human right to be self governing people in our Nation of Nitassinan. As we implement the first stages of our seven point plan Canada and Newfoundland will have to return to us monies that have been unlawfully generated from our land and resources. As we regain control of our land and resources, our Innu government will develop its own resources to finance its activities. But to begin we will require the immediate return of monies illegally taken from us.

Today we will outline the steps the government of Canada and in some instance the government of Newfoundland must take to make it possible for us to implement our seven point plan. We know that you as officials cannot respond today except in the case of the immediate budget for the Mushuau Innu Council for which we expect agreement today. But we expect you to take our demand to your Ministers.

This plan is a last chance for a fresh start... This plan addresses the immediate crisis -- urgently needed treatment for solvent abusing youth -- as well as the real causes of our problem, which we must address if there is to be healing and renewal.

-- Chief Katie Rich
February 5, 1993

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Commitments Required:

- 1) The seven point plan will be dealt with holistically and no attempts will be made to isolate or separate the points.
- 2) Approval for the February 1 - March 31, 1993 supplementary budget for the Mushuau Innu Council will be approved at today's meeting.
- 3) All commitments will be set out in a legal agreement(s) between the Innu and Canada and where appropriate Newfoundland within a month of the meeting with ministers.

B) Meeting with Bouchard, Siddon, Clark and Wells (Point 7)

We must have strong voices for the government to hear us. We should tell the government what he has done to us. We need to make a list of all the things we need, give the list to government and tell them we need to do it on our own.

Consistent with point 7 of our plan, we want a two day meeting in Utshimassit next week with the Federal Ministers who have the authority to make the required commitments. The purpose of that meeting will be to hear the responses to the demands that we will outline today. We expect Mr. Siddon, Mr. Bouchard and Mr. Clark to attend that meeting on behalf of Canada, and Mr. Wells on behalf of Newfoundland. Now that Mr. Clark has announced that he will not seek re-election, we think he should be appointed as federal cabinet minister responsible for Innu negotiations for the duration of his term.

Commitments Required

- 1) A 2 day meeting to be held with Mr. Siddon, Mr. Bouchard, Mr. Clark and Mr. Wells, next week in Utshimassit.
- 2) Announcement of Mr. Clark's appointment as federal cabinet minister responsible for Innu negotiations.

C) Substance Abuse (Points 3 and 6)

Our community needs a lot of help with our alcohol problems. This is a crisis. Our people are dying. The government should be spending more money on services to help people stop drinking, rather than services to deal with the problems that happen because people drink.

Alcohol has only recently been introduced to our people. It has been suggested that we are fundamentally unable to deal with alcohol. But this view ignores the urgent reality: substance abuse is just a symptom. When alcohol was first

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introduced, its use was limited. It was only when our way of life and culture was greatly undermined that alcohol abuse became an overriding problem, as the following accounts of the fur trade and life at Davis Inlet in its early years show.

There can be no question that while it was available, liquor was consumed in quantity by the Indians but its effects should not be exaggerated. Indians were social drinkers; they drank in the company of other hunters whom they met for brief periods at the trading post. They seldom took liquor to their hunting territories, except when requested by the company to present some to inland Indian whose trade was desired.

In Davis Inlet, alcohol probably plays a more significant role in people's efforts to cope with the numerous interpersonal conflicts resulting from the inconsistencies between the Barren Ground World and the coastal world.

Utshimassit is presently in a crisis situation. Youth are suicidal and are destroying their potential through substance abuse. Each day that this continues the potential for tragedy increases. We address these immediate problems in points 3 and 6 of our plan.

Point 6 was to send the chronic solvent abusing youth for immediate treatment, along with their families and interpreters, and this is underway. But in three months, they will return to the community, and by then we must have a community resource team (point 3) to ensure that this very preliminary step in the renewal process (dealing with addiction) moves on towards solid and lasting renewal.

Commitments Required:

- 1) Funding for the Community Resource Team.

D) Creating an Innu Community (Point 1)

We want our lives to be more stable at this new location. We want to start new lives for ourselves... We should look at problems now, while we are still on this island and try to leave the things that make us suffer here. We need to discuss these problems and try to find ways to solve them...

The governments of Canada and Newfoundland have made it clear that they want relocation to happen in such a way that social problems are not transferred to the new location. We have also made it clear that we want a fresh start. It is often thought by outsiders that we are just looking for running water and a sewer system. What good would nice houses do us if the things that have made our culture breakdown are not addressed? True, they would help clear up many of our health problems, and day-to-day living would be made easier -- but with no way to live who we are, to relearn the old way, solvent abuse and suicides

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would still be with us.

Innu Community and Relocation

We have stressed relocation over the past couple of years, in trying to have our basic needs met, and as a new beginning. At the same time, we have to think this through carefully. There are two words we must look at closely: "relocation" and "community." "Relocation" suggests that one is just talking about changing the location of something. That is not what we want to do -- we do not want to change the location of our misery, we want renewal and health. As for "community," we do not see community as merely roads, houses, sewers, schools, jobs. For us, community is people who share common values, a common history and are working together towards common objectives. We have often talked of relocating our community, which could be seen as moving our problems to a new place that will have roads, houses and sewers, which is not what we want.

Right now, we do not have an Innu community, we have a government created settlement, which is designed to keep us in one place, off the land. It is designed to make us fall apart as a people. Perhaps it was not intended that way, but it could not be better designed to create cultural breakdown.

The relocations of our people were undertaken without the consent of the Innu. By any fair standards this is illegal and in breach of Canadian and International law and is discrimination.

We have only lived in houses for twenty-five years, and we have seldom asked ourselves, "What should an Innu community be like? What does community mean to us as a people whose culture is based in a nomadic past, in six thousand years of visiting every pond and river valley in Nitassinan?"

A few years ago, we started to ask ourselves a similar question. We asked ourselves, "What would be a good house for Innu?" It was difficult for us to explain to others why we couldn't just quickly come up with a description of what an Innu house should be like, so Prote Poker, who was then chief, explained it this way to the Newfoundland and Labrador Housing Corporation:

Suppose I took you hunting one day and you used snowshoes for the first time. At the end of the day I asked you to redesign the snowshoes. Tell me how to make them better. What kind of wood do you want for the frame? What shape is best for the frame? Do you need webbing for loose snow or hard-packed? Would hide webbing be best or some synthetic string?

You would find it almost impossible to answer these questions. It is the same for us with houses. We've only seen the ones we have and even them for not so many years... We need time to look at different kinds of houses... We need time to try and build some of them...

Our recent past provides some indication that the centralized settlement pattern is not appropriate, and that there is a balance which would allow for Innu sense of "freedom to wander" and reasonable proximity to chosen facilities and services:

Most of them set up camps where they can utilize resources not found in the immediate surroundings of Davis Inlet. For example, in

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the Spring they move into the bays to fish brook and lake trout through the ice on the lakes... At the end of May, the Canada goose arrives and large flocks of ducks...

Every (Innu) is free to roam where he likes and exploit the resources of the land...

Stephen Loring, an anthropologist with the Smithsonian Institution in Washington, has done extensive research on our way of life. In a recent article he suggests that one of the central characteristics of the Innu is the constant movement of the people across Nitassinan. He suggests that it is this sense of "movement" that enabled the Innu to "keep things whole."¹¹

It is clear that if designing a house that is suitable for us as Innu is difficult, then designing a community will be a much more involved task. This is one reason why we have decided upon an extensive design process, that will involve each of us in the community, where engineering and technical professionals will meet our requirements. It is unlikely that the village model, developed by sedentary peoples, will with minor adjustments meet our nomadic yearnings. Perhaps an Innu community is spread out over 100 square kilometres, or perhaps it has a central core with satellite locations in the interior.

How then can we design a community truly suitable for Innu when we are in such a state of cultural breakdown?

We have not yet figured out what our Innu community will look like in terms of houses, streets, satellite groupings, outpost locations. And we recognize that many of our past statements on what we were seeking in terms of "relocation" may not have included all the things we are looking for. But given the despair within which we are suffocating, we cannot be faulted for now wanting to take the time, use a good process, and have adequate resources to design our community properly.

The design and implementation process of creating an Innu community is going to take time, and during that time we cannot continue to live in our current conditions which are unhealthy, insult our dignity, and further encourage cultural breakdown. We will require an emergency measures budget, to improve water supply and sanitation in this settlement, to provide measures to counteract the strong disincentives to going into the country and to encourage and enable people to go in the country.

Commitments Required:

- 1) We will be provided with adequate resources to provide temporary sanitation, water service and other infrastructure and for emergency housing repairs until such time as the present settlement is abandoned.
- 2) We will be provided with adequate resources to design and plan an Innu community through a process which heavily involves the community and which gives us access to the technical experts that we need to carry out this task.
- 3) We will be provided with adequate resources to encourage and promote Innu life in Nutshimit to counteract the hidden and direct pressures to stay in the community.

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- 4) ~~The community which wants to be an Innu community in the country. If an Innu community is created, it can have funding to go into the country, equivalent to the funding that would be spent on providing that family emergency services.~~
- 5) That full funding will be provided to implement the plan developed by Mushuau Innu for their new community, and that the governments will not restrict the new community to non-Innu definitions of what an Innu community should be.
- 6) The cost of creating an Innu community is not an advance on an Innu rights agreement. It is a specific solution for a problem due to the creation of this settlement by governments.
- 7) The community will control the creation of an Innu community. It will design the new community, engage consultants, approve the final community plan, engage contractors, set specifications and oversee the relocation.
- 8) Innu people will be completely involved in the work of establishing an Innu community. This will include:
 - a) Paid training for each Innu person who wants it;
 - b) Jobs for Innu who want them; and
 - c) Compatibility between traditional activities and the building of the new community.

E) Family and Cultural Renewal Centre (Point 2)

Some people don't understand what is happening at treatment centres because they have trouble with English.¹⁵

We need to learn our way of life, keep our culture, traditions, values and spirituality. We need to listen to and respect our elders. They should be our leaders and advisors. The children need to learn our culture. We want them to live as Innu. We must talk to them about the past more. They will listen and understand.¹⁶

We should build a lodge or a long house at the new location. The lodge would be for hunters. It would be a place to hold Mukushan and to clean caribou bones. We would hold drum dances. This would be a place for the elders to teach us their ways. This would help us get back our culture. We can do it. Also, we could practise our own games. The women could learn to make traditional clothing like coats with fur. This would help people to stop drinking.

We have spoken of the urgent need for cultural renewal. We admit that as Innu we are now but shadows of our ancestors, that the youth in our community know little of the knowledge of our elders. All the ways that knowledge and culture are passed from one generation to the other have been weakened or ever attacked. So at this time, we aren't sure of what it means to be Innu.

This is why the Family and Cultural Renewal Centre must be created immediately (point 2). By the time we complete the design of our new community, we must

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have sufficient understanding of the forces that have weakened us and a good start on cultural renewal to be able to make sure that the new community meets our needs now, and well into the future.

By immediately setting up the cultural renewal centre, members of the community can deal with substance abuse, understand and reconnect with their past, learn the skills of Nutshimit, feel comfortable with Innu spirituality, know who they are. Total healing, and total self-knowledge is a long process, but this centre should provide a sufficient base to allow us to design our future community.

It should be clear that existing treatment centres are not sufficient for our needs. Most are disease-oriented, and do not examine the conditions that led to breakdown. Few are even related to our culture. None are in our language. None can re-teach us how to be Innu. Even those that are aboriginal may not know about Innu culture.

Commitments Required

- 1) We will be provided with adequate resources to set up and operate a Family and Cultural Renewal Centre in Nutshimit (the country). The Centre is to be operational by July, 1993 and is to be funded at least until the year 2008.

F) Federal Obligations to the Innu (Point 5)

The present crisis in Utshimassit highlights the immediate need for Canada to accept its full obligations to the Innu.

Commitments Required

- 1) We require Canada's immediate acknowledgement that it has full constitutional responsibility to the Innu Nation and its citizens including the fiduciary obligations that flow from S. 91 (24) of the Constitution Act 1867.
- 2) In the interim, until our rights negotiations are finished Canada must enter immediate agreements with the Innu regarding a full range of programs and services including education, policing, health, social services and economic development.

G) Innu Government, Land and Resources (Point 4)

When we are in the country, we feel healthy. We love to be in the country where we always help each other. There the children always want to help the elders. This is a wonderful way to live.

In the country, we live on the most beautiful land, the air is fresh,

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the water we drink is so tasty, not like the water we drink in Davis Inlet. The water here makes us sick.

The government must recognize our rights. They must recognize that we are Innu and that this is our land. We want our land to be protected from the destruction of future developments. We want an end to low-level flying because it is destroying the wildlife we depend on.

The government was not born in the country on this land. He knows nothing about life on this land. He knows nothing about life in the bush. We know who we are. We know how to survive in the country. I heard the government saying he loaned the land to the Innu. How could he say that? We all know God made the world.
-- Shenum, Elder

The government is destroying our land, like with low-level flying and flooding our land. They are trying to take the land we hunt on away.

In our fight to get the government to recognize our land rights, we need to get interim protection so that low-level flying and other developments will stop over Nitassinan.

My late father taught me how to respect the animals and any kind of wild food. He taught me how to handle them in a proper way. The way I understand my late father he told me to respect the animals or the animal spirits would get angry with me.

We must govern and run our own affairs. We need to solve our own problems and not the white agencies. We need self government. We have to take over all the government institutions: the school, social services, the clinic, policing, the store and so on. We should have Innu teachers, social workers, nurses, police, and so on.

The school is not working for us. We would like to take over control of our own school. Now we have no say in how the school is run.

We need to set up our own community policies, to make our own laws and set up penalties for when they are broken. We must let the government know that we have our own laws in our own community.

We must run our own programs and community the way we see fit. We are also talking about going back to the old ways. We should be responsible for our own people, not outsiders.

We were here before Jesus came on earth. Our ancestors had their own religion and spirituality long ago.

The Shaman was a gift of God to the Innu. God gave the Shaman his power to use in a good way, not a bad way.

In the country when someone is sick we always use Innu medicine. The sweat lodge is really good medicine. After the government built

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*a nursing station, people stopped using their own medicine.
Sometimes Innu medicine is better than modern medicine.*

These quotes taken from Gathering Voices demonstrate the central place of Innu land and resources and Innu government and social, cultural, educational, justice and economic institutions in the renewal of the Innu way of life.

Problems with Rights Negotiations

The present crisis has also exposed the fundamental problem that we are being denied our inherent right to govern ourselves and control our land and resources. These issues were to be addressed in the Innu rights negotiations, but these negotiations cannot succeed for several reasons, including the following:

- 1) Canada and Newfoundland Policies for negotiating comprehensive claims focus on extinguishing rather than implementing our rights.
- 2) Canada and Newfoundland Policies lead to negotiations that continue for many years without interim protection for our lands and resources.
- 3) Canada suspended negotiations in May 1992 because they could not conclude a cost sharing agreement with Newfoundland.

Commitments Required:

We require commitments from Canada and Newfoundland to the following:

- 1) Recognition that the Innu people have the inherent right of Innu government and the inherent right to control our land and resources.
- 2) To immediately commence Nation to Nation negotiations with the Innu Nation regarding Innu land and resources and our inherent right to self-government.
- 3) That federal and provincial government ministers including the Premier will be directly involved in negotiations as requested by Innu negotiators.
- 4) The agreement that results from negotiations will be a just and fair agreement that implements rather than extinguishes Innu rights.
- 5) To conclude a framework agreement within six months that:
 - provides adequate interim protection for the Innu including stopping development activities that threaten Innu rights and activities;
 - recognizes Innu legislative authority over a list of jurisdictions; and
 - recognizes Innu control over defined land and resources.
- 6) To conclude within 18 months of the signing of the framework agreement an agreement in principle that specifically implements and details the recognitions set out in the framework agreement.
- 7) To provide adequate grant, not loan budgets for negotiations of the framework agreement and the agreement in principle.
- 8) That the agreement will have constitutional protection.

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- 9) That negotiations will proceed based on Canada's acknowledgement that it has full constitutional responsibility for the Innu Nation and its citizens including the fiduciary obligations that flow from S 91(24) of the Constitution Act 1867.
- 10) ~~That Canada and Newfoundland will state and document their claim to Niasinan.~~

H) Funding and Implementation of the Seven Point Plan

Implementation of the seven point plan must not be delayed as a result of Canada-Newfoundland discussions or disputes regarding jurisdiction or cost-sharing. We note the commitment of Mr. Wells in this respect. In discussing the question of who will pay for the relocation of Utshimassit, he said that the details would be worked out later in discussions with Ottawa. "But that should not delay any decisions necessary to accommodate the move" (Labradorian, February 15, 1993, page 1). We trust that Mr. Siddon agrees with that approach and that both Mr. Wells and Mr. Siddon will apply the same approach to the implementation of the entire seven point plan. To make it entirely clear our position is that Canada has full responsibility for all funding. Any cost sharing between Canada and Newfoundland is to be worked out between those governments and will not affect implementation of the seven point plan.

It must be understood that all 7 points must be addressed in an urgent manner. The crisis is not just the solvent abuse. As stated by Chief Katie Rich:

This plan is a last chance for a fresh start. We are giving government a comprehensive and holistic plan. We are not interested in quick fixes.

Commitments Required

Canada must fund the crisis budgets prepared by Mushuau Innu Council and Innu Nation for the implementation of the seven points in a holistic process. We require commitments to the following budgets:

- 1) ~~Emergency funding for the Mushuau Innu Council for the balance of the current fiscal year.~~ This funding must adequately address the daily needs of the community including emergency measures for community purposes pending the creation of an Innu community. This funding must reflect the fact that since February 1, we have had to go into debt to pay staff and cover costs to take action to avoid even greater tragedy.
- 2) ~~Commitment to a three year budget for the Mushuau Innu Council~~ adequate for the council to do the work as set out above.
- 3) ~~Commitment to a three year budget~~ adequate for the Innu Nation to implement the seven point plan.
- 4) ~~Commitment to an adequate budget for the Assembly of First Nations~~ to support the implementation of the 7 point plan.

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- 5) An adequate budget to do all the work required to create an Innu community, as described above in D).
- 6) A commitment to adequately fund the Innu Rights Negotiations as described above in G).
- 7) A commitment to adequately fund the Community Resource Team for addressing addiction.

I) Summary of Commitments

The commitments requested of the Ministers and the Premier at the meeting in Utshimassit are as follows:

Overall: The Seven Point Plan

- 1) The seven point plan will be dealt with holistically and no attempts will be made to isolate or separate the points.
- 2) Approval for the February 1 - March 31, 1993 supplementary budget for the Mushuau Innu Council will be approved at today's meeting.
- 3) All commitments will be set out in a legal agreement(s) between the Innu and Canada and where appropriate Newfoundland within a month of the meeting with ministers.

Section B) Meeting with Bouchard, Siddon, Clark and Wells

- 1) A 2 day meeting to be held with Mr. Siddon, Mr. Bouchard, Mr. Clark and Mr. Wells, next week in Utshimassit.
- 2) Announcement of Mr. Clark's appointment as federal cabinet minister responsible for Innu negotiations.

Section C) Substance Abuse (Points 3 and 6)

- 1) Funding for the Community Resource Team.

Section D) Creating an Innu Community (Point 1)

- 1) We will be provided with adequate resources to provide temporary sanitation, water service and other infrastructure and for emergency housing repairs until such time as the present settlement is abandoned.
- 2) We will be provided with adequate resources to design and plan an Innu community through a process which heavily involves the community and which gives us access to the technical experts that we need to carry out this task.
- 3) We will be provided with adequate resources to encourage and promote Innu life in Nutshimit to counteract the hidden and direct pressures that stay in the community.

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- 4) That any family which wants to abandon the present settlement to live in the country until an Innu community is created can have funding to go into the country equivalent to the funding that would be spent on providing that family emergency services.
- 5) That full funding will be provided to implement the plan developed by Mushuau Innu for their new community, and that the governments will not restrict the new community to non-Innu definitions of what an Innu community should be.
- 6) The cost of creating an Innu community is not an advance on an Innu rights agreement. It is a specific solution for a problem due to the creation of this settlement by governments.
- 7) The community will control the creation of an Innu community. It will design the new community, engage consultants, approve the final community plan, engage contractors, set specifications and oversee the relocation.
- 8) Innu people will be completely involved in the work of establishing an Innu community. This will include:
 - a) Paid training for each Innu person who wants it;
 - b) Jobs for Innu who want them; and
 - c) Compatibility between traditional activities and the building of the new community.

Section E) Family and Cultural Renewal Centre (Point 2)

- 1) We will be provided with adequate resources to set up and operate a Family and Cultural Renewal Centre in Nutshimit (the country). The Centre is to be operational by July, 1993 and is to be funded at least until the year 2008.

Section F) Federal Obligations to the Innu (Point 5)

- 1) We require Canada's immediate acknowledgement that it has full constitutional responsibility to the Innu Nation and its citizens including the fiduciary obligations that flow from S. 91 (24) of the Constitution Act 1867.
- 2) In the interim, until our rights negotiations are finished Canada must enter immediate agreements with the Innu regarding a full range of programs and services including education, policing, health, social services and economic development.

Section G) Innu Government, Land and Resources (Point 4)

- 1) Recognition that the Innu people have the inherent right of Innu government and the inherent right to control our land and resources.
- 2) To immediately commence Nation to Nation negotiations with the Innu Nation regarding Innu land and resources and our inherent right to self-government.
- 3) That federal and provincial government ministers including the Premier will be directly involved in negotiations as requested by Innu negotiators.

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- 4) The agreement that results from negotiations will be a just and fair agreement that implements rather than extinguishes Innu rights.
- 5) To conclude a framework agreement within six months that:
 - provides adequate interim protection for the Innu including stopping development activities that threaten Innu rights and activities;
 - recognizes Innu legislative authority over a list of jurisdictions; and
 - recognizes Innu control over defined land and resources.
- 6) To conclude within 18 months of the signing of the framework agreement an agreement in principle that specifically implements and details the recognitions set out in the framework agreement.
- 7) To provide adequate grant, not loan budgets for negotiations of the framework agreement and the agreement in principle.
- 8) That the agreement will have constitutional protection.
- 9) That negotiations will proceed based on Canada's acknowledgement that it has full constitutional responsibility for the Innu Nation and its citizens including the fiduciary obligations that flow from S 91(24) of the Constitution Act 1867.
- 10) That Canada and Newfoundland will state and document their claim to Nitassinan.

Section H) Funding and Implementation of the Seven Point Plan

- 1) The 7 crisis budgets as set out in section H) must be funded to provide for the implementation of the seven points in a holistic process.

Closing Statement

The (five) girls, all ranging in age from 12 to 16, went around the community and quietly collected as many pills as possible. Then, in a group, they attempted suicide by drug overdose...

Chief (Cajetan) Rich feels that part of the problem among the native communities is that they have lost touch with their traditional values, namely their attachment to the land. He is hoping to establish a camp this summer for Davis Inlet youth, to teach them the traditional ways of the Innu.

-- Evening Telegram, November 13, 1988

Governments continue to deal with the Innu and other First Nations in a manner which destroys the resource base, results in cultural collapse and leaves people in a state of despair. Once the crisis has reached a critical point, a few temporary and minor actions are taken. The problem is hidden temporarily, for a few months, perhaps a year or two, and then crisis as in the case of Utshimassit appears again.

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This model has led to the cultural genocide of the Innu people of Utshimassit. We need a renewal model. What we are proposing is based on a deep examination on what has happened to us, who we are and what we have become and what we want for our future. We have identified the forces which have taken us from a proud, independent people able to survive in complete independence in an extremely harsh climate, to a people whose youth find suicide more attractive than life. We have identified each step the governments must take so we can renew our society. The possibilities for our people are truly great -- but unless renewal happens now we will have no future.

Some in government may feel threatened by what we have proposed. But we see it as an opportunity for both Canada and the Innu. How does Canada benefit with international attention on our situation? Compare this to the benefit of having a new Nation to Nation relationship with the Innu, in which our culture and way of life will be strong for generations to come.

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The Seven Point Plan

- 1) Creation of an Innu community off the isolated island and on the mainland.
- 2) Establish a Family and Cultural Renewal Centre in Nutshimit, based on a holistic approach to healing and emphasizing Innu cultural values and spiritual beliefs.
- 3) Set up a Community Resource team, building upon the abilities of Innu.
- 4) Recognition and implementation of Innu government and land and resource rights.
- 5) Canada's acknowledgement of its constitutional obligations to the Innu people and Nation.
- 6) That the youth who are chronic solvent abusers, their families and interpreters be immediately sent to Poundmakers Lodge in Alberta for treatment.
- 7) That a meeting be held in Utshimassit between Innu representatives, Health and Welfare Minister Benoit Bouchard, Joe Clark as Minister Responsible for Constitutional Affairs, Indian and Northern Affairs Minister Tom Siddon and Newfoundland Premier Clyde Wells to work out the implementation of this seven point plan.

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Endnotes:

1. Innu Nation and Mushuau Innu Council, Gathering Voices: Finding Strength to Help Our Children (G.V.), June 1992, page 23.
2. G.V. page 15.
3. G.V. Page 20.
4. G.V., page 58.
5. G.V., page 60.
6. Report of the Mackenzie Valley Pipeline Inquiry. My Justice Thomas Berger. James Lorimer & Co., Publishers, 1977. Vol. 1 p. 85.
7. William Brooks Cabot visited Labrador almost every year for more than a decade beginning in 1903. On the Labrador Barrenlands at Indian House Lake he met the Innu at their traditional fall caribou hunting sites.
8. G.V., page 21.
9. G.V., page 60.
10. G.V.. page 62.
11. Daniel Francis and Toby Morantz. Partners in Furs: A History of the Fur Trade in Eastern James Bay. McGill-Queen's University Press, Montreal, 1983. page 123.
12. Henriksen, Georg. Hunters in the Barrens. The Naskapi Living on the Edge of the White Man's World. Memorial University of Newfoundland, 1973. Page 78.
13. G.V., page 65.
14. Loring, Stephen. "Keeping Things Whole: Nearly Two Thousand Years of Innu Occupation of Northern Labrador." Boreal Forest and Sub-Arctic Archaeology. Ontario Archaeological Society, 1988 no. 6.
15. G.V., page 63.
16. G.V., page 61.
17. G.V., page 65-66.
18. G.V., page 9
19. G.V., page 44.
20. G.V., page 60
21. G.V., page 23.

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22. G.V., page 22.
23. G.V., page 24.
24. G.V., page 29.
25. G.V., page 58.
26. G.V., page 36.
27. G.V., page 59.
28. G.V., page 25.
29. G.V., page 29.
30. G.V., page 26.
31. G.V., page 44.

Mushuau Innu Council Supplementary Budget '92-'93

1) Salaries & Benefits	# of People	Wage	Benefits 12%	Total
Chief	1	30000	3600	5600
Executive Assistant	1	29000	3480	5413
Tribal Police	2	32500	7800	26867
Bookkeeper	1	28000	3360	5227
Secretary	1	20000	2400	3733
Housing Officer	1	29500	3540	5507
Heavy Equipment Operator	1	0	0	0
Maintenance Personnel	2	16900	4056	3493
Janitor	1	15600	1872	2912
Home Makers	2	16900	4056	3493
Recreation Director	1	26000	3120	4853
MCC Youth Worker	1	6600	792	1232
Total Salaries & Benefits				\$68,329
Crisis Response Team				
- Innu Nation				120,000
- AFN				40,000
- Administrative Consultant				5,000
- Financial Consultant				5,000
- Addictions Consultants				30,000
- emergency water & Sewage assessment				30,000
- assessment of current housing stock & needed emergency improvements				5,000
- emergency housing repairs: most urgent				10,000
Total Crisis Response Team				\$245,000
3) Core Funding				
Travel				7500
Office Equipment				3000
Audit Fees				15000
Legal Fees				5000
Consulting Fees				4000
Council Meeting				1000
Staff Development				3000
Office Supplies				4000
Telephone & Fax				6000
Heat & Lights				3000
Dec. Community Gathering				0
Donations				500
Misc.				300
Repairs & Maintenance				3000
Total Core Funding				\$55,300

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Mushuau Innu Council Supplementary Budget '92-'93

4) Community service Supply			
Cleaning supplies			500
Fuel & Lubrication			750
Repairs & Equipment Maintenance			1000
Heat & Light			3000
Freight			3000
Misc.			300
Recreation Supplies			2000
Summer Student Supplies			0
Total Community Service			\$10,550
5) Outpost Program			
Outpost Supplies			3000
Skidoo and other parts			6000
Total Outpost Program			\$9,000
6) Capital			
RRAP/ Rental Units			0
New housing/RRAP			0
Total Capital			0
TOTAL			\$388,179
Deficit and liabilities			
Total Deficit			\$80,000
Grand Total			\$468,179
Supplementary Funding	(Approved) by DIAND		\$100,000
Supplementary Funding	(Required)		\$368,179