

Contact Information	
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Concerns and/or Questions	
<p>Questions</p> <ul style="list-style-type: none"> - Who is the expert that can tell our people that live off the land that our way of life, our culture will not be affected by uranium mining? Our people's meat store is the land and the water. The same way that it's unthinkable to talk of plans to contaminate the farmlands down south that are the main source of food for the white society, so it's unthinkable to destroy and contaminate the lands and waters of the Cree people that live off the lands, waters. - Would the government grant a permit to a company to contaminate the farmlands that provide food to be sold in stores? If not, why would they grant a permit to contaminate our lands and waters that provide food for our Cree people? - What about our children, grandchildren and future generations? What will happen to us as Cree people if this kind of irreversible damage is done to our lands? - I am a residential school survivor and I don't want to get into that sad chapter in the Cree history but I want to say this: the government tried to destroy me as a Cree person by taking away my privilege to speak my mother tongue and to take my right to know the cultural roots of my people but they failed. Today I am stronger in my Cree language and I live the life of a traditional Cree woman, since my spouse is a tallyman. The government's first attempt to destroy our identity as Cree people was through our language and our culture. Is this another attempt to do this through damage to the lands of the Crees? - The unemployed rate is high in the communities and though some can say: 'we need the jobs'. But who would take a job that would put our people & culture, children and future generations at risk? <p>Concerns</p> <ul style="list-style-type: none"> - For the Cree people every season has its own kind of harvesting. WINTER: is the most prosperous season to harvest both for big game and small game for wild meat which is the main diet of the Cree people. It includes moose, caribou, beaver, rabbit, ptarmigan, fish and other small game. SPRING: is waterfowl harvest and it is the most festive and brings families together for this special time of year. SUMMER: is berry and fish harvest and a relaxing harvest season. It is also time to harvest for traditional medicinal plants. A brief time to live in the community with family and friends, which is about a month before our people return to their traditional lands. FALL: Our people leave by mid August of each year to begin the fall harvest which is again for big game like moose, bear, beaver. So harvest time in the life of the Cree is all year around and this is why we are very concerned for our lands and waters. The need to protect the lands and waters is greater today. - It is mentally distressing just to think about the damage that would be done to our land and water even the air we breathe if there was uranium mining in our territories. - An elder recently said that for the Cree living off the land, over 21 meals in one week, 3 of those meals are store bought or in eaten at a restaurant. This tells us that 86 percent of the Cree diet is what we harvest from the land and waters. Some elders rarely eat store bought foods, simply because they say traditional food is better and restaurant food too expensive. 	

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- When we don't work we go into the land so to bring food to our tables for our families. The job market cannot provide jobs for all our people but our lands and waters always provide food for our people. So we need to protect the lands & waters that provide for our people.

- What worries me is the waste that will be left behind. I am supposed to be content when man says it will be managed effectively. Man made a supesize ship and said it was unsinkable, but it did sink, and took 1500 lives with it. That ship was called the Titanic. This why I do not believe that manmade ponds will protect us from these toxic wastes, nor do I believe that man has a way to promise our people that these manmade ponds will never decay or overflow. Just the other day I saw an item on the news about the decay of the Champlain Bridge, a massive steel & concrete structure. I am almost the same age as this bridge, and it's crumbling. I've heard said that these manmade ponds can withstand 100 year storms. This is why I do not have much faith in manmade structures, especially ponds.

- The need for nuclear energy in Quebec is zero, and it's because the Crees had to give up traplines so massive amounts of electricity could be produced and sold. Quebec has already made a choice on what type of energy they want to produce, so they should leave uranium where it is, underground, and do not disturb how we, the Crees, live in our lands.

- God the master engineer already decided how many rivers & lakes were needed, and set the boundaries for the lakes and rivers for a safe environment for all people. But again man came along and pretended he could rearrange what was already created and do better than God. This is impossible. When God first put man in the Garden of Eden, he said that everything he created man could eat of, except for the tree in the center of the garden. To me, my friends, and my family, uranium is the modern day tree that society should not touch. Our people have already said no uranium mining in Cree lands. Some say that nuclear energy is cleaner but it creates more deadly waste, so I don't call it cleaner.

Date:

July 25th, 2014

Signature:

Sophie C. Gunnar

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Contact Information	
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Concerns and/or Questions	
<p>Concerns</p> <ul style="list-style-type: none">- A was concluded in 2012 at the CNSC hearings for the Strateco advanced exploration project, uranium development has no social acceptability in our community. This position will not change.- As stewards of the land we have the responsibility to protect the greatest freshwater lake in the province, which behooves us to prevent uranium development from adding great and uncertain risk to the cumulative impacts from hydro, mining and road development on our traplines.- Uranium development and its implications in terms of nuclear energy production and weapons manufacturing, is incompatible with Cree culture and values.- It will be essential for the BAPE to afford great consideration to the perspective of the Cree of Mistissini in its recommendations to the government, as we are the only community that has had experience with uranium projects that have gone through the review process related to advanced exploration, and have first-hand insights it has had about uranium development's potential environmental, social and economic impacts and risks.- We consider that the risks related to uranium development are too great and the potential benefits to the community too uncertain to warrant our support.- One of our main preoccupations with uranium is that the residues from extracting and transforming the ore involve permanent management, yet no company can commit to being responsible for this waste beyond a human timeframe.- Our opposition to uranium must not be understood as a repudiation of the mining industry, which is a core pillar of our objectives in terms of economic development and job creation. Many of our community members are trained for mining work, and eager to participate in the emergence of a responsible mining sector in Eeyou Istchee.- Our decision to oppose uranium development has come from an extensive process of open and sustained community consultations, through which the men, women, elders, hunters & trappers, youth and leaders of our community have gathered knowledge and held the discussions necessary to make an informed decision.- The consultations regarding us have afforded us not only the opportunity to voice our refusal of uranium development, but also present our development strategy, based around responsible resource management, tourism development, and the development of local and Cree-owned service companies.- As Cree culture and livelihoods are both interdependent and based on the availability of uncompromised and uncontaminated land and traditional foods, the prevention of uranium development is also a questions of preserving our way of life, regional economy and identity. Our	

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freedom to live off and with the land is the cornerstone of this culture.

- The precautionary principle prevents us from going forward with uranium development, as the risks to the health and safety of Cree workers and to the environment are ill defined and uncertain. This uncertainty must not be interpreted as an invitation to go forward in the absence of confirmed risk.

- The BAPE must take into account that this opposition to uranium development is not borne of Mistissini alone, but is the position of the Grand Council of the Cree and all Cree communities of Eeyou Istchee. We stand united as a Nation behind this position, which was also expressed at the BAPE hearings in Chisasibi.

- Our consideration of the potential impacts of uranium development are not focusing on the Strateco project specifically, but rather on the potential cumulative impacts from the several other extraction projects that could materialize from all of the exploration activity happening in the Otish Mountains.

- As the heads of many great rivers connecting the different Cree communities all stem from the Otish Mountains, any spill or leaching from uranium exploration or extraction activities could potentially contaminate a vast expanse of land and affect several communities.

- Recent floods along the Temiscamie river have illustrated some of the additional and unpredictable risk and potential devastation associated with climate change. We are not confident that the containment system for tailings could withstand extreme weather events over thousands and thousands of years.

- No development shall ever occur on Cree traditional land without our consent. These rights are granted to us by James Bay and Northern Quebec Agreement and its development project review process and shall not be denied.

- We regret the fact the DIVEX background document prepared for the BAPE on uranium has yet to be transmitted to the Cree Nation in a language that it can be comfortable with. Going forward it will be essential that the BAPE ensure that all documentation is available to the Cree in English, and in a timely fashion.

- As the Cree land-users and elders are the owners of the most specific, technical, integrated and wide-ranging data available on the environmental dynamics in the region of Eeyou Istchee. It is essential that the BAPE attribute great value to this information in the rendering of its recommendation to the government. Also, land-users should be engaged by the BAPE to coordinate the taking into consideration of this data with the BAPE and the James Bay Advisory Committee on the environment.

- As a First Nation, the Cree of Mistissini have aboriginal rights guaranteed by the Canadian constitution and international law. We also have treaty rights under the James Bay and Northern Quebec Agreement. This framework ensures that the Cree of Mistissini have the right to participate in decision making about issues impacting them. This right of free, prior and informed consent has been recognized by the Review Committee, COMEX, in its Environmental Review for the Matoush Uranium Exploration Project in July 2011.

Date:

July 10th, 2014

