

Aseniwuche Winewak Nation of Canada

Living In Two Worlds: A Balanced Approach to Aboriginal Consultation



**Aseniwuche Winewak
Nation of Canada**

Living In Two Worlds

A Balanced Approach to Aboriginal Consultation

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Kinanaskomatinan

(We thank you all)

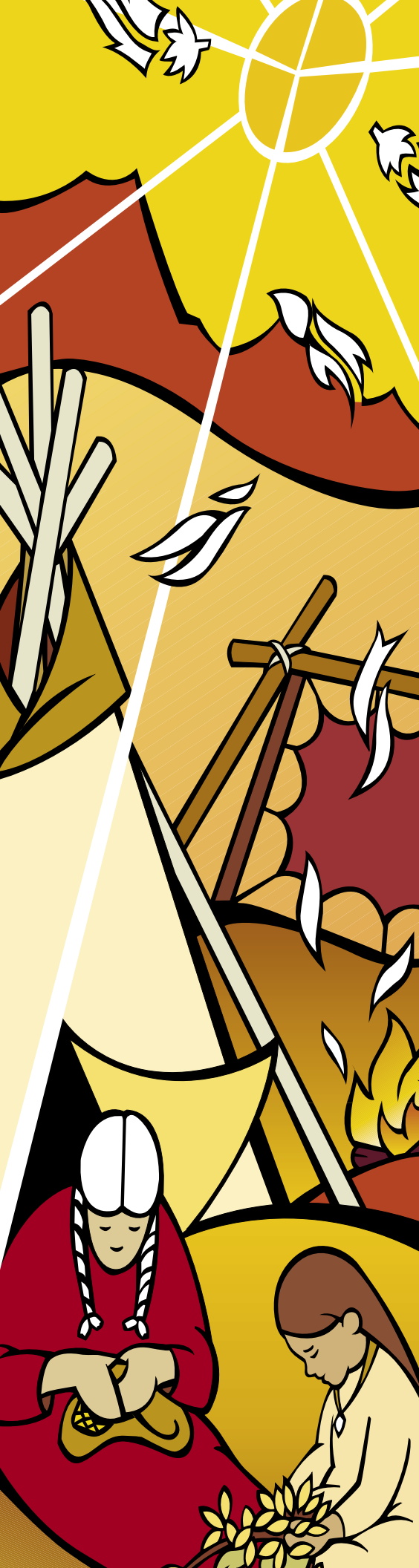
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Living In Two Worlds

A Balanced Approach To Aboriginal Consultation

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Aseniwuche Winewak is Cree for Rocky Mountain People.

The members of the Aseniwuche Winewak Nation (AWN) are non-status Indians descended from Cree and Beaver tribes from the northern Rocky Mountains (now Jasper National Park, Willmore Wilderness Park and the Grande Cache area).

The Aseniwuche Winewak Nation of Canada

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ASENIWUCHE WINEWAK

is Cree for Rocky Mountain People. Members of the Aseniwuche Winewak Nation (AWN) are non-status Indians from the Grande Cache area.

TRADITIONAL KNOWLEDGE

is the innate understanding that Aboriginal people possess of ecosystems and the sustainable use of resources.

BALANCED ECOSYSTEMS

are healthy and sustainable. Industry, government and AWN can work together to integrate traditional and scientific knowledge to help create environmental balance.

INTRODUCTION

A handful of years ago, our People were as much a part of the natural system as the wolf or caribou. We functioned as an integrated part of a sustainable ecosystem. Our Elders know that one environmental change or impact is never an isolated event, but the first in a chain of interrelated events that ultimately affect the entire environment. Science tests this theory in laboratories or test sites; our People experienced it as an integral part of the landscape. Such intimate knowledge and understanding of the natural world is irreplaceable and invaluable; it is our Traditional Knowledge.

A BALANCED APPROACH

Bringing Tradition and Science Together

The integration of traditional knowledge and scientific knowledge can reduce impact and create balance. In the past, traditional knowledge helped maintain a symbiotic, beneficial relationship between man and the environment. The rapid encroachment of development and urbanization is creating pressures on the environment unknown to previous generations. But, we all need natural resources. When traditional knowledge is combined with scientific knowledge, new models for landscape management are produced that are measurable; quantitatively and qualitatively, traditionally and scientifically. The answer to today's environmental challenges is a balanced approach.

Sustainability and integration are not new concepts to Aboriginal people; our Elders have always told us that we need to think of our children and grandchildren. AWN's vision statement reflects our central value of preservation of the land. We depend on the land; it sustains us physically, mentally, emotionally, and spiritually. The water, air, plants, animals, and minerals all form part of our culture. We need herbs for medicines, places for ceremonies, animals for meat and hide, and clean water and air to sustain ourselves. We must preserve the history, but more importantly, protect the land for our present and future use.

AWN Vision Statement: As Caretakers of the Earth, we commit to work together, in unity, in faith, for life.

Pictured: An historic photo of Henry Joachim, a well-known local Aboriginal guide and outfitter.



PURPOSE

What Is The Consultation Program?

The Province of Alberta recently introduced *The Alberta First Nations Consultation Policy on Land Management and Resource Development*.

The policy requires resource developers to consult with impacted Aboriginal communities. However, it does not provide regulated procedures or clear direction about what constitutes adequate consultation.

AWN has taken a leadership role in developing effective, pragmatic Aboriginal consultative mechanisms that reflect the values of our People and respect the values of our neighbors. We believe that successful consultation integrates traditional knowledge and scientific knowledge. We want to work in a “partnership of equals” with all users of the land to produce the best possible development and mitigation plans. Our consultation program consistently produces timely results that are mutually beneficial. The program honours community values and the desire for preservation of ecosystem integrity. It also respects other land users interests.

BEST PRACTICES

The Consultation Program is seen as the first step in developing *best practices* for Alberta resource development. Integrating Aboriginal values and traditional knowledge into current government processes will help resource developers be able to review and respond to Aboriginal interests and concerns.

AWN fully supports the development of integrated resource and land management at a landscape level that is inclusive of all values and knowledge. By working together on policies that reduce impact, AWN, government and industry can help maintain a sustainable environment. The Consultation Program will influence the development of provincial policy, guidelines and regulations that will help promote a healthy, sustainable environment for all Albertans.

CONSULTATION is the process of sharing information between Aboriginal communities, resource developers, other users and the government.

SUCCESSFUL CONSULTATION

results when traditional knowledge and scientific knowledge are integrated into practices that support sustainability.

THE AWN PROGRAM

is a systematic process that helps AWN, industry and government achieve successful consultation.

PROVINCIAL POLICY

The Alberta government policy that outlines the roles and responsibilities for Aboriginal consultation is called *The Alberta First Nations Consultation Policy on Land Management and Resource Development*. The Province is responsible for making sure adequate consultation occurs, but the practical aspects are managed by resource developers.

This type of process was outlined in the Supreme Court decision regarding Haida in 2004. It stated that when Aboriginal rights and interests that are claimed or outstanding may be negatively impacted by development, consultation must occur. The level of consultation must be consistent with the strength of the claim. Other subsequent cases have been similar.

CONSULTATION PROGRAM COMMUNICATION METHODS

Consultation Coordinator

Handles communication with industry.
Arranges consultation activities and responds to inquiries.

Traditional Use Coordinator

Manages the AWN Traditional Land Use Study and GIS database. Provides information on Traditional Land Use inventories and records.

AWN Elders Council & Youth Council

Developers can make presentations about their project or business. The councils have scheduled meetings and serve as advisory committees to the AWN Board of Directors.

www.aseniwuche.com

AWN's web site lists important facts about the People and links to documents such as the community business plan, capacity report, demographic profile, and monthly newsletter.

News of the Nation

The AWN newsletter provides community members and subscribers with a snapshot of monthly activities. Interested parties can submit an article or be added to the distribution list by contacting the AWN office.



PROGRAM VISION

For the first time in the history of Aboriginal people, a people with intimate ties to the land and all Creation, we have the attention of courts and governments. We have a challenge and an opportunity to impart our ways, thoughts and values into policy development. This recognizes our position as caretakers of the earth and enables us to work in true collaboration with industry and government. We depend on the land, and we want to make sure that future generations of all Albertans can enjoy its beauty and bounty.

AWN used traditional knowledge, values and decision-making processes to develop this contemporary and evolutionary approach to Aboriginal consultation. AWN is committed to continually developing the program to reflect current government policy and recent case law. This will ensure the program remains relevant and responsive to community, government and industry requirements.

DEFINING TRADITIONAL KNOWLEDGE

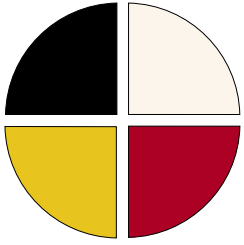
Traditional knowledge is inclusive: it includes qualities that can be measured such as which creeks contain spawning bull trout, and immeasurable qualities like knowing moose hide makes more durable moccasins. Traditional knowledge considers not hunting an animal when it is endangered and keeping an eye on fur bearing populations in consecutive seasons. Traditional knowledge is using every part of an animal, and knowing the importance of fire to healthy forests.

Traditional knowledge is a powerful tool that has been overlooked by science because it is not documented or tested in controlled environments. Traditional knowledge can be used to develop baseline information where it is not available or impossible to measure. It is also a good indicator of how well mitigating measures are working. As the world struggles to use resources sustainably, traditional knowledge must be considered equally with scientific knowledge.

Pictured:

*Lucy Wanyandie (left) and Marie McDonald.
They are participating in a helicopter
reconnaissance of the Lynx Pipeline Project.*



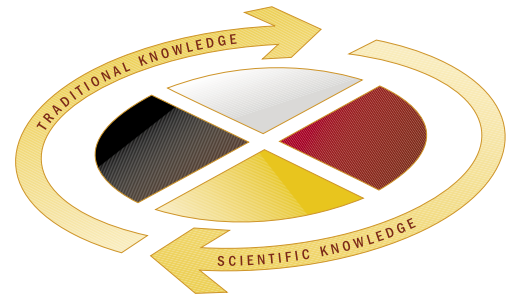


PROGRAM DEVELOPMENT & STRUCTURE

The **medicine wheel** is the central symbol of the Consultation Program. An ancient

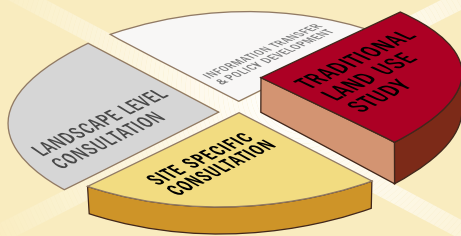
Aboriginal symbol, the medicine wheel represents the idea of all life moving in an unending circle. All components of the wheel must be balanced to achieve wholeness and health. Similarly, all uses of the land must be balanced to achieve sustainability, and the process is on-going.

Like each ecosystem within an environment, the medicine wheel contains cycles within cycles, and is multi-layered. The program is an ongoing process that builds upon and continues to include previous phases. It is not a line-up of consecutive steps. These inter-related components are surrounded by the integration of traditional and scientific knowledge. To achieve balance we must all work together, and each part is necessary to the whole. The diagrams below and on the following page help illustrate this concept.



INTEGRATING TRADITIONAL AND SCIENTIFIC KNOWLEDGE

Our program symbol uses arrows to show that the integration and sharing of knowledge is on-going. Balanced consultation takes into account two apparently opposing concepts: traditional knowledge and scientific knowledge. Sharing traditional knowledge is a key element in the Consultation Program.

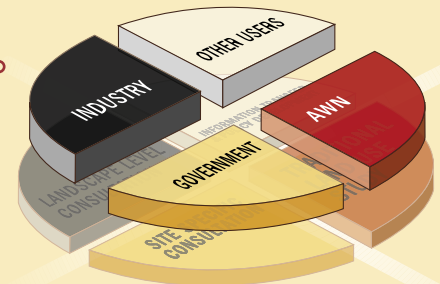


PROGRAM DEVELOPMENT

The program is still evolving. We started with a **Traditional Land Use Study**. As that data accumulated, we began doing **Site Specific Consultation**, and progressed into **Landscape Level Consultation**. From this grew **Information Transfer and Policy Development**.

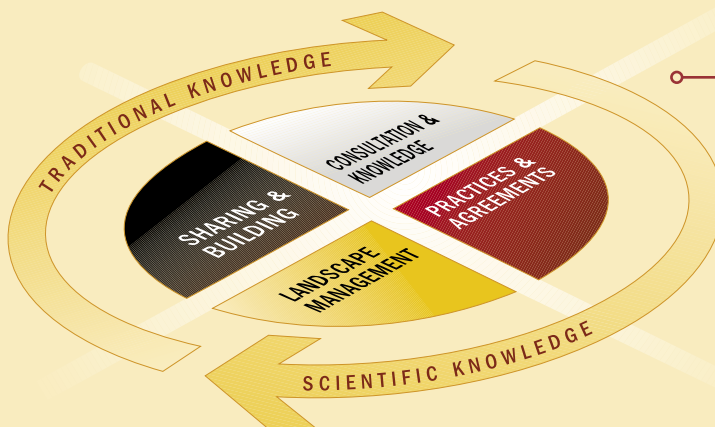
INCLUSION AND RELATIONSHIPS

All partners in the program are vital. Our community wants meaningful input into decisions that affect our relationship with the land. Building relationships with **industry**, **government** and **other users** allows us to understand each other's values and needs.



CURRENT PHASES & METHODS

Today, our mechanisms are well defined. The process begins with **Sharing** information and **Building** relationships. This is followed by community **Consultation** and sharing Traditional **Knowledge**. The next step creates integrated **Practices** through cooperation **Agreements**. As the program continues to evolve, we are moving into a phase of integrated and sustainable **Landscape Management**.



CONSULTATION PROGRAM MISSION STATEMENT

Aseniwuche Winewak Nation will work cooperatively with industry and government to ensure the integrity of ecosystems within the AWN traditional territory, maintaining a balanced approach to land use and management which ensures the continuation of traditional Aboriginal rights and livelihoods and the protection of traditional, cultural and spiritual values while respecting the diverse interests of other land users.

INFORMATION PRINCIPLES

The following principles are the foundation for information exchange between industry, government and AWN:

- Information is a resource that has value and is subject to interpretation.
- Information is essential to land use decision making.
- Information should be shared fairly, efficiently, and affordably.
- Existing data should be considered and utilized whenever possible.
- Information should be combined or integrated to be of maximum use.
- As new information becomes available, it should be shared.
- Relationship building should be ongoing so that all benefit and have their needs met.



UNDERSTANDING THE PROGRAM

The following pages explain the current structure and methods used in the AWN Consultation Program. There are four phases to the program; each phase builds upon and continues to include previous phases. A summarized schematic diagram is shown on pages 7/8.

1

PHASE 1 SHARING & BUILDING

METHOD 1 : Information Sharing

Open communication and relationship building form the foundation of the program and must be maintained for effectiveness. Industry and government provide details of plans for development within the AWN Traditional Land Use area. This information includes corporate goals, objectives, and policies that may affect AWN, the community or Aboriginal relations. AWN provides our policies, expectations, cultural awareness, local history, and political activities.

METHOD 2 : Building Relationships

A long time ago, people worked together and there was respect: the same is true today. We must continue to work together to ensure the legacy we all wish to leave for our children. AWN, government and industry must commit to ongoing relationship building to facilitate the needs of all organizations and create mutual benefits. AWN has developed information principles and communication methods to facilitate relationship building and information exchange. As well, program components, policies and procedures all work to build trusting relationships.



2

PHASE 2
CONSULTATION & KNOWLEDGE**METHOD 1 : Community Consultation**

Consultation is an explicit attempt to obtain our views regarding development. Industry and government provide information on proposed projects and solicit concerns and interests. AWN provides written and verbal feedback. Traditional knowledge is the basis for consultation regarding site impact, landscape impact, reclamation practices, and safety for animals and hunters. Specific concerns are discussed to minimize or avoid adverse impacts.

METHOD 2 : Sharing & Integrating Traditional Knowledge

Aboriginal Participatory Environmental Monitoring is a mechanism that ensures dialogue and the integration of traditional knowledge. It allows ground consultation, planning and recommendations to be facilitated, monitored, and measured. It incorporates Aboriginal monitoring and feedback into environmental practices, policies and procedures.

There are several levels of monitoring, including: **Entry Level Monitors** casually employed as field study observers; **Trained Monitors** employed full-time as field researchers; and **Certified Technicians** who assist with developing environmental plans and programs. Together, AWN and industry select candidates from the Aboriginal community to be trained.

AWN, industry, and government work cooperatively in developing and executing the main steps of the monitoring process: **Step 1)** Reviewing Development Plans and Proposals; **Step 2)** Developing a Checklist for Site Assessments; **Step 3)** Developing Guidelines & Standards; and **Step 4)** Planning Information Management and Human Resources. (See the appendix for more details of this process.)

**METHOD 3:****AWN Traditional Knowledge Camps**

Typically, consultation occurs in boardrooms with project managers, engineers and community liaisons under florescent lighting and the pressures of time lines and budgets. Understanding traditional knowledge can be difficult under the best circumstances. We have found the most successful way to demonstrate traditional knowledge is through experiential learning.

The AWN Camps bring together industry and government with AWN members in a traditional backcountry camp. In this natural setting we find it is easier to explain our concerns regarding development and its adverse impacts. We are able to share our values and relationship with the land and participants become truly aware of what traditional knowledge is.

They see the expertise of thousands of years of living on the land, passed down from generation to generation. They see that traditional use of the land still prevails in our food, spirituality, clothing, medicine and lodging. Things that define our culture are shared: drumming, singing, camping, hunting, understanding weather patterns, identifying animal signs, spirituality and the Cree language. All of these define our relationship with the land and form our identity. *We are the Rocky Mountain People.*

Pictured opposite page from left:

1. Learning how to stretch hide at AWN camp.
2. Lucy Wanyandie & Adelaide McDonald teach a participant.
3. AWN camp at McDonald Flats near Suza Creek

Pictured this page from left:

1. Tommy Wanyandie helps with drum making.
2. Completed drums at camp.

Above: Consultation meetings AWN-style with David MacPhee & Doris McDonald.



Aseniwuche Winewak Nation of Canada

Living In Two Worlds: An Aboriginal Consultation Program

PHASE 1– SHARING & BUILDING

METHOD 1: Information Sharing

Industry & government share plans for development on AWN Traditional Lands. AWN provides program information and cultural awareness.

METHOD 2: Building Relationships

AWN, government & industry commit to ongoing relationship building to facilitate everyone's needs and create mutual benefits.

PHASE 2– CONSULTATION & KNOWLEDGE

METHOD 1: Community Consultation

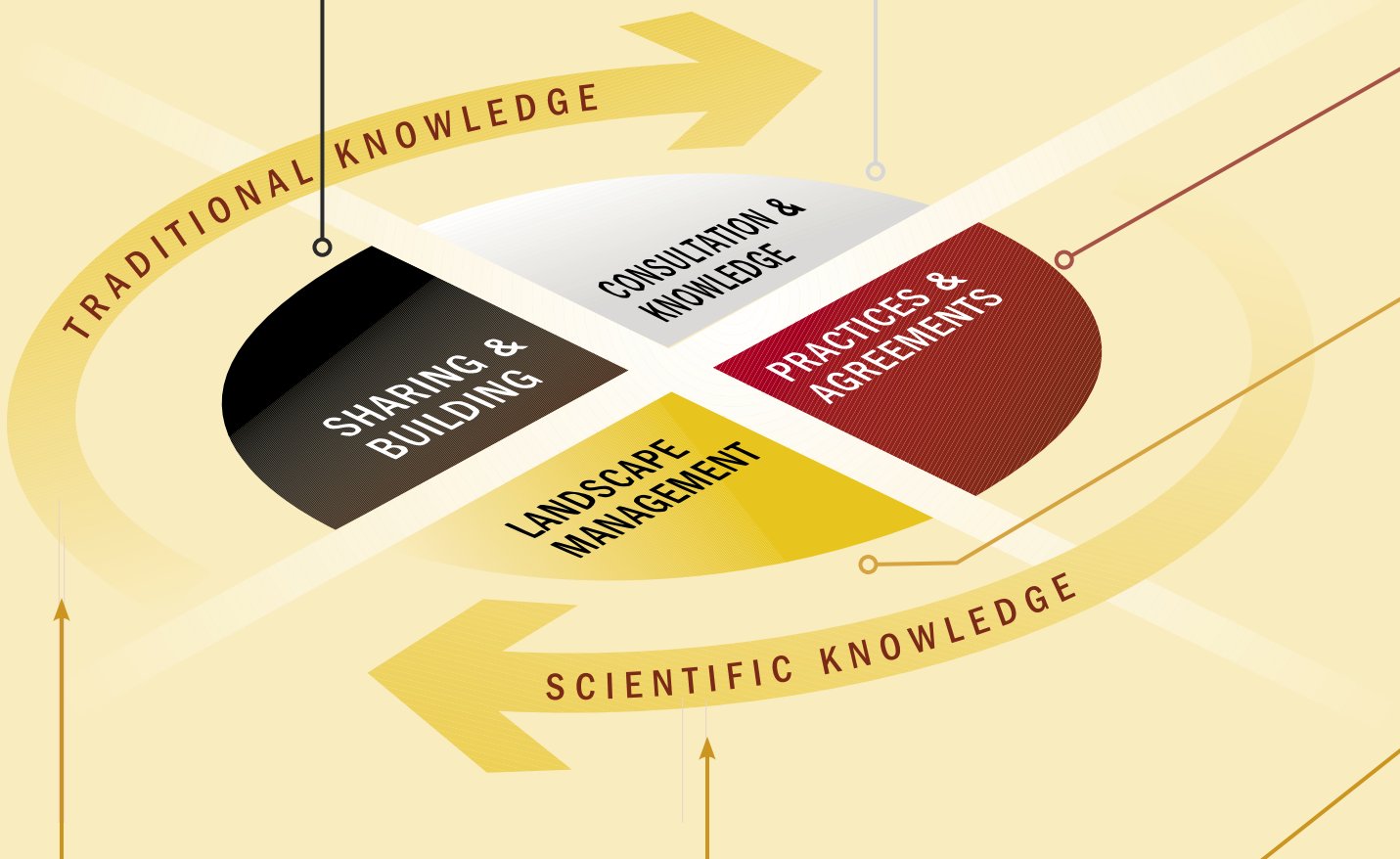
Industry & government solicit concerns & interests about proposed projects. AWN provides written and verbal feedback. Concerns are discussed to minimize impacts.

METHOD 2: Sharing & Integrating Traditional Knowledge

Aboriginal Environmental Monitoring is one method used to share and integrate Traditional Knowledge. AWN, industry and government work together in the application of this process.

METHOD 3: AWN Traditional Knowledge Camps

AWN invites industry and government to a traditional backcountry camp to demonstrate traditional knowledge. We share our values and relationship with the land. We explain our concerns about development. Participants truly understand traditional knowledge through experiential learning.



PHASE 3– PRACTICES & AGREEMENTS

METHOD 1: Developing & Implementing Practices

AWN, government and industry work together to develop and implement integration strategies. Actions that lessen impact in all phases of development are agreed to. The actions are included in development plans, applications and permits.

METHOD 2: Making Cooperation Agreements

Agreements are developed that enhance relationships between AWN and industry or government. The agreements structure communication, ensure commitments are kept and monitor programs and activities. Common components of Cooperation Agreements are listed on page 9 (side bar).

PHASE 4– LANDSCAPE MANAGEMENT

METHOD 1: Supporting the Sustainable Model

AWN supports the NES Strategy for Sustainable Development by forming agreements with industry, sitting on advisory committees, and helping to develop strategies.

METHOD 2: Developing & Influencing Policies

AWN is committed to being an active caretaker of the land. As such, we will influence development of consistent policies for landscape management. We will help develop a traditional and scientific standpoint from which sustainability can be measured.

METHOD 3: Developing Evaluation Programs

AWN will work with industry and government to develop evaluations of our program that assess procedures, outcomes, employee performance, and value added for industry and AWN.

TRADITIONAL AND SCIENTIFIC KNOWLEDGE

Arrows are used to show that the program is an ongoing process that builds upon and continues to include previous phases. Balanced consultation takes into account two apparently opposing concepts: traditional knowledge and scientific knowledge. The integration of traditional knowledge and scientific knowledge can reduce environmental impact and create balance.



AWN Consultation Program Policies & Procedures

The Consultation Program helps our community give feedback to industry on developments. It also allows our community members to be a part of the economic benefits that development provides. Our policies and procedures ensure the feedback is aligned with traditional values and consultation is meaningful.

Consultation Coordination: AWN provides one main contact to facilitate consultation activities. They bridge language and cultural barriers by translating and providing Aboriginal awareness sessions.

AWN Elders: Elder participation is critical to successful consultation. Elders are respected for their community position and considered experts in their field. Presenting tobacco when asking for information shows respect.

Map Review: The type and scale of maps is specified when AWN Elders review proposed developments.

Site Visits: AWN conducts on-site investigations of significant sites that may be impacted by development.

Trapper Consultation: AWN helps resolve trapper concerns as related to development by sharing information and facilitating meetings. We are not involved with negotiation or compensation.

Data Sharing: AWN shares its traditional land use data. This enhances, but does not replace, proponent consultation or any commitment to consult.

Electronic Referral: AWN is part of the Foothills Model Forest (FtMF) Enhanced Aboriginal Initiative, which is piloting a multi-community electronic referral system. The system uses a GIS platform to store community, traditional and cultural data. Industry and government information is also added to the FtMF.

In the event of probable impact, developers are provided with contact information of the affected parties. This process does not replace proponent consultation but enhances it by focusing directly on areas of concern.

COOPERATION AGREEMENT COMPONENTS

Community Relations: When development is on our traditional lands, industry recognizes the special rights and values of the community. Industry provides support to community programs and events to enhance mutual awareness and understanding.

Business Opportunities: When work tenders and contract opportunities arise, industry advises AWN, who provides information about Aboriginal businesses. Industry may commit resources and give advice for general or business plan development.

Employment Opportunities: Industry informs AWN of employment opportunities. AWN provides cultural support to Aboriginal candidates and industry. Industry advises AWN on employment criteria & future trends.

Training: Strategies and goals are jointly formed to develop individual or group employment skills. Industry participates in career days, job fairs, coaching, job shadowing, and mentoring.

Trapping Management: Effective communication with aboriginal trappers or cultural users affected by development is maintained. Assistance with compensation can be provided by industry.

Education and Awareness: AWN and industry support understanding and awareness of each other's business and cultural environments. Integration of development plans with traditional and cultural knowledge is promoted.

Preserving Aboriginal Wisdom: Aboriginal wisdom is the accumulated experience of Aboriginal people making their income from working and living within traditional lands. Industry supports the collection and preservation of Aboriginal wisdom. Aboriginal values are respected when making decisions.

3

PHASE 3 PRACTICES & AGREEMENTS

METHOD 1 : Developing & Implementing Practices

We work with government and industry to develop the capacity and resources to implement integration strategies. Mutually agreeable and appropriate actions are planned to lessen impact. This is done in the planning, construction, operations and reclamation phases of development. These actions are included in development plans, applications, or permits. AWN participates in the following:

- Environmental Impact Assessments
- Socio-Economic Impact Assessments
- Historical Resource Impact Assessments
- Review of Environmental Plans
- License and Permit Applications
- Environmental Monitoring and Reclamation Planning

METHOD 2 : Making Cooperation Agreements

Cooperation Agreements enhance understanding and co-existence, and define a commitment. They set out principles to establish and govern the relationship between AWN and industry or government.

The agreements also structure communication, ensure commitments are kept and monitor programs and activities. Listed to the side are common components of Cooperation Agreements.



4

PHASE 4 LANDSCAPE MANAGEMENT

METHOD 1 : Supporting the Sustainable Model

AWN supports landscape management as outlined in the North East Slopes (NES) Strategy for Sustainable Development. This strategy honors our community values and respects our desire to be responsible caretakers of the environment. AWN actively supports the integrated model by forming agreements with industry, sitting on local and regional advisory committees, helping to develop new management strategies, and developing the Aboriginal Participatory Environmental Monitoring Program.

METHOD 2 : Developing & Influencing Policies

AWN is committed to being an active caretaker, or steward, of the land. Stewardship implies a responsibility in the past, present and future. It applies to all environmental aspects and our relationship with the land. This is significant to Aboriginal people because we have a strong cultural value to preserve the land for future generations.

AWN intends to influence development of provincial policy, guidelines and regulations for landscape management practices. These practices will ensure all projects and developments are evaluated by consistent measures. They will also provide a traditional and scientific standpoint from which sustainability can be measured. Currently, AWN participates in caribou planning and strategy development, as well as data sharing with the Community Development Historical Resources Branch.

METHOD 3 : Developing Evaluation Programs

AWN will continue working with industry and government to develop 'best practices' models from our Consultation Program. This includes an evaluation of the Aboriginal Participatory Environmental Monitoring program. The evaluation assesses procedures, outcomes, employee performance, and value added for industry and AWN.



North East Slopes Strategy for Sustainable Development.

The NES brought together members of the public, industry, and government in a working group to build an integrated approach to sustainability. The strategy outlines six steps to sustainable development:

1. Develop a regional vision.
2. Develop a strategic direction for integrated resource management.
3. Develop a cumulative effects management system.
4. Build an administrative bridge.
5. Build a communications bridge.
6. Learn into the future.

To achieve the NES objectives there must be a genuine desire by industry, government and AWN to work together regionally to manage the landscape. This is especially true because there are no provincial guidelines on Aboriginal consultation. There must be a commitment to integrate traditional knowledge and change the way decisions are made so that the outcomes benefit everyone. The process must be transparent and demonstrated through action.

Pictured opposite page: David Kmet and David MacPhee signing the West Fraser Agreement in February, 2006.

Pictured above: View of the northeastern slopes of the Canadian Rockies, near Grande Cache.



Aseniwuche Winewak Nation of Canada

The success of AWN can be traced back to adherence and respect of our core values. The AWN values were identified by the community and have been ratified by the Board of Directors, the Elders Council and the community as being the foundation and motivation of AWN.

OUR VALUES

Preservation and Protection of the Land

We are caretakers of the environment.

Integrity

We work with the highest level of integrity in all areas.

Unity

We strive for unity among our members and members of the larger community.

Common Good

We work for the common good of all our members.

The People

Elders are the keepers of our language and culture, and our children are the future.



WHO ARE THE ASENIWUCHE WINEWAK?

Aseniwuche Winewak is Cree for Rocky Mountain People. The members of AWN are non-status Indians. They are descended from Cree and Beaver tribes who traditionally lived in Jasper National Park and the Rocky Mountain foothills and intermarried with Nakoda Sioux, Shuswap, and Iroquois tribes who traded and trapped in the region.

Aseniwuche Winewak Nation was formalized in September 1994 to unify the six aboriginal settlements surrounding Grande Cache. In 2001, the Nation became the representative body of more than four hundred individual members, and the corporate members of Cooperatives and Enterprises. Today's Nation is a strong and complete organization widely recognized for progressiveness and achievement.

OUR HISTORY

Archaeological evidence of Aboriginal people in this region dates back thousands of years. In 1907, Aboriginals in the Jasper area were evicted to create the National Park. Many moved to the area near present-day Grande Cache, joining family already there. The People lived a traditional, self-reliant lifestyle until the 1960's. In 1969 the town of Grande Cache was built to facilitate the development of a coal mine. Aboriginal residents were unable to participate in development decisions as they had no legally recognized title to the land or minerals. Many traditional sites, homes and grave sites were destroyed, and a legacy of loss began.

Hunting and trapping resources declined, eroding the traditional economic base and self-reliance. Initially some adapted and obtained labor jobs to earn a living. However, jobs became more technologically advanced. Most of our People did not adjust well to the different lifestyle and value system. We remained on the periphery of local development activities. Issues such as unemployment, widespread social discord, poverty and alcoholism grew.

The community problems arose from a lack of education, training and economic opportunity. We were separated by cultural understanding and geography (designated land areas are isolated). The Aseniwuche Winewak Nation was formed in part to overcome these barriers.

In order to reach self-reliance, AWN has developed a series of three-year business plans. We are committed to developing capacity in the following areas: education and vocational training, adequate physical and social infrastructure, effective administration, viable business ventures, cultural health, and political stability.



Pictured: A Traditional Land Use mapping session in 1999– Shirley Nelson, Doris McDonald and Jane McDonald pinpoint historic and traditional sites on topographic maps.

THE AWN TRADITIONAL LAND USE STUDY

The Traditional Land Use and Occupancy Study was launched in 1998 to preserve our heritage and build capacity for consultation. The study identifies traditional uses, sites, and areas occupied and used by the Rocky Mountain People over time. It provides the data to support Traditional Knowledge.

The study is ongoing, and includes historical and current information and reasonable assumptions for the future. Baseline maps were created with several hundred significant sites and areas identified by Elders and community members. Sites are ground-truthed and global satellite positioning equipment is used to pinpoint the locations. Sites identified include burials, ceremonial and spiritual sites, important gathering and hunting areas, cabins, and areas utilized for other traditional pursuits.

During the process, AWN worked cooperatively with Shirley Nelson, Terry Garvin, and Erik Ellehoj to produce *A Guide to Completing Traditional Knowledge and Land Use Studies for the Canadian Forest Service*. Considerable resources were used to train community interviewers and traditional use coordinators. Community members and Elders invested thousands of hours in interviews, site visits, ground-truthing, and mapping sessions.

A solid partnership was developed with Foothills Model Forest. AWN is a strong advocate of the Enhanced Aboriginal Initiative, a multi-community traditional cultural study. AWN has provided leadership and considerable human resources to the initiative and subsequent referral process.

Financial support for the Traditional Land Use Study came from government, oil and gas, mining, and forestry industries. However, AWN and Aseniwuche Development Corporation (a commercial company operated by AWN) remain the major sponsors of the project. The study consists of an unpublished manuscript, maps, elder profiles, and historical facts, a GIS database, and volumes of archived historical information.



**Aseniwuche Winewak
Nation of Canada**

TRADITIONAL LAND MAP

GRANDE
PRAIRIE

The large area shows the Rocky Mountain
People Traditional Land Use Area

The 7 small white areas indicate AWN Current
Land Holdings, showing each cooperative and
enterprise. The orange rectangle indicates
the area of the Land Holdings map
pictured on the following page.

GRANDE
CACHE

Willmore
Wilderness Park

Jasper
National
Park

JASPER

HINTON

HIGHWAY 40

HIGHWAY 16



British Columbia

Alberta



THE ASENIWUCHE WINEWAK LANDS: Our Current Situation

LAND HOLDING AGREEMENTS

As the map illustrates, our current land holdings are a microscopic remnant of our Traditional Lands. The land holding agreements that exist today are unique in Alberta, possibly in Canada. When the Town of Grande Cache was built, our People did not have clear *Constitutional Status*. The Province simply described the People as “Original Native Settlers”, and organized us into four Cooperative Associations and two Enterprises to hold six small parcels of land.

The land arrangement’s unusual structure has resulted in many of the problems we face today. In a modern economy, wealth is tied to equity, usually in the form of personal property. However, our lands are held communally, not by individuals, so cannot be used as equity. Yet, if we do not hold the land communally it reverts back automatically to the Province, putting our claim to the land in immediate peril.

ASENIWUCHE WINEWAK NATION LAND CLAIM

On September 2nd, 2004, AWN asserted its Aboriginal rights and claimed land and compensation in a Statement of Claim against Canada and Alberta. The statement lists a claim for Aboriginal Title; compensation for mines, minerals and natural resources within our Traditional Lands that were sold by Canada and Alberta. The claim states that Canada’s failure to provide AWN with similar benefits and opportunities as provided to other aboriginal groups is discriminatory. The forced relocation out of Jasper, the impact of the Town of Grande Cache, and our unique genealogy are of particular interest to the claim.

In December of 2005, Canada and Alberta filed their Statements of Defense. Both AWN and Canada/Alberta must have their first lists of evidential documents ready in May 2006 and production of documents must be finished by December 2007. Researchers for AWN will review Canada and Alberta’s documents and submit their own. They will also prepare expert reports for court. Trial is expected to take place sometime after 2007.

THE COOPERATIVES AND ENTERPRISES

The six individual Aboriginal communities in the Grande Cache area are: Muskeg Seepee Cooperative, Susa Creek Cooperative, Grande Cache Lake Enterprise (Kamisak Development), Victor Lake Cooperative, Joachim Enterprise, and Wanyandie Cooperative (East and West). The seven parcels together total 4150 acres.

Membership in the Cooperatives and Enterprises is restricted to the native settlers who settled in the Grande Cache district before the year 1960, their spouses and descendants, from generation to generation.

The land is held communally by members with either an elected Board of Directors or Managing Director. Each Cooperative and Enterprise holds fee simple title to the parcels of land and has the legal authority to manage its own the affairs. AWN works and consults on behalf of each community to ensure a balance between individual groups and the larger community as a whole.



APPENDIX TO PHASE 2: Method 2

ABORIGINAL PARTICIPATORY ENVIRONMENTAL MONITORING

This process is a method of Phase 2 of the AWN Consultation Program (see page 6). The Aboriginal Participatory Environmental Monitoring ensures dialogue and the integration of traditional knowledge. This process allows ground consultation, planning and recommendations to be facilitated, monitored, and measured. It incorporates Aboriginal monitoring and feedback into environmental practices, policies and procedures. Together, AWN and industry select candidates from the Aboriginal community to be trained. The levels of monitoring include: **Entry Level Monitors** who are casually employed as field study observers; **Trained Monitors** who are employed full-time as field researchers; and **Certified Technicians** who assist with developing environmental plans and programs. There are four main steps in the Aboriginal Participatory Environmental Monitoring process. AWN, industry, and government work cooperatively in developing and executing the steps.

Step 1: Reviewing Development Plans and Proposals

The review process includes the following:

- How plans and proposals are reviewed.
- Who is involved and at what stage.
- How traditional knowledge will be integrated into reviews and management practices.
- A clear definition of traditional knowledge, and why it is important in site specific reviews.
- Identification of standards, guidelines and codes.
- Determining a process for larger reviews.
- Meaningful time lines.
- Guidelines for confidentiality of information.
- A process for continual updating and improving the review process, with input from elders and community leaders.

Step 2: Developing a Checklist for Site Assessments

AWN and the industrial developer develop a joint checklist for site-specific referral reviews that includes:

- Reference and site information.
- Physical features.
- Biological features.
- Traditional sites and features.
- Oral history.
- Environmental observations.
- Wildlife observations.
- Other useful information as identified.

Step 3: Developing Guidelines & Standards

Guidelines for the terms and conditions of AWN's response to referrals will be developed. These should incorporate provincial and federal standards and guidelines, as well as industry codes of practice and any additional measures necessary to protect AWN's environmental and cultural values. The guidelines should cover the following:

- Mining and related surface disturbances.
- Oil and gas development and related surface disturbances.
- Forestry and timber salvage operations.
- New access and cumulative disturbances from access roads, pipelines and seismic lines.
- Access restriction, reclamation of access routes .
- Reclamation that may be specific to wildlife habitats.
- Protection of sites, areas, and other elements identified in AWN TLU study.
- Identification of priority zones in AWN's TLU area.

Step 4: Planning Information Management and Human Resources

AWN, industry and government will work together to:

- Link the TLU database into the GIS land information system.
- Ensure the GIS land information system incorporates site-specific spatial land information and is linked with other data forms.
- Ensure GIS land information system can be readily accessed and supports the Review Process.
- Refine downloading and updating GPS, digital voice and photographic imagery data directly to the database.
- Train site assessors adequately in using GPS, digital voice recorders, cameras and other tools for recording and documenting site information.
- Develop a training program curriculum and terms of reference for environmental monitors.

glossary of terms

ENGLISH	CREE	LITERAL TRANSLATION
Coal	Kaskitehkan	A piece of black substance, ie. coal
Consult	Kakwecikemowewin or kakwecihkemowin	Take everything into account
Consultation	Tipahakasiwewin	To recognize, to give notice of
Emergency Plan (Evacuation)	Kwayatasinahikatek tapasiyamowasinahikan	Something that is written that says how to run away/ escape
Environment	no equivalent	
Environmental Impact Assessment	Isitawiskamak sakow (askiy) oyakicikewasinahikan	Supports the bush with an assessment paper
Flare	Kásaskitek	The thing that burns
Forest	Sakaw	Bush
Gas	Pimiy	Grease
Gas Plant	Pimiy ittos kew kamik	Grease working house
Government	Okeymana	The place of the leaders or bosses
Integrated Resource Management	Mamawē kasoniyawakite kihk kapimpayītahk	Managing all the monetary-value things
Liaison	Kawīcīyātoskemak kawitatoskemak	Person who supports the ones who work
Map	Askiy wasinahikan	Land paper
Meeting	Mamawapowin / easapik	Gathering
Office	Masinahikewikamik	The writing house
Oil	Pimiy	Grease
Petroleum	Askewipimiy	Earth Grease
Pipeline	Pimiy ohci kapimapekamak	The way (or trail) the oil flows
Reclamation	Kāwe tapi kwayaskosita	To put back together properly
Resource	Soniyawakitek kikway	Things that have monetary value
Science	no equivalent	
Sustainable	Kākīkiy cetakahk	To be always in existence
Traditional knowledge	Kayas mācihowin kiyisketamowin	Knowledge of our old ways
Gas/Oil Industry Representatives	Pimiywinewak or mīwenewak	Grease people
Gas /Oil Well	Pimiy manohikakan	Grease drilling rig
Gas/Oil Drilling	Pimiy monahikewin	Grease drilling activity

Comments From Our Partners

"AWN always had a plan and got done what they said they would do."

"AWN should be the poster Aboriginal organization... they are the organization we are all praying to be linked up with."

"AWN's reasonableness in dealing with agencies and government made people interested and willing to go the extra mile."

"AWN has developed a calculated strategy to go about things in a cooperative and collaborative manner—based on the values and character of the leadership. They are somewhat unique in rolling up their sleeves and getting to work."

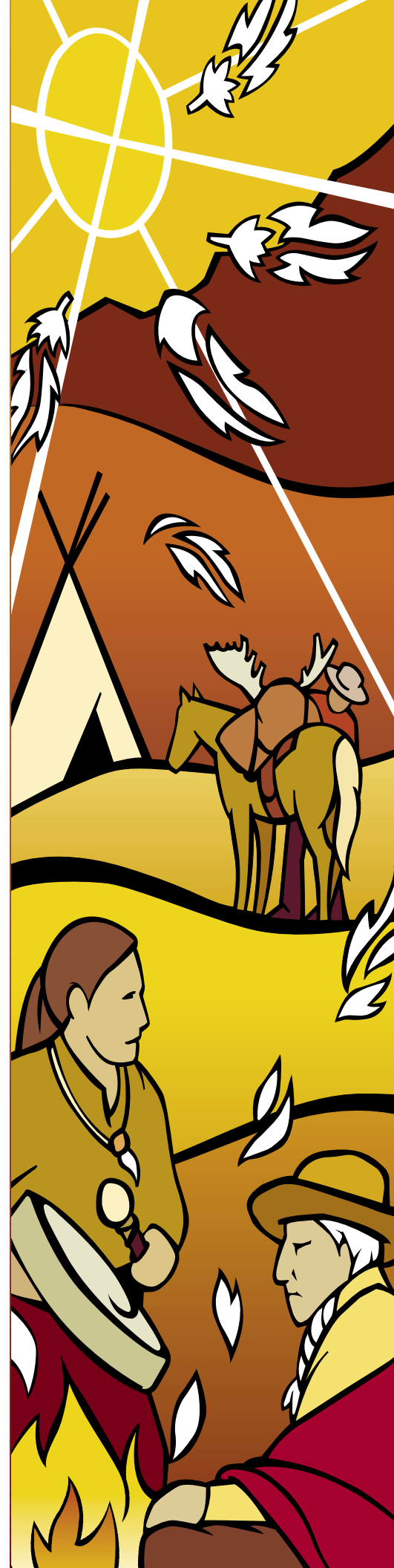
"Other contractors play little games—AWN just doesn't do that — they are above board in all respects."

"AWN's professionalism rivals that of any other organization."

"There is integrity and openness. They are bright, ask questions, try stuff, and tell you when they screw up."

"There is a sense of satisfaction in working with them— they recognize what is valuable and then do something about it."

Extracted from *The Qualitative Evaluation of Capacity Development Initiatives: Aseniwuche Winewak Nation*, by Pieter F. de Vos





Aseniwuche Winewak Nation

We are the Rocky Mountain People; caretakers of the earth.

Not long ago, our People were a natural part of ecosystems, just like the wolf or caribou. Traditional life was maintained in this area until about 1965. Some still live it today. This intimate relationship with the environment defines who we are. Cumulative, inherent understanding was passed down through countless generations: this is our Traditional Knowledge.

We no longer depend on hunting & gathering, but the land still sustains us. And we are not alone in our need. All Albertans, and all future generations, depend on the land. As science struggles to understand the vast complexity of the natural world, the importance of Traditional Knowledge is emerging. We wish to share knowledge with other users of the land, and work together to create sustainable land practices.

The Alberta government requires consultation with Aboriginal communities who may be impacted by development. ***Living In Two Worlds: A Balanced Approach to Aboriginal Consultation*** is a dynamic process that helps build relationships between developers and aboriginal communities. By sharing information and knowledge, Aboriginal and development needs become integrated, and more sustainable land-use models are created.

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