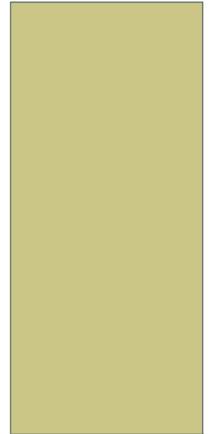


Idle “K”No”W” More: The Prequel

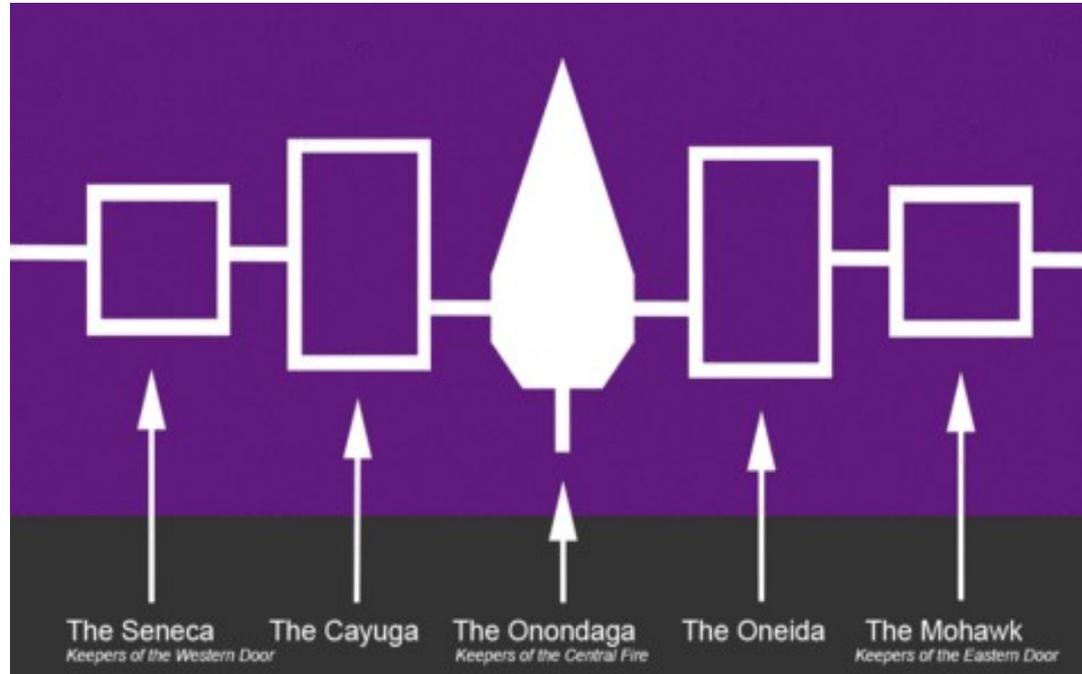
Address to the CFUW: Quebec Chapter, April 2013



Outline

- Introduction
- The Great Law of the Haudenosaunee
- The Two Row Wampum
- The Numbered Treaties
- The Indian Act
- The “Civil Rights” Movement of the First Nations
- The James Bay and Northern Quebec Agreement, 1975
- The Constitution of 1982
- Le Plan Nord
- The Idle No More Movement and Chief Theresa Spence
- Conclusion

The Great Law of the Haudenosaunee



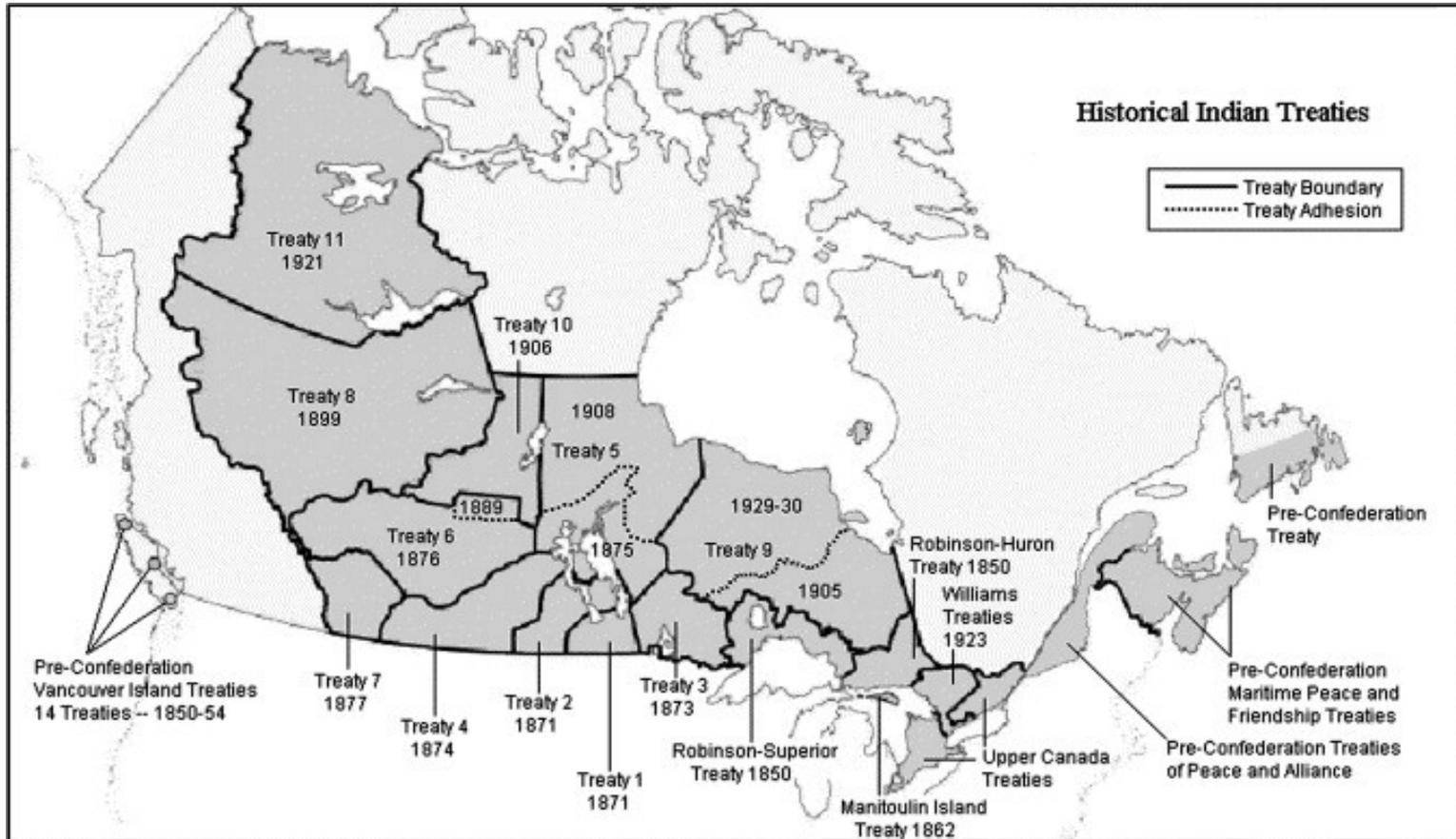
First Nations were complete, sophisticated, and organized societies at the time of contact with Europeans. The Great Law of the Haudenosaunee is just one example of Aboriginal world-views.

The two row wampum



The Two Row Wampum is an example of Haudenosaunee diplomacy and has come to represent, for many First Nations in Canada, the relationship between them and the settler society represented by the federal and provincial governments.

The Numbered Treaties



The Numbered Treaties were signed between the First Nations and the Crown (federal and sometimes provincial) from 1871 to 1921. For the federal government, they were the means whereby they gained complete sovereignty over Aboriginal lands and title. For the First Nations, they were the means whereby, they agreed to share their lands with the settlers in exchange for cultural protection and social assistance.

We are all Treaty People



We are all Treaty People. While the numbered treaties do not cover the whole of Canada, there are very few places left where there are no treaties between the Crown and the First Nations within Canada.

The Indian Act



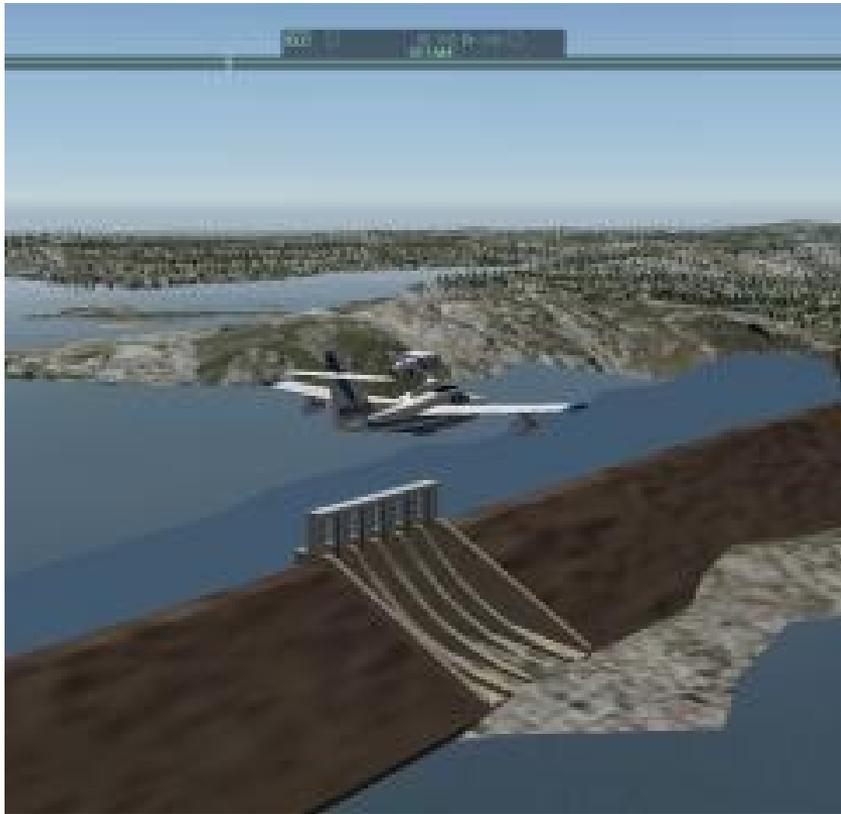
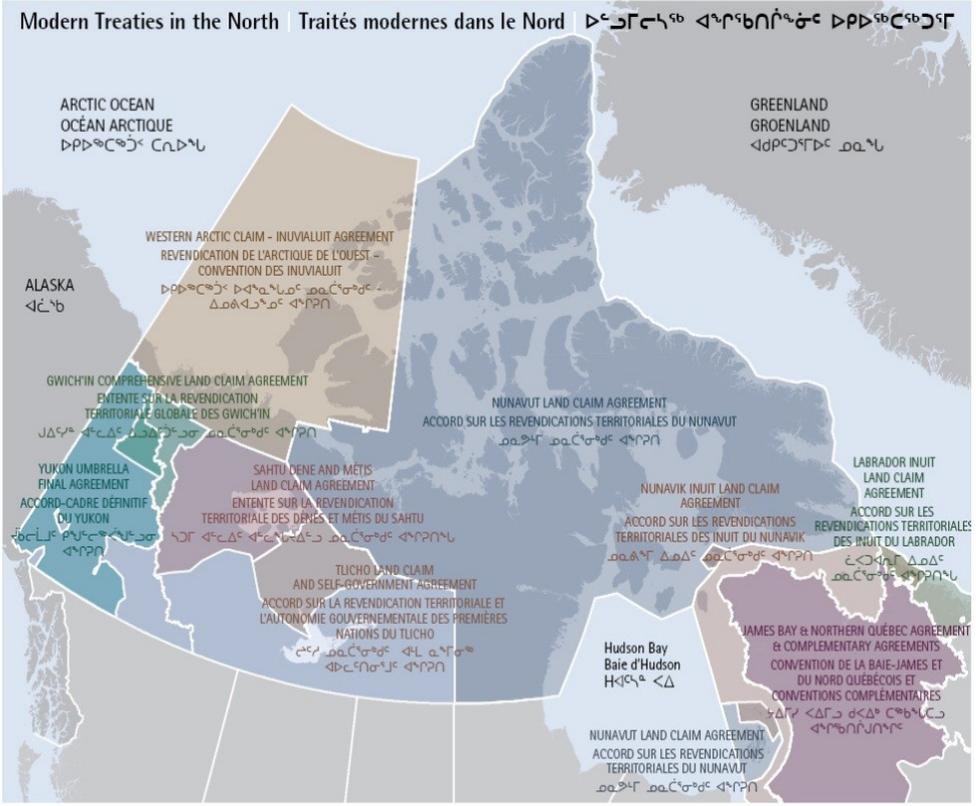
The Indian Act, first passed by the Canadian government in 1876, represented their attempt to “govern” the First Nations, from “cradle to grave.” It represented the complete colonization of Aboriginal Peoples and had particular impacts upon children and women.

The First nations 'civil rights' movement



When Pierre Trudeau, through Jean Chretien, presented a White Paper on Indian Policy to the House of Commons in 1969, the First Nations reacted against it, believing it to be the latest attempt at assimilating Aboriginal People into mainstream Canadian society. In response, the Alberta Indian Chiefs presented the Red Paper which, among other things, called for a return to the Treaties as the basis for a relationship between the government and themselves.

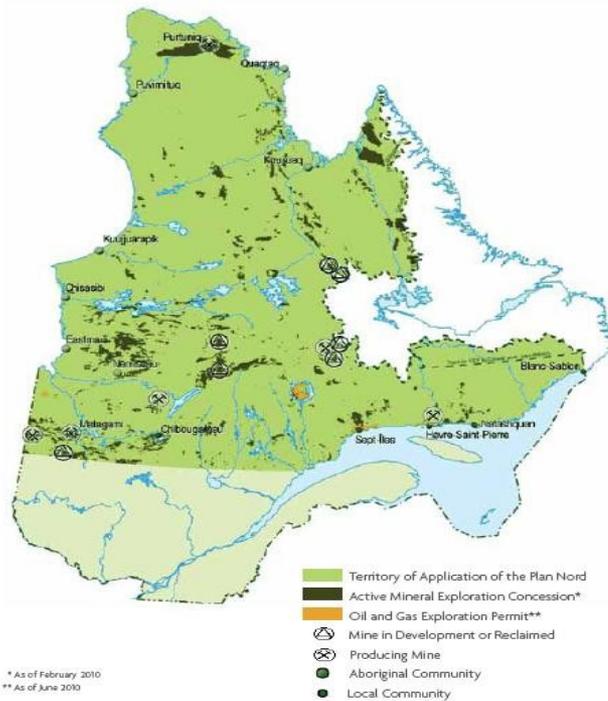
The JBNQA, 1975



The JBNQA represents the first “modern” treaty signed between the First Nations and Canada. It was also the first land surrender treaty/agreement recognized by the Quebec government.

Le plan nord

MINING, OIL AND GAS RESOURCES



Le Plan Nord is an elaboration of the JBNQA and is designed to represent a partnership between the Quebec government and the signatory Cree and Inuit in the development of the north's resources. Both sides will share in the benefits of that development but the Aboriginal Peoples will have culturally guarantees.

The idle no more movement



Women founded the movement and continue to participate in it. The movement also has its allies within non-native society, particularly those interested in environmental protection. Notice the two row wampum in the second picture.

Chief Theresa Spence



Chief Spence became associated with the Idle No Movement and represented the social justice aspect of the protest. She also represents a point of tension between the First Nations and the “taxpayers” who are concerned that their money is not being well-spent.