

**A People Without History Is Like Wind In The
Buffalo Grass Sioux**

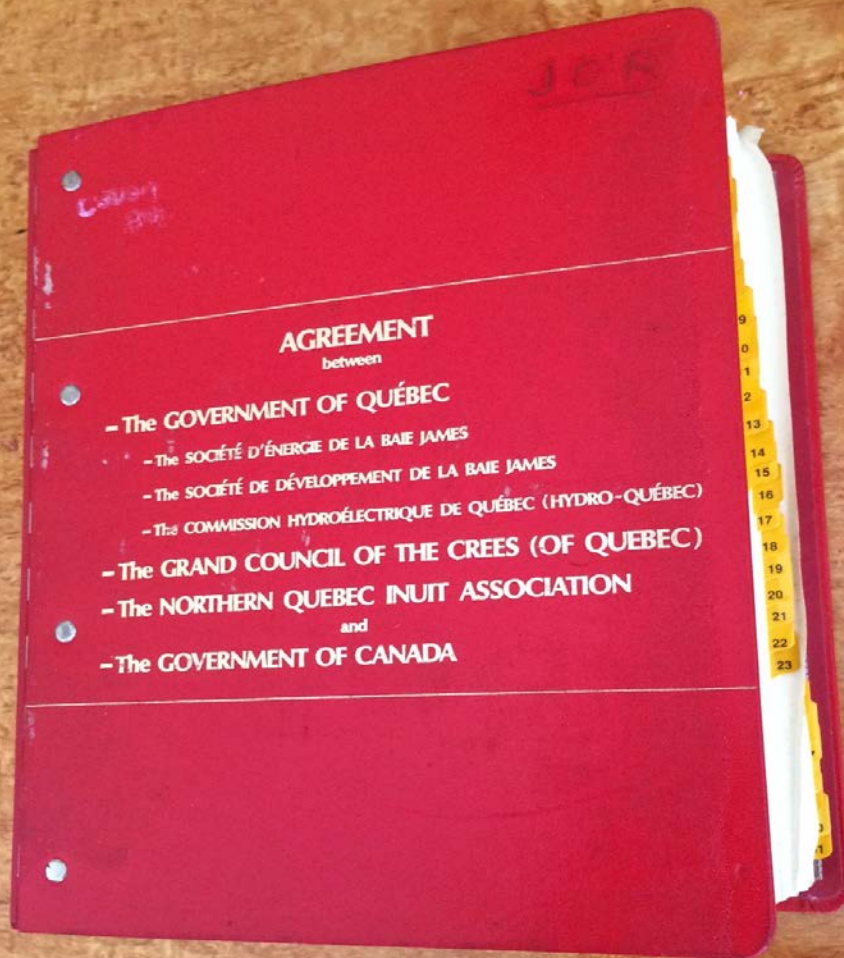


Brief Account of

**EEYOU/EENOU JOURNEY FOR SOCIAL JUSTICE :
RECOGNITION, PROTECTION OF RIGHTS AND NATION-
BUILDING**

**All stories of history are about the activities of people.
Ultimately history belongs to the people who created it.**

Social justice and Eeyou/Eenou Nation-Building



On November 11, 1975, the James Bay and Northern Quebec Agreement – a modern-day Treaty – was signed by representatives of Eeyou/Eenou, Inuit of Northern Quebec, Government of Canada, Government of Quebec and certain crown corporations such as Hydro-Quebec . This historic Treaty was negotiated and signed about forty (40) years ago.



Social Justice and Eeyou/Eenou Nation-Building



What is the James Bay and Northern Quebec Agreement?

Why was it negotiated and signed by the representatives of the Eeyou/Eenou of Eeyou Istchee, Inuit of Northern Quebec, Governments of Canada and Quebec and certain crown corporations like Hydro-Quebec?



Social Justice and Eeyou/Eenou Nation-Building



In order to know and understand the importance of the James Bay and Northern Quebec Agreement, we need to know who we are, what happened, what are most important for us as individuals, families, communities and as a people and nation and what are our responsibilities as a people and nation. And what did the governments and Hydro-Quebec want?



Social Justice and Eeyou/Eenou Nation-Building



We are Eenou/Eenouch.

Nuuchemii Eenouch are the inland people and there are presently four (4) inland Eenou communities.

And we are Eeyou/ Eeyouch.

Wiinbekwe Eeyouch are the coastal people and there are presently five (5) Eeyou communities.



Social Justice and Eeyou/Eenou Nation-Building

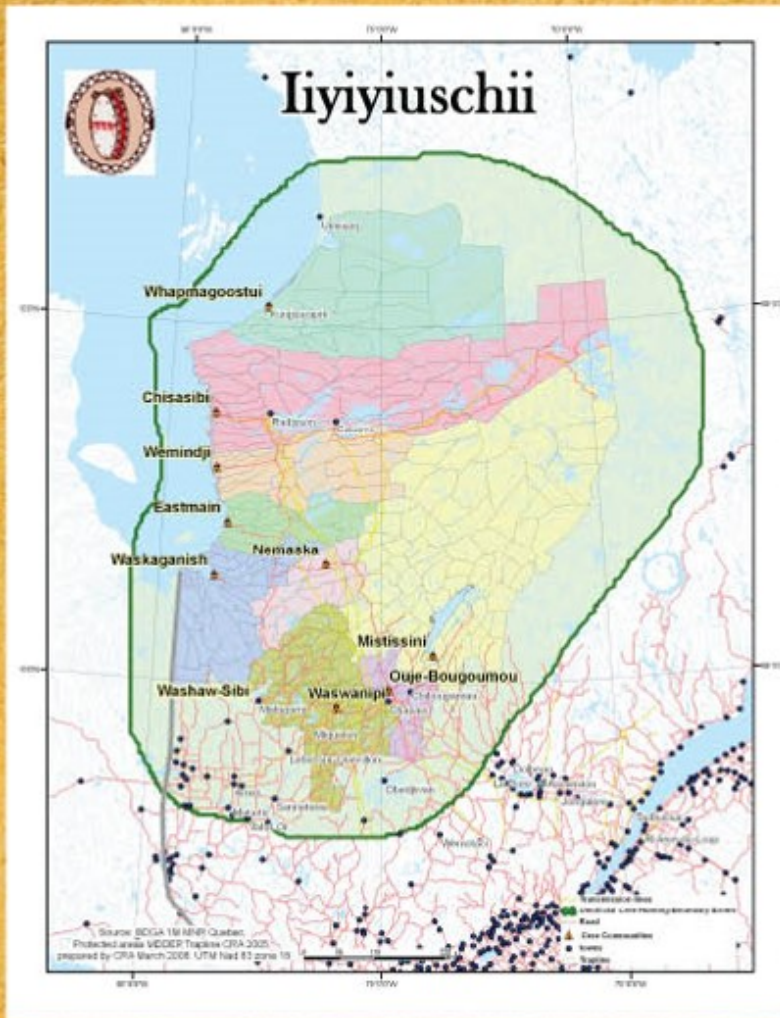


James Bay

What are important to Eeenouch/
Eeyouch are individuals, families,
people, communities, identity,
values, culture, way of life, history,
heritage, spirituality, education,
well-being, governance,
Eeyou/Eeenou traditions and laws,
rights and the land with its
waters, trees and animals.



Social Justice and Eeyou/Eenou Nation-Building



The most important heritage of Eeenouch/Eeyouch is their land that they call Eeyou/Istchee.

Eeyou/Eenou consider themselves as the custodians, stewards and guardians of Eeyou Istchee.

Social Justice and Eeyou/Eenou Nation-Building

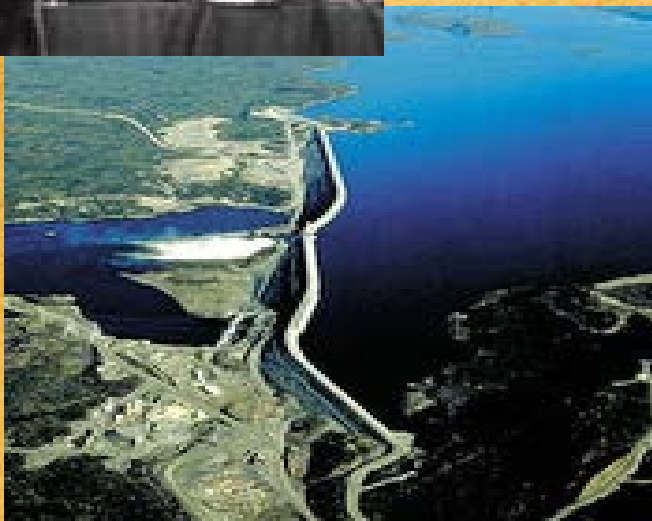


The present generations of Eeyou/Eenou of Eeyou Istchee are the descendants of Eeyou/Eenou who inhabited, occupied and governed Eeyou Istchee millennia before the arrival of European peoples.

In 1975, we were a population of about 6,000 people.



Social Justice and Eeyou/Eenou Nation-Building



On April 30, 1971, Premier Robert Bourassa of Quebec announces plans for the “project of the century” – a \$6 billion hydroelectric power project in the James Bay region - the largest such development undertaken in North America. Eeyou/Eenou of Eeyou Istchee were not consulted by Quebec on this proposed mega project planned for construction and which would flood major Eeyou/Eenou hunting territories within Eeyou Istchee.



Social Justice and Eeyou/Eenou Nation-Building



“The Great Flood”



Social Justice and Eeyou/Eenou Nation-Building



June 29, 30, and July 1, 1971- First meeting of the Eeyou/Eenou Chiefs and leaders in Mistissini. (In Eeyou/Eenou history, this was the first time Eeyou/Eenou Chiefs met together to discuss Eeyou rights and issues.)

IGNATIUS LARUSIC



Social Justice and Eeyou/Eenou Nation-Building



June 29, 30, and July 1, 1971- In this first meeting of the Eeyou/Eenou Chiefs and leaders in Mistissini, the Chiefs and leaders decide to oppose the James Bay Hydroelectric Development Project as one people and one nation with one voice.

IGNATIUS LARUSIC



Social Justice and Eeyou/Eenou Nation-Building



The Governments of Canada and Quebec and Hydro-Quebec ignored and refused to meet the Eeyou/Eenou Chiefs and leaders to discuss the James Bay Hydroelectric Development Project. The governments denied the rights of Eeyou/Eenou of Eeyou Istchee. Hydro-Quebec proceeded to build the James Bay Hydroelectric Development Project.

Social Justice and Eeyou/Eenou Nation-Building



1971-74: The James Bay Energy Corporation builds the 'James Bay' highway – a major 620 km paved highway from Matagami to the site of a major and biggest dam of the hydroelectric development project – LG2. This major highway opens up Eeyou Istchee



Social Justice and Eeyou/Eenou Nation-Building



Eeyou talk about Eeyou Istchee, their way of life, rights and aspirations.

Eeyou of Eeyou Istchee decide to pursue court action to protect Eeyou/Eenou rights, Eeyou Istchee and to stop the construction of the James Bay Hydroelectric Development Project.



Social Justice and Eeyou/Eenou Nation-Building



April 5, 1972 – Eeyou/Eenou Chiefs and leaders initiate legal action to stop Quebec's James Bay power project. The Inuit of Nunavik join the legal proceedings. The court case becomes Quebec's longest case at the time.



Social Justice and Eeyou/Eenou Nation-Building

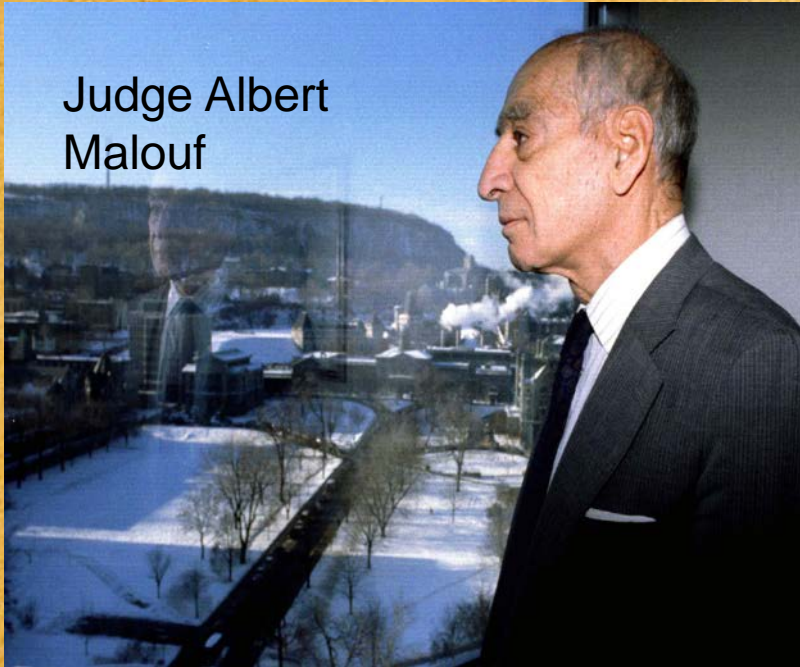


Eeyou/Eenou hunters were instrumental and essential in the court proceedings to explain Eeyou/Eenou way of life and the use, occupation and governance of Eeyou Istchee.



Social Justice and Eeyou/Eenou Nation-Building

Judge Albert
Malouf



November 15, 1973: Judge Albert Malouf renders his historic decision in favour of Eeyou/Eenou of Eeyou Istchee (as well as the Inuit of Nunavik) and orders work on the James Bay Hydroelectric Development Project to stop on the basis of Eeyou and Inuit rights. This court decision was a major victory for the recognition of Eeyou/Eenou rights.



Social Justice and Eeyou/Eenou Nation-Building



While Quebec and Hydro-Quebec appeal the judgment of Malouf, on November 29, 1973, Premier Bourassa proposes a settlement to the Eeyou/Eenou and the Inuit and designates John Ciaccia as Quebec's special representative and negotiator.



Social Justice and Eeyou/Eenou Nation-Building



Eeyou/Eenou talk about Quebec's offer to settle the dispute over land and the James Bay Project.

Eeyou/Eenou of Eeyou Istchee reject the offer and decide to pursue recognition and protection of Eeyou/Eenou rights through Treaty negotiations.



Social Justice and Eeyou/Eenou Nation-Building



In Eastmain, Eeyou Istchee, August, 1974, Eeyou of Eeyou Istchee decide to establish the Grand Council of the Crees (of Quebec). Chief Billy Diamond becomes the first Grand Chief.

Under the Grand Council of the Crees (of Quebec), the negotiations continue for a treaty that would permit a modified James Bay Hydroelectric Development Project and most important... recognition and protection of Eenou/Eeyou rights.



Social Justice and Eeyou/Eenou Nation-Building



What was the vision of the Treaty-Makers and leaders of Eeyou in the early 1970s?

This vision was largely aimed to change and improve the socio-political situation of Eeyou...that is improve the world and lives of the Eenou/Eeyou people.

How and what needs improvement depends on the socio-political situation of the Eenouch/Eeyouch in the 1960s and early 1970s.



Social Justice and Eeyou/Eenou Nation-Building

Education and School Situation before the JBNQA



Moose Fort Indian Residential School



Shingwauk Indian Residential School



Indian Residential school days – Eenou language and culture was considered irrelevant

Schools and Education under the exclusive control of the Federal Government



Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s

Waswanipi Post



On June 15, 1965, the HBC store closed and the Waswanipi Eenouch left the old post of Waswanipi. The Waswanipi Eenouch dispersed throughout their traditional hunting territory and lived within towns like Matagami, Miquelon, Chapais and Senneterre.

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s



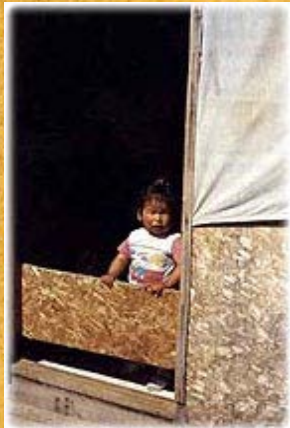
August, 1970 – The HBC store closed and the Nemaska Eenouch under duress left the old Nemaska Post and were dispersed in the communities of Mistassini (now Mistissini) and Rupert's House (now Waskaganish)



Old Nemaska Post Site

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s



The Ouje-Bougoumou Eenouch did not have a community and lived in small encampments of shacks and tents within their traditional territory often near the town of Chibougamau. “Dore Lake” was one such encampment.



Consequently, in 1971, Eeyou of Eeyou Istchee, with a population of about 6000 people, lived in 6 rudimental settlements. (Great Whale, Fort George, Paint Hills, Eastmain, Rupert’s House and Mistassini)

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s

Mistissini - 1968



The 6 Eeyou communities did not have adequate housing, water and sewage systems. The communities were isolated without access roads and communicated by radio. (Only Mistassini had a gravel access road.)



The Eeyou bands functioned separately as the Eeyou had not, until 1974, established the Grand Council of the Crees (of Quebec).

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s

Mistassini in the 1960s



Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in early 1970s – Mistassini in the late 1960s



Mistassini Eenouch did not have adequate housing and were without sewage and water and electricity

Social Justice and Eeyou/Eenou Nation-Building

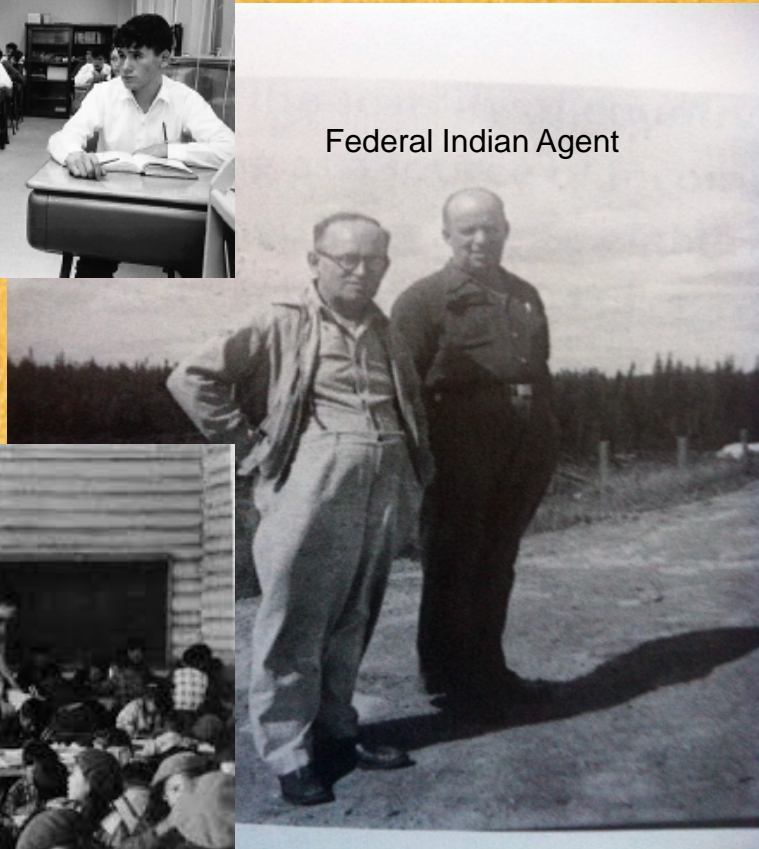
Socio-political Situation of Eeyou in 1960s and early 1970s



Hunting, fishing and trapping on Eeyou Indoh-hoh Istchee constituted the traditional way of Eeyou life. But the Eeyou right to hunt, fish and trap was not recognized by Canada and Quebec. Consequently, Eeyou were charged for alleged illegal hunting (i.e. spring hunting of geese was not permitted by federal law.) Game wardens raided Eeyou hunting camps.

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s



Canada and Quebec did not recognize aboriginal rights such as the inherent right of self-government. Services and programs such as education, health, and community development were under the exclusive control and administration of the federal government. Eeyou local government was supervised, controlled and restricted by federal legislation and the Department of Indian Affairs.

Social Justice and Eeyou/Eenou Nation-Building

Socio-political Situation of Eeyou in 1960s and early 1970s



The Government of Quebec was increasingly promoting and demanding the development of natural resources (forests, minerals and water) within Eeyou Istchee without consultation with and consent of Eeyou. In 1971, Hydro-Quebec commenced the construction of the James Bay Hydroelectric Development Project without Eeyou consultation and consent.

Social Justice and Eeyou/Eenou Nation-Building

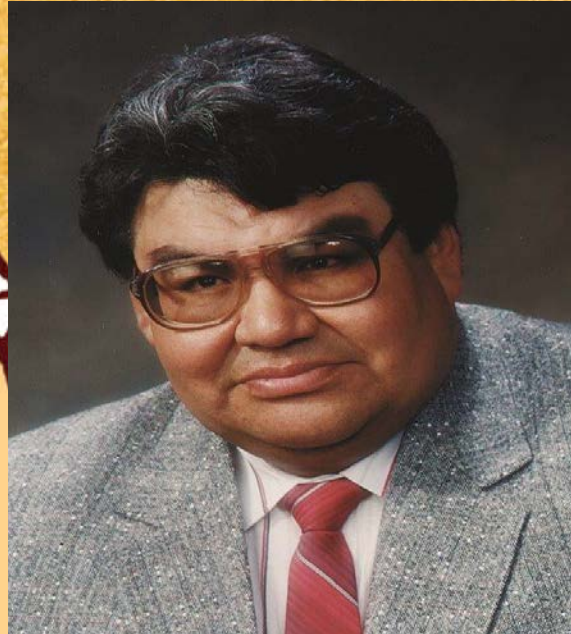


The vision of the Treaty-Makers and Eeyou leaders back in the early 1970s was based on a strong desire and will to change and improve the social, political and economic status and situation as reflected by Eeyou history, collective experiences and state of the Eeyou Nation and people at the time.

Consequently, Eeyou leaders embarked on a journey for social justice.



Social Justice and Eeyou/Eenou Nation-Building



This journey and vision of the Treaty-Makers and Eeyou leaders is also about empowerment of Eeyou and nation-building with a particular mission to seek recognition and protection of Eeyou rights.



Social Justice and Eeyou/Eenou Nation-Building



In accordance with its constitutional responsibilities and policies, Canada had to settle Eeyou land claims and protect its interests. Quebec wanted a settlement to protect and maintain its territorial integrity, jurisdiction and interests. Hydro-Quebec wanted to build the James Bay Hydroelectric Development Project.

Social Justice and Eeyou/Eenou Nation-Building



November 15, 1974: The Agreement in Principle between Native parties (Eeyou and Inuit) and the Governments of Canada and Quebec and certain crown corporations is signed. This Agreement in Principle provides for a year of negotiations between the parties for a final agreement (which was to be known as the James Bay and Northern Quebec Agreement).



Social Justice and Eeyou/Eenou Nation-Building



PHOTO: COURTESY OF THE NATIONAL ARCHIVES OF CANADA

**November 15, 1973:
Grand Chief Billy
Diamond, Charlie
Watt, President of
the Northern
Quebec Inuit
Association and
government
officials at the
signing of the
Agreement-in-
Principle.**



Social Justice and Eeyou/Eenou Nation-Building

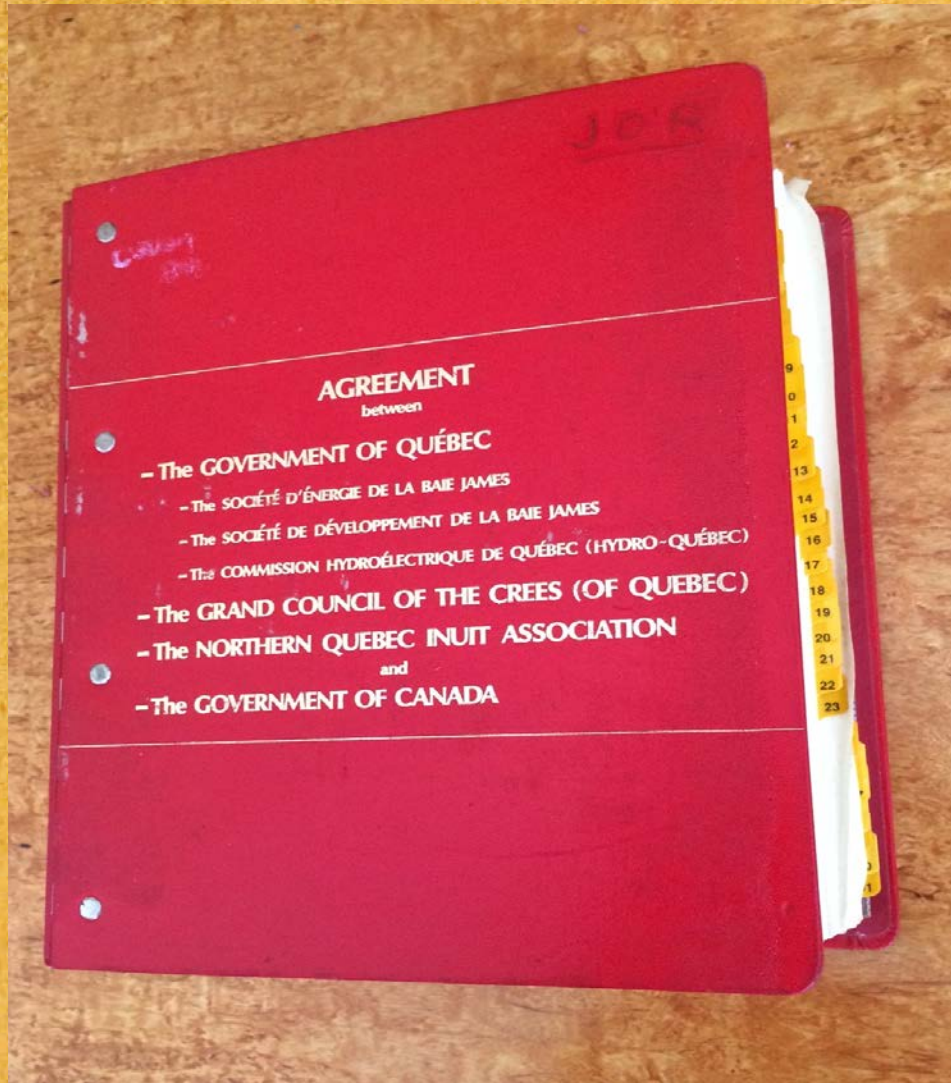


On November 11, 1975, Grand Chief Billy Diamond signs the James Bay and Northern Quebec Agreement while government officials who also signed the Agreement watch.

PHOTO: COURTESY OF CANAPRESS PHOTO SERVICE



Social Justice and Eeyou/Eenou Nation-Building



Now what is the meaning and importance of the James Bay and Northern Quebec Agreement (JBNQA) for Eeyou/Eenou of Eeyou Istchee, Government of Quebec, Government of Canada and Hydro-Quebec?



Social Justice and Eeyou/Eenou Nation-Building



For Canada and Quebec, the JBNQA meant the settlement of the Eeyou/Eenou land claims and governance of the territory in Northern Quebec and the opening up of Eeyou Istchee for the development of natural resources. For Hydro-Quebec, the JBNQA meant the construction of a modified James Bay Hydroelectric Development Project in Eeyou Istchee.

Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the James Bay and Northern Quebec Agreement (JBNQA) is a charter of Cree rights...such as hunting and fishing rights and the use and occupation of Eeyou Istchee.



Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the James Bay and Northern Quebec Agreement (JBNQA) is a charter of Cree rights...such as local government and Cree Nation Government.



Social Justice and Eeyou/Eenou Nation-Building

**For Eeyou, the JBNQA
Is a charter of Eeyou
Rights such as Eeyou/
Eenou control of
Education and schools.**



The Cree School Board, formally established in 1978, took over the provision of education from the governments of Canada and Quebec

**The Council of Commissioners of the Cree School Board,
at its first meeting of July, 1978, in Eastmain, Eeyou Istchee,
takes over the operation of the schools of both the
federal and provincial governments and declares by resolution
that “Cree shall be the language of instruction in the schools
under the jurisdiction of the Cree School Board.”**



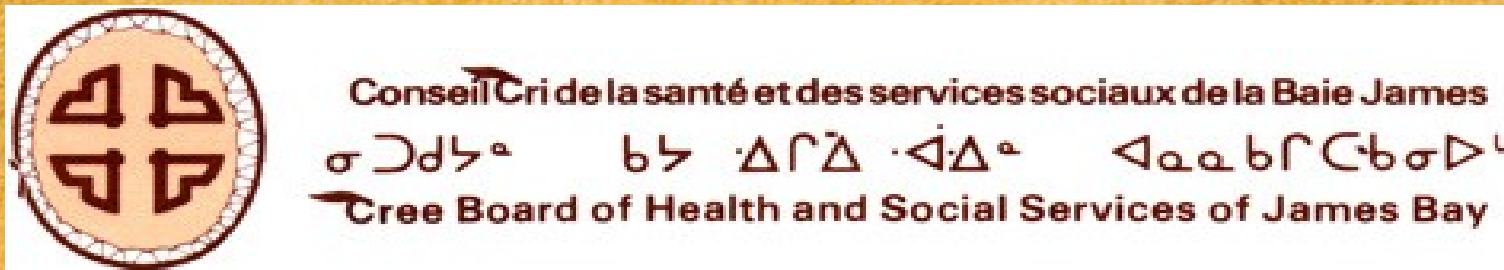
Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the JBNQA is a charter of Cree rights...such as Eenou/Eeyou control of Education and schools...the CSB constructed new schools including secondary schools.



Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the JBNQA is a charter of Cree rights...such as Eenou/Eeyou control of Health and Social Services.



The Cree Board of Health and Social Services (CBHSSJB) is established in 1978 for the administration of health and social services for all persons residing in the Cree communities. The CBHSSJB took over these responsibilities from the Governments of Canada and Quebec.



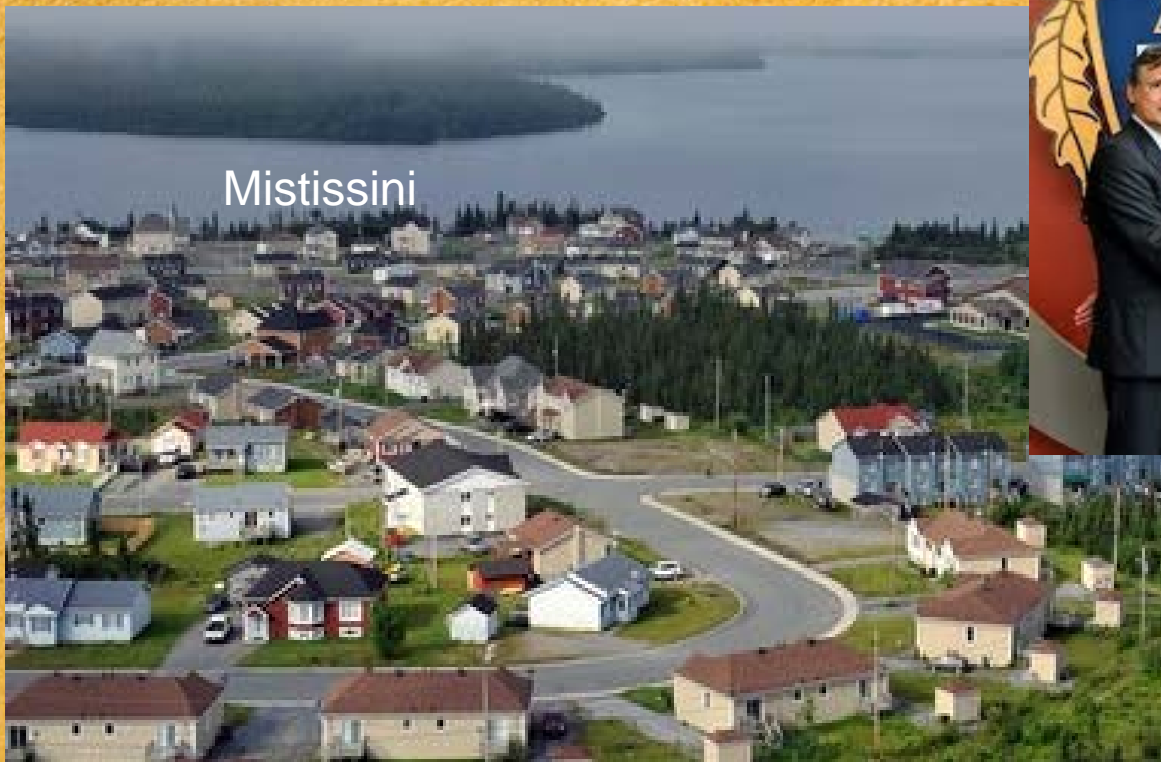
Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the JBNQA is a charter of Cree rights...such as Eenou/Eeyou control of Health and Social Services as the CBHSSJB constructs new clinics in the Cree Communities.



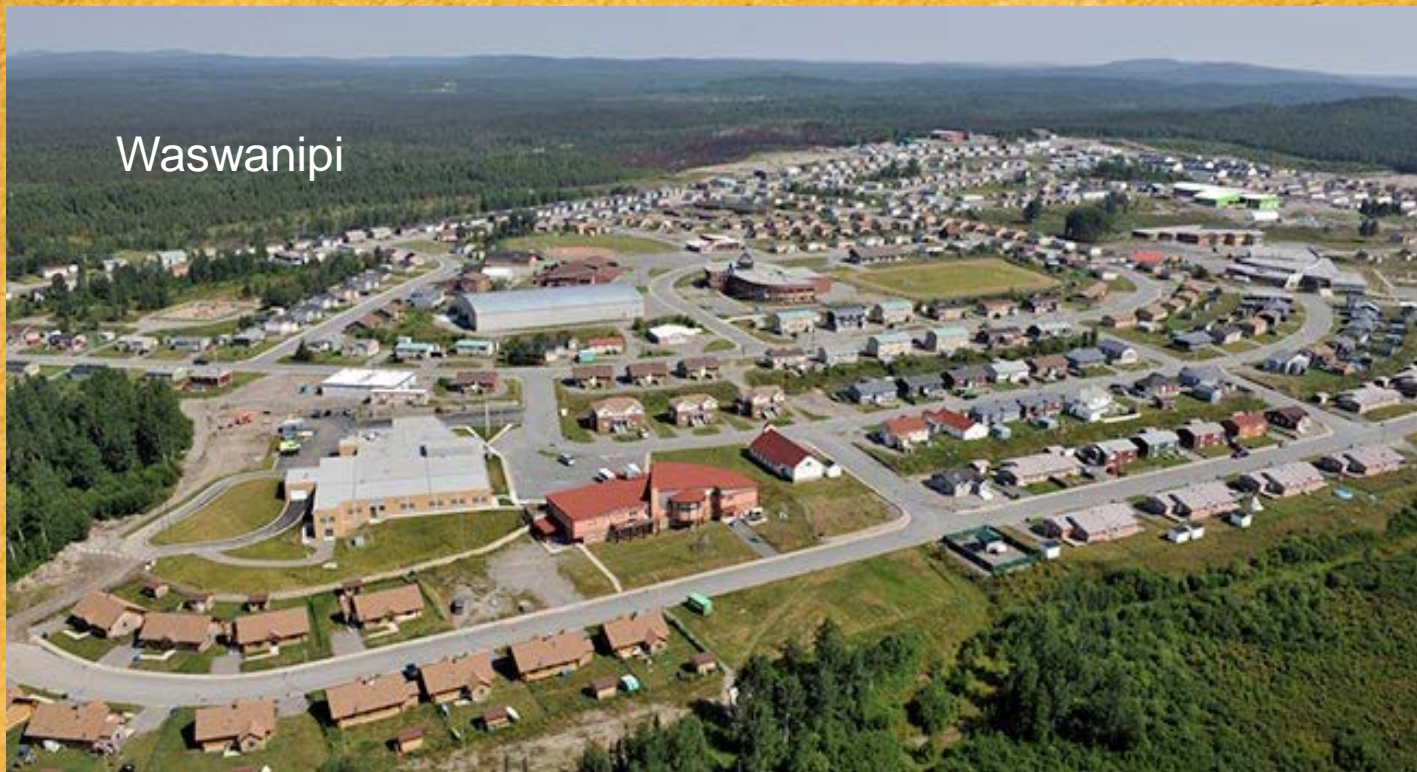
Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the JBNQA is a charter of Cree rights...such as community development with water and sewage systems and electricity and social development such as the Eeyou/Eenou Regional Police.



Social Justice and Eeyou/Eenou Nation-Building

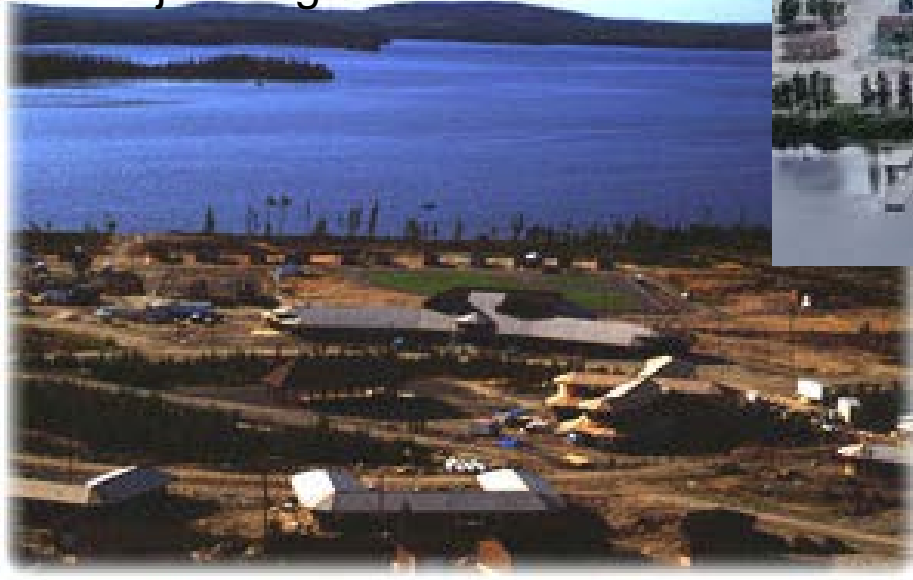
For Eeyou, the JBNQA is a charter of Cree rights...such as establishment and construction of the new Eenou community of Waswanipi...



Social Justice and Eeyou/Eenou Nation-Building

And the establishment and construction of the new Eenou communities of Nemaska and Ouje-Bougoumou.

Ouje-Bougoumou

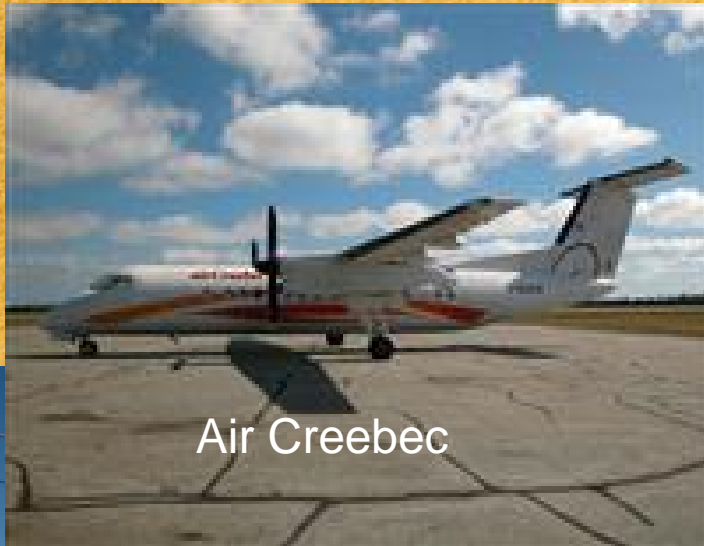


Nemaska



Social Justice and Eeyou/Eenou Nation-Building

For Eeyou, the JBNQA is a charter of Cree rights...such as economic development, Eeyou businesses and employment.



Social Justice and Eeyou/Eenou Nation-Building

In 2016, Eeyou/Eenou of Eeyou Istchee consist of about 18,000 people living in nine (9) communities (The Washaw Sibi Eeyou are planning their community.)



Cree Nation of Chisasibi



Cree Nation of Eastmain



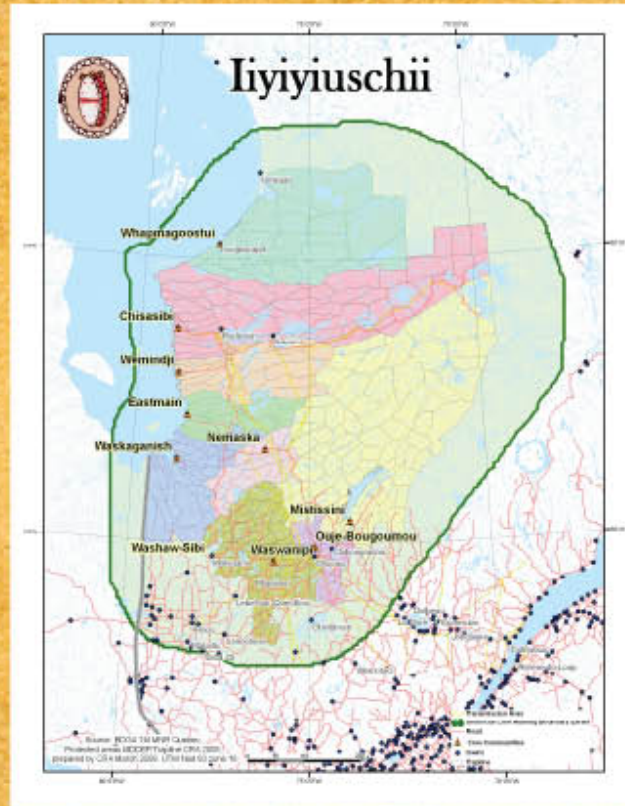
Cree Nation of Mistissini



Cree Nation of Nemaska



Ouje-Bougoumou Cree Nation



Cree Nation of Washaw Sibi



Waskaganish Eeyou First Nation



Cree Nation of Waswanipi



Cree Nation of Wemindji



Whapmagoostui First Nation



Social Justice and Eeyou/Eenou Nation-Building



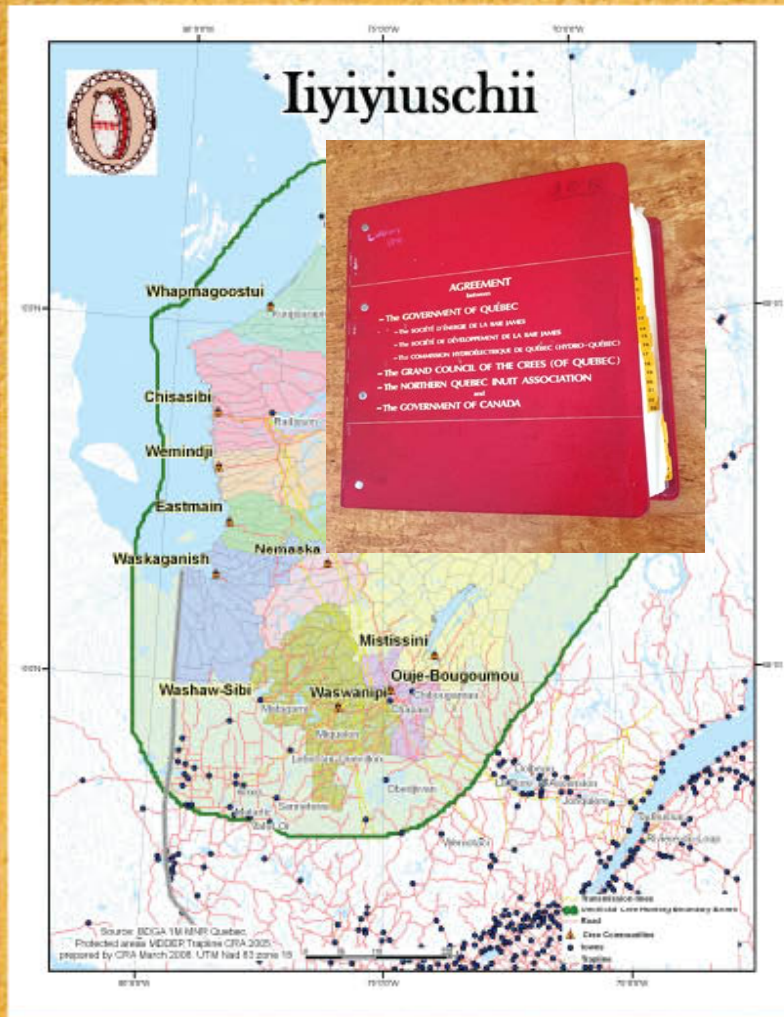
The Eeyou/Eenou Nation of Eeyou Istchee have the tools to continue nation-building through effective learning, training and education.

We need to maintain social justice within our society and communities.



Social Justice and Eeyou/Eenou Nation-Building

Eeyou/Eenou Nation of Eeyou Istchee needs qualified and educated people to achieve and maintain effective governance and administrative of our institutions within our communities, community and economic development.



Social Justice and Eeyou/Eenou Nation-Building



Eeyou/Eenou of Eeyou Istchee have the tools and means to enable Eeyou/Eenou to attain the qualifications and competencies to become a successful contributor to the Cree Nation and society at large and to become masters of our own destiny, and contribute to the building of a strong Cree Nation.



Social Justice and Eeyou/Eenou Nation-Building

And as the pursuit and maintenance of social justice and Eeyou/Eenou nation-building continues...



**the choice of your
path and your
contribution is
YOURS!**

