

The social impacts on the people of Pimicikamak have been devastating and are too numerous and serious to get into any detail in this presentation; however I will attempt to mention a few:

- The land has been damaged; the water is no longer clean because of water fluctuations and land erosions and from low and extreme water flows at the reversal from the historical natural water flow,
- The traditional lifestyle (trapping, fishing and hunting) and values of the people of Pimicikamak has been destroyed,
- The state of the health of the Pimicikamak people has been weakened and destroyed,
- The traditional foods once enjoyed by the people of Pimicikamak and made them healthy are no longer available,
- The unhealthy water affects the unborn; many young women do not carry their babies for the full term, and those babies who are born have birth defects and complications,
- Many families especially young women relocate to the urban centers due to the despair and lack of housing in Pimicikamak; recently one of our young woman went missing and was found months later, she was killed by a serial killer,
- Many families move to the urban centers due to health reasons and they die and that's the only time they get to go home,
- The visions of the families of the Pimicikamak people have been damaged with despair, depression, hopelessness and painful emotions caused by the loss of our connection to the land,
- The land is part of the relationship with the "self" and with a "balance" comes "wellness" and we have lost this,
- The people of Pimicikamak are suffering from mental illnesses because of their ecological, environmental catastrophes experiences and of the reversal of historical state norms,

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- When the people in the south experience negative ecological environmental impacts like the Flood of the Century (1997) and 2011, there is a great outcry and an uproar and their floods are short lived while Pimicikamak has to live with the reversal of ecological damages for over 37 years,
- Our youth continue to endure the despair of painful emotions, significant conflicts and losses; Pimicikamak has lost many youth to suicide,
- While there is an increase of despair and misery with Pimicikamak people and at the other end the oppressors (Manitoba Hydro) revenues keep growing,
- Pimicikamak has lost many of their people to drowning while navigating in the lakes and rivers,
- Our land and resources are no longer respected and appreciated and we can no longer continue to learn and teach the ways of our traditional survival skills,
- Our people have lost their connection to the land and water which are the essence of spirituality and if this connection is damaged and other social problems will prevail,
- The Northern Flood Agreement is supposed to benefit the people of Pimicikamak, 37 years later, the NFA did not eradicate mass poverty for Pimicikamak people, instead the mass poverty, destruction, despair and hopelessness has increased.

For over 500 years of federal legislation: controlling the lives of First Nations, land and water and First Nations will idol no more and that indigenous Revolution is here for the Federal Government to honour and fulfill the First Nations Sovereignty to protect the land and water. The spirit and intent of the treaties will be restored.

Thank you for your time and listening to me, on behalf of women's council and all of my fellow women in my territory of Pimicikamak First Nation.

In regards,

Flora Jane Ross

Women's council

The Sovereign Nations of Turtle Island now known as Canada

Our sovereign nations were first known as the Indian people, then Native people, then Aboriginal people, the First Nation people or the Indigenous people. Whether, how we were labeled we had **Our Inherent Rights**, - those rights and responsibilities were given to us as Original Peoples of this Land by our Creator. We were given Original Instructions, Original Sovereignty and how to live a good life.

As the Sovereign Nations of this land we talked our languages and were living our cultures. We had our families and took good care of them. We always had our communities and successfully lived off our own lands. We were self-governing, self-sustaining and we were capable of taking care of ourselves. We lived off the land and always respected our land. We made our own laws that governed us. We had our own traditional education system. We prayed and gave thanks to our Creator each day and were beating our drums.

The newcomers who were arrogant people came to this land and wanted to become Lords and Masters of this land of the Sovereign Nations. These newcomers wanted to make the best deals with our people as long as it favored them. The newcomers wanted to become rulers of our land and the desire to reduce and wipe out our people. The newcomers viewed our people as primitive. The newcomers wanted our people to do things that are not in their genetic make-up.

Beginning 1701, our ancestors/grandfathers made treaties with the British Crown and to encourage peaceful relations between our people and the newcomers. Treaties were signed to define the respective rights of our people and government to use and enjoy lands that our people traditionally occupied. The Treaties were agreements to share – not sell the land: “For as long as the sun shines, the grass grows and the water flows”. In 1763, Provision of Treaty Process with the Crown gained access to Indian Land and resources, First Nations secured the guarantee of survival and protection of their nationhood – their way of life. Over 70 historical Treaties were negotiated with First Nations between 1701 and 1923 in Canada. Modern Day treaties are still being made today.

In 1840's – 1996 the Indian Residential Schools were started in the 1840's and the last residential school closed in 1996. The residential schools were run by the christian churches. The churches provided the instruction and administered the federal government's policy of assimilation. The residential schools removed children from their families and homes; these children were removed under the disguised of improvement through false education and christianity. The residential schools were meant to “to kill the Indian out of the children” or “to civilize the children”. English policy was in place so the children were not allowed to converse in the First Nations languages. Many students suffered mental, emotional, physical and sexual

abuses during their stay. These children were stripped of their dignity, culture, language and their identity as indigenous people. Some children never went home for they died in the residential schools. To this day families do not know why their children died.

In 1876, was the beginning of the Indian Act as defined by the Federal government? It included the definition of an Indian, the development of reservations, and attacking the historic status of indigenous women. Indian Act, a Federal government's legislation is a sham that separates and alienates the original owners of this land and does not allow simple dignities the First Nations' peoples deserve. In the 1945 – 1950's, Day Schools were started by the Federal government and mainly for elementary students. Older students had to leave their home, families and reservations to go to schools throughout the province.

In 1969, the Federal government took control of the Indian residential schools. The White Paper, under Prime Minister Pierre Elliot Trudeau xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx.

In 1972, Indian Control of Indian Education presented by the National Brotherhood with principles that advocates First Nations parents to have a greater choice in their children's education.

In 1972 – 1980's, Local Control of First Nations education became available to First Nations. The federal government provided the funding and the First Nations were responsible for hiring, curriculum and administering Indian Affairs educational policies.

The recent Omnibus Bill C-45 (October 18, 2012) Jobs and Growth Act (2012), a total of 64 Acts/Regulations is a fast-tracked legislation that will affected our Nations. This new changed legislation on environmental protection is seen as a direct attack on Aboriginal Treaties, Rights and Titles. This is seen as an attempt to terminate our Sovereignty, Inherent and Treaty Rights. These impact Treaty Rights, Title, Lands, and Waters, Environment, and Future generations: **The Future Belongs to Our Children.**

Although Many First Nations (2012) are now educated, standing in unity and in National solidarity we should continue to work collectively and collaborating. Indigenous peoples should also learn about the Federal and Provincial government's structures and processes.

Indigenous peoples should be educating themselves and their people about their Inherent Rights, Jurisdiction and Governance, Sovereignty and Nationhood, Treaties and Treaty Rights, histories, Political Territorial Organizations, Indian Act and Idle No More.

We have to call on the Federal Government of Canada "to uphold the Honor of the Crown as it was committed in the Treaties with Indigenous Nations", "to step away from the disastrous strategy it has embarked upon us and to enter into negotiations.

For over 500 years of federal legislation; controlling the lives of First Nations, land and water and First Nation rights; First Nations will Idol No More and that Indigenous Revolution is here for the Federal Government to honor and fulfill the First Nations Sovereignty to protect the Land and Water. The spirit and intent of the treaties will be restored.