

Hello fellow Creators. My name is Peter Dexter Quaw, I am a Traditional Chief of the Klheidli Dene –based out of Prince George, BC. I attended Lejac Residential School on Fraser Lake and can say that I managed to survive and lead a fairly normal life.

As Native people, how do we know what normal reality looks like. Our historical and traditional form of reality was interrupted and placed aside formally upon Confederation of Canada. We became and still are, Wards of the Canadian Federal Government.

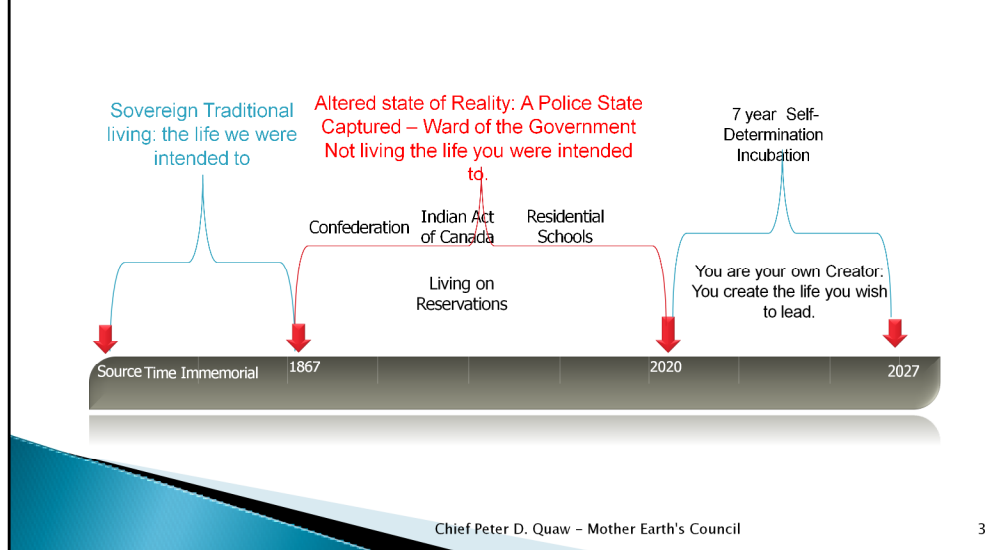
I have developed a “*system and process*” that will help all of our people in their natural right and quest for “*self determination*.” The model will give hope to all of our Native people across Canada because a “BLUEPRINT” will be developed for each native person in Canada, and subsequently, for each tribe in Canada.

Through this process, we can debrief our people from the numerous impacts, we can train our people in the ways they wish to attain a quality way-of-life, we can establish SPIRITUAL ECONOMICS to develop entities that will offer employment and businesses to facilitate a quality way-of-life. A quest for certainty.

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# The Contact Timeline



Our traditional people welcomed the English and French to our territories because it is the native people's mindset at the time and todate, to offer help and assistance in any way to people in need.

The good nature of our people became our demise. From contact in 1492 were able to maintain our separate and distinct way-of-life, but could not stop the overflowing funnel of people to our territories. So much people came that we were soon outnumbered and succumbed to the Canadian Government formally in the year 1867.

Now began 151 years of legal coercion that is sustained and promoted negative methodical physical and spiritual abuse to our people. As a result, our individual and community fabric were torn from us that left us destitute.

## Who we were prior to non-native contact

- Self-Determining
- Self-Governing
- Independent
- Spiritual : Honor, Respect & Integrity
- Organized
- Live as one with Mother Earth
- Long-term thinking: 7 generations (350 years)

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Who we were prior to contact had been seasoned and sifted through since time immemorial. We lived with Mother Earth and was aware of the interconnected of all things that were created. Our people formalized spirituality into any and everything seen and unseen.

We lived with “Honor, Respect and Integrity” as a backdrop to our interaction with all of the Creator’s creations and with other human beings.

This is how we are viewed by people other than North Americans; deeply spiritual peoples.

We as Native peoples of the year 2020 can initiate steps that can and will bring back the setting that will, over time, return us to our role of looking after Mother Earth and being deeply spiritual people once more.

## Who we are now after contact

- ▶ Not Self-Determining: Subject to the Indian Act and the Canadian Government of Canada
- ▶ Not Self-Governing
- ▶ Not Independent
- ▶ Not Spiritual
- ▶ Not Organized
- ▶ Not live as one with Mother Earth
- ▶ Not Long-term thinking, rather, short term of 2 years.
- ▶ And, still Wards of the Canadian Government todate

# Canadian Confederation

## The Indian Act 1876

- ▶ The 1876 Indian Act consolidated all existing legislation that covered First Nations and their relationship to Canada. The Act was designed to protect the land that First Nations still had left to them. But, under the act, title to the land still belonged to the Crown, which would administer the land on behalf of the First Nations people through the representative of the Minister of Indian Affairs (the Indian agent). A Reserve was deemed "*Crown Land set aside for the use of a Band of Indians.*"
- ▶ The theme throughout the new Act remained that of "assimilation" and "civilizing" of the Indians. Their Indian status was regarded as a temporary stage on the road to assimilation. They were expected to settle down and learn to become farmers.
- ▶ The Indian Act of 1876 essentially made "*Status Indians*" wards of the Crown, and regulated their lives. Restrictions ranged from rules about how they would elect leaders to how their children would be educated and how their estates would be dealt with after death. Our people were allowed virtually no self-governing powers. Our sovereignty was set aside.
  - ▶ [http://firstpeoplesofcanada.com/fp\\_treaties/john\\_fp33\\_indianact.html](http://firstpeoplesofcanada.com/fp_treaties/john_fp33_indianact.html)

The legal coercion of all Native people in Canada began in Canada upon Confederation and the development of the master assimilation model, the Indian Act.

# Sustained Impacts for 151 Years

## The Indian Act

- Made it against the law to practice any form of Traditional Governance such as the Potlatch.
- Placed on small reservations of land and needed a permit from the Indian Agent to travel anywhere off the Indian Reserve.
- Live on communities on the Indian Reserves with no children for 10 months of the year

## Residential Schools

- Forbidden to speak our language – severe beatings if we did
- Attend Mass every day
- Beaten and bullied by the Priests and / or, brothers often on a daily basis.
- Beaten, tortured and demoralized in class because we were considered dumb.

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Have you heard of historical terrorism in Canada on a sustained basis for 151 years? Have you lived in a Police State in Canada? We as Native people knew our place and when we didn't, the Governments, the Police, the Politicians, the Bureaucrats and the Religious groups made sure we maintained our place

The negative impacts caused to our society as a whole, were practiced and sustained on a daily basis. Our time was never our time anymore.

As a consequence of the atrocities committed to myself and to other Residential School survivors, developed severe and sustained, Post Traumatic Stress Disorder or PTSD. That is, on steroids.

According to mental health professionals, post-traumatic stress disorder is a mental condition that results in a series of emotional and physical reactions in individuals who have either witnessed or experienced a traumatic event.

We as students as a result of confinement and beatings succumbed. Our parents and all of those other parents across Canada, suffered severely and immensely because, there were no children in the villages for 10 months of the year. There was no joy, no laughter, and no future. You think they were impacted because of this? The problems for our people with Residential Schools were just the tip of the Indian Act policies.

# The taskmasters

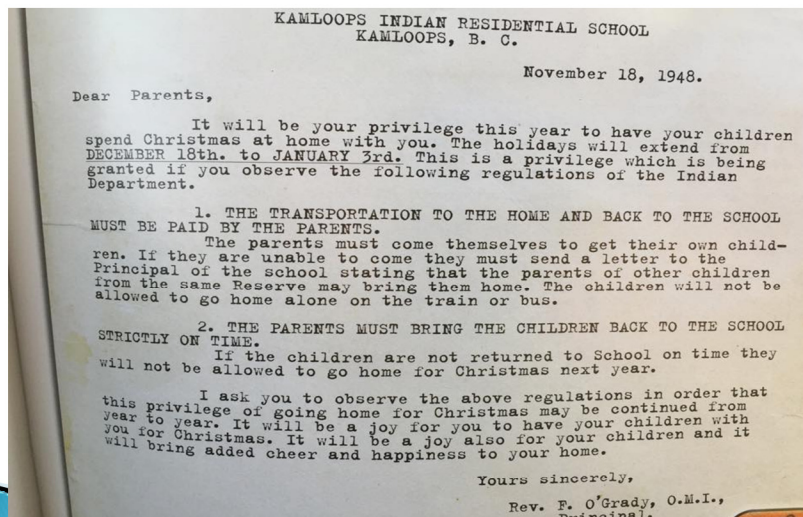
## *The Goal of Residential School*

*"We instil in them a pronounced distaste for the native life so that they will be humiliated when reminded of their origin. When they graduate from our institutions, the children have lost everything Native except their blood."*

- Bishop <sup>St.</sup>Vital Grandin, 1875

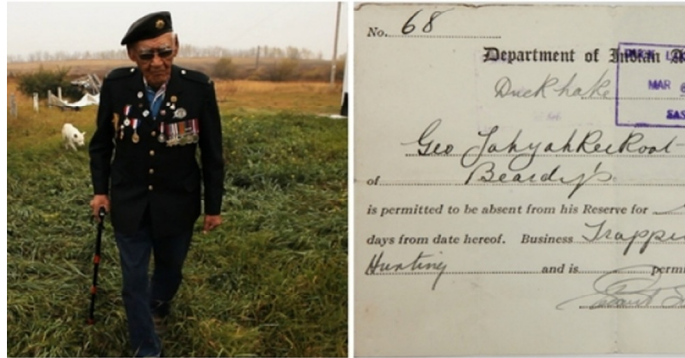


# Confinement: Residential School and Christmas



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## Legal Confinement: Indian Affairs Pass to leave the Reserve.



## The solution: A holistic spiritual approach

- ▶ For any individual or tribe to move forward, it must both take stock of where it is, where it came from and, where it wants to go. I believe the path to self-determination begins with a "*Community Assessment*" that involves all the members of the tribe as the decisions they make can and will affect the generations yet to come.
- ▶ The assessment process begins with a series of interviews with all community members whether they are 14 in the traditional sense or of contemporary voting age.
- ▶ The questions asks members about their concerns and their opinions on communities goals, residential schools, social abuses, education, training and perspectives related to self-government, treaty making, and economic development.
- ▶ The results are then analyzed and an in-depth report is published in a clear, accessible language for each individual. This report subsequently becomes vitally important as a tool, giving accurate information about the individual and community need to solve specific problems and, achieve overall community goals as they move forward. In effect, it is their individual and community blueprint that will form their future efforts and not by an elected body elected under the Indian Act.

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My proposal is to address the demoralizing damage impacted to our people by approaching and interviewing every individual native who has attended Residential Schools and their children, and their children's children.

The individual will tell their story about attending a Residential school, how they have been impacted and what they would like their future to look like.

The dream is that every Native person is heard in Canada, and can have a quality way-of-life. That is, by working with each individual, develop an INDIVIDUAL BLUEPRINT of their future.

For each tribe, the individual results are combined to form the COMMUNITY BLUEPRINT.

This is and will be self-determination. That right was taken from us 150 years ago.

## **The solution: A holistic spiritual approach**

The process is about “*entrusting or empowering the community members*” to help themselves. By asking them to participate and answer questions from a holistic questionnaire, will help that person see the past, the present and the future.

The premise is: “...*life is a chain reaction of events and circumstances positive and negative and if you don't plan for them, you will continue reacting.*” Reacting causes all sorts of problems because you are not familiar with it and should you not have a plan to act on, will continue the negative reactions.

The Creator gave us the ability to be our own Creator and create the life we would like to lead. A plan enables you to look into your future and see the positive and negative aspects and set strategies to overcome the parts you do not like nor desire. You have one life you are living, you deserve a good life:

**YOU ARE YOUR OWN CREATOR.**

***“The interviews and consequent report serve the purpose of holding a mirror to the community in order to see their collective understanding of who they are and where they wish to go.”***

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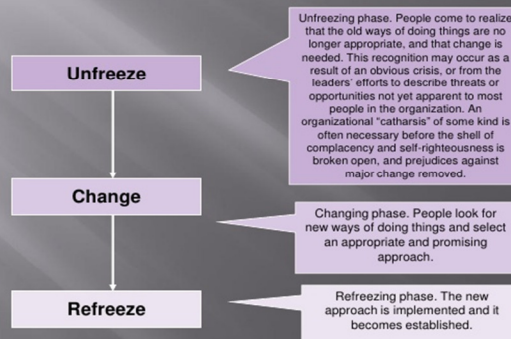
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In our traditional societies, EVERYBODY has a say in village life and no one mocks or scorns them for their input. The belief is that you are your own creator, so EVERYBODY had a say in village affairs. Our view as native people has been historically, long term: 7 generations or, approximately 350 years.

This is not so when you live under the Indian Act where each council is changed every 2 years. That meant it would change the workplan and policies for the tribe for the preceding 2 years. There was and still is, no continuity for self-determination.

# Necessary Change Model

## Kurt Lewin's Change Model



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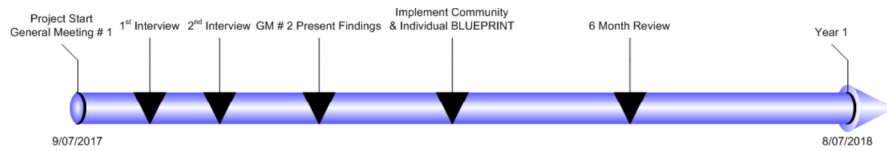
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When our communities are plagued with problems, there is no community reset button like our computers have when there is problems. When your computers go wrong, you can always reset it back to the manufacturers standards. This would be ideal but there are no community reset buttons.

*"We are addressing change, change on a Nation wide basis here; every native person in Canada. There is not a selected few that were impacted by government policy, we were all as a whole, severely impacted."*

In order for change to take place for the native society across Canada, Social Psychologists such as Kurt Lewin,s Model of Change suggest that change is feasible and possible through a 3 phase method. We all are given great magic by the Creator; *"You are our own Creator and you can create the life you wish."*

## The new Timeline: Detailed measurement begins.

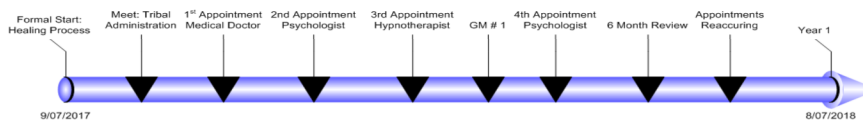
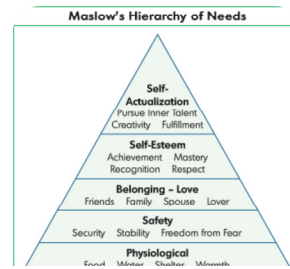


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This is the start of the new timeline on the interview process, the General Meeting where the results are given back, the start of each individuals BLUEPRINT, and, the start of the community BLUEPRINT.

# Developing individual blue prints



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This is what the individual's path would look like on their way to healing. As it is a 7 year plan, the line would include education, training, a full-time job, own their own business and own their home rather than rent.

What does the average Canadian have and makes as income per year? The minimum target for each native individual would be what the average Canadian earnings would be.

The questions would cover every facet of their life: culture and language, economic development, education, training, health, social programs,

All of the members of the tribe will attend workshops in person, or, on-line. These workshops will review each subject area contained in the community blueprint. In this manner, all of the issues will be dealt with. As the individual attends each workshop, he/she becomes aware of the issues and is able to contribute their knowledge.

## Developing community blueprints

- ▶ Developed by combining all the responses from individual questionnaires.
- ▶ All members need to attend community meetings and workshops to help prioritize the results from the workplan.  
EG: Workshops on Economic Development etc.
- ▶ By developing a Community Blueprint band councils do not need to think of what they will focus on, they will focus on the Community Blueprints and identified priorities.
- ▶ The band councils new perspective will facilitate the overall workplan.
- ▶ By working to an overall agreed upon plan, certainty can and will be created for the individual and tribe as a whole.



# Shift in mindset

This is extremely important in order to begin the systematic healing process of all our people across Canada. We now have "**Indian Act**" minds, geared to who gets in as Council and not help the community as a whole.

Our leaders must set aside their pride and differences and work as a whole. We can heal ourselves but we must give ourselves time to do so. The Councils of the tribes will have to redo and rethink they way they do business.

The Indian Act forced us to vote and any time you vote, there are always losers. As a loser, you never ever get to have a say in the tribes business because you lost. You wait 2 years and try again but this time because of your promises, your family/people get in. Who wins?

Each tribe can explore contemporary governance opportunities but must incorporate "traditional beliefs and values" and the formalization of "Honor, Respect and Integrity."

ALL NATIVE ORGANIZATIONS ON AND OFF THE RESERVE will work with the blueprints and all native people regardless of where they come from, is treated with velvet gloves. They are there to service the overall blueprints for individuals and community blueprints.

The tribes across Canada on a selected day will immerse themselves on a "*self-determination incubation program*" for a 7 year period. All will be debriefed and people need to be together and not divided.

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There must be a shift in the mindsets with our Indian Act band councils. We cannot keep the "*same old, same old*" as it has kept our people in a political vacuum. The process is designed to keep us apart and is puzzling why our people stay with the system. I'm sure you all have heard the news about tribes across Canada that are in great and dire trouble.

# Benefits

Among the many benefits of this process are:

- ▶ Individual and Community Certainty
- ▶ Maximum community input.
- ▶ Determination of community understanding of and commitment to community collective issues.
- ▶ Ability to track membership views over time in a precise and succinct manner. Developed so that the entire system and process is measurable.
- ▶ Updated demographics, addresses, and phone numbers.
- ▶ All issues become measurable over any length of time.
- ▶ Stops community infighting
- ▶ More importantly, it establishes a base for the community members to build upon utilizing "Traditional and Contemporary" measures to advance themselves.
- ▶ The results from the community assessment is that the community and its membership start to ACT on issues versus REACTING which as we know, causes problems that continue to hold the community back and not realize all the potential it has

*"Why advance yourself if you cannot tell  
and measure how you got there."*

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# The End

- ▶ Our people have been subjected to Canada long enough. Canada cannot help us unless we can specifically point out what has happened to the people they legally subjected.
- ▶ Canada will not volunteer to right the injustices that are still continuing to impact our people.
- ▶ Each individual native person of Canada must come together for once to begin a self-determination process that can and will be achieved; that is, under our terms which are non-negotiable.
- ▶ Through the self-determination model, all native people in Canada will be involved.
- ▶ Through the self-determination model, we as a collective will provide our certainty for generations yet to come...

*OPPORTUNITY: The Creator gave us the ability to be our own Creator and create the life we wish to lead"*

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What do I wish to say here????

# Spiritual Economics

## BC Native Crown Corporation

155,020 First Nations people in British Columbia will have one share each.

FOOD

CULTURE

HOUSING

EQUIPMENT

BANK

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The day that Mother Earth's Council has a Million plus members, and we call for a meeting with Canada, this is a part of the package that will be presented. The only way we can make money to facilitate a quality way-of—life for all of us is to establish Crown Corporations. In this manner we focus on the area's we all need to help with a quality way-of-life . As you can there is employment created in each Province when we actualize each business.

# Spiritual Economics

## BC Native Crown Corporation

Food	Cultural	Housing	Equipment
Green Houses Summer Crops Stores Trucking Delivery	Construct Arena Year round Tourism Singers and Dancers	Pre-Fab & Modular Plant. Logging Trucking Supplies	Farming Logging Municipal Mining

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When the Crown Corporations are established, we need to purchase our products to fill them so our objective is work with all the villages so that they can establish businesses in the areas identified under the headings. The Mother Earth's Council will purchase all items made such as food and food that is organic and chemical free. For those that wish to get into clothing manufacturing, Mother Earth's Council will help establish this form of economic development in an economic incubation. That means we work with you until your management is operating 100% and your income exceeds your debts for a few years.

This is an opportunity where we can start generating our own funds by taking advantage of our own human needs. I'd rather pay a native for all that I purchase because we are a separate and distinct race of people's, where soon all of our monies will circulate in our villages once again.

I am Chief Quaw and I ask that you become members of the Mother Earth's Council. There are many benefits to being so and the primary one is we can achieve your individual self-determination when we work with all native people in Canada.

Mother Earth's Council works with "Honor, Respect and Integrity" as this is overarching on all that we do. Our people's interpreted them as love for Mother Earth which framed our being. We are based upon a traditional family structure where everyone has input and is respected for they are and what they have to offer.