

Chapter 8

COMMON INTERESTS

PAUL PROVENCHER, A PIONEER WHO WORKED TO BRING QUEBECERS AND ABORIGINAL PEOPLES TOGETHER

In 1943, forest engineer Paul Provencher was responsible for teaching forest survival techniques to Canadian army commandos. In the photographs below, he is teaching two Amerindian techniques: ice fishing and setting up camp.

In 1925, when he was still a student, Paul Provencher travelled throughout the Témiscamingue region with surveyors. He described all sorts of extraordinary adventures that he had in the company of his Huron guides, the Siouis of Lorette (Provencher and La Rocque 1976). He obtained his forestry degree in the same year. After surveying the Saint-Maurice River basin extensively, Provencher was entrusted, in 1929, with preparing inventories of the forests of several North Shore hydrographic basins, including the Manicouagan River basin (ibid.). During his expeditions, he met the Montagnais, with whom he made friends and for whom he would maintain deep respect. At a

time marked by policies of assimilation and the marginalization of the Amerindian nations, Paul Provencher was a



Joseph Benoit initiates forestry engineer Paul Provencher to the basics of the Montagnais language in about 1940.

Photo: Paul Provencher, Archives nationales du Québec, Quebec City



Photo: Paul Provencher, Archives nationales du Québec, Quebec City

pioneer who genuinely sought rapprochement between Quebecers and Aboriginal peoples. Equipped with a motion-picture camera and a still camera, "Utshimau-Paul," as Paul Provencher was nicknamed by the Montagnais, brought back touching pictures of the people he spent time with and the families that extended him their hospitality. His accounts are an important testimony to his love of the Amerindians and life in the forest. Paul Provencher bequeathed remarkable photographs and archival films, some of which were used by the film producer Jean-Claude Labrecque in the film entitled *Les Montagnais* (Vidéodio 1979).



Photo: Paul Provencher, Archives nationales du Québec, Quebec City

THE KAHNAWAKE CAISSE POPULAIRE

Successful Collaboration Between Mohawks and Quebecers

[TRANSLATION] “Not very often do we hear of successful collaboration between Mohawks and Quebecers. But when creativity and understanding are the order of the day, almost anything becomes possible. This is one of the lessons we can learn from our experience with the caisse populaire in Kahnawake” (Rice 1994).



Photo: Pierre Lepage

The Economic Situation in 1994

Michael L. Rice is a founding member and the current manager of the Caisse populaire of Kahnawake. In an article published in *Relations* in 1994, he summarized the economic situation in his community as follows:

“Kahnawake is a Mohawk reserve located on the south shore of Montreal. It covers an area of a little over 55 square kilometres. The population on the reserve is 6,000, and the average

family income is approximately \$30,000. There are 200 businesses on the reserve, primarily in the service and construction sectors, which employ up to 300 persons full time and 400 others part time or for seasonal work. However, Kahnawake’s principal employer is still the public sector, with 375 jobs. Unemployment varies from 30 per cent in the summer to 50 per cent in the winter. In comparison with the other Amerindian communities in Canada, Kahnawake is considered to be relatively prosperous.

“Up to 1987, our community operated without its own financial institution. Of course, there was a demand for savings and credit services from consumers, institutions and businesses. And these needs were to a certain extent met by the banks in neighbouring communities. But we estimated that less than 10 per cent of the money circulating in Kahnawake was being reinvested in the community. Many banks, ignorant of our laws and customs, were hesitant or ill-equipped to meet the needs of our people. In addition, it was extremely frustrating to try to obtain government funds for business development and to be obliged to write a full-blown thesis in order to apply.

“We needed a source of financing, so the Mohawk Council of Kahnawake decided to establish an Aboriginal financial institution. As a result, the Caisse populaire of Kahnawake opened in 1987. Today it has become the largest of the six Aboriginal caisses affiliated with the Mouvement Desjardins. In addition, after the Peace Hills Trust of Hobbema, Alberta, it is probably the largest Aboriginal financial institution in Canada...” (Rice 1994).

The “Kahnawake Model”

Michael Rice points out that when the caisse was established there was an immediate impact on the community’s economic development. But the institution was also notable because of the Amerindian fiduciary system that it created in order to bypass obstacles in the *Indian Act*.

"Section 89 of the Indian Act prohibits subjecting any real and personal property of an Indian with a charge (mortgage, pledge, guarantee, etc.) held by a non-Indian. Thus, it is impossible for an Indian to give his house, his land or any other similar property as security to his bank or *caisse populaire* in order to obtain a loan. However, nothing prohibits an Indian from giving such property as security to another Indian. This principle is the basis of the 'Kahnawake model.'"

According to the model, an Amerindian trust composed of three respected persons in the community serves as an intermediary between the Amerindian borrower and the non- Amerindian lender (the *caisse populaire*); in accordance with this principle, the security is provided by a third party. However, since the third party is not a government (federal, provincial or band council), responsibility for loan repayment is placed on the shoulders of the actual borrower.

Tangible Results

The manager of the Kahnawake *caisse* considers that the organization of this financial institution has given the whole community a greater sense of political autonomy. In addition, he states that the trust system has given the community greater responsibility in the management of its territory, which represents a first step toward the federal government's withdrawal. Moreover, the economic impact of the *caisse* is considerable, in that almost all commercial loans, two-thirds of mortgage loans and over half of personal loans granted by the *caisse* would undoubtedly not have been granted by outside financial institutions. The *caisse's* loan portfolio, evaluated at \$16 million, has resulted in a net injection of over \$10 million into the community.

When asked why a *caisse populaire* was chosen over a bank, the manager replied that the cooperative structure of ownership and control, which was more democratic and closer to the community's cultural values, as well as the tax benefits offered at *caisses*, were largely responsible for the choice. The initiative provides a concrete example of cooperation that benefits both Mohawks and Quebecers.

(*Relations* April 1994, no. 599)

ENVIRONMENTAL PROTECTION: A SHARED CONCERN

[TRANSLATION] "The *James Bay and Northern Québec Agreement* marked the awakening of concern for the environment in Quebec.

"If, in 10 years, the James Bay territory has become the most studied and the best-known region of Quebec and Canada, it is primarily because those initial groups of environmentalists and the Aboriginal peoples worked together for the first time to demand respect for the environment and Aboriginal rights. Thus did the environmental history of the James Bay region mark the environmental history of Quebec."



Cree visit the James Bay hydroelectric complex. The word "visitors" on their safety helmets is somewhat ironic.

Photo: Pierre Trudel

(Lacasse 1983, 511)

AT LES ESCOUMINS, MONTAGNAIS AND QUEBECERS WORK TOGETHER FOR A COMMON CAUSE

With Peace, Salmon Return

[TRANSLATION] "At first glance, the small municipality of Les Escoumins has nothing out of the ordinary to offer other than its quintessential North Shore landscape. A few signs show the location of the ferry, which is reached by going through the Montagnais neighbourhood. However, Les Escoumins was the site of events that could inspire those seeking to patch up relations between Whites and Amerindians."

"(...) For those who took the slightest interest in the news in the early 80s, the salmon of Les Escoumins bring back bad memories." (...) White and Indian communities each claimed precedence over fishing, but they weren't willing to listen to one another."

DIALOGUE - QUEBECERS, FIRST NATIONS AND THE INUIT

Each summer, the Institut du Nouveau Monde (INM) brings together young people from all regions of Québec to discuss democracy, citizen involvement and the issues of today's Québec. A new event in 2008 was called Dialogue - Quebecers, First Nations and the Inuit, and involved around fifty young Aboriginal people. The objective was to identify shared interests, propose actions and strengthen ties.



Steve Papatie from the community of Kitcisakik and Alexis Wawanoloath, at the time the MNA for Abitibi-Est, have played an active role in strengthening ties between Quebecers and Aboriginals. To mark the 400th anniversary of the city of Québec, the Institut du Nouveau Monde held its 2008 session at Laval University.

Photo: Pierre Lepage

"(...) So people began to talk to one another and to consider a working arrangement. In 1991, discussions led to the creation of a bipartite committee composed of an equal number of representatives of the band council and the municipality. Co-chaired by one delegate from each group, the committee learned the ropes and gradually became a bona fide management corporation. In view of the previous climate of confrontation,

the fact that the two parties succeeded in talking about accommodation was a quiet revolution. This was the step. At the same time, negotiations had to be pursued with the river because the river had not yet been won over.

"(...) Insurmountable dams, low water in the summer, log drives. The Rivière des Escoumins was beautiful, but not very kind to salmon. The proponents of its revitalization stocked it, modernized an old dam, constructed a salmon ladder to facilitate upriver migration, and eliminated poaching. A fish farm was even set up to control the quality of the fry.

"(...) In August 1992, sport fishing was cautiously resumed on the Rivière des Escoumins, and development should intensify this summer. History does not say whether it was a Montagnais or a White who boasted the first catch. However, it does say that economic benefits are coming and that the social benefits have already been seen. Today, the only murmurs are coming from the river—a sign of its newfound vitality and harmony."

René Vézina on behalf of the Fédération québécoise pour le saumon atlantique

THE FORUM PARITAIRE QUÉBÉCOIS–AUTOCHTONE

Living Together in Mutual Respect

Between 1991 and 1993, a focus group composed of representatives of unions, religious movements, co-operatives, social movements, and Aboriginal peoples gave itself the mandate of trying to bring together Quebecers and Aboriginal peoples. The twenty or so participants of this Forum set themselves the objectives of determining and highlighting where the aspirations of the two groups converged and of identifying where they diverged—and of seeking ways to overcome these divergences. Approximately fifteen formal meetings were held. During the fall of 1993, the focus group adopted and distributed a manifesto entitled the “*Manifeste concernant l’avenir des relations entre les Autochtones et les Québécois*” that identified points of divergences but which also highlighted several areas of rapprochement. In an article published in the *Revue Notre-Dame*, René Boudreault, co-moderator of the Forum, underscored several points, including the following:

- Quebec and the Aboriginal nations are seeking acknowledgement of collective and even national rights. They are seeking more autonomy in the management of their affairs. Recognition as peoples and acknowledgement of the right to self-determination dominate the political landscape.
- The settlement of Aboriginal land claims is conducive to social peace and economic development. Having neighbours who are developing their economies are certainly preferable to having neighbours who are living in poverty.
- The movement to decentralize decision-making power, which is primarily desired by the regions of Quebec, is also of interest to Aboriginal peoples.
- The sacred notion of the indivisibility of the territory of Quebec is not necessarily incompatible with the rights of Aboriginal peoples. Accommodation is possible to the extent that the exercise of Aboriginal sovereignty does not necessarily run counter to the sovereignty of the National Assembly or the Canadian legal system.
- Aboriginal economic development and the improvement of Aboriginal peoples’ standards of living are powerful assets for the promotion of regional development; Aboriginal economic development, especially in the recreation and tourism sector, is a major benefit.
- The fundamental values promoted by the environmental movement are consistent with the traditional philosophy of Aboriginal peoples.
- Aboriginal peoples require the expertise of Quebecers to spur development and train their own manpower. This situation is bringing about an exchange and a reciprocity that may be creative and lead to a positive new relationship (Boudreault 1995; 10–13).

The signatories of the *Manifeste* finished by emphasizing that they were invited by history and geography to take up the challenge of living together and come to an understanding of their relationship.

The signatories of the Manifeste were:

Gérard Drainville, *Assemblée des Évêques du Québec*; Jackie Kistabish, *Quebec Native Women’s Association*; Lorraine Pagé, Daniel Lachance and Henri Laberge, *Centrale de l’enseignement du Québec*; Julien Harvey, *Centre justice et foi*; Michel Doray and Claude Têtu, *Confédération des caisses Desjardins*; Gérald Larose, *Confederation of National Trade Unions*; René Simon and Arthur Robertson, *Conseil des Atikamekw et des Montagnais*; Denis Landry, *Grand conseil de la nation Waban-aki*; Diom Roméo Saganash, *Grand Council of the Crees of Quebec*; Gérald Mckenzie and Sylvie Paquerot, *Ligue des droits et libertés*; Édith Cloutier, *Regroupement des centres d’amitié autochtones du Québec*; Bernard Cleary, *resource person*; Pierre Bonnet and René Boudreault, *moderators and coordinators* (Forum paritaire 1993).



Gerald Larose, then president of the Confederation of National Trade Unions (CNTU), and Diom Roméo Saganash, then vice-president of the Grand Council of the Crees of Quebec, at a press conference of the Forum paritaire québécois-autochtones, a discussion group made up of equal numbers of Aboriginal peoples and Quebecers whose goal was the creation of a true alliance between the two groups.

Photo: Alain Chagnon

**THE COOPERATIVE MOVEMENT:
A JEWEL IN THE NUNAVIK ECONOMY**

[TRANSLATION] "The Fédération des coopératives du Nouveau-Québec belongs to the thirteen affiliated cooperatives located in the Inuit villages found along the coasts of Hudson Bay and Ungava Bay in Northern Quebec, a region which today is also called Nunavik. The Fédération was founded in 1967 to provide the fast-growing cooperative movement with even more efficient methods and services with which to reach its goal of working collectively for the common good (*atautsikut*, meaning 'together'), without excluding anyone.

"The principal objective of the cooperatives is to bring the community together and to act in the common interest. Cooperatives are more than just stores, as their various profitable activities attest. They are:

- > general stores offering a wide choice of merchandise at competitive prices; members often receive a rebate at the end of the year;
- > banking services, post offices, and cable television;
- > staff training and auditing services;
- > marketing of Inuit art in Canada and worldwide;
- > hotels, a travel agency, and adventure tourism;
- > hunting and fishing outfitters;
- > storage and distribution of petroleum products;
- > construction of various buildings in Nunavik, including houses and schools.

"Cooperatives constitute the largest private employer in the region. The management experience and knowledge accumulated over the years by the all-Aboriginal personnel are of benefit to the entire community. The Nunavik cooperative movement's annual sales rose from \$1.1 million in 1969 to over \$75 million in 1999.



Photo: Tourisme Québec, Heiko Wittenborn

"These results clearly illustrate that a cooperative approach based on collective effort in order

PARTNERSHIP

[TRANSLATION] "The word 'partnership' involves giving up the power one has over the other."

(Statement made by Justice Jean-Charles Coutu, at the Conférence Henri-Capitant, April 1991)

to ensure the development of all individuals in the community is an economically viable and socially equitable solution for the development of Nunavik."

Fédération des coopératives du Nouveau-Québec

(Source: Information brochure prepared by the Fédération des coopératives du Nouveau-Québec)

ABORIGINAL AND QUEBEC WOMEN FIGHT THE SAME BATTLE

Solidarity at the World March of Women Against Poverty and Violence Against Women

In Canada, in the mid 1970s, the situation of Aboriginal women who were losing their Indian status as a result of marrying non-Indian men was a focus of attention. Provisions allowing discrimination on the basis of gender persisted in the *Indian Act* despite the federal government's 1960 enactment of the *Canadian Declaration of Rights*. Women who had lost their Indian status were expelled from their communities. In an effort to mobilize, Indian women unsuccessfully challenged Canadian courts to invalidate the infamous section 12 (1) (b) of the *Indian Act* that permitted discrimination on the basis of gender. At the time, Aboriginal women could not rely on the support of band councils or Aboriginal political organizations.

Michèle Audette, at the time president of the Quebec Native Women's Association, and activist Madeleine Parent, "a great friend of Aboriginal women," photographed during the World March of Women Against Poverty and Violence.

Collection of Michèle Audette



At the same time, solidarity developed between Aboriginal and Quebec women. Thérèse Casgrain had become a staunch ally of Mary Two-Axe Early, an Amerindian from Kahnawake, who was a militant in the organization called Indian Rights for Indian Women. A former president of the Fédération des femmes du Québec, Ghislaine Patry-Buisson, remembers the birth of this solidarity at the first United Nations Conference on Women's Rights in Mexico City in 1975. Mary Two-Axe Early was a member of the delegation of Canadian women to the Women's Forum, a parallel forum attended by women from non-governmental organizations. Her participation in Mexico City, supported by the women of Canada, was particularly powerful.



Collection of Michèle Audette

This was the context in which the Quebec Native Women's Association was formed in 1974. The association created important links with the Fédération des femmes du Québec and developed a solidarity with it that has never wavered. When the Quebec Native Women's Association dared to break the code of silence and denounce the violence and abuse occurring in many Aboriginal communities, they again had the support of the women's movement. At the Year 2000 March Against Poverty and Violence Against Women, Aboriginal and Quebec women marched side by side in solidarity, proud of the gains they had made.

SUSTAINABLE DEVELOPMENT: OUR COMMON FUTURE

A Lesson Learned From the Brundtland Commission

The Brundtland Commission Report states that particular attention must be paid to tribal peoples and Aboriginal populations as the forces of economic development disturb their traditional ways of life—ways of life that could teach useful lessons to modern societies regarding the management of the resources present in the complex ecosystems of forests, mountains, and deserts. The report states that some of these populations are threatened with extinction by development that is indifferent toward them and over which they have no control. Their traditional rights must be recognized, and these populations must be able to play a decisive role in drafting policies pertaining to the development of their territory.

(World Commission on Environment and Development 1987)

FOR FURTHER INFORMATION

BOUCHARD, D., É. CARDINAL and G. PICARD. *De Kebec à Québec : cinq siècles d'échanges entre nous*. Montreal: Les Intouchables, 2008. 206 p.

BOUDREAU, René. *Du mépris au respect mutuel : clefs d'interprétation des enjeux autochtones au Québec et au Canada*. Montreal: Écosociété, 2003. 224 p.

FORUM PARITAIRE QUÉBÉCOIS–AUTOCHTONE. "*Manifeste concernant l'avenir des relations entre les Autochtones et les Québécois.*" Montreal: Forum Paritaire québécois–autochtone, 1993. 19 p.

TRUDEL, Pierre, dir. *Autochtones et Québécois: la rencontre des nationalismes*. Proceedings of the conference held on 28–29 April 1995 at the Cégep du Vieux-Montréal. Montreal: Recherches amérindiennes au Québec, 1995. 230 p.

Photo: Claudette Fontaine,
MEQ collection



WORKS REFERRED TO OR CITED

Introduction

- GROUPE DE TRAVAIL SUR L'ENSEIGNEMENT DE L'HISTOIRE. *Se souvenir et devenir. Rapport du Groupe de travail sur l'enseignement de l'histoire*. Québec City: Gouvernement du Québec, ministère de l'Éducation, 1996.
- VINCENT, S., and ARCAND, B. *L'image de l'Amérindien dans les manuels scolaires du Québec ou Comment les Québécois ne sont pas des sauvages*. Ville de Lasalle: Hurtubise HMH, 1979.

Chapter 1

- CÔTÉ, L., L. TARDIVEL and D. VAUGEOIS. *L'Indien généreux. Ce que le monde doit aux Amériques*. Montreal: Boréal, 1992.
- DELAGE, Denis. "Les Amérindiens dans l'imaginaire québécois." *Le Devoir*, 12 September 1991.
- DIONNE, Paul. "Une vision étriquée des 'droits ancestraux'." *Le Devoir*, 29 July 1983: p. 11.
- FARLEY, Paul-Émile, and Gustave LAMARCHE. *Histoire du Canada. Cours supérieur*. Montreal: Librairie des Clercs de Saint-Viateur, 1945.
- HAVARD, Gilles. *The Great Peace of Montreal of 1701: French–Native Diplomacy in the Seventeenth Century*. Montreal: McGill–Queen's University Press, 2001.
- JACQUIN, Philippe. *Les Indiens blancs. Français et Indiens en Amérique du Nord (XVI^e–XVII^e siècles)*. Saint-Hubert: Libre Expression, 1996.
- L'HÉBREUX, Michel. *Une merveille du monde: le pont de Québec*. Sainte-Foy: La Liberté, 1986.
- RADIO-QUÉBEC CÔTE-NORD ed. *Histoire des Côtes-Nord*. 1984.
- SMITH, Donald B. *Le Sauvage: The Native People in Quebec Historical Writing on the Heroic Period (1534–1663) of New France*. Hull: Canadian Museum of Civilization, 1974.
- VACHON, André. *Éloquence indienne*. Ottawa: Fides, coll. Classiques canadiens, 1968.
- WEATHERFORD, Jack. *Indian Givers: How the Indians of the Americas Transformed the World*. New York: Crown Publishers, 1988.

Chapter 2

- CANADA, ROYAL COMMISSION ON ABORIGINAL PEOPLES. *Treaty Making in the Spirit of Co-existence: An Alternative to Extinction*. Ottawa: Minister of Supply and Services Canada, 1994.
- FREDRICKSON, N. J., and S. GIBB. *The Covenant Chain: Indian Ceremonial and Trade Silver*. Hull: Canadian Museum of Civilization, 1980.
- GIRARD, C., and E. GAGNÉ. "Première alliance interculturelle. Rencontre entre Montagnais et Français à Tadoussac en 1603." *Recherches amérindiennes au Québec* XXV no. 3 (1995): p. 3-14.
- GRANT, W. L.: *The History of New France*. Toronto: The Champlain Society, 1907–1914. Originally published as Marc Lescarbot, *Histoire de la Nouvelle France*, vol. II.
- HAVARD, Gilles. *The Great Peace of Montreal of 1701: French–Native Diplomacy in the Seventeenth Century*. Montreal: McGill–Queen's University Press, 1992.
- RICHARDSON, Boyce, ed. *Drumbeat: Anger and Renewal in Indian Country*. Toronto: Summerhill Press and the Assembly of First Nations, 1989.
- SAWAYA, Jean-Pierre. *La Fédération des Sept Feux de la vallée du Saint-Laurent, XVII^e–XIX^e siècle*. Sillery: Septentrion, 1998.

Chapter 3

- ABORIGINAL HEALING FOUNDATION. *1999 Annual Report*. Ottawa: 1999.
- AKWESASNE NOTES, ed. Deskaheh: *Iroquois Statesman and Patriot*. Roosevelttown, N.Y: Six Nations Indian Museum Series, 1978.
- BILODEAU, Rosario, and Gisèle MORIN. *Histoire nationale. La vie économique*. Montreal: Hurtubise HMH, 1974.
- CANADA, INDIAN AFFAIRS AND NORTHERN DEVELOPMENT. *The Canadian Indian*. Ottawa: Minister of Supply and Services Canada, 1986.
- CANADA, ROYAL COMMISSION ON ABORIGINAL PEOPLES. *People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada, 1996a.
- Looking Back, Looking Forward: Report of the Royal Commission on Aboriginal Peoples*, vol. I. Ottawa: Minister of Supply and Services Canada, 1996b.
- CONFÉDÉRATION DES HAUDENOSAUNIS. *Déclaration des Haudenosaunis concernant le cadre constitutionnel et la position internationale de la Confédération des Haudenosaunis*. Thesis submission. Québec City: Commission permanente de la présidence du Conseil et de la Constitution, 1983.
- CROWE, Keith. *A History of the Original Peoples of Northern Canada*. Montreal: Queen's–McGill University Press, 1974.
- DAUGHERTY, Wayne. *Histoire des associations politiques autochtones du Canada*. Ottawa: Historical Research Centre and the Treaty Policy Branch, Indian Affairs and Northern Development, manuscript, 1982.
- GOODWILL, J., and N. SLUMAN. *John Tootoosis*. Winnipeg: Pemmican Publications, 1984.
- HAWTHORN, H.B., and M.A. TREMBLAY. *Survey of the Contemporary Indian of Canada*, vol. 1 and 2. Ottawa: Indian Affairs Branch, 1966.
- JAMIESON, Kathleen. *Indian Women and the Law in Canada: Citizens Minus*. Ottawa: Advisory Council on the Status of Women and Indian Rights for Indian Women, Minister of Supply and Services Canada, 1978.
- PAC (Public Archives of Canada): R.G. 10, vol. 6810, N-3 1920.
- RICHARDSON, Boyce. "Kind Hearts or Forked Tongues? From 'Noble Savage' to 'Welfare Bum'—A Century of Decline." *The Beaver* 67, no. 1 (1987): 16-41.
- SAVARD, R., and J.-R. PROULX. *Canada: derrière l'épopée, les autochtones*. Montreal: L'Hexagone, 1982.
- SIYOU c. LE ROI, handwritten judgement, Cour du Banc du Roi, Québec, A.3661, 13 Dec. 1949 (Justice Casey), summary at (1950) B.R. 79.
- TSIEWEI. "De Kondiaronk à Jules Sioui. L'histoire d'un rêve de longue date: un gouvernement de la Nation indienne de l'Amérique du Nord." *Pleine terre* 3, no. 1 (1994): 16-17.
- WEAVER, Sally M. "Six Nations of the Grand River, Ontario," in B.G. Trigger, Northeast, vol. 15 of *Handbook of North American Indians*, pp. 525-536. Washington: Smithsonian Institution, 1978.

Chapter 4

- CANADA, INDIAN AFFAIRS AND NORTHERN DEVELOPMENT. *Statement of the Government of Canada on Indian Policy*, 1969.
- CARDINAL, Harold. *The Unjust Society. The Tragedy of Canada's Indians*. M.G. Edmonton: Hurtig Publishers, 1969.
- DUPUIS, Renée. *La Question indienne au Canada*. Collection Boréal express. Montreal: Boréal, 1991.
- HAWTHORN, H.B., and M.A. TREMBLAY. *Survey of the Contemporary Indian of Canada*. Vol. 1 and 2. Ottawa: Indian Affairs Branch, 1966.

- LEPAGE, Pierre. "Indigenous Peoples and the Evolution of International Standards: A Short History," in *Aboriginal Peoples: Toward Self-Government*, edited by Marie Léger. Montreal: Black Rose Books, 1994.
- MARTINEZ-COBO, José R.. *Study of the Problem of Discrimination Against Indigenous Populations. Vol. 5. Conclusions, Proposals and Recommendations*. New-York: United Nations, ECOSOC, Sub-Commission on Prevention of Discrimination and Protection of Minorities, 1987.
- NATIONAL INDIAN BROTHERHOOD. *Indian Control of Indian Education*. Ottawa, 1972.
- QUÉBEC, MINISTÈRE DE L'ÉDUCATION. *Education Statistics Bulletin. Statistical Portrait of the Aboriginal School Population of Quebec*, 1998.
- SAGANASH, Roméo. "Le droit à l'autodétermination des peuples autochtones." *Revue générale de droit* 24 no. 1 (1993): pp. 85-91.
- UNITED NATIONS, GENERAL ASSEMBLY. *Declaration on the Rights of Indigenous Peoples. A/RES/61/295*, 13 September, 2007.

Chapter 5

- BEAUCHEMIN, Georges. "L'univers méconnu de la Convention de la Baie James et du Nord québécois." *Forces* 97 (1992): 14-35.
- CANADA, INDIAN AND NORTHERN AFFAIRS. *First Nations in Canada*. Ottawa: Minister of Public Works and Government Services Canada, 1997. —*Information: Nunavut*, 2000.
- CANADA, ROYAL COMMISSION ON ABORIGINAL PEOPLES. *Highlights from the Royal Commission on Aboriginal Peoples: People to People, Nation to Nation*. Ottawa: Minister of Supply and Services Canada, 1996.
- GRAMMOND, Sébastien. *Les traités entre l'État canadien et les peuples autochtones*. Montreal: Yvon Blais, 1995.
- INUIT TAPIRISAT OF CANADA. *The Inuit of Canada*. Ottawa, 1995.
- LACASSE, Roger. *Baie James, une épopée. L'extraordinaire aventure des derniers des pionniers*. Montreal: Libre Expression, 1983.
- RICHARDSON, Boyce. "Kind Hearts or Forked Tongues? From 'Noble Savage' to 'Welfare Bum' — A Century of Decline." *The Beaver* 67(1) (1987): 16-41.
- RONAGHAN, Allen. "Treaty No. 6." *Canada West Magazine* 6(2) (1976).
- SARAZIN, Greg. "220 Years of Broken Promises," in *Drumbeat: Anger and Renewal in Indian Country*, edited by B. Richardson. Toronto: Summerhill Press and the Assembly of First Nations, 1992.
- SAVARD, R., and J.-R. PROULX. *Canada, derrière l'épopée, les Autochtones*. Montreal: L'Hexagone, 1982.
- TILDEN, Fay. "Ojibway Chief Cites Negotiation Minutes in Appealing Frogging Conviction." *The Native Perspective* 2(10) : 7 (1978).
- UNITED NATIONS, HUMAN RIGHTS COMMITTEE. *Concluding Observations of the Human Rights Committee: Canada. 7/04/99. CCPR/C/79/Add.105*. (Concluding Observations/Comments), International Covenant on Civil and Political Rights, 1999.

Chapter 6

- CANADA, INDIAN AND NORTHERN AFFAIRS. *Information: Aboriginal Funding*, 2000.
- DROUILLY, Pierre. *Profil socio-politique des Amérindiens du Québec*. Quebec City: Bibliothèque de l'Assemblée nationale, 1991.
- FORUM PARITAIRE QUÉBÉCOIS-AUTOCHTONE. *Manifeste concernant l'avenir des relations entre les Autochtones et les Québécois*. Montreal: Forum paritaire québécois-autochtone, 1993.
- GINGRAS, Pierre. "Les Cris à la rescousse de l'économie de Chibougamau." *La Presse*, Montreal, 5 December 1992, p. B5.
- GOVERNMENT OF QUEBEC. *Partnership, Development, Achievement*. Quebec City: Secrétariat aux Affaires autochtones, 1998. —*La situation socio-économique des Autochtones: une des raisons primordiales pour une politique gouvernementale globale*. Press Release, 19/02/91, Quebec City: Conseil exécutif, Cabinet du ministre délégué aux Affaires autochtones, 1991.
- MAKIVIK CORPORATION. *Katimajit Conference - Nunavik to benefit from announcements at the first day of the Katimajit Conference*. Press Release. Kuujuaq, August 23, 2007.
- PICARD, Ghislain. "Vers le Forum socioéconomique des Premières nations." *Le Devoir*, 16-17 and 18 October, 2006.
- SÉGUIN, Louise. "Municipalités et communautés amérindiennes: deux mondes, deux missions." *Municipalité* (April-May 1995): 4-7.
- UNITED NATIONS, HUMAN RIGHTS COMMITTEE. General comments under article 40, paragraph 4, of the International Covenant on Civil and Political Rights / adopted by the Human Rights Committee, CCPR/C/21/Rev.1/add.5, 26 April, 1994.

Chapter 7

- CANADA, INDIAN AND NORTHERN AFFAIRS. *Indian and Inuit Populations of Quebec*, 2007.
- MUSÉE DE LA CIVILISATION. *Encounter With the First Nations. Exhibition Texts*. Quebec City: Service des expositions thématiques, manuscript, 1998.
- QUEBEC, SECRÉTARIAT AUX AFFAIRES AUTOCHTONES. *The Amerindians and the Inuit of Quebec, Eleven Contemporary Nations*. Quebec City: Secrétariat aux Affaires autochtones, Government of Quebec, 1997. —*Partnership, Development, Achievement*. Quebec City: Government of Quebec, 1998.
- R. v. Powley, [2003] 2 S.C.R. 207
- VAL-D'OR NATIVE FRIENDSHIP CENTRE. Press Release, September 28, 2004.

Chapter 8

- BOUDREAU, René. "Les autochtones et nous: à la recherche d'intérêts communs." *Revue Notre-Dame* 11, December (1995).
- COUÏT, Jean-Charles. "L'administration de la justice par les Autochtones." *Droit civil et droits autochtones, confrontation ou complémentarité?* Actes de la conférence Henri Capitant du 12 avril 1991, Montreal: Association Henri Capitant, 1992.
- FORUM PARITAIRE QUÉBÉCOIS-AUTOCHTONE. *Manifeste concernant l'avenir des relations entre les Autochtones et les Québécois*. Montreal: Forum paritaire québécois-autochtone, 1993.
- LACASSE, Roger. *Baie James, une épopée. L'extraordinaire aventure des derniers des pionniers*. Montreal: Libre Expression, 1983.
- PROVENCHE, Paul, and Gilbert LAROCQUE. *Provencher, le dernier des coureurs des bois*. Ottawa: Les Éditions de l'Homme, 1974.
- RICE, Michael L.. "Opérations bancaires à Kahnawake." *Relations* 599, April (1994): 78-80.
- VÉZINA, René. "Du saumon pour la paix." *Relations* 599, April (1994): 80.
- WORLD COMMISSION ON ENVIRONMENT AND DEVELOPMENT. *Our Common Future*. Oxford: Oxford University Press, 1987.