

Transcription

Celebration of the Great Alliance Baie-Sainte-Catherine (Québec)

André-Laurendeau School, Saint-Hubert (Québec)

Roger Lefebvre, Vice President, Commission des droits de la personne et des droits de la jeunesse - 25,000

young people were able to see that, through differences, customs and traditions, the great principle of equality persists. 25,000 young people in Québec over the last five years. And it all started here, at André Laurendeau Secondary School where we set up a Shaputuan for the first time.

Obviously, without the cooperation of our friends the Montagnais and the Institut culturel et éducatif montagnais, we could never have established an educational programme like this one in such an intelligent way. So I'd like to salute our friends the Montagnais, and also, through you, Ms. Leblanc, all of Québec's secondary school principals who have welcomed the Shaputuan around thirty times over the last five years.

De L'Ile Secondary School Hull (Québec)

Édouard Montpetit College Longueuil (Québec)

La Fête des Neiges Montréal (Québec)

Trois-Saisons Secondary School Terrebonne (Québec)

Roger Comtois Secondary School Loretteville (Québec)

Alma College Alma (Québec)

Berri Square Montréal (Québec)

Jean de Brébeuf School Québec (Québec)

Royal Museums of Fine Arts Belgium

Evelyne St-Onge - Shaputuan means to go through. And we can make the shaputuan as long as we like and install one stove or two, three...

Under the Shaputuan (Québécois-Native Gathering)

Ben Mckenzie - I'm going to sing my father's song, for you, the young people.

My day started in the dark of morning and continued till the dark of night

The forest is my diploma.

In the old days, when the shaman sang, accompanied by his drum, he saw everything.

Nowadays we no longer hunt like we used to. Hello.

Hello... We're from the Innu Nation. And we're here to show you just a tiny part of our way of life. We're here to learn, to understand you, and also to help you understand us. We also want you to get to know us. And this is to improve Québécois-Native relations. That's why we're here. The Innu Nation, our nation, goes from Tadoussac to the North Shore, Newfoundland and Schefferville. That's the Innu nation. Chicago, the city of Chicago, is a word in my language, meaning "chica", meaning skunk. And it's in the state of Illinois, meaning "illinu", meaning "innu" which means a human being. We are the Innu Nation and that means we are human beings, and you are also Innu, we are all Innu, we are all human beings. And we identify ourselves as the Innu Nation. This one is part of the family, and we're going to call on him. He's a drummer. And the drum is a sacred object. And it's only the... you must dream three times before you can play the drum. And I know that he's a drummer. We call on him and we tell him: "Go see where the caribou is." He picks up his drum and he plays, he drums and looks for the caribou on the skin of his drum. And he'll tell the group where the caribou is.

The young girl is single. You can tell because she wears her hat to the side. Once she's been with the caribou hunter, she'll place the point of her hat towards the inside.

When we add a feather, that means we have a mission to accomplish, peace, or healing. A feather is given to you.

You must never ask for a feather. You receive a feather. And your life must be as light as a feather. If you do what you're told, your life will be as light as the feather. You accomplish your mission and that is a symbol.

Ben Mckenzie - As they did in the past, I'm telling you about my life experience, my experience of 60 years. I didn't get it from books, but in my mind. The elders know about the past and Whites think we live as we did in the past.

Paul-Émile Dominique - What did I say?... I heard the noise that just went by, the car. It hurts my ears, that's what I said. We learned from history books, like you. When I learned what happened 400 years ago, boy, I wasn't proud of my ancestors. Massacred. Why, I didn't know. But when I found out it was to protect our land, protect the country against invaders, then I understood. And yet it's moving, right? It's moving. It disobeyed me, the Creator. I'm going to ask you something. Close your eyes, close them tight, tight, tight. All eyes closed, closed, closed. Close your eyes. One, two, three. What have we created? Right there? Light, eh! (chanting) Then we... go to sleep... Listen to my creation. Ta-dah, ta-dah. That's the heart. Breath. That's oxygen, eh? A caribou. You'll eat a caribou, you'll be right behind it, because you're a hunter. Understand? Listen... In the future, the stars will learn that the earth is round, eh? There will be a line called equator that will have four, spring, summer, fall, winter, four seasons. I'm going over to

the other side. To remind you that I, the Creator, gave you the four seasons; spring, summer, winter and fall. Look, here, see? The moon's craters, the full moon, eh! We call it the Sea of Tranquility. That's true, isn't it? There's a sea on the moon that we call the Sea of Tranquility. You know that. Ah, what beautiful hands you have!

Lucie Leblanc - How is it that we're not... that we have mistaken notions about the people around us from other cultures who are nearby and who are, in reality, the roots of this country that I live in. And in reality, I'm the intruder. So I felt a giant step needed to be taken towards others. And really, who better than those who, luckily, speak our language, to teach us a little, to lift the veil, I'd say, on the mystery that you are to us.

Paul Rémillard, Affaires autochtones at the Ministère de l'éducation - What I enjoyed was seeing the young people's eyes. They come in a bit, like, okay who's that, we'll see. But then, they get involved very quickly. First of all, it smells good. The first emotion, the first sensation, is the smell of fir. Then, it's done so well, simply, with songs and stories. And it's really about Native life today, specifically that of the Innu.

Bruno Boilard, André-Laurendeau School. And the kids applaud very generously, they come up to us and greet us in the hallways: "Ah, it was fun, I liked it." That's the kind of comment we hear. What I heard from the teachers who participated with their groups, what I heard was: "I'd like to incorporate these visits into my program every year, it's too bad they don't come every year." I heard that from a few history teachers, among others, because they feel it corresponds very well to their subject matter. But beyond that complaint, what I hear from the other teachers is that they appreciate the visit because the stories and legends fit in well with the French program, the myths and world view are a good fit with moral and religious instruction, both Catholic and Protestant. As for geography, of course, geography teachers feel very comfortable with everything that's being conveyed, everything a nomadic people can teach us. That's the kind of comments I'm hearing. People are happy that it fits in with their subject matter, and in every subject, even, and especially, art, there are many elements where the teachers feel they can latch on and go even further, go further than what they've received.

Pierre Lepage - I wrote a report on the outcome of the last five years. One of the reasons this works well is because there's a team in place. It's almost a family. And I think everyone is complementary, each person does his or her job. People don't realize. We come here to the school, to schools. People don't realize how much work is involved. Twelve hours on the road, and the drive between Sept-Iles and Québec is not easy. I always have a thought for the team so they don't have an accident while travelling or on their way home, especially in winter. There were also times when team members were absent. It happened in Schefferville because, some people, some parents were sick. And that's when you realize it's a team, because although two people were missing, two or three people, we were still able to go on and use innovation and creativity to make it work. I've been working at the Human Rights Commission for 26 years. This is one of the projects I'm most proud of. It is the project I'm most proud of. But I didn't carry out this project, we did it together. Alone, I can't do a thing. I'm the intermediary. I meet with teachers, I try to prepare the school, facilitate contacts. I'm really, I'm really... my role is really that of an intermediary.

The Great Alliance, Baie-Sainte-Catherine (Québec) Spring 2003

Paul-Émile Dominique - Me, speak your tongue.

Sylvie Vincent - There is a fundamental narrative in Innu oral tradition, if not a foundation story, in that it recounts an event that changed the course of history. This narrative is not a myth, a tale or a legend. It relates a historical fact. It relates the arrival of the French on Innu land. It relates an agreement made between the French and the Innu, and it tells about the events that followed this agreement.

Actor - It says: Are we united? The round, braided one symbolizes the unity of peoples. We want to live together. Soon, others will come.

Sylvie Vincent - This story is not necessarily idyllic. Cheating, dispossession, war, children carried away. When two different peoples live through the same historic time together, it's not rare, it's even normal that they don't tell it the same way. Whether we are Innu or not, we all know the Euro-Québécois' account of the dawn of New France. This narrative, including Champlain's arrival on Innu land and his alliance with the Innu chief at the time, is one episode of that story.

Paul-Émile Dominique - Let's go eat together. That's the story, my friends. Now I'm speaking French for you. Let's go eat. Thank you very much!

Maryse Alcindor - Good evening all! I'm especially pleased to welcome you to this launch. Many of you have come in spite of the bad weather. And believe me, we appreciate you all the more for it.

Pierre Marois - It gives me great pleasure, along with my colleagues, Me Lefebvre, our president, and Me Giroux, our vice-president who is unfortunately unable to attend, to welcome you here at the Commission's offices for this launch. Unfortunately no other venue was available, we'll try to correct that for our next event. We are launching the book "Mythes et réalités sur les peuples autochtones" by Pierre Lepage, our colleague from the Office of Education

and Cooperation.

Pierre Lepage - You know, Amerindians disappeared from the map in 1760 in old textbooks, history books in particular. And they suddenly reappeared during a police operation when dams were being built. So there's a big hole there for Quebec society. I don't know whether one could call that discrimination by omission. It's not intentional discrimination, but it's more than just forgetfulness. And people need to know, I'm talking about Amerindians, that they have a history, a common history with us that has the right to be taught in the schools. And I hope this book, which will be distributed to all of Québec's secondary schools, which is first and foremost a tool for secondary school teachers. First, I hope you'll like it, and your secondary school programmes are very encouraging. And from now on, Amerindians will be talked about, they'll have a place. They'll have a very important place.

Jean-Marie Vollant - I was very proud and even more so now to see them giving out information about Native realities across the province.

Ghislain Picard - After 300, 400 years of living together, well it's important that we get to know each other and try to block intolerance.

Michèle Audette - Which nation signed the Paix des Braves with the Quebec government? - Oh la la! - Adirondacks. Adirondacks! The Cree. Yes, bravo!

Evelyne St-Onge - We offer a meal to each school we visit, with traditional dishes. Tonight we have caribou, barley soup and partridge soup.

Music - Philippe Mckenzie