

The following submission containing historical information was made by J. Hason on behalf of his family in support of the inclusion of Ancestor Toussaint Laronde.

Algonquin's of Greater Golden Lake Ontario  
Response to Historical figure Toussaint LaRonde

December 8, 2022

James Hason Algonquin Elder and present member of The Greater Golden Lake Algonquin's of Ontario.

I write this statement on behalf of myself and all of my Algonquin family who are also all excepted members at this time of The Greater Golden Lake Algonquin's and live In British Columbia Canada

I have reviewed the historical genealogy on Toussaint Laronde provided By Joan Holmes to the tribunal for the historical figures list brought forward by the ANR,s for review through the tribunal process, to discern the validity of their family Lineage as to their Algonquin-ness and if they should be allowed to be used as Historical Figures for meeting the criteria for benefits through the ongoing treaty process now Underway with the Algonquin's of Ontario and the provincial Govt. of Ontario and Federal Govt. of Canada.

I also feel obligated to write this in support of and for all of the Indigenous peoples of Canada their sub groups and bands and Houses also The Greater Golden Lake Algonquin's of Golden Lake Ontario and Canada that are either a present member or not and all who are presently under this criteria for benifits reviews through the current Treaty Process.

First I would like to acknowledge again that the ANRS and the Tribunal committee do not have an easy job, as they collectively work hard to meet and fill all obligations put forth by all parties involved and foremost by the Province of Ontario and the mandate for criteria of benefits in the treaty process to assure that any benefits given to the Algonquin's members are the bonified true heirs through their family genealogies to share in the benefits after meeting this criteria mandate.

I would also like to say that there is no malice in my words as I interpret this genealogy and world history study towards any of the ANRS or tribunal members.

The history of colonization of another groups lands is to take over their resources and profit by controlling all trade goods including minerals forests plants and native animals and interests of their land masses being stolen is the goal through out all of mankind's written history and their Indigenous peoples are always being used for their support to fight other powerful countries trying to also take over the new lands by giving them gifts and trinkets of no substantial values. The indigenous inhabitants are always pushed to the side and abused in this process that foreign countries have taken over through the eons of time in itself is a barbaric and warmongering process used by the more powerful countries of the world.

In the end these indigenous peoples are sometimes offered and in other cases forced treaties onto lands of no inherent value as the indigenous inhabitants are pushed onto

These other less desirable lands and locations giving up their more desirable locations of thousands of years of occupation by their collective groups for they are the first peoples. And they chose these locations for their families and other collective groups to inhabit to trade with each other to intermarry to keep the gene pools vibrant and strong and not inbred to the point of a weaker gene pool that can and does create (a inbred retardation )

Instead of their peoples strong and vibrant abilities and so they grew in population as well as strength and with the stronger blood lines trading with each other their resources from each groups collective areas of inhabitation and through inter marriage between the different indigenous collective groups.

I would like to enter a quote from the (Chabot Cecil thesis 2016) of the Windego and James bay Cree and Ojibwas and Montauk Algonquians collectives and their groups and its connection to a statement made in this thesis about inter marriages, that definitely can be used as a comparison to Toussaint Laronde and how he would have been fully excepted into Marie's Algonquin collective family.

#### QUOTE

Others stayed longer or for life, returning home rarely, if at all. Through intermarriage with Cree families, some ceased to be Newcomers as they were integrated into Cree society. While Newcomers were transformed by immersion in Cree networks, they also influenced the Cree and what it meant to be Cree. Some children of 'mixed' marriages were integrated into Euroamerican social networks. Some, like Harold Utgardeen, an HBC employee of Norwegian, English and Cree ancestry, were co-creative participants in Cree cultural tradition.<sup>21</sup> Many others moved back and forth along these interconnected networks, adopting and adapting cultural understandings and modes of action and experience. This interculturality included a dialogue of explicitly articulated understandings as well as a mutual influence based on cooperation and shared experience. To expect otherwise, says Dawson, "is irreconcilable with the whole course of human history, which is nothing but a vast system of intercultural relations."

I would now like to reference / quote the Daniels verses Canada court Case as it demonstrates under section 91 (24) BNA ACT 1867 that the Federal Govt. of Canada does have the jurisdiction and a legal responsibility and can not play a game of political hot potatoes with the provinces by down loading their responsibilities to the provinces it also includes the Metis and non Status Indians and mixed bloods who have inter married

My question is does the Mandate for criteria and benefits put forth to the ANRS by the provincial govt for the Algonquin's of Ontario treaty settlement Usurp or take a position of power or importance legally/ illegally or by force from the Algonquin's by the Provincial Govt. for all Algonquin's and natives in Canada should be treated equally not based upon their personal Indian-ness and be discluded for not meeting the Provinces or ANRS criteria for benefits when the federal Govt. and the different Indian acts and court cases have been proven to stand for equal rights federally and provincially right across Canada.

I could understand this situation taking place in colonial times as colonial Governments and Indian agents did not always have the native populations best interests at heart in discluding certain bonafide family members who had married into other native groups and had been excepted by the tribes that they married into as a cultural blending with benefits for the intermarried couples this includes trade and commerce furs and trees for lumber etc. that the colonial governments and fur companies profited hugely from these mixed marriages. Yet as stated in Toussaints case in historical documents sited by Joan Holmes The Indian agent and Governments of the day say the(Larondes) they should not get any financial benefits in their opinion even though their own Algonquin families have already excepted and embraced them as a member of their collective group now through these marriages.

April 21, 2016 2 Commentson History on Trial in Daniels vs. Canada

By *William Wicken*



*Congress of Aboriginal Peoples press conference following the verdict. CAP photo*

Last week the Supreme Court of Canada released its [decision](#) in the Daniels vs. Canada case. Writing for the court, Justice Abella declared that 'Métis and non-status Indians are "Indians" under section 91(24).' Much has already been written about the decision and its possible implications. Less well known are the historical arguments which were the foundation of the trial judge's decision, and which the Supreme Court upheld. In this post, I discuss my involvement as an historian, and the questions of law, power, and intent that were at the heart of the case.

Two principal witnesses presented the historical evidence on behalf of the Congress of Aboriginal Peoples, the main plaintiff in the case. These witnesses were Gwynneth Jones and me. Both of us did original archival research and submitted written reports to the Court. My report was 171 pages, and Gwynneth's report was similarly lengthy. Each of us also testified at trial before Justice Phelan of the Federal Court of Canada in May of 2011 and we were both cross-examined by federal lawyers. Afterward, the federal government presented their evidence, most of which was given by Professors Stephen Patterson and Alexander Von Gernet.

## History as evidence

Why was this historical evidence important? The plaintiff sought to make the federal government recognize that they had a legal responsibility for Métis and non-status Indians. This would mean "that the Government of Canada can no longer disclaim responsibility and continue playing a game of political hot potato with the provinces over jurisdiction." In making [this argument](#), the Congress's lawyers focused their attention on section 91 of the 1867 British North America Act.

Section 91 is one of the central parts of the BNA Act, outlining the federal government's jurisdictions. Since 1867, this section has been the subject of much discussion, negotiation, and litigation, which has at times included aspects directly relevant to indigenous populations. For instance, in the 1930s Quebec sued the federal government, claiming that it, not the province, had a constitutional obligation towards Quebec's Inuit people. The federal government said that section 91 (24) which made 'Indians and lands reserved for the Indians' a federal responsibility did not mention the Inuit. Since the Inuit were not 'Indians', the provincial government had jurisdiction over them. The Supreme Court disagreed.

In the Daniels case, the Congress's lawyers, Joseph Magnet and Andrew Lokan, took a similar tack, arguing that section 91 (24), which made 'Indians and lands reserved for the Indians' a federal responsibility, was meant to encompass the Métis and non-status Indians. However, in contrast to the 1939 're Eskimo case', which involved discussion about the historical use of the words 'Indians' and 'Eskimos,' the Congress's lawyers knew such a strategy was not a winning one.

They did so, partly for legal reasons, but also because after the Congress had filed their claim, the federal government had compiled a database of more than 12,000 historical documents which contained references to indigenous people. Many of the pre-1867 documents showed that colonial officials, commentators, missionaries, and others made a clear distinction among Métis, half-bloods, mixed-bloods, and Indians. This would suggest that when the BNA Act was enacted, most people thought about Indians in a cultural specifically way, distinguishing them from others who were Métis and/or were of mixed race and did not live on reserve. These documents showed that a legal strategy focused on language would be a losing game. And the Congress, after launching the case in 1999, and still not yet at trial in 2006, did not want to lose. They had already invested too much time and money in the process (why the case took so long to get to court is another story, and is one that the lawyers are best placed to recount).

## Research

It was at this point that the Congress's lawyers contacted me and other scholars. Among them was Gwynneth Jones, who is a specialist in Métis history. They approached me because one of the three individual plaintiffs was Mi'kmaq. This was Terry Joudrey, who was one of two people who were non-status and who believed otherwise. Initially, the lawyers wanted me to research why some Nova Scotia Mi'kmaq people were disenfranchised as a result of the reorganization of communities in the 1950s. This process, they believed, led to a number of families arbitrarily losing their status. Though the lawyers also wanted me to discuss whether imperial, and later, Canadian governments made distinctions between those Mi'kmaq who were racially mixed and those who were not, I wasn't much interested in writing such a report, since this had been an issue I had written about for another case four years previously.

However, over the next year, the nature of my task gradually changed. Instead of just focusing on Nova Scotia, Andrew and Joe wanted me to examine the nature of indigenous communities in the four colonies which would form Canada in 1867. As well, they wanted me to examine the genesis of section 91 (24) and the broader objectives in making 'Indians and lands reserved for Indians' a federal, as opposed to a provincial responsibility.

The answer to that question was not so easily given, since there is little documentation from the Charlottetown and Quebec conferences. Though there is mention, briefly, that 'Indians' would come under the purview of the federal government, there are no conference minutes or correspondence about why the framers made this decision. To answer the lawyers' questions, I would have to conceptualize how men like Cartier, Galt, Macdonald, McGee, and others thought about indigenous people and communities. On the one hand, I had to understand the relationships that had emerged in the older colonies, and then make reasonable assertions about what the Constitution's framers had thought about the indigenous people who lived in Rupert's Land, the north, and British Columbia.

### **Federal power and indigenous peoples**

From this research, I made several conclusions. First, the delegates to the conferences believed that in dividing responsibilities the central government should be given jurisdiction in areas of general concern. Second, the federal government needed this jurisdiction over indigenous people to ensure the development in the areas over which the framers wanted to extend the Dominion as well as in areas within the older colonies. This meant that they needed broad powers to do whatever was necessary to make that possible. As I stated in my report:

'The objectives of s. 91(24) were to control aboriginal people and communities where necessary in order to facilitate development of the Dominion; to honour the obligations to aboriginal people and communities that the Dominion inherited from Great Britain, while extinguishing interests that stood in the way of development; and in the longer term, to civilize and assimilate aboriginal people and communities.

'However, by 1867, the indigenous population was diverse and this meant that the central government also needed broader jurisdictional powers to deal with all people with an indigenous heritage. This diversity was expressed in a variety of ways. Some communities lived on reserves and farmed; some communities still made most of their income through hunting and fishing, and some were in between these two extremes. The Mi'kmaq of Nova Scotia are an example, as many families combined farming with hunting and fishing and wage work.

This diversity was also expressed in terms of bloodlines. 'By the time of Confederation, many Aboriginals had some non-Aboriginal blood. This included people living in the colonies and in the Northwest. Regardless of their bloodlines people of mixed blood were integrated into communities who officials identified as Indians and treated them as Indians. And officials believed that all these people with Indian blood had rights and interests as Aboriginal people.

'Regardless of their bloodlines, the objectives of assigning jurisdiction over 'Indians' to the federal government in the BNA Act could only be achieved if the federal government's jurisdiction extended to mixed-ancestry Aboriginals. This was necessary because the framers believed that these people posed a potential threat to the economic and political development of the new Dominion.

'In sum, at Confederation, Aboriginals formed a diverse and heterogeneous group. Some were more settled than others, some more nomadic. Some were more integrated into the Hudson's Bay company trading or post networks than others. Some had intermarried with white traders; some were the descendants of white traders and Indian women. The important point is that the framers believed that the central government, as opposed to the provinces, needed to exercise control over all Aboriginal peoples to ensure that they did not interfere with the government's broader plans in building a railroad, settling the west and the north, and in expanding the economy from the Atlantic to the Pacific.'

## Reflections

Do we really know what Cartier and Macdonald thought? Can we really know what was in their minds when they participated in crafting the BNA Act? No. We can't really know what people thought in the past. We can make some reasonable conclusions based on what we know about them and the time period in which they lived. We can only make these conclusions, however, by sifting through the thousands of documents which speak to their lives and to the time period in which they lived, and, I should add, through the valuable and insightful comments other historians have made. Without being able to do, and to know, these things, the Daniels case may not have concluded the way it did. "Indians" today is a fixed term, which has emerged out of a specific historical context, and which continues to evolve. For this reason, judges and justices who try and understand the meaning of Section 91 (24), would tend to be swayed by their present and how our current cultural milieu understands that word. Words, however, are historically constructed and historians are best placed to reconstruct, however imperfectly, the sense in which those words once lived.

Did I enjoy working on the Daniels case? Sometimes, yes, sometimes no. Court cases, and especially court cases which involve a lot of additional research and work, and which also have enormous stakes, are not fun. They are a slog and a slog which sometimes can end badly, for the lawyers, for their clients, and for the historians who testify. Thankfully, this time it ended well. But that doesn't always happen. For those who are, or will be, so engaged, remember that there are both joys and dangers awaiting you.

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I would also like to bring up the historical document from Gwynneth Jones on historic populations of Mixed Aboriginal non aboriginal ancestry of Ontario. 1814 to 1817 Lake Nipissing Trader Eustache Laronde, was identified by dept of Indian affairs as a French half breed of Pembroke, married to a French half breed of Allumette Island whose mother in turn had been a Algonquin from lake of two mountains. Read full text in smaller print on next page.

1814 - 1817 Lake Nipissing trader Eustache Laronde, was identified by Department of Indian Affairs as a "French half-breed of Pembroke", married to a "French half-breed of Allumette Island" whose mother in turn had been an Algonquin from Lake of Two Mountains. Paul was also noted as having four brothers still resident near Pembroke. Paul and his family had taken the Indian name Obtagesic and had two grown children living on the reserve (plus three others, location uncertain) (Doc. #131). One of these children had taken a wife of Algonquin and Irish origin from the Ottawa Valley, another married a member of the Commanda family from Mattawa,<sup>6</sup> a third married a Treaty Indian with the Dokis Band (Doc. #96), and a fourth married Treaty Indian Louis Beaucage of the Nipissing Band.<sup>7</sup> The Obtagesic families were allowed to stay on the reserve, although Departmental officials decided that they and several other Nipissing Band families had no legal entitlement to Robinson-Huron treaty annuities. However, annuities were paid to them to avoid undue conflict in the short term, under a category known as "non-transmissible title" (Docs. #134, 138). This was a term devised by Departmental officials for individuals who had been receiving Treaty annuities, but who for various reasons (often because they had non-Aboriginal antecedents on the paternal side) were not considered to have a legal claim that could be transmitted to their children (see Doc. #210, pp. 23 - 25). The practice of designating families as "non-transmissible" was discontinued in the second decade of the twentieth century, and many children of those families were eventually reinstated on Treaty payment lists.

Other female Larondes were known to have married into other families in the Nipissing Band in the latter half of the nineteenth century and the first part of the twentieth century, especially the Commanda, Goulais and Couchi families (Doc. #212). The Goulais family were descended from a trader at the Sturgeon Falls Hudson Bay Company post, originally from Goulais Bay on Lake Superior. The ethnic origin of these family is not clear, although a Department of Indian Affairs official expressed doubt in 1899 as to whether the senior Goulais was ever "an Indian in the eye of the law" and his wife's maiden name was that of a Batchewana Bay mixed-ancestry family (Doc. #131).

As well as the contingent of Larondes becoming intertwined with the Indian community near their place of origin on Lake Nipissing, there were significant numbers of Larondes still located near

<sup>6</sup> The Commandas were of Algonquin, Iroquois or possibly Ottawa origin from Lake of Two Mountains, at least one of the founders of the Nipissing Band branch having emigrated to Lake Nipissing in the 1830s (Doc. #211, pp. 107, 109). The family name Commanda was well-represented among the Algonquins at Maniwaki in the 1901 Census. According to former Nipissing Band chief Semo (Simon) Commanda, a member of the founding Commanda family at Nipissing who died in 1938 at the age of 110, this family traces its ancestry to his grandfather, a Chief Rotten-Wood of the "Ottawa tribe of Iroquois" who was given the name "Commander" for his leadership of Indian troops for the British in the War of 1812 (Doc. #211, p. 110).

<sup>7</sup> The Beaucage family on the Nipissing (Beaucage) reserve may be descendants of the chief Beaucage described by Leo Morel after Father Nedelec as being dominant in this area in the mid-nineteenth century.



My Next question to the ANRS and the TRIBUNAL is highlighted in the previous page in the first bordered box near the end it states that the Department officials of Indian affairs had come up with a category known as Non-transmissible title note documents #134 and #138 as they had agreed to pay these annuities to certain family members under the Robinson Huron treaty to avoid undue conflict with these family individuals even though they felt they did not qualify for them because of the mixed marriages see also documents noted as #210 pages 23 to 25.

Again I feel they were not embracing these cultural intermixed family marriages even though the Indian families themselves were embracing these individuals as full family members. I think that they the Department officials from Indian affairs were not being good stewards but they were judge and jury to justify keeping as much money for themselves as Indian agents with ulterior motives, and not excepting the tribal ways of inter-marriages that had gone on for generations between the Algonquin's and many other related groups or collectives or tribes and Villages and settlers etc.

As you can see in the final statement this practice was discontinued by the twentieth century, and many children of those families were eventually reinstated on treaty payment lists.

My next question is why would the Province of Ontario bring a mandate to the ANRS for criteria and benefits in this modern day treaty, and then the ANRS and Tribunal take these historical family figures that were all researched by Joan Holmes for the province of Ontario that is supposed to be trying for true reconciliation with all of the Algonquin's of Canada and Ontario that do not have a current or past treaty with the government and for some reason put us all through this draconian process of again proving we belong through our relatives being used to justify somehow, how much Indian-ness we or our historical family persons in our lineages have to again receive these treaty benefits by meeting some racial purrness to meet this criteria clause for benefits.

It did not work in the 1800s and with all of the indigenous court case rulings brought down by the supreme court of Canada in full favour of our rights federally as well as provincially in the past 100 years to shore up all of our indigenous rights in Canada there is no way this method of dishing out benefits based upon criteria and benefits of our Indian-ness that this method is totally flawed and puts the ANRS and the Tribunal members in a very rocky boat legally as they push through this provincial mandate it is just another unlawful critiquing of a kangaroo court style trial with no actual authority that would not hold up in court in Canada today in my opinion. Based upon again all of the other court rulings that have been won for indigenous rights in the past 100 years across Canada.

Especially considering that our personnel journey back to recognition through the Joan Holmes genealogies and lists of historical figures that we all had to go through and use to re-establish our rights for a current day treaty process as Algonquin's, and to be able to vote for our chiefs and vote for our ANRs and Tribunal members this process was very arduous and painful to be declined and then to appeal that decision and again be declined and push through just for the right to be historically excepted as a Algonquin treaty

voting member, all of us that have all gone through this must be shaking our heads as to why or how, we could go through such a process, and then finally be excepted through our lineages to be able to finally Vote for our Chiefs and vote hopefully for our new and first ever treaty, only to have the goal post lines changed again when it comes to the criteria for benefits now and the possibility to be removed from the Greater Golden Lake Algonquin's of Ontario Band and treaty process does not sit with me very well at this time after all that myself and my family have been through.

That is why I write this not just for myself and my Algonquin family members, but I also am writing this research for all of the Algonquin's that are going through this historical figures review.

And now I come to my research on the Yves Drolet and Robert Larin History of the continents genealogies fact list compiled by and for them to document the indigenous peoples and foreign settlers and colonizers of the day in this new land being taken over by the Spanish then and French then the British and all of the battles and wars between these parties to finally establish the boarders and the 49<sup>th</sup> parallel to mark their great achievements of control over our lands and bring us their laws and treaty promises that all have been broken and very few had any benefits for us the indigenous peoples that they were taking over to gain our lands and control our rights and our lives etc. in this new country they Called Canada. The Americans also fought for our lands.

The Joan Holmes historical genealogies history includes works written and done by Yves Drolet it was very interesting as (Yves did quite a job to protect himself and his associates) the information on Toussaint Laronde is also interesting and only confirms his lineage as we know it from the other church records and baptisms and marriages.

This all seemed normal to myself until I read that he was a member of the Aryan order of America and this order of Aryan thinkers changed into the College of Arms of Canada by the (1880 to 1937) where all of the records of the this group where held, they definitely did not have the interests of any indigenous peoples from any countries at heart to do the best for them in the new established colonies of America and what we Call the new country of Canada.

The Noblesse movment also had ulterior motives they canvassed the rich and effluent familys of Maine and other areas to send in their ancestry lineages and apparently got a fair response as quite a few of these new world residents sent in their genealogies to be counted represented and included in this historical documented work.

The part that is really alarming beyond the Aryan ideology that they worked under and wholeheartedly embraced was the facts that have come to light (thank goodness) by other historians and their historical information gathering that came to understand and shine a light on this groups the Noblesse group movements.

What they did was weave our true genealogies into Yves historically excepted lineages where they would take the regular settlers of French and other families all being

immigrants and butter up their own genealogies into making them more noble to attain the higher status jobs available from the French and then the British control of the new world organizing for themselves the best positions of authority for the highest paying jobs in governments and administrators of districts and they could become Indian agents in offices to administer to our indigenous peoples the annuities and funds supplies and such from the Crown etc. who really knows how far they went and parliaments they even lobbied the Quebec legislation of the day to push through this noblesse movement act in the house of the day In Quebec, they even had some priests from the Catholic Church involved in the Noblesse movement as members so now we really know that they did not ever have our best interests at heart as they demeaned us and took our lands furs plants and trees to name a few of our resources, as they also tried to erase us from the lands that we had control over for many previous generations.

So yes this group lied about some of their members genealogies and in some cases for certain Noblesse they created totally false records of lineages. These falsified records that were recorded in Yves book some of them have been unwinded and proven to be fabricated by them where needed to reach their evil goals these are more than my opinions.

Any ways we all know that we live in a corrupt world and this revelation should not surprise any of us who have done a lot of studying at all, this also brings into question how they treated us as indigenous peoples in what they considered to be their new world.

They recorded our names or used slang like Brules or Savages or Savagess for our women and children they also called us half breeds or breeds etc.

So it is with a saddened heart that I ask the ANRS and the Tribunal Members to really open their eyes and hearts to what is going on today with our present treaty process with these criteria's and benefits that we are being crippled and critiqued again today in 2022 to prove ourselves and to try to take away what is rightfully ours as we go through our modern treaty process.

I ask the ANRS and the Tribunal committees Members to search their Hearts and they could make some very well needed changes for all of the Algonquin's involved in this modern day treaty process.

And to also look back over the past 300 to 400 years of persecution by the war mongers of society they are the elite and they are the rich filled with darkness and evil in their no empathy hearts, their agendas are against all indigenous peoples in the new world and around the ancient worlds their track records and deeds are well documented and that they have fought and conquered and taken whatever they desired for their kings and queens of the powerful countries of the world.

In closing I would ask you all to have an open heart and ask the great spirit of our creator guide you all in this very important task that has been set upon yourselves

As our Chiefs and Tribunal members, for this is not about money or land as this treaty proposal does not have a lot of that within the wording of actual ownership the 300,000,000 million is committed, there are loans to pay back from this amount and yes I understand that there is interest accruing as we wait for a final treaty to vote on.

The land is there it will always be there, and we will have a say in some manner or way (more like a cooperative joint administrators with the Governments that will come and go, but we the Algonquin's have been here for the eons of time past and will continue to be here through our families and their children into the future.

The benefits and criteria fall short of our families presence as this is part of the apparent things that we need to prove, this connection to the land all of our relatives and family members that are buried in Ontario through the generations past and way beyond the name of ONTARIO or CANADA ever existed we where here.

So our Algonquin's presence and families do meet the criteria for our existence on these our lands of perpetual occupation by all of our for-fathers

Current to November 28, 2022 À jour au 28 novembre 2022 Published by the Minister of Justice at the following address: <http://laws-lois.justice.gc.ca> Publié par le ministre de la Justice à l'adresse suivante : <http://lois-laws.justice.gc.ca> CANADA CONSOLIDATION United Nations Declaration on the Rights of Indigenous Peoples Act CODIFICATION Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones S.C. 2021, c. 14 L.C. 2021, ch. 14 Current to November 28, 2022 À jour au 28 novembre 2022 OFFICIAL STATUS OF CONSOLIDATIONS CARACTÈRE OFFICIEL DES CODIFICATIONS Subsections 31(1) and (2) of the Legislation Revision and Consolidation Act, in force on June 1, 2009, provide as follows: Les paragraphes 31(1) et (2) de la Loi sur la révision et la codification des textes législatifs, en vigueur le 1er juin 2009, prévoient ce qui suit : Published consolidation is evidence Codifications comme élément de preuve 31 (1) Every copy of a consolidated statute or consolidated regulation published by the Minister under this Act in either print or electronic form is evidence of that statute or regulation and of its contents and every copy purporting to be published by the Minister is deemed to be so published, unless the contrary is shown. 31 (1) Tout exemplaire d'une loi codifiée ou d'un règlement codifié, publié par le ministre en vertu de la présente loi sur support papier ou sur support électronique, fait foi de cette loi ou de ce règlement et de son contenu. Tout exemplaire donné comme publié par le ministre est réputé avoir été ainsi publié, sauf preuve contraire. Inconsistencies in Acts Incompatibilité — lois (2) In the event of an inconsistency between a consolidated statute published by the Minister under this Act and the original statute or a subsequent amendment as certified by the Clerk of the Parliaments under the Publication of Statutes Act, the original statute or amendment prevails to the extent of the inconsistency. (2) Les dispositions de la loi d'origine avec ses modifications subséquentes par le greffier des Parlements en vertu de la Loi sur la publication des lois l'emportent sur les dispositions incompatibles de la loi codifiée publiée par le ministre en vertu de la présente loi.

LAYOUT The notes that appeared in the left or right margins are now in boldface text directly above the provisions to which they relate. They form no part of the enactment, but are inserted for convenience of reference only. MISE EN PAGE Les notes apparaissant auparavant dans les marges de droite ou de gauche se retrouvent maintenant en caractères gras juste au-dessus de la disposition à laquelle elles se rattachent. Elles ne font pas partie du texte, n’y figurant qu’à titre de repère ou d’information. NOTE NOTE This consolidation is current to November 28, 2022. Any amendments that were not in force as of November 28, 2022 are set out at the end of this document under the heading “Amendments Not in Force”. Cette codification est à jour au 28 novembre 2022. Toutes modifications qui n’étaient pas en vigueur au 28 novembre 2022 sont énoncées à la fin de ce document sous le titre « Modifications non en vigueur ». Current to November 28, 2022 iii À jour au 28 novembre 2022 TABLE OF PROVISIONS TABLE ANALYTIQUE An Act respecting the United Nations Declaration on the Rights of Indigenous Peoples Loi concernant la Déclaration des Nations Unies sur les droits des peuples autochtones Short Title Titre abrégé 1 Short title 1 Titre abrégé Interpretation Définitions et interprétation 2 Definitions 2 Définitions Designation of Minister Désignation du ministre 3 Order designating Minister 3 Décret Purposes of Act Objet de la loi 4 Purposes 4 Objet Measures for Consistency of Laws and Achieving the Objectives of the Declaration Mesures visant la compatibilité des lois et l’atteinte des objectifs de la Déclaration 5 Consistency 5 Compatibilité 6 Action plan 6 Plan d’action Report to Parliament Rapport au Parlement 7 Annual report 7 Rapport annuel SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 1 À jour au 28 novembre 2022 S.C. 2021, c. 14 L.C. 2021, ch. 14 An Act respecting the United Nations Declaration on the Rights of Indigenous Peoples Loi concernant la Déclaration des Nations Unies sur les droits des peuples autochtones [Assented to 21st June 2021] [Sanctionnée le 21 juin 2021] Preamble Préambule Whereas the United Nations Declaration on the Rights of Indigenous Peoples provides a framework for reconciliation, healing and peace, as well as harmonious and cooperative relations based on the principles of justice, democracy, respect for human rights, non-discrimination and good faith; Whereas the rights and principles affirmed in the Declaration constitute the minimum standards for the survival, dignity and well-being of Indigenous peoples of the world, and must be implemented in Canada; Whereas, in the outcome document of the high-level plenary meeting of the General Assembly of the United Nations known as the World Conference on Indigenous Peoples, Canada and other States reaffirm their solemn commitment to respect, promote and advance the rights of Indigenous peoples of the world and to uphold the principles of the Declaration; Whereas, in its document entitled Calls to Action, the Truth and Reconciliation Commission of Canada calls upon federal, provincial, territorial and municipal governments to fully adopt and implement the Declaration as the framework for reconciliation, and the Government of Canada is committed to responding to those Calls to Action; Whereas, in its document entitled Calls for Justice, the National Inquiry into Missing and Murdered Indigenous Women and Girls calls upon federal, Attendu : que la Déclaration des Nations Unies sur les droits des peuples autochtones fournit un cadre pour la réconciliation, la guérison et la paix, ainsi que pour des relations qui soient caractérisées par l’harmonie et la collaboration et fondées sur les principes de justice, de

démocratie, de respect des droits de la personne, de non-discrimination et de bonne foi; que les droits et les principes confirmés dans la Déclaration constituent les normes minimales nécessaires à la survie, à la dignité et au bien-être des peuples autochtones dans le monde et doivent être mis en œuvre au Canada; que, dans le document final de la réunion plénière de haut niveau de l'Assemblée générale des Nations Unies appelée Conférence mondiale sur les peuples autochtones, le Canada et d'autres États réaffirment leur engagement solennel à respecter, à promouvoir et à favoriser les droits des peuples autochtones du monde et à faire respecter les principes de la Déclaration; que, dans le document intitulé Appels à l'action, la Commission de vérité et réconciliation du Canada demande aux gouvernements fédéral, provinciaux et territoriaux et aux administrations municipales d'adopter et de mettre en œuvre la Déclaration et d'en faire le cadre de la réconciliation, et que le gouvernement du Canada s'est engagé à donner suite à ces appels à l'action; que, dans le document intitulé Appels à la justice, les commissaires de l'Enquête nationale sur les femmes United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 2 À jour au 28 novembre 2022 provincial, territorial, municipal and Indigenous governments to implement the Declaration, and the Government of Canada is committed to responding to those Calls for Justice; Whereas First Nations, Inuit and the Métis Nation have, throughout history and to this day, lived in the lands that are now in Canada with their distinct identities, cultures and ways of life; Whereas Indigenous peoples have suffered historic injustices as a result of, among other things, colonization and dispossession of their lands, territories and resources; Whereas the implementation of the Declaration must include concrete measures to address injustices, combat prejudice and eliminate all forms of violence, racism and discrimination, including systemic racism and discrimination, against Indigenous peoples and Indigenous elders, youth, children, women, men, persons with disabilities and gender-diverse persons and two-spirit persons; Whereas all doctrines, policies and practices based on or advocating the superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences, including the doctrines of discovery and terra nullius, are racist, scientifically false, legally invalid, morally condemnable and socially unjust; Whereas the Government of Canada rejects all forms of colonialism and is committed to advancing relations with Indigenous peoples that are based on good faith and on the principles of justice, democracy, equality, non-discrimination, good governance and respect for human rights; Whereas the Declaration emphasizes the urgent need to respect and promote the inherent rights of Indigenous peoples of the world which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories, philosophies and legal systems, especially their rights to their lands, territories and resources; Whereas the Government of Canada recognizes that all relations with Indigenous peoples must be based on the recognition and implementation of the inherent right to self-determination, including the right of self-government; Whereas the Government of Canada is committed to taking effective measures — including legislative, policy and administrative measures — at the national and international level, in consultation and cooperation with Indigenous peoples, to achieve the objectives of the Declaration; et les filles autochtones disparues et assassinées demandent aux gouvernements fédéral, provinciaux, territoriaux et autochtones et aux administrations municipales de mettre en œuvre la Déclaration, et que

le gouvernement du Canada s'est engagé à donner suite à ces appels à la justice; que, depuis fort longtemps et encore à ce jour, les Premières Nations, les Inuits et les membres de la Nation métisse vivent dans des territoires qui sont aujourd'hui situés au Canada et où s'expriment leurs identités, cultures et modes de vie distinctifs; que les peuples autochtones ont historiquement subi des injustices en raison, entre autres, de la colonisation et de la dépossession de leurs terres, territoires et ressources; que la mise en œuvre de la Déclaration doit comporter notamment des mesures concrètes visant à lutter contre les injustices, à combattre les préjugés et à éliminer toute forme de violence, de racisme et de discrimination, notamment le racisme et la discrimination systémiques, auxquels se heurtent les peuples autochtones, ainsi que les aînés, les jeunes, les enfants, les femmes et les hommes autochtones, les Autochtones handicapés et les Autochtones de diverses identités de genre ou bispirituels; que toutes les doctrines, politiques et pratiques qui reposent sur la supériorité de peuples ou d'individus — ou qui prônent celle-ci — en se fondant sur des différences d'ordre national, racial, religieux, ethnique ou culturel, y compris les doctrines de la découverte et de terra nullius, sont racistes, scientifiquement fausses, juridiquement sans valeur, moralement condamnables et socialement injustes; que le gouvernement du Canada rejette toute forme de colonialisme et s'est engagé à promouvoir des relations avec les peuples autochtones qui soient fondées sur la bonne foi et sur les principes de justice, de démocratie, d'égalité, de non-discrimination, de bonne gouvernance et de respect des droits de la personne; que la Déclaration met l'accent sur la nécessité urgente de respecter et de promouvoir les droits intrinsèques des peuples autochtones du monde, qui découlent de leurs structures politiques, économiques et sociales et de leur culture, de leurs traditions spirituelles, de leur histoire, de leur philosophie et de leurs systèmes juridiques, en particulier leurs droits à leurs terres, territoires et ressources; que le gouvernement du Canada reconnaît que les relations avec les peuples autochtones doivent être fondées sur la reconnaissance et la mise en œuvre du droit inhérent à l'autodétermination, y compris le droit à l'autonomie gouvernementale;

United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 3 À jour au 28 novembre 2022 Whereas the Government of Canada is committed to exploring, in consultation and cooperation with Indigenous peoples, measures related to monitoring, oversight, recourse or remedy or other accountability measures that will contribute to the achievement of those objectives; Whereas the implementation of the Declaration can contribute to supporting sustainable development and responding to growing concerns relating to climate change and its impacts on Indigenous peoples; Whereas the Government of Canada acknowledges that provincial, territorial and municipal governments each have the ability to establish their own approaches to contributing to the implementation of the Declaration by taking various measures that fall within their authority; Whereas the Government of Canada welcomes opportunities to work cooperatively with those governments, Indigenous peoples and other sectors of society towards achieving the objectives of the Declaration; Whereas the Declaration is affirmed as a source for the interpretation of Canadian law; Whereas the protection of Aboriginal and treaty rights — recognized and affirmed by section 35 of the Constitution Act, 1982 — is an underlying principle and value of the Constitution of Canada, and Canadian courts have stated that such rights are not frozen and are capable of evolution and growth; Whereas there is an urgent need to respect and promote the

rights of Indigenous peoples affirmed in treaties, agreements and other constructive arrangements, and those treaties, agreements and arrangements can contribute to the implementation of the Declaration; Whereas respect for human rights, the rule of law and democracy are underlying principles of the Constitution of Canada which are interrelated, interdependent and mutually reinforcing and are also recognized in international law; And whereas measures to implement the Declaration in Canada must take into account the diversity of Indigenous peoples and, in particular, the diversity of the identities, cultures, languages, customs, practices, rights and legal traditions of First Nations, Inuit and the Métis and of their institutions and governance structures, their relationships to the land and Indigenous knowledge; que le gouvernement du Canada est déterminé à prendre des mesures efficaces — d'ordre législatif, politique et administratif, entre autres — à l'échelle nationale et internationale, en consultation et en collaboration avec les peuples autochtones, afin d'atteindre les objectifs de la Déclaration; que le gouvernement du Canada s'engage à explorer, en consultation et en collaboration avec les peuples autochtones, des mesures de contrôle ou de surveillance, des voies de recours, des mesures de réparation ou d'autres mesures de reddition de comptes qui contribueront à l'atteinte de ces objectifs; que la mise en œuvre de la Déclaration peut contribuer à soutenir le développement durable et à répondre aux préoccupations grandissantes concernant les changements climatiques et leurs répercussions sur les peuples autochtones; que le gouvernement du Canada reconnaît que les gouvernements provinciaux et territoriaux et les administrations municipales ont chacun la faculté d'établir leurs propres façons de contribuer à la mise en œuvre de la Déclaration en adoptant, à cette fin, diverses mesures relevant de leur compétence; que le gouvernement du Canada est prêt à saisir les occasions de travailler en collaboration avec ces gouvernements et ces administrations, les peuples autochtones et d'autres acteurs de la société pour atteindre les objectifs de la Déclaration; qu'il y a lieu de confirmer que la Déclaration est une source d'interprétation du droit canadien; que la protection des droits ancestraux ou issus de traités — reconnus et confirmés par l'article 35 de la Loi constitutionnelle de 1982 — constitue une valeur et un principe sous-jacents à la Constitution du Canada et que les tribunaux canadiens ont déclaré que de tels droits ne sont pas figés et peuvent évoluer et s'accroître; qu'il est urgent de respecter et de promouvoir les droits des peuples autochtones confirmés dans les traités, les accords ou les autres arrangements constructifs, et que ces traités, accords ou arrangements peuvent contribuer à la mise en œuvre de la Déclaration; que le respect des droits de la personne, la primauté du droit et la démocratie sont des principes sous-jacents à la Constitution du Canada interreliés et interdépendants qui se renforcent mutuellement et qui sont aussi reconnus en droit international; que les mesures visant la mise en œuvre de la Déclaration au Canada doivent tenir compte de la diversité des peuples autochtones et, en particulier, de la diversité des identités, cultures, langues, coutumes, United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones Short Title Titre abrégé Sections 1-3 Articles 1-3 Current to November 28, 2022 4 À jour au 28 novembre 2022 pratiques, droits et traditions juridiques des Premières Nations, des Inuits et des Métis, de leurs institutions et systèmes de gouvernance, de leurs liens avec la terre et des savoirs autochtones, Now, therefore, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows: Sa Majesté, sur l'avis et avec le consentement du Sénat et



de la Chambre des communes du Canada, édicte : Short Title Titre abrégé Short title Titre abrégé 1 This Act may be cited as the United Nations Declaration on the Rights of Indigenous Peoples Act. 1 Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones. Interpretation Définitions et interprétation Definitions Définitions 2 (1) The following definitions apply in this Act. Declaration means the United Nations Declaration on the Rights of Indigenous Peoples that was adopted by the General Assembly of the United Nations as General Assembly Resolution 61/295 on September 13, 2007 and that is set out in the schedule. (Déclaration) Indigenous peoples has the meaning assigned by the definition aboriginal peoples of Canada in subsection 35(2) of the Constitution Act, 1982. (peuples autochtones) Minister, for the purposes of any provision of this Act, means the federal minister designated as the Minister for the purposes of that provision under section 3. (ministre) 2 (1) Les définitions qui suivent s'appliquent à la présente loi. Déclaration La Déclaration des Nations Unies sur les droits des peuples autochtones, adoptée par l'Assemblée générale des Nations Unies le 13 septembre 2007 par sa résolution 61/295, dont le texte figure à l'annexe. (Déclaration) ministre Le ministre fédéral désigné, en vertu de l'article 3, pour l'application de telle disposition de la présente loi. (Minister) peuples autochtones S'entend au sens de peuples autochtones du Canada, au paragraphe 35(2) de la Loi constitutionnelle de 1982. (Indigenous peoples) Rights of Indigenous peoples Droits des peuples autochtones (2) This Act is to be construed as upholding the rights of Indigenous peoples recognized and affirmed by section 35 of the Constitution Act, 1982, and not as abrogating or derogating from them. (2) La présente loi maintient les droits des peuples autochtones reconnus et confirmés par l'article 35 de la Loi constitutionnelle de 1982; elle n'y porte pas atteinte. Clarification Précision (3) Nothing in this Act is to be construed as delaying the application of the Declaration in Canadian law. (3) La présente loi n'a pas pour effet de retarder l'application de la Déclaration en droit canadien. Designation of Minister Désignation du ministre Order designating Minister Décret 3 The Governor in Council may, by order, designate any federal minister to be the Minister for the purposes of any provision of this Act. 3 Le gouverneur en conseil peut, par décret, désigner tout ministre fédéral à titre de ministre chargé de l'application de telle disposition de la présente loi. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones Purposes of Act Objet de la loi Sections 4-6 Articles 4-6 Current to November 28, 2022 5 À jour au 28 novembre 2022 Purposes of Act Objet de la loi Purposes Objet 4 The purposes of this Act are to (a) affirm the Declaration as a universal international human rights instrument with application in Canadian law; and (b) provide a framework for the Government of Canada's implementation of the Declaration. 4 La présente loi a pour objet : a) de confirmer que la Déclaration constitue un instrument international universel en matière de droits de la personne qui trouve application en droit canadien; b) d'encadrer la mise en œuvre de la Déclaration par le gouvernement du Canada. Measures for Consistency of Laws and Achieving the Objectives of the Declaration Mesures visant la compatibilité des lois et l'atteinte des objectifs de la Déclaration Consistency Compatibilité 5 The Government of Canada must, in consultation and cooperation with Indigenous peoples, take all measures necessary to ensure that the laws of Canada are consistent with the Declaration. 5 Le gouvernement du Canada, en consultation et en collaboration avec les peuples autochtones, prend toutes les mesures nécessaires pour veiller à ce que les lois

fédérales soient compatibles avec la Déclaration. Action plan Plan d'action 6 (1) The Minister must, in consultation and cooperation with Indigenous peoples and with other federal ministers, prepare and implement an action plan to achieve the objectives of the Declaration. 6 (1) Le ministre élabore et met en œuvre, en consultation et en collaboration avec les peuples autochtones et d'autres ministres fédéraux, un plan d'action afin d'atteindre les objectifs de la Déclaration. Content Contenu (2) The action plan must include (a) measures to (i) address injustices, combat prejudice and eliminate all forms of violence, racism and discrimination, including systemic racism and discrimination, against Indigenous peoples and Indigenous elders, youth, children, women, men, persons with disabilities and gender-diverse persons and two-spirit persons, and (ii) promote mutual respect and understanding as well as good relations, including through human rights education; and (b) measures related to monitoring, oversight, recourse or remedy or other accountability measures with respect to the implementation of the Declaration. (2) Le plan d'action comporte notamment : a) des mesures visant, selon le cas : (i) à lutter contre les injustices, à combattre les préjugés et à éliminer toute forme de violence, de racisme et de discrimination, notamment le racisme et la discrimination systémiques, auxquels se heurtent les peuples autochtones, ainsi que les aînés, les jeunes, les enfants, les femmes et les hommes autochtones, les Autochtones handicapés et les Autochtones de diverses identités de genre ou bispirituels, (ii) à promouvoir le respect et la compréhension mutuels et de bonnes relations, notamment grâce à de la formation sur les droits de la personne; b) des mesures de contrôle ou de surveillance, des voies de recours, des mesures de réparation ou d'autres mesures de reddition de comptes en lien avec la mise en œuvre de la Déclaration. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones Measures for Consistency of Laws and Achieving the Objectives of the Declaration Mesures visant la compatibilité des lois et l'atteinte des objectifs de la Déclaration Sections 6-7 Articles 6-7 Current to November 28, 2022 6 À jour au 28 novembre 2022 Other elements Autres éléments (3) The action plan must also include measures related to monitoring the implementation of the plan and reviewing and amending the plan. (3) Le plan d'action comporte également des mesures concernant le suivi de sa mise en œuvre, son examen et sa modification. Time limit Délai (4) The preparation of the action plan must be completed as soon as practicable, but no later than two years after the day on which this section comes into force. (4) Il doit être élaboré dès que possible ou, au plus tard, dans les deux ans suivant la date d'entrée en vigueur du présent article. Tabling in Parliament Dépôt au Parlement (5) The Minister must cause the action plan to be tabled in each House of Parliament as soon as practicable after it has been prepared. (5) Dès que possible, le ministre fait déposer le plan d'action ainsi élaboré devant chaque chambre du Parlement. Action plan made public Publication (6) After the action plan is tabled, the Minister must make it public. (6) Après le dépôt, le ministre rend public le plan d'action. Report to Parliament Rapport au Parlement Annual report Rapport annuel 7 (1) Within 90 days after the end of each fiscal year, the Minister must, in consultation and cooperation with Indigenous peoples, prepare a report for the previous fiscal year on the measures taken under section 5 and the preparation and implementation of the action plan referred to in section 6. 7 (1) Dans les quatre-vingt-dix jours suivant la fin de chaque exercice, le ministre prépare, en consultation et en collaboration avec les peuples autochtones, un rapport sur l'exercice précédent faisant

état des mesures prises en application de l'article 5, ainsi que de l'élaboration et de la mise en œuvre du plan d'action prévu à l'article 6. Tabling in Parliament Dépôt au Parlement (2) The Minister must cause the report to be tabled in each House of Parliament on any of the first 15 days on which that House is sitting after the report is completed. (2) Le ministre fait déposer le rapport devant chaque chambre du Parlement dans les quinze premiers jours de séance de celle-ci suivant la date de sa confection. Referral to committee Comités saisis d'office (3) The report stands permanently referred to the committee of each House of Parliament that is designated or established to review matters relating to Indigenous peoples. (3) Le comité de chaque chambre du Parlement désigné ou constitué pour étudier les questions relatives aux peuples autochtones est saisi d'office du rapport. Report made public Publication (4) After the report is tabled, the Minister must make it public. (4) Après le dépôt, le ministre rend public le rapport. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 7 À jour au 28 novembre 2022 SCHEDULE (Subsection 2(1)) ANNEXE (paragraphe 2(1)) United Nations Declaration on the Rights of Indigenous Peoples Déclaration des Nations Unies sur les droits des peuples autochtones Resolution adopted by the General Assembly [without reference to a Main Committee (A/61/L.67 and Add.1)] 61/295. United Nations Declaration on the Rights of Indigenous Peoples The General Assembly, Taking note of the recommendation of the Human Rights Council contained in its resolution 1/2 of 29 June 2006,<sup>1</sup> by which the Council adopted the text of the United Nations Declaration on the Rights of Indigenous Peoples, Recalling its resolution 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly, Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution. 107th plenary meeting 13 September 2007 1 See Official Records of the General Assembly, Sixty-first Session, Supplement No. 53 (A/61/53), part one, chap. II, sect. A. Résolution adoptée par l'Assemblée générale [sans renvoi à une grande commission (A/61/L.67 et Add.1)] 61/295. Déclaration des Nations Unies sur les droits des peuples autochtones L'Assemblée générale, Prenant note de la recommandation faite par le Conseil des droits de l'homme dans sa résolution 1/2 du 29 juin 2006<sup>1</sup>, par laquelle il a adopté le texte de la Déclaration des Nations Unies sur les droits des peuples autochtones, Rappelant sa résolution 61/178 du 20 décembre 2006, par laquelle elle a décidé, d'une part, d'attendre, pour examiner la Déclaration et prendre une décision à son sujet, d'avoir eu le temps de tenir des consultations supplémentaires sur la question et, de l'autre, de finir de l'examiner avant la fin de sa soixante et unième session, Adopte la Déclaration des Nations Unies sur les droits des peuples autochtones dont le texte figure en annexe à la présente résolution. 107e séance plénière 13 septembre 2007 1 Voir Documents officiels de l'Assemblée générale, soixante et unième session, Supplément no 53 (A/61/53), première partie, chap. II, sect. A. Annex Annexe United Nations Declaration on the Rights of Indigenous Peoples The General Assembly, Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter, Affirming

that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such, Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind, Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust, Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind, Déclaration des Nations Unies sur les droits des peuples autochtones L'Assemblée générale, Guidée par les buts et principes énoncés dans la Charte des Nations Unies et convaincue que les États se conformeront aux obligations que leur impose la Charte, Affirmant que les peuples autochtones sont égaux à tous les autres peuples, tout en reconnaissant le droit de tous les peuples d'être différents, de s'estimer différents et d'être respectés en tant que tels, Affirmant également que tous les peuples contribuent à la diversité et à la richesse des civilisations et des cultures, qui constituent le patrimoine commun de l'humanité, Affirmant en outre que toutes les doctrines, politiques et pratiques qui invoquent ou prônent la supériorité de peuples ou d'individus en se fondant sur des différences d'ordre national, racial, religieux, ethnique ou culturel sont racistes, scientifiquement fausses, juridiquement sans valeur, moralement condamnables et socialement injustes, United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 8 À jour au 28 novembre 2022 Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests, Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources, Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States, Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur, Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs, Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment, Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world, Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character, Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States, Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights<sup>2</sup> and the International Covenant on Civil and Political Rights,<sup>2</sup> as well as the Vienna Declaration and Programme of Action,<sup>3</sup> affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development, <sup>2</sup> See resolution 2200 A (XXI), annex. <sup>3</sup> A/CONF.157/24 (Part I), chap. III. Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law, Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and Réaffirmant que les peuples autochtones, dans l'exercice de leurs droits, ne doivent faire l'objet d'aucune forme de discrimination, Préoccupée par le fait que les peuples autochtones ont subi des injustices historiques à cause, entre autres, de la colonisation et de la dépossession de leurs terres, territoires et ressources, ce qui les a empêchés d'exercer, notamment, leur droit au développement conformément à leurs propres besoins et intérêts, Consciente de la nécessité urgente de respecter et de promouvoir les droits intrinsèques des peuples autochtones, qui découlent de leurs structures politiques, économiques et sociales et de leur culture, de leurs traditions spirituelles, de leur histoire et de leur philosophie, en particulier leurs droits à leurs terres, territoires et ressources, Consciente également de la nécessité urgente de respecter et de promouvoir les droits des peuples autochtones affirmés dans les traités, accords et autres arrangements constructifs conclus avec les États, Se félicitant du fait que les peuples autochtones s'organisent pour améliorer leur situation sur les plans politique, économique, social et culturel et mettre fin à toutes les formes de discrimination et d'oppression partout où elles se produisent, Convaincue que le contrôle, par les peuples autochtones, des événements qui les concernent, eux et leurs terres, territoires et ressources, leur permettra de perpétuer et de renforcer leurs institutions, leur culture et leurs traditions et de promouvoir leur développement selon leurs aspirations et leurs besoins, Considérant que le respect des savoirs, des cultures et des pratiques traditionnelles autochtones contribue à une mise en valeur durable et équitable de l'environnement et à sa bonne gestion, Soulignant la contribution de la démilitarisation des terres et territoires des peuples autochtones à la paix, au progrès économique et social et au développement, à la compréhension et aux relations amicales entre les nations et les peuples du monde, Considérant en particulier le droit des familles et des communautés autochtones de conserver la responsabilité partagée de l'éducation, de la formation, de l'instruction et du bien-être de leurs enfants, conformément aux droits de l'enfant, Estimant que les droits affirmés dans les traités, accords et autres arrangements constructifs entre les États et les peuples autochtones sont, dans certaines situations, des sujets de préoccupation, d'intérêt et de responsabilité à l'échelle internationale et présentent un caractère international, Estimant également que les traités, accords et autres arrangements constructifs, ainsi que les relations qu'ils représentent, sont la base d'un partenariat renforcé entre les peuples autochtones et les États, Constatant que la Charte

des Nations Unies, le Pacte international relatif aux droits économiques, sociaux et culturels<sup>2</sup> et le Pacte international relatif aux droits civils et politiques<sup>2</sup>, ainsi que la Déclaration et le Programme d'action de Vienne<sup>3</sup>, affirment l'importance fondamentale du droit de tous les peuples de disposer d'eux-mêmes, droit en vertu duquel ils United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 9 À jour au 28 novembre 2022 cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith, Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned, Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples, Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field, Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples, Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration, Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect: déterminent librement leur statut politique et assurent librement leur développement économique, social et culturel, 2 Voir résolution 2200 A (XXI), annexe. 3 A/CONF.157/24 (Part I), chap. III. Consciente qu'aucune disposition de la présente Déclaration ne pourra être invoquée pour dénier à un peuple quel qu'il soit son droit à l'autodétermination, exercé conformément au droit international, Convaincue que la reconnaissance des droits des peuples autochtones dans la présente Déclaration encouragera des relations harmonieuses et de coopération entre les États et les peuples autochtones, fondées sur les principes de justice, de démocratie, de respect des droits de l'homme, de non-discrimination et de bonne foi, Encourageant les États à respecter et à mettre en œuvre effectivement toutes leurs obligations applicables aux peuples autochtones en vertu des instruments internationaux, en particulier ceux relatifs aux droits de l'homme, en consultation et en coopération avec les peuples concernés, Soulignant que l'Organisation des Nations Unies a un rôle important et continu à jouer dans la promotion et la protection des droits des peuples autochtones, Convaincue que la présente Déclaration est une nouvelle étape importante sur la voie de la reconnaissance, de la promotion et de la protection des droits et libertés des peuples autochtones et dans le développement des activités pertinentes du système des Nations Unies dans ce domaine, Considérant et réaffirmant que les autochtones sont admis à bénéficier sans aucune discrimination de tous les droits de l'homme reconnus en droit international, et que les peuples autochtones ont des droits collectifs qui sont indispensables à leur existence, à

leur bien-être et à leur développement intégral en tant que peuples, Considérant que la situation des peuples autochtones n'est pas la même selon les régions et les pays, et qu'il faut tenir compte de l'importance des particularités nationales ou régionales, ainsi que de la variété des contextes historiques et culturels, Proclame solennellement la Déclaration des Nations Unies sur les droits des peuples autochtones, dont le texte figure ciaprès, qui constitue un idéal à atteindre dans un esprit de partenariat et de respect mutuel : Article 1 Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights<sup>4</sup> and international human rights law. 4 Resolution 217 A (III). Article premier Les peuples autochtones ont le droit, à titre collectif ou individuel, de jouir pleinement de l'ensemble des droits de l'homme et des libertés fondamentales reconnus par la Charte des Nations Unies, la Déclaration universelle des droits de l'homme<sup>4</sup> et le droit international relatif aux droits de l'homme. 4 Résolution 217 A (III). Article 2 Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity. Article 2 Les autochtones, peuples et individus, sont libres et égaux à tous les autres et ont le droit de ne faire l'objet, dans l'exercice de leurs droits, d'aucune forme de discrimination fondée, en particulier, sur leur origine ou leur identité autochtones. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 10 À jour au 28 novembre 2022 Article 3 Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. Article 3 Les peuples autochtones ont le droit à l'autodétermination. En vertu de ce droit, ils déterminent librement leur statut politique et assurent librement leur développement économique, social et culturel. Article 4 Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions. Article 4 Les peuples autochtones, dans l'exercice de leur droit à l'autodétermination, ont le droit d'être autonomes et de s'administrer eux-mêmes pour tout ce qui touche à leurs affaires intérieures et locales, ainsi que de disposer des moyens de financer leurs activités autonomes. Article 5 Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State. Article 5 Les peuples autochtones ont le droit de maintenir et de renforcer leurs institutions politiques, juridiques, économiques, sociales et culturelles distinctes, tout en conservant le droit, si tel est leur choix, de participer pleinement à la vie politique, économique, sociale et culturelle de l'État. Article 6 Every indigenous individual has the right to a nationality. Article 6 Tout autochtone a droit à une nationalité. Article 7 1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person. 2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including

forcibly removing children of the group to another group. Article 7 1. Les autochtones ont droit à la vie, à l'intégrité physique et mentale, à la liberté et à la sécurité de la personne. 2. Les peuples autochtones ont le droit, à titre collectif, de vivre dans la liberté, la paix et la sécurité en tant que peuples distincts et ne font l'objet d'aucun acte de génocide ou autre acte de violence, y compris le transfert forcé d'enfants autochtones d'un groupe à un autre. Article 8 1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture. 2. States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities; (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources; (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights; (d) Any form of forced assimilation or integration; (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them. Article 8 1. Les autochtones, peuples et individus, ont le droit de ne pas subir d'assimilation forcée ou de destruction de leur culture. 2. Les États mettent en place des mécanismes de prévention et de réparation efficaces visant : a) Tout acte ayant pour but ou pour effet de priver les autochtones de leur intégrité en tant que peuples distincts, ou de leurs valeurs culturelles ou leur identité ethnique; b) Tout acte ayant pour but ou pour effet de les déposséder de leurs terres, territoires ou ressources; c) Toute forme de transfert forcé de population ayant pour but ou pour effet de violer ou d'éroder l'un quelconque de leurs droits; d) Toute forme d'assimilation ou d'intégration forcée; e) Toute forme de propagande dirigée contre eux dans le but d'encourager la discrimination raciale ou ethnique ou d'y inciter. Article 9 Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with Article 9 Les autochtones, peuples et individus, ont le droit d'appartenir à une communauté ou à une nation autochtone, United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 11 À jour au 28 novembre 2022 the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right. conformément aux traditions et coutumes de la communauté ou de la nation considérée. Aucune discrimination quelle qu'elle soit ne saurait résulter de l'exercice de ce droit. Article 10 Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return. Article 10 Les peuples autochtones ne peuvent être enlevés de force à leurs terres ou territoires. Aucune réinstallation ne peut avoir lieu sans le consentement préalable — donné librement et en connaissance de cause — des peuples autochtones concernés et un accord sur une indemnisation juste et équitable et, lorsque cela est possible, la faculté de retour. Article 11 1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.



2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs. Article 11 1. Les peuples autochtones ont le droit d'observer et de revivifier leurs traditions culturelles et leurs coutumes. Ils ont notamment le droit de conserver, de protéger et de développer les manifestations passées, présentes et futures de leur culture, telles que les sites archéologiques et historiques, l'artisanat, les dessins et modèles, les rites, les techniques, les arts visuels et du spectacle et la littérature. 2. Les États doivent accorder réparation par le biais de mécanismes efficaces — qui peuvent comprendre la restitution — mis au point en concertation avec les peuples autochtones, en ce qui concerne les biens culturels, intellectuels, religieux et spirituels qui leur ont été pris sans leur consentement préalable, donné librement et en connaissance de cause, ou en violation de leurs lois, traditions et coutumes. Article 12 1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains. 2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned. Article 12 1. Les peuples autochtones ont le droit de manifester, de pratiquer, de promouvoir et d'enseigner leurs traditions, coutumes et rites religieux et spirituels; le droit d'entretenir et de protéger leurs sites religieux et culturels et d'y avoir accès en privé; le droit d'utiliser leurs objets rituels et d'en disposer; et le droit au rapatriement de leurs restes humains. 2. Les États veillent à permettre l'accès aux objets de culte et aux restes humains en leur possession et/ou leur rapatriement, par le biais de mécanismes justes, transparents et efficaces mis au point en concertation avec les peuples autochtones concernés. Article 13 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. 2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means. Article 13 1. Les peuples autochtones ont le droit de revivifier, d'utiliser, de développer et de transmettre aux générations futures leur histoire, leur langue, leurs traditions orales, leur philosophie, leur système d'écriture et leur littérature, ainsi que de choisir et de conserver leurs propres noms pour les communautés, les lieux et les personnes. 2. Les États prennent des mesures efficaces pour protéger ce droit et faire en sorte que les peuples autochtones puissent comprendre et être compris dans les procédures politiques, juridiques et administratives, en fournissant, si nécessaire, des services d'interprétation ou d'autres moyens appropriés. Article 14 1. Indigenous peoples have the right to establish and control their educational systems and institutions providing Article 14 1. Les peuples autochtones ont le droit d'établir et de contrôler leurs propres systèmes et établissements scolaires où United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations

Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 12 À jour au 28 novembre 2022

education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. 2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination. 3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language. l'enseignement est dispensé dans leur propre langue, d'une manière adaptée à leurs méthodes culturelles d'enseignement et d'apprentissage. 2. Les autochtones, en particulier les enfants, ont le droit d'accéder à tous les niveaux et à toutes les formes d'enseignement public, sans discrimination aucune. 3. Les États, en concertation avec les peuples autochtones, prennent des mesures efficaces pour que les autochtones, en particulier les enfants, vivant à l'extérieur de leur communauté, puissent accéder, lorsque cela est possible, à un enseignement dispensé selon leur propre culture et dans leur propre langue. Article 15 1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. 2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. Article 15 1. Les peuples autochtones ont droit à ce que l'enseignement et les moyens d'information reflètent fidèlement la dignité et la diversité de leurs cultures, de leurs traditions, de leur histoire et de leurs aspirations. 2. Les États prennent des mesures efficaces, en consultation et en coopération avec les peuples autochtones concernés, pour combattre les préjugés et éliminer la discrimination et pour promouvoir la tolérance, la compréhension et de bonnes relations entre les peuples autochtones et toutes les autres composantes de la société. Article 16 1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination. 2. States shall take effective measures to ensure that Stateowned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity. Article 16 1. Les peuples autochtones ont le droit d'établir leurs propres médias dans leur propre langue et d'accéder à toutes les formes de médias non autochtones sans discrimination aucune. 2. Les États prennent des mesures efficaces pour faire en sorte que les médias publics reflètent dûment la diversité culturelle autochtone. Les États, sans préjudice de l'obligation d'assurer pleinement la liberté d'expression, encouragent les médias privés à refléter de manière adéquate la diversité culturelle autochtone. Article 17 1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law. 2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment. 3.

Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary. Article 17 1. Les autochtones, individus et peuples, ont le droit de jouir pleinement de tous les droits établis par le droit du travail international et national applicable. 2. Les États doivent, en consultation et en coopération avec les peuples autochtones, prendre des mesures visant spécifiquement à protéger les enfants autochtones contre l'exploitation économique et contre tout travail susceptible d'être dangereux ou d'entraver leur éducation ou de nuire à leur santé ou à leur développement physique, mental, spirituel, moral ou social, en tenant compte de leur vulnérabilité particulière et de l'importance de l'éducation pour leur autonomisation. 3. Les autochtones ont le droit de n'être soumis à aucune condition de travail discriminatoire, notamment en matière d'emploi ou de rémunération. Article 18 Indigenous peoples have the right to participate in decisionmaking in matters which would affect their rights, through representatives chosen by themselves in accordance with Article 18 Les peuples autochtones ont le droit de participer à la prise de décisions sur des questions qui peuvent concerner leurs United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 13 À jour au 28 novembre 2022 their own procedures, as well as to maintain and develop their own indigenous decision-making institutions. droits, par l'intermédiaire de représentants qu'ils ont eux-mêmes choisis conformément à leurs propres procédures, ainsi que le droit de conserver et de développer leurs propres institutions décisionnelles. Article 19 States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them. Article 19 Les États se concertent et coopèrent de bonne foi avec les peuples autochtones intéressés — par l'intermédiaire de leurs propres institutions représentatives — avant d'adopter et d'appliquer des mesures législatives ou administratives susceptibles de concerner les peuples autochtones, afin d'obtenir leur consentement préalable, donné librement et en connaissance de cause. Article 20 1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities. 2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress. Article 20 1. Les peuples autochtones ont le droit de conserver et de développer leurs systèmes ou institutions politiques, économiques et sociaux, de disposer en toute sécurité de leurs propres moyens de subsistance et de développement et de se livrer librement à toutes leurs activités économiques, traditionnelles et autres. 2. Les peuples autochtones privés de leurs moyens de subsistance et de développement ont droit à une indemnisation juste et équitable. Article 21 1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security. 2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous

elders, women, youth, children and persons with disabilities. Article 21 1. Les peuples autochtones ont droit, sans discrimination d'aucune sorte, à l'amélioration de leur situation économique et sociale, notamment dans les domaines de l'éducation, de l'emploi, de la formation et de la reconversion professionnelles, du logement, de l'assainissement, de la santé et de la sécurité sociale. 2. Les États prennent des mesures efficaces et, selon qu'il conviendra, des mesures spéciales pour assurer une amélioration continue de la situation économique et sociale des peuples autochtones. Une attention particulière est accordée aux droits et aux besoins particuliers des anciens, des femmes, des jeunes, des enfants et des personnes handicapées autochtones. Article 22 1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration. 2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination. Article 22 1. Une attention particulière est accordée aux droits et aux besoins spéciaux des anciens, des femmes, des jeunes, des enfants et des personnes handicapées autochtones dans l'application de la présente Déclaration. 2. Les États prennent des mesures, en concertation avec les peuples autochtones, pour veiller à ce que les femmes et les enfants autochtones soient pleinement protégés contre toutes les formes de violence et de discrimination et bénéficient des garanties voulues. Article 23 Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting Article 23 Les peuples autochtones ont le droit de définir et d'élaborer des priorités et des stratégies en vue d'exercer leur droit au développement. En particulier, ils ont le droit d'être activement associés à l'élaboration et à la définition des programmes de santé, de logement et d'autres programmes United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 14 À jour au 28 novembre 2022 them and, as far as possible, to administer such programmes through their own institutions. économiques et sociaux les concernant, et, autant que possible, de les administrer par l'intermédiaire de leurs propres institutions. Article 24 1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services. 2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right. Article 24 1. Les peuples autochtones ont droit à leur pharmacopée traditionnelle et ils ont le droit de conserver leurs pratiques médicales, notamment de préserver leurs plantes médicinales, animaux et minéraux d'intérêt vital. Les autochtones ont aussi le droit d'avoir accès, sans aucune discrimination, à tous les services sociaux et de santé. 2. Les autochtones ont le droit, en toute égalité, de jouir du meilleur état possible de santé physique et mentale. Les États prennent les mesures nécessaires en vue d'assurer progressivement la pleine réalisation de ce droit. Article 25 Indigenous peoples have the

right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard. Article 25 Les peuples autochtones ont le droit de conserver et de renforcer leurs liens spirituels particuliers avec les terres, territoires, eaux et zones maritimes côtières et autres ressources qu'ils possèdent ou occupent et utilisent traditionnellement, et d'assumer leurs responsabilités en la matière à l'égard des générations futures. Article 26 1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired. 2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired. 3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned. Article 26 1. Les peuples autochtones ont le droit aux terres, territoires et ressources qu'ils possèdent et occupent traditionnellement ou qu'ils ont utilisés ou acquis. 2. Les peuples autochtones ont le droit de posséder, d'utiliser, de mettre en valeur et de contrôler les terres, territoires et ressources qu'ils possèdent parce qu'ils leur appartiennent ou qu'ils les occupent ou les utilisent traditionnellement, ainsi que ceux qu'ils ont acquis. 3. Les États accordent reconnaissance et protection juridiques à ces terres, territoires et ressources. Cette reconnaissance se fait en respectant dûment les coutumes, traditions et régimes fonciers des peuples autochtones concernés. Article 27 States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process. Article 27 Les États mettront en place et appliqueront, en concertation avec les peuples autochtones concernés, un processus équitable, indépendant, impartial, ouvert et transparent prenant dûment en compte les lois, traditions, coutumes et régimes fonciers des peuples autochtones, afin de reconnaître les droits des peuples autochtones en ce qui concerne leurs terres, territoires et ressources, y compris ceux qu'ils possèdent, occupent ou utilisent traditionnellement, et de statuer sur ces droits. Les peuples autochtones auront le droit de participer à ce processus. Article 28 1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise Article 28 1. Les peuples autochtones ont droit à réparation, par le biais, notamment, de la restitution ou, lorsque cela n'est pas possible, d'une indemnisation juste, correcte et équitable pour les terres, territoires et ressources qu'ils possédaient traditionnellement ou occupaient ou utilisaient et qui ont été confisqués, pris, occupés, exploités ou dégradés sans leur United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 15 À jour au 28 novembre 2022 occupied or

used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent. 2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

consentement préalable, donné librement et en connaissance de cause. 2. Sauf si les peuples concernés en décident librement d'une autre façon, l'indemnisation se fait sous forme de terres, de territoires et de ressources équivalents par leur qualité, leur étendue et leur régime juridique, ou d'une indemnité pécuniaire ou de toute autre réparation appropriée.

Article 29 1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination. 2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent. 3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 29 1. Les peuples autochtones ont droit à la préservation et à la protection de leur environnement et de la capacité de production de leurs terres ou territoires et ressources. À ces fins, les États établissent et mettent en œuvre des programmes d'assistance à l'intention des peuples autochtones, sans discrimination d'aucune sorte. 2. Les États prennent des mesures efficaces pour veiller à ce qu'aucune matière dangereuse ne soit stockée ou déchargée sur les terres ou territoires des peuples autochtones sans leur consentement préalable, donné librement et en connaissance de cause. 3. Les États prennent aussi, selon que de besoin, des mesures efficaces pour veiller à ce que des programmes de surveillance, de prévention et de soins de santé destinés aux peuples autochtones affectés par ces matières, et conçus et exécutés par eux, soient dûment mis en œuvre.

Article 30 1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned. 2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 30 1. Il ne peut y avoir d'activités militaires sur les terres ou territoires des peuples autochtones, à moins que ces activités ne soient justifiées par des raisons d'intérêt public ou qu'elles n'aient été librement décidées en accord avec les peuples autochtones concernés, ou demandées par ces derniers. 2. Les États engagent des consultations effectives avec les peuples autochtones concernés, par le biais de procédures appropriées et, en particulier, par l'intermédiaire de leurs institutions représentatives, avant d'utiliser leurs terres et territoires pour des activités militaires.

Article 31 1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural

heritage, traditional knowledge, and traditional cultural expressions. 2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights. Article 31 1. Les peuples autochtones ont le droit de préserver, de contrôler, de protéger et de développer leur patrimoine culturel, leur savoir traditionnel et leurs expressions culturelles traditionnelles ainsi que les manifestations de leurs sciences, techniques et culture, y compris leurs ressources humaines et génétiques, leurs semences, leur pharmacopée, leur connaissance des propriétés de la faune et de la flore, leurs traditions orales, leur littérature, leur esthétique, leurs sports et leurs jeux traditionnels et leurs arts visuels et du spectacle. Ils ont également le droit de préserver, de contrôler, de protéger et de développer leur propriété intellectuelle collective de ce patrimoine culturel, de ce savoir traditionnel et de ces expressions culturelles traditionnelles. 2. En concertation avec les peuples autochtones, les États prennent des mesures efficaces pour reconnaître ces droits et en protéger l'exercice. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 16 À jour au 28 novembre 2022 Article 32 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. 2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. 3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact. Article 32 1. Les peuples autochtones ont le droit de définir et d'établir des priorités et des stratégies pour la mise en valeur et l'utilisation de leurs terres ou territoires et autres ressources. 2. Les États consultent les peuples autochtones concernés et coopèrent avec eux de bonne foi par l'intermédiaire de leurs propres institutions représentatives, en vue d'obtenir leur consentement, donné librement et en connaissance de cause, avant l'approbation de tout projet ayant des incidences sur leurs terres ou territoires et autres ressources, notamment en ce qui concerne la mise en valeur, l'utilisation ou l'exploitation des ressources minérales, hydriques ou autres. 3. Les États mettent en place des mécanismes efficaces visant à assurer une réparation juste et équitable pour toute activité de cette nature, et des mesures adéquates sont prises pour en atténuer les effets néfastes sur les plans environnemental, économique, social, culturel ou spirituel. Article 33 1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live. 2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures. Article 33 1. Les peuples autochtones ont le droit de décider de leur propre identité ou appartenance conformément à leurs coutumes et traditions, sans préjudice du droit des autochtones d'obtenir, à titre individuel, la citoyenneté de l'État dans lequel ils vivent. 2. Les peuples autochtones ont le droit de déterminer les structures de leurs institutions et d'en choisir les membres selon leurs propres procédures. Article

34 Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards. Article 34 Les peuples autochtones ont le droit de promouvoir, de développer et de conserver leurs structures institutionnelles et leurs coutumes, spiritualité, traditions, procédures ou pratiques particulières et, lorsqu'ils existent, leurs systèmes ou coutumes juridiques, en conformité avec les normes internationales relatives aux droits de l'homme. Article 35 Indigenous peoples have the right to determine the responsibilities of individuals to their communities. Article 35 Les peuples autochtones ont le droit de déterminer les responsabilités des individus envers leur communauté. Article 36 1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders. 2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right. Article 36 1. Les peuples autochtones, en particulier ceux qui vivent de part et d'autre de frontières internationales, ont le droit d'entretenir et de développer, à travers ces frontières, des contacts, des relations et des liens de coopération avec leurs propres membres ainsi qu'avec les autres peuples, notamment des activités ayant des buts spirituels, culturels, politiques, économiques et sociaux. 2. Les États prennent, en consultation et en coopération avec les peuples autochtones, des mesures efficaces pour faciliter l'exercice de ce droit et en assurer l'application. Article 37 1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their Article 37 1. Les peuples autochtones ont droit à ce que les traités, accords et autres arrangements constructifs conclus avec des États ou leurs successeurs soient reconnus et effectivement United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 17 À jour au 28 novembre 2022 successors and to have States honour and respect such treaties, agreements and other constructive arrangements. 2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements. appliqués, et à ce que les États honorent et respectent lesdits traités, accords et autres arrangements constructifs. 2. Aucune disposition de la présente Déclaration ne peut être interprétée de manière à diminuer ou à nier les droits des peuples autochtones énoncés dans des traités, accords et autres arrangements constructifs. Article 38 States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration. Article 38 Les États prennent, en consultation et en coopération avec les peuples autochtones, les mesures appropriées, y compris législatives, pour atteindre les buts de la présente Déclaration. Article 39 Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration. Article 39 Les peuples autochtones ont le droit d'avoir accès à une



assistance financière et technique, de la part des États et dans le cadre de la coopération internationale, pour jouir des droits énoncés dans la présente Déclaration. Article 40 Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights. Article 40 Les peuples autochtones ont le droit d'avoir accès à des procédures justes et équitables pour le règlement des conflits et des différends avec les États ou d'autres parties et à une décision rapide en la matière, ainsi qu'à des voies de recours efficaces pour toute violation de leurs droits individuels et collectifs. Toute décision en la matière prendra dûment en considération les coutumes, traditions, règles et systèmes juridiques des peuples autochtones concernés et les normes internationales relatives aux droits de l'homme. Article 41 The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established. Article 41 Les organes et les institutions spécialisées du système des Nations Unies et d'autres organisations intergouvernementales contribuent à la pleine mise en œuvre des dispositions de la présente Déclaration par la mobilisation, notamment, de la coopération financière et de l'assistance technique. Les moyens d'assurer la participation des peuples autochtones à l'examen des questions les concernant doivent être mis en place. Article 42 The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration. Article 42 L'Organisation des Nations Unies, ses organes, en particulier l'Instance permanente sur les questions autochtones, les institutions spécialisées, notamment au niveau des pays, et les États favorisent le respect et la pleine application des dispositions de la présente Déclaration et veillent à en assurer l'efficacité. Article 43 The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world. Article 43 Les droits reconnus dans la présente Déclaration constituent les normes minimales nécessaires à la survie, à la dignité et au bien-être des peuples autochtones du monde. Article 44 All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals. Article 44 Tous les droits et libertés reconnus dans la présente Déclaration sont garantis de la même façon à tous les autochtones, hommes et femmes. United Nations Declaration on the Rights of Indigenous Peoples Act Loi sur la Déclaration des Nations Unies sur les droits des peuples autochtones SCHEDULE United Nations Declaration on the Rights of Indigenous Peoples ANNEXE Déclaration des Nations Unies sur les droits des peuples autochtones Current to November 28, 2022 18 À jour au 28 novembre 2022 Article 45 Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future. Article 45 Aucune disposition de la présente Déclaration ne peut être interprétée comme entraînant la diminution ou l'extinction de droits que les peuples autochtones ont déjà ou sont susceptibles d'acquérir à l'avenir. Article 46 1. Nothing in

this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States. 2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society. 3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith. Article 46 1. Aucune disposition de la présente Déclaration ne peut être interprétée comme impliquant pour un État, un peuple, un groupement ou un individu un droit quelconque de se livrer à une activité ou d'accomplir un acte contraire à la Charte des Nations Unies, ni considérée comme autorisant ou encourageant aucun acte ayant pour effet de détruire ou d'amoindrir, totalement ou partiellement, l'intégrité territoriale ou l'unité politique d'un État souverain et indépendant. 2. Dans l'exercice des droits énoncés dans la présente Déclaration, les droits de l'homme et les libertés fondamentales de tous sont respectés. L'exercice des droits énoncés dans la présente Déclaration est soumis uniquement aux restrictions prévues par la loi et conformes aux obligations internationales relatives aux droits de l'homme. Toute restriction de cette nature sera non discriminatoire et strictement nécessaire à seule fin d'assurer la reconnaissance et le respect des droits et libertés d'autrui et de satisfaire aux justes exigences qui s'imposent dans une société démocratique. 3. Les dispositions énoncées dans la présente Déclaration seront interprétées conformément aux principes de justice, de démocratie, de respect des droits de l'homme, d'égalité, d

ANRS and TRIBUNAL members I have inserted the UNITED NATIONS UNDRIP ACT ABOVE. I apologize for the format as I copied it and pasted it into this word Document BECAUSE OF THE IMPORTANCE OF THIS ACT the British Columbia NDP GOVERNMENT UNDER JOHN HORGAN HAS ALREADY ADOPTED this UNDRIP ACT into the parliament. And it has been passed

I will send a PDF file of the United Nations UNDRIP ACT in its original format as all provinces will be adopting it as it lays out the framework for Indigenous reconciliation.

I also fully believe that this ACT will be adopted by all of the provinces and that aside we already have all of these rights as non treaty indigenous peoples in Canada as it is the Mandate of the United Nations that all countries adopt the UNDRIP ACT. Right now we all have the right to use our lands and our resources unencumbered under common law as non status indigenous peoples all Federal Court Rulings have stated our inherent rights of

freedom and movement and ownership in every province and even across international borders like the 49<sup>th</sup> parallel, Criteria and Benefits Mandate brought forward to the ANRS and then the Historical figures list, and then our own geneologies being used against us and all Greater Golden Lake treaty members, when we should be embracing each other and holding each other up through this process I do not envy the ANRS or the Tribunal members for this position that the province of Ontario has put you all in and I don't believe that the Province of Ontarios Mandate would ever hold up in a court of law, And even if our Chief Connie Melnick decides to strike myself and our family because of this Tribunal decision that puts her in a very awkward position along with all of the other ANRS that have been elected by us as members, to be our Chiefs and lead us through this modern day treaty process all with open hearts and being good stewards of their positions as we have elected them to be all of our leaders in good faith for all present day Algonquins going through this treaty process and especially after we have all received letters stating that we have been excepted for the criteria and benefits of this treaty once signed and excepted by all Algonquins voting on this treaty that do not have and never have had any treaty since all of our lands were taken from us.

I also ask The ANRS and the Tribunal Members committee to forward this response statement for the tribunal process for criteria and benefits to the provincial government of Ontario Members that have brought this overreaching mandate and put the ANRS and the Tribunal committee in this position, as it is not following the many won court cases federally that state differently of our inherent rights in the Indian acts and provincially tried court cases won about our Indian-ness and how it is not excepted to treat us this way in our current treaty negotiations.

We are Algonquin and we do have rights ,even if we all have to fight for them still today When they are not being recognized by the province of Ontario provincial officials.

Please CC back to myself when this response statement to the Tribunal is forwarded to the Provincial depts. Involved my email is [jameshas@telus.net](mailto:jameshas@telus.net) I feel that these Government officials must be involved in my response because they have put this Mandate forward to the ANRS for criteria and benefits.

I also want to restate that I have written this response as an Algonquin Elder for all of my family members that are again under this review process and need to respond with a statement to the Tribunal as present members of the Greater Golden Lake Algonquins of Ontario Canada modern treaty process.

And also all of the Greater Golden lake Members that are under review or not as we are and should be one collective Algonquin group to properly move forward through this treaty process as flawed as it has become with backwards colonization thoughts and methods used by the French and British governments (example NON-TRANSMISSABLE RIGHTS) Dept of Indian Affairs used this term this old ideology has no place in our supposed modern day Treaty Negotiations Process of the cultural blending of our families with the early colonizers as human nature and was done originally by the Northwest Company and then the Hudson Bay Company for their

benefit to marry into the native familys to gain furs and other resources to make more profits taking from the indigenous peoples from Ruperts Land in the Pacific all the way across our native lands to the MicMacs on the atlantic side of our country.

I thank the ANRS and the TRIBUNAL Members for their efforts in this Modern treaty process and again state that there is no Malice in my words to any body involved in this process, there is only life and human nature traits brought to the attention of the ANRS and TRIBUNAL Members to reflect upon as they also are going through this process.

Sincerely

James Miller Hason

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Vernon B.C.

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Algonquin Elder of my Family

Contact Information

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