

# New Breed

MAGAZINE



*William Frank Gerein*

ADMINISTRATOR

CANADA

PROVINCE OF SASKATCHEWAN

ELIZABETH THE SECOND, by the Grace of God of the  
United Kingdom, Canada and Her other Realms and Territories  
QUEEN, Head of the Commonwealth, Defender of the Faith.

To all to whom these Presents shall come, GREETING:

A PROCLAMATION

WHEREAS Section 18 of The Métis Act, S.S. 2001, c.M-14.01  
provides as follows:

"18 This Act comes into force on proclamation."

WHEREAS it is deemed advisable to fix a day on which The Métis Act shall come into force.

NOW KNOW YE, that by and with the advice of our Executive Council of Our Province, We  
do by these Presents proclaim Monday, January 28, 2002, as the day on which The Métis Act shall come into force.

OF ALL OF WHICH PRESENTS Our Loving Subjects of Our said Province and all others whom they  
may concern are hereby required to take notice and govern themselves accordingly.

IN TESTIMONY WHEREOF we have caused the Great Seal of Our Province of Saskatchewan to be  
hereunto affixed.

WITNESS: Our right trusty and well beloved Honourable William Frank Gerein, Administrator of our  
Province of Saskatchewan.

AT OUR CAPITAL CITY OF REGINA, in Our said Province, this twenty-fifth day of January in the  
year of Our Lord two thousand and two and in the fiftieth year of Our Reign.

# New Breed

MAGAZINE

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New Breed Magazine - From Traplins to City Lights  
Double Issue - January to April, 2002

## Métis Leaders Meet to Discuss Future Joint Litigation

Article and Photos by Kathy Hodgson-Smith

The Métis leaders from the three prairie provinces met in Saskatoon for a day and a half in January to discuss matters of common interest and concern in relation to Métis Aboriginal Rights. The elected officials from the provincial boards of the Manitoba Métis Federation, the Métis Nation of Alberta and the Métis Nation - Saskatchewan gathered together to consider the implications of the scrip process and the related Dominion Lands Act as it related to Métis Land Rights.

The day began with an opening prayer by Senator Ed Head of the Manitoba Métis Federation and was followed by the introduction of the Chairperson of the meeting, Mr. Yvon Dumont past Lieutenant Governor of Manitoba and current Governor of the Métis National Council. Co-Chair Mr. Dwayne "Trudeau" Roth was also introduced.

Gerald Morin, MNC President began the morning discussions recounting the history of Métis dispossession of land and resources and the struggle of the Nation to maintain its existence under these prolonged circumstances. He further recounted the efforts that the



President David Chartrand, MMF; President Audrey Poitras, MNA; and President Clem Chartier, MNS



(Clockwise from Top Left): Clem Chartier, Dwayne Roth, Jean Teillet, and Paul Chartrand.



Yvon Dumont, Clem Chartier, David Chartrand and Audrey Poitras

Nation has undertaken to address these circumstances. He encouraged unity and cooperation across the homeland in seeking solutions in which there is a common interest.

Each of the Presidents from the three prairie governing members spoke to the intention of the day which was to discuss four central issues: the NRTA 1930, the Dominion Lands Act, the scrip process and the issue of extinguishment and the Manitoba Act, 1870 and to determine whether joint actions, litigation, research or other joint strategies were advantageous.

Paul Chartrand, Métis lawyer and historian, originally from St. Laurent, Manitoba now residing in Victoria, B.C., brought a perspective on Manitoba lands and Canada's early history providing an analysis of the processes which eventually led to the dispossession of Métis land.

University of Alberta Professor Dr. Frank Tough presented the research that has been undertaken by the university through its *MatriX* (Métis Aboriginal Title Research Initiative X) research unit. This presentation reviewed the

details of the scrip process as its reflected in the archival 1994 for which the U of A (*MatriX*) is documentation. The Professor Tough Statement of Claim, filed by the Métis National Council and the Métis Locals of northwest Saskatchewan, now represented by the North West Saskatchewan Métis Council (plaintiffs) is challenging the validity of the scrip process under the Dominion Lands Act and its ability to extinguish the Aboriginal title of the Métis to their lands in north west Saskatchewan in connection to the 1906 scrip distribution at Ile a la Crosse and La Loche. In particular the Statement of Claim is seeking three declarations: that the Métis of north west Saskatchewan continue to possess an Aboriginal title to their lands; that the Métis of that region have Aboriginal hunting and fishing rights; and that they continue to possess an inherent right of self-government.

These presentations and discussions

extinguishment of Aboriginal title. Accompanying him were a number of university of Alberta students who are carrying out the archival research as part of their university experience Clayton Leonard, Bev Findlay,

Sara Cardinal, Sally Warr, Val Knago, Kevin McLennan, Aaron Wilson, also in attendance from the U of A was Chris Andersen and from the U of S, Brenda McDougall.



Participants

were concluded with a press conference on Sunday. The outcomes of the meeting were:

WHEREAS the Métis Nation within the current day provinces of Manitoba, Saskatchewan and Alberta are represented through the Manitoba Métis Federation (MMF); Métis Nation-Saskatchewan (MNS); and the Métis Nation of Alberta (MNA).

WHEREAS the Métis Nation within the prairie provinces have specific land and resources issues flowing from the Natural Resources Transfer Agreements (NRTAs), as well as the administration of the Manitoba Act Métis land provisions and the Dominion Lands Act scrip system of the Northwest.

THEREFORE IT BE RESOLVED that the MMF, MNS and MNA explore opportunities to pursue joint litigation to redress the specific and long

outstanding land, resources and harvesting rights issues for the Métis Nation within the three prairie provinces.

AND FURTHER BE IT RESOLVED that the MMF, MNS and MNA will establish a technical team made up of representatives from the respective prairie Métis governments to develop litigation and research options to be presented to the next Prairie Métis Leaders Forum.

AND FURTHER BE IT RESOLVED that the technical team will circulate its options to the leadership prior to the next Prairie Métis Leaders Forum.

AND FURTHER BE IT RESOLVED that the MMF, MNS and MNA commit to undertaking future Prairie Métis Leaders Forums and that the next such Forum will be held within six months.

AND FURTHER BE IT RESOLVED that the MMF, MNS and MNA will

collaborate on jointly developing and undertaking a political strategy and an awareness campaign of the wrongs done to the Métis people within these jurisdictions.

Commitments were made to meet again within six months.



Thank you to Nagel's Audio-Visual for their excellent service and their generous support during the Métis Leaders Forum.

## Our Shared Inheritance

A Tradition of Métis Beadwork

This video documentary discusses the Métis beading tradition of Cumberland House, an old Métis community located in northeast Saskatchewan. The video centres on Isabelle Impey, who was born and raised in Cumberland House, and her efforts to preserve Métis beadwork. Fluent in Swampy Cree, Isabelle was taught to bead by her mother Cecilia, aunts Helen, Anne and Maria Dorion, as well as by other women in the community such as Agnes Dussion and Margaret (granny) McAuley. Isabelle feels that these women instilled in her the desire to practice and preserve the artistic traditions and heritage of previous generations of Métis women. Isabelle recalls that, traditionally, Métis women practiced beadwork in small social groups, and that this was the environment in which she learned to bead. To honour these traditions, GDI held a highly successful Métis Beadwork Preservation Workshop in November 2001 which is featured in this video. The intent of this workshop was to teach young Métis women traditional skills and techniques used in beading and making moccasins to ensure the survival of this vibrant artistic tradition.

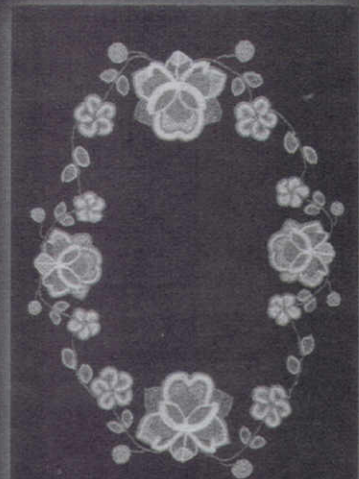
Video - \$19.95

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Our Shared Inheritance  
A Tradition of Métis Beadwork



## The National Métis Veterans Meet in Saskatoon

Article and Photos by Kathy Hodgson-Smith

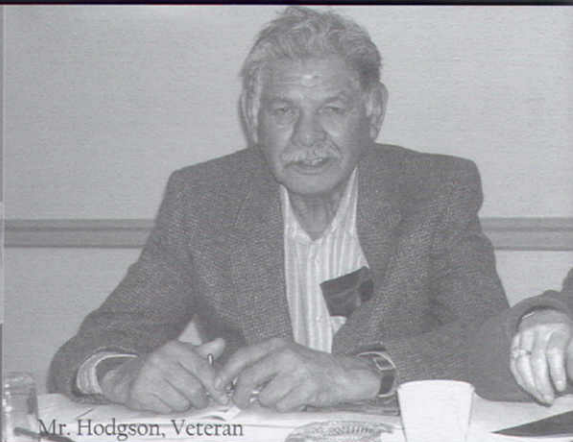
The National Métis Veterans Association continues its efforts to find resolution to the outstanding claims of Métis Veterans for their contributions to Canada in World War I, World War II and the Korean War. It has been a long struggle beginning with a joint effort by Métis and First Nations Veterans through the National Aboriginal Veterans Association, a relationship which was overshadowed by First Nations-specific negotiations which began between the Government of Canada Veterans Affairs and First Nations Veterans, requiring a Métis-specific agenda be undertaken to seek equity on this matter. While First Nations Veterans found a process in which to take their issues, the Métis Veterans remain locked out of a formal negotiations process. In response to this government activity, a Métis-specific organization was formed to speak to the matter of compensation for Métis Veterans. The inaugural meeting of the National Métis Veterans Association was held in December of 2000, funded by the Federal Interlocutor, Minister Ralph Goodale. The National Métis Veterans Association is now working toward full participation of Métis Veterans in negotiations discussions.

The support of the Interlocutor included also a contribution of \$150,000 "for the purpose of strengthening the capacity of the National Métis Veterans Association Inc to represent the interests of Métis in Ontario and Western Canada". The Association has used this fund to establish a national office and to develop a

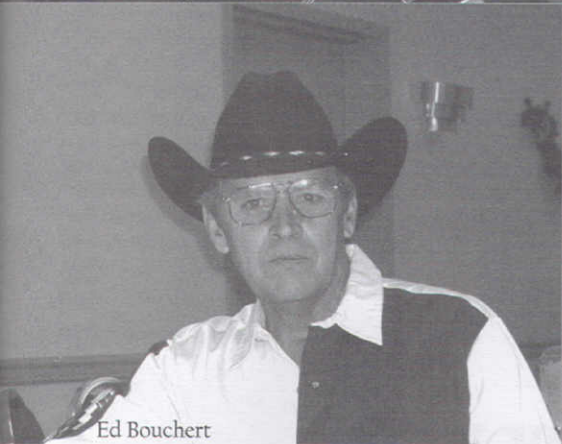




Louis Roy



Mr. Hodgson, Veteran



Ed Bouchert



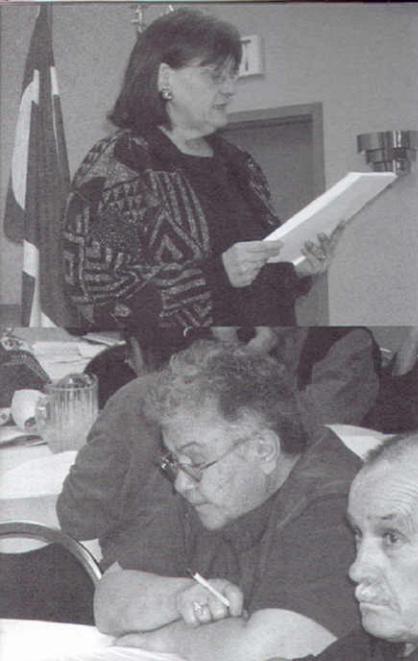
Roy Fosseneuve

national database of Métis Veterans from across the Homeland, as well as identifying the issues and arguments necessary for proper negotiations or litigation. A meeting has been requested with Veterans Affairs Minister Honourable R.J. Duhamel, to discuss the funding needs of maintaining the national office and its research work on behalf of Métis Veterans and to convene a gathering of Métis veterans and their descendants to present the findings of the research undertaken with the help of the Federal Interlocutor. Further, discussions are urged on the matter of quality of life for Métis Veterans in Canada. The research of the National Métis Veterans Association has determined—that

many veterans are struggling to maintain the basics of life, including food, dental care, home care, hearing aides, and other such necessities. As well, several issues have arisen regarding the proper care and recognition of gravesites for

Métis Veterans. As our Veterans leave us, there remains little support for their families who bury them. The Association wishes to have a "Calling Home Ceremony" to offer a spiritual return for all Métis Veterans buried around the world. A response





Top: Cathy Littlejohn  
Bottom: Mrs. Mary Miller

was received from Minister Duhamel stating that the Ministry of Veterans Affairs does not fund such programming and urges the Métis Veterans to access existing programs and services offered by the Department. The matter of the Calling Home Ceremony will possibly be considered. Specific requests have been disregarded. A meeting in the future was not rejected but not scheduled. The relationship between the Department of Veterans Affairs and the National Métis Veterans Association remains distant and unclear, a matter which the Métis Veterans find troubling at best.

A final report was tabled by the National Métis Veterans Association to its members at this December 2001 meeting, summarizing the issues raised during the research process by the Métis Veterans and

their families. The Executive Summary reads: *The evidence is overwhelming that Métis veterans did not receive the benefits and services that they were entitled to for their service to King and country. Our research shows that Métis veterans did not know what they were entitled to, that they did not have access to the means of communication that were used to inform veterans of their rights. We heard of Métis veterans who were turned away from DVA offices when they were able to get transportation there. We were told stories of Métis veterans being humiliated and insulted by the attitude of DVA staff. We listened as our veterans told us about the difficulties they have had getting basic drugs and aids such as hearing aids and teeth. We learned that many Métis veterans were denied military burials and were buried in*

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areas reserved for Aboriginal veterans, not with their "white" comrades in arms.

Our research has shown how few Métis veterans have received any benefits or services. We found out that less than 3% of the identified Métis veterans received one of the three key programs of the Veterans' Charter: education; land or re-establishment grants...

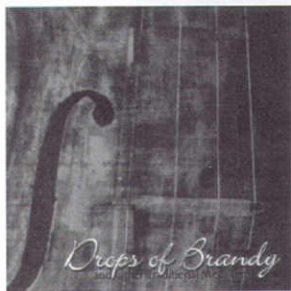
We have demonstrated the need for a process to continue the work that we have begun. We have awakened the consciousness of Métis families and communities to the need to resolve the outstanding claims of Métis Veterans.

The Executive of the National Métis Veterans Association are: President, Bruce Flamont; Vice-President, Ed Borchert; Treasurer, Claude Adams; and Secretary, Earl Cook. The phone number is 651-6918 or toll free at 1-800-651-6974.



Top: Martin Aubichon

Bottom: Earl Cook



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## Drops of Brandy and Other Traditional Métis Tunes

With funding from the Government of Canada, GDI's Drops of Brandy: and Other Traditional Métis Tunes is the most ambitious traditional Métis fiddle recording to date. This project's vision is to both recognize the importance of fiddling to Métis Culture and the spirit that fiddle players have brought to Métis families and communities. This four compact disc set features accomplished traditional Métis fiddlers from across the Métis Homeland, including: Mel Bedard, Reg Bouvette, Andy Dejarlis, Frederick Genthon, Emile Lavallee, Gary Lapine, John Arcand, Albert Boyer, Henry Gardipy, Gilbert Anderson, Richard Calihoo, Homer Poitras, Richard Lafferty, and accompanist Trent Bruner. Each of these master fiddle players have contributed their own unique personal and community styles to this timely recording. In addition to having many popular Métis fiddle tunes, this compilation also includes many rare and previously unrecorded jigs and reels.

# Senator Hap Boyer Receives Recognition from Canada

Article by Kathy Hodgson-Smith, Photos courtesy Gary Boyer

On Sunday, January 27, 2002 Métis Nation - Saskatchewan Senator Hap Boyer was joined by family and friends at a ceremony in North Battleford where Jack Hillson, MLA on behalf of the federal government presented a Canadian Peace Keepers Medal to Senator Boyer in recognition of his contribution to world peace. It was a very moving ceremony, and Senator Boyer continues to make proud all of us who watch from up close or from afar, as we join his family in wishing the warmest congratulations on his recognition of this major award.



Senator Hap Boyer



Above Left: MLA Jack Hillson

Above: Legion Members and Veterans

Above Right: MLA Jack Hillson pinning the Canadian Peace Keepers Medal on Senator Hap Boyer

Right: Senator Nora Ritchie talking with Hap and wife Shirley

Below Right: Senator Nora Ritchie presents Hap with recognition from Métis for Peacekeeping

Below: Senator Hap Boyer with wife Shirley and special guests

Below Left: North Battleford Alderman Don Salie



## Canadian Peacekeeping Service Medal (CPSM)

Reprinted from the Government of Canada/ Department of National Defense / Honours and Awards Site  
(www.dnd.ca/hr/dhh/honours\_awards)

In 1988, the prestigious Nobel Peace Prize was awarded to United Nations Peacekeepers in recognition of their collective efforts in the cause of peace for more than fifty years. This inspired the creation of the Canadian Peacekeeping Service Medal (CPSM), the purpose of which is to recognize all Canadians, including serving and former members of the Canadian Forces, members of the Royal Canadian Mounted Police and other police services, and Canadian civilians who contributed to peace on specific missions. The medal has taken some time to reach the presentation stage, but as with the creation of any

major honour or award, the approval of this award involved consultation with a large number of interested individuals and groups.

The medal's obverse features the three Canadian Peacekeeper figures that top the Peacekeeping Monument in Ottawa. One is an unarmed United Nations Military Observer, holding a pair of binoculars. A second soldier, a woman, shoulders a radio, while the third stands guard with a rifle. Above them flies a dove, the international symbol of peace. This side of the medal also



Above Left: Senator Hap Boyer speaking with Youth  
Above:

Back Row - Senator Joe Perreault and Ralph Kennedy  
Front Row - Senator Nora Ritchie, Senator Hap Boyer, and Clem Chartier

Above Right: Music by Jack Eppen and Friends

Right: Gathering at Chapel Gallery for Ceremony

Below Right: Hap with wife Shirley, sister Kathy and nephew Dwayne

Below: Hap Boyer and Family

Below Left: Ralph Kennedy

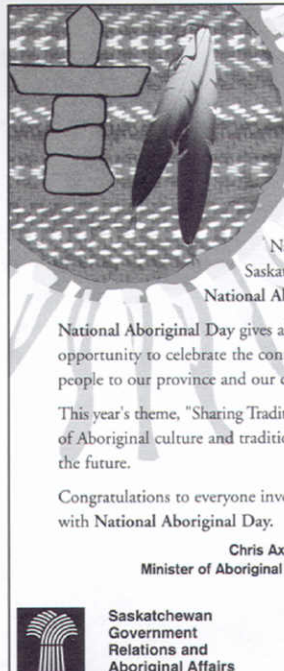
Left: Clem Chartier



bears the inscriptions PEACEKEEPING and SERVICE DE LA PAIX, together with two maple leaves. The medal's reverse shows the cypher of Her Majesty the Queen on a maple leaf surrounded by two sprigs of laurel and the word CANADA.

The medal's ribbon consists of four colours: green, red, white and United Nations blue. The green represents volunteerism; the red and white are the colours of Canada's flag; while the white and blue represent the colour of the United Nations' flag, under whose auspices the majority of peacekeeping missions have taken place since 1947. The red and white carry additional meaning. White is associated with purity, and peacekeeping is one of mankind's highest ideals. Red is symbolic of the blood shed by Canada's 113 peacekeepers who have fallen in service to their country while on peacekeeping and observer missions.

Almost 125,000 Canadians have served in peacekeeping missions over the past 53 years, a record unsurpassed by any nation. This tradition "in the service of peace" continues today.



## Sharing Traditions

On behalf of the Government of Saskatchewan, I extend best wishes to all First Nations and Métis people in Saskatchewan as we celebrate National Aboriginal Day, June 21st.

National Aboriginal Day gives all people of Canada an opportunity to celebrate the contributions of Aboriginal people to our province and our country.

This year's theme, "Sharing Traditions," highlights the richness of Aboriginal culture and traditions. . . and the promise of the future.

Congratulations to everyone involved with National Aboriginal Day.

Chris Axworthy  
Minister of Aboriginal Affairs



Saskatchewan  
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Hon. Mark Wartman  
Minister



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# President Gerald Morin's Closing Speech at the Inauguration of the Métis Nation Cabinet

December 12th, 2001, Ottawa

Photos by Katelyn Gillis,  
Executive Assistant, Métis National Council



The Métis Nation Cabinet (left to right):

Minister of Economic Development, President Audrey Poitras, Métis Nation of Alberta ;  
Vice President of the MNC & Minister for Metis Nation Governance, President Clem Chartier,  
Métis Nation - Saskatchewan;  
Minister of Social Development, President David Chartrand Manitoba Metis Federation;  
Minister for the Environment, Allan Morin, Treasurer Metis Nation - Saskatchewan;  
Minister for Women's Issues, Lisa McCallum, Spokesperson, Metis Women's Secretariat;  
Minister of Culture & Heritage, Ed Ducharme, Regional Vice President, Manitoba Metis  
Federation;  
Minister for Youth, Wayne Flaathen, Interim Chair, Metis National Youth Advisory Council;  
Minister for the Metis Nation Agenda & Minister for International Affairs, President Tony  
Belcourt, Metis Nation of Ontario; and  
Minister of Health, President Harley Desjarlais, Metis Provincial Council of B.C.

First off, congratulations to the Métis Nation Cabinet. I think you are all great wonderful people and I am truly honoured to serve with you in the Métis National Council. I think today is a very significant day, the Inauguration of the Métis Nation, but I was also reminded that today 116 years ago on December 12<sup>th</sup> Louis Riel was buried in St. Boniface, so we are adding another chapter to Métis history and Métis life. It took many many years and an incredible struggle for well over 200 years to bring us to this day and to this event. We have had a wonderful and very challenging history as a people. In 1885 after the Battle of Batoche our people were dispersed, many of our people felt ashamed of who they were, we were ostracized we were put down and our people lost their way. In the last 20-25 years, certainly in the early 1980's, our people found themselves again. And all of a sudden, we came to that Métis consciousness that we are a Nation of people and we have had a rich



President Clem Chartier signs oath



Environment Minister Allan Morin signs oath



Opening Ceremonies: Métis Dignitaries Yvon Dumont, Martin Aubichon, Métis Senator from Ontario, Senator John Boucher, Senator Nora Ritchie, and The Honourable Rick Laliberte

history in this country. We are a nation of people with rights, which are affirmed in Canada's Constitution the highest law of the land and international law. In all those years, we finally came together and found Métis pride. We were very proud of who we were. Our symbols came out, the Métis Sash, the Métis Flag, the red river cart. Our dances came out, the fiddle came out, and we started rejoicing in our nationhood as a people, as a proud people who have contributed not only immensely to our own history but also to the history of Canada. And many of you in this room, but especially the people who are part of the Métis Nation Cabinet and the elders we have (up) here, know what that struggle has been about. And it is those struggles and the sacrifices that have been made to achieve dignity and Metis Rights and aspirations. We still have some ways to go which has made this day possible. And it is a significant step in the direction of governance, achieving greater nationhood; it is a significant step on the

road to achieving our rights and aspirations. I must tell you how confident that I am, and I am sure the Métis Nation Cabinet shares in this belief, that at long last we are getting closer and closer to achieving those aspirations and those dreams on behalf of our people. It has been a long struggle for the last 200 years, but with Métis pride and the capable people that we have, and the advances that we have made, I am very confident that we are going to achieve a great degree, finally, of justice on behalf of our people. Finally, I

would like to say once again to the Métis Nation Cabinet congratulations, we have very competent leadership. These people have been elected and the road to electoral success sometimes is very difficult and they have achieved that, and have earned this right today to be sworn in as the Métis Nation Cabinet. Congratulations and thank you all for being here and have a wonderful evening.



Métis Nation of Ontario Senator with Tony Belcourt taking oath



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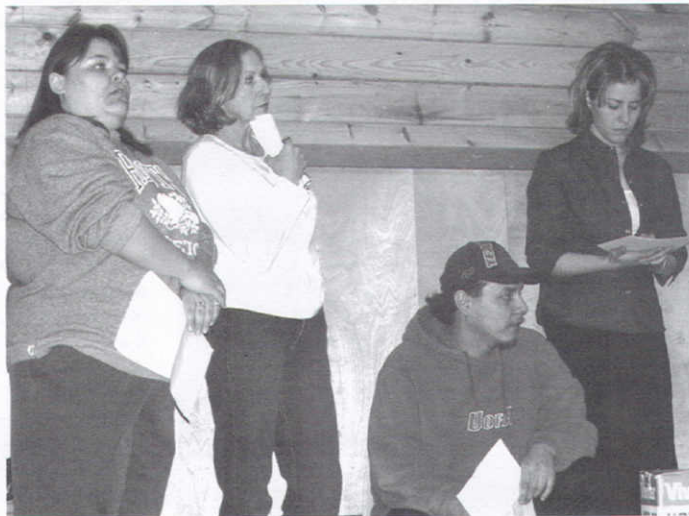
Canada

# Land Use and Occupancy Mapping Program Underway

Article and Photos by Kathy Hodgson-Smith

The North West Saskatchewan Metis Council launched the second year of the traditional land use and occupancy mapping program on November 19, 2001 in Buffalo Narrows. The second year work practicum follows a one year training program offered by SIAST in partnership with the Dumont Technical Institute. Sixteen students from north west Saskatchewan communities of Pinehouse, Beauval, Buffalo Narrows, Green Lake, Jans Bay, Ile a la Crosse, and La Loche registered in year one, with two finding immediate employment conducting land use studies. Nine applied to continue their studies in year two.

The program is designed to meet a number of objectives in an effort to address specific employment, economic development, and cultural opportunities. A series of interviews with Métis traditional land users from north west Saskatchewan are being conducted by the students/researchers, producing a map depicting past and present land use and occupancy. Interviews are



Traditional Land Use and Occupancy Mapping Program Researchers  
Left to Right: Rena Tinker, Annie Chartier, Michael McCallum, and Cheri Meunier

audio and video recorded and photographs are taken and gathered providing a rich collection of stories and images from the past. Various themes focus the interviews including hunting, fishing, trapping and gathering, territories, by specie and

season. Family genealogy and stories that relate to family and community activities are two other important themes of the research. The student/researchers were trained in Phase One in flora and fauna specific to the region, provided an



Fiddle and Story Telling Night  
Left: Clem Chartier, Centre: Allan Morin, Right: Peggy Hanson

introduction to the geography of the region and trained in the proper conduct of conducting interviews in the community. The community economy component of their training was extensive and provided by Marie Synes

Grehan who had earlier conducted a similar study with Terry Tobias in the community of Pinehouse. The work practicum situation of the second year provides an opportunity for those skills to be further enhanced under direct supervision and with the guidance of the University of Alberta School of Native Studies and the elected Métis leaders of the Region under study.

A second advancement in year two is the establishment of a permanent Geographic Information Systems/Global Positioning Systems (GIS/GPS) laboratory in the community of Buffalo Narrows. This laboratory is the first high technology station of its kind in north west Saskatchewan and will be available in the future for training and undertaking economic development opportunities. During the first year of study the students were trained in GIS/GPS digitization of land use and occupancy data and the production of related maps. In the second year the students/researchers will continue to develop their skills and abilities in the computer digitization and satellite imagery technology. The information that is captured on the maps that are drawn during the interview process with the Elders and traditional resource users will then be entered into the computers allowing for the production of maps specific to each theme. For example the students will be able to produce a map of all the traplines held by Métis traditional resource users over the last fifty years or will be able to produce maps showing specific cultural or historic gathering places, or sacred places such as burial grounds.

One of the most exciting and challenging parts for the researchers has been in dealing with the various Aboriginal languages held by those traditional land users. The interviews are being conducted in the language of choice by the interviewees, many of which have been in Michif, Dene or Cree. While there is a general comprehension of Cree or Michif by the researchers none are fluent, while one researcher is fluent in Dene. Interpreters and translators have been contracted. This multi-lingual dimension in the research is remarkable and has enriched the quality of research collected and the experience gained by the students/researchers. Specific attention is being paid to the recording of Aboriginal place names toponymy.

The Métis Nation - Saskatchewan through the Clarence Campeau Development Fund, Métis Employment and Training and Methy Pathways, and the Gabriel Dumont Institute, through the Dumont Technical Institute has provided this opportunity for the students and the larger Métis community to advance in the use of high technology to preserve, build upon and enhance Métis



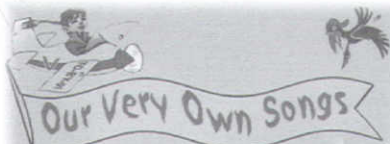
Fiddle and Story Telling Night  
Top: Elder Ernestine Durocher and Daughter Lynne;  
Middle: Cecile and Alfred Morin of Turnor Lake  
Bottom: Spectators



culture and the participation of Métis communities in economic development as it relates to land use. This effort has been supported by Natural Resources Canada, Sustainable Communities Initiative and the Canada Forestry Services in providing funds for the development of the lab and the experience of the students/researchers in advancing those specific skills. Northlands College has provided financial and in-

kind contributions of classroom space and office equipment as the program has developed. SaskCulture has provided specific additional dollars to support the community history component of the study. The Northern Labour Market Committee Forestry Training Sub-Committee has provided support in both years of the program, contributing a specific focus on employment in forestry related occupations.

As part of the second year the students/researchers will continue to develop the technical skills of GIS/GPS with training from Saskatchewan Indian Institute of Technology and the University of Alberta. The Saskatchewan Genealogy Society has been contracted to provide genealogical certification training in the community.



Don Freed and the Kids of Northern Saskatchewan



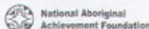
Our Very Own Songs is a collection of forty-three songs selected among hundreds written in northern Saskatchewan beginning in 1993. They were developed in classrooms by the students and reflect their feelings about their culture, their families, stories from their communities and their love of Nature.

These songs are like a flock of birds, each with different colours and sounds to enrich the cultural life of their communities and to bring joy to spirits both young and old.

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Produced with the support of





## The Métis Youth Movement

Article by Jennifer Brown, Photos by Kathy Hodgson-Smith

*The MNYAC is driven by a group of passionate and capable youth from across the Homeland that has made headway into Aboriginal youth government. From that first small group who met in Calgary to the hundreds of actively involved youth today, the MNC youth initiative is a success story that inspires the next generation to stand up and take part.*

The Métis National Youth Advisory Council (MNYAC) is the national body that represents the views of the Métis youth across the homeland of the Métis National Council and to the Federal Government Department that we have relationships with.

I am pleased to announce the 2002 executive for the MNYAC as the following:

- Jennifer Brown, Métis Nation - Saskatchewan, Chair;
- Wayne Flaathen, Métis Nation of Alberta, Co-Chair; and
- Crystal Normand, Manitoba Métis Federation, Secretary/Treasurer

This is the first time that the MNYAC Chair seat has been held by a youth from Saskatchewan and it is great honour to follow in the footsteps of the past presidents Jason Madden and Lute Calder. The MNYAC is comprised of 10 youth or two representatives from each of the Governing Member Organizations. From the Métis Nation of Ontario our representatives are Chris Pielak and Lute Calder. Our second representative from the Manitoba Métis Federation is April Day. Saskatchewan's second seat on the MNYAC goes to our recently elected Co-Chair



Chris Brown from Saskatoon, Saskatchewan. Kim Mueller, who is a provincial UMAC Co-ordinator for the MNA, holds the Métis Nation of Alberta second seat. From the west coast representing the Métis Provincial of British Columbia we have Kim Roberts and Brandy Roberts. As there has been a change in membership so has there been a change in staff, and the new Director of Youth Initiatives for the Métis National Council is Pauline Huppie. Pauline was the former member of the MNYAC representing the Métis Nation of Alberta, and since has moved on to be staff at the Métis National Council.

This year the Métis National Youth Advisory Council has a few exciting initiatives that have been on going

from past years, those being the annual conference, the gazette and the second year of the National Métis Youth Role Model Program. The fifth National Métis Youth Conference is going to be held in Vancouver, British Columbia from April 26<sup>th</sup> till the 28<sup>th</sup> at the Hotel Georgia Crowne Plaza. The focus is on the environment and we have the pleasure of having great diverse workshops to offer and exceptional individuals to offer them. Kathy Hodgson-Smith and Tristan Zachow both members of the Métis Nation - Saskatchewan will be two such facilitators. During the conference we have two additional events, which are fast becoming a tradition for MNYAC, those being the second year of the National Métis Youth Role Model Program and our

3<sup>rd</sup> Annual Talent show. There are seven categories for the Role Model Program and this year our selection committee has chosen five fluid and dynamic youth from the Homeland to be recipients. From Saskatchewan we are lucky to have

**Facing Page**

Top: Traditional Land Use Researchers and two unknown tourists from Brazil  
Michael McCallum, tourist, Cheri Meunier, tourist, April McPherson and Allen Sylvestre

Bottom: The Saskatchewan Delegates

Back Row, Top to Bottom: Michael McCallum, Cheri Meunier, Chris Brown, Clem Chartier, and Kathy Hodgson-Smith;  
Front Row: April McPherson, Allen Sylvestre, Jennifer Brown, Crystal Pederson, and Tristan Zachow.



Jason Mercredi



Clem Chartier, Harley Desjarlais, Melody Mercredi and Earl Belcourt



Left: Secretary of State Ethyl Blondin-Andrew

Bottom Left: Gilbert Parent, Canadian Ambassador for the Environment to the UN Earth Summit and Allan Morin, MNC Minister of Environment

Below: Volunteer Service Award: Fauna Kingdon - Iqaluit, NU; Career Advancement Award: Melody Mercredi - Vancouver, BC; Academic Achievement Award: Terry Brown - Winnipeg, Manitoba; Culture and Heritage Award: Melissa Bromley - Sudbury, ON

Right: Participants

Bottom Right: Cheri Meunier, Kathy Hodgson-Smith and Michael McCallum



one such recipient Jason Mercredi from LaRonge in Northern Region I will be receiving recognition for his contributions. If you would like additional information on the Role Model Program you can find all the information you need on our website at <http://www.metisyouth.com>.

The National Métis Youth Gazette and the website will be highlighting our awards banquet and also houses various other information that is of interest to Métis youth. If you would like to submit an article to The Gazette please forward them to [jbrownumayc@netscape.net](mailto:jbrownumayc@netscape.net), we would be only more than happy to publish them. The third edition of The Gazette will be coming out at the end of April, and will be sent to each of the governing member organizations, and if you want to view it online that option is also available to you.

In provincial youth business I am pleased to announce the new executive of the Métis Nation - Saskatchewan Youth Council as the following:

Jennifer Brown Chair  
Chris Brown Co-Chair  
April MacPherson Northern Co-Chair  
Mario Roussin Secretary  
David Kennedy Treasurer

The elections for the executive were held on April 13, 2002 in Saskatoon, Saskatchewan with the guidance of Youth Minister Ralph Kennedy in attendance. I would like to take this time to thank the members of the Provincial Métis Council for the warm welcome I received at my first PMC meeting on April 16, 2002. It is a great responsibility and privilege to hold a seat on the PMC and one that the youth are eager to continue to hold.

With the UMayC back in place we will be reviewing the proposals at our next meeting in Yorkton from May 15-17, 2002. The members of the youth council would like to take this opportunity to be able to meet with our leaders of the region while down there and also have the opportunity to engage in healthy conversations with the youth of the region.

If you have any questions for the youth council, please email me at [jbrownumayc@netscape.net](mailto:jbrownumayc@netscape.net) or questions on the UMayC process call our Provincial UMayC coordinator Tristan Zachow toll free at 1-888-343-6667.



Harley Desjarlais, Jason Mercredi and Clem Chartier



Tristan Zachow

## WHAT MAKES YOU CLICK?

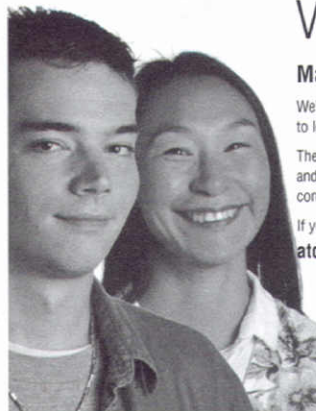
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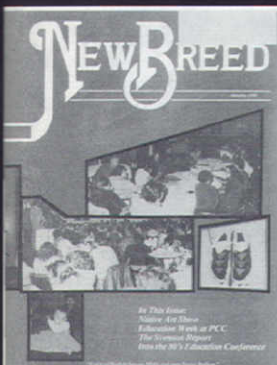
# New Breed

MAGAZINE

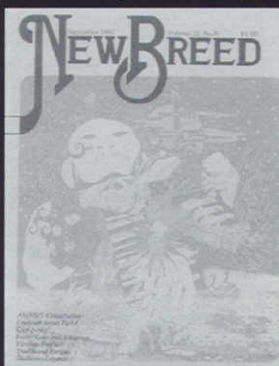
## Special Insert

Building Our Future, Respecting Our Past  
Excerpts from Past Issues of New Breed Magazine

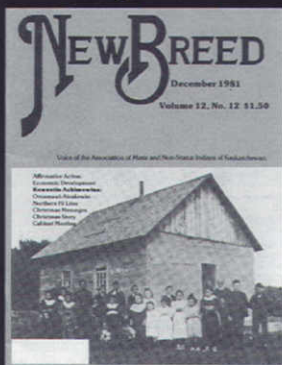
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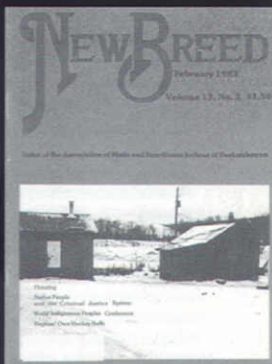
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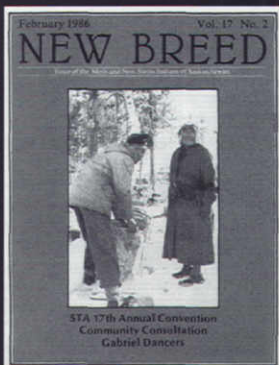
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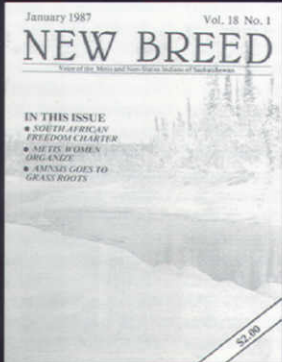
1982



1984



1986



1987

# AN ERA ENDS

by Jean-Paul Claude



## *Sinclair talks about the Past and Future*

**Regina** - During the 1984 Constitutional conference on Aboriginal rights in Ottawa, it was suggested since the Metis have been formally recognized as a people within the context of that Constitution, Jim Sinclair, being a Non-Status Indian, could no longer effectively act as a representative of the Metis people. And so, the door began to close on an important era in the history of the Metis people of Saskatchewan and Canada. An era that saw the word Metis, rise out of the shadow of obscurity until today when we see it claimed with pride by all its children and stated respectfully by even the infamously irreverent media. An era that saw Metis and their leaders die for being Metis. An era that saw two largely ignored Native groups in Saskatchewan the Metis and the Non-Status, band together in a co-

operative effort to achieve recognition and legal, humane rights in a society that had hoped to erase their very existence from the minds and memories of the world's historians. An era that saw a young man with little formal education, but with a courage unknown to educators, rise out of the din of cultural abuse, indignation and the demon alcohol, to lead two forgotten nations to a point where history would remember them forever. Yes, the door is closing on Jim Sinclair's colourful 13 years as leader of the Metis and Non-Status Native people of Saskatchewan. However, if people believe that his leaving will somehow quell the echo of his emotional and heartfelt cries for human justice, then they have learned nothing of this man in the past 13 years. If anything, his monotonous will ring only louder as they are freed from

the shackles of protocol and procedure that are the price all great leaders must pay when they choose to champion the cause of a nation rather than those of the self.

In a recent interview, Sinclair echoed these same sentiments when he said, "I thought that now that my time is coming to an end, I could start to get involved in supporting those people who gave us support when we needed it. Other politicians have done it over the years but I felt it would hinder our organization. I don't see it causing a problem now." In recent months, Sinclair has become increasingly more involved in the federal political process, even to the point of supporting a candidate in the recent Liberal leadership convention. There are those who feel that this support might have a detrimental effect on ongoing negotiations between the

Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), of which he is president and other governmental bodies. Sinclair responded to this suggestion by saying, "That's true, my support for the Liberal candidate perhaps could effect future contractual negotiations, however, the Native people are part of the political process by virtue of the Canadian Constitution and they now have a responsibility to participate in that process."

Sinclair has spent a great deal of time as President of AMNSIS in the courts, defending the very nature of his work while being harassed and threatened with jail sentences. To many people outside of AMNSIS, he may very well seem to be a criminal. What bothered him most was the fact that often people from within the organization, the people who elected him, would begin to question his honesty and commitment to his office. He said the government sets all the rules which he was forced to play by and often those rules were designed to see him fail, and others who try to improve the lives of Native people.

"I've always been a person who believed that you have to be non-partisan," he said. "At the same time, during the 13 years since I've been leader, I've spent at least a third of that time in court. One of the reasons I find myself in court is because I don't have any political friends and I often find myself completely alone to face a difficult situation. When I found myself in court several years ago, there was no one I could call to get the heat off of me. I've never been able to do that and I still can't. You'd think they'd say, 'Well, he's gone next year so we won't have to drag him into court anymore,' but that just isn't the case. I've heard from the highest sources that people high up in the Justice department are still saying that they are going to get Sinclair yet. And that's all those people are out to do because I've had to step on a few political toes in order to bring some attention to the problems of my people."



Sinclair with headdress presented to him by Walter Dieter, early 70's.

"A leader who's elected by the people in a ballot system vote has to answer to those people. However, as our money comes from another source, the government, we also have to answer to them for the way in which we spend that money. We are told that a man cannot serve two masters and yet that is what I have been asked to do. How can you meet the needs of the people who elected you without breaking the rules of the people who are giving you the money. They expect me to make programs work with the same rules that they failed with. They've made it impossible for me to do anything but break the law at times. They've made it impossible for me to succeed."

"This is why the Constitutional process is so important. There is nothing that we can deliver to our people without breaking the law. We must change that so we can deliver programs that realistically meet our people's needs. Those programs and rights must be entrenched in the Constitution so we are not continually thrown into court for breaking the law."

Sinclair said that one of the most important and sensitive issues involved in the Constitutional process is that of self-government. He said most people don't know what he means when he talks about self-government. Those that think they do understand are frightened by the concept. Sinclair said that basically,

self-government would simply establish who the Metis and their representatives will be, and the right to make decisions that affect their lives. It would clarify the matter for the government, the courts, and the people themselves once and for all.

"We need a strong, democratic, self-government," he said. "It must be achieved within the Constitutional process. Even today, you can read editorials that ask, 'How can the Metis and Aboriginal groups be recognized when the governments don't even know who they are dealing with? Of course it's a very sensitive problem. The reason there are so many different groups is precisely because we have no form of self-government. Since there is no internal form of self-government the government is free to create organizations at will. It creates other groups. It's just a smaller version of Central America where they hand pick puppet regimes. It's sad but I would have to admit that in effect we are no more than puppets of the system. They pay our salaries and then are free to dictate to us which programs we will be allowed to deliver. Consequently those programs are exclusively those which they have developed. All we can do is vary the version and the minute we do that, they say we are fooling around with and breaking their rules and they throw us back into the courts. I think many of the people who say, Look, you're doing nothing more than what the government does, don't realize that it is all we can do. We have a tough job ahead of us in changing all of these things. This is something that the people are going to have to begin to understand."

Sinclair said now that the Native people have been presented a mandate at the ballot box by virtue of the terms of their citizenship within the context of the Constitution, the general public is going to see a great change in the way Native people respond to that responsibility. "It has already begun as we see more and more Native people entering the federal and provincial political arenas.

# Education Week at Regina Provincial Correctional Centre

by Liz Nicholls



Left: New Breed and Dumont Institute Staff participated in the Education Week Tour at the Regina Provincial Correctional Centre, Sept. 24, 1980.

Approximately 200 of the nearly 300 inmates at the Provincial Correctional Centre in Regina are Native. They are serving sentences varying between 2 months and two years for offences such as theft, chronic alcoholism, drug offences and assault and battery.

The term Correctional Centre makes one wonder if this is the "Alternative School" solution to the Native dropout problem in Urban School Systems.

Mr. McDonald, motor mechanics instructor, says the only education the men need before he trains them, is to have walked by a school house once in their life.

Some of the instructors seem very positive about the work they are doing with their students. In the shops, the men we spoke with seemed proud of their achievements, new skills and training they had acquired.

The education branch seemed not to have the same positive atmosphere. The classroom was attractive and the teachers seemed competent in planning and assisting with individualized programs. However, we only saw about 10 students, or about 3% of the total inmate population in the classroom. The books and materials visible were limited, many in poor condition.

Upon inquiry, it was learned that



Below: James Bugera is proud of arm chair he started to reupholster only the morning before.



Items made in the shops are available to the general public at moderate prices plus 10 percent for labour.





*Inmate Committee Chairman, Bill Cappo, welcomes visitors and invites them to view the displays about various programs such as the Wilderness Camp near Hudson Bay.*

the Canadian Tests of Basic Skills is the standardized test used to place students in the various grades. Although it is one of the better tests available, and is normed on Canadian school children, no research is currently reported for its reliability in successfully measuring the achievement of Native students. Neither can the tests accurately measure the ability of persons who do not speak English as their first language. At this time it appears that no allowances for these factors are being made in determining the instructional grade level of the incoming students, although the staff are aware of the tests shortcomings.

A counselling program is currently in effect. The ratio of staff to inmates is 1 to 40. This means, in a normal week, an inmate can expect to get only one hour of his counsellors time.

Educational and sociological studies show that persons who feel they have some measure of control over their environment and who feel inside themselves that they can exercise this control, are most likely to succeed educationally. Some efforts in this area are noted. Inmates have some access to T.V. and radio and there was a small stereo in the hospital wing. However, in the same hospital wing, the cells with bars on the open front wall were about 5 feet by 8 feet

with a seatless toilet in the rear. The rooms, walls and bedding are drab and the echoing clang of the metal gate door, jars the nerves.

Inmates wear jeans, blue work shirts and jean jackets. They are allowed to have only their shoes and T-shirts. Do the men have their own underwear and socks or is this, too, shared property? The occasional popping of the snaps on one man's jeans drove home the point that the men don't have any belts to help keep their pants up.

Guards, teachers and counsellors are issued a uniform, consisting of navy dress pants, navy dress blazers, and navy ties, for both male and female staff. It is difficult to miss the psychological implications of this



*Your guide, Gary Raymond explains that the Family Visiting Facility allows the inmates the opportunity to stay in touch with their families and the opportunity to learn to communicate more effectively as a family unit. For some, the sense of responsibility for their families helps inmates to rejoin society and succeed after release.*

kind of uniformity. Two "Family Visiting Units" are located on the grounds of the Correctional Centre. This duplex is reasonably equipped with furniture, food and bedding. It allows an opportunity for inmates to visit with their close family members in an intimate relaxed setting. This innovative facility is being copied at Millhaven Penitentiary in Kingston. How available is this facility though?

Visiting normally only takes place on weekends. There are approximately 300 inmates and only two visiting units, or a ratio of 150 inmates per unit. On the basis of 52 weekends per year, it could be three years before a man's turn came to use the facility. Therefore, it seems evident that some men never get this opportunity.

As noon approached, our tour group headed towards the gym where our lunch was to be served. We were passed by men carrying moulded steel trays, with grey hamburger and gravy and stacked high with bread. They were heading back to their cells to eat. We had an attractively arranged buffet with fresh salads, a variety of sliced meats, cakes, tea and juice. We ate with our friends at tables. The night before, the men had half a cutlet each, because the kitchen ran short of meat.

For some men, no doubt, this is a correctional centre. It corrects their needs for three meals a day, adequate clothing, a bed and bedding, which is sometimes more than Natives have living on welfare. But does this centre correct the lack of individual self-worth that caused the anti-social behavior in the first place? Does the Centre's education and skills training program correct the lack of opportunity for these individuals in the Provincial Educational System? What is corrected at a Correctional Centre? ■

*Curt Adams and R. Thorne are learning to tear down, repair and rebuild General Motors engines.*





Clem Chartier

**REGINA** - One of the most well versed Native lawyers in aboriginal rights and international affairs has been hired by the Native Council of Canada (NCC) to head the legal negotiations in the patriation of the Canadian Constitution. Clem Chartier, a 35 year old Metis, is originally from Buffalo Narrows in northern Saskatchewan. He is married with two children. He was hired by the NCC at their recent Board meeting in Edmonton. He will be working out of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) offices in Regina.

Clem will also be doing legal work for AMNSIS in terms of aboriginal rights, the constitution, and international affairs. Rob Milen, Legal Counsel for AMNSIS, said you couldn't find a more knowledgeable person when it comes to the aboriginal rights issue. Milen will be working closely with Clem.

Jim Sinclair, President of AMNSIS, also chosen to be the spokesman for the NCC in all matters dealing with the Constitution, said the NCC made a good choice in selecting a person who has a lot of experience and a lot of knowledge about the aboriginal rights issue. "Clem has also been involved in and knows what's happening in other parts of the world as far as other aboriginal people are con-

cerned," he said.

Clem says the first task will be to get the NCC position solidified in regards to the constitution and then start working with other Native organizations. "This way, we'll have a common and united basis to work from," he said.

Another immediate job is to set up a meeting with Jean Chretien, Minister of Justice, to establish an agenda agreeable to both the government and the NCC, to be used for a Federal cabinet meeting. "We have to work out an agenda that will be satisfactory and meaningful to both sides," Clem said. Plans are for the Federal cabinet meeting to take place in September.

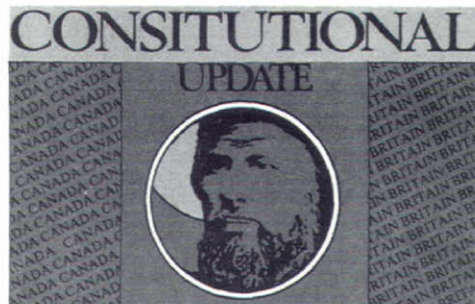
In 1967, Clem graduated from Notre Dame College in Wilcox, Saskatchewan with a Bachelor of Arts degree, majoring in political science. He then worked at various places including the Department of Welfare in northern Saskatchewan, the Native Youth Association of Canada in Ottawa, AMNSIS, and at various labour jobs in Buffalo Narrows. Throughout this period, he was continually active with the Metis Association, organizing Metis Locals and the Native Youth Movement in Saskatchewan. He worked for AMNSIS as a researcher on Land Claims and Aboriginal Rights. He later became the director of the program.

He was also editor and co-researcher of a paper on the pardon of Louis Riel. This has since been

published under the title of "Louis Riel: Justice Must Be Done". This was a joint project between the Native Law Centre in Saskatoon and AMNSIS.

In May 1978, Clem graduated from the University of Saskatchewan with a Bachelor of Law Degree. He articulated under David Wayne Andrews of the Qu'Appelle Legal Assistance Clinic. He was accepted to the Saskatchewan Bar Association in November of 1980. At the same time, he became President of the Canadian Indian Lawyers Association after serving as a Board member for a couple of years.

In 1979, Clem delivered a paper entitled, "Indigenous Nations and the Right to Self-determination" to the XLIII International Congress of Americanists in Vancouver, B.C.. Again in 1980, he participated in the Fourth Russel Tribunal in Rotterdam, Netherlands. He presented the case of the Metis and Non-Status Indians of Canada. In April/May 1981, he attended the Third General Assembly of the World Council of Indigenous People in Australia, acting as a voluntary staff/resource person. Clem plans to continue his lobbying efforts with the United Nations and other third world countries. He plans to attend a meeting in Geneva, Switzerland on September 14 to 17, 1981, where there is going to be a gathering of Indigenous People from all over the world. □



## NATIVE COUNCIL OF CANADA HIRES NATIVE LAWYER

by Joan Beatty

# Native People and the Criminal Justice System:

## Too Much Talk and not Enough Action

by A.G. Ruffo

Discrimination and ignorance of traditional Native culture is the main stumbling block confronting Native people in the Criminal Justice System, say Native inmates serving time in Canada's infamous penitentiaries. Representatives from various Native Brotherhood and Sisterhood prison organizations spoke out at a two-day seminar in Ottawa (January 14-15) on Native people and Criminal Justice, co-sponsored by the National Association of Friendship Centres and the National Association's Active on Criminal Justice — an affiliation of some 17 voluntary Associations.

The aim of this seminar was to re-examine the problems that had been identified and defined at an earlier conference in 1975, consider and provide insight into the recommendations that were advanced at that time, and further examine and evaluate what progress is being made on these fronts.

A main topic of discussion was the failure of the 1975 Conference to follow through with its recommendations and proposals. It was concluded that the problem facing Native people in the Criminal Justice system has been repeatedly defined and evaluated, but there is a certain need for honesty and commitment on the part of the participants before the recommendations can be adequately implemented. "The time for study has ended; it is time for action", voiced the speakers.

The Native inmates attending the seminar were quick to seize upon the fact that the present social and legal system has failed in terms of Native people and justice. In their presentation, the Millhaven Native Brotherhood (the Brothers of Time) spoke of the disproportionate number of Native people presently incarcerated, the low rate of rehabilitation and, conversely, the high rate of recidivism.

The Millhaven Brotherhood presentation, as well as those from other "Brotherhood and Sisterhood" organizations, stressed the importance of the role of Native spiritualism and other traditional cultural activities if rehabilitation is to take place. The inmates confirmed that before an individual feels that he is of value to society and can contribute in a meaningful way, he must have a sense of identity and dignity. "The sweetgrass, the sacred pipe and the sweatlodge ceremonies all impart the strength that is needed to rebuild our lives while incarcerated," said the inmates.

The Collins Bay Brotherhood referred to a campaign they have undertaken to have "The Right to Freedom of Religion" within the Correctional Services of Canada.

The elders and spiritual leaders attending the seminar confirmed that, to date, Native North American religion is recognized only at the discretion of the institution. It is yet to be recognized as an official religion in this country. In many instances, elders and spiritual leaders have encountered much difficulty through 'red-tape' when attempting to enter prisons with sacred bundles used to perform traditional ceremonies. It was asked what kind of support the inmates could expect from organizations active in Criminal Justice. As a plan of action, it was recommended that appropriate amounts of pressure must be applied upon existing government agencies in order to change existing government legislation. It was noted that government is prepared to review the question of access to religion if the need is recognized and supported.

Workshop topics at the two-day seminar included Post-Sentence and Re-Integration, Prevention and Pre-Trial Alternatives, Courts and Policing. Although none of these topics were new by any means, as they have all been discussed and evaluated at both the Conference on Natives and the Criminal Justice System, held in Edmonton, in 1975, and The Native Council of Canada's Metis and non-status Indian Crime and Justice Commission of the same year, this seminar reviewed what advances have been made in these areas through regional examples.

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*The Millhaven Brotherhood presentation, as well as those from other "Brotherhood and Sisterhood" organizations, stressed the importance of the role of Native spiritualism and other traditional cultural activities if rehabilitation is to take place.*

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Although a certain amount of scepticism prevailed, as to what has really been accomplished over the years, some of the individual efforts across the country were enlightening

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*The elders and spiritual leaders attending the seminar confirmed that, to date, Native North American religion is recognized only at the discretion of the institution. It is yet to be recognized as an official religion in this country.*

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and optimistic. The seminar was informed by Mr. Alex Skead and Mr. Joe Morrison, two street-workers from Kenora, Ontario, that a Native controlled policing unit has made headway in helping to curb problems encountered by Native people on the street. Due to the high rate of mortality that was present in Kenora among Native people, this unit, consisting of Native people who have gone through personal crisis, was formed to assist others in similar adverse circumstances.

The success of the project hinges upon the concept of Native people caring and helping their peers. The street-workers pointed out that Native people communicate and respond better to others sharing their culture. Many individuals representing the various agencies attending the seminar were impressed with this street patrol and thought perhaps it could be used as a model and applied in other areas where needed.

The Fine-Option Program was also discussed as an alternative to incarceration. It is fact that a large percentage of Native people go to jail because they are unable to pay fines. The Fine-Option Program gives Native people a chance to pay their fines by working. Although this program is contingent upon the discretion of the provincial justice departments, it is a program that must be examined thoroughly across the country, said many of the delegates at the seminar.

Native Courtworkers also spoke about the effectiveness of their programs. Representatives from Alberta said they have been making some positive advances in assisting Native people in coming to grips with the law. A Saskatchewan courtworker explained that although the project has proved successful, they are overworked and understaffed. "There is just no time for follow-up work once the offender is sentenced," she said. "The courtworker program must be expanded," she concluded, adding that "there are so many young people getting into trouble with the law". It was agreed that the Native Courtworker Program is successful and should be expanded.

The concept of "diversion" was also discussed as an alternative to jail or a prison sentence. This concept is one of the original methods Native societies implemented in order to deal with possible offenders. As the word implies, the method is one of diverting or redirecting an offender into a positive and useful direction. It could mean interceding before a crime is committed, but in the present context, it usually pertains to righting a wrong. The emphasis of "diversion" is placed upon correction and justice rather than punishment. Although it has taken government quite some time to understand the legalities of the "diversion" concept, participants from the Solicitor General's office informed the Seminar that this concept was being considered and guidelines for its use are being drawn up. They noted that some provision concerning "diversion" is included in the "Young Offenders Act".

It was explained that for "diversion" to be successful, the co-operation of the community is essential and problems have arisen in obtaining the endorsement of certain communities. They do not want to be strapped with the responsibility. It was explained that otherwise the program has proved successful.

The two day Seminar concluded on the note that there has been far too much talk and inaction. For proper legislation to be implemented, it was stressed that each participant must make a personal commitment and honestly do the best they can in whatever possible capacity. The participants said there has been too much reliance on larger organized bodies which has resulted in stagnation and apathy. □



## THE GABRIEL HOUSING CORP... HELPING FIGHT THE URBAN HOUSING CRISIS OF NATIVE PEOPLE

by Rob LaFontaine

**Regina** - The start of Gabriel Housing Corporation was initiated in the fall of 1980 by Don Ross and the Riel Local executive. "It was a team effort," said corporation manager, Fred Bird.

The non-profit housing corporation is under the Urban Native Housing Program. It is funded jointly by the Canada Mortgage and Housing Corporation (CMHC) and the Saskatchewan Housing Corporation (SHA). The federal and provincial governments split the cost 50-50 but, says Bird, "We usually deal directly with CMHC."

Gabriel Housing has purchased 85 units, so far all of them located in Regina. The program was allotted 100 units for 1981-82. The units are rented out on a rent with option to buy basis. Most of the houses are worth between \$47,000 and \$50,000.

"There might be an advantage to buying from the program four or five years down the road," says Bird, "if the housing market depreciates. It all depends on the economy and the market conditions."

with a washer, dryer, stove and fridge. "We've concentrated on buying single parent homes," says Bird. The majority of the homes have two or three bedrooms and are located in the northwest, north central and east central parts of the city.

So far there has been little problem with the tenants. "But you have to expect minor problems. When you elevate people to a higher standard of housing, they sometimes don't keep up the frills," Bird said.

About 99 percent of the tenants are wage earners, says Bird. "We give

priority to those people. We feel, for the corporation to be successful, the tenants must be employed. But we will help people if they are on temporary social assistance or in an emergency situation."

All of the tenants are Native. They have to be members of the Local. "We are trying to promote the Local. They also have to be Native," says Bird. All the different service programs administered by the Local are to help people with alcohol problems, employment problems or any other type of help that is needed," says Bird.

The rent is collected by Fred Bird or housing manager, Lawrence Klyne. "He keeps in constant contact with the people in the houses," said Bird. The rent can vary from 25 percent of the gross income of the tenant right up to the market price. The average rent for the houses now is between \$200.00 and \$250.00. On the open market "our houses would be renting for between \$400.00 and \$450.00," said Bird.

The housing problems in the city of Regina are desperate, says Bird, and even more so for Native people. "There is definitely a serious housing problem in Regina, not only for Native people but also for the general public," he said. "To alleviate the problem is part of our objective of Gabriel Housing and that of the Association."

"A major problem is the attitude that exists within the community towards the Native community," says Bird. Native people, he said, will always have a tougher time renting in the city

than the non-native. "I have a standing list of about 75 to 100 names. If it got (the corporation) another 100 houses next year, I could fill them," he said.

Bird has been involved in the housing business for quite some time. He has worked for the Provincial Metis Society Housing Association and has served a tenure with CMHC. As well, he at one time held a realtors licence in Alberta. He has also worked for social services.

"I really enjoy working here. I have seen some good results. It adds to the overall satisfaction of the job," says Bird. "It motivates people to see some light at the end of the tunnel." Bird controls the administration, management and the inspection of the units. We purchase houses and rent to the low income members of Riel Local, "because Riel Local is the sponsoring agency," he said. "We will have a maintenance crew in soon. We are interviewing people right now. The bigger the corporation the more jobs we can bring in," he said.

Some minor difficulties have occurred with various real estate agents. The housing corporation has dealt with 11 different agencies so far. "Some agencies wanted a monopoly to sell houses to Gabriel Housing," says Bird.

Bird is satisfied with the results of the Gabriel Housing Corporation but he is not willing to judge it just yet. "I think it is too soon to make an accurate assessment of the program thus far," he says. But the Riel Local and Fred Bird can feel satisfaction in what they have accomplished in so short a time. □



## Natives Not Allowed More Than Inferior Housing

By Darlene Ledoux



**Regina** - The Gabriel Housing Corporation was established in 1980 by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), in an effort to address the deplorable housing options available to Natives in that city.

The program under which Gabriel Housing operates is administered by the Canadian Housing and Mortgage Corporation (CMHC), for the Federal Government and Saskatchewan Housing Corporation (Sask. Housing), for the Provincial Government. Under the terms of the program, Gabriel Housing is responsible for purchasing, managing and maintaining a set number of residential, rental housing units within guidelines set down and enforced by both administrative agencies.

One of those guidelines is that Gabriel Housing purchase 'moderate' residential housing units within a given budget.

In early December, Gabriel Housing submitted the units it was proposing to purchase for final approval. That is when the problem occurred.

Jack Klein, Provincial Minister responsible for Sask. Housing refused the bulk of Gabriel's proposal because as he stated, the units presented for approval were too elaborate with many features which could not be considered moderate.

The problem seemed to be one of definition in that Jack Klein, in reviewing Gabriel Housing purchase proposals noticed the extra features included with some of the units and determined that they extended his interpretation of 'moderate' and on that basis, he decided to disallow them.

The elaborate features which Klein was referring to were the gar-

ages, fireplaces and built in appliances which some of the units contained.

What is interesting to note however, is that the extras which Klein was referring to were contained in previously owned units and were not reflected in the purchase prices of the units in such a way as would increase their cost beyond the allowable amount. All units submitted for approval were within the guidelines and budget limitations set down by both CMHC and Sask. Housing.

While selecting houses Gabriel Housing quite responsibly, set out to get the most for the money available to them. They did a lot of smart shopping and finally selected those units which were most serviceable, attractive and convenient in terms of location and internal systems.

It is of great credit to Gabriel Housing Management that they were able to secure units with, in some cases, garages, in others fireplaces and still in others built in appliances with the same budget which

should have provided only empty, square box units in the least desirable neighborhoods of the city.

In attempting to get a better understanding of the situation, New Breed recently spoke with Mr. Ray Hamilton, Manager of Gabriel Housing who told us that his people did a careful and exhaustive search in selecting the forty units which were submitted. "We looked at 150 units," Ray Hamilton, Gabriel Housings General Manager explained. "Out of those 150 units, there were only forty that we felt were good buys. All forty of these units were below the dollars allowed to us."

Hamilton further explained that out of the forty units which they submitted for approval, twenty-two were rejected for one reason or another while another ten were placed in a state of limbo while being re-examined and re-considered. In effect, only eight of the forty units submitted for purchase approval were found acceptable by Klein and his department.

Hamilton stated that Gabriel has an allocation of 43 units which were required to be approved by December 15. With the situation he was facing at that time, he was not at all hopeful that they could accomplish that mandate.

If Gabriel Housing was unable to gain approval for those 43 allocations by the deadline date then they would be reallocated to other housing groups around the province and



Ray Hamilton, General Manager of Gabriel Housing

would be lost to Gabriel Housing and the people for whom it exists to serve, forever.

In 1981, just after Gabriel Housing was incorporated, representatives of the corporation were quite upset that houses were turned down because of these amenities. It was not however, clearly stated that they couldn't purchase them. At that time Sask. Housing and CMHC were in agreement that if the units were good buys and if there wasn't anything wrong with them we could buy them. That's been a practice over the past five years until now.

The way it was formally dealt with was by a process which involved a tripartite committee made up of representatives of CMHC, SHC and AMNSIS. They would discuss the unit in detail to determine if it was a good buy, whatever the committee decided that was procedure which would be followed. Units were often turned down through the same procedure.

The present housing market does not provide many choices for Gabriel, given dollars they have to work with and the type of units they are required to purchase. They don't want to invest in sub-standard housing. Gabriel is responsible for maintaining the units once they are purchased and they don't have that kind of money. For that reason, when they buy a house they have to be sure that the house is as maintenance free as possible. With the present restrictions, such as only so many units per block, no amenities and everything else, the market does not present too many options.

Suggestions were made which would indicate that because the Native vote seemed to reflect Anti-Devin elements during the last Provincial election, the government might be creating undue pressure for these groups.

In response to a question as to whether problems being experienced by Gabriel Housing have any political implications, Hamilton suggested if that were the case, it would be an unfortunate turn of events.

"I believe everyone has a right to vote as they please," Hamilton stated, "I don't believe that the way people vote should have a bearing on what services are allowed to them. I would hope that our Canadian civilization would be above that sort of practice." □

## INFORMATIONAL MEETING HELD AT LA LOCHE

by Vi Sanderson

La Loche - Approximately 150 people attended a meeting held in La Loche on November 2, 1981. Representatives from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and the Department of Northern Saskatchewan (DNS) were present to assist and listen to the people's concerns.

One of the major concerns discussed was the constitution in terms of Native rights. Jim Sinclair, president of AMNSIS, spoke about land rights and local control. "The way it is now, the rich are getting richer and the unemployed live on welfare. People are getting hassled by government, because we were never recognized, no peace treaty was ever signed by us so the government could set aside some land for us. As a result we were left out, but the government must recognize us as a nation. We want land control, resource control," he explained. A great deal of the money made in the Northern Administrative District (NAD) goes south leaving communities with high unemployment and lack of training. "We are willing to settle for some cash but mostly land, this way we can develop at our own pace, develop our own communities, and the money stays," Sinclair said.



According to the local resource officer, seven million posts are available to be cut in the La Loche area because of forest fires this past year. Ten cutting permits have been issued to local residents through Methy Co-op and a local resource officer. Methy Co-op board of directors will control and oversee the extraction of posts and also make sure that people of that area get maximum benefits of the operation. The local resource officer also indicated at the meeting that it would take 20 years for ten individuals to cut the seven million posts. If that's the case, 100 jobs could be provided for the next three years. Presently people are receiving \$.35 per post and \$.06 per spoiled post. The Co-op receives 1/3 of the total profits, 2/3 goes to transportation, maintenance, etc. L & M Products in Glaslyn, Saskatchewan, is the nearest processing plant with no marketing procedures set in place for the posts once they are treated.

Due to distance and high cost of transportation, the people have requested DNS Economic Development Branch for a transportation and processing subsidy of \$150,000 to be based on posts shipped out. Jim Sinclair, president of AMNSIS, recommended that DNS should be responsible for building a treatment plant at La Loche to create more employment and that government should be responsible for setting up a good marketing system for the people.

Sinclair also recommended that before final proposals are submitted, DNS Economic Development fieldworkers get together with the Methy Co-op and local members. Prior to any signing of an agreement the terms, be decided by the people. Methy Co-op directors are Jimmy Hermon, Steven Hermon, Joe Janvier and Archie Touliour.

Toward the conclusion of the meeting, the AMNSIS leaders, Jim Sinclair, Frank Tomkins, provincial secretary, and Area Directors Armand Murray, Jim Favel and Rod Bishop encouraged the people to get more involved in the AMNSIS organization and also to involve other elected individuals like the MLA's in obtaining a treatment plant and other concerns they may have. □

# Local Economic Development Strategies and Methods

(Second of a two-part series)

by Michael Rivard

In the previous article we examined how the capacity to do local economic development can be strengthened by linking up outside business, civic, and public sources of information and experience and political influence.

## Four Goals

This article will explore project strategies with these four goals especially in mind: That the projects -

- Be self sustaining*
- Increase the economic self-sufficiency of Native communities.*
- Increase individual self-esteem and reinforce social and cultural values.*
- Increase opportunities for local employment, business management, local ownership & income.*

## Having Questions

These four goals can be changed to corresponding questions to help us evaluate and control project planning. For example, will the projects -

- Be temporary or dependent on politically vulnerable funding appropriations? (A community economy should not only be tied to public contracts for community services or road maintenance or brush clearing.)*
- Be short term and piecemeal? Or be so large, or complex, or expensive, or done so fast as only able to be managed or owned by outsiders? Or, is wholly dependent upon extractive industries where the exhaustion of resources will mean economic disaster?*
- Have no social or business support systems for individual and community businesses? Or be damaging to families and communities?*
- Really provide employment for local people? Or provide business ownership and management opportunities? Or will these benefits go to exploitive outsiders?*

Having lots of questions and checklists is having tools. When I was a banker active in construction and development lending, it wasn't necessary to have all the answers, but I had to know the crucial questions.

If AMNSIS members can also identify community needs and an initial strategy to get development resources, then AMNSIS will have an economic as well as a political initiative. There is some optimism that some of the political issues (aboriginal rights, land claims, municipal home role, and local control of education) will be resolved positively.

If some of these claims come true, it might, just might, be a powerful advantage for AMNSIS to joint with the Federation of Saskatchewan Indians to mutually pursue economic resources for rural communities and for agricultural and forestry programs.

Improving local production and preservation of vegetables and specialty crops can have a major benefit to households and rural communities. It is not capital or land intensive or complex, it is labor intensive, improves nutritional health, reduces family food costs and vulnerability to outsider supplied commodities, and can be a source of cash income.

The Amish, Mormons, Hutterites, and Israeli kibbutzim, and other familiar ethnic and religious communities have a long tradition of mutual help and shared ownership based on agricultural production.

One outcome of land claims could be the establishment of Metis farms. Crop and livestock production outputs could be quite significant. These opportunities should be anticipated and with systematic planning and training. Some of the programs and successes by Saskatchewan Indian Agricultural Programs or SIAP may be relevant to Metis and Non-Status Indian communities.

In principle, the methods of identifying, organizing, and implementing economic development projects are similar, whether it's improving a system of vegetable production or development of mega-projects for mineral and energy resource extraction.

## Conventional Development

Conventional practice, however, has government agencies, bankers, and private and Crown corporations "chasing big deals" which are typically capital intensive, technologically complex, energy intensive, and often environmentally destructive. A closer look at conventional economic development or big scale, top down practices will help us understand issues and difficulties with smaller scale projects in poverty communities.

## Capacity

There is a direct connection between the scale of the project and the cost of putting it together, with the capacity of the sponsor to do development.

## Scale

Money is money, but ironically it is more difficult for large institutions to do smaller projects than big ones. To begin with, they have a lot of money to work with and they want to get it out in big chunks.

## Transaction Costs

The difficulties in getting sufficient information to assess the viability of a proposed project typically results in financier's (whether private or government) encouragement of well organized, established professional organizations - folks who've got their act together, know the questions and the answers, and are socially similar, and who are politically well connected. These elitist tendencies discourage less organized and less experienced, less glamorous, smaller prospects in rural areas.



There are two additional reasons for government and institutional avoidance of small deals. Administrative staff are not even trained or prepared to provide relevant local development services. But the main reason is that it hasn't yet been politically necessary to target scaled down development resources. Larger projects, however, often consume hundreds if not thousands, of government staff hours.

Does this mean that Metis and Native people will need their own economists, bankers, agricultural agents, engineers, attorneys, and project managers? Yes and no.

Three strategies can approach the need to get local development resources:

**a. Big Deals**

*In the case of the province promoting large scale projects (for example, mineral and energy exploitation), AMNSIS should bargain not only for direct employment benefits but also for resources to build an economic development cadre, or team, as well as part or full ownership of related investments and businesses.*

**b. Little Deals**

*Another approach is to expand and improve small scale community projects "from the ground up" such as vegetable and grain crop and livestock production, and fishing, ricing, logging, and trapping - to have the achievement and income to build locally owned secondary and service businesses.*

**c. Middle Deals**

*A mixed approach will be to increase local involvement and management of basic community services such as housing, health and social services, education, communication, and streets and roads - either within public agencies or by contract for services. Much of the emphasis will be for increased employment and increased budgets. These budgets are gained by competitive political process and go to communities that are politically well-organized and have effective leadership. This program-related approach is tempting and involves a kind of Devil's Bargain - it may create a lot of local bureaucrats whose skills and attitudes are generally involved in distribution of benefits. The crucial question (rarely asked) is whether these programs increase local self-sufficiency or really increase dependency. This funding is always fragile. Contract preferences for construction and maintenance should be pursued with the goal of gaining business capabilities rather than merely satisfying short-term employment needs.*

**Summary**

A strategy to promote local economic development will take much economic and political effort. If we are mindful of the four goals identified earlier, then outsiders will be more responsible and relevant to community needs. Present politics of economic development favor centralist, elitist, and large scale projects and currently there is little project administrative capability within ministries.

The more knowledge and experience that local activists have about project development, the greater the chance of their having durable success. The literature of Third World experience and non-traditional practice could be very helpful.

Finally, AMNSIS locals should gain and maintain the initiative in identifying potential projects. Government and corporate response can be customized to accommodate local needs, strengths, and goals.

As a consultant active in Native and local projects, I am willing to provide additional information. I can be reached at 6490 Excelsior, Minneapolis, MN., 55426. Phone (612) 926-8510. □

Key resources for this article are:

*Project Planning and Implementation in Developing Countries: A Bibliography on Development Project Management* by Denis A. Rondinelli and Aspy Palia, 1976, The East/West Centre, Honolulu, Hawaii.

*Organizing Production Cooperatives: A Strategy for Community Economic Development*, William Alvarado-Greenwood, Stephen Haberfeld, and Lloyd C. Lee, 1978, National Economic Development and Law Centre, 2150 Shattuck Ave., Berkeley, California, 94704.

*The Politics of the Solar Age: Alternatives to Economics*, Hazel Henderson, 1981, Anchor Press.

**Project Development Steps\***

1. Project Identification  
*Conduct local needs analysis, identify local administrative capabilities, set preliminary objectives and justifications, and estimate initial costs, estimate resource commitments, and seek political and administrative support.*
2. Project Preparation  
*Conduct marketing, operational, site, and engineering and management feasibility studies; prepare financing plan, obtain initial review.*
3. Project Design  
*Determine detailed requirements, prepare staff needs and training requirements, and schedules.*
4. Project Appraisal  
*Evaluate the proposal in market, technical, organizational, financial and community terms; negotiate initial commitments.*
5. Project Selection  
*Obtain formal approvals, select project liaison team.*
6. Project Organization  
*Recruit project management staff, conduct local training, establish procedures and systems, request bids, tender contracts.*
7. Project Implementation  
*Activate plan of operation, procure resources, raw materials and inputs; refine project operations, coordinate contractors.*
8. Project Completion and Turnover  
*Plan for transition for full scale operations, close out contracts.*
9. Project Evaluation  
*Obtain feedback from output users or customers, identify related opportunities.*

\*From Rondinelli and Palia

# Northern Trappers To Form Own Aboriginal Association

By Vi Sanderson

**Prince Albert** - The Northern Native trappers feel that the Saskatchewan Trappers Association (STA) is not representing them as well as they should be. A group of about twenty five Native trappers got together to discuss what alternatives could be used to alleviate the problems. The group decided to change the present organizational structure and form their own Northern Aboriginal Trappers Association (NATA) which will represent Indian, Non-Status Indians, and Metis. The NATA will be meeting next summer some where in Northern Saskatchewan to discuss this issue.

One of the major reasons for this split is that the Aboriginal Trappers are disenchanted with the present organization as it exists because it does not support the concept of trapping as a right. The new Canadian Constitution recognizes the existence of the Aboriginal people who are currently negotiating for rights such as trapping to be included as one of those Aboriginal rights. However, NATA feels there still needs to be a link between Non-Native trappers and themselves.

An interim NATA Committee has been set up including Paul Sylvester of Turnor Lake, Horace Sewap of Pelican Narrows, George Morin of Prince Albert, Lawrence Lacendre of Prince Albert, George Smith of Pine House and Albert Ratt of Pelican Narrows. The committees mandate will include the following:

a) organize a Northern summit of Aboriginal trappers,



*Trapper with Catch*

- b) obtain funding for meeting.
- c) establish location for meeting.
- d) develop a constitution.

Chife Paul Sylvester will present the proposal to the Federation of Saskatchewan Indian Nations (FSIN) and the Meadow Lake District and will report back at the end of February 1986. Horace Sewap and Albert Ratt will do the same in the Prince Albert District. George Morin and Lawrence Lacendre will lobby support from the Metis trappers.

The group will meet before the FSIN convention (to be held this spring) to draft up resolutions to be presented at that convention. Funding possibilities for the NATA could come in block funds from the provincial and federal governments.

## **NATA RECEIVES SUPPORT**

The idea for NATA received a lot of support from the Northern trappers. Frank Thomas from Sturgeon Lake spoke on the issue. "This is our land, our life. White man came and took it away. I worry about what is happening. They are trying to take this life away from us.

The Creator made this way of life for us. We, as Native people must stick together. We are loosing our rights and pretty soon we will not be able to hunt or trap. They are trying to take these away from us. White society has already taken some of these rights away and treaties are being broken."

Oscar Beatty, STA board of director, felt that the STA board meeting he attended prior to the convention were not satisfactory, and that until government signs policies made by the STA to assist them they will get nowhere. "I may be here one year longer but thats all. There used to be good conventions but they have been whittled down. The government supports STA but until they recognize policy direction made by STA, STA will get nowhere," he said.

Lawrence Lacendre, spokes person for the newly formed NATA said, "We feel as Aboriginal trappers that the STA is not representing us the way they should be. When I first made the motion to the delegates to form our own association, the vote was with the Non-Native voting against the resolution, 22 for

and 36 against. We will go ahead and form this Association with or without the help of the STA. The new Aboriginal Association will represent Treaty Indians, Non-Status Indians and Metis. We are all Native people and we will represent only Aboriginal people. Our people will handle all our concerns. We have a right to organize as Canadian citizens." As well Lacendre indicated that the Canadian Constitution and the possibility of obtaining self-government and lands has a lot to do with the decision to break away. □

## TRAPPERS AND FISHERMEN STILL NOT COMPENSATED

La Ronge - The provincial government has still not come up with a compensation package to assist trappers and fishermen who have suffered financially because of all the mining and tourist developments taking place in Northern Saskatchewan. Mines, roads and tourist operations continue to expand with no concern for the losses suffered by local residents.

For many years Northern people have been asking for compensation for their losses. They are getting tired of waiting for the government to provide assistance and are now presenting their cases at public inquiry meetings.

Gulf Minerals, which has a uranium mine at Rabbit Lake, is now proposing an expansion of its operations into Collins Bay. Trappers and fishermen are extremely upset as their main source of livelihood is again being threatened.

Gulf Minerals vice-president, Jack Keily, said he believed the government was studying the compensation issue and said they would abide by whatever the government decides.

But Gordon Carle of the Northern Municipal Council said that wasn't good enough. He said that Gulf should be a good corporate citizen and make sure compensation is guaranteed.



PRINTS - \$79.95  
Book - \$19.95



## EXPRESSING OUR HERITAGE: MÉTIS ARTISTIC DESIGNS

Expressing Our heritage, the long-awaited follow-up to the immensely popular study print series *Where Two Worlds Meet*, is a collection of 50 gallery-quality prints showcasing the ageless beauty of traditional Métis clothing and accessories. This series of prints and accompanying exhibition book demonstrate how this artistic tradition, long ignored in the historical record, was an integral component of Métis identity and cultural expression. Authored by Cheryl Troupe and assisted by the talents of a diverse range of academics and community people, *Expressing Our Heritage* is the first synthesis of traditional Métis clothing to date. The series contains dozens of rare photographs of artifacts from collections in Europe and North America, as well as artifact descriptions and further information on the opposing side.

Covering 28 topics, the 11x17 inch prints outline the traditional clothing, accessories and adornment of the Métis. Many of the photographs in this collection have never been widely viewed by the public.

The accompanying exhibition book contains extensive background reading, maps, a glossary, biographies, a bibliography and activities for further review.



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# Back to Batoche 2002



Please bring along your old photos to Batoche for inclusion in an upcoming "Old Photographs" Issue of New Breed Magazine!!

## Agenda of Events

Thursday, July 25, 2002

5:00 p.m. - Opening Ceremonies  
Welcoming Remarks:  
Peter Rudyck, Chair, Back to Batoche Festival, Inc.  
Clem Chartier, President Metis Nation - Saskatchewan  
Honourable Ralph Goodale, Federal Interlocutor for Metis  
Honourable Chris Axworthy, Minister SK Aboriginal Affairs  
Gerald Morin, President, Metis National Council  
Harley Desjarlais, Metis Provincial Council of British Columbia  
Audrey Poitras, Metis Nation of Alberta  
David Chartrand, Manitoba Metis Federation  
Tony Belcourt, Metis Nation of Ontario  
Dance to Follow:  
Band Bannock Country

2:00 p.m.  
Voyageur Games  
4:00 p.m.  
Fiddling Competitions Begins (Main Stage)  
Junior (5-12)  
Women's  
Men's  
6:00 p.m.  
Talent Competition Begins (Main Stage)  
6-12  
13-19  
20+  
7:30 p.m.  
The Batoche Musical  
9:00 p.m.  
Dance - Band Lavallee Tradition

5:00 p.m.  
Fiddling Competitions (Main Stage)  
6:00 p.m.  
Talent Finals (Main Stage)  
7:30 p.m.  
The Batoche Musical  
9:00 p.m.  
Dance (Main Stage) - Band Lavallee Tradition

Friday, July 26, 2002

Elders Kitchen  
Kids Play Area  
10:00 a.m.  
Introduction of Mr. & Mrs. Batoche  
Dance Competitions Begin (Main Stage)  
Square Dancing: Open  
Jigging:  
Junior (5-12)  
Women  
Men  
Co-Ed Ball Tournament Begins (Ball Diamonds)  
Horseshoe Tournament Begins (Horseshoe Pit)  
1:00 p.m.  
Dance Competitions Continue (Main Stage)

Saturday, July 27, 2002

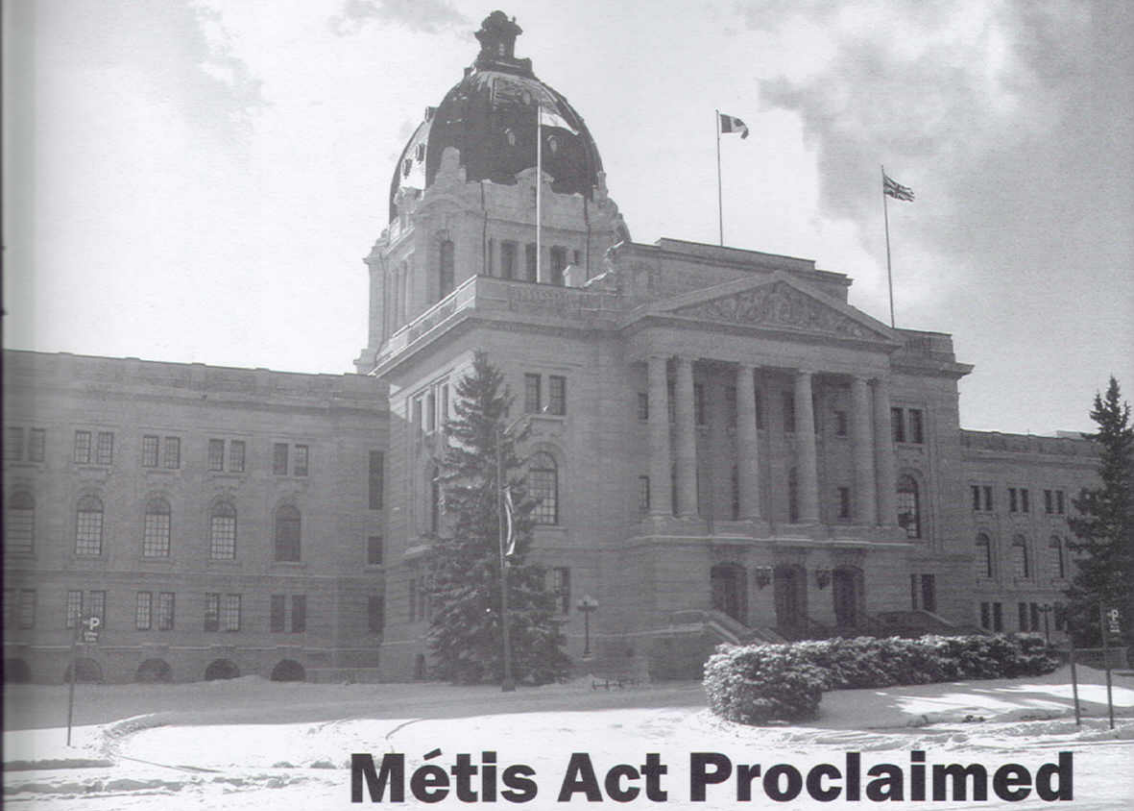
Elders Programming Youth & Kids Events  
10:00 a.m.  
Ball Tournament Continues (Ball Diamonds)  
Fiddling & Entertainment Begins (Main Stage)  
Horseshoe Tournament (Horseshoe Pit)  
11:00 a.m.  
Chariot Racing (Rodeo Grounds)  
1:00 p.m.  
Dance Competitions (Main Stage)  
Rodeo Begins (Rodeo Grounds)  
2:00 p.m.  
Voyageur Games  
4:00 p.m.  
Jigging Competitions (Main Stage)  
Wagon Racing (Rodeo Grounds)

Sunday, July 28, 2002

Elders Kitchen Youth & Kids Events  
10:00 a.m.  
Procession to Church and Graveyard  
Mass, Father Guy Lavallee  
11:00 a.m.  
Chariot Racing (Rodeo Grounds)  
Bannock Baking Competition  
12:00 p.m.  
Square Dance & Jigging Finals (Main Stage)  
1:00 p.m.  
Rodeo Begins (Rodeo Grounds)  
3:00 p.m.  
Fiddling Finals (Main Stage)  
4:00 p.m.  
Wagon Racing (Rodeo Grounds)  
Awards Presentations & Closing Ceremonies (Main Stage)

\* 24 Hour Security, camping, washrooms and showers, food booths and On-Site First-Aid and Medical

For further information, please contact:  
Batoche 2002 at (306) 343-8285, (306) 467-2217, or Toll Free 1-888-343-6667



# Métis Act Proclaimed

Story and Photos by Kathy Hodgson-Smith



On January 28, 2002 at the Legislative Building in Regina the government of Saskatchewan proclaimed new legislation addressing the Métis in Saskatchewan. This new legislation signed into law by Chief Justice Gerein is called the Métis Act. This is the most significant piece of legislation dealing with the Métis passed by a provincial government in Canada since the government of Alberta passed the Métis Betterment Act in 1938. Saskatchewan's Métis Act recognizes foremost and formally that the Métis are a unique people and recognizes the contribution that the Métis have made to the development of the province. Several hundred Métis joined together in the

Métis Nation - Saskatchewan President Clem Chartier



Métis Nation - Saskatchewan President Clem Chartier and Minister Chris Axworthy sign the Memorandum of Understanding

rotunda of the Legislative Building to celebrate this historic moment and to share in the dancing and formal ceremonies.

Métis Nation - Saskatchewan President Clem Chartier and Aboriginal Affairs Minister Chris Axworthy signed a companion Memorandum of Understanding between the two governments which put into effect the process clause contained in the Act. That process clause commits the provincial government to enter into negotiations with the MNS in order to address issues of importance to the Métis

including land, harvesting, capacity building and governance. The MOU sets out the parameters for the negotiations of those four subject matters (see MOU reproduced with this article).

Another significant mention in the legislation is to the contributions of the Métis veterans in support of world peace. This mention will hopefully lend support to the work of the National Métis Veteran's Association which continues to lobby the Government of Canada for formal recognition and for payment of outstanding veteran entitlements.

The formal ceremonies began at 10:00 a.m. attended by President Clem Chartier, Treasurer Allan Morin, Provincial Métis Council members Guy Bouvier, Al Rivard, Dale McAuley, Norman Hansen, Ralph Kennedy, Albert Delaire, Peter Rudyck, Myles Pelletier, Vince Folk, Helen Johnson, and MaryAnn Gagnon. Also attending were President Audrey Poitras of the Métis Nation of Alberta and President David Chartrand of the Manitoba Métis Federation who assisted President Chartier with the presentation of the new Métis Nation - Saskatchewan flag to Minister Chris



The Riel Reelers of Regina Provided Entertainment



Senator Nora Ritchie, Keith Goulet, Pat Lorje and Allan Morin

Axworthy. Senators Nora Ritchie and Joe Perreault were also in attendance. Senator Ritchie opened the ceremonies with a prayer, and later presented Minister Axworthy with a sash on behalf of the Métis Nation - Saskatchewan as a token of appreciation for the passage of the Métis Act. Many Métis Local Presidents and citizens observed, filling the rotunda and balconies. Métis MLA Keith Goulet was also in attendance along with other MLAs, including June Draude and Pat Lorje.

Métis actor and singer Andrea Menard and the Riel Reelers of Regina, along with fiddler Lennie Dumont and guitarist Mel Vandale entertained those in attendance. Bannock and tea was served by the province. It was an amazing day, a day that stands out against all others. The lobby for a Métis Act started in the late eighties by the Métis Society and carried on to success more than a decade later. While the Act is not as far ranging as originally intended it



Bannock for all



Karen Larocque leads Chris Axworthy in a Métis jig



President Chartier watches as Chief Justice Gerein Proclaims the Métis Act



nevertheless provides an example of what can be achieved through cooperation, unity and vision between Métis people and provincial governments. The future can only be better for the Métis in Saskatchewan. Minister Chris Axworthy suggests that it is now up to the leaders of the Métis Nation - Saskatchewan and the provincial government to bring the Métis Act to its fullest meaning. As Keith Goulet ends his political career he acknowledged in a brief interview his satisfaction in seeing Métis specific legislation proclaimed. "The Métis have much to be proud of the history of the people, the vibrant economic history and cultural traditions through to our Métis institutions such as the Gabriel Dumont Institute" stated Mr. Goulet. It was a proud day for him as well.

The atmosphere and smiles greeting the proclamation of the Act signals the hope of many Métis that the future of the Métis within Saskatchewan holds opportunity for positive developments. Time will tell. For now, at least a positive step has been taken by the provincial government in its relationship with our people.



## MEMORANDUM OF UNDERSTANDING

between

The Government of Saskatchewan

Represented by  
The Minister of Aboriginal Affairs

and

The Métis Nation - Saskatchewan

Represented by  
The President of the Métis Nation - Saskatchewan

### I PREAMBLE

*WHEREAS* the Parties wish to foster a co-operative partnership to develop and implement strategic initiatives in Saskatchewan that will strengthen the participation of Métis individuals and communities in the provincial economy, promote social equity and enhance and strengthen Métis governance of Métis institutions and Métis communities.

*WHEREAS* the Parties agree that federal jurisdiction under Section 91(24) of the *Constitution Act, 1867* and the obligations of the federal government pursuant to that section, includes obligations to the Métis; and

*WHEREAS* the Parties agree that all activities, initiatives and discussions undertaken pursuant to this Memorandum of Understanding will be based on the Parties mutual desire to achieve practical results that improve the lives of Métis people. The Parties agree that all activities, initiatives and discussions undertaken pursuant to this Memorandum of Understanding will not be based upon the Parties views of the existing aboriginal rights of the Métis.

*NOW THEREFORE* the Parties agree to work toward the realization of the vision and goals described below and the joint development and implementation of the strategic initiatives listed herein.

### II PURPOSE

- 2.1 This Memorandum of Understanding is to implement the Process clause of *The Métis Act* through the bilateral process described in section 7.1.
- 2.2 Where the Parties consider it appropriate, they may enter into agreements that reflect the discussions resulting from the bilateral process mentioned in section 2.1.

### III VISION

- 3.1 The Métis are full participants in the provincial economy, and are equal members of Saskatchewan society with the capacity of governance over their own communities and culture, and with constitutional rights as one of the Aboriginal peoples of Canada.

### IV GOALS

- 4.1 The Parties agree to develop initiatives to foster the achievement of goals which include, but are not limited to, the following:
  - (a) Full Métis representation in the provincial economy via economic opportunities, business involvement, participation as employers and a representative workforce.





Fiddler Lennie Dumont and Guitarist Mel Vandale provide entertainment



David Chartrand, Clem Chartier and Audrey Poirtras present Métis Nation - Saskatchewan Flag to Minister Chris Axworthy

- (b) Social equity through improved individual and community well-being.
- (c) Enhanced and strengthened Métis governance of Métis communities and Métis institutions.
- (d) Secured federal acceptance of its responsibilities for Métis people.
- (e) Respect for Métis culture and rights.

#### V PRINCIPLES

5.1 The Parties agree to base all initiatives undertaken pursuant to this Memorandum of Understanding on the following principles:

- (a) Mutual respect;
- (b) Practical, timely, meaningful and sustainable responses to needs, in order to foster self-reliance;
- (c) Involvement of Métis in decision-making and the design and delivery of services;
- (d) Fairness and equity;
- (e) Partnership, cooperation, and collaboration among all key interest holders;
- (f) Openness, accountability and affordability;
- (g) Foster federal acceptance of its obligations to Métis people; and
- (h) Co-operation and capacity building.

#### VI INITIATIVES

- 6.1 **Land:** The Parties agree to co-operate in identifying opportunities to enhance Métis access to lands and developing economic opportunities for Métis people with respect to land based activities including, but not limited to, Métis farms and farming, forestry and mining. The Parties further agree to identify and develop appropriate cultural initiatives related to the traditional Métis gathering places.
- 6.2 **Harvesting:** The Parties agree to work to improve economic development and harvesting opportunities consistent with sustainable management practices for Métis people in Saskatchewan's resource and other sectors. This may include improving opportunities in first level production activities, subsistence living, as well as value-added activities. The Parties further agree to work towards full and integral Métis involvement in resource management and economic development related decisions.
- 6.3 **Capacity Building:** The Parties agree to work towards the devolution of programs and services to Métis communities and Métis institutions. The Parties agree to undertake the necessary preparatory and planning work with respect to the development of a framework for the devolution of programs and services. This may include the identification of priorities, the identification of appropriate Métis service institutions, the development of program and policy guidelines, and the securing of necessary mandates and resources.
- 6.4 **Governance:** The Parties agree to continue building a Métis capacity for governance of Métis communities and Métis institutions. This "made in Saskatchewan" approach will respect federal and provincial jurisdiction and will build on existing and successful models and experiences, such as the Gabriel Dumont Institute, the Dumont Technical Institute, and the Métis Addictions Council.

#### VII FORUM

- 7.1 This Memorandum of Understanding will be implemented through the Métis Nation - Saskatchewan - Government of Saskatchewan *Bilateral Process Agreement* signed in 1993.
- 7.2 In the event the bilateral process referred to in section 7.1 ceases to exist, the Parties agree to fulfill the terms of this Memorandum of Understanding through some other mutually agreed upon forum.

#### VIII NO LEGAL OBLIGATIONS CREATED

- 8.1 This Memorandum of Understanding is not intended to create legal rights or legally enforceable obligations on the part of either party.
- 8.2 This Memorandum of Understanding does not abrogate or derogate from the existing aboriginal rights of the Métis, one of the Aboriginal peoples of Canada, as protected by Section 35(1) of the *Constitution Act, 1982*.

SIGNED BY THE PARTIES this 28<sup>th</sup> day of January, 2002.

For The Crown in Right of Saskatchewan

  
Honourable Chris Axworthy, Q.C., Minister of  
Aboriginal Affairs

For the Métis Nation - Saskatchewan

  
Clem Chartier, President, Métis Nation -  
Saskatchewan

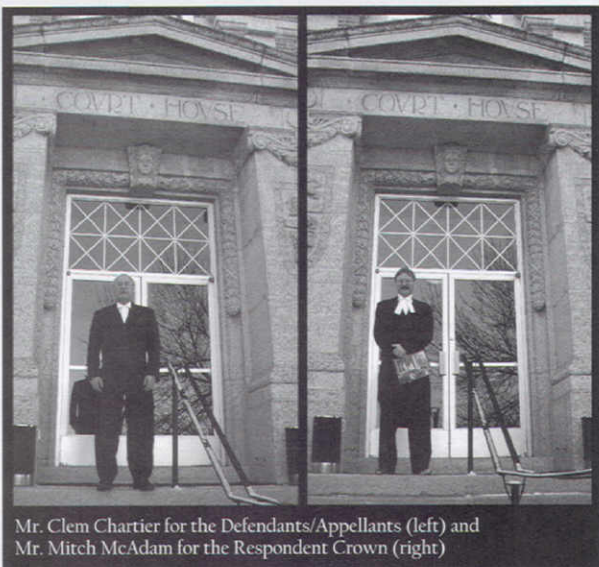
# Appeal in Hunting Case

Heard on January 24, 2002

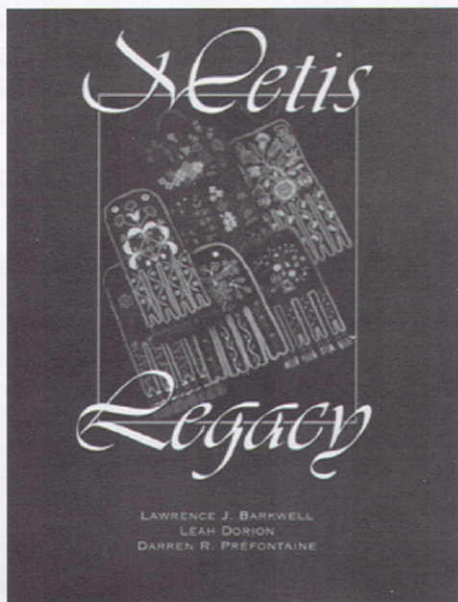
Article and Photos by Kathy Hodgson-Smith

As reported in the September/October 2001 issue of *New Breed*, the two Defendants, Mervin Maurice and Wally Gardiner were convicted on charges under the Wildlife Regulations of hunting at night with a searchlight. Their appeal of this conviction was heard in Court of Queen's Bench at Battleford on January 24, 2002. Mr. Clem Chartier appeared for the Defendants/Appellants, while Mr. Mitch McAdam appeared for the Respondent Crown.

The appeal was based on two challenges. First, the Appellants argued that the trial judge was wrong in ruling that paragraph 12 of the Natural Resources Transfer Agreement 1930 did not protect the right of "Indians" to hunt at night with lights in reliance on previous Supreme Court of



Mr. Clem Chartier for the Defendants/Appellants (left) and Mr. Mitch McAdam for the Respondent Crown (right)



## Métis Legacy - \$69.95

Besides being the most ambitious annotated bibliography on Métis history and culture to date, *Métis Legacy* contains an extensive photo collection of Métis material culture and the largest collection of previously unpublished Métis articles ever assembled. A joint Millennium Project of Gabriel Dumont Institute, the Louis Riel Institute and the Government of Canada, this valuable contribution to the historiography outlines Métis history and culture in Manitoba, Saskatchewan, Alberta, the Northwest Territories and the northern and midwestern United States. Renowned Métis Studies specialists such as Diane Payment, Peter Bakker, Tanis Thorne, Morgan Baillargeon, and Lynn Whidden discuss diverse aspects of Métis history and culture.

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Court of Queen's Bench, Battleford

Canada and Saskatchewan Court of Appeal decisions. If this argument is correct in law, then the Court of Queen's Bench judge will have to determine whether the Métis are covered by the term "Indian" as used in paragraph 12 of the NRTA 1930 which forms part of the Constitution of Canada. If the Q.B. Judge finds that this is so, then the Métis of northwest Saskatchewan, and likely the Métis from throughout the province, will be able to hunt throughout the whole of Saskatchewan (same as was the situation under the Grumbo case before it was sent back for a new trial in May 1998). If the Q.B. Judge finds that the Trial Judge was right he will not have to deal with whether the Métis are covered by paragraph 12.

Second, the Appellants argued that the Trial Judge was wrong in ruling that the division of powers argument triggered by s.91(24) of the Constitution Act, 1867 which grants the federal government jurisdiction with respect to "Indians" only applies

where the provincial law extinguishes an Aboriginal right. It was argued by the Appellants that the doctrine also applies where the right is affected, not solely where it is extinguished. While the Supreme Court of Canada in *Delgamuukw* has clearly ruled that a provincial law which extinguishes an Aboriginal right is invalid under the doctrine of the division of powers (and interjurisdictional immunity), the Appellants take the position that this case does not limit the doctrine to extinguishment provisions only.

If the Q.B. Judge agrees with this argument, he will then have to go back and determine whether the Métis are covered by the term "Indian" in paragraph 12 of the NRTA 1930 as that paragraph altered the division of powers so that provincial hunting legislation would apply to Indians, where it otherwise would not under the division of powers doctrine. If the Métis are covered by paragraph 12, then the law would be valid. If the Métis are not covered by paragraph

12, then it is only federal legislation which would be capable of regulating the Métis hunting rights.

The arguments of both the Appellants and the Respondent were interesting to listen to, and what could prove to be an interesting judgment will be released sometime within the next few months. New Breed will update you when the decision comes down.

UPDATE: The Court of Queen's Bench on February 25, 2002 upheld the decision of the provincial court. As a consequence the issue of whether the Métis fall within s.91(24) of the Constitution Act, 1982 and/or paragraph 12 of the NRTA 1930 remains to be resolved by a different case. While the conviction was upheld, the appeal judge did not overrule the trial judge's finding that the community of Sapwagamik possesses an Aboriginal right to hunt and fish for food. (See *New Breed*, September/October 2001 for trial decision). This case is now over, as it has not been appealed.

## Métis Fishing Rights

# Trial to be Heard in June 2002

Article and Photos by Kathy Hodgson-Smith

A ground-breaking fishing rights trial will be taking place in Meadow Lake during the second and third weeks of June 2002. Mr. Ron Laviolette in April 2001 was ice-fishing at Green Lake when he was charged with fishing in a closed season. Mr. Laviolette currently lives in Meadow Lake, and is a member of Métis Nation - Saskatchewan Local 31 at Meadow Lake.

This case is important as Mr. Laviolette was fishing in his traditional territory, which in this case was covered by different scrip commissions than the one covering the defendants in the Morin and Daigneault case. In Morin & Daigneault, the courts ruled that the scrip distributed to the Métis at Ile a la Crosse and La Loche in 1906 did not

extinguish their Aboriginal right to fish. The argument that will be made in Laviolette, is that the scrip distributed at Green Lake, the home of his mother, and at Duck Lake/Fort Carlton, the home of his father, did not extinguish their Aboriginal right to fish.

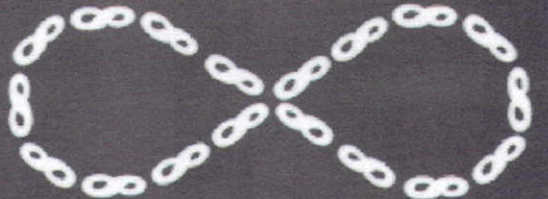
If this argument is successful, the current policy of SERM that only the Métis in northern Saskatchewan have a right to hunt and fish for food under the Morin and Daigneault case will no longer be valid. The right will be extended throughout most, if not all, of the province.

It is also important to note, that while the Supreme Court of Canada will be dealing with s.35(1) Aboriginal

hunting (fishing) rights in Powley, and will likely set out the tests Métis must meet in order to claim s.35(1) Aboriginal harvesting rights; it will not deal with the issue of scrip and extinguishment, as no scrip was distributed in that area. The Laviolette case is also an important case because it may eventually reach the Supreme Court of Canada, where the issue of scrip and extinguishment will be dealt with.

As this is an important test-case, citizens and Locals of the Métis Nation - Saskatchewan are encouraged to make financial contributions for the defence of this case. Contributions can be made to the Métis Rights Defence Fund.

METIS RIGHTS



RECLAIMING  
OUR INHERITANCE

## The Métis Rights Defence Fund

pays for the defence of  
Métis Rights Test Cases


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Métis Rights Defence Fund  
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S0M 0J0




# International Michif Language Conference

Article by Jennifer Brown and Photos by Will Goodon




As Métis people we are not only a mix of diverse races, but also a combination of the distinct cultures we are born from. With this as Métis people we have developed our own language using words and grammar from both our European and First Nations parents. The Michif language originated with the Red River Métis, using French nouns and noun phrases with the Plains Cree verb system. It is a unique language in all the world and no other language holds the same characteristics, and yet our language is endangered - the Michif language is slowly dying. It is not taught to our children in school and is rarely taught at home since most of the fluent speakers are over the age of 45. It is an oral language which was taught by parents and grandparents, it did not exist in written form until about 20 years ago. Now there is a national effort to preserve the language on audio and video tape, to begin teaching the language, and to produce a standardized written form of the language.




Above: Clem Chartier, Carl Chartrand and Pierre Chartier



Left: Senator Joe Perreault, Senator Hap Boyer and Mike Mercredi



Below: Darren Prefontaine of the Gabriel Dumont Institute



One such example is that on April 19th till the 21st, the Michif speakers of the Métis Nation gathered together in Winnipeg Manitoba for the International Michif Language Conference. Present were representatives of the governing member organizations as leaders, elders, senators, and youth, the Métis National Council, and the Métis National Youth Advisory Council. The delegates were welcomed, entertained, and educated by extortory individuals such as Métis National Council President Gerald Morin, Norman Fleury, Ed Ducharme, Paul Chartrand, Rosemarie



Top: Norman Fleury  
Middle: Ed Ducharme, MNC Minister for Culture  
Bottom: David Chartrand, President, Manitoba  
Métis Federation

McPherson and an exceptional pioneer in the revitalization of the Michif languages Peter Bakker. Mr. Bakker a non Métis from Denmark, who working towards his PHD did his thesis on the Michif language. He travelled extensively doing research meeting with Michif speaking elders across the Homeland, making their home his home until he was able to learn all he could. Peter Bakker inspired those in attendance, as an advocate for the preservation of the Michif language he spoke our language better than most of our young people are able. During his remarks he said,

"If I were the Prime Minister of Canada, I would make Michif the official language of Canada." It was a beautiful gesture one that the delegates appreciated as they cheered and applauded his statement. The Métis Nation - Saskatchewan was also there, represented by the provincial President Clem Chartier, Vice President Lorna Docken, Minister of Sport, Recreation and Youth Ralph Kennedy and a group of gentlemen who have retained their Michif Language: Senators Joseph Perreault and Albert (Hap) Boyer, Pierre Chartier, Jules Petite, Mike Maurice and Maurice Aubichon.

The Conference was broken down into four workgroup sessions which included:

- Michif Language in Your Family and Community
- Sharing Songs, Stories, and Humour
- Speech Comparison
- Preservation of Michif Language: What can we do to maintain and promote the language?

Each of the workshops brought the large group back together again which enabled everyone to hear the success of the various workshops, have common laughter with the jokes that were shared, and see where the other groups envisioned change. It was there that a common thought was expressed as to why our language was dying, and it said that our people were ashamed to speak it, for fear of what would happen, and because Michif French was called "the slang of the savage". How odd is it that Michif is a word that has since disappeared from the French Language in both Canada and France? The last of the four workshops was followed by a plenary session as the conference wrap-up and which time resolutions were made based on the outcome of the conference, this was chaired by Norman Fleury and Bruce Flamont.

The three resolutions passed at the conference included such things as:

- 1) For the governing member organizations and the Métis National Council to hold annual Michif Language conferences;
- 2) For the participation of youth at all levels to ensure that there is a generation to pass the language to; and
- 3) That the people support and advocate for the A.L.I. program to continue with the representatives of government in their communities.

A main message throughout the conference was that as Métis people we need to begin to work towards the preservation and revitalization of our native tongue - our main resource to do this is with our Métis elders. That as

Michif speakers; whether it be Michif French or Michif Cree, we need to begin to use our language, it needs to be taught to the children and youth of the Métis Nation, and we need to reclaim our pride in our language. We Métis are a proud and beautiful people who should never be ashamed to speak our language, and it is now that we must take the lead in our homes by teaching our children Michif for a child's capacity to grab hold of

new languages at a young age is tremendous.

As the Aboriginal Language Initiatives (A.L.I.) expires in March of 2002, and then goes into evaluation state for the remainder of 2002 and 2003, the Métis people of the conference are pushing for the leaders to stress the importance of the A.L.I. The Michif Language Project, through the A.L.I., has been promoting the Michif Language through publications,

language websites, community events, introductory classes and video documentaries. It was due to the combined efforts of citizens and leaders of the Métis Homeland and the Department of Canadian Heritage that allowed an opportunity for speakers, educators, and linguists from across our National and International Homelands to share stories, history, legends, songs and music in the Michif Language.

## Métis Prayer by Norman Fleury

Michif French	Michif Cree	Translation
<p>Li Bon Dieu, Not Createur, donne nous li courage, donne nous enne bonne pensee, faite quon va marchee ensemble, quon va dhire marssee et aite fiere.</p>	<p>Li Bon Jeu, Not Createoer, li courage miyinawn, paray chee itayhtamawk, kwayesh kapimouhtayhk, marssee chee itwayak, Ka kishcheetayimoyak.</p>	<p>God, Our Creator, give us courage, let us be one mind, make us righteous, thankful and Proud.</p>
<p>Aidee lee Michif pour travaillee ensemble, Specialement de servir nos Viellard comme lee Maitre et Maitresse pour preparee nos Jeunes pour li future.</p>	<p>Lee Michif Weechihik awnsawmble chee atoushkaychik, sourtoo lee vyeu chee awpachihayakook li zhen chee kishnamawachik pour li tawn ki vyaen.</p>	<p>Help the Métis to work together especially utilizing our Elders as teachers and preparing our Youth for the future.</p>
<p>Dieu donne nous la direction pee l'inspiration pour Batire la Nation d' Michif dans cette payee.</p>	<p>Li Bon Jeu la direksyoon miyinawn, Itayhta chimiyoutayhtamak, li shmaen chee oushtawyawk pour la Nawsyoon dee Michif ota dans not Piye,</p>	<p>Lord provide us with direction and inspiration as we build a road for the Métis Nation in this Country.</p>
<p>Il fault avoir les famille d' Michif fort pour avoir enne nation d' Michif fort. Merci</p>	<p>Sa prend lee famee di Michif chee shoohkshichik kispin la Nation di Michif chee shoohkawkw. Marssee d' twnanan</p>	<p>We must have strong Métis families in order to have a strong Métis Nation.  Thank you and Amen.</p>

# Métis Nation - Saskatchewan holds seat on **SaskCulture Board**

Story and Photos by Kathy Hodgson-Smith



Young Dancers from Buffalo Narrows



Bunny Pederson, Métis Fiddle Player

SaskCulture is a non-profit organization established to oversee those funds specifically earmarked for culture from the lottery proceeds. Every time you buy a lottery ticket anywhere in Saskatchewan a portion of the purchase price goes to cultural development in Saskatchewan. The lottery proceeds are governed by a lottery agreement established by the government of Saskatchewan, through the department responsible for SaskCulture. This lottery agreement does not include gaming revenues, such as casino or bingo revenues, only revenue generated by lottery ticket sales. Lotteries also fund SaskSport which administers the lottery system and Saskatchewan Parks and Recreation Association (SPRA).

Each of these organizations (SaskCulture, SaskSport, Sask Parks and Recreation Assoc.) is mandated as to act as trustees of the lottery funds for the development of these specific areas. About half of the lottery revenue is paid out in prize money. From the balance of revenue the government of Saskatchewan is paid a lottery license fee. The remainder of the fund is divided between these three organizations. Because ticket sales fluctuate from one year to the next, so do these budgets.

The portion of funds allotted to SaskCulture and the activities which are paid for from these funds are governed by a sixteen member board. The board members are elected representatives from within various segments of a recognized cultural community in Saskatchewan. SaskCulture has identified six "Communities of Interest" within that cultural community. They are: multi-culturalism, arts, heritage, cultural industry, Métis and First Nations. The first four are identified as specific kinds of activities which are part of cultural development within the province. The Aboriginal governments representing the last two communities of interest are identified as specific populations which are underrepresented in the activities of the first four communities of interest. In recognition of the fact that Saskatchewan



has a growing Aboriginal population the SaskCulture Board has designated one seat each for the Métis Nation - Saskatchewan and the Federation of Saskatchewan Indian Nations. Each of those two governments appoint a representative to the SaskCulture Board.

SaskCulture funds a very complex web of organizations across the province, organizations which focus specifically on one area of culture or another. As you can imagine, culture could in its most general sense include almost every activity people in Saskatchewan participate in. So in an effort to manage a very limited amount of funds set aside for culture-specific activities, decisions have to be made about what activity will be funded and which activity will not. SaskCulture is not the only source of funding for cultural development. Canadian Heritage and the Canada Council for the Arts are examples of two other funds. The SaskCulture board has developed the parameters under which its administration/office



Laura Hanowski and Husband - Saskatchewan Genealogy Society

operates. The SaskCulture board is a policy governance board, which means it is not involved in the day-to-day activities of the administration of the funds. For example the board does not review proposals submitted for funding. Policy governance

boards work specifically on policy development and govern funds through its policy directions. For example, one of the goals of SaskCulture is to develop a culturally vibrant Saskatchewan. Another policy is that citizens of Saskatchewan

## *Richard Lafferty* The Muskeg Fiddler

Richard Lafferty is one of the most accomplished Métis fiddle players in the Northwest Territories. This video documentary chronicles his life and music, his efforts to preserve the unique northern Métis fiddling tradition, as well as provides viewers with a history of Métis fiddling in the Northwest Territories. Join us for an adventure into Métis music "North of 60".

**Video \$19.95**



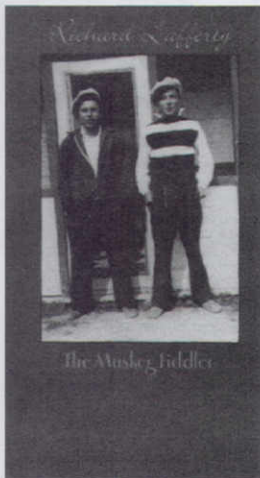
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are enriched by participating in cultural activities and so on.

The majority of funds administered by SaskCulture are devolved to cultural organizations which serve the entire province in specific areas, such as Dance Saskatchewan, Saskatchewan Arts Board, Saskatchewan Genealogical Society and Museums Association of Saskatchewan. These provincial organizations then provide support to local regional organizations. SaskCulture does retain some programming dollars which are administered by the SaskCulture staff. Any organization can make application for these funds. These programs are: Cultural Activities Program and the Multi-Cultural Initiative Fund. Applications for these programs and information

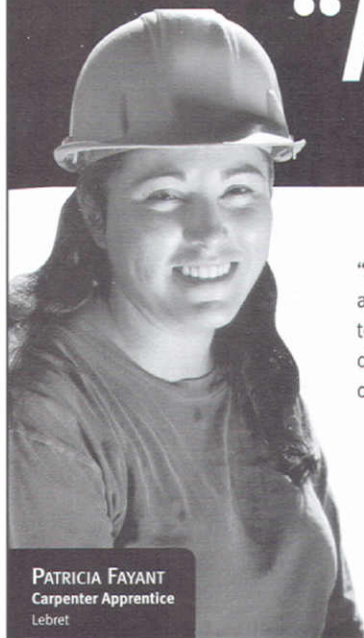
on provincial cultural organizations and their member organizations are on the internet at: [www.saskculture.sk.ca](http://www.saskculture.sk.ca)

The Métis Nation - Saskatchewan has a number of cultural initiatives in place. The Métis Nation - Saskatchewan through its cultural committee is in the process of developing a cultural institute, having taken the first step by incorporating the Saskatchewan Métis Institute of Culture. According to cultural committee co-chair Clem Chartier this new affiliate plans to make application to be considered for funding to SaskCulture as a provincial cultural organization. This work is in its beginning stages and requires more work before any cultural activities or programs can be put in

place. However, as a new initiative, a new funding program for cultural events has been established. As a pilot project, a yearly grant of \$100,000.00 has been made available to the Métis for cultural activities. This fund is being administered by the Gabriel Dumont Institute. Métis communities/Locals or organizations may apply to GDI for project sponsorship, which must be Métis culture based, such as Lebrez Métis Days, Palmbere Days, TokyoDays, and so on.

While a lot more work must be done, the ground work is now in place to enable the MNS to move forward in the preservation, enhancement, promotion and practice of Métis culture.

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# Métis Legacy

## An Official Canada Millennium Bureau Project

Over two years ago, the Board of the Louis Riel Institute decided to embark on a millennium project to document Métis contributions to Canadian society. The resulting book: was the now much acclaimed *Métis Legacy*. With this publication, the Louis Riel Institute and the Gabriel Dumont Institute (the co-publishers) have set a new benchmark for Métis studies texts. No major Métis studies book has been produced since Jacqueline Peterson and Jennifer Brown produced "The New Peoples: Being and Becoming Métis in North America" some 16 years ago.

The book has contributions which detail Métis history in Manitoba, Saskatchewan, Alberta, the North West Territories, the Lower Missouri River and Montana. Renowned Métis Studies specialists such as Diane Payment, Peter Bakker, Tanis Thorne, Fred Shore, Morgan Baillargeon, Sherry Farrell Racette, Nicholas Vrooman and Leah Dorion discuss Métis history and culture. The book also contains an extensive photo collection of the Métis decorative arts and an annotated bibliography of Métis works. Specific aspects of cultural

heritage such as the Michif language, Métis music and Métis art are covered in separate chapters. Over a dozen Métis writers worked on this project.

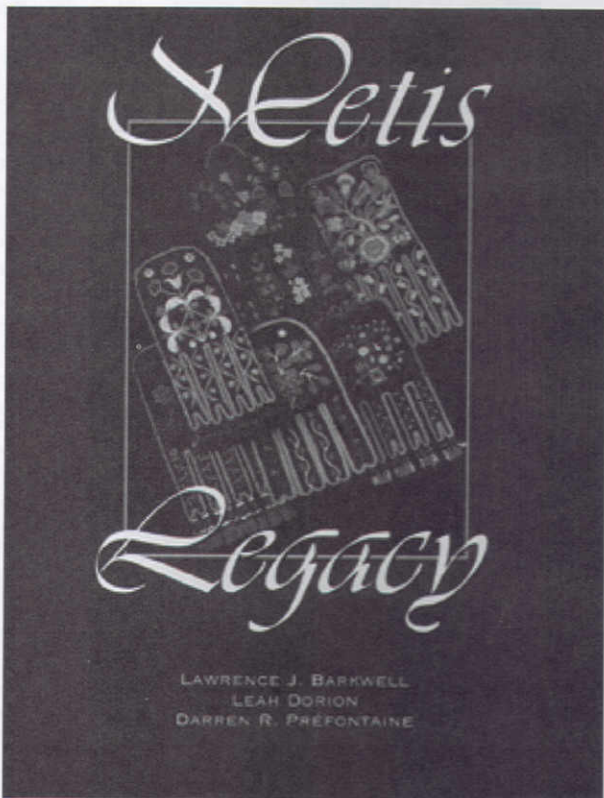
international cooperation, derived from within the Métis community and its institutions. It will serve to reunite the Métis on both sides of the 'Medicine Line'." (Nicholas

Vrooman, Director of Northern Plains Folklife Resources and former State Folklorist, North Dakota and Montana)

"As Métis-Dene descendants, we in the Deh Cho are truly honored that there are two chapters in this most authoritative history book which specifically represent the Métis in the Northwest Territories. The inclusion of these chapters is the result of the efforts of the Northern Métis people themselves. This book which contains many symbols of Métis culture and heritage is really quite fascinating and will certainly be of interest to

educators and the general public." (Albert J. Lafferty, Fort Providence Métis Council, Northwest Territories)

"*Métis Legacy* contains photographic images of Métis material culture that will now be available to the general public for the first time. This is a real contribution." (Morgan Baillargeon,



"All in all, this book was a pleasure to review... it would be a wonderful addition to any book collection ... or it would make a wonderful gift," writes Philip Paul-Martin, Editor of Thunder Voice News.

"This book will be the definitive textbook on the Métis for the next generation. It is the first work of

Curator of Plains Ethnology,  
Canadian Museum of Civilization)

Metis Legacy (512 pages), is  
available from Pemmican  
Publications for \$69.95, phone  
(204) 589-6346 for further  
information and availability.

Background Information

Sponsors and Partners

This book is a Canada Millennium  
Partnership Program Project of:



The Louis Riel Institute  
of the Manitoba Metis Federation  
Winnipeg, Manitoba  
The Gabriel Dumont Institute of  
Native Studies and Applied  
Research  
Saskatoon, Saskatchewan

We are grateful to the following  
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- Jerry Metcalf Foundation  
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- Manitoba Aboriginal and  
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- Métis Heritage Association (NWT)
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- Metis Resource Centre (Winnipeg)
- Minnesota Humanities  
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- Montana Committee for the  
Humanities
- Montana Historical Society
- North Dakota Humanities Council
- Northern Plains Folklife Resources
- North Slave Métis Alliance (NWT)
- Pemmican Publications
- University of Montana Center for  
the Rocky Mountain West

Contributing Metis authors:

- Anne Acco, writer and oral  
historian, Cumberland House and  
Montreal  
"Traditional Knowledge and the  
Land: The Cumberland House  
Métis and Cree People"
- Morgan Baillargeon, curator,  
Canadian Museum of Civilization,

- Hull, Quebec  
Pictorial collection
- Leah Dorion, writer and educator,  
Gabriel Dumont Institute,  
Saskatoon  
"Deconstructing Métis  
Historiography"  
"Alberta Métis Leaders"  
"Are the Métis a Western  
Canadian Phenomena? A Case  
Study of the Dorion Trading  
Family"
- Fred Shore, historian, University  
of Manitoba, Native Studies,  
Winnipeg  
"The Emergence of the Métis  
Nation in Manitoba"
- Todd Lamirande, writer and news  
director (Vancouver), Aboriginal  
Peoples Television Network  
"Resistance Activist Elzéar  
Goulet"
- Ed Swain, Director of Culture and  
Heritage, Metis National Council,  
Ottawa  
"Introduction"
- Cathy Mattes, art curator,  
Winnipeg Art Gallery  
"Metis Perspectives in  
Contemporary Art"
- Margaret Gross (Hope), retired,  
Alberta  
"Alberta Métis Leaders"

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[www.asksask.ca](http://www.asksask.ca)

Canada

- The late Adrian Hope, politician and poet.
- "Ode to the Metis"
- Dick Garneau, historian, Alberta "Alberta Métis Leaders"
- Sherry Farrell Racette, writer, artist, educator and historian, Regina  
"Beads, Silk and Quills: The Clothing and Decorative Arts of the Metis"
- North Slave Metis Alliance, Yellowknife, NWT  
"Strong Like Two People: North Slave Métis History"
- Gary Johnson, artist, Lodge Grass, Montana  
Pictorial collection

International contributors:

- Peter Bakker, linguist, Institute for Linguistics, Aarhus University, Denmark  
"The Michif Language of the Métis"
- Tanis Thorne, historian, University of California - Irvine  
"Breeds are not a Tribe': Mixed-Bloods and Métissage on the Lower Missouri"

- Nicholas Vroonham, folklorist, Helena, Montana  
"Rielization' of the Greater Métis Traditional Historic Homeland"
- Marty Foster, historian, University of California - Los Angeles  
"The Spring Creek (Lewistown) Métis: Métis Identity in Montana"
- Susanne von Below, sociologist, Frankfurt University  
"The Métis in a Multicultural Society: Some Reflections On the Macro Picture"
- Mathias Bos, sociologist, University of Heidelberg.  
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- Haffenreffer Museum of Anthropology, Rhode Island  
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- Montana Historical Society, Helena, Montana  
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- Gary Johnson, artist, Lodge Grass, Montana  
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Francophone contributors:

- Diane Payment, historian and educator, Parks Canada, Historic

- Resource Services, Winnipeg  
"The Métis Nation of the Northwest Territories: The Historic Athabaska-Mackenzie"
- Darren R. Préfontaine, historian and educator, Gabriel Dumont Institute, Saskatoon  
"Deconstructing Métis Historiography"
- Morgan Baillargeon, curator, Canadian Museum of Civilization, Hull  
See above
- Fred Shore, historian, University of Manitoba, Native Studies, Winnipeg  
See above

Others:

- Lynn Whidden, ethnomusicologist, Brandon University  
"Metis Music"
- Lance Roberts, Sociologist, University of Manitoba  
"The Métis in a Multicultural Society: Some Reflections On the Macro Picture"

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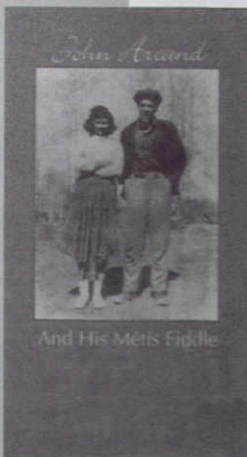
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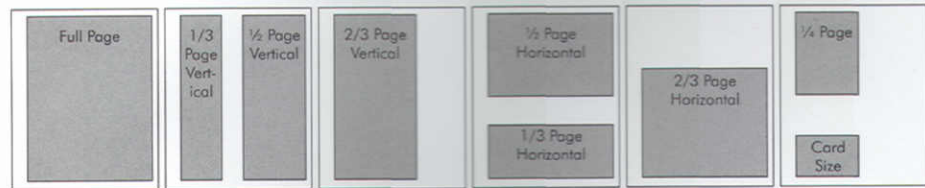
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