

" M E M O "

TO: All Deans and Department Heads of:

- The Saskatchewan Indian Federated College
- The Faculty of Social Work
- The Human Justice Services Program
- The Department of Sociology and Social Studies
- The Department of History
- The Department of Political Science
- The Department of Anthropology
- The School of Journalism and Communications

FROM: Dr. Richard Thatcher, Program Development Officer,
Community/Adult Education Unit, Gabriel Dumont Institute.

RE: Please request instructors (of courses you think to be
appropriate) to read the following notice in their classes:

"You are cordially invited to attend a lecture on Thursday evening, October 14, 1982, at 7:00 p.m., to be held at the Riel Cresaultis Hall, 936 Victoria Avenue East, Regina, dealing with the social history of the Metis people. The talks will focus on the growth and decline of the Metis Nation, the two "rebellions" (sic) --i.e. resistances--and the struggles of the 20th century right up to the present day.

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies courses at the university level. In 1981, Murray's book THE ONE-AND-A-HALF MEN, the story of Jim Brady and Malcolm Norris, Metis patriots of the 20th century, was published. Recognized as an important historical contribution, the book outlines the struggles of Indian and Metis organizations in Alberta and Saskatchewan as seen through the eyes of two key Metis leaders.

Ron Bourgeault began work for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) six years ago as a researcher with the Aboriginal Rights Program. He has been investigating Metis history for AMNSIS since then, and is a recognized authority on the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1879-70. Presently working on a series of articles for "New Breed" (three of which have already appeared), Ron is planning to write a major historical study of the early Metis."

Rick Thatcher
Tour Co-ordinator

The "Study Circle" Idea (Please read at the end of evening)

- Rick Thatcher - Program Development Officer at Dumont has asked me to read the following:

Metis and Non-Status Indian people in this province have obviously been alienated from the political, economic, cultural and educational institutions of this society. As a consequence of the struggles of AMNSIS, however, some gains have been made in recent years in securing a degree of influence and control over the major institutions affecting the lives of Native people -- the kind of influence that will liberate Native people from that "alienation." The Gabriel Dumont Institute of Native Studies and Applied Research, established in January, '980, is one example of the success AMNSIS has had in securing some influence for Native people in one institutional sphere -- that of education, particularly adult education.

The institute's purpose, as defined by the 1976 AMNSIS cultural conference, is threefold:

- 1) to help Native people develop a knowledge and pride in their history and culture as part of a strategy for strengthening Native adult education programming;
- 2) to develop programs and services which would complement and strengthen existing job-oriented training outlets for Native people;
- 3) to help develop cross-cultural education programs to educate non-Natives about Native history, culture and people.

Initially, the three program units created in the institute included: a library resource centre; a research section responsible for cultural and historical research that would serve as the basis for curriculum development; and a curriculum unit that would be responsible for producing materials that would accurately represent Native history and Native perspectives on current social, political and economic questions.

As you may know, the institute is essentially a child of AMNSIS, and shares a common membership with the parent organization: like AMNSIS, Dumont is an essentially Native-controlled organization.

Over the brief time span in which the institute has been in existence, it became apparent that a program support and development unit was necessary if new program needs - identification and development were to be achieved. The institute has accomplished one major program initiative: the establishment of the Saskatchewan Urban Native Teachers Education Program (SUNTEP) in 1980. It was apparent, however, that additional staff was required to lend support to the Area Education Committees and Local Education Committees in the south as well as to take program development initiatives in occupational training fields. Other needs included finding the means by which the institute would become directly involved in the North.

Five months ago, the Community/Adult Education unit of the Dumont Institute was therefore formed to assume these responsibilities.

Much of the work that the unit carries out involves activities related to major educational programs -- particularly N.S.I.M. and other prospective occupational training programs. But the staff of the unit also wishes to encourage and promote cultural and political awareness amongst Native people in ways that do not necessarily involve major formalized programs. This lecture tour is one activity that the unit has organized to achieve the latter goal.

Occasionally, the unit comes up with an idea that the staff would simply like to throw at you for your consideration. The concept of "study circles", perhaps formed through either the locals (in the North) and the Local Education Committees in the South, is one such idea.

The "Study Circle" Idea (Please read at the end of evening)

- Rick Thatcher - Program Development Officer at Dumont has asked me to read the following:

Metis and Non-Status Indian people in this province have obviously been alienated from the political, economic, cultural and educational institutions of this society. As a consequence of the struggles of AMNSIS, however, some gains have been made in recent years in securing a degree of influence and control over the major institutions affecting the lives of Native people -- the kind of influence that will liberate Native people from that "alienation." The Gabriel Dumont Institute of Native Studies and Applied Research, established in January, 1980, is one example of the success AMNSIS has had in securing some influence for Native people in one institutional sphere -- that of education, particularly adult education.

The institute's purpose, as defined by the 1976 AMNSIS cultural conference, is threefold:

- 1) to help Native people develop a knowledge and pride in their history and culture as part of a strategy for strengthening Native adult education programming;
- 2) to develop programs and services which would complement and strengthen existing job-oriented training outlets for Native people;
- 3) to help develop cross-cultural education programs to educate non-Natives about Native history, culture and people.

Initially, the three program units created in the institute included: a library resource centre; a research section responsible for cultural and historical research that would serve as the basis for curriculum development; and a curriculum unit that would be responsible for producing materials that would accurately represent Native history and Native perspectives on current social, political and economic questions.

As you may know, the institute is essentially a child of AMNSIS, and shares a common membership with the parent organization: like AMNSIS, Dumont is an essentially Native-controlled organization.

Over the brief time span in which the institute has been in existence, it became apparent that a program support and development unit was necessary if new program needs - identification and development were to be achieved. The institute has accomplished one major program initiative: the establishment of the Saskatchewan Urban Native Teachers Education Program (SUNTEP) in 1980. It was apparent, however, that additional staff was required to lend support to the Area Education Committees and Local Education Committees in the south as well as to take program development initiatives in occupational training fields. Other needs included finding the means by which the institute would become directly involved in the North.

Five months ago, the Community/Adult Education unit of the Dumont Institute was therefore formed to assume these responsibilities.

Much of the work that the unit carries out involves activities related to major educational programs -- particularly N.S.I.M. and other prospective occupational training programs. But the staff of the unit also wishes to encourage and promote cultural and political awareness amongst Native people in ways that do not necessarily involve major formalized programs. This lecture tour is one activity that the unit has organized to achieve the latter goal.

Occasionally, the unit comes up with an idea that the staff would simply like to throw at you for your consideration. The concept of "study circles", perhaps formed through either the locals (in the North) and the Local Education Committees in the South, is one such idea.

The "Study Circle" Idea (Please read at the end of evening)

- Rick Thatcher - Program Development Officer at Dumont has asked me to read the following:

Metis and Non-Status Indian people in this province have obviously been alienated from the political, economic, cultural and educational institutions of this society. As a consequence of the struggles of AMNSIS, however, some gains have been made in recent years in securing a degree of influence and control over the major institutions affecting the lives of Native people -- the kind of influence that will liberate Native people from that "alienation." The Gabriel Dumont Institute of Native Studies and Applied Research, established in January, 1980, is one example of the success AMNSIS has had in securing some influence for Native people in one institutional sphere -- that of education, particularly adult education.

The institute's purpose, as defined by the 1976 AMNSIS cultural conference, is threefold:

- 1) to help Native people develop a knowledge and pride in their history and culture as part of a strategy for strengthening Native adult education programming;
- 2) to develop programs and services which would complement and strengthen existing job-oriented training outlets for Native people;
- 3) to help develop cross-cultural education programs to educate non-Natives about Native history, culture and people.

Initially, the three program units created in the institute included: a library resource centre; a research section responsible for cultural and historical research that would serve as the basis for curriculum development; and a curriculum unit that would be responsible for producing materials that would accurately represent Native history and Native perspectives on current social, political and economic questions.

As you may know, the institute is essentially a child of AMNSIS, and shares a common membership with the parent organization: like AMNSIS, Dumont is an essentially Native-controlled organization.

Over the brief time span in which the institute has been in existence, it became apparent that a program support and development unit was necessary if new program needs - identification and development were to be achieved. The institute has accomplished one major program initiative: the establishment of the Saskatchewan Urban Native Teachers Education Program (SUNTEP) in 1980. It was apparent, however, that additional staff was required to lend support to the Area Education Committees and Local Education Committees in the south as well as to take program development initiatives in occupational training fields. Other needs included finding the means by which the institute would become directly involved in the North.

Five months ago, the Community/Adult Education unit of the Dumont Institute was therefore formed to assume these responsibilities.

Much of the work that the unit carries out involves activities related to major educational programs -- particularly N.S.I.M. and other prospective occupational training programs. But the staff of the unit also wishes to encourage and promote cultural and political awareness amongst Native people in ways that do not necessarily involve major formalized programs. This lecture tour is one activity that the unit has organized to achieve the latter goal.

Occasionally, the unit comes up with an idea that the staff would simply like to throw at you for your consideration. The concept of "study circles", perhaps formed through either the locals (in the North) and the Local Education Committees in the South, is one such idea.

So! What is a study circle?

STUDY CIRCLES: THE CONCEPT DEFINED

Quite simply, a study circle is what you make it. Generally speaking, study circles are usually small gatherings of local people meeting regularly to discuss issues of relevance or interest to them. To stimulate dialogue, reading materials are often circulated to members in advance. Often, guest speakers are invited, or formal debates held. Study circles groups often set up workshops; some arrange tours of historical sites or museums that are of interest to them, taking advantage of group travel rates.

If you set up a study circle, it would make sense for you to use it to explore Metis and Non-Status Indian history and culture. You might also want to discuss contemporary issues such as aboriginal rights, or social problems, such as child neglect, alcoholism, single-parenthood, or adjustment to the urban environment. You may want to use your study circle group to take an activist role in local issues, such as encouraging local schools to adopt more Native Studies in their curriculum, or educate local people on destructive racial attitudes. You may want to seek funds for particular projects in response to local needs. You may want to commission a study of local Native history.

If you do set up a study circle, whatever your group decides to do in its sessions, there are many resources you could tap. The Gabriel Dumont Institute of Native Studies and Applied Research is an important resource. The Institute can provide you with lecturers, advisors and library materials. The recently-hired faculty of Native Studies at the University of Saskatchewan is another resource. Professor Tony Lussier, the chairman of the Native Studies program, has indicated his support for the idea of study circles. He has a particular interest in establishing a provincial Metis Historical Society, or helping local groups set up their own local historical societies.

IN SUMMARY...

The proposal is simply an idea thrown out to you for your consideration. The basic premise is that LECs could play a lead role in encouraging or developing voluntary, self-study groups (or "study circles") aimed at creating a 'grass-roots', informal, Adult Education system alongside and separate from the formal programs. Such study groups, we would hope, could recreate, right across Saskatchewan, the lively dialogue about Native historical and current affairs that once made Jim Brady's humble abode in LaRonge such a fascinating "school."

SO! WHAT CAN YOU DO?

At the next meeting of your LEC or your local, you might put the study circle idea on your agenda. Take the initiative yourself. If you don't, it's quite possible no one else will either.

If the committee likes the idea, it might be a good idea to select an individual to organize the study group.

The next step is to advertise the idea--make some posters and place them in strategic locations and give public service announcements, to the local press and media--inviting participants to an initial meeting. Then just let it happen.

If you want some help with setting it up, call either Tim Pynch or Rick Thatcher at the Gabriel Dumont Institute (522-5691).

If you do decide to set up a study circle, we'd like you to drop us a line and let us know. We're pretty keen on the idea and we'd like to know how many actually, get off the ground.

Rick Thatcher, the co-ordinator of this lecture tour, has asked us to make a pamphlet available to you that deals with the study circle idea. Anyone who is interested in invited to pick one up (show them and indicate where they are).

NATIVE EDUCATION IN SASKATCHEWAN: A NEW MANDATE

Prepared by the Gabriel Dumont Institute
of Native Studies and Applied Research

REVISED JANUARY, 1988

TABLE OF CONTENTS

INTRODUCTION	<u>Page</u>	3
I WHAT'S DONE		4
II WHAT'S TO BE DONE		11
III HOW IT'S TO BE DONE		16

NATIVE EDUCATION IN SASKATCHEWAN: A NEW MANDATE

INTRODUCTION

This paper employs the simple formulation of what's done--what's to be done--how it's to be done to organize a statement of a mandate for Native education in Saskatchewan.

The discussion under Part I, what's done, provides a historical sketch of Native education, a brief account of the development of the Gabriel Dumont Institute, and the work of the Institute to the present.

Part II, what's to be done, outlines the extent of the need of Native education in Saskatchewan and provides a plan for meeting this need. The plan is developed in two phases: an interim strategy, currently in progress, and a five-year plan beginning in 1989 to culminate in a new education system.

Part III, how it's to be done, is devoted to general aims and statements of policy and philosophy. It is intended to highlight issues which were raised by those who founded the Gabriel Dumont Institute and which need to be kept at the fore in order to hold future developments on course.

I. WHAT'S DONE

EDUCATION
DEVELOPMENT
IN
SASKATCHEWAN

An overview of the major historical events in Saskatchewan education shows that even prior to our becoming a province in 1905, the government of the North West Territories had pursued vigorous and enlightened programs dedicated to the purpose of making accessible a rising standard of public education for all of its citizens. Following 1905, successive governments have continued this policy with, for example, the establishment of the Outpost Correspondence School in 1925, and the expansion of the public school system to include Kindergarten and separate high schools. In post-secondary education, too, Saskatchewan has demonstrated a will to provide the broadest range of learning opportunities and to that end has established community education facilities, a network of technical training institutes and two universities.

THE FAILURE
OF
SASKATCHEWAN
EDUCATION
FOR NATIVE
PEOPLE

The education institutions in Saskatchewan failed, however, to serve Native people well. The extent of the failure is indeed grim, as we shall see in Part II of this paper. The causes of the failure can be identified with those same causes that leave Native people on the outside of other mainstream institutions and can be traced

SOME CAUSES
OF FAILURE

historically to the displacement of Native (in this paper meaning Metis and Non-Status Indian) people by the prevailing white society during a series of events beginning before the Metis Resistance of 1885 and following through to the present day.

Throughout the period after 1885 and the signing of the treaties, and the establishment of Saskatchewan as a province, neither the federal nor the provincial government would assume responsibility for Metis education. In the southern half of the province, those Metis who lived on land bordering Indian Reserves attended Day Schools on the reserves until 1910 after which they were excluded from federally funded schools. The children of those Metis who lived on road allowances and other crown lands were, understandably, not welcomed at local schools supported and directed by landowners who paid school taxes. For other reasons also, Native people felt in their interaction with schools run by white people a sense of alienation, of not belonging. Whatever the ideas of universal and democratic learning that might reside with the Department of Education, the delivery of education was in the hands of local school officials and teachers whose communities did not offer much

corrective to racial prejudice. The course of studies at school was indifferent--sometimes hostile--to the experience of the Native children's language, culture, values and understanding of history.

In the North, as late as 1944, Chet Piercy's Survey of Educational Facilities in Northern Saskatchewan shows that over half of the school-age children, 519 of them, were not attending because there were either no schools, or no teachers, or impossible distances; only thirteen children were not attending because of parental indifference. As for higher education, the subsistence poverty of the Metis and the lack of discretionary income and the lack of preparatory schooling put college out of reach for all but a very few.

METIS LEADERS
SHOW CONCERN

THE METIS
SOCIETY

Several Metis social critics and organizers drew attention to the alarming neglect of Native peoples' education --among them, Joe Ross, Malcolm Norris, J. Z. Larocque--during the half century up to 1960, while they tried to organize the Metis to better their living conditions. With the Metis a growing number of non-Status Indians found common cause, and in 1975 these joined the Metis to form a new association--the Association of Metis

FOUNDING OF AMNSIS and Non-Status Indians of Saskatchewan (AMNSIS)-- which quickly identified Native education as a priority issue.

1976 CULTURAL CONFERENCE The year following, in 1976, AMNSIS organized, with the assistance of the Federal Department of the Secretary of State, a cultural conference which resolved upon three goals:

- GOALS
1. The development of healthy Metis and Non-Status Indian communities;
 2. A renewed and strengthened Native culture; and,
 3. The development of a new education system.

The conference determined that the first step in achieving goals might be taken by establishing an institute for the advancement of Native studies, culture and research. AMNSIS developed plans for such an undertaking and after two more years of planning and lobbying the President of AMNSIS and the Minister of Continuing Education reached agreement in the spring of 1979 on a project to be known as the Gabriel Dumont Institute of Native Studies and Applied Research.

The Institute began operations in 1980, in Regina, and, under the terms of the agreement, its initial function was limited to educational and cultural research and a library. But the new Institute was soon pressed into providing

instructional programs. The first of these was the Saskatchewan Urban Native Teacher Education Program (SUNTEP), developed to ensure that Native people would be adequately represented in urban teaching positions and to provide these teachers with the added skills necessary in meeting the needs of Native students. The SUNTEP program in Regina was accredited by the University of Regina; the program that developed in the centres of Saskatoon and Prince Albert was accredited by the University of Saskatchewan. The demand for other training opportunities of the kind offered in technical school and university led the Institute in 1983 to develop a number of certificate programs. These programs, collectively called STEP (for Saskatchewan Training for Employment Program), had the effect of further expanding Gabriel Dumont Institute to many Native communities in widely separated points throughout the province. Along with SUNTEP and STEP, the Institute developed a range of student services: preparatory courses to help students meet college entrance requirements, income support and scholarships, Native studies training, and personal and academic counselling.

PLANNING The rapid expansion of the Institute during these years urged the need for systematic

planning. At the 1984 Cultural Conference, the Gabriel Dumont Institute membership adopted a Mandate statement that attempted to identify the various components of an educational program that would have to be put into operation in order to bring about the "New Education System" that was proposed at the founding Cultural Conference of 1976. In 1985 and 1986, the Institute produced two more planning documents, Meeting the Need and A Preferred Plan for Transitional Programming, which called for an Interim Strategy to conclude at the end of 1989 to meet the short term needs and a Five-Year Plan beyond 1990.

INTERIM
STRATEGY

At the time of this writing, the Interim Strategy is in progress.

In instructional programming, the Interim Strategy relies on the cooperation of governments for funding and on the space and training capacity of mainstream institutions.

The Interim Strategy also includes the development by the Gabriel Dumont Institute of an education network including the human resources, institutional capacity, and support services necessary to meet the total continuum of Native education needs during the term of the Five-Year Plan.

INTERIM STRATEGY SPECIFICS

It is outside the scope of this paper to attempt a full account of the progress of the Interim Strategy, but a few highlights will illustrate that the timetable that has been proposed is probably a realistic one.

SCHOOLS

In K-12, the Institute is concluding its first effort in instructional delivery--an adult grade twelve re-entry program. The Institute has published several Native curriculum resource materials, and planning for Native-controlled schools for Native children is in progress.

POST-SECONDARY

In the Institute's post-secondary instructional programming, the record shows a steady year-by-year increase in enrolments and an increasing number of programs in both technical training and university education. On the technical side, the Institute recently entered into a federation agreement with the Saskatchewan Institute of Applied Science and Technology which will have the effect of enlarging the Gabriel Dumont Institute's role in instructional delivery.

SIAST AGREEMENT

II. WHAT'S TO BE DONE

PLANNING

ISSUES

Those who are planning education for Native people in the province find that they are presented with two basic questions: How do we get from where we are now to where we want to be? or in more concrete terms, How do we proceed from the Gabriel Dumont Institute to the goal of a New Education System? We will return to this question shortly.

THE CURRENT

SITUATION

The second question concerns the current situation in Native education: How do we deal with the overwhelming and growing problem of need in the face of a quite inadequate capacity to meet it?

DESCRIPTION

OF POPULATION

There are at least 37,000 Metis and Non-Status Indian people in Saskatchewan. It is a young population and growing--at the rate of 2.4 percent annually, which is more than twice the growth rate for the non-Native population. One-third of those Native people in the labor market are out of work.

EDUCATION

Only nineteen percent of Native people have some post-secondary education; forty-five percent of Native people have less than grade nine, which is double the percentage for the non-Native population. In the North the median educational achievement level for adults is estimated at grade six or lower.

Not only does the educational achievement level of Native people fall well below that of the non-Native population but also it must be noted that the Native population is currently underrepresented in the K-12 and in all post-secondary education institutions.

UNDERREPRE-
SENTATION OF
NATIVE PEOPLE
IN EDUCATION
INSTITUTIONS

In the K-12 system, the Department of Education figures (1985) show that only sixty-one percent of Native young people in the age cohort of five to nineteen years are in school; 3,600 Native young people are not attending; ninety percent do not complete high school.

Similar statistics obtain for Native people in community colleges, technical institutions and the universities.

A NEW
EDUCATION
SYSTEM

The realization of the goal of a New Education System that was determined in 1976 requires a new mandate that includes instructional programming and a far-reaching support service for students in addition to the Gabriel Dumont Institute's current mandate for cultural programming.

The Five Year Plan

The Gabriel Dumont Institute seeks a mandate to establish during the five-year period beginning in 1989 the following education network and services:

K-12

K-12: Where numbers warrant the Gabriel Dumont Institute seeks powers similar to those of existing separate school jurisdictions to establish education delivery capacity for Native people in K-12 under a system of local boards.

TECHNICAL
INSTITUTE

Technical Institute: Development will continue development of a Native-controlled technical institute under the terms of a federation agreement between the Gabriel Dumont Institute and the Saskatchewan Institute of Applied Science and Technology (SIAST). The Gabriel Dumont Institute will provide instructional services in preparatory and technical programs both in the urban campuses and in smaller communities.

UNIVERSITY

University: The Gabriel Dumont Institute will seek federated college status with either one or both of the province's major universities.

CORE SERVICES

Core Services: Currently, the Institute delivers core services comprising Native studies, library, educational resource development, the research and development unit, and publishing.

The function of these services is now primarily to support the Institute's instructional delivery. The realization of the Five-Year Plan does imply, however, that the Institute programs in K-12, technical training, and university education will become quasi independent institutions, each with core services appropriate to its needs. In this phase of development the Gabriel Dumont Institute will retain, as now, a vigorous cultural function including the preparation of Native curriculum materials, research in Native studies and in aboriginal languages, and the services of a central Native library with outreach facilities.

STUDENT
SERVICES

Student Services: The Gabriel Dumont Institute will expand student services and establish a student services bureau. Emphasis will be placed on student income support, housing, counselling, social services and recreation.

GOVERNING
STRUCTURE

Governing Structure: SUNTEP Management Committee has responsibility under the SUNTEP agreement to direct aspects of the SUNTEP program. Similarly, the SIAST agreement calls for a specially constituted council to direct the Native Services Division of SIAST under the aegis of the Gabriel Dumont Institute's Board.

The governing pattern emerging in the Gabriel Dumont Institute's expanding network is the

assignment of specially appointed management committees to oversee each of the Institute's agencies while the Institute Board of Directors retains the general and overriding directorial authority.

III HOW IT'S TO BE DONE

POLICY AND
PHILOSOPHY

The items that follow are intended to serve as broad policy direction and as philosophical guidelines that will steer the course of Native education in Saskatchewan.

The Mandate Process and Its Validity

NECESSITY
OF PROGRAMS

The Gabriel Dumont Institute claims the validity of a mandate for its programs because of their necessity. It was shown statistically at the beginning of Part II of this paper that mainstream institutions have not taken effective means of delivering education services to Native people, and the promise of these institutions, which claim an exclusive mandate, that they will be effective has remained unvalidated over a lengthy period.

THE NATURE OF
DEMOCRATIC
EDUCATION

Native people also claim the validity of their mandate to deliver education programming because the very nature of democratic education demands it. The principle, simply stated, is that education in a democratic society requires that those who receive it must participate in delivering it.

NATURAL
JUSTICE

Gabriel Dumont Institute also claims the validity of its mandate on the basis of natural justice. The natural justice finds expression in

several international, national and provincial laws and conventions requiring employment and education equity. Although this legal apparatus has been with us for some time, Native people remain severely underrepresented as students in the mainstream education institutions and even more severely underrepresented as employees in Saskatchewan's education system.

ABORIGINAL
RIGHT

And finally, Native people have a mandate over their education because they retain the aboriginal right. The definition of this right is evolving as Native people participate more fully in the process of education and as discussion continues on this subject between governments and Native leaders.

Open Door Policy

OPEN DOOR
POLICY

Gabriel Dumont Institute and the institutions contemplated in its education network subscribe to the terms of the Canadian Charter of Rights and Freedoms. As democratic and publicly supported institutions they shall be open to all, regardless of race and of the other conditions of birth and belief specified in the Charter. This is the ideal and the practice that is exercised currently by the Gabriel Dumont Institute for all of its employment, practices, programs, library resources, scholarships, and services.

Philosophy of Education Aims

PHILOSOPHY
OF AIMS

At its beginning, the founders of the Gabriel Dumont Institute posited three principles upon which all of its programming should be based: (i) All training must be fully accredited and recognized; (ii) All activities of the Institute, whether in research, library services or teaching, must be of the highest quality; and, (iii) All Institute activities are directed toward self-determination of Metis and Non-Status Indian people.

NO CONFLICT

Apparently, these founders saw no essential conflict in a set of principles which, in the case of (i), explicitly seeks the recognition and accreditation of non-Native Institutions and, in the case of (iii), affirms the goal of self-determination. In fact, the experience of the Gabriel Dumont Institute is that its quest for self-determination is not in conflict with recognition and accreditation by non-Native institutions.

AIMS OF
MAINSTREAM
EDUCATION

Insofar as Native education programming involves meeting the aims of mainstream education, let us examine briefly the thinking that informs those aims.

In 1916, John Dewey, an American educator, advanced the view that all children have the same

vocation, to be citizens in a democratic state; and therefore all should receive the best quality of education available that would prepare them for civic responsibility as well as for leisure and for labor.

AIMS OF
NATIVE
EDUCATION

These aims are virtually identical to the three aims or goals which Native leaders have urged and which are cited in the foregoing discussion: (i) the aim of healthy Native communities and of Native self-determination; (ii) the aim of a renewed and strengthened Native culture; and, (iii) the aim of employment, and of economic development and well-being.

Because Native people have sought to live both in their Native culture and in the larger society, it appears right that they should adopt both sets of goals for their evolving network of education institutions.

Student Philosophy

STUDENT
PHILOSOPHY

The Gabriel Dumont Institute is committed to the view that all students must be prepared by their education to govern themselves wisely, to develop themselves in both Native and mainstream cultures to live rich and fulfilling lives, and to earn a living.

Management Philosophy

WORK TEAMS
HELP FORMULATE
POLICY

Gabriel Dumont Institute is organized in a number of work teams, and each team member assists in the setting of goals, the making of decisions and the formulation of policy for the team, in addition to the other tasks appropriate to his(her) job description. The executive director exercises his directorial function by receiving these staff initiatives through his team leaders, known as department heads, and these initiatives become the basis of his advice to the Board of Directors. Each staff member is encouraged to think managerially about his role to the extent that his input is seen to resolve itself into the direction and policy of the Institute.

EXECUTIVE
DIRECTOR
ADVISES
BOARD

The economy of such a cross-utilization of personnel is that each staff member is valued not only for his executive proficiency but also for his contribution to the management of the Institute.

SUPERVISORS
DELEGATE
AUTHORITY
AND
RESPONSIBILITY

Gabriel Dumont Institute has several programs in the province, and some are widely separated by distance. It is necessary in these cases and desirable in all cases to delegate authority as well as responsibility to ensure that each program is able to perform its function. Openness of communication and the building of trust

relationships between supervisory personnel and other staff are validated and enhanced by the experience of on-going mutual support.

Policy on Community Development

COMMUNITY
DEVELOPMENT
POLICY

It was noted near the beginning of this paper that the otherwise effective education system of the province of Saskatchewan failed its aboriginal people because its institutions did not involve them in any meaningful way. There may be a tendency, too, for education leaders in the AMNSIS network to be overly concerned with the efficiencies of centralization and the economies of scale.

It will be a challenge to education planners to develop and maintain in good repair those mechanisms that will support local initiative and facilitate community development.

NOTES

- p. 5, 11. 7-16 The neglect of education of the Metis is discussed by Mary Heit in an unpublished paper of the Saskatchewan Department of Education (1985), "Historical perspectives of Indian and Metis education in northern Saskatchewan," p. 8.
- p. 6, 1. 8 C. H. Piercy, Survey of educational facilities in northern Saskatchewan, Part I. Regina: Saskatchewan Department of Education, p. 8.
- pp. 7-9 This section on the history, organization and programs of the Gabriel Dumont Institute is summarized from the Institute's publication (1986, November), An introduction to the Gabriel Dumont Institute of Native Studies and Applied Research, pp. 1-10.
- p. 9, 11. 3-7 The Gabriel Dumont Institute (n.d.). Mandate for the Gabriel Dumont Institute of Native Studies and Applied Research.
- pp. 11, 11. 14-25 For the demographics of Metis and non-Status Indian people and their education levels, see the Gabriel Dumont Institute's publication (1986, June), Native post-secondary education: A preferred plan for transitional programming, pp. 5-6.
- p. 12, 11. 1-15 For a more detailed comparison of the Native and non-Native participation in the Saskatchewan education system, see the Gabriel Dumont Institute's publication (1986, March), Native education and training: Meeting the need, pp. 7-8.
- p. 13, 11. 6-10 Refer to the Gabriel Dumont Institute draft paper (1988, Saskatchewan Native Education in K-12: A Concept Plan.
- p. 13, 11. 21-23 A concept plan for federated college development is outlined in the Gabriel Dumont Institute's draft (1986, December), A framework for Native federated college development in Saskatchewan: A discussion paper.

- p.16, ll. 18-23 The notion of social participation as a requirement of democratic education is dealt with, among other places, in John Dewey's (1916) Democracy and education. New York: The Free Press. See Chapter 2, "Education as a social function."
- p. 18, l. 25 -
p. 19, l. 7 An excellent summary of the legal and conventional proclamations calling for equity in education and employment is found in the publication of the Saskatchewan Human Rights Commission (1985, September), Education equity: A report on Indian/Native education in Saskatchewan, pp. 3-10.
- p.17, ll. 9-15 See the publication of the Association of Metis and Non-Status Indians of Saskatchewan (1983), The Metis people and aboriginal rights.
- p.18, ll. 26-27 John Dewey, Democracy and education. New York: The Free Press. pp. 111-123.
- p. 19, l. 1-5 This formulation of education aims as citizenship, leisure and labor, is based on Dewey and borrowed from Mortimer Adler (1984), The paideia program: An educational syllabus. New York: MacMillan Publishing Company. Adler notes, "All [students] have the same three elements in their futures: the demands of work, the duties of citizenship, and the obligation of the individual to make the most of himself or herself that his or her capacities allow . . ." p. 2.

Resenech

Report on Tour of Metis Areas

By Murray Dobbin

GENERAL REMARKS

For various reasons (and these I would have to speculate on) the turn-out at the meetings was, for the most part, discouraging. The exceptions in the six locations (Ft. Qu'Appelle, P.A., Meadow Lake, Ile a la Crosse, Buffalo Narrows, North Battleford) were Ft. Qu'Appelle and Prince Albert. The latter was well attended because the Batoche '85 topic was just one item on the agenda of an Area general meeting. In hind-sight, it would have been wise to hold all the meetings in conjunction with area meetings. No one showed up at the Ile a la Crosse meeting (except Max Morin, the organizer) and similarly at Buffalo Narrows (where I was able to meet with the local native women's group for a fruitful exchange). Four people came to the Meadow Lake meeting and seven to the one in North Battleford. Thirteen people came out to the one local meeting I attended at Batoche but only nine were local members. In general, I think it is safe to say that people found it difficult to come to a meeting and come up with ideas. There were many complaints that the "idea sheet" had not been passed around; people often expressed confusion about what the meeting was about. However, those who did attend meetings were very enthusiastic about Batoche '85 and expressed a genuine desire to contribute ideas. In several locations I encouraged people to hold local meetings between now and the end of March and to submit ideas by March 31st for consideration by the Commission. I have not asked the Directors of the other areas - Yorkton, Hudson Bay and Cumberland House - to arrange another meeting, pending direction from you. I will try to arrange a meeting for Regina and Uranium City is due to be visited by you, Tim, as I understand it.

IDEAS GENERATED

I will summarize the ideas which were put forward by those I met with, rather than listing them according to location (although I can do this as well if you wish). In terms of the three areas (local projects, prov. projects and the Batoche site) most ideas were aimed at Batoche and the locals, in that order.

....2

PROVINCIAL PROJECTS

At almost every meeting the idea of wagon trains/Red River carts, etc., trekking to Batoche from all points on the prairies was put forward. This included trains from Manitoba, Alberta and Montana.

Relay races/horse races/foot races from Duck Lake or other near-by points to Batoche was another idea repeated at more than one meeting.

- other ideas -

- an annual winter festival at Batoche
- recovery of the Batoche bell from Ontario
- copyright the names Dumont and Riel
- production of commemorative products - Metis flags, sashes, jackets, T-shirts, plates, etc.
- the commissioning of Metis history plays and the touring of those plays to Metis areas.
- production of historical pamphlets on the Metis people.
- a commemorative Winchester repeating rifle
- a guide to searching family trees

THE BATOCHÉ SITE

Most of the people at the meetings had been to Batoche and therefore had more ideas on this area. I would point out that the locals in the area - St. Louis, Batoche and Duck Lake - have done a lot of thinking about the site. My conclusion re: specific development objectives for 1985 is that there is a consensus on the following. Four 'items' are strongly supported and postponement of any would meet with considerable disappointment: 1) a multi-purpose building (see below for suggested uses), 2) a 1/2 mile race track within which would be developed base-ball diamonds and a soccer field and possibly other recreational facilities), 3) a well-developed camp ground and 4) a playground. I have centred these suggestions out because they were supported by all meetings, particularly those in the south-central regions.

One area of serious contention regarding the site was the question of concessions at the summer heritage days/Back to Batoche. There was almost

unanimous opposition to the idea (apparently talked about by the AMNSIS board) of having AMNSIS run all the concessions. Many locals in the province view the summer event at Batoche as a major opportunity to raise money. People agreed, however, that some regulations were needed to control the commercial aspect of Batoche, in particular the number of booths to be set up. There was general approval (though not unanimous) of the idea of each area getting one concession space. It would be up to the areas to decide which local or combination of locals would have the right to set up and run the concession. There was a strong feeling that Batoche should emphasize the cultural and historical rather than the commercial.

Another area which received a lot of attention was the question of making the site economically self-sustaining - or at least capable of generating some income. The campground was seen as a major possibility because in Parks Canada plans there is no campground. Renting out the racetrack for rodeos was also mentioned as a fund-raising potential. A third suggestion was the construction of a small lodge which could be used in conjunction with the multi-purpose building, for retreats and conferences by other groups when not needed by the Metis. Out of this discussion came the suggestion that there be a year-round caretaker/administrator at the site - preferably a local Metis family.

Other suggestions for the Batoche site:

The multi-purpose building

- assemblies of at least 400 people
- the capability of dividing the assembly room into smaller rooms
- child-care facilities
- extensive washroom and shower facilities
- theatre and concert capability
- Metis museum (also suggested as a separate building)
- areas for classrooms and workshops
- good ventilation system
- Metis embassy
- area for health centre for Batoche days
- kitchen area
- store with camping supplies and souvenirs
- tourist information

...4

other features of the site:

- need better, professional security for Back to Satoche - preferably hire Metis people
- strong preference for keeping the commemoration in '85 going all summer, not just one week
- ball tournaments
- traditional Metis games
 - a special Metis emblem/sticker as a season's pass for the campground
- traditional Metis horse and foot races
- road accessible to semi-trailers for rodeos
- winter sports complex
- track and field facilities
- monument to Riel and Dumont
- native folk festival
- lighting throughout the grounds
- a winter festival at Satoche
- one of the concessions should be a traditional trading post where people could barter instead of using cash
- no liquor should be allowed
- separate camping areas for drinkers and non-drinkers
- an A.A. centre at Satoche
- native art show
- booth displaying traditional use of herbs and roots
- establish workshops on on-going basis for: Cree language, birch-bitten making of snowshoes, smokehouses, tents, pemmican, etc.
- displays showing the different life styles of Metis from different areas of the prairies, north and south, etc.
- outdoor theatre/concert area using natural contour of land
- in preparing site as much natural area as possible should be left
- puppet shows and jigging contests, plays for children
- Metis queen contest
- fees should be charged for concessions - the \$ to go to the site
- one booth controlled by AMNSIS - \$ to to to site
- don't separate cultural days from annual meeting

- Metis traditional dress fashion show/contest
- have a small herd of buffalo at the site year round
 - have a replica of the gattling gun used by the army
- have cultural days as close to July 24 as possible
- put on the trial of Louis Riel
- craft displays
- a commemorative stamp for 1985
- a program for older children
- a plaque in recognition of the Metis elders

LOCAL PROJECTS

Local projects were discussed in the context of provincial assistance - that is, locals or area would control and carry out projects with the assistance of the central organization (if necessary, such as a local history project where a workshop could be held by AMNSIS of Dumont). There was widespread support for ideas aimed at collecting and writing local histories, honoring local elders, etc.

Other ideas expressed:

- establishing local native hockey teams
- local theatre productions (with help from prov. org,)
- production of local Metis history pamphlets
- Metis museums in the area or locals - where warranted
- production of maps of the areas showing points of interest in Metis history and culture
- short profiles done on local leaders/elders
- plays written and produced about local history
- restoration of Metis cemeteries around the province
- encourage more contact between elders and youth - the elders teaching traditional skills, history, etc.
- local sports contests involving traditional Metis games
- encouraging AMNSIS members to research their family trees

...6

Those were primarily ideas which were generated without any input from me. At most of the meetings I also asked people to look through the list of ideas (contained in the hand-out sent to area directors) and comment on them. There was general acceptance of the ideas but little comment on particular projects - with the exception of the oral history, family tree local plays and the idea of having school children visit Batoche instead of the RCMP barracks. All of these received enthusiastic support. Production of Metis historical posters and an annual Metis history scholarship supported.

TENTATIVE CONCLUSION

The process of generating ideas in hastily called meetings is not very satisfactory - especially for the people being asked to do so. For local projects long term planning is not as critical as it is with the larger provincial projects. Therefore, I don't think it is a matter of too great concern that only small numbers turned out. More meetings could be held at the local level in the next six months and ideas, requests, etc. could be put forward to the Commission or the Festival Corporation for approval. It is, I think, within the political mandate of AMNSIS and the Commission to provide leadership in ideas at the provincial level. As for the development of the Batoche site, many ideas have been put forward and these could be discussed at the annual assembly, or at Heritage Days this summer, to get feedback from as many Metis as possible. This could also be done with respect to provincial projects. With respect to local involvement I think we will get a better response when we have local ideas developed in more detail and invite locals to get actively involved in actually planning to carry them out. This will be true especially if locals know that there is encouragement and support from the central organization.

BYLAW NO. 1

A Bylaw Relating Generally to the Conduct of the Affairs
of the ~~Regina Native Youth and Community Services Inc.~~

~~BATOCHIC CENTENNIAL CORPORATION~~

BE IT ENACTED AND IT IS HEREBY ENACTED as a bylaw of ~~Regina Native~~ ^{BATOCHIC CENTENNIAL} ~~Youth and Community Services Inc.,~~ ^{CORPORATION} (hereinafter called the "Corporation") as follows:

DEFINITIONS

1. In this bylaw and all other bylaws of the Corporation, unless the context otherwise specifies or requires:
 - (a) "Act" means The Non-Profit Corporations Act;
 - (b) "Articles" means the Articles of Continuance of the Corporation as from time to time amended or restated;
 - (c) "Bylaw" means any bylaw of the Corporation from time to time in force and effect;
 - (d) All terms contained in the bylaws and which are defined in the Act shall have the meanings given to such terms in the Act;
 - (e) "the directors", "Board" and "Board of Directors" means the directors of the Corporation for the time being;
 - (f) "in writing" and "written" includes printing, typewriting, lithographing and other modes of representing or reproducing words in visible form;
 - (g) Words importing the singular number only shall include the plural and vice versa; words importing the masculine gender shall include the feminine and neuter genders; words importing persons shall include bodies corporate, corporations, companies, partnerships, syndicates, trusts and any number or aggregate of persons;
 - (h) The headings used in the bylaws are inserted for reference purposes only and are not to be considered or taken into account in construing the terms or provisions thereof or to be deemed in any way to clarify, modify or explain the effect of any such terms or provisions.

REGISTERED OFFICE

2. The Corporation may from time to time (i) by resolution of the Board of Directors change the location of the registered office of the Corporation within the place in Saskatchewan designated as such by the Directors or by special resolution of the Corporation, and (ii) by special resolution change the municipality or geographic township in which its registered office is located to another place in Saskatchewan.

SEAL

3. The seal of the Corporation shall be such as the Board of Directors may by resolution from time to time adopt.

EXECUTION OF CONTRACTS

4. Contracts, documents or instruments in writing requiring execution by the Corporation may be signed by any two officers, one of which must be the President of the Corporation, and all contracts, documents or instruments in writing so signed shall be binding upon the Corporation without any further authorization or formality. The Board of Directors is authorized from time to time by resolution to appoint any officer or officers or any other person or persons on behalf of the Corporation either to sign contracts, documents or instruments in writing generally or to sign specific contracts, documents or instruments in writing.

The seal of the Corporation may, when required, be affixed to contracts, documents or instruments in writing signed as aforesaid or by an officer or officers, person or persons appointed as aforesaid by resolution of the Board of Directors.

CLASSES OF MEMBERSHIP

5. For the time being there will be one class of membership, referred to as "general membership", the members of which shall be entitled to vote at all meeting of members.

MEMBERSHIP INTERESTS

6. Any person who is a resident of Saskatchewan may apply for and be eligible for membership in the Corporation.

7. Membership in the Corporation is subject to approval by the Board of Directors. Approval requires a 2/3 vote majority of votes cast by the Board of Directors in a regular meeting or a special meeting called for such purpose.

8. There shall be a membership fee, such fee to be prescribed by the members in a general meeting of the Corporation, however, it shall not be less than \$1.00 annually. Persons applying for membership shall submit the membership fee with the application and in the event the application for membership is not approved by the Directors, such fee shall be returned to the applicant.

9. Payment of the annual membership fee shall be paid for any given year by January 1 of that year. If payment is not made by that date, membership in the Corporation shall be deemed to have expired.

10. Any member may withdraw from the Corporation at any time by notice to the president of the Corporation. Withdrawal from the membership does not entitle the member to a refund or any portion thereof of ^{any} the membership fee which ~~has~~ been paid by that member.
11. ^{may have} The members of the Corporation may by special resolution revoke the membership of any member of the Corporation.
12. Membership in the Corporation shall not be transferrable under any conditions or circumstances.
13. The Directors may, by resolution, adopt a form of certificate to be provided to regular members and/or a form of membership card which may be issued to regular members.
14. A membership certificate or card shall be signed by any two officers of the Corporation holding office at the time of signing notwithstanding any change in the persons holding such offices between the time of actual signing and the issuance of any certificate or card, and any such certificate or card so signed shall be valid and binding upon the Corporation.
15. If a membership certificate or card is defaced, lost or destroyed, it may be renewed on payment of such fee, if any, and on such terms, if any, as to evidence and indemnity as the directors think fit.

16. At every annual general meeting, the Directors shall place before the members the following:
 - (a) a financial statement made up to a date not more than ninety (90) days prior to the date of the meeting, showing:
 - (i) the assets and liabilities of the Corporation in the form of a balance sheet;
 - (ii) the receipts and disbursements of the Corporation since the date of incorporation or the date of the previous financial statement; certified by two (2) directors;
 - (b) the report of the auditor, if any;

Copies of the documents referred to above need not be provided in advance of the annual meeting, however, the directors shall publish a notice stating that the financial statements and report of auditor, if any, are available at the registered office of the Corporation, to be examined during the usual business hours of the Corporation by any person, and that person may make extracts therefrom free of charge. Such notice shall be published at least twenty-one (21) days before the date of the annual meeting.

MEMBERS' MEETINGS

17. The President or Vice-President, or the directors, may by resolution subject to compliance with the Act, the Articles and these Bylaws, at any time call and at any place convene meetings of members. Only persons who are regular members of the Corporation shall be entitled to receive notice of and to vote at such meetings.

18. The quorum for any meeting of members shall be when there are present 2/3rds of the current membership.

19. The chairman of the meeting may with the consent of the meeting adjourn any meeting of members from time to time to a fixed time and place and subject to the Act no notice of the time and place for the holding of the adjourned meeting need be given to any member. Any adjourned meeting shall be duly constituted if held in accordance with the terms of the adjournment and if a quorum is present thereat. The persons who formed a quorum at the original meeting are not required to form the quorum at the adjourned meeting. If there is no quorum present at the adjourned meeting, the original meeting shall be deemed to have terminated forthwith after its adjournment. Any business may be brought before or dealt with at any adjourned meeting which might have been brought before or dealt with at the original meeting in accordance with the notice calling the same.

20. Except as may be otherwise required by any statute, voting at a meeting of members shall be by show of hands except where a ballot is demanded by a member entitled to vote at the meeting, and notwithstanding that there may be an equality of votes, the chairman of the meeting shall both on a show of hands and on a ballot not be entitled to a second or casting vote in addition to the vote or votes to which he may be entitled to as a member.

At any meeting, unless a ballot is demanded, a declaration by the chairman of the meeting that a resolution has been carried or carried unanimously or by any particular majority or lost or not carried by a particular majority shall be conclusive evidence of the fact without proof of the number or proportion of votes recorded in favour of or against the motion.

21. Members shall not be entitled to vote at meetings of members by proxy, provided however, corporations who are members shall be entitled to appoint a representative to vote at such meetings. The Board of Directors may from time to time adopt resolutions regarding the form of such appointment and the lodging of the appointments with the Corporation.

22. A member shall be entitled to cast only one vote at meetings of members.

23. The President, or in his absence, the Vice-President, shall preside as chairman of every meeting of members of the Corporation. If there is no such Chairman, or if at any meeting he is not present within thirty (30) minutes after the time appointed for holding the meeting or is unwilling to act as chairman, the members present shall choose some one of their member to be chairman.

24. An annual general meeting shall be held once every 12 months at such time and in such place as is affixed by the Board of Directors.

25. Notice of the annual or other special meeting of the members shall be given to all members at least 21 days in advance of the date of meeting, provided however, that any meeting of the membership may be held at any time without formal notice if all of the members are present and waive notice of the meeting.

BALLOTS BY MEMBERS BY MAIL

26. The Board of Directors may, by resolution, or, if directed by resolution of the members, shall submit questions for determination by members to such members by mail in accordance with the following:

- a) the question or questions to be determined shall be included in a ballot to be mailed to each regular member in accordance with these bylaws;
- b) the ballot shall specify an address and a date for return, which date shall not be less than twenty-one (21) days after the mailing of the ballot to members;
- c) the Board of Directors may adopt rules relating to the counting of ballots returned provided however, no ballots returned after the date for return specified in the ballot shall be counted;
- d) a majority of those members returning ballots shall determine any question submitted to the members in accordance with this provision.

DIRECTORS

27. There shall be a Board of Directors consisting of ten (10) directors. The Board of Directors shall manage or supervise the management of the affairs and business of the Corporation and may exercise all such powers and do all such acts and things as may be exercised or done by the Corporation and which are not by the Act or other statute, the Articles, the Bylaws or any special resolution of the Corporation expressly directed or required to be done in some other manner.

Where there is a vacancy or vacancies in the Board of Directors, the remaining directors may exercise all the powers of the board so long as a quorum of the board remains in office.

29. Directors shall be elected at the annual general meeting or a special meeting of members called for the purpose of election of directors.

(a) A director's term of office shall be from the date of the meeting at which he is elected until the third annual meeting next following; provided that a retiring director shall retain office until the adjournment or termination of the meeting at which his successor is elected unless such meeting is called for the purpose of removing him from office as a director in which case the director so removed shall vacate office forthwith upon the passing of a resolution for his removal. Retiring directors, if qualified, are eligible for re-election.

Whenever at any election of directors of the Corporation the full number of directors is not elected by reason of the disqualification, the refusal to act or failure to consent to act as a director or the death of any nominee or nominees, the directors elected may exercise all powers of the board so long as the number of directors so elected constitutes a quorum.

(b) When vacancies occur on the Board of Directors during the term of office, they may be filled by the Board of Directors. The appointee shall hold office until the next annual meeting. He or another shall then be elected to complete the remaining term.

(c) If a Director absents himself or herself from three (3) regular meetings in succession, without just cause, he or she shall be deemed to have resigned his or her position as director, and the place of such director shall be considered vacant. The Board of Directors shall, by majority vote, decide whether a Director has been absent for three (3) regular Board meetings without just cause.

30. Directors of the Corporation shall serve as such without remuneration. They shall, however, be entitled to reimbursement for expenses incurred on behalf or at the instance of the Corporation, including the attendance of meetings of the Board of Directors. The extent of such reimbursement shall be determined by the Board from time to time.

MEETINGS OF DIRECTORS

31. Meetings of the Board of Directors and of any committee of the Board of Directors may be held at any place within Saskatchewan. A meeting of the Board of Directors may be convened by the President or the Vice-President at any time. A meeting of any committee may be convened by the Chairman of the committee or any two (2) members of the committee and the Secretary shall upon the direction of either of the foregoing convene a meeting of the said committee. Except as otherwise provided by the Act and these Bylaws, the directors either as a board or as a committee thereof may convene, adjourn and otherwise regulate their meetings as they think fit provided however, the Directors shall meet at least once a month.

32. Notice of the time and place of each meeting of the board and of any committee of the board shall be given in the manner provided in these Bylaws to each director or member as the case may be, in the case of notice given by personal delivery or by telex, telegram or cable, not less than forty-eight (48) hours before the time when the meeting is to be held, and in the case of notice given by mail, not less than ninety-six (96) hours before the time when the meeting is to be held; provided that meetings of the board or of any committee of the board may be held at any time without formal notice if all the directors are present (including present by way of telephone participation) or if all the absent directors waive notice.

33. For the first meeting of the Board of Directors to be held immediately following the election of directors at an annual or general meeting of the members or for a meeting of the Board of Directors at which a director is appointed to fill a vacancy in the board, no notice need be given to the newly elected or appointed director or directors in order for the meeting to be fully constituted, provided a quorum of the directors is present.

34. Notice of any meeting of the Board of Directors or of any committee of the Board of Directors or any irregularity in any meeting or in the notice thereof may be waived by any director in any manner, and such waiver may be validly given either before or after the meeting to which such waiver relates.

35. Any meeting of the Board of Directors or of any committee of the Board of Directors may be adjourned from time to time by the chairman of the meeting, with the consent of the meeting, to an announced time and place and no notice of the time and place for the holding of the adjourned meeting need be given to any director. Any adjourned meeting shall be duly constituted if held in accordance with the terms of the adjournment and if a quorum is present thereat.

The directors who formed a quorum at the original meeting are not required to form the quorum at the adjourned meeting. If there is no quorum present at the adjourned meeting, the original meeting shall be deemed to have terminated forthwith after its adjournment.

36. A quorum for any meeting of the Board of Directors of the Corporation shall be a majority of the directors personally present provided however, that a quorum shall not be less than Six (6) directors.

37. Questions arising at any meeting of directors shall be determined by a majority of votes of the directors present, provided that in the case of an equality of votes, the chairman shall not be entitled to a second or casting vote.

38. The President, or in his absence, the Vice-President, shall preside as chairman of every meeting of directors of the Corporation, but if at any meeting the chairman is not present within thirty (30) minutes after the time appointed for holding the same, the directors present may choose one of their number to be chairman of the meeting.

VOTING SECURITIES IN OTHER BODIES CORPORATE

39. All securities of any other body corporate carrying voting rights held from time to time by the Corporation may be voted at all meetings of shareholders, bondholders, debenture-holders or holders of such securities, as the case may be, of such other body corporate, in such manner and by such person or persons as the Board of Directors of the Corporation shall from time to time determine by resolution. Any two (2) officers of the Corporation may also from time to time execute and deliver for and on behalf of the Corporation proxies and/or arrange for the issuance of voting certificates and/or other evidence of the right to vote in such names as they may determine without the necessity of a resolution or other action by the Board of Directors.

NOTICES

40. Any notice (which includes any communication or document) to be given (which term includes sent, delivered or served) pursuant to the Act, the Articles, these Bylaws or otherwise to a member, director, officer, auditor or member of a committee of the board shall be sufficiently given if delivered personally to the person to whom it is to be given or if delivered to his latest address as shown on the records of the Corporation or if mailed to him at his said address by prepaid ordinary or airmail or if sent to him by telex, telegram or cablegram. A notice so delivered shall be deemed to have been sent when it is delivered personally or to

the said address as aforesaid; a notice so mailed shall be deemed to have been given when deposited in a post office or public letter box; a notice so sent by telex, telegram or cablegram shall be deemed to have been given when dispatched or when delivered to the appropriate communication company or agency or its representative for dispatch. The Secretary may change or cause to be changed the recorded address of any member, director, officer, auditor or member of a committee of the board in accordance with any information believed by him to be reliable.

41. In computing the time when notice must be given under any provision requiring a specified number of hour's notice of any meeting or other event, the hour of giving the notice and the hour of commencement of the meeting shall be excluded, and in computing the date when notice must be given under any provision requiring a specified number of days' notice of any meeting or other event, the date of giving the notice shall be excluded and the date of the meeting or other event shall be included.

42. Where notices or other documents required to be given by the Corporation to its members have been mailed to a member at his latest address as shown on the records of the Corporation and where, on three (3) consecutive occasions, notices or other documents have been returned by the post office of the Corporation, the Corporation is not required to mail to the member any further notices or other documents until such time as the Corporation receives written notice from the member requesting that notices and other documents be sent to the member at a specified address.

43. All notices or other documents shall, with respect to any membership interest of the Corporation registered in more than one name, be given to whichever of such persons is named first in the records of the Corporation and any notice or other document so given shall be sufficient notice of delivery of such document to all the holders of such interest.

44. Every person who by operation of law, transfer, or by any other means whatsoever shall become entitled to any membership interest in the Corporation shall be bound by every notice or other document in respect of such shares which prior to his name and address being entered on the records of the Corporation shall have been duly given to the person or persons from whom he derives his title to such interest.

45. Any notice or other document given by post shall, notwithstanding that such member be then deceased and whether or not the Corporation has notice of his decease, be deemed to have been duly served in respect of the shares held by such member (whether held solely or with other persons) until some other person be entered in his stead in the records of the Corporation as the holder or one of the holders thereof and such service shall for all purposes be deemed a sufficient service of such notice or other document on his heirs, executors, or administrators and all persons (if any), interested with him in such membership interest.

46. The signature of any director or officer of the Corporation to any notice may be written, stamped, typewritten or printed or partly written, stamped, typewritten or printed.

47. A certificate of any officer of the Corporation in office at the time of the making of the certificate as to facts in relation to the mailing or delivery or service of any notice or other document to any member, director, officer or auditor or publication of any notice or other document shall be conclusive evidence thereof, and shall be binding on every member, director, officer or auditor of the Corporation, as the case may be.

48. A special general meeting and the annual general meeting of members of the Corporation may be convened by one and the same notice, and it shall be no objection to the said notice that it only convenes the second meeting contingently on any resolution being passed by the requisite majority at the first meeting.

FISCAL YEAR

49. The fiscal year of the Corporation shall terminate on such day in each year as the Board of Directors may from time to time by resolution determine.

OFFICERS

50. The directors may from time to time designate the offices of the Corporation and until further determined, the offices shall consist of the following: President, Vice President, Treasurer and Secretary. The directors may from time to time appoint as officers persons to fill the said offices, specify their duties and delegate to them, subject to the Act, powers to manage the business and affairs of the Corporation. A director may be appointed to any office of the Corporation and two or more offices of the Corporation may be held by the same person.

51. The Directors may appoint the President for a term of office for three years provided however, that director may be eligible for re-appointment to the position of President or such other office of the Corporation upon the expiration of his/her term of office.

52. The Directors may appoint the Vice-President, Secretary and Treasurer for a term of office of three years provided however, that the members appointed to those positions shall be eligible for re-appointment to the offices of the Corporation upon expiration of his/her term of office.

53. For greater certainty the duties of the officers of the Corporation shall be as follows:

A. President

- (i) Preside at all general meetings of the Corporation;
- (ii) Preside at all Directors' meetings;
- (iii) Be an ex officio member of all committees established by the Corporation at general meetings or by the Directors;
- (iv) Report in writing to each annual meeting of the members of the Corporation concerning the operations of the Corporation;
- (v) Represent the Corporation at public or official functions; and
- (vi) Perform such other duties as may from time to time be determined by the Board or at a general meeting.

B. Vice-President

The Vice-President shall have all the powers and perform all the duties of the President in the absence or disability of the President, together with such other duties, if any, as may be from time to time assigned to him by the Board.

C. Secretary

- (i) Attend at all meetings of the Board;
- (ii) Record minutes of all meetings;
- (iii) Attend to correspondence;
- (iv) Prepare all reports required under The Non-Profit Corporations Act;
- (v) Be the custodian of all minute books, documents and registers of the Corporation;
- (vi) Be the custodian of the seal of the Corporation;
- (vii) Perform such other duties as may be established from time to time by resolution of the Board.

D. Treasurer

- (i) Be the custodian of the books of account and accounting records of the Corporation;
- (ii) Submit a financial statement at each regular meeting of the Board indicating the financial position of the Corporation at the close of the preceding month;

- (iii) Have all accounts audited annually, or as may be required by the Board of Directors;
- (iv) Prepare the annual budget and program forecasts;
- (v) Perform such other duties as may be established from time to time by resolution of the Board.

ENACTED by the Board the _____ day of _____, A.D. 198__.

Position:

CONFIRMED by the Members the _____ day of _____, A.D.
198__.

Position:

File - 1-7-6

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



October 28, 1982

Mr. Wayne Back
Assistant Director
Last Mountain School Division
Box 10
GOVAN, Saskatchewan
S0G 1Z0

Dear Mr. Back,

Enclosed please find material distributed at the Lecture Tour recently held in Saskatchewan. This is as per telephone conversation of this date.

The contact person in this office regarding any further inquiries is Dr. Rick Thatcher, 522-5691. Hopefully this information will be of benefit to you.

Thank you for your interest.

Yours truly,

Erma Taylor
Admin. Secretary

/et

ENCL.

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



January 19, 1983

Government of Saskatchewan
Department of Culture and Youth
Budget and Grants Division
11th Floor Avord Tower
2002 Victoria Avenue
S4P 3V7

Dear Sir:

Enclosed is the final report re: the Metis Social History
Lecture Tour. If this is satisfactory, we will expect to receive
the second half of the grant owing us.

If you require further information, please do not hesitate to
contact me.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'Keith Turnbull', written over a horizontal line.

Keith Turnbull
Director, Project Development

KT/jh

encl.



Cultural Activities Grant Program Final Report

FOR DEPARTMENT USE ONLY

Grant Number	<input type="text"/>	Date Received	_____
Grant Category	_____	Date Acknowledged	_____
Total Grant Approved	\$ _____	Approved Second Payment	\$ <input type="text"/>
First Payment Issued	\$ _____	Date of Pay Schedule	_____
Date Issued	_____	Pay Schedule Number	CY-C
Pay Schedule Number	CY-C		

Payment Authorized By:

Program Consultant: _____ Date: _____

Executive Director: _____ Date: _____

Please retain this form for final reporting to Saskatchewan Culture and Youth upon the completion of your project or activity. To qualify for the second portion of your grant, this form must be fully completed and submitted with the required documentation within three months of your project completion.

Type or legibly print all information in black ink.

Registered legal name of organization: GABRIEL DUMONT INSTITUTE

Official mailing address: 2505 - 11th Ave
(Street or P.O. Box)

Regina, Sask.
(City/Town) (Province)

S4P 0K6
(Postal code) (Telephone number)

Contact Person: Keith Turnbull
(Name) (Title)

522-5641
(Telephone - business) (Telephone - residence)

1. Activity

a. Title: Metis Social History Lecture Series

b. Date(s): Monday 13 - Thursday 25

2. Required Documentation

The following documentation and/or information must be submitted along with this report form. Check each box below to indicate that the information is provided on an attached sheet.

- a. A financial statement, which includes a detailed account (i.e., a complete, itemized breakdown) of all income and expenditures relating to the activity.
 - For annual instruction programs, the financial statement must cover the income and expenditures for the entire instructional year.
 - Unless the financial statement is prepared by an auditor, the statement must be certified correct by two executive signing officers of the organization.
- b. A detailed description and evaluation of the activity undertaken. This will include where applicable:
 - a schedule or timetable identifying the various components involved in the activity or an itinerary of events.
 - date(s), time(s), location(s) and facility or facilities used.
 - number of participants and names of participating groups.
 - attendance (audience reached or number of spectators).
 - materials and resources used in preparing and implementing the activity.
 - your organization's evaluation of the activity (accomplishments, objectives attained, impact, etc.). Include any completed questionnaires or individual reports or comments which may have been used to evaluate the activity.
 - brochures, pamphlets, annual reports, newspaper ads or any promotional materials which were used either to announce or describe the activity.

3. Certification

We, the undersigned, certify that the information given in this report and in any documents attached is true, correct and complete in every respect and that the report is endorsed by the organization which we represent.

Executive Signing Officers:

Kent J. Bull
(Name - please print)

(Name - please print)

Director, Project Development
(Position title)

(Position title)

Kent J. Bull
(Signature)

(Signature)

(Date)

(Date)

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH

THE METIS SOCIAL HISTORY

LECTURE TOUR

FEATURING RON BOURGEAULT AND MURRAY DOBBIN

BACKGROUND INFORMATION



Ron Bourgeault



Murray Dobbin

PREPARED BY
THE COMMUNITY/ADULT EDUCATION UNIT
SEPTEMBER 1982

THE METIS SOCIAL HISTORY LECTURE TOUR: BACKGROUND INFORMATION

Your community has been selected by the Gabriel Dumont Institute as one of the ten locations for the presentation of a lecture tour on Metis social history. The lecturers will be delivered by Ron Bourgeault and Murray Dobbin, two prominent historians who are experts in different periods of Metis history. Both speakers will be in attendance in your community on the same date and will be lecturing in a hall, classroom or other such facility, booked in advance by a representative of your Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Local.

The tour, which will take place in the last two weeks of October, has been organized by the Community/Adult Education branch of the Dumont Institute. Planning and linkages with members of AMNSIS locals is the responsibility of Richard Thatcher, who may be contacted in writing through the Institute or by telephone at 522-5691 (Local 25).

We would anticipate that you might ask some additional questions about the tour, so we thought we'd set up this "backgrounder" in a question-and-answer format.

WHAT IS THE PURPOSE OF THE LECTURE TOUR?

The purpose of the lecture tour is to promote a popular appreciation amongst Native Peoples of the social forces, economic realities and political struggles which have shaped Metis culture and have determined the relations between Metis people and Canadian society. The lectures will expose Native Peoples in your community to the product of the rigorous research labours of two men who have clearly demonstrated their commitment to the goal of advancing the interests of Metis people. That "exposure" is sure to provoke and stimulate dialogue amongst Native people about their own socio-economic "roots."

In organizing the tour, the Community/Adult Education branch of the Institute is merely responding to various expressions of interest and requests from Native people throughout the province. We are very enthusiastic about the tour and hope that your local is able to get as many people as possible from your area to attend. We only wish that we were able to substantially increase the number of locations to be visited by the speakers. Unfortunately, our resources are limited at this time, however. We tried to select communities in such a way that Northerners and Southerners would have an equal chance to attend. For those many communities left out we will try to make a video-tape or audio-tape recording of the tour available on request.

WHAT CAN YOU TELL US ABOUT THE SPEAKERS?

Ron Bourgeault has been employed as a researcher for AMNSIS for six years, and is a recognized authority in the area of early Metis history, especially the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1869-70. He began his work with AMNSIS as a researcher with the Aboriginal Rights program. Ron has presented papers to "The Metis in North America Conference" in 1981, and to the "Fur Trade Conference" in Minnesota in 1980. He has written articles for "New Breed" and other publications.

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies at the university level. He has spent the last ten years writing on Northern issues and Native social and political movements. In 1981, his book, The One-And-A-Half Men, the story of Jim Brady and Malcolm Norris, Metis patriots of the 20th century, was published. The book is a major work which, through massive primary research, outlines the struggles of Indian and Metis organizations in Alberta and Saskatchewan as seen through the eyes of two key leaders.

WHAT, SPECIFICALLY, WILL THE LECTURES BE ABOUT?

The talks will focus on the growth and decline of the Metis Nation, the two "rebellions" and the Metis struggles of the 20th century right up to the present day. As Maria Campbell has said, "You cannot know where you are going unless you know where you are coming from. History is the story of peoples' struggles for a better world. It is a living thing." Through these talks and discussions afterwards, the Dumont Institute hopes to bring Metis history to Metis people and to show how important that history is to the progress of Metis communities today.

WHO WILL BE PAYING FOR THE TOUR?

The Dumont Institute and AMNSIS will be paying the speakers and also taking care of the costs of their accommodations, meals and transportation. The Institute will also be producing a poster that will be sent to you. At your end, the costs of booking a hall or other facility will be up to your local if you do not have access to a free facility. Any other costs (such as coffee) that may be incurred will be the responsibility of your local. It is anticipated, however, that these latter costs will be a minimal.

WHEN WILL THE LECTURES BE PRESENTED IN OUR COMMUNITY?

The following dates have been selected for the delivery of the lectures:

<u>Place</u>	<u>Time</u>
* Fort Qu'Appelle/Lebret	Wednesday, October 13, 1982
* Regina	Thursday, October 14
* Yorkton	Sunday, October 17
* Melfort	Monday, October 18
* Cumberland House	Tuesday, October 19
* Prince Albert	Wednesday, October 20
* LaRonge	Thursday, October 21
* Pine House	Friday, October 22
* Isle-a-la-Crosse	Sunday, October 24
* Green Lake/Meadow Lake	Monday, October 25
* Lloydminster	Thursday, October 28

IF I AM A LOCAL "RESOURCE PERSON" FOR THE TOUR, WHAT MIGHT I DO TO PROMOTE THE LECTURES IN MY COMMUNITY? WHAT ARRANGEMENTS SHOULD I MAKE TO ACCOMMODATE THE SPEAKERS?

We have asked our local contact people to do the following things:

- 1) book a hall or other appropriate facility large enough to seat the numbers of people you would expect to attend
- 2) book sleeping accommodations for the speakers (hotel, motel, or, if necessary, billeting arrangements)
- 3) advertise the tour by inviting people to attend through
 - a) meetings announcements in schools, clubs, etc.
 - b) public service announcements or, if possible, paid advertising, in both print media (newsletters, or newspapers serving your area) and electronic media (radio or T.V.)
 - c) distributing a poster furnished by the Institute in key public locations frequented by Native People.

If the hall you have booked is large and you expect a very large turnout, you might see to it that a "P.A." system is set up. If it is possible, you might also arrange for child care arrangements and the serving of coffee.

NOTE: If you are interested in the promotion of Native Studies in your local schools, you might arrange to have local teachers meet with Ron and Murray for the purpose of dialogue and information-dissemination.

IS THIS LECTURE TOUR SIMPLY A 'ONE-SHOT' AFFAIR OR DOES THE DUMONT INSTITUTE PLAN SIMILAR PROGRAMS IN THE FUTURE?

Actually, the Institute will be conducting a follow-up evaluation of the tour in order to find out just how much interest there is in similar types of activities. We actually see this venture as only the first of a number of tours of this type, designed to revitalize and encourage an appreciation of the cultural heritage of the Metis community in Saskatchewan.

As you will be aware, through AMNSIS and Dumont, Local Education Committees have been established in the seven southern areas of the province. It has been hoped that these LECs could assume a lead role in promoting Native Studies at the community level. As one means of encouraging Native studies, we have asked Ron and Murray to present an idea to the LECs and AMNSIS locals in the North -- the development of "Study Circles", established as informal but regular meetings of Native people. It's only an idea (see attached), but we thought it might be a useful mechanism for encouraging more active interest in Native culture and current affairs. We thought the lecture tour might "seed" the idea, while interested members of your local would actually organize study groups.

The local study circle seems to us like an obvious way of organizing not only future lecture tours, but a variety of other events of historical, cultural and current interest.

*File - Lecture Tour.
1-7-6*

<u>Location</u>	<u>Contact Person</u>	<u>Phone</u>	<u>Address to Contact</u>
Fort Qu'Appelle (Lebret)	Paul Tourand (Local Pres.)	332-4598	Kapache Centre
Regina (Riel Cresaultis)	Barry McKay (AEC Co-ordinator)	527-0193	2nd Floor Brent Bldg.
Yorkton (Metis Hall, 73 Argyle)	Gale Pelletier (AEC Co-ordinator)	782-0122	37 Tupper Avenue Yorkton, Sask.
Melfort (Orange Hall)	Robert Harris	865-2019 865-2098	R.R. #1, 3-25 Hudson Bay, Sask.
Cumberland House (Charlebois School)	Joe Fiddler	888-2163	P.O. Box 258 Cumberland House
Prince Albert (Friendship Centre)	Roberta Kelly (Area Director)	764-9532	AMNSIS Office
LaRonge (Neganuk Centre)	Earl Cook (NORTEP teacher)	425-3099 425-2614	NORTEP
Pine House (LCA Hall)	Marie Synes Grehan George Smith		
Ile-a-la-Crosse (LCA Hall)	Vital Morin	833-2021	P.O. Box 141 Ile-a-la-Crosse
Meadow Lake (Friendship Centre)	Edward King Bob LaRoque	833-2021	AMNSIS Office (Multi Purpose Centre Friendship Centre
	Rod Bishop	236-4414	
Lloydminster (Metis Hall)	Dave Ross (Local Pres.)	825-6630	5009 48th Ave. Lloydminster

<u>Place</u>	<u>Date</u>	<u>Time</u>
✓ Fort Qu'Appelle/Lebret	Wednesday October 13/82	7:30 p.m.
✓ Regina	Thursday October 14/82	7:00 p.m.
✓ Yorkton	Sunday October 17/82	7:00 p.m.
✓ Melfort	Monday October 18/82	7:00 p.m.
✓ Cumberland House	Tuesday October 19/82	7:00 p.m.
✓ Prince Albert	Wednesday October 20/82	
✓ LaRonge	Thursday, October 21/82	7:00 p.m.
✓ Pine House	Friday, October 22	2:00 p.m.
✓ Ile-a-la-Crosse	Sunday October 24/82	1:00 p.m.
✓ Green Lake/Meadow Lake	Monday, October 25/82	7:00 p.m.
Lloydminster	Thursday October 28/82	7:00 p.m.

1-7-6

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



October 14, 1982

Mr. Dale O'Dell
General Delivery
KAYVILLE, Saskatchewan
S0H 2C0

Dear Mr. O'Dell

As per our telephone conversation of this date please find enclosed several pamphlets regarding the Gabriel Dumont Institute of Native Studies and Applied Research and some of the programs that it handles.

Also please find a schedule of the Lecture Tour along with various papers handed out at the Lectures.

Thank you for your interest and if you desire any further information please do not hesitate to contact us.

Yours truly,

Erma Taylor,
Admin. Secretary.

/ET

ENCLOSURES

11-7-6

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



October 15, 1982

Mr. C. Mansbridge
Sacred Heart School
1314 Elphinstone Street
REGINA, Saskatchewan
S4T 3M4

Dear Mr. Mansbridge,

Enclosed please find material handed out at the Lecture Tour currently running in Saskatchewan. Included is a list of times, places and contact persons. Please note that there are plans for follow-up after the Tour.

I trust this is satisfactory, however, if you have any further questions please do not hesitate to contact us. The contact person in this office is Dr. Rick Thatcher.

Thank you for your interest.

Yours truly,

Erma Taylor
Admin. Secretary

/et

ENCL.

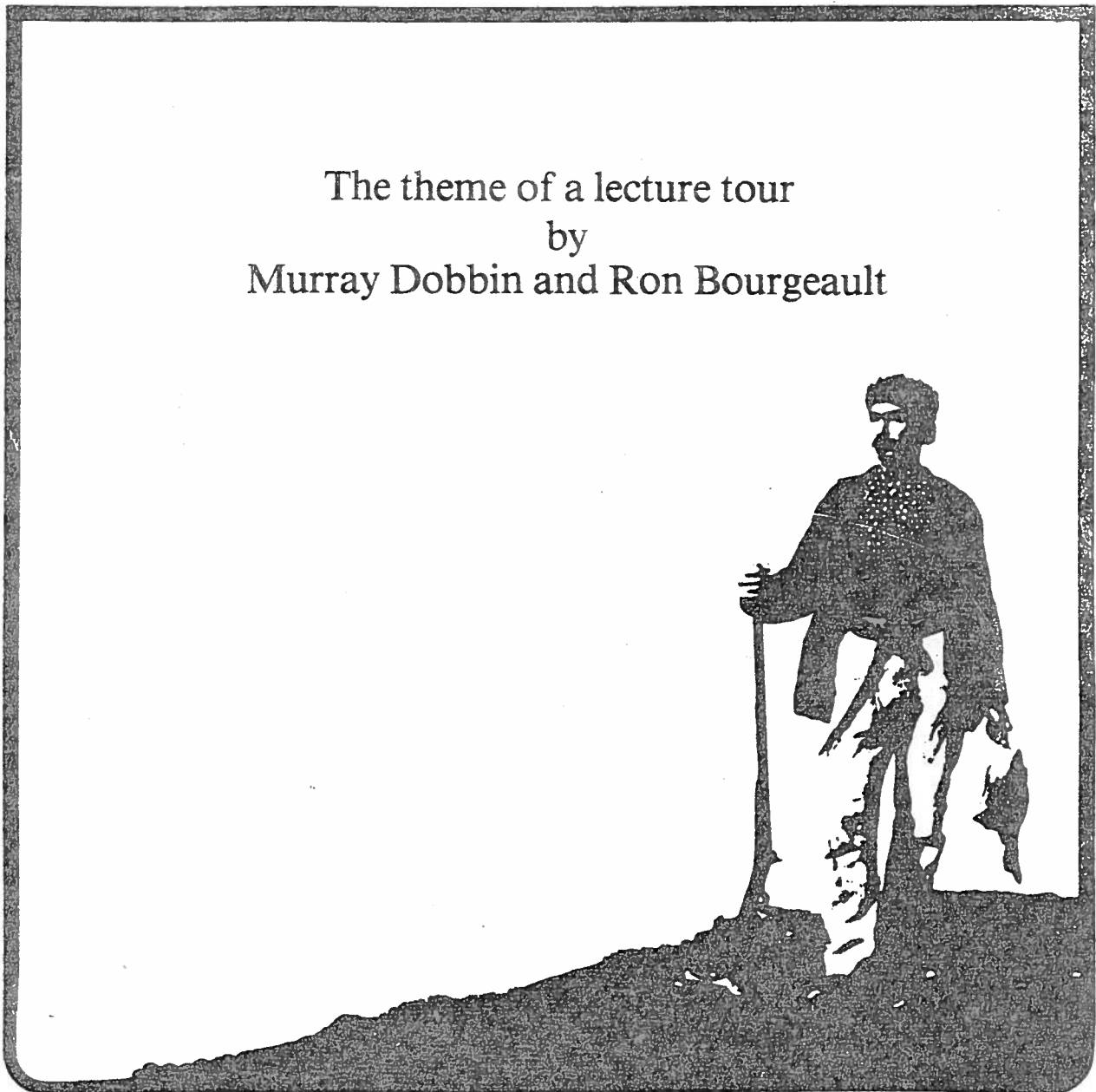
LECTURE TOUR SCHEDULE

<u>Location</u>	<u>Contact Person</u>	<u>Phone</u>	<u>Address to Contact</u>
Fort Qu'Appelle (Lebret)	Paul Tourand (Local Pres.)	332-4598	Kapache Centre
Regina (Riel Cresaultis)	Barry McKay (AEC Co-ordinator)	527-0193	2nd Floor Brent Bldg.
Yorkton (Metis Hall, 73 Argyle)	Gale Pelletier (AEC Co-ordinator)	782-0122	37 Tupper Avenue Yorkton, Sask.
Melfort (Orange Hall)	Robert Harris	865-2019 865-2098	R.R. #1, 3-25 Hudson Bay, Sask.
Cumberland House (Charlebois School)	Joe Fiddler	888-2163	P.O. Box 258 Cumberland House
Prince Albert (Friendship Centre)	Roberta Kelly (Area Director)	764-9532	AMNSIS Office
LaRonge (Neganuk Centre)	Earl Cook (NORTEP teacher)	425-3099 425-2614	NORTEP
Pine House (LCA Hall)	Marie Synes Grehan George Smith		
Ile-a-la-Crosse (LCA Hall)	Vital Morin	833-2021	P.O. Box 141 Ile-a-la-Crosse
Meadow Lake (Friendship Centre)	Edward King Bob LaRoque	833-2021	AMNSIS Office (Multi Purpose Centre)
	Rod Bishop	236-4414	Friendship Centre
Lloydminster (Metis Hall)	Dave Ross (Local Pres.)	825-6630	5009 48th Ave. Lloydminster

<u>Place</u>	<u>Date</u>	<u>Time</u>
✓ Fort Qu'Appelle/Lebret	Wednesday October 13/82	7:30 p.m.
✓ Regina	Thursday October 14/82	7:00 p.m.
Yorkton	Sunday October 17/82	7:00 p.m.
Melfort	Monday October 18/82	7:00 p.m.
Cumberland House	Tuesday October 19/82	7:00 p.m.
Prince Albert	Wednesday October 20/82	
LaRonge	Thursday, October 21/82	7:00 p.m.
Pine House	Friday, October 22	2:00 p.m.
Ile-a-la-Crosse	Sunday October 24/82	1:00 p.m.
Green Lake/Meadow Lake	Monday, October 25/82	7:00 p.m.
Lloydminster	Thursday October 28/82	7:00 p.m.

**AN INTRODUCTION TO
METIS SOCIAL HISTORY**

The theme of a lecture tour
by
Murray Dobbin and Ron Bourgeault

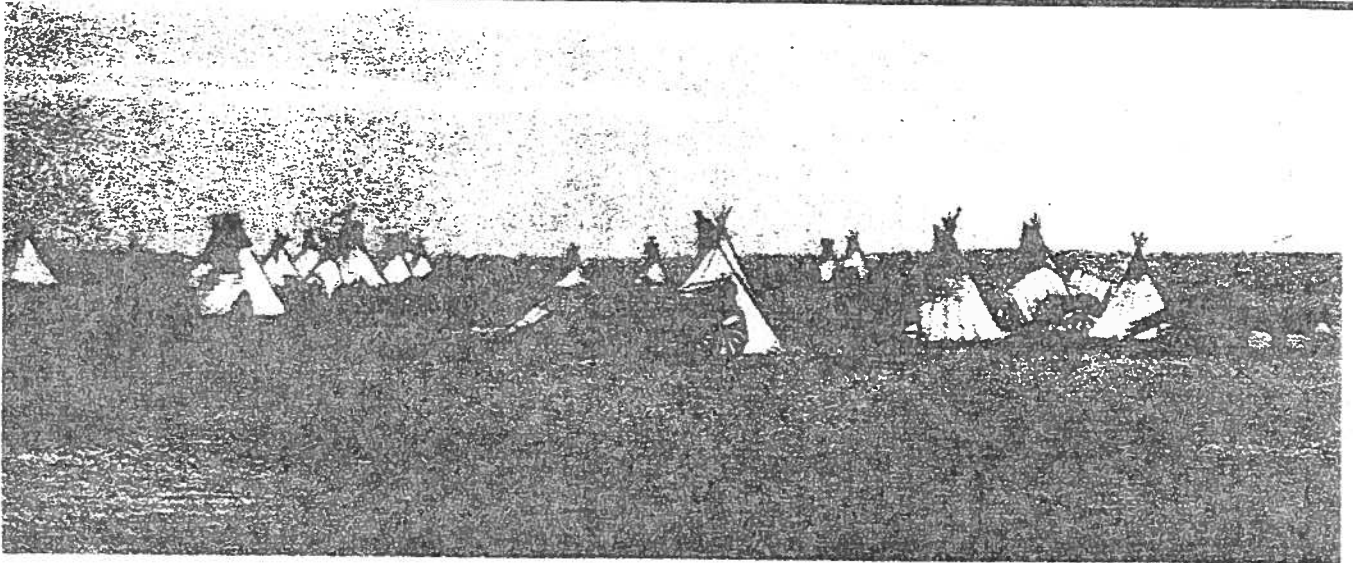


"You cannot know where you are going unless you know where you've come from." - Maria Campbell

There is no human group, Native or White that can successfully plan their futures or deal with present community problems without knowing their history. The communities we live in today are the result of many factors, including decisions that may have been made twenty, fifty, or even a hundred years ago. These decisions were not accidents and they were not simply the result of the actions of specific individuals. Ever since men and women lived in bands or tribes they have been affected by social and economics systems which operate whether or not individuals want them to. Some of these systems - like the fur trade - are world wide systems, affecting millions of people. They are

tremendously powerful - far more powerful than even the most powerful leader in history.

There is a lesson to be learned from our recognition of the influence of these larger systems on our lives. If we look for solutions to problems by looking just at the people who carry out decisions (such as a government employee), we will fail to find solutions. And if we try to solve our individual problems by ourselves (as if they were just personal problems), we will all fail. History shows that human progress (better living conditions, better health, education, etc.) comes when people act together, facing the 'systems' or 'institutions' which create the problems in the first place.



Native Peoples have been colonized in Canada and part of what this 'colonization' has meant is that their language, culture and history has been deliberately distorted to make it look as though Native people are responsible for their own problems. If we take a closer look at Native history, however, we find a very different story - a story of huge empires built out of Europe. Those empires have forced Native people everywhere to take part in them.

The fur trade in Canada - which began almost 400 years ago - is a good example. Slavery in Africa, the destruction of Indian civilization in South America, the British take-over of India - all of these developments were part of a system called 'colonialism'. And in every example, wealth from all over the world poured into Europe.

The people producing this wealth - black slaves from Africa, Indians in North America - got almost nothing for their

work. For example, when the word 'trade' is used to describe the fur business with the Indians and Metis, we could just as easily use the word 'robbery'. The fur traders got up to twenty times as much money for a beaver hide as they paid the Indian. And when an Indian bought a gun or an axe from the trader he had to pay four or five times as much as a White man.

The Aboriginal peoples of the world did not have any choice about creating wealth for the Europeans: they were forced to work. In Canada the Indian people became dependant on European goods - guns, gunpowder, iron axes, knives, and kettles - that they could not make themselves. Over time, they became so dependent on European goods that they could not survive without them. Having lost the knowledge of how to live with their own technology, the Indians faced starvation unless they brought fur to the trader.

In the fur 'trade' Indians and Metis (or 'Half Breeds') had different jobs. Indians were only allowed to trap fur - because if they didn't trap, there would have been no fur (they were the ones who were the experts) and no profit for the Europeans. The Metis and Half Breeds would trap if they wanted to but it was the hardest work - and the traders allowed the Metis to do other work: they were the go-betweens (middlemen) between the White trader and the Indian trapper. They worked for the Hudson's Bay Company - and they paid less for goods than the Indians were charged.



But this doesn't mean that they had an easy time of it; they were also extremely exploited. The Metis had to work for the Company and buy their goods from the Company because there was no one else to work or buy from. So the Company paid whatever it wanted for the work the Metis did - usually just enough for the worker to survive.

The whole fur business system was like a pyramid. There was a handful of 'bigshots' at the top (living in England) making all the major decisions; below them there were a lot of minor 'bigshots' (also Whitemen) running the business in Canada. Below the businessmen there were workers (both White and Metis and Half Breed); and under them, and at the bottom (because they were the most exploited of all), the Indians. All these people were individuals, but the work they did was determined by the system (no Indian ever had the choice between trapping and being a manager). The system permitted the Metis to work at better jobs than the Indian because this was profitable - not because the bigshot liked the Metis any better.

So, the exploitation of Native People wasn't a matter of nasty White men - it was a system (called "mercantilism" or "colonialism", or both). Sure, there were cruel men but there were kind men, too. It didn't matter much because they all had to play by the rules of the fur trade system. At a personal level, a White trader often married Indian women and usually treated their wives well - except that they often went back to England or Scotland, leaving their wives behind because they had agreed to work for the Company for a certain number of years. While all Indians had to trap fur, not all Metis were equal in their work. The Metis sons and daughters of White workers became poorly paid workers; the sons and daughters of the White managers often got an education and became junior managers with much higher pay and better living conditions. So, while all Metis recognized that they had much in common (all were exploited, and the Metis could not get the best jobs because those jobs were reserved for the Whites), some Metis were actually exploiting other Metis. For example, there were, later on, Metis businessmen who paid Metis workers just as poorly as the Company paid them.

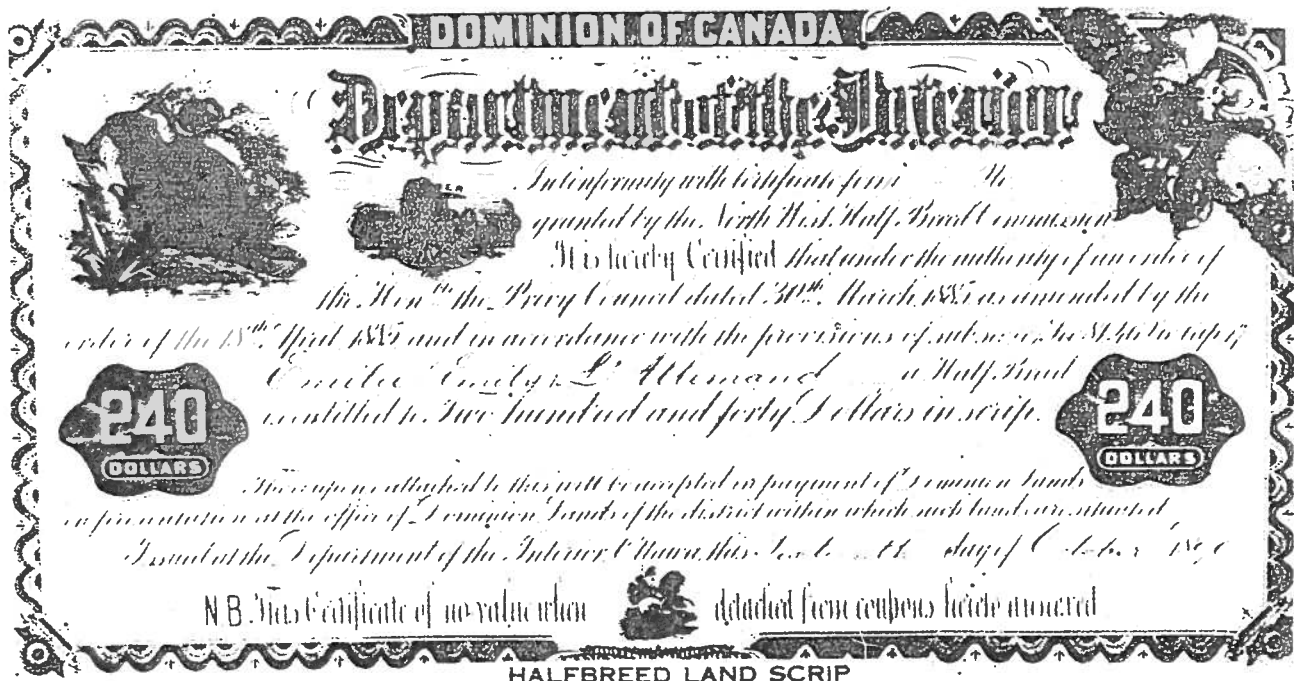
The Metis and Half Breed people were involved in two great struggles with the Canadian government - one in 1869 - 70 at Red River (in Manitoba) and one in 1885 on the South Saskatchewan River (Batoche). The first struggle was for both political and economic rights. The Canadian government was planning to take over the Western territories by simply buying them from the Hudson's Bay Company - without any consideration for the Metis pioneers. The Metis struggle led to the formation of Manitoba - at that time a Metis province. The struggle in 1885 was mostly an economic one - the Metis and Half Breeds demanded recognition of their land rights and took up arms when the Canadian government refused to recognize them. Both struggles were similar to those going on around the world for human rights - and Louis Riel and Gabriel Dumont were popular leaders in the same anti-colonial tradition as leaders of people in many other countries.

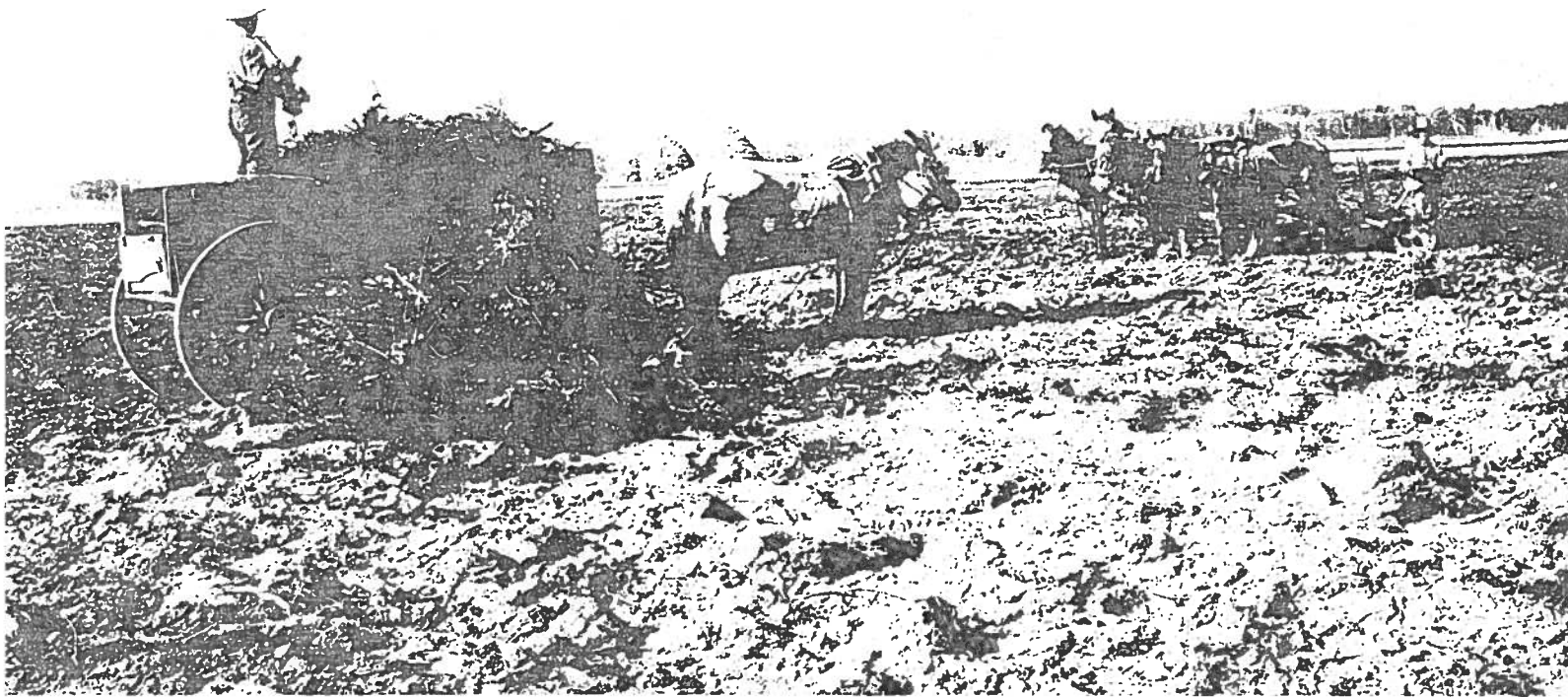
The Metis lost their two great struggles - not because of lack of courage or ability or knowledge of their enemy but because the odds against them were overwhelming. Again, it has to do with huge economic and political 'systems'. When such systems change they usually

change quickly and throw millions of ordinary people into confusion and disorder. When the feudal system changed into the industrial system, millions of peasants in Europe (who had worked almost as slaves on land owned by rich landlords) suddenly were forced into the cities. In order to survive, they had to work almost as slaves - sixteen hours a day, in factories. When these great systems change, ordinary people have no choice about taking part; they either go along with the changes or face starvation.

The two Metis struggles were very much a part of the huge changes taking place when an old system (the fur trade) changed over to a new system (the industrial system - commercial agriculture). Other people - a small number of extremely wealthy and powerful individuals who controlled business and government - decided that the system would be changed. Ordinary poor and working people - Native and White - had no say in these decisions. But their lives were far more affected than the lives of those making the decisions, for it was the work of the ordinary people that would change. The rich still got rich from the work of ordinary people - whether they were trappers or factory workers or farmers. After the last Metis struggle in 1885, things changed rapidly in the Canadian West. The fur trade almost disappeared (except in the North) and the Metis 'nation' of the plains quickly fell apart.

That nation had grown up as part of the fur trade - it was Metis activity in the fur trade which united the Metis people. When the fur trade was replaced by commercial farming, that unity was destroyed. Those Metis who had received an education or were experienced workers integrated into the new system; those with less experience were racially abused and exploited and forced into the sidelines (like the road allowance people in the South). Those Metis who did receive 'scrip' (a certificate from the government which could be used to get land) were either defrauded of it or forced by poverty to sell it cheaply. As a result thousands of Metis lived lives of poverty, living partly off the land and partly from poorly paid, occasional jobs (such as harvesting farmers' crops). When those Metis with education and experience as wage workers integrated into the new system they left their poorer Metis cousins without leaders. It was these educated and experienced people who had provided the Metis with leadership during the struggles of 1869 - 70 and 1885. Without this educated class of Metis to lead them, the large majority of Metis people had no political voice for almost fifty years. It was not until the 1930's, two generations after the battle of Batoche, that the Metis people once again began to unite and organize, to defend their interests and rights. In the 1930's, White workers and farmers were engaged in tremendous fights against big corporations and





governments: it was the time of the Great Depression and millions were suffering from poverty and unemployment. The Metis, who had been suffering before the depression, were the worst off of any people in Canada. It was these terrible conditions which led to the formation of the Metis Association of Alberta and the Saskatchewan Metis Society.

The Alberta organization was officially formed in 1932 and fought a ten year battle with the provincial government to establish settlement areas which would be for the exclusive use of the Metis people. In Saskatchewan, the Metis Society fought a similar battle, but they were demanding land from the federal government, land they rightfully claimed was owed to them as a result of past promises.

The Alberta Metis won a partial victory: they got ten large areas of land for settlement, but they got very little money to help them establish farms or timber industries. Most remained very poor even though conditions did improve. In Saskatchewan, internal divisions and government interference in the Metis Society resulted in the failure of the Metis to get land from the federal government (a few small farms - at Green Lake, Lebret, Mortlach, etc., were set up by the province in the 1940's).

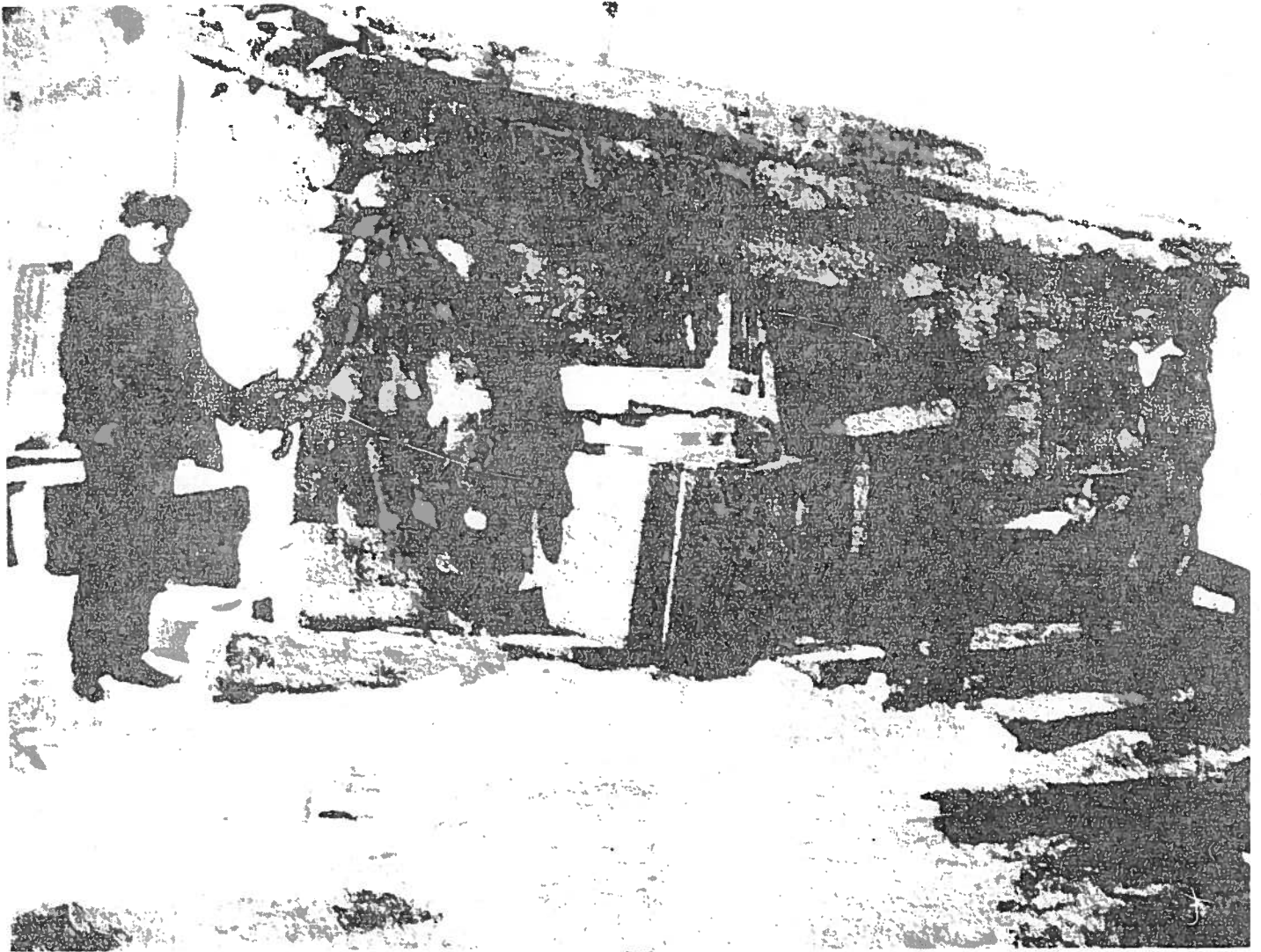
One of the major problems the Metis people faced was the lack of experienced leadership. Most educated Metis were getting along all right and didn't want to have anything to do with the poorer Metis. But in Alberta many of those better-off and educated Metis united with the poorer Metis and helped lead their struggle with the government. This was the first time in almost fifty years that Metis nationalism united all classes of Metis. In Saskatchewan, the Metis Society was also led by some educated Metis but many of them had ties to the Liberal Party and government and they used the Metis people. This caused divisions and disunity - and led to the collapse of the Saskatchewan Metis Society in 1943 - just six years after it formally organized in 1937.

After the war there was almost no sign of Metis organizations - they had fallen apart during the war (like many popular organizations in White society) and were unable to get going after the war ended in 1945. It was not until the early 1960's - fifteen years later - that Metis in northern Saskatchewan and later in southern Saskatchewan, began to organize. Two organizations were formed and they later joined together in 1967 to form the Metis Society of Saskatchewan. In Alberta, as well, in the early sixties, Metis people began building a new Metis Association.

In the late sixties and early seventies Metis and Non-Status people across the country followed the lead of Alberta and Saskatchewan and formed organizations. Two things stand out in the history of the Metis people in the twentieth century. One is that their development and living conditions, etc., were not the same everywhere on the prairies. For example, the Metis of southern Saskatchewan experienced a flood of European settlers as early as 1895. Within twenty years, the Metis had been forced off the land and were a small minority in a country which had belonged to them just a few years before. In northern Saskatchewan, however, Native people did not experience major changes until after the Second World War. In the North, the churches and the Hudson's Bay Company continued to run the lives of Native people as recently as thirty years ago. In both situations what happened to Native people depended on what the decision-makers in government and business decided. When resources were

needed by these companies and governments, Native people suffered as they were shoved aside so business could get at the valuable resources. In the South the resource was the land itself - used for growing wheat. Next, it was the forests and still later uranium and oil sands. Each time that a new resource was exploited, Native people (with no control over resources) suffered, one way or the other.

The other thing that stands out in modern Metis (and Indian) history is the fact that the political and economic struggles of the Native people have mostly been against governments. White workers and farmers fought many of their battles with big corporation - for better wages or better prices for their wheat. But the Metis didn't have jobs with big corporations and they didn't own very many farms. They were fighting for the right to have jobs and farms - and their fight ended up being with the government, because only the government could provide the land,



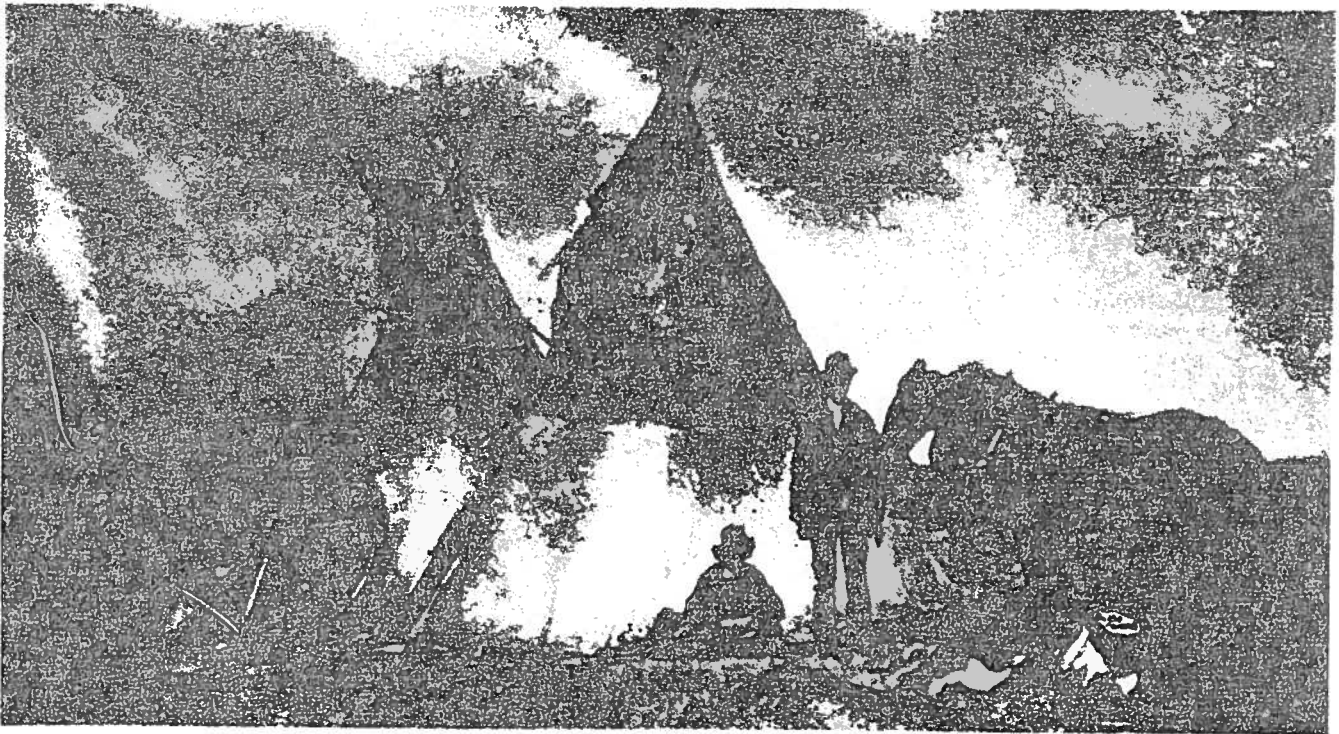
education, and health care that Metis people needed. Governments at first responded to Native requests and demands with a little more than contempt: terrible conditions were simply ignored until the Metis organized.

Then the government responded by policies of segregation - trying to isolate Metis in small concentrations so they could be dealt with cheaply. After the war things changed slowly - for the Metis organizations were dead. In the 1960's, Native people - Metis and Indian - demanded better treatment and some change resulted. In the early 1970's, for instance, the Saskatchewan government established the Department of Northern

Saskatchewan which was supposed to end colonialism in the North. But, while some people benefited, for most people things changed very little. It was still the big companies, making profits from the forests and uranium deposits, that got the most out of the North and out of the government.

Today the history of the Metis continues much as it has in the past - people struggling with the governments rather than directly with corporations, for decent living conditions, education, health care and democratic control over their own communities. As they say around the world where people fight for their rights, "The struggle continues".

prepared by
Murray Dobbin



GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



JIM BRADY STUDY CIRCLES

AN IDEA
FOR THE LOCAL EDUCATION
COMMITTEES OF AMNSIS



SUGGESTED BY
THE COMMUNITY/ADULT EDUCATION UNIT
OCTOBER, 1982

JIM BRADY STUDY CIRCLES

AN IDEA

1. INTRODUCTION

The recently formed Community/Adult Education Program unit of the Gabriel Dumont Institute of Native Studies and Applied Research occasionally comes up with an idea that we think might be of interest to Native Peoples in Saskatchewan. The concept of voluntary "Study Circles" for Metis and Non-Status Indians, perhaps formed through the Local Education Committees, is one such idea. In the following few pages we'd like to share it with you.

We aren't trying to impose anything on you. We're just making some suggestions. You are free to do what you please with it, of course. But we kind of hope you might give it your serious consideration. If you take up the concept as your own, and give it some real substance, we think you might enjoy participating.

If you are now asking: WHAT IS A STUDY CIRCLE? If your curiosity has got the better of you, then why don't you READ ON!

SOME BACKGROUND

In 1956, Jim Brady, a long-time organizer of Metis people in the provinces of Alberta and Saskatchewan, built a small, frame cabin one hundred yards from the main street of LaRonge, Saskatchewan. As Murray Dobbin, author of a recently published book about Jim Brady and his "fellow-traveller", Malcolm Norris, writes of the cabin:*

Over the years, the plain, bare cabin became a celebrated centre in the native community. The cabin served the nomadic people of the area in many capacities. For the children, alienated by the standard 'Dick and Jane' fare of elementary school, it was a free school where Brady would hold forth on Metis and Indian history or anything else which might strike his or her fancy. Brady's library put the local school's to shame...(p. 196)

Brady's shack played a special role in the surrounding native community: as drop-in centre, temporary hostel or lending house, a place where no one was turned away (p.16).

Jim Brady was a scholarly man who believed that the tools of social, political, economic and cultural analysis were essential to the practical struggle to liberate Native Peoples from their colonial bonds. In LaRonge, Brady's cabin provided a natural learning environment; in it the bitterness of oppression and despair that had become the fate of so many, was transformed, if, for some, only temporarily, into hope for a better future for Native Peoples in Saskatchewan.

*See Murray Dobbin, The One-And-A-Half Men; New Star Books, Vancouver, 1981.

The exciting dialogue in Jim Brady's cabin encouraged participants to *examine* their own oppression and poverty in terms of larger social forces. It was a *liberating* experience! It was the first time that many Native peoples began to appreciate that the source of their personal, everyday difficulties was not their individual "character", nor was it their culture. They began to see their oppression as something that was rooted in an economic order that had systematically excluded them from the mainstream of the developing Canadian nation.

Although perhaps not by design, Jim Brady had created the essence of what have been called "study circles" in other quarters -- informal or semi-formal gatherings of small groups of people in which lively discussion and debate over relevant issues and resolutions to problems of concern to the participants takes place.

It was not the cabin--nor even Jim Brady's personality for that matter--which was the essence of what transpired in that humble Metis domicile in LaRonge; it was the process and content of what actually took place. Rather than talking about the weather, sports scores, or bingos, and rather than exchanging gossip, Native people were talking seriously about their problems as a group. They were also talking about practical, collective means to solve their problems. And they really got "into it," to use a contemporary phrase.

Most people are fascinated by the study of their "roots", and they love to contribute to serious discussions dealing with major issues affecting them. If the experience of the school room had spoiled the idea of study, the dialogue at Brady's cabin pumped new blood into it.

Jim Brady is no longer alive, but the problems he and Malcolm Norris were concerned with, and the lively discourse which he encouraged, remain. Indeed, as the Metis writer, Maria Campbell, in her elequent autobiography, Halfbreed, *reminisces* of a meeting addressed by Brady that she attended as a teenager.

Jim said almost word for word what I have heard our leaders discuss today: the poverty, the death of trapping as our livelihood, the education of our children, the loss of land, and the attitude of governments towards our plight. He talked about a strong united voice that would demand justice for our people - an organization that government couldn't ignore. He said many people were poor, not just us, and maybe someday we could put all our differences aside and walk together and build a better country for all our children* (p. 73)

The contemporary 'leaders' Maria Campbell was referring to are surely the elected representatives and officers of the Association of Metis and Non-Status Indians of Saskatchewan (A.M.N.S.I.S.). Originating in 1965 when it was called the Metis Society of Saskatchewan, AMNSIS is one of those Canadian Native organizations which, as Joe Sawchuk has written, is aimed at "...the social and political advancement of the Indian, Inuit and Metis peoples."* With other Native organizations

* Maria Campbell, Halfbreed, Toronto: McClelland and Stewart, 1973.

* Joe Sawchuk, Metis of Manitoba: Reformulation of An Ethnic Identity, Winnipeg: Peter Martin Associates, 1978

in Canada, A.M.N.S.I.S. has been responsible for encouraging what Sawchuk calls a "...significant rise in ethnic consciousness...(as a result of) ...deliberate policy and sometimes simply the by-product of other political activities" (p. IX).

A LEAD ROLE FOR THE LECs...

As part of its mandate, AMNSIS has elaborated a developmental and administrative structure in the Adult Education field in the south of the province (below the D.N.S. line). The framework is organized in a decentralized fashion in order to respond to local and regional needs and interests. Area Education Committees (AECs) are included in each AMNSIS region, and Local Education Committees (LECs) have been set up with most regions.

At present, the Area Education Committees are primarily concerned with the planning of the N.S.I.M. program and other programs which are chiefly concerned with job-related training. To date, only a limited number of active Local Education Committees have been established and, with few exceptions, there appears to be a lack of definition of function and purpose by these committees. Consequently, even those LECs that have been established, tend to do little more than respond to course requests by AEC Co-ordinators or Community College staff.

Despite the relative lack of activity in the LECs, there are obviously many useful functions the committees could take on. Education, after all, has many facets.

The decentralized, developmental framework in the Native Adult Education field was created, in part, to facilitate "grass roots" involvement by Native Peoples in Saskatchewan. It is possible, however, that the actual workings of the system have become locked into current government funding programs centred on occupational training. The need for expanded training for Native adults is obvious and it is urgent. Yet Adult Education might well become too narrowly defined. Another way of putting this is to suggest, in a phrase, that Native participation in Adult Education is becoming "all formal training and no informal education." People need food for thought as well as sustenance, however.

What we are suggesting is that the LECs in the South and AMNSIS locals in the North could play a lead role in activating "Study Circles" as a means of ensuring that a healthy diet of food for thought is consumed at the local level.

So, in more detail, what is a study circle?

STUDY CIRCLES: THE CONCEPT DEFINED

Quite simply, a study circle is what you make it. Generally speaking, study circles are usually small gatherings of local people meeting regularly to discuss issues of relevance or interest to them. To stimulate dialogue, reading materials are often circulated to members in advance. Often, guest speakers are invited, or formal debates held. Study circle groups often set up workshops; some arrange tours of historical sites or museums that are of interest to them, taking advantage of group travel rates. The sky is the only limit (although the flight fuel is usually tempered by financial constraints).

If you set up a study circle, it would make sense for you to use it to explore Metis and Non-Status Indian history and culture. You might also want to discuss contemporary issues such as aboriginal rights, or social problems, such as child neglect, alcoholism, single-parenthood, or adjustment to the urban environment.

You may want to use your study circle group to take an activist role in local issues, such as encouraging local schools to adopt more Native Studies in their curriculum, or educate local people on destructive racial attitudes. You may want to seek funds for particular projects in response to local needs. You may want to commission a study of local Native history.

If you do set up a study circle, whatever your group decides to do in its sessions, there are many resources you could tap. The Gabriel Dumont Institute of Native Studies and Applied Research is an important resource. The Institute can provide you with lecturers, advisors and library materials. The recently-hired faculty of Native Studies at the University of Saskatchewan is another resource. Professor Tony Lussier, the chairman of the Native Studies program, has indicated his support for the idea of study circles. He has a particular interest in establishing a provincial Metis Historical Society, or helping local groups set up their own local historical societies.

IN SUMMARY...

Our proposal is simply an idea thrown out to you for your consideration. The basic premise is that LECs could play a lead role in encouraging or developing voluntary, self-study groups (or "study circles") aimed at creating a grass-roots', informal, Adult Education system alongside and separate from the formal programs. Such study groups, we would hope, could recreate, right across Saskatchewan, the lively dialogue about Native historical and current affairs that once made Jim Brady's humble abode in LaRonge such a fascinating "school."

SO! WHAT CAN YOU DO?

At the next meeting of your LEC or your local, you might put the study circle idea on your agenda. Take the initiative yourself. If you don't, it's quite possible no one else will either.

If the committee likes the idea, it might be a good idea to select an individual to organize the study group.

The next step is to advertise the idea--make some posters and place them in strategic locations and give public service announcements, to the local press and media--inviting participants to an initial meeting. Then just let it happen.

If you want some help with setting it up, call either Tim Pynch or Rick Thatcher at the Gabriel Dumont Institute (522-5691).

If you do decide to set up a study circle, we'd like you to drop us a line and let us know. We're pretty keen on the idea and we'd like to know how many actually, get off the ground.

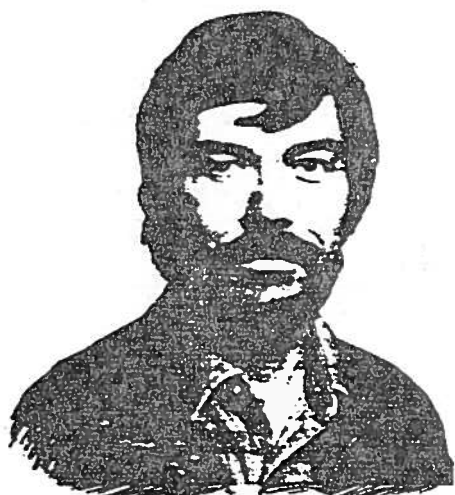
GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH

THE METIS SOCIAL HISTORY

LECTURE TOUR

FEATURING RON BOURGEAULT AND MURRAY DOBBIN

BACKGROUND INFORMATION



Ron Bourgeault



Murray Dobbins

PREPARED BY

THE COMMUNITY/ADULT EDUCATION UNIT

SEPTEMBER 1982

THE METIS SOCIAL HISTORY LECTURE TOUR: BACKGROUND INFORMATION

Your community has been selected by the Gabriel Dumont Institute as one of the ten locations for the presentation of a lecture tour on Metis social history. The lecturers will be delivered by Ron Bourgeault and Murray Dobbin, two prominent historians who are experts in different periods of Metis history. Both speakers will be in attendance in your community on the same date and will be lecturing in a hall, classroom or other such facility, booked in advance by a representative of your Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Local.

The tour, which will take place in the last two weeks of October, has been organized by the Community/Adult Education branch of the Dumont Institute. Planning and linkages with members of AMNSIS locals is the responsibility of Richard Thatcher, who may be contacted in writing through the Institute or by telephone at 522-5691 (Local 25).

We would anticipate that you might ask some additional questions about the tour, so we thought we'd set up this "backgrounder" in a question-and-answer format.

WHAT IS THE PURPOSE OF THE LECTURE TOUR?

The purpose of the lecture tour is to promote a popular appreciation amongst Native Peoples of the social forces, economic realities and political struggles which have shaped Metis culture and have determined the relations between Metis people and Canadian society. The lectures will expose Native Peoples in your community to the product of the rigorous research labours of two men who have clearly demonstrated their commitment to the goal of advancing the interests of Metis people. That "exposure" is sure to provoke and stimulate dialogue amongst Native people about their own socio-economic "roots."

In organizing the tour, the Community/Adult Education branch of the Institute is merely responding to various expressions of interest and requests from Native people throughout the province. We are very enthusiastic about the tour and hope that your local is able to get as many people as possible from your area to attend. We only wish that we were able to substantially increase the number of locations to be visited by the speakers. Unfortunately, our resources are limited at this time, however. We tried to select communities in such a way that Northerners and Southerners would have an equal chance to attend. For those many communities left out we will try to make a video-tape or audio-tape recording of the tour available on request.

WHAT CAN YOU TELL US ABOUT THE SPEAKERS?

Ron Bourgeault has been employed as a researcher for AMNSIS for six years, and is a recognized authority in the area of early Metis history, especially the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1869-70. He began his work with AMNSIS as a researcher with the Aboriginal Rights program. Ron has presented papers to "The Metis in North America Conference" in 1981, and to the "Fur Trade Conference" in Minnesota in 1980. He has written articles for "New Breed" and other publications.

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies at the university level. He has spent the last ten years writing on Northern issues and Native social and political movements. In 1981, his book, The One-And-A-Half Men, the story of Jim Brady and Malcolm Norris, Metis patriots of the 20th century, was published. The book is a major work which, through massive primary research, outlines the struggles of Indian and Metis organizations in Alberta and Saskatchewan as seen through the eyes of two key leaders.

WHAT, SPECIFICALLY, WILL THE LECTURES BE ABOUT?

The talks will focus on the growth and decline of the Metis Nation, the two "rebellions" and the Metis struggles of the 20th century right up to the present day. As Maria Campbell has said, "You cannot know where you are going unless you know where you are coming from. History is the story of peoples' struggles for a better world. It is a living thing." Through these talks and discussions afterwards, the Dumont Institute hopes to bring Metis history to Metis people and to show how important that history is to the progress of Metis communities today.

WHO WILL BE PAYING FOR THE TOUR?

The Dumont Institute and AMNSIS will be paying the speakers and also taking care of the costs of their accommodations, meals and transportation. The Institute will also be producing a poster that will be sent to you. At your end, the costs of booking a hall or other facility will be up to your local if you do not have access to a free facility. Any other costs (such as coffee) that may be incurred will be the responsibility of your local. It is anticipated, however, that these latter costs will be a minimal.

WHEN WILL THE LECTURES BE PRESENTED IN OUR COMMUNITY?

The following dates have been selected for the delivery of the lectures:

<u>Place</u>	<u>Time</u>
* Fort Qu'Appelle/Lebret	Wednesday, October 13, 1982
* Regina	Thursday, October 14
* Yorkton	Sunday, October 17
* Melfort	Monday, October 18
* Cumberland House	Tuesday, October 19
* Prince Albert	Wednesday, October 20
* LaRonge	Thursday, October 21
* Pine House	Friday, October 22
* Isle-a-la-Crosse	Sunday, October 24
* Green Lake/Meadow Lake	Monday, October 25
* Lloydminster	Thursday, October 28

IF I AM A LOCAL "RESOURCE PERSON" FOR THE TOUR, WHAT MIGHT I DO TO PROMOTE THE LECTURES IN MY COMMUNITY? WHAT ARRANGEMENTS SHOULD I MAKE TO ACCOMMODATE THE SPEAKERS?

We have asked our local contact people to do the following things:

- 1) book a hall or other appropriate facility large enough to seat the numbers of people you would expect to attend
- 2) book sleeping accommodations for the speakers (hotel, motel, or, if necessary, billeting arrangements)
- 3) advertise the tour by inviting people to attend through
 - a) meetings announcements in schools, clubs, etc.
 - b) public service announcements or, if possible, paid advertising, in both print media (newsletters, or newspapers serving your area) and electronic media (radio or T.V.)
 - c) distributing a poster furnished by the Institute in key public locations frequented by Native People.

If the hall you have booked is large and you expect a very large turnout, you might see to it that a "P.A." system is set up. If it is possible, you might also arrange for child care arrangements and the serving of coffee.

NOTE: If you are interested in the promotion of Native Studies in your local schools, you might arrange to have local teachers meet with Ron and Murray for the purpose of dialogue and information-dissemination.

IS THIS LECTURE TOUR SIMPLY A 'ONE-SHOT' AFFAIR OR DOES THE DUMONT INSTITUTE PLAN SIMILAR PROGRAMS IN THE FUTURE?

Actually, the Institute will be conducting a follow-up evaluation of the tour in order to find out just how much interest there is in similar types of activities. We actually see this venture as only the first of a number of tours of this type, designed to revitalize and encourage an appreciation of the cultural heritage of the Metis community in Saskatchewan.

As you will be aware, through AMNSIS and Dumont, Local Education Committees have been established in the seven southern areas of the province. It has been hoped that these LECs could assume a lead role in promoting Native Studies at the community level. As one means of encouraging Native studies, we have asked Ron and Murray to present an idea to the LECs and AMNSIS locals in the North -- the development of "Study Circles", established as informal but regular meetings of Native people. It's only an idea (see attached), but we thought it might be a useful mechanism for encouraging more active interest in Native culture and current affairs. We thought the lecture tour might "seed" the idea, while interested members of your local would actually organize study groups.

The local study circle seems to us like an obvious way of organizing not only future lecture tours, but a variety of other events of historical, cultural and current interest.

OUTLINE OF PRECONFEDERATION
METIS HISTORY

"Colonizers do not exploit resources; they exploit men"

Sekou Toure, a great African Anti-Colonial leader

"Our hypothesis is that racial exploitation and race prejudice developed among Europeans with the rise of capitalism, and that because of the worldwide ramifications of capitalism, all racial antagonisms can be traced back to the policies and attitudes of the leading capitalist people, the white people of Europe and North America."*

- Oliver C. Cox.

*taken from "The Political Economy of Race and Class in South Africa" by Bernard Magubane.

- I. The beginning of the Fur Trade: Late 1600's until 1760's.
 - A. What was really the Fur Trade and why did it occur.
 1. Mercantile Capitalism (Fur Trade) - What was this European Economic System in the Fur Trade and elsewhere in the World. Why were the Europeans after the Fur.
 2. The Europeans themselves - What were the differences (classes) between the Europeans around the different fur trade posts. Example, Officers(Managers) and Servants (Labourers).
 - B. Why and how was the Indian population used as a source of labour.
 1. What was Indian society like at the beginning of the Fur Trade.- A Classless Society. And how did Indian society change after the beginning of the Fur Trade.
 2. The economic conquering of Indian labour by the European. The necessity of the exploitation of Indian labour.
 3. What is the class position of Indian labour after economic

3. Further development of divisions within Indian labour. Homeguard Indians and Upland Trappers (Indian Trappers). The first indications of Metis or Half breed as separate from Indian.
 4. The emergence of the Metis or Half breed when the Fur Trade needs a source of wage labour.- the European needs a source of labour separate from Indian labour.
 5. The creation of Racism against Native (Indian and Halfbreed labour)
- C. The conquering of Scotland and Quebec by the English.
1. The use and exploitation of the Scots and French by the English in the Fur Trade.
 2. Class differences between English, Scot and French in the Fur Trade. The creation of Racism within the European.

III. The Age of British Colonialism, 1821 - 1870.

- A. The merger of North West Company with the Hudson's Bay Company in 1821. What were the reasons and interests behind this merger.
- B. The formalization of British Colonialism and Imperialism upon the Native population.
1. The Red River (Assiniboia) and Ruperts Land (Fur Trade territory) becomes a formal British Colony under Hudson's Bay Company rule. The Hudson's Bay Company becomes a "State" that rules over and exploits the Native population.
 2. The creation of a "Colonial State Apparatus" under the Hudson's Bay Company that rules over the Native population. The Council of Ruperts Land and Council of Assiniboia - **who and which "class" sits on these councils and whose interests are being satisfied.** The role of the Church as agent of Colonialism.
- C. The formation of a Class structure within the Red River and Ruperts Land under British Colonialism.
1. 1821 - 1840's - the emergence of a Native (Metis) middle class and working class. The further development of the labour market and labour pool in the Red River which gives

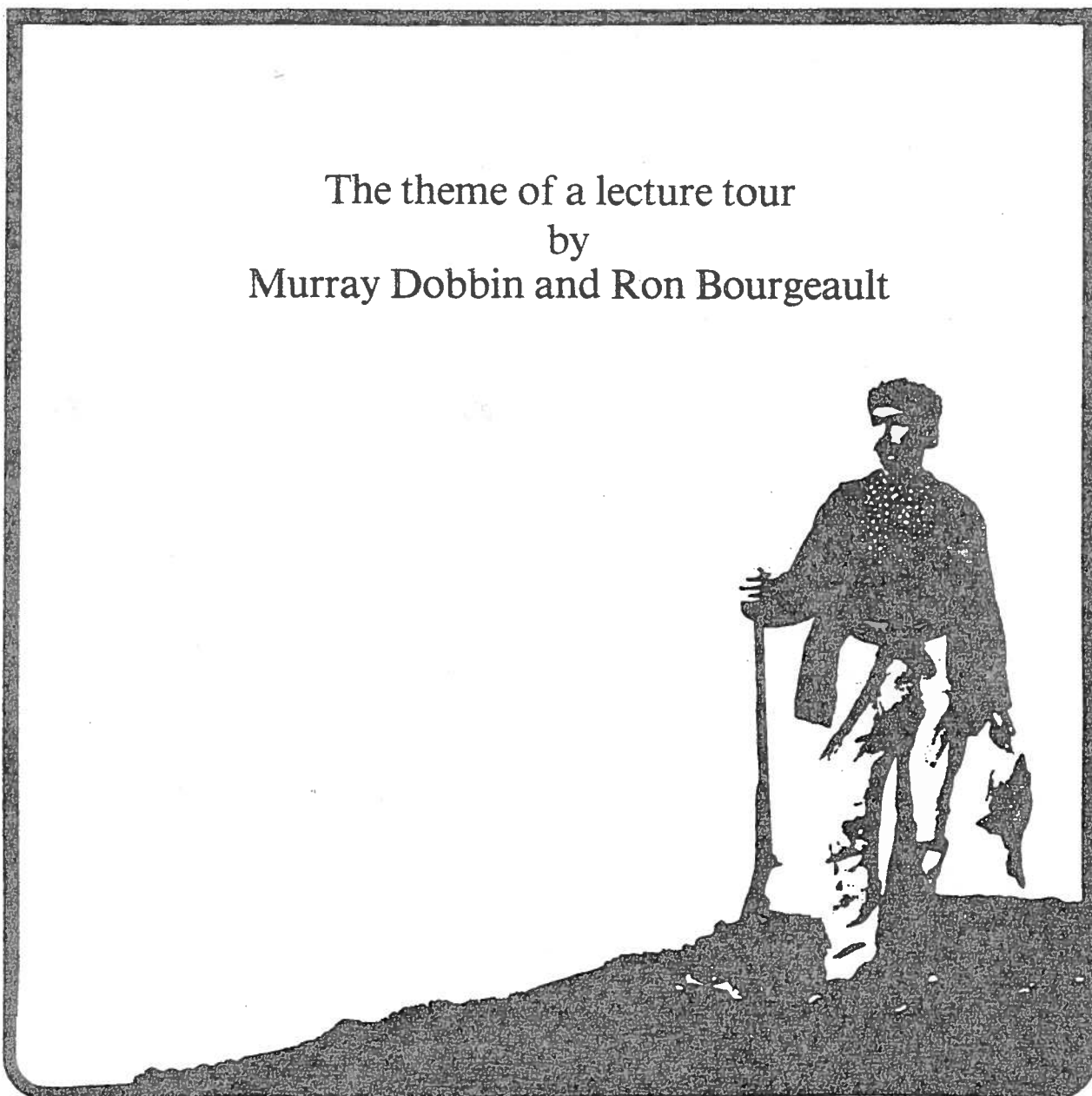
LECTURE TOUR SCHEDULE

<u>Location</u>	<u>Contact Person</u>	<u>Phone</u>	<u>Address to Contact</u>
Fort Qu'Appelle (Lebret)	Paul Tourand (Local Pres.)	332-4598	Kapache Centre
Regina (Riel Cresaultis)	Barry McKay (AEC Co-ordinator)	527-0193	2nd Floor Brent Bldg.
Yorkton (Metis Hall, 73 Argyle)	Gale Pelletier (AEC Co-ordinator)	782-0122	37 Tupper Avenue Yorkton, Sask.
Melfort (Orange Hall)	Robert Harris	865-2019 865-2098	R.R. #1, 3-25 Hudson Bay, Sask.
Cumberland House (Charlebois School)	Joe Fiddler	888-2163	P.O. Box 258 Cumberland House
Prince Albert (Friendship Centre)	Roberta Kelly (Area Director)	764-9532	AMNSIS Office
LaRonge (Neganuk Centre)	Earl Cook (NORTEP teacher)	425-3099 425-2614	NORTEP
Pine House (LCA Hall)	Marie Synes Grehan George Smith		
Ile-a-la-Crosse (LCA Hall)	Vital Morin	833-2021	P.O. Box 141 Ile-a-la-Crosse
Meadow Lake (Friendship Centre)	Edward King Bob LaRoque	833-2021	AMNSIS Office (Multi Purpose Centre Friendship Centre
Lloydminster (Metis Hall)	Dave Ross (Local Pres.)	825-6630	5009 48th Ave. Lloydminster

<u>Place</u>	<u>Date</u>	<u>Time</u>
✓ Fort Qu'Appelle/Lebret	Wednesday October 13/82	7:30 p.m.
✓ Regina	Thursday October 14/82	7:00 p.m.
Yorkton	Sunday October 17/82	7:00 p.m.
Melfort	Monday October 18/82	7:00 p.m.
Cumberland House	Tuesday October 19/82	7:00 p.m.
Prince Albert	Wednesday October 20/82	
LaRonge	Thursday, October 21/82	7:00 p.m.
Pine House	Friday, October 22	2:00 p.m.
Ile-a-la-Crosse	Sunday October 24/82	1:00 p.m.
Green Lake/Meadow Lake	Monday, October 25/82	7:00 p.m.
Lloydminster	Thursday October 28/82	7:00 p.m.

AN INTRODUCTION TO METIS SOCIAL HISTORY

The theme of a lecture tour
by
Murray Dobbin and Ron Bourgeault



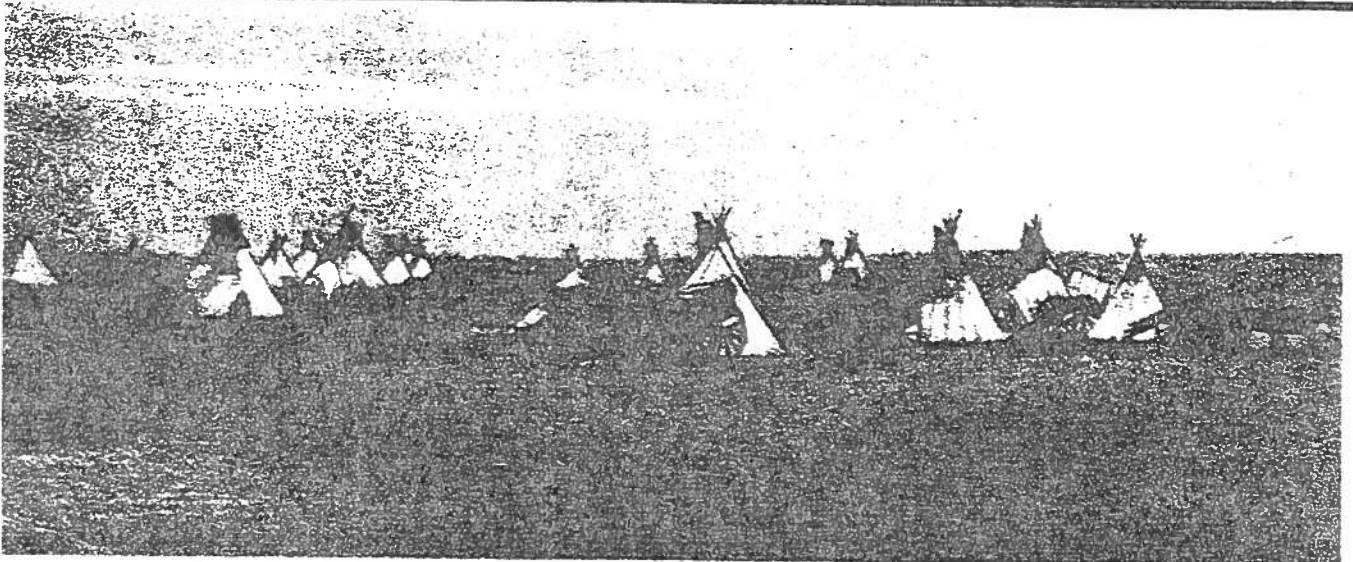
GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

"You cannot know where you are going unless you know where you've come from." - Maria Campbell

There is no human group, Native or White that can successfully plan their futures or deal with present community problems without knowing their history. The communities we live in today are the result of many factors, including decisions that may have been made twenty, fifty, or even a hundred years ago. These decisions were not accidents and they were not simply the result of the actions of specific individuals. Ever since men and women lived in bands or tribes they have been affected by social and economics systems which operate whether or not individuals want them to. Some of these systems - like the fur trade - are world wide systems, affecting millions of people. They are

tremendously powerful - far more powerful than even the most powerful leader in history.

There is a lesson to be learned from our recognition of the influence of these larger systems on our lives. If we look for solutions to problems by looking just at the people who carry out decisions (such as a government employee), we will fail to find solutions. And if we try to solve our individual problems by ourselves (as if they were just personal problems), we will all fail. History shows that human progress (better living conditions, better health, education, etc.) comes when people act together, facing the 'systems' or 'institutions' which create the problems in the first place.



Native Peoples have been colonized in Canada and part of what this 'colonization' has meant is that their language, culture and history has been deliberately distorted to make it look as though Native people are responsible for their own problems. If we take a closer look at Native history, however, we find a very different story - a story of huge empires built out of Europe. Those empires have forced Native people everywhere to take part in them.

The fur trade in Canada - which began almost 400 years ago - is a good example. Slavery in Africa, the destruction of Indian civilization in South America, the British take-over of India - all of these developments were part of a system called 'colonialism'. And in every example, wealth from all over the world poured into Europe.

The people producing this wealth - black slaves from Africa, Indians in North America - got almost nothing for their

work. For example, when the word 'trade' is used to describe the fur business with the Indians and Metis, we could just as easily use the word 'robbery'. The fur traders got up to twenty times as much money for a beaver hide as they paid the Indian. And when an Indian bought a gun or an axe from the trader he had to pay four or five times as much as a White man.

The Aboriginal peoples of the world did not have any choice about creating wealth for the Europeans: they were forced to work. In Canada the Indian people became dependant on European goods - guns, gunpowder, iron axes, knives, and kettles - that they could not make themselves. Over time, they became so dependent on European goods that they could not survive without them. Having lost the knowledge of how to live with their own technology, the Indians faced starvation unless they brought fur to the trader.

In the fur 'trade' Indians and Metis (or 'Half Breeds') had different jobs. Indians were only allowed to trap fur - because if they didn't trap, there would have been no fur (they were the ones who were the experts) and no profit for the Europeans. The Metis and Half Breeds would trap if they wanted to but it was the hardest work - and the traders allowed the Metis to do other work: they were the go-betweens (middlemen) between the White trader and the Indian trapper. They worked for the Hudson's Bay Company - and they paid less for goods than the Indians were charged.



But this doesn't mean that they had an easy time of it; they were also extremely exploited. The Metis had to work for the Company and buy their goods from the Company because there was no one else to work or buy from. So the Company paid whatever it wanted for the work the Metis did - usually just enough for the worker to survive.

The whole fur business system was like a pyramid. There was a handful of 'bigshots' at the top (living in England) making all the major decisions; below them there were a lot of minor 'bigshots' (also Whitemen) running the business in Canada. Below the businessmen there were workers (both White and Metis and Half Breed); and under them, and at the bottom (because they were the most exploited of all), the Indians. All these people were individuals, but the work they did was determined by the system (no Indian ever had the choice between trapping and being a manager). The system permitted the Metis to work at better jobs than the Indian because this was profitable - not because the bigshot liked the Metis any better.

So, the exploitation of Native People wasn't a matter of nasty White men - it was a system (called "mercantilism" or "colonialism", or both). Sure, there were cruel men but there were kind men, too. It didn't matter much because they all had to play by the rules of the fur trade system. At a personal level, a White traders often married Indian women and usually treated their wives well - except that they often went back to England or Scotland, leaving their wives behind because they had agreed to work for the Company for a certain number of years.

While all Indians had to trap fur, not all Metis were equal in their work. The Metis sons and daughters of White workers became poorly paid workers; the sons and daughters of the White managers often got an education and became junior managers with much higher pay and better living conditions. So, while all Metis recognized that they had much in common (all were exploited, and the Metis could not get the best jobs because those jobs were reserved for the Whites), some Metis were actually exploiting other Metis. For example, there were, later on, Metis businessmen who paid Metis workers just as poorly as the Company paid them.

The Metis and Half Breed people were involved in two great struggles with the Canadian government - one in 1869 - 70 at Red River (in Manitoba) and one in 1885 on the South Saskatchewan River (Batoche). The first struggle was for both political and economic rights. The Canadian government was planning to take over the Western territories by simply buying them from the Hudson's Bay Company - without any consideration for the Metis pioneers.

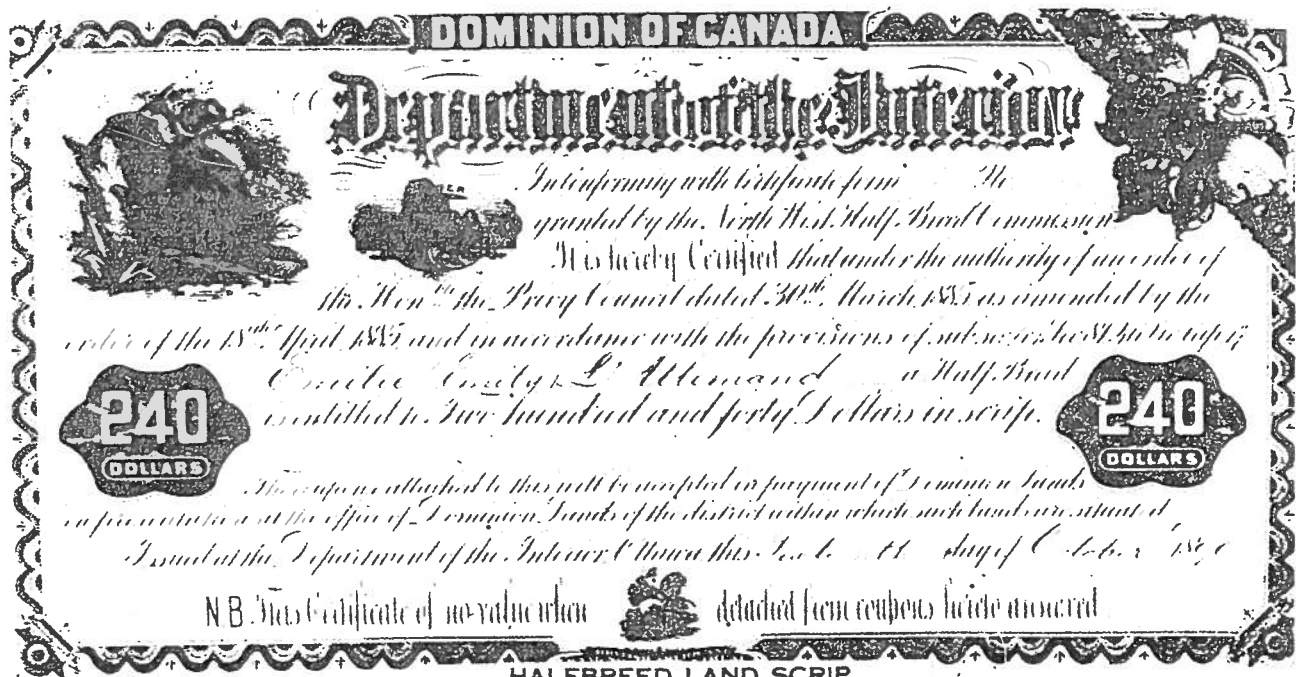
The Metis struggle led to the formation of Manitoba - at that time a Metis province. The struggle in 1885 was mostly an economic one - the Metis and Half Breeds demanded recognition of their land rights and took up arms when the Canadian government refused to recognize them. Both struggles were similar to those going on around the world for human rights - and Louis Riel and Gabriel Dumont were popular leaders in the same anti-colonial tradition as leaders of people in many other countries.

The Metis lost their two great struggles - not because of lack of courage or ability or knowledge of their enemy but because the odds against them were overwhelming. Again, it has to do with huge economic and political 'systems'. When such systems change they usually

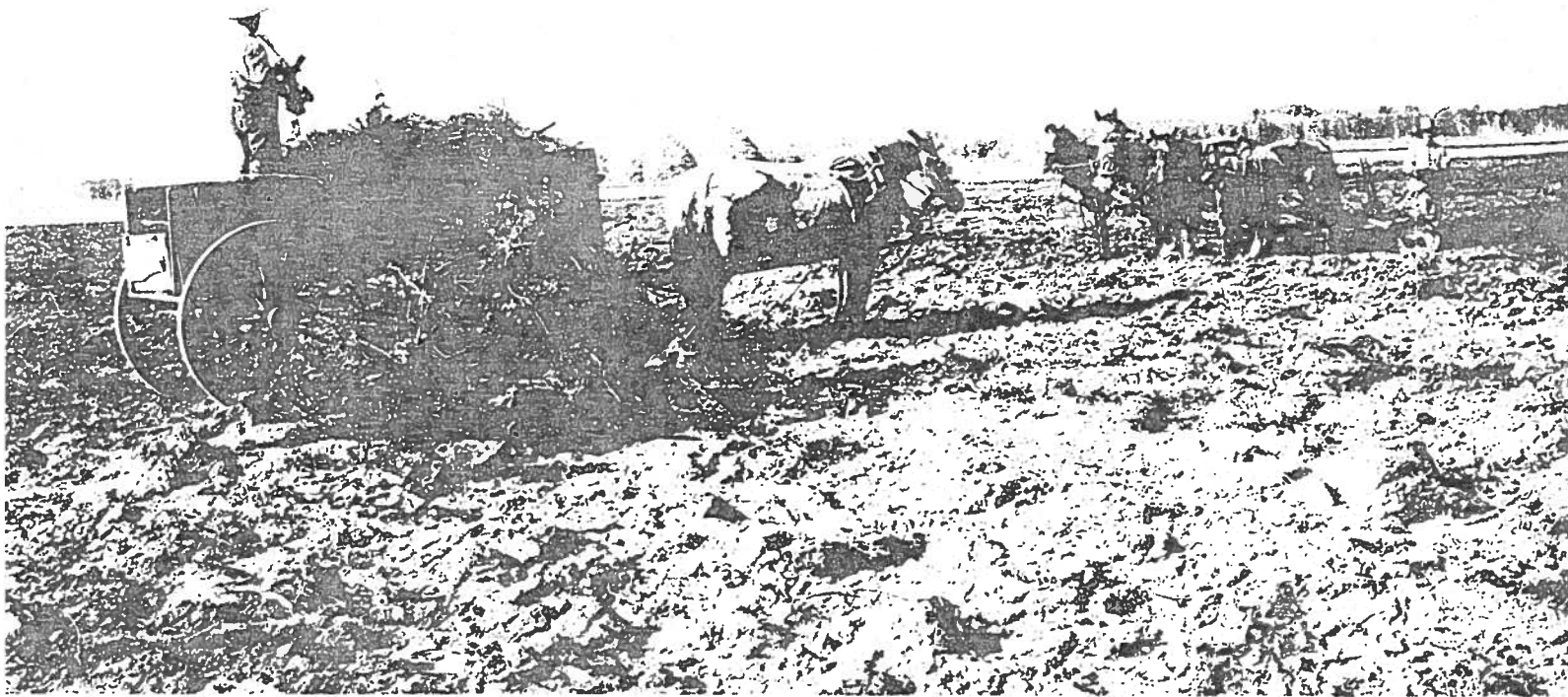
change quickly and throw millions of ordinary people into confusion and disorder. When the feudal system changed into the industrial system, millions of peasants in Europe (who had worked almost as slaves on land owned by rich landlords) suddenly were forced into the cities. In order to survive, they had to work almost as slaves - sixteen hours a day, in factories. When these great systems change, ordinary people have no choice about taking part; they either go along with the changes or face starvation.

The two Metis struggles were very much a part of the huge changes taking place when an old system (the fur trade) changed over to a new system (the industrial system - commercial agriculture). Other people - a small number of extremely wealthy and powerful individuals who controlled business and government - decided that the system would be changed. Ordinary poor and working people - Native and White - had no say in these decisions. But their lives were far more affected than the lives of those making the decisions, for it was the work of the ordinary people that would change. The rich still got rich from the work of ordinary people - whether they were trappers or factory workers or farmers. After the last Metis struggle in 1885, things changed rapidly in the Canadian West. The fur trade almost disappeared (except in the North) and the Metis 'nation' of the plains quickly fell apart.

That nation had grown up as part of the fur trade - it was Metis activity in the fur trade which united the Metis people. When the fur trade was replaced by commercial farming, that unity was destroyed. Those Metis who had received an education or were experienced workers integrated into the new system; those with less experience were racially abused and exploited and forced into the sidelines (like the road allowance people in the South). Those Metis who did receive 'scrip' (a certificate from the government which could be used to get land) were either defrauded of it or forced by poverty to sell it cheaply. As a result thousands of Metis lived lives of poverty, living partly off the land and partly from poorly paid, occasional jobs (such as harvesting farmers' crops). When those Metis with education and experience as wage workers integrated into the new system they left their poorer Metis cousins without leaders. It was these educated and experienced people who had provided the Metis with leadership during the struggles of 1869 - 70 and 1885. Without this educated class of Metis to lead them, the large majority of Metis people had no political voice for almost fifty years. It was not until the 1930's, two generations after the battle of Batoche, that the Metis people once again began to unite and organize, to defend their interests and rights. In the 1930's, White workers and farmers were engaged in tremendous fights against big corporations and



HALFBREED LAND SCRIP



governments: it was the time of the Great Depression and millions were suffering from poverty and unemployment. The Metis, who had been suffering before the depression, were the worst off of any people in Canada. It was these terrible conditions which led to the formation of the Metis Association of Alberta and the Saskatchewan Metis Society.

The Alberta organization was officially formed in 1932 and fought a ten year battle with the provincial government to establish settlement areas which would be for the exclusive use of the Metis people. In Saskatchewan, the Metis Society fought a similar battle, but they were demanding land from the federal government, land they rightfully claimed as owed to them as a result of past promises.

The Alberta Metis won a partial victory: they got ten large areas of land for settlement, but they got very little money to help them establish farms or timber industries. Most remained very poor even though conditions did improve. In Saskatchewan, internal divisions and government interference in the Metis Society resulted in the failure of the Metis to get land from the federal government (a few small farms - at Green Lake, Lebret, Mortlach, etc.), were set up by the province in the 1940's).

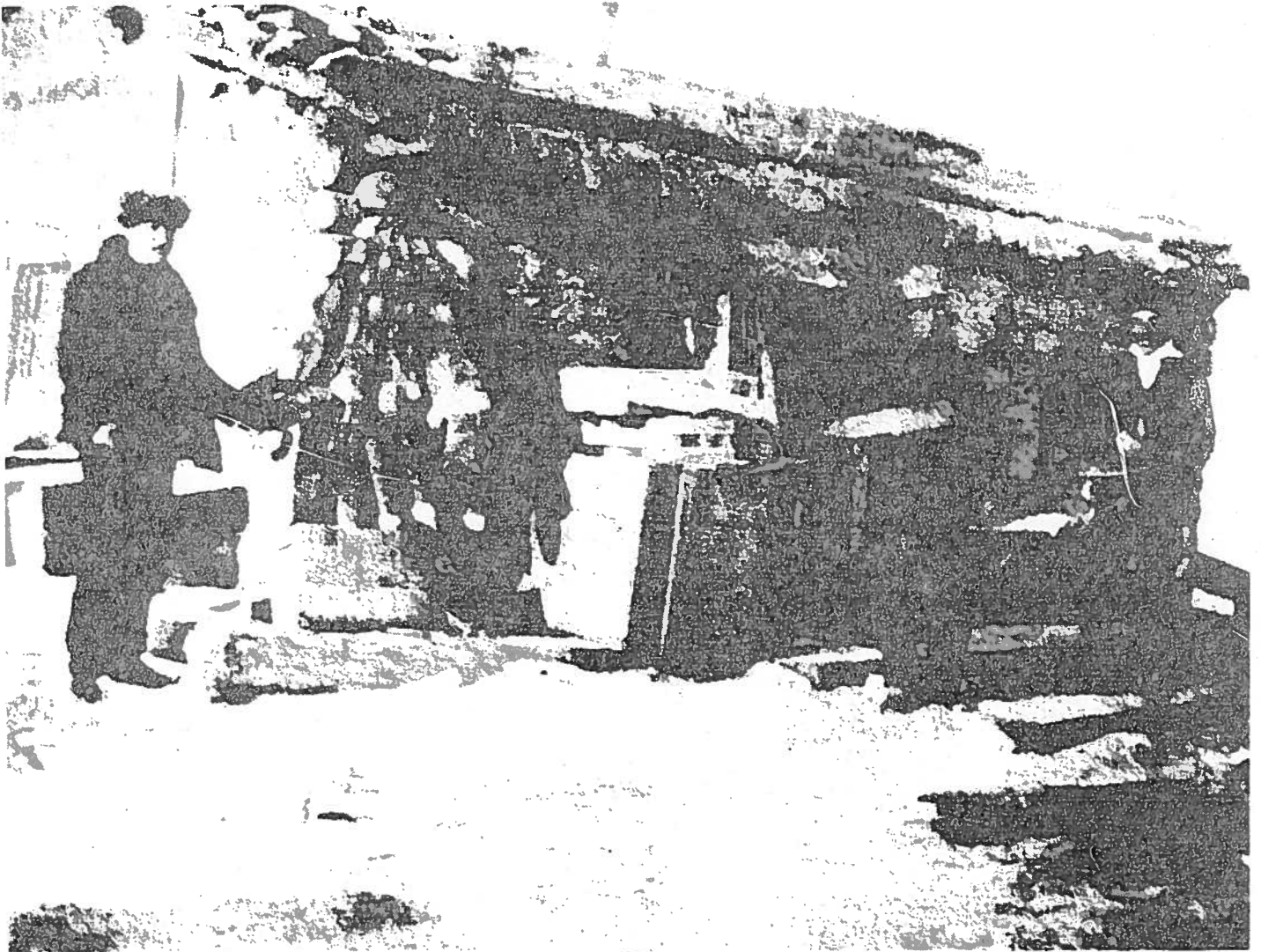
One of the major problems the Metis people faced was the lack of experienced leadership. Most educated Metis were getting along all right and didn't want to have anything to do with the poorer Metis. But in Alberta many of those better-off and educated Metis united with the poorer Metis and helped lead their struggle with the government. This was the first time in almost fifty years that Metis nationalism united all classes of Metis. In Saskatchewan, the Metis Society was also led by some educated Metis but many of them had ties to the Liberal Party and government and they used the Metis people. This caused divisions and disunity - and led to the collapse of the Saskatchewan Metis Society in 1943 - just six years after it formally organized in 1937.

After the war there was almost no sign of Metis organizations - they had fallen apart during the war (like many popular organizations in White society) and were unable to get going after the war ended in 1945. It was not until the early 1960's - fifteen years later - that Metis in northern Saskatchewan and later in southern Saskatchewan, began to organize. Two organizations were formed and they later joined together in 1967 to form the Metis Society of Saskatchewan. In Alberta, as well, in the early sixties, Metis people began building a new Metis Association.

In the late sixties and early seventies Metis and Non-Status people across the country followed the lead of Alberta and Saskatchewan and formed organizations. Two things stand out in the history of the Metis people in the twentieth century. One is that their development and living conditions, etc., were not the same everywhere on the prairies. For example, the Metis of southern Saskatchewan experienced a flood of European settlers as early as 1895. Within twenty years, the Metis had been forced off the land and were a small minority in a country which had belonged to them just a few years before. In northern Saskatchewan, however, Native people did not experience major changes until after the Second World War. In the North, the churches and the Hudson's Bay Company continued to run the lives of Native people as recently as thirty years ago. In both situations what happened to Native people depended on what the decision-makers in government and business decided. When resources were

needed by these companies and governments, Native people suffered as they were shoved aside so business could get at the valuable resources. In the South the resource was the land itself - used for growing wheat. Next, it was the forests and still later uranium and oil sands. Each time that a new resource was exploited, Native people (with no control over resources) suffered, one way or the other.

The other thing that stands out in modern Metis (and Indian) history is the fact that the political and economic struggles of the Native people have mostly been against governments. White workers and farmers fought many of their battles with big corporation - for better wages or better prices for their wheat. But the Metis didn't have jobs with big corporations and they didn't own very many farms. They were fighting for the right to have jobs and farms - and their fight ended up being with the government, because only the government could provide the land,



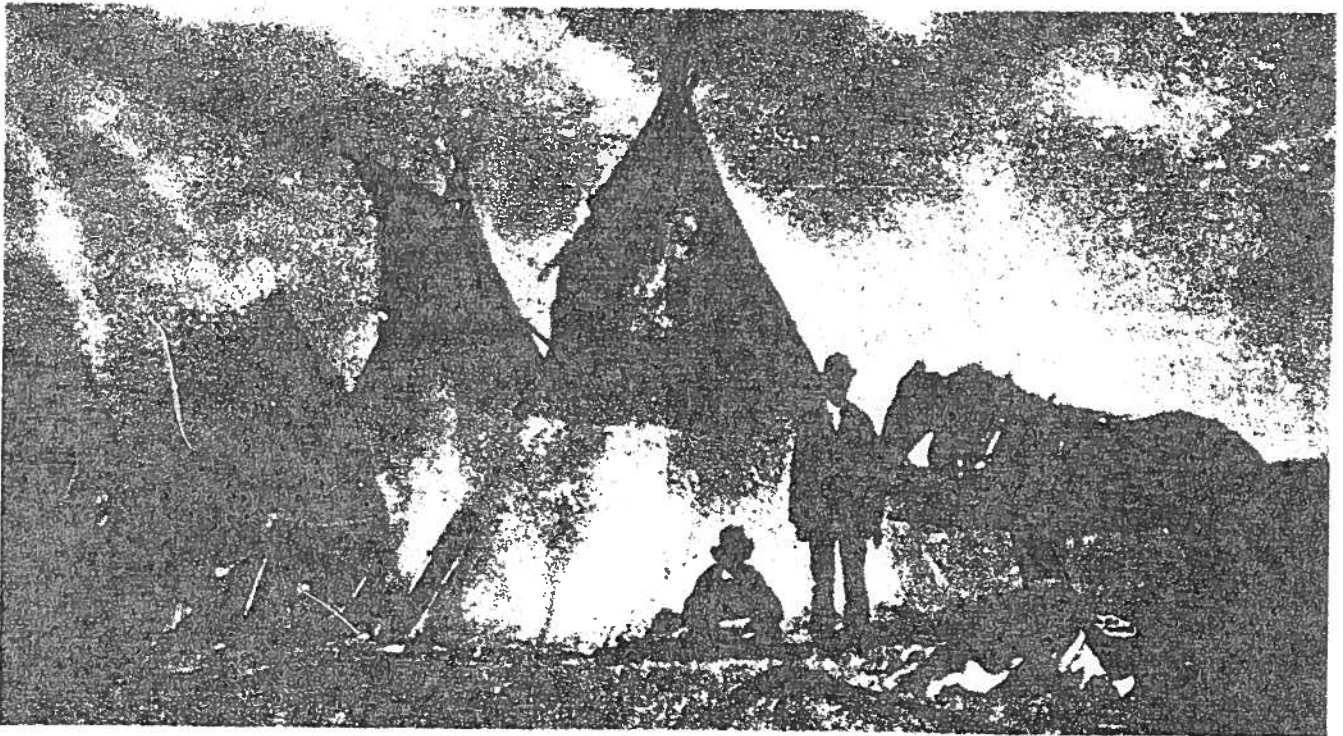
education, and health care that Metis people needed. Governments at first responded to Native requests and demands with a little more than contempt: terrible conditions were simply ignored until the Metis organized.

Then the government responded by policies of segregation - trying to isolate Metis in small concentrations so they could be dealt with cheaply. After the war things changed slowly - for the Metis organizations were dead. In the 1960's, Native people - Metis and Indian - demanded better treatment and some change resulted. In the early 1970's, for instance, the Saskatchewan government established the Department of Northern

Saskatchewan which was supposed to end colonialism in the North. But, while some people benefited, for most people things changed very little. It was still the big companies, making profits from the forests and uranium deposits, that got the most out of the North and out of the government.

Today the history of the Metis continues much as it has in the past - people struggling with the governments rather than directly with corporations, for decent living conditions, education, health care and democratic control over their own communities. As they say around the world where people fight for their rights, "The struggle continues".

prepared by
Murray Dobbin



GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH



JIM BRADY STUDY CIRCLES

AN IDEA
FOR THE LOCAL EDUCATION
COMMITTEES OF AMNSIS



SUGGESTED BY
THE COMMUNITY/ADULT EDUCATION UNIT
OCTOBER, 1982

JIM BRADY STUDY CIRCLES

AN IDEA

1. INTRODUCTION

The recently formed Community/Adult Education Program unit of the Gabriel Dumont Institute of Native Studies and Applied Research occasionally comes up with an idea that we think might be of interest to Native Peoples in Saskatchewan. The concept of voluntary "Study Circles" for Metis and Non-Status Indians, perhaps formed through the Local Education Committees, is one such idea. In the following few pages we'd like to share it with you.

We aren't trying to impose anything on you. We're just making some suggestions. You are free to do what you please with it, of course. But we kind of hope you might give it your serious consideration. If you take up the concept as your own, and give it some real substance, we think you might enjoy participating.

If you are now asking: WHAT IS A STUDY CIRCLE? If your curiosity has got the better of you, then why don't you READ ON!

SOME BACKGROUND

In 1956, Jim Brady, a long-time organizer of Metis people in the provinces of Alberta and Saskatchewan, built a small, frame cabin one hundred yards from the main street of LaRonge, Saskatchewan. As Murray Dobbin, author of a recently published book about Jim Brady and his "fellow-traveller", Malcolm Norris, writes of the cabin:*

Over the years, the plain, bare cabin became a celebrated centre in the native community. The cabin served the nomadic people of the area in many capacities. For the children, alienated by the standard 'Dick and Jane' fare of elementary school, it was a free school where Brady would hold forth on Metis and Indian history or anything else which might strike his or her fancy. Brady's library put the local school's to shame... (p. 196)

Brady's shack played a special role in the surrounding native community: as drop-in centre, temporary hostel or lending house, a place where no one was turned away (p.16)

Jim Brady was a scholarly man who believed that the tools of social, political, economic and cultural analysis were essential to the practical struggle to liberate Native Peoples from their colonial bonds. In LaRonge, Brady's cabin provided a natural learning environment; in it the bitterness of oppression and despair that had become the fate of so many, was transformed, if, for some, only temporarily, into hope for a better future for Native Peoples in Saskatchewan.

*See Murray Dobbin, The One-And-A-Half Men; New Star Books, Vancouver, 1981.

The exciting dialogue in Jim Brady's cabin encouraged participants to examine their own oppression and poverty in terms of larger social forces. It was a *liberating* experience! It was the first time that many Native peoples began to appreciate that the source of their personal, everyday difficulties was not their individual "character", nor was it their culture. They began to see their oppression as something that was rooted in an economic order that had systematically excluded them from the mainstream of the developing Canadian nation.

Although perhaps not by design, Jim Brady had created the essence of what have been called "study circles" in other quarters -- informal or semi-formal gatherings of small groups of people in which lively discussion and debate over relevant issues and resolutions to problems of concern to the participants takes place.

It was not the cabin--nor even Jim Brady's personality for that matter--which was the essence of what transpired in that humble Metis domicile in LaRonge; it was the process and content of what actually took place. Rather than talking about the weather, sports scores, or bingos, and rather than exchanging gossip, Native people were talking seriously about their problems as a group. They were also talking about practical, collective means to solve their problems. And they really got "into it," to use a contemporary phrase.

Most people are fascinated by the study of their "roots", and they love to contribute to serious discussions dealing with major issues affecting them. If the experience of the school room had spoiled the idea of study, the dialogue at Brady's cabin pumped new blood into it.

Jim Brady is no longer alive, but the problems he and Malcolm Norris were concerned with, and the lively discourse which he encouraged, remain. Indeed, as the Metis writer, Maria Campbell, in her elequent autobiography, Halfbreed, reminisces of a meeting addressed by Brady that she attended as a teenager.

Jim said almost word for word what I have heard our leaders discuss today: the poverty, the death of trapping as our livelihood, the education of our children, the loss of land, and the attitude of governments towards our plight. He talked about a strong united voice that would demand justice for our people - an organization that government couldn't ignore. He said many people were poor, not just us, and maybe someday we could put all our differences aside and walk together and build a better country for all our children* (p. 73)

The contemporary 'leaders' Maria Campbell was referring to are surely the elected representatives and officers of the Association of Metis and Non-Status Indians of Saskatchewan (A.M.N.S.I.S.). Originating in 1965 when it was called the Metis Society of Saskatchewan, AMNSIS is one of those Canadian Native organizations which, as Joe Sawchuk has written, is aimed at "...the social and political advancement of the Indian, Inuit and Metis peoples." With other Native organizations

* Maria Campbell, Halfbreed, Toronto: McClelland and Stewart, 1973.

* Joe Sawchuk, Metis of Manitoba: Reformulation of An Ethnic Identity, Winnipeg: Peter Martin Associates, 1978

in Canada, A.M.N.S.I.S. has been responsible for encouraging what Sawchuk calls a "...significant rise in ethnic consciousness...(as a result of) ...deliberate policy and sometimes simply the by-product of other political activities" (p. IX).

A LEAD ROLE FOR THE LECs...

As part of its mandate, AMNSIS has elaborated a developmental and administrative structure in the Adult Education field in the south of the province (below the D.N.S. line). The framework is organized in a decentralized fashion in order to respond to local and regional needs and interests. Area Education Committees (AECs) are included in each AMNSIS region, and Local Education Committees (LECs) have been set up with most regions.

At present, the Area Education Committees are primarily concerned with the planning of the N.S.I.M. program and other programs which are chiefly concerned with job-related training. To date, only a limited number of active Local Education Committees have been established and, with few exceptions, there appears to be a lack of definition of function and purpose by these committees. Consequently, even those LECs that have been established, tend to do little more than respond to course requests by AEC Co-ordinators or Community College staff.

Despite the relative lack of activity in the LECs, there are obviously many useful functions the committees could take on. Education, after all, has many facets.

The decentralized, developmental framework in the Native Adult Education field was created, in part, to facilitate "grass roots" involvement by Native Peoples in Saskatchewan. It is possible, however, that the actual workings of the system have become locked into current government funding programs centred on occupational training. The need for expanded training for Native adults is obvious and it is urgent. Yet Adult Education might well become too narrowly defined. Another way of putting this is to suggest, in a phrase, that Native participation in Adult Education is becoming "all formal training and no informal education." People need food for thought as well as sustenance, however.

What we are suggesting is that the LECs in the South and AMNSIS locals in the North could play a lead role in activating "Study Circles" as a means of ensuring that a healthy diet of food for thought is consumed at the local level.

So, in more detail, what is a study circle?

STUDY CIRCLES: THE CONCEPT DEFINED

Quite simply, a study circle is what you make it. Generally speaking, study circles are usually small gatherings of local people meeting regularly to discuss issues of relevance or interest to them. To stimulate dialogue, reading materials are often circulated to members in advance. Often, guest speakers are invited, or formal debates held. Study circle groups often set up workshops; some arrange tours of historical sites or museums that are of interest to them, taking advantage of group travel rates. The sky is the only limit (although the flight fuel is usually tempered by financial constraints).

If you set up a study circle, it would make sense for you to use it to explore Metis and Non-Status Indian history and culture. You might also want to discuss contemporary issues such as aboriginal rights, or social problems, such as child neglect, alcoholism, single-parenthood, or adjustment to the urban environment.

You may want to use your study circle group to take an activist role in local issues, such as encouraging local schools to adopt more Native Studies in their curriculum, or educate local people on destructive racial attitudes. You may want to seek funds for particular projects in response to local needs. You may want to commission a study of local Native history.

If you do set up a study circle, whatever your group decides to do in its sessions, there are many resources you could tap. The Gabriel Dumont Institute of Native Studies and Applied Research is an important resource. The Institute can provide you with lecturers, advisors and library materials. The recently-hired faculty of Native Studies at the University of Saskatchewan is another resource. Professor Tony Lussier, the chairman of the Native Studies program, has indicated his support for the idea of study circles. He has a particular interest in establishing a provincial Metis Historical Society, or helping local groups set up their own local historical societies.

IN SUMMARY...

Our proposal is simply an idea thrown out to you for your consideration. The basic premise is that LECs could play a lead role in encouraging or developing voluntary, self-study groups (or "study circles") aimed at creating a grass-roots', informal, Adult Education system alongside and separate from the formal programs. Such study groups, we would hope, could recreate, right across Saskatchewan, the lively dialogue about Native historical and current affairs that once made Jim Brady's humble abode in LaRonge such a fascinating "school."

SO! WHAT CAN YOU DO?

At the next meeting of your LEC or your local, you might put the study circle idea on your agenda. Take the initiative yourself. If you don't, it's quite possible no one else will either.

If the committee likes the idea, it might be a good idea to select an individual to organize the study group.

The next step is to advertise the idea--make some posters and place them in strategic locations and give public service announcements, to the local press and media--inviting participants to an initial meeting. Then just let it happen.

If you want some help with setting it up, call either Tim Pynch or Rick Thatcher at the Gabriel Dumont Institute (522-5691).

If you do decide to set up a study circle, we'd like you to drop us a line and let us know. We're pretty keen on the idea and we'd like to know how many actually, get off the ground.

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES &
APPLIED RESEARCH

THE METIS SOCIAL HISTORY

LECTURE TOUR

FEATURING RON BOURGEAULT AND MURRAY DOBBIN

BACKGROUND INFORMATION



Ron Bourgeault



Murray Dobbins

PREPARED BY
THE COMMUNITY/ADULT EDUCATION UNIT
SEPTEMBER 1982

THE METIS SOCIAL HISTORY LECTURE TOUR: BACKGROUND INFORMATION

Your community has been selected by the Gabriel Dumont Institute as one of the ten locations for the presentation of a lecture tour on Metis social history. The lecturers will be delivered by Ron Bourgeault and Murray Dobbin, two prominent historians who are experts in different periods of Metis history. Both speakers will be in attendance in your community on the same date and will be lecturing in a hall, classroom or other such facility, booked in advance by a representative of your Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Local.

The tour, which will take place in the last two weeks of October, has been organized by the Community/Adult Education branch of the Dumont Institute. Planning and linkages with members of AMNSIS locals is the responsibility of Richard Thatcher, who may be contacted in writing through the Institute or by telephone at 522-5691 (Local 25).

We would anticipate that you might ask some additional questions about the tour, so we thought we'd set up this "backgrounder" in a question-and-answer format.

WHAT IS THE PURPOSE OF THE LECTURE TOUR?

The purpose of the lecture tour is to promote a popular appreciation amongst Native Peoples of the social forces, economic realities and political struggles which have shaped Metis culture and have determined the relations between Metis people and Canadian society. The lectures will expose Native Peoples in your community to the product of the rigorous research labours of two men who have clearly demonstrated their commitment to the goal of advancing the interests of Metis people. That "exposure" is sure to provoke and stimulate dialogue amongst Native people about their own socio-economic "roots."

In organizing the tour, the Community/Adult Education branch of the Institute is merely responding to various expressions of interest and requests from Native people throughout the province. We are very enthusiastic about the tour and hope that your local is able to get as many people as possible from your area to attend. We only wish that we were able to substantially increase the number of locations to be visited by the speakers. Unfortunately, our resources are limited at this time, however. We tried to select communities in such a way that Northerners and Southerners would have an equal chance to attend. For those many communities left out we will try to make a video-tape or audio-tape recording of the tour available on request.

WHAT CAN YOU TELL US ABOUT THE SPEAKERS?

Ron Bourgeault has been employed as a researcher for AMNSIS for six years, and is a recognized authority in the area of early Metis history, especially the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1869-70. He began his work with AMNSIS as a researcher with the Aboriginal Rights program. Ron has presented papers to "The Metis in North America Conference" in 1981, and to the "Fur Trade Conference" in Minnesota in 1980. He has written articles for "New Breed" and other publications.

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies at the university level. He has spent the last ten years writing on Northern issues and Native social and political movements. In 1981, his book, The One-And-A-Half Men, the story of Jim Brady and Malcolm Norris, Metis patriots of the 20th century, was published. The book is a major work which, through massive primary research, outlines the struggles of Indian and Metis organizations in Alberta and Saskatchewan as seen through the eyes of two key leaders.

WHAT, SPECIFICALLY, WILL THE LECTURES BE ABOUT?

The talks will focus on the growth and decline of the Metis Nation, the two "rebellions" and the Metis struggles of the 20th century right up to the present day. As Maria Campbell has said, "You cannot know where you are going unless you know where you are coming from. History is the story of peoples' struggles for a better world. It is a living thing." Through these talks and discussions afterwards, the Dumont Institute hopes to bring Metis history to Metis people and to show how important that history is to the progress of Metis communities today.

WHO WILL BE PAYING FOR THE TOUR?

The Dumont Institute and AMNSIS will be paying the speakers and also taking care of the costs of their accommodations, meals and transportation. The Institute will also be producing a poster that will be sent to you. At your end, the costs of booking a hall or other facility will be up to your local if you do not have access to a free facility. Any other costs (such as coffee) that may be incurred will be the responsibility of your local. It is anticipated, however, that these latter costs will be a minimal.

WHEN WILL THE LECTURES BE PRESENTED IN OUR COMMUNITY?

The following dates have been selected for the delivery of the lectures:

<u>Place</u>	<u>Time</u>
* Fort Qu'Appelle/Lebret	Wednesday, October 13, 1982
* Regina	Thursday, October 14
* Yorkton	Sunday, October 17
* Melfort	Monday, October 18
* Cumberland House	Tuesday, October 19
* Prince Albert	Wednesday, October 20
* LaRonge	Thursday, October 21
* Pine House	Friday, October 22
* Isle-a-la-Crosse	Sunday, October 24
* Green Lake/Meadow Lake	Monday, October 25
* Lloydminster	Thursday, October 28

IF I AM A LOCAL "RESOURCE PERSON" FOR THE TOUR, WHAT MIGHT I DO TO PROMOTE THE LECTURES IN MY COMMUNITY? WHAT ARRANGEMENTS SHOULD I MAKE TO ACCOMMODATE THE SPEAKERS?

We have asked our local contact people to do the following things:

- 1) book a hall or other appropriate facility large enough to seat the numbers of people you would expect to attend
- 2) book sleeping accommodations for the speakers (hotel, motel, or, if necessary, billeting arrangements)
- 3) advertise the tour by inviting people to attend through
 - a) meetings announcements in schools, clubs, etc.
 - b) public service announcements or, if possible, paid advertising, in both print media (newsletters, or newspapers serving your area) and electronic media (radio or T.V.)
 - c) distributing a poster furnished by the Institute in key public locations frequented by Native People.

If the hall you have booked is large and you expect a very large turnout, you might see to it that a "P.A." system is set up. If it is possible, you might also arrange for child care arrangements and the serving of coffee.

NOTE: If you are interested in the promotion of Native Studies in your local schools, you might arrange to have local teachers meet with Ron and Murray for the purpose of dialogue and information-dissemination.

IS THIS LECTURE TOUR SIMPLY A 'ONE-SHOT' AFFAIR OR DOES THE DUMONT INSTITUTE PLAN SIMILAR PROGRAMS IN THE FUTURE?

Actually, the Institute will be conducting a follow-up evaluation of the tour in order to find out just how much interest there is in similar types of activities. We actually see this venture as only the first of a number of tours of this type, designed to revitalize and encourage an appreciation of the cultural heritage of the Metis community in Saskatchewan.

As you will be aware, through AMNSIS and Dumont, Local Education Committees have been established in the seven southern areas of the province. It has been hoped that these LECs could assume a lead role in promoting Native Studies at the community level. As one means of encouraging Native studies, we have asked Ron and Murray to present an idea to the LECs and AMNSIS locals in the North -- the development of "Study Circles", established as informal but regular meetings of Native people. It's only an idea (see attached), but we thought it might be a useful mechanism for encouraging more active interest in Native culture and current affairs. We thought the lecture tour might "seed" the idea, while interested members of your local would actually organize study groups.

The local study circle seems to us like an obvious way of organizing not only future lecture tours, but a variety of other events of historical, cultural and current interest.

Metis Social History Lecture Tour

Evaluation Form

Location of Lectures:

Date and Time:

Name and Brief Description of Facility

Size of Audience (Do headcount)
at Beginning of Lecture:

Size of Audience at End of Lecture:

Brief Description of type of Audience (i.e. Socio-demographic composition,
e.g. Native/Non-Native ratio; male-female; age, etc.)

Brief Description of Participation in Dialogue
(Numbers of dialogue participants, people asking questions)

List most Frequent Questions and Themes of Discussion

AN INTRODUCTION TO THE METIS SOCIAL HISTORY LECTURE TOUR

Good evening (or afternoon) friends. On behalf of local number _____ of the Association of Metis and Non-Status Indians of Saskatchewan and the Gabriel Dumont Institute, I'd like to welcome you to tonight's (this afternoon's) presentation and discussion of Metis social history -- a subject that is all too rarely dealt with and a subject which, when it is dealt with, tends to be slanted against the integrity of our people. Tonight (this afternoon) we will be exposed to another viewpoint.

As a resident of _____ (name of town) and as president (or other official status), I think I can fairly take the liberty, as host (or hostess) of welcoming tonight's speakers -- Murray Dobbin and Ron Bourgeault -- on behalf of the Native people of this community. Thanks for coming Murray and Ron.

Although Ron is a native of Saskatchewan, he has journeyed all the way from Ottawa for this tour. In Ottawa, Ron has been working for AMNSIS for a number of years. He began work on the organization's Aboriginal Rights program and has been employed as a historical researcher with AMNSIS ever since. Ron is a recognized authority on the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1869-70. Many of you will be either personally acquainted with Ron Bourgeault or know of his work through his articles in New Breed.

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies courses at the university level. Over the years, Murray has produced a number of important magazine articles, grounded in the best tradition of investigative journalism, which have dealt with Native political and economic issues. In 1981, Murray's book, THE ONE-AND-A-HALF MEN, the story of Jim Brady and Mal-

colm Norris, Metis patriots of the 20th Century, was published. Recognized as an important historical contribution, the book outlines the struggles of Metis and Non-Status Indian organizations in Alberta and Saskatchewan as seen through the eyes of two key Metis leaders.

Tonight's talks will focus on the growth and decline of the Metis Nation, the two Resistances (frequently misnamed "Rebellions") and the Metis struggles of the 20th century right up to the present day.

As Maria Campbell has said, "You cannot know where you are going unless you know where you are coming from. History is the story of peoples' struggles for a better world. It is a living thing." Through talks such as these -- and the discussion we hope will take place afterwards -- the Dumont Institute hopes to bring Metis history to Metis people and to show how important that history is to the progress of Metis communities today.

At the end of tonight's presentations and discussion, the Dumont Institute has asked Murray and Ron to briefly outline the concept of "study circles" in the hope that some of you will establish regular discussion groups dealing with Metis history, culture and current issues. The Institute invites anyone who wishes to form such groups to utilize its staff, library and documents for support.

That's all I've got to say for now. Tonight's agenda will run as follows . . .

*

*

*

* (Last item) - Study Circles

Accommodations

<u>Hotel/Motel</u>	<u>Address</u>	<u>Dates</u>
Fort Qu'Appelle Regina		
Yorkton	Yorkton Hotel, 14 2nd Ave. N. (2 singles)	Saturday & Sunday Oct. 16 & 17
Melfort	Heritage Inn (2 singles)	Sunday, Oct. 17
Cumberland House	Cumberland Hotel (1 room)	Tuesday, Oct. 19
Prince Albert	Sheraton Marlborough	Tuesday & Wednesday Oct. 19 & 20
LaRonge	Red's Camp	Oct. 20 & 21
Pine House		
Meadow Lake		
Lloydminster	Capri	Thursday, Oct. 28

LECTURE TOUR - Financial Statement

<u>Travel</u> - Ron Bourgeault and Murray Dobbin	\$1,972.39
<u>Personnel</u> - Contract with M. Dobbin	1,500.00
<u>Printing</u> (publicity materials, posters, and printed pamphlets.)	<u>1,000.00</u>
Total:	<u>\$4,472.39</u>

* Does not include Institute staff time for organizing the tour.